

FOOLS
for
CHRIST

By Joshua C. Phelps



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JOSHUA C. PHELPS AND WIFE LYDIA A. PHELPS

FOOLS FOR CHRIST

COMPRISING

STORY OF THE MULE

THE ASS, NOT THE WHITE HORSE OF REVELATION,
THE PROPER SYMBOL OF THE
CHRISTIAN MINISTRY

A DISCUSSION BETWEEN HORSE, ASS, AND MULE

BEFORE A

TRIBUNAL COMPOSED OF JUDGE OX, ELEPHANT
CAMEL, MEN AND KING GOAT, AS TO WHICH IS
THE PROPER SYMBOL OF AFORESAID MINISTRY,
COMPRISING ALSO THAT OF MULE

By

JOSHUA C. PHELPS

PROSPECT, GILES COUNTY, TENNESSEE



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THIS work is hereby dedicated to the memory of Wm. McKendree and John Æcolampadius, from the following circumstances. The latter gentleman and Christian hero was converted to the Protestant faith from reading the works of Martin Luther against Roman Catholicism, and so anxious was he to see this distinguished man and assist in the work of the Reformation, that he rode from France to Wittemberg, Germany, the home of Luther, on the back of an ass, and became one of the brightest stars in the galaxy of great men of the sixteenth century, while the former was the first bishop, of American birth, of the Methodist Episcopal Church, and owned a magnificent white horse on which he rode over a great portion of the United States preaching the gospel of the Kingdom of God, and so highly did he prize this horse for his excellent qualities and faithful services, that at his own death he set the horse at liberty, and in his will bequeathed him a sum of money, sufficient to maintain him during the rest of his life; and the last account we have seen of said horse he was grazing on a fine clover field in the State of Kentucky, was in splendid condition and had reached his thirty-third year—about the length of time Christ was upon the earth.

FOOLS FOR CHRIST.

CHAPTER I.

STORY OF THE MULE; ABOUT BREAKING UP FALLOW GROUND.

ON the first Sunday of October, 1886, in the Kidron Church, Prospect Circuit, Giles County, Tennessee, at the conclusion of divine service, a preacher arose and said: "Brethren, for some time we have been studying those difficult passages in the eighth and ninth chapters, of the Epistle of Paul to the Romans. Some have expressed a desire to hear us on those questions. If you will come out two weeks from to day we will preach on those subjects." Then remarked by way of pleasantry, to get up a general interest concerning those passages, "The brethren, present never preach on those subjects, do not know why, unless they smack too much of Calvinism; hence we never hear anything concerning them, without some old Baptist preacher comes in our midst." A voice from behind responded with peculiar emphasis: "It requires a double span of horses to pull there."

Two weeks pass, Sunday-school met at nine o'clock. At the close of the lessons a preacher arose and said: "Dear children, of the church and Sunday-School, Uncle Philip told you a beautiful story about the horse, now Uncle Phelps wishes to tell you a story about the mule. But before we will tell you the story we want to talk to you, a little about ambition. You have heard the old adage, 'Money makes the mare go.' We inquire what makes the horse go. We answer, ambition makes the horse go, and it makes the mule go too, and we are inclined to the opinion that it makes the mare go, the old adage to the contrary notwithstanding. Be this as it may, one thing is certain, horse, mare, mule, man, woman, boy nor girl, is much account without a good degree of ambition.

But, children, there are two kinds of ambition: one we will call laudable ambition, the other vain ambition. What is vain ambition? It is a little narrow, selfish principle and impulse, which causes people to strive to excel some one else who may be considered more intelligent, or talented than self, and it is exceedingly envious of a rival, and its end is personal interest, notariety and aggrandizements. Most all the evil that has cursed the world has originated from vain ambition. It is the cause of nearly all the murders, wars and persecutions, that have occurred in the history of our race. It is a curse to anybody, and to everybody who is infected with it. Strange as it may seem, this is the kind of ambition most people instil, into their children. Let me teach you a more excellent way, children. Do not

strive to excel each other, but strive to excel self, then you will have something to excel that is worthy of being excelled, and that you can excel to your own advantage. We mean this: do well to-day, better to-morrow, and continue so doing as long as you live, and when you have done your best be satisfied; for it is all God requires of you, and you will never be infected with the plague of envy toward those who may be considered your superiors in some respects.

What is laudable ambition? We have almost told you, but we will be more specific. It consists of a desire and purpose, to cultivate the powers of mind, soul and body. God has given you, with reference to His glory, your own good, and the happiness of others. This kind of ambition, knows nothing about a competitor, is a stranger to the spirit of rivalry, and those who have it, would cultivate it, if no one else existed upon the earth. This is the kind of ambition that actuated Jesus Christ, and all the holy prophets and apostles and martyrs. It is the grand moving principle of all great and grand men and women, and without it none can be truly good or great. People of vain ambition, though never great, would have all the world behind them, that they might gain the glory of the world; while people of laudable ambition would have all the world ahead of them that they might gain the glory of God. Said Paul to Agrippa: I would to God that, not only thou, but also all that hear me this day, were both almost, and altogether, such as I am, except these bonds." If with my present attainments, in knowledge and grace; I was the head of

the entire race, would it make me any greater in the sight of God, or if I be the foot, would it make me any less? Nay, what I am; I am nothing more, nothing less; glorious ambition, children! seek after it.

Now we will proceed with the story. Those profound passages of Scripture in the eighth and ninth chapters of Romans, are full of gospel truth, and we have often wondered why our preachers do not discuss them. Did not know until the brother said it required a double span of horses to pull there. Now we think he was a little mistaken, for certainly a good strong horse can pull here. So the brother must have had reference to the pony. No doubt it is too much for a pony, and the nature of the case is such that but one pony can pull at a time; therefore the ponies do not pull here. But we are not a span of ponies; the truth is we are not a pony at all, but a little tow-head mule, just about gray enough to make a good pull, and you know that it is not infrequently the case that a little old mule will pull more in a tight place than a span of spoilt, balky ponies; and amidst all the discouragements we are going to try it, and pull our best.

The mule is not particular about what he pulls with. He will pull with another mule, or he will pull with a pony, or a big horse; it makes but little difference with him what he pulls with. But some ponies are very particular about what they pull with, for fear they will get their shoulders hurt.

In the law of Moses we learn that an ox and

an ass should not pull together; for the simple reason, they are unequal in strength and gait. Now the mule has learned to practice this principle, while he pulls along with pony, big horse, or another mule, he keeps to his own plow or wagon and pulls his own load, and when he pulls all he can he is satisfied, for this is all God requires of him. But the foolish ponies sometimes hitch on to the mule's wagon and pull against mules, and get their shoulder hurt. Now let all observe this rule and things will work smoothly and pleasantly, and nobody will get hurt, keep to your own wagons, and pull your own load and do your best and be satisfied with your lot.

Other things are objectionable. Some ponies are poorly equipped for business. Their harness is inferior, made of soft ropes; plows are of wood and short—just skim on the surface; hence, many places in Emmanuel's Land is poorly plowed, and what little wheat exists is choked by growing thorns and thistles. Hence mule likes harness and plow made of Gospel steel, which is hard and tough; the plow-point keen and long, so it will strike to the clay, break pernicious roots, and throw them out. The furrows close and deep, the ground well plowed, sow bountifully the precious seed. So that God will be pleased to send the sun and rain of grace to make it grow and ripen, that angels may reap it and garner it above.

Some ponies' wagons are of wood, and their loading inferior. They put on straw and chaff, but little wheat. Quail unpicked, wine and milk adulterated. But mule likes a cart made of steel

that will bear the Ark of the Covenant and he wants sound well-dressed meat, wholesome bread, sincere milk and pure wine of the Gospel, wants his load packed close; just all that he can pull, so that when he goes out among the people he can supply them with plenty of good Gospel food, that they may eat and drink and their souls be satisfied, and grow and become strong men and women in Christ Jesus.

Now let the mule pull, for he loves to labor in this cause, and there is enough to keep us all busy during life. So let him pull without hinderance or discouragement in hard, rough places; and let him pull that which is substantial and good, that which is worth pulling. "What is the chaff to the wheat? saith the Lord;" and let him pull on, pull on, till God says ho; and Jesus takes his little harness off and gently lays it by, and says, "That will do, mule, that will do."

Attention, mules! Vain ambition, in the church and ministry, is what we are after. This hydra-headed monster is the parent of many vices. Some of you may have been following the example of the ponies, fighting at a little vice here, pawing at something there, kicking at somebody over the sea. Now abandon this foolishness, quit yourselves like men, mount upon God's chariot drawn by His fleet horses, rush down to this Sodom, wrap your Gospel chains and hooks around the neck of this seven-headed monster, drag him from his polluted throne, and bury him in the sea, and break up the fields of Gomorrhah! Sow abundantly the precious seeds, and let the angels chant harvest home.

CHAPTER II.

THE ass, not the white horse of the Book of Revelation, the most appropriate symbol of the Christian ministry.

DEAR CHILDREN :

After finishing the story of the mule, we turned to the concordance in the Bible and began to trace the references of the horse, ass and mule, and the query presented itself, what animal is the most appropriate symbol of the ministry? If you do not know what is meant by this, I will explain it. All nations have symbols. The United States has the bald eagle; Siam the elephant, Persia, the roaring lion, and England the crouched lion. Pictures of these animals are made on coins of gold and silver and flags borne by soldiers, and hoisted on vessels at sea; so that it may be known what nation they are from. In the Bible, Christ is symbolized by animals. He was innocent and meek, hence he is called the Lamb of God. He had great courage and power, hence he is styled the Lion of the tribe of Judah. Inferior animals are thus employed to represent qualities and attributes of the human and divine.

Now to the question, Has the Christian ministry a symbol among the lower class of animals, and which is it? Let me remind you of what was

said in the story of the mule on the subject of ambition, for we are writing in opposition to vain ambition in the Christian ministry, in order to promote the laudable.

Now we proceed with the inquiry: What animal is the most appropriate symbol of the Christian ministry? Here is a beautiful white horse; his pedigree is fine; he has been well cared for from a colt, and has developed into a well-formed horse, and is sixteen hands high; has an arched neck, carries a high head, he is active and strong, and for speed he cannot be excelled. Now we will place by him another animal which has had the same chance and tutelage. It is a large, well-formed white ass from Bagdad, and represents the one that Abraham rode when he went to offer Isaac as a sacrifice. Which of these animals do you think is the most suitable symbol of the ministry? The horse. The horse, you say? We used to hear preachers speak in like manner and we supposed they were correct; but we have changed our reasons, and now we claim that the ass is.

The reasons for the assumption follow. According to the Scriptures, the ass is more intelligent than the horse. "Be ye not as the horse, which has no understanding: whose mouth must be held in with bit and bridle lest they come near unto thee (encroach upon thee)." But the ass is commended for his understanding. In some respects he is wiser than many people. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Hence we conclude that the ass is

the better symbol of the ministry. The chosen minister is a man of good sense—has the capacity to learn and understand; otherwise he would not be adequate to this high calling. His mission is to diffuse the knowledge of God in Christ Jesus and thus win souls, and this is the province of wisdom. He that winneth souls is wise,—a task too great for the foolish; hence God never calls them to this work. To preach the Gospel means to teach it; and how can a man of weak understanding teach the grand system of redemption, the depths of which astonish the wise angels? It is utterly impossible, therefore the churches should not encourage the weak-minded and ignorant to enter upon the duties of the sacred ministry. Does not this contradict Paul, who says: “Ye see your calling, brethren, how not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.” What do you think the apostle means by this—that God calls ignorant, foolish men to preach the Gospel? He means no such thing; but this—God does not select the ministers from the class and rank of those who are esteemed wise, powerful, and exalted in the world—vain philosophers, princes and nobles; but He makes His selection, from those of humble rank and the common pursuits of life; but he never calls men who are destitute of good sense and understanding. The true minister knows God, understands His will, reads

the Scripture with a good degree of understanding, and while he does not comprehend everything, yet he can grapple with its profound questions and analyze its sublime subjects. God has never called a man to the work of the ministry who did not have good understanding of the scriptures and sense enough to rightly divide the word of truth.

The horse's eye flashes with ambition; but the eye of the ass looks soft and gentle as a dove's; such is the eye of the true minister. The Christian graces within soften the expression of the eye so there is nothing fierce or revengeful in his countenance. Though he is as wise as a serpent, he is as harmless as a dove.

The horse, with a bright eye, rushes heedlessly on to battle, sees no danger by the way; but the cautious, slow-plodding ass, though his eye looks dull as lead, sees the angel of the Lord standing by the way with drawn sword, in fear turns off, carrying an ungrateful rider out of danger while he denounces, threatens, and smites. So the true minister sees the danger by the way, glides the blind corrupt church by as it heaps reproaches and anathemas and persecutions upon him; and when he gets out of the avenger's reach he sounds the alarm, they open their eyes, see the angel with drawn sword, fall down, acknowledge their sins as did Balaam, obtain forgiveness and receive the order, "Go on with the men." The fool's eye is in all the earth, but the eye of the wise is in his head. The fool's eye is never satisfied with seeing; but the eye of the wise sees more than he desires.

The ass is much more devoted to his master than the horse. He loves his company, stands by him when dead, though a lion be present, and he will not stray off from his Master's crib. So with the true minister—he loves his Master supremely—with all his soul, mind and strength, and he loves his master's body, the church, and will not forsake it though it be in the agonies of death, and the devil as a roaring lion is near to devour it. Nothing can frighten him from his Father's presence and house—he loves his company too well, lives near his throne—so that he can easily approach, obtain mercy and grace, to help in time of need. The language of his heart is, though all men forsake thee, I will not. Though he slay me yet will I put my trust in him. The devil comes to tempt with pleasure, riches, fame, and is promptly, sternly resisted. Get thee behind me Satan for it is written thou shalt worship the Lord thy God and him only shalt thou serve.

The horse is an envious, jealous animal—desires the special attention of his master—instantly strikes at an intruder though it be a little colt of his own species; but the ass has not these qualities; he is kind to his species; likes for his master to make much of them too; does not bother other peaceable animals nor envy them their rights. So it is with all true ministers. They are kind and benevolent to one another, and respect the rights of all God's creatures. Envy no man his silver, gold, lands, houses, education, talents, popularity, fame or name, and jealousy, save for the cause of God comes

not to his habitation where his honor dwelleth.

The horse is a selfish animal—it requires a great deal to support him and he is wasteful too; but the ass is not, and it requires but a little cheap food to support him. So with the true minister; he is not selfish, or covetous with food and raiment, he is content, and he has learned, not to waste the precious fruits of the earth; which the Lord has provided for his children. Take up the fragments, let nothing be lost, said he who made the loaves and fishes grow at his pleasure, for the hungry multitude. The true minister is not extravagant, or wasteful;—either, is a sin against God and humanity.

The horse is not so kind and gentle as the ass. When the ass is well treated he is the gentlest of all animals. The children can play on his back, and pull his large fine ears. Such is the disposition of the true minister. He is not afraid of being caught and bridled for service. He is kind and gentle; the children can wallow on his lap, climb upon his shoulders, comb his hair, pull his ears and beard with impunity. He loves the children and is kind to all rich and poor, is not a respecter of persons among his Father's family.

The horse is easily irritated and is revengeful; but the ass is slow to anger his forbearance is great. So with the true minister. He governs his tempers and passions, and is slow to avenge an adversary, without it is the devil. He remembers vengeance is mine, I will repay saith the Lord.

The horse is a proud, vain animal—carries a

high head and is lofty in his demeanor; but the ass's head is bowed down and his appearance is humble, so is the true minister. Like his Lord and Master he is meek and humble, has a lowly contrite heart and his head is bowed down in meditation and devotion.

The horse is restless and impatient, champs his bit, paws and capers, does not want to abide the will of his master; but the ass is quiet, patient and submissive. So is the true minister of Christ. He is quiet in his duties, patient in trials, temptations and afflictions, is perfectly resigned to the will of his Master.

The horse's mouth must be held in with bit and bridle; but with an old tow rope thrown over the neck of the submissive ass, his kind master can lead him through rich vallies of tempting grass and clover, and up steep hills and over rugged mountains; and when he comes to little narrow bridges of nature's forming, which span deep precipices over which he cannot walk himself, all he has to do is to mount the back of his faithful sure-footed ass, close his eyes and he safely bears him over. So the true minister is easily led by the spirit of God through tempting vallies of glittering wealth, up and over the high hills, and bleak mountains, of trial and adversity, and duty, and when he reaches places that are so narrow and difficult, that he cannot walk himself, God sends him a horse or an ass on which he mounts, and rides safely over. Witness Luther, riding out of the city of Augsburg, on a horse without bridle or saddle, leaving thousands of enemies behind; who by night were vainly

plotting his destruction. I will instruct thee, and teach thee the way thou shalt go, I will guide thee with mine eye. As many as are led by the spirit of God, they are the sons of God.

Are the horse and ass naturally tame, and destitute of everything that would likely cause them to be excessively stubborn and ambitious? They are not. To make them submissive and gentle was it necessary to domesticate them, and with knife to castrate them. So the minister must be tutored by the church and the carnal mind, as seed of sin must be cut out by spiritual circumcision. They are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ.

These animals are both white and this denotes the moral purity of the Christian ministry. Some horses are nearly white; but a white ass is the whitest of all animals. So in this respect he is the proper emblem of the Christian ministry. The true minister is morally white. Naturally so, no—he is washed—self washed, yes. “O Jerusalem wash thine heart from wickedness that thou mayest be sound; how long shall thy vain thoughts lodge within thee. Wash ye, make you clean, put away the evil of your doings.” True ministers have done this, they are self washed. But are they self washed only. and clean every whit? No. Those preachers who are self washed only are the horses and they are not clean.. It requires more than an ordinary process of washing to remove the dark spots and blackness of skin produced by moral corrup-

tion. Nothing but a divine washing will accomplish this end. Jesus is like a refiners fire and like fullers soap, and he said to Peter: "if I wash thee not thou hast no part nor lot with me. Peter saith unto him, Lord not my feet only but also my hands and my head. Perhaps this will do for the outside; but it is not enough. Wash me, but not my feet alone, my head, my hands, my heart, wash me every whit. We need to be washed all over and inside too. Washed with what, not with water only; but also with the blood of Jesus Christ which cleanseth from all sin. Come now and let us reason together saith the Lord; for though your sins be as scarlet they shall be as snow and though they be red like crimson they shall be as wool. What God washes is washed—what God cleanseth is cleansed. Purge me with his hissop and I shall be clean, wash me and I shall be whiter than snow. Such is the process of moral cleansing God has provided, for man and to which the true minister appeals, applies, and to which he subjects himself for the holy spirit to apply, and by so doing he is cleansed from sin and the kingdom of Jesus is established within which regulates the words, thoughts, actions and general deportment of the man of God. So that he shuns that which is evil, cleaves to that which is good, and walks as Christ walked.

The ass has much more courage than the horse. The horses eye and ambitious appearance indicate bravery; but he is very timid, will scare at a bird or rattle, and dash off his rider; but the ass will not notice these trifles. So with the

devoted minister—he has true moral courage—he fears neither men or devils, is not afraid that preaching the truth will destroy the church. He does not fear men, nor devils, nor any of their schemes, and plots, enough to keep him from preaching the truth as it is in Jesus. Preach and defend the Gospel he will, despite all opposition. His face is set like a flint—he saith not I am a child—“he is going to all to whom he is sent, and whatever God commands he speaks. His loins are girded with truth and righteousness, and God has made him a defensive city, an iron pillow, brazen walls against the whole house of wickedness, against kings, princes and priests. They shall fight but they shall not prevail; for I am with them saith the Lord to deliver them, and thou shalt break up, pull down and destroy the kingdom of Satan, and plant and build up the kingdom, of Jesus, and none dare hinder or make thee afraid. While the minister of Christ is not boastful, or defiant, yet he is a man of unflinching integrity, and true moral courage.

The capacity of the ass for endurance is much greater than that of the horse. It is true the horse appears to be the larger and stronger; but it is not so in fact. The ass's flesh, bones, muscles are much firmer, and harder than the horse's, and his bowels are not so large—less corn, and fodder grass and gas, in him, and he is much heavier than he looks to be. Your horse is a fine size—sixteen hands high, well muscled and in good order, put him on the scale and I will weigh mine ass against him. Your horse tips the scale at a thousand pounds you say—plenty

large for a charger—were he heavier he would probably be clumsy and not near so fleet. Now weigh the ass which is the same height, but does not look near so large. He tips the scale at fifteen hundred pounds. So it is with the true minister, he does not look large, is not puffed up with bigotry and presumption; but when his moral weight is ascertained he is much heavier than those of vain ambition. And he is much cheaper too, because his belly is not swelled up with the gangrene of covetousness. Though they seem weak, yet they are strong. They wait upon the Lord and renew their strength day by day—grow stronger and stronger, and become moral giants in the church of God. Issachar is a strong ass couching down between two burdens. And he saw that rest was good, and the land that it was pleasant; and he bowed his shoulder to bear, and became a servant unto tribute.

The horse abhors a burden, it is difficult to place it upon him; but the ass is submissive, will permit heavy burdens placed upon his back, and will carry them without murmuring. The true minister, like the ass is a burden bearer. He has on Christ's yoke—is burdened with responsibility—with the care of souls, and the churches; he is burdened with study, with spiritual meat and drink, for the people—the glory of the heavens the majesty of God and the weight of the divine hand presses upon him. He is a great burden bearer; no wonder his shoulders are stooped and his head bowed down.

The ass is not adapted to the purpose of

cavalary—hence he has not been used much in carnal war-fare; but he has borne many precious things; spices, balm, wine, food, and clothing to the army. So the ministers of Jesus Christ bears the precious treasure of the Gospel, to the army to cheer the soldiers, with the blessed hope of immortality, and to assure them that though they fall, they shall rise again, and be incorruptible if they are only true to Jesus. Witness McFerrin, Kelley, and many others both north and south following the armies, bearing the precious truths of the Gospel—imparting spiritual food to the sick, wounded and dying, as well as the living.

The horse is vicious—fights his own species hard; but the asses are agreeable among themselves, and are hard to enrage; but when they do fight it is awful—they kick and bite and paw as nothing, but an ass can.

And there is nothing a jackass hates so much as he does a stud-horse. His scent and appearance fill him with rage, and if he can get access to him, he pounces upon him with fury, and pounds him in the dust. So with the true Christian ministers—they are peaceable among faithful brethren; but they cannot endure a false preacher—they will pounce upon them whenever they come into their presence—kick them with feet shod with gospel steel and hew them with the sword of the spirit, and pound them in the dust. Witness the reformers of the sixteenth century, in their contest with the Pope of Rome and all his greedy, ill-bred horses. They neighed, capered and kicked, and pawed

with the spirit of the devil; but alas for them, the cup of their iniquity was full and they had to drink it under its intoxicating influences, they stumbled and fell and were pawed in the dust, by a few faithful unswerving asses.

The bray of the ass is a much better model of ministerial eloquence than the trifling whinny of the horse. Much can be learned from the bray of the ass, and we cheerfully and sincerely open the question. Paul in the fourteenth chapter of his letter to the Corinthians gives us a good lesson on the subject of true ministerial eloquence, in which he says: "There are it may be so many voices in the world and none of them is without signification. Therefore if I know not the meaning of the voice I shall be unto him that speaketh a barbarian, and he shall be a barbarian unto me." Let us give attention to the voice of the ass, and if we cannot fully understand his speech, maybe we can learn some good lesson from it and thereby demonstrate that we are not utter barbarians to each other.

In the first place we note that it is the most peculiar voice in the world; and we further state without jest or irreverence; but in Godly sincerity and truth, that if the Trinity is symbolised or represented in the voice of any animal, it is in the voice of the ass. If you will pay attention to it you will discover that there are three cadences or notes in it, and three only; hence in this particular it is a trinity. And as it requires all of these cadences or notes to constitute one bray of the ass it is a trinity in unity. Now if anti-trinitaries would study the bray of

the ass a little perhaps they would be influenced to believe this scripture. There are three that bear record in heaven—the Father the World and the Holy Ghost; and these three are one. While those who question the unity of purpose in the trinity might be constrained to believe this testimony. There are three that bear witness in the earth, the spirit and the water, and the blood; and these three agree in one.

The whinny of the horse is light, trifling, and is expressive of levity; but the bray of the ass is positive, firm, expressive of gravity and sobriety. Thus we may judge a true minister. His voice is an index to his mind and heart. Out of the abundance of the heart the mouth speaketh. Fear, earnestness, fervency, anxiety, zeal, love, joy and gratitude are all expressed by the natural changes and intonations of the voice.

There is another fact about the bray of the ass worthy of consideration, his notes are clear and distinct. A rule that should be observed and practiced by all ministers. Paul emphasizes this point. Even things without life, giving sound, whether pipe or harp except they give a distinction in the sound, how shall it be known what is piped or harped. For if the trumpet give an uncertain sound who shall prepare himself unto the battle. Ministers serve as the mouth of God, and should give no uncertain sound. They should speak his word distinctly. If they mix and mingle their words together who can understand them.

Again some preachers think they are doing no good without their tongues are rattling along

like a train running away. This is another fault. It is better to speak too slow than too fast: provided what you say is worth hearing; both extremes should be avoided; so learn another lesson from the ass—he takes time to bray—does not crowd his notes together, neither does he worry you with slowness and lifelessness in his delivery.

Again the ass does not trouble you with light foolish noise and prattle—does not bray often; but when he brays he brays. In the first place he takes a long full inspiration—gets his lungs and bowels full of air—his whole system is now charged with its electric powers—he brays deep in his chest, every muscle and nerve in him is agitated to the highest point and he pours forth his voice in most eloquent strains, he fills the hollows and vallies with his wonderful roar, and the swelling tremulous sound echoes among the hills and is heard afar. So the true minister breathes deep the spirit of grace and light and life, gets his whole system, body, mind and soul under its divine influences, his nerves are wrought up to the highest tension and he preaches in earnest with all the power he can command; and though his voice may be weak; and in comparison with the voice of the ass insignificant; yet he is much farther heard, because people come from the hills, mountains, valleys and plains, both far and near, to hear the Gospel preached by the humble devoted servant of Christ.

The ass is reckoned ignoble. In this respect he is a suitable symbol of the ministry. Was not Christ the chief preacher, so esteemed in

the world. "He was despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him. He was despised and we esteemed him not." "The great councilor, the prince of peace," was rejected by the world He came to save, He came to His own and His own received him not. Though He was of the highest order and rank, He humbled himself and became meek and lowly and condescended to the lowest plain of humanity therefore He was despised by the vain, ambitious, and worldly, and so were the apostles.

Now we think we have drawn a good lesson from the ass; and we hope you are convinced that of all animals in the world he is the most suitable symbol of the Christian ministry.



Wm. L. Hudson.

The Court—"Wonderful King."

CHAPTER III.

A trial and a discussion between horse, ass and mule as to which is the proper symbol of the Christian ministry.

DEAR children of the church and Sunday-school. The ponies have heard of the story of the mule and are highly displeased with it, and have had a consultation relative to the matter and have preferred charges against the mule, intend to bring him to trial, and if possible convict him of falsehood, prove that he is not a proper symbol of the christian ministry and deprive him of any relation to the church.

This trial is to be held at Lebanon, Limestone County of Alabama, where the mule was raised. He is glad of this because he has many friends there who have known him all his life and it will not be difficult for him to prove that he would kick when a colt.

While these ponies are not distinguished for their veracity and fidelity, and are foolish concerning spiritual things; yet in the things of this world they are wiser than the children of light. Accordingly when they held their consultation they selected the magnificent white horse spoken of in the book of Revelation, to represent them in the trial. In a controversy where so much

is involved the mule concluded that it would be expedient for him to call in an assistant; so he has procured the services of his noble sire, the ass as his counselor. He is well pleased with this arrangement; because he claims to be the most suitable symbol of the christian ministry himself and this will afford him an opportunity to make some speeches in his own favor.

These distinguished characters have had a consultation concerning arrangements for the trial and have selected the following as judges: namely; Judges Ox, Camel, and Judge Elephant. All of whom are distinguished in the Bible for their sagacity, firmness and impartiality and from whose decision there is no appeal.

Now young friends you may be amused at the idea of beasts sitting around thrones as judges; but if you will turn to the fourth chapter of the book of Revelations, you will learn that characters likened unto beasts are seated round about a very grand throne. So it is not out of order for us to recognize the presence of beasts about a throne serving as judges. And as the animals which are to engage in this discussion and trial are represented as reading and writing, we will presume that they have faces, hands and tongues like men; and they will go straight forward as the spirit leads them.

CHAPTER IV.

Now the day appointed for the trial has arrived. What a gathering at Lebanon; whither the tribes go up, the tribes of the Lord unto the testimony of Israel—to give thanks unto the Lord; for there are set thrones of judgment, thrones of the house of David: But here we remark that in olden times none but judges occupied these thrones and God was recognized as the only king over them. But in the course of time the Jews became very faithless and wicked and requested Samuel, their judge to ask the Lord to give them a king like other nations. This displeased the Lord and he gave them a king in his wrath. Ever since kings have ruled over most of the thrones in the house of the Lord. Hence we will recognize a goat on the throne above these distinguished judges and he will act as Moderator during the trial and discussion.

This may seem a little novel to you, children, but if you will turn to the eighth chapter of the book of Daniel you will learn that Darius, king of Media and Persia was likened unto a ram, having two horns; and the two horns were high; but one was higher than the other, and the higher came up last; and this ram pushed westward, northward and southward; so that no beast might stand before him, neither was there any that

could deliver out of his hand ; but he did according to his will, and became great. You will also learn that Alexander king of Grecia is likened unto a he goat coming from the west, on the face of the whole earth, and he came with such speed and violence that he touched not the earth ; and he ran unto the ram in the fury of his power, and he smote the ram, and brake his two horns ; and cast him down to the ground and stamped upon him ; and there was none that could deliver the ram out of his hand ; therefore the he goat with one horn waxed very great. So we will recognize a goat on the throne above these judges, and this king will act as Moderator during the trial and discussion.

The mule in these stories represents king David's, on which Solomon rode on the day of his coronation. The ass represents the one on which Abraham rode when he went to offer Isaac his son as a sacrifice. The horse represents the one spoken of in the book of Revelation.

The horse and ass are both white. White being an emblem of purity in the christian ministry. The mule is a light iron gray ; because he has one-third vain ambition, two-thirds lauable. The pony which represents one of Jehue's, first opponent is a dark dapple gray ; because he has two-thirds vain ambition, one-third laudable. This grading has reference to the different degrees of piety in the Christian ministry and the motive that prompt them in their work.

The tribes have now assembled at Lebanon—the judges have taken their seats—the king is on his throne, universal silence prevails, and the king

announces that the trial of the mule has been deferred, and orders the ass to open the discussion of the question as to which is the most suitable symbol of the christian ministry.

CHAPTER V.

The asses speech.

HONORABLE Judges and most exalted Sovereign: as you are aware progressive development is a fundamental law of nature and of late has become the motto of all civilized nations. Recently science and art in obedience to this law and order have moved forward and upward with wonderful rapidity. Old theories have been exploded and new ones developed to the ever increasing light that shines upon the nations and manifests those truths that were once shrouded in darkness. Especially is this true relative to the development of the science of theology, and the mysteries by the Holy Book. Daily and hourly things new are being exhumed from the archives of the sacred oracles. We have an example of this truth in the question under consideration, and in the presence of this respectable audience. For ages and generations that magnificent white horse of Revelation moving with such speed and grandure, mounted by a distinguished rider having a bow in his hand and receiving a crown for his merit has been regarded as a symbol of the Christian ministry going forth from conquest to conquest subduing

the world to Christ; and the truth of this assumption was never questioned till recently; nor agitated until after much patient thought and investigation to the contrary. Now near the close of the nineteenth century of the Christian era, we have met to discuss the merits of the question; and my proposition which, I affirm, in all sincerity, and propose sustaining by fair scriptural argument is: That the ass, not the white horse of Revelation, is the most suitable symbol of the Christian ministry.

You are aware that what is called the internal evidence of this proposition has been discussed; and it only devolves upon your humble speaker to produce the collateral, which we propose doing with the greatest pleasure.

Some honor is attached to age and antiquity. Who can suppress involuntary reverence for the hoary mountains on account of their great antiquity. For ages unknown they have stood as silent sentinels and speechless monuments of the great architect of the universe. The spirit of awe and reverence involuntarily steals over us when we come into their presence: Hence in this introduction we do not think it out of order for us to allude to the fact that we were made on the fifth day of creation, and are classed among the primordial creatures of God. This fact alone should produce some respect for my humble tribe, as we plod our way in peace down through the long weary ages: Especially as God commended us in the early dawn of our existence when he surveyed all his works and recognized the fact that "It was very good."

While this is an age of progress, the progression is sometimes backward. Accordingly we have recently been designated ignoble creatures. This we resent as a malicious slander; and a vile reproach, and though men disesteem us; yet we pledge ourselves to prove in this discussion that the great God of Heaven has honored us more highly than he has all the rest of the beasts of the field and this will constitute a strong argument in favor of the position that the ass is the proper symbol of the ministry.

In the court of Heaven, special legislation was made for the ass. In olden times if the enemy of a man met his ass going astray he was required by law to carry him back to his owner. If found lying under a burden he was required to help him; if fallen into a pit he is to be helped out. He is according to the law of Moses not to be worked with the stupid ox; and is entitled to the rest of the Sabbath.

Under the law of Moses the ass was a subject of redemption; the circumstances of which are the following: Ages ago the Israelites were in bondage to the Egyptians who placed taskmasters over them and treated them cruelly: So the Lord determined to deliver them by the hands of Moses and Aaron. But Pharaoh the king of Egypt would not consent for them to go out of his country. Hence the Lord sent many plagues upon the Egyptians. The last of which was the destruction of the first born of Egypt by an angel. But this angel passed over the children of Israel and did not destroy any of them. In commemoration of this event all the first born

of man and beast were sanctified to the Lord—they were the Lord's. But if a man desired to keep a young ass, he had the privilege of redeeming it with a lamb. If not redeemed its neck was to be broken. And that is what should be done, with these ignorant, worthless ponies, and vain presumptuous horses in the ministry. They should have their ecclesiastical necks broken, and be buried with the burial of an ass as was Jehoiakim, king of Israel, concerning whom the Lord said: "Thou shalt not lament for him, saying. Ah my brother, Ah sister; they shall not lament for him saying, Ah Lord, or Ah his glory. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem; where his dead body should be exposed to the heat of the sun by day and the frost by night.

Gracious Sovereign and honorable judges we call attention to the ass as a symbol. Symbolic language has been in use from remote ages. The earliest generations employed symbols as a forcible means of expressing thought. The empire of nature was traversed by the eye in quest of symbols for this purpose; and the animate and inanimate—birds and beast, sun, moon and stars, were used to embellish and communicate thought and purpose. In olden times the ass as well as the lion and wolf was employed for this purpose. When Jacob the patriarch and father of the twelve tribes of Israel had become old, and the years of his pilgrimage were drawing to a close in Egypt, he called his twelve sons around his couch, and pronounced a pro-

phetic blessing upon them in general; and specially. In this farewell blessing he speaks of the ass, and employs him as a symbol. To Judah he said, "Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall fall down before thee. Judah is a lion's whelp; from the prey my son thou art gone up; he stopped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart fro Judah nor a law giver from between his feet until Shiloh come and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of the grapes. You cannot fail to note that this blessing anticipates the coming of Christ and that it foreshadows many things that occurred in his eventful life.

Isachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and he bowed his shoulder to bear and became a servant unto tribute. How forcibly this symbolizes the ministry. They are under two great burdens; the burden of moral obligation and responsibility which God imposes upon them, and the burthen and care of the churches. But they like the ass, couch down and patiently bear it and realize that rest would be good; and anticipate the rest of the better land; and are faithful servants as was their Lord unto tribute.

In olden times the ass symbolized the peace

and prosperity that was realized from obedience to the true God. When the children of Israel hearkened unto their judges, refrained from idolatry and obeyed the Lord, they were abundantly blessed, and were prosperous; and the judges and their sons could afford to ride on asses. There is something significant in the statement; Jair, a Geleadite judged Israel twenty and two years; and he had thirty sons that rode on thirty ass colts, and they had thirty cities called Havoth—jair unto this day. And Abdon the son of Hillel, a Pirathonite judged Israel; and he had forty sons and thirty nephews, that rode on three-score and ten ass colts; and he judged Israel eight years.

The triumphant song of Deborah over the conquest of the host of Sisua is expressive of the pleasant order of circumstances with which the ass is associated. My heart is toward the governors of Israel that offered themselves willingly among the people. Bless ye the Lord. Speak ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the place of drawing water, then shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel; then shall the people of the Lord go down to the gates. They had broken the rod of the oppressor, turned from their idols they rejoice in liberty and safety; judges can ride undisturbed on white asses—and meditate on the righteous acts of the Lord and the welfare of the people—and they can dwell in villages, walk

upon the highway and go to the gates and watering places in safety. Blessed liberty.

These facts enable us to appreciate the prophecy of Zachariah relative to the manner of Christ's entry into Jerusalem. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass.

We close this speech by calling attention to the fact that according to prophecy the ass is ever to be associated with the peaceable kingdom of Christ, and that he is to be a great blessing to his subjects. Isaiah anticipated a general pouring out of the spirit of God and the consequent extension of Messiah's kingdom and said, blessed are ye that sow beside all waters that send forth thither the feet of the ox and ass.

CHAPTER VI.

HORSES reply most excellent judges and sovereign. We have examined the scriptures closely relative to the history and disposition of the ass; and we are convinced that of all animals, he is the poorest symbol of the Christian ministry. His nature, disposition and habits are just the opposite of what a minister of the gospel should be. In his native state; he is without any restraint—an unscrupulous, lawless animal; and is exceedingly fond of liberty; and is very selfish, and unsocial. The patriarch Job gives us a faithful description of this animal in his undomesticated state. Who hath sent out the ass free? or who hath loosed the bands of the ass? Whose house I have made in the wilderness. He scorneth the multitude of the city; neither regardeth he the crying of the driver. The range of the mountains is his pasture; and he searcheth after every green thing. He resorteth to places that have been cursed of God, on account of the wickedness of the people—desolate, barren wastes. This is evident from a passage in the prophecy of Isiah upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city. Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever; a joy of asses, a pasture of flocks.

The ass, we grant, would be a good symbol of a fallen Apostate minister, who had been forsaken of God and cast off as was Nebuchadnezzar; whose heart was lifted up, his mind hardened in pride; for which he was deposed from his kingly throne; and his glory taken from him. And he was driven from the sons of men; and his heart was made like the beast, and his dwelling was with the asses; and he did eat grass like an ox, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdoms of men and that he appointeth over them whomsoever he will.

In the scripture a dreadful devastating army is likened to asses. Their flesh is as the flesh of asses. Yes responded the ass that might be of some benefit to your cause—if it were not said in the same verse that their offspring is as the offspring of horses.

The ass is used to represent the intractible nature of man; who makes a great ado about knowledge, and boasts of his wisdom; whose folly Jehovah rebukes by the mouth of the prophet. Vain man would be wise though he be borne like an ass's colt.

The lawless ass is used to illustrate the workers of iniquity who remove landmarks, violently take away flocks from their owners, deprive the fatherless of their beasts; and take away the widow's ox for a pledge, turn the needy out of the way, and cause the poor to hide themselves; together they rise betimes for a prey, the wilderness yieldeth food for their children. Yes, sir, the ass illustrates a band of outlaws who skulk

at night, rob and murder; alarm innocent sleepers, chase them from their homes and cause them to lodge without clothing and take away the sheaf from the hungry; and cause them to go naked in the cold and embrace rocks for want of shelter.

Again the lawless ass is used to illustrate the Israelites in the worship of idols. How canst thou say, I am not polluted, I have not gone after Baalam? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her way. An ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away; all they that seek her will not weary themselves; in her month they shall find her.

Finally the ass is used to illustrate the Assyrian power—a wicked, selfish, idolatrous nation, with which the Israelites in their apostacy identified themselves. Israel is swallowed up; now shall they be among the eGntiles as a vessel wherein is no pleasure. For they are gone up to Assyria an ass alone by himself; Ephraim hath hired lovers. In doing this they sowed the wind and God said they should reap the whirlwind; whatsoever a man soweth that shall he also reap.

Such, most honorable judges are the characters the ass is used to illustrate; and is it not astonishing that my worthy friend and opponent will contend that such an ignoble lawless, wreckless animal, is the proper symbol of the Christian ministry. Be astonished, O ye heavens at this, be ye horribly afraid.

CHAPTER VII.

ASS'S REJOINER.

HONORABLE judges and sovereign, My friend Mr. Horse finished his speech with a very appropriate exclamation if it had been properly applied. Not only the heavens; but the earth ought to be astonished, fear and tremble at his remorseless wholesale perversion of the Scriptures. But we presume it will not as this is so common in our day. As it was in the days of ancient Rome, so it is now among many. The end they say justifies the means be they ever so false and corrupt. Men will ever pervert the Scriptures to sustain their peculiar dogmas. If you will turn to the passage my friend quoted you will discover that in every instance except one it was a wild ass. "The horse interrupts by saying he used the term undomesticated ass." Yes, but that does not cover the ground—for it implies that we are of the same tribe which is false; for we are of a different tribe, and claim no relation with them whatever. Our form, habits and disposition are altogether different and we denounce his speech as a miserable caricature and perversion of the Holy Scripture without it should be applied to that class of ministers we are opposing which he himself repre-

sents. Indeed we grant that the wild ass is a fine similtude of false ministers who range over the mountains and valleys in search of something green, especially greenbacks, and who in this respect are not as consistent as the wild ass, for he does not bray when he has a sufficiency of provender but the false preacher never gets enough to satisfy his covetous desires and the eternal cry is give, give, give, and he snuffs the air and defies restraints. The wild ass is a symbol of the wicked, lawless and coveteous; and notwithstanding he seems to be a worthless animal yet we notice that God has provided for his necessities in common with other beasts of the field. He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. And he has made ample provision for the spiritual necessities of the wicked. There is a river, the streams whereof make glad the city of God; the Holy place of the Tabernacles of the Most High. This river abounds with the water of life, and the streams that issue from it run in every direction through God's moral vineyard and the wicked are invited to come and drink and live forever. Said Christ: whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

See from the Rocks a fountain rise
For you in living streams it rolls
Money ye need not bring nor price
Ye labouring burdened sin sick souls.

ASSES SPEECH NO. B.

Honorable judges and great sovereign: You are familiar with the adage—A man is known by the company he keeps, by the same rule you will please judge the ass and we have but little doubt that you will render verdict accordinly. From the Scriptures we learn that the ass was a favorite in ancient Zion in early ages he was associated with patriachs and prophets.

We now speak of Job and of our association with him. Doubtless he was one of the most ancient patriarchs of our association with Abraham. This distinguished partriarch rode upon the back of an ass when he went to offer Isaac as a sacrifice; and this offering was typical of the sacrifice Christ was to make for the sins of the world.

We call attention to our association with Jacob—a grandson of Abraham and a son of Isaac; and Joseph one of the twelve sons of Jacob.

With the prophet Balaam, in which connection we learn that God once endowed a poor timed she ass with the power of articulate speech and employed her as an humble agent to reprove an erring prophet; and we use this as an argument in favor of the position: That the ass is the most suitable symbol of the Christian ministry. If any think this story incredible let them think of the wisdom and power of him who has made so many tongues and so many voices and then ask themselves if all things are not possible with such a God as our God; surely he can at his own will constrain a poor ass to speak with man's voice.



"Am I not thine Ass?"

CHAPTER VII.

THE HORSE'S REPLY.

HONORABLE sovereign and judges, my distinguished opponent boasts of his association with patriarchs and prophets as if their wisdom and righteousness were imputed to him so that he is entitled to great honor and distinction and that he alone is the only appropriate symbol of the Christian ministry. As we might have expected he spoke of the virtue of his associates; but omitted their vices to which we now refer. Job was a most excellent character and we have no evidence more convincing of this fact than his own acknowledgment of his imperfections. When the Almighty interrogated Job relative to knowledge and virtue—Job did not dispute aforetime with him—simply answered: “Behold I am vile; what shall I answer thee. I will lay my hand upon my mouth. What about Abraham was he perfect. When entering into Egypt did not the beauty of his wife cause him to fear that someone would kill him for her, and did he not feign that she was his sister and thus encouraged Pharaoh to take her into his own house; for which plagues were sent upon him and provoked the king to rebuke Abram sharply. Isaac was guilty of the same offence—for the same reason

where he was in the land of the Phillistines and was rebuked for his folly by Abimlech, king of the Phillistines. And Jacob lied outright and obtained a blessing from his father in the name of his brother. And as Mr. Ass was associated with Jacob, he must have been with Esau also for he was a twin brother of Jacob and they were reared up together. Was Esau faultless? He not only deposed his birthright and sold it, but he hated his brother Jacob and purposed killing him; to prevent which Jacob left home till his anger subsided.

He failed to speak of his association with the Karaites. They became dissatisfied with the ordinary service of the tabernacle to which they had been assigned according to divine instruction, and desired promotion to higher offices in this service; and Harah Dathan and Abiram with two hundred and fifty princes of the assembly who were famous, men of renown in this great congregation conspired against Moses and Aaron complained of their lot, rebelled against Moses; and accused him of exalting himself as a prince over them and they defied his authority and would not obey him. Moses, who was not only their leader; but their intercessor also was very wroth on account of their wickedness, and the anger of the Lord was kindled against them; and caused the earth to open her mouth and swallow up Karah, Dathan, Abriam and their wives and little ones, and all that appertained to them. And there came out a fire from the Lord and consumed the two hundred and fifty princes that were involved in the rebellion who offered in-

cense. Next day the congregation murmured against Moses and Aaron and accused them of having killed the people of the Lord; and the Lord sent a plague among them, and fourteen thousand and seven hundred of these murmurers died almost instantly. Such was the fatal result of the wickedness of a few ambitious, envious men who aspired to a sacred office to which they were not appointed by divine authority. So you see Mr. Ass that your tribe has not always been associated with the best company. As an evidence of the fact that these Harseites had the right of property in some of your tribe we refer you to what Moses said to the Lord relative to your wicked masters: "Respect not their offerings; I have not taken one ass from them nor hurt one of them."

My opponent spoke of his association with Balaam. Was Balaam a prophet indeed and in truth. He professed to have great respect for divine instigation, consulted the Lord that he might learn his will; but his conduct toward those messengers who came for him the second time was not in accord with his pretences and causes us to doubt his sincerity. In his first interview with the Lord about the matter he was told not to go; why did he want to consult the Lord again on the subject? Simply because his will was perverse; he wanted to go and in order that his own desire might be gratified the Lord told him to go, with this restriction. "Only the word I say unto thee, that thou shalt speak." What ought Balaam to have done when the messengers of Balak reached his house the second time. He

should have dismissed them at once, and told them that if Balak had sent him his house full of silver and gold he would not go with them. But Balaam wanted to go; and God told him to go.

Again Balaam had seven altars on which he offered sacrifices the true prophets had but one. Balaam participated in the worship of the heathen which is forbidden by the law and word of God. The true prophets willingly and cheerfully blessed the people when it was meet to do so; but the blessing of Balaam on Israel was constrained.

After he had gotten through with his interview with Balak he returned to his own country and counseled his people to seduce the Israelites to commit idolatry, and subject themselves to the displeasure of the Almighty. So they called the children of Israel to the sacrifice of their gods and they came, committed fornication, ate and bowed down with them, joined themselves unto Baalpear and the anger of the Lord was kindled against them; and he sent a plague upon the people in which twenty and four thousand perished.

Now that the children of Israel might be avenged. The Lord commanded Moses to smite the Midianites, and he sent an army of twelve thousand and slew all their males and their kings and took their women and little ones captives and took from them thousands of sheep, cattle and asses and destroyed their cities, and gathered much gold and silver. Such was the result of the evil council of this wayward prophet, who

also perished in consequence of his own wickedness.

Now should this man be regarded as a prophet of the Lord? Saint Peter classes him with the false prophets of olden times and warned the people against their pernicious doctrine and evil example—many of whom forsook the right way and went astray following Balaam the son of Basor, who loved the wages of unrighteousness. But was rebuked for his iniquity, the dumb ass speaking with man's voice forbade the madness of the prophet.

He omitted the fact that he was associated with Saul, the first king of Israel and the successor of the Almighty in the kingship of all Israel, whose history you all know.

So, Mr. Ass, you have not always been in the best company.

CHAPTER VIII.

THE ASS'S DEFENSE.

HONORABLE king and supreme judges. It is not in exact accord with the rules of debate but by your permission I wish to correct my opponent in some statements he has made. I did intentionally pass over some incidents that occurred in the history of my tribe and failed to pay honor to some of the ancient worthies with whom we were associated. I did this to favor him, for if I had not done so he would have had no grounds whatever for a speech. But the fact that concerns me most is his statement relative to king Saul's ignominious death. It is true Saul had serious faults and made grave blunders and mistakes; but we do not consider that there was ignominy attached to his death. Certainly David did not think so if can judge from the beautiful ode that he wrote concerning his and his son's death.

Now we gravely ask did Saul die ignominiously. He was brave and patriotic, loved his people and country, and shed his blood in their defence. Shame, shame even on a horse for insinuating that he died ignominiously, says king goat, your speech Mr. Ass is opportune.

CHAPTER XIX.

HORSE'S SPEECH.

HONORABLE king and supreme judges: For ages the white horse of the book of Revelation has been regarded by intelligent divines as a symbol of the Christian ministry. The truth of this assumption was never questioned till recently. A hand unknown to us—wrote an article entitled: The ass not the white horse of Revelation the proper symbol of the Christian ministry. Hence we have been called together to discuss this important question and try this silly mule—who is so presumptuous as to contend that he is the most suitable symbol of those illustrious characters. As you are familiar with the circumstances that have brought us together—we will not repeat them, but at once proceed to discuss the great question.

First we call attention to the antiquity of my tribe. Our creation preceded mans, and in early ages we were dispersed among all nations. We speak of these circumstances to impress you with the great value of the horse and the high estimate in which he has been held among all nations. He has also an interesting biblical history to which we call attention, to convince you that he is the most suitable symbol of the Chris-

tian ministry. So much has been written in the Scriptures about my tribe that I shall not attempt to give our history in full and shall only speak of such circumstances as are most interesting, and have direct bearing on the subject under consideration.

We came into existence in the early dawn of creation, and multiplied rapidly during the first sixteen hundred years of man's history. About the end of this period of time the wickedness of man became so great that God sent a great flood of waters upon the face of the inhabited part of the earth and destroyed all living creatures both men? except two of each kind, the male and his female that were saved in the Ark that God commanded Noah to build for this purpose. In the days of the Apostles there were some people who did not believe that such an event ever occurred in the history of the world and even now there are many who are willingly ignorant of the fact that by the word of God the heavens were of old, and the earth standing some of it out of the water and some of it in the water, by which the rest of the world was overflowed with water perished. Forty days and forty nights it rained; for the windows of heaven were open, all the fountains of the great deep were broken up—the waters prevailed upon the earth—all the high hills and the mountains were covered; and all things that had the breath of life died that moved upon the face of the earth. Was such a flood a physical impossibility; by no means and God did not have to work a miracle to do it. Simultaneous with the waters from the windows of

heaven subterranean forces in the bowels of the earth heaved up the continent of Africa and forced the waters of the ocean over Asia and that continent was deluged by the ordinary forces of nature—Think of this ye who think that something is too great for God to accomplish.

After the flood our species multiplied exceedingly and in a few centuries we inhabited most all countries—we were in Egypt long before Joseph was carried thither, and this distinguished man took a fancy to us, rode in a chariot drawn by horses, and while he was ruler in Egypt he gave bread in exchange for horses, in the time of the famine in that land. By this means he purchased many horses for they were numerous in Egypt and the dearth lasted seven years.

We call attention to our association with king Solomon. Concerning whom so much has been written yet the half has not been told, for there is no end to his encomiums and glory. King Solomon exceeded all the rest of the kings of the earth in wisdom and riches, and all the earth resorted to Solomon to hear the wisdom that God put into his heart.

My tribe were associated with Obadiah—who was truly good—feared the Lord, in sincerity kept his word and was a great friend of true prophets; with Elijah, Elisha, and the brave Jehu.

Horses were once employed to carry a servant of God to his celestial home. One day Elijah and Elisha; ancient prophets were walking together conversing about sacred things, and behold there appeared chariots of fire and horses of fire and parted them asunder and Elijah went up

by a whirlwind into heaven. And Elijah saw it and cried: my father, my father the chariots of Israel and the horsemen thereof and he saw him no more.

Now Elisha succeeded Elijah in the prophetic office; and he had quite an interesting experience with horses. The king of Syria was in war against Israel; and his plots were disclosed to his detriment and he suspected some of his own subjects guilty of treason. But was informed that Elisha, the prophet of the Lord, revealed his secret counsels to the king of Israel. Being informed that Elisha was in Dothan; he sent thither horses and chariots and a great host by night and they compassed the city. Early in the morning the servant of the man of God discovered them and was seized with fear and cried, Alas, my master; how shall we do. Elisha answered fear not; for they that be with us are more than they that be with them. In answer to the prayer of the prophet, the servant's eyes were opened so that he could discern the spiritual, and beheld the mountain was full of horses and chariots of fire round about Elisha. And by these the enemies of Elisha were smitten with blindness and they were led captive to Samaria. The king of Israel would have smitten them with sword; but the good prophet would not suffer it; but furnished them with abundance of bread and water and they returned to their own master and troubled Israel no more.

After this Benhadad, king of Syria gathered his host and besieged Samaria, and caused a great famine in that city. Gnawed by intolerable

hunger, two women agreed to eat their own children, one was boiled and eaten—the other escaped by his mother hiding him. The Lord relieved the city after this manner. He caused the host of the Syrians to hear a noise of chariots and a noise of horses, even the noise of a great host; and they thought the king of Israel had hired against them, the kings of the Hittites, and the kings of the Egyptians to come upon them; so they arose and fled in the twilight, and left their tents, horses and asses, silver, gold, garments, and a great deal of provision and fled for life; so next day a measure of fine flour was sold for a shekel; and two measures of barley for a shekel according to the word of the Lord which had been declared by the prophet during the previous day. The Lord knoweth how to deliver his people, and he will do it though it require a miracle.

The king of Egypt had some fine horses of perfect symmetry—possibly white with long flowing manes and tails and Solomon compares the church, his love, to this company of horses in Pharaohs chariot.

In olden times the horse was the idol of the east and was consecrated to the sun. This luminary as a bridegroom coming out of his chamber, rejoicing as a strong man to run a race, his going forth is from the end of the heaven and his circuit to the end of the earth. Among the ancients he was represented as riding in a chariot drawn by fleet horses performing his daily circuit from east to west around the world; hence they made

an image of the horse and dedicated it to the sun.

Haman who was promoted to honor by his king, devised a plot by which to destroy the Jews who were in captivity. Having by falsehood, obtained the king's consent, he wrote letters by authority of the king and sent them into all the provinces that on a specified day the Persians were to massacre the Jews. Queen Esther, a Jewess, who was devoted to her people having knowledge of this plot prevailed on king Ahasuerus to revoke the decision and inform the Jews to defend themselves. Now they had only a short period of time in which to convey this intelligence to the distant provinces and save the Jews; and the horse dromedary and mules on account of their speed were used in this emergency. And speed is important in the ministry—for the destroyer is among the nations. Missionaries should hurry; and fulfil the prophecy. Many shall run to and fro and knowledge shall increase.

In the Acts of the Apostles we have an account of horses drawing the chariot of a man of Ethiopia who had much authority under Queen Candace, having charge of all her treasures. He was a devout man and had been to Jerusalem to worship and was returning to his own country. Sitting in his chariot reading from the prophecy of Isai, Phillip, one of the Apostles was near the road as he was passing through a desert. The Spirit said to Phillip; go join thyself to this chariot; and he did so; and discovered that the man was reading prophecy concerning Christ,

and Phillip asked him if he understood it. The Ethiopian confessed his need of an instructor and presuming that Phillip might enlighten him politely invited him to take a seat in his chariot, and while they rode together Phillip explained the prophecy and preached unto him Jesus. Now they came to water and the Ewnuch desiring baptism Phillip complied with his request, and when they came up out of the water—and the Spirit of the Lord conveyed the apostle away—the Ethiopian saw him no more, and went on his way rejoicing.

Horses were once used to deliver the apostle Paul from his enemies. He had been falsely accused of crime and was brought before a council to be examined. There were present both Pharisees and Sadusees who disagreed about doctrine, the Sadusees did not believe in the resurrection, nor in the existence of angels or spirits while the Pharisees believed both and approved of Paul's preaching hence there was a tumult between the Pharisees and Sadusees concerning Paul, and for fear that the apostle would be torn to pieces a certain captain ordered some soldiers to take Paul by force and carry him into a castle for safety. Some malicious Jews now bound themselves in an oath that they would not eat nor drink till they had killed Paul, and they devised a scheme for this purpose and were lying in wait to kill him.

The chief captain of an host having been informed of this by a nephew of Paul gave orders for two hundred soldiers with spears and three score and ten horsemen to get ready and go

and deliver Paul to Felix, the governor, and they carried with them beasts on which Paul rode, and thus they saved the great apostle from the malice of his enemies. The Lord disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

Such are the grand arguments we present in favor of the position that the horse is the proper symbol of the Christian ministry.

CHAPTER X.

ASS'S REPLY.

Most honorable Judges and Sovereign; no doubt you as well as myself were delighted with my opponent's magnificent speech. He certainly struck a rich fascinating vein of thought, and train of circumstances; and if all those facts and arguments, as he calls them, were in his favor we would be somewhat discouraged in an attempt to sustain the converse of his proposition, and prove that the ass is the most suitable symbol of the Christian ministry, and we do not know; but that we would cheerfully yield him the palm without further argument. But honorable judges, as you well know this discussion is not concerning mystical horses, nor symbolic horses, nor celestial horses, which nip daisies, and clover, on pastures ever green, where comes no chilling blasts nor bighting frost; but we are debating the question, relative to bonified, literal, terrestrial horses, which roam over the rough and sometimes barren pastures of earth. To show you the difference between a symbolic horse and a literal horse we will refer you to a passage my honorable opponent used in his own behalf; which reads as folloys: "For the Lord of hosts hath visited his flock, the house of Judah and

hath made them as his goodly horse in battle; out of him that is Judah came forth the corner out of him, the nail out of him, the battle bow out of him, every oppressor together. And they shall be as mighty men which tread their enemies in the mire of the streets in the battle; and the riders on horses shall be confounded; not only that, but before we are done with the discussion we will convince you that the horses are doomed with their riders.

In the commencement of his speech he promised to review the history of his tribe; and he referred to his association with Solomon Ahasuerus and Queen Esther, and then went in quest of mystical horses. We should not be astonished at this however; because there are so many dark spots in his history, he would not dare bring it out in full before this intelligent audience; hence it devolves upon us, to review it for him, and develop the character of his associates as presented in the Holy Scriptures.

The history of the horse is a remarkable one; and there are circumstances connected with it that are not only interesting, but astonishing to the thoughtful; but by no means favorable to the horse and his pretences. The seed of the serpent was to bruise the heel of the woman's seed; and in the prophetic blessing of Jacob on Dan his fifth son we learn that he was to be a serpent by the way that biteth the horses' heels so that his rider should fall backwards. And it is finished with the delightful exclamation which is expressive of his faith; "I have waited for thy salvation O Lord." In the Scriptures not a great deal

is said concerning this tribe; but when they reached the Promised Land they were appointed a section of country, to the north that was inhabited by Moabites, and they were forced to fight for their inheritance, and no doubt many a horse's heel was bitten by them, and his rider cast down in fulfillment of this prophecy. The horse responds it seems they waited in vain for salvation; for nothing is said about this tribe by Saint John in his apostolic vision. "Ah," responds the ass they were dispersed through the great multitude which no man could number, of all kindreds and peoples, tribes and nations.

Mr. Horse, you spoke of your association with Joseph, but said nothing concerning your association with Pharaoh who had the temerity to pursue the children of Israel in their Exodus from Egypt; who had Moses for their leader and, the I am that I am for their guide and rearward which was evinced by a pillar of cloud by day and a pillar of fire by night, and was further demonstrated by his opening a path in the sea, so his people could pass through the great waters dry shod. Nevertheless Pharaoh with his host, chariots and horses pursued them into the great deep.

The following day, at the instigation of the Almighty Moses stretched out his hand over the sea and the waters returned and covered the host of Pharaoh and not one escaped. Then there was joy and gladness among the Hebrews because of this wonderful deliverance; and they sang unto the Lord because he had triumphed

gloriously: the horse and his rider hath he thrown into the sea.

Mr. Horse you were much admired by the kings of Canaan, Amarites, Hittites, Perezites and Jebusites: who formed an alliance against Joshua and Israel and opposed them in their victorious march through that country.

Mr. Horse you had an admirer in another king, by the name of Iabin, who reigned in Harzor—the captain of whose host was Sisera; into whose hands the Lord sold the children of Israel for their wickedness; and he oppressed them mightily for twenty years. Then they cried unto the Lord for deliverance and their prayer was answered in the following manner: Deborah a prophetess judged Israel at that time; and the people came to her for judgment. In obedience to the indications of the divine spirit she called Barak out of Kedesh, Naphtali and said unto him: Hath not the Lord God of Israel commanded saying: “Go, and draw toward Mount Tabor and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun. He went accompanied by Deborah, Sisera was informed of this movement; and he gathered to gether nine hundred chariots of iron and all the men of his army to fight against Israel; and on a certain day Deborah the governess ordered Barak to attack the army of the heathen. So he went down from Mount Tabor followed by ten thousand soldiers armed with swords, having the Lord for their vanguard and Sisera was discomfited, leaped from his chariot and fled and so did his host and Barak and

army pursued after them, and all except Sisera fell by the sword, and he fled to the tent of a woman named Iael and she met him, and concealed him in her tent; and gave him refreshment and promised to be his sentinel. But when he went to sleep, she took a nail and with hammer drove it through his temple into the ground, and he died. In this manner God subdued Iabin the king a Canaan, before the children of Israel. This victory gave origin to an ode of praise to God almost impassable in beauty and sublimity a part of which is inserted: They fought from heaven, the stars in their course fought against Sisera. The ancient river Kishon swept them away. Then were the horses' hoofs broken by means of the prancing—the prancing of the mighty ones. The inhabitants of Meroz did not engage in this conflict for liberty, hence they were anathematised said the angel of the Lord curse ye Meroz, curse ye bitterly the inhabitants thereof because they came not up to the help of the Lord against the mighty. And this is only a prelude to the curse that God will pronounce in the day of judgment upon the false prophets and idolaters in whose service you have been so conspicuous—Mr. Horse.

Mr. Horse you were associated with the children of Ammon—descendants of Lot—inveterate enemies of the Israelites.

You were in the service of Shisha king of Egypt—one of the greatest conquerers and one of the most celebrated heroes of antiquity.

Mr Horse you were much admired by Ben-

hadad king of Syra who besieged Samaria in the days of Ahab, king of Israel.

Mr. Horse you were highly prized by Sennacherib, king of Assyria who was distinguished for his presumption and blasphemy.

Now Mr. Horse, you boast of Solomon's admiration of your tribe and of his sending down to Egypt for horses; do you not know that it was a positive violation of the divine order that was given to Moses during their journey to Canaan. They were instructed that when they reached the good land and possessed it in case they desired a king they were to select one of their brethren whom the Lord would choose and it was stipulated that he was not to multiply horses to himself, nor cause his people to return to Egypt to the end that he should multiply horses, neither shall he multiply wives to himself, neither shall he greatly multiply to himself, silver and gold. A law positive to prevent national relations and associations with idolaters lest the Israelites be again defiled thereby; and we note that king David the father of Solomon observed this law and did not encourage the horse and his rider. 2 Sam. 8-4. For when he smote Hadarezer king of Zobah unto Hamath as he went to establish his dominion by the river Euphrates—he took from him a thousand chariots and seven thousand horsemen, and twenty thousand footmen, and all the chariot horses; reserving only enough for a hundred chariots. So he did not greatly multiply horses unto himself. But Solomon went counter to this law. Sent to Egypt for horses, and for wives and filled his

treasury with silver and gold. He gathered together chariots and hosemen—he had fourteen hundred chariots, and twelve thousand horsemen. He made silver to be in Jerusalem as stones. He had targets of gold and shields of beaten gold; he made a great throne of ivory and overlaid it with the best gold; his drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold. He had a great navy at sea which brought him vast riches from other countries year by year, and many valuable presents were sent to him by princes of other kingdoms—so that he exceeded all other king in riches.

He also sent to Egypt for wives, Consorted with the daughter of Pharaoh, princess of the Moabites, Ammonites, Edomites, Zidonians and Hittites. He did not have but seven hundred wives and three hundred concubines, all of whom were devotees to the false Gods of the nations from which they came; and they turned away the heart of Solomon from the God of his father's to the idols of the heathen; and he went after Ashtoreth the goddess of the Zidonians and after Milcom the abomination of the Ammonites, and he built high places for these abominations in a hill before Jerusalem and so he did for all his strange wives who burnt incense and sacrificed to their false gods. Thus Solomon the wise, who ascended the throne of Israel under the most favorable auspices and was highly honored and blessed by the God of heaven—whose early reign was crowned with riches and glory and peace and was so promising to his

people and kingdom, abased himself by turning away from the God of his fathers and encouraging idolatry among God's chosen people and brought upon himself everlasting reproach and the greatest calamities upon his people and the loss of the throne to his descendents, and the final overthrow of the kingdom of the Jews.

CHAPTER XI.

HORSE'S SPEECH.

HONORABLE Judges and Sovereign. The Christian life is a warfare against the powers of darkness and sin, and the servants of Christ are soldiers; and they are exhorted to put on the whole armor of God and war a good warfare. The true minister is eminently a soldier and Paul speaks of his conflicts with the enemies of Christianity and his victories over them. In the book of Job we have a description of a horse which is a most excellent symbol of a minister of the Gospel. Hast thou given the horse his strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength, he goeth on to meet the armed man. He mocketh at fear and is not affrightened; neither turneth he back for the sword. The quiver rateleth against him; the glittering spear and the shield, he paweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets ha, ha, and smelleth the battle afar off, the thunder of the captain and the shouting. Such undaunted courage is indispensable to the

Christian minister, who would prevail over the powers of darkness and put to flight the armies of the alien.

Now we call attention to the fact that the horse has been employed in fighting the battles of the Lord, and according to prophecy he will be thus employed on down through the ages, In my opponent's speech you remember he reproached me; because some of my tribe were so unfortunate as to be associated with Ahab, king of Israel who encouraged idolatry in his kingdom, for which he was scourged with a drought; but he did not mention the fact that our master, the brave, dashing Jehu used us when he destroyed old Jezebel the mother of abominations, in Israel; and exterminated all the wicked house of Ahab; which is one of the most remarkable events in Jewish history.

In the fifth chapter of the prophecy of Isaiah we have a description of the wicked who reverse the order of things. Call good evil and evil good, put light for darkness, and darkness for light, bitter for sweet and sweet for bitter, who are wise in their own eyes and prudent in their own sight; who are mighty to drink wine, justify the wicked for a reward and take away the righteousness of the righteous from him—pervert justice and judgment, cast away the law and despise his word—on whom the Lord had sent severe affliction; but his anger was not turned away; and on account of their iniquities, he informed them by the prophet that he would lift up an ensign for the nations from far, and will hiss unto them from the end of the earth;

and behold they shall come with speed swiftly, without fatigue and worry—having sharp arrows and bent bows—horses' hoofs like flint and their wheels like a whirlwind, and they shall war like lions, shall roar like young lions: Yea they shall roar and lay hold of the prey, and shall carry it away safe, and none shall deliver it. In that day they shall roar against thee as the roaring of the sea, and in the land there shall be darkness and sorrow and the light will be darkness in the heavens thereof.

Thus saith the Lord by the prophet Jeremiah I will bring evil out of the north, and great destruction. The lion Nebuchadnezzar is come up out of his thicket, the destroyer of the Gentiles is on his way; he is gone forth from his place to make the land desolate and the cities shall be laid waste without inhabitant. Behold he shall come up as clouds and his chariots shall be as a whirlwind, his horses are swifter than eagles. The whole city shall flee, for the noise of the horsemen and bowmen; they shall go into the clefts and climb upon the rocks, every city shall be forsaken and no man dwell therein. The prophet in describing the terror of this event says: I beheld the earth, and it was without form and void, and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld and lo there was no man, and all the birds of the heavens were fled. The fruitful place was a wilderness, the cities were broken down at the presence of the Lord and his fierce anger.

In chapter the eighth we read, The snorting of the horse was heard from Dan—the whole land trembled at the sound of the neighing of his strong ones; for they have come and have devoured the land and all that is in it—the city and those that dwell therein. For behold I will send serpents and cocatrices, among you which will not be charmed and they shall bite you saith the Lord.

In chapter forty-sixth, we learn that the horse was employed against Pharaoh-Neco, king of Egypt. Order ye the buckler and shield and draw near to battle. Harness the horses; and get ye up ye horsemen and stand forth with your helmets; furbish the spears, and put on your brigandines. Wherefore have I seen them dismayed and turned back, and their mighty ones beaten down and are fled apace, and look not back for fear was round about saith the Lord. Let not the swift flee away, nor the mighty men escape; they shall stumble and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters are moved as the rivers? It is Egypt moving like a flood covering the earth with armies to destroy the city and its inhabitants. Come up ye horses and rage ye chariots, let the mighty men come forth: the Ethiopians and the Lybyans that handle the sheild and the Lydians that handle and bend the bow. For this is the day of the Lord of hosts a day of vengeance that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts

hath a sacrifice in the north country by the river Euphrates.

In the prophecy of Jeremiah chapter forty-seven, we have an account of the destruction of the Philistines at the instigation of the Almighty. The army from the north is to come and sweep over the land and city; the men shall cry and the inhabitants howl, at the noise of horses and the rushing of his chariots and at the rumbling of his wheels, the fathers shall not look back to their children, for feebleness of hands; because of the day that cometh to spoil all the Philistines and to cut off from Tyrus and Zidon every helper that remaineth; for the Lord will spoil the Philistines the remnant of the country of Caphtor.

In the fifteenth chapter of Jer. we learn that the horse was used in the destruction of vain Babylon. Thus saith the Lord: Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not show mercy: their voice shall roar like the sea and they shall ride upon horses, every one put in array like a man to the battle, against the O daughter of Babylon.

In the twenty-seventh chapter of Ezekiel, Samaria and Jerusalem are personafied—named after two licentious women, Aholah and Aholibah. Samaria is Aholibah. She was the first to act the harlot—doted on her neighbors the Assyrians; her neighbors which were clothed with blue, captains and rulers, all of them de-

sirable young men, riding upon horses, and she committed whoredom with them and all the chosen men of the nations and defiled herself with their idols; wherefore the Lord delivered her into the hand of her lovers, and they slew her with the sword and made slaves of her sons and daughters. By reference to the eighteenth chapter of second Kings, we learn that this was done by Shalmaneser king of Assyria while Hoshea, son of Elah reigned over Israel. Now when her sister Aholiber saw this she became more corrupt in her inordinate love for the Assyrians whose captains and rulers were clothed most gorgeously, horsemen riding upon horses, all desirable young men." Saith the Lord unto Ahilobah. Behold I will raise up thy lovers against thee; from whom thy mind is alienated, and I will bring them against thee on every side: The Babylonians, Chaldeans, Pekod, and Shoa and Hoa and all the Assyrians with them; all of them desirable young men; captains and rulers, great lords and renowned all of them riding upon horses. And they shall come against thee with chariots, wagons and wheels, and with an assembly of people which shall set against thee buckler and shield, and helmet, round about, and I will set judgment before thee and they shall judge thee according to their judgment. By reference to the twenty-fourth and twenty-fifth chapters of second Kings, we have an account of the fulfillment of this prophecy; by Nebuchadnezzar king of Babylon who came with a great host, besieged Jerusalem; destroyed the city, robbed the temple and burnt it and carried

the people off to Babylon as captives; and they remained there for seventy years; after which they were released by king Cyrus of Persia who overcame Babylon; and permitted the Jews to return to their own land and rebuild the city and temple.

In the twenty-sixth chapter of Ezekiel, we learn that the horse was used in the destruction of Tyre, a celebrated commercial city of antiquity called Tyrus in prophecy.

In the first chapter of the prophecy of Habakkuk we learn that the Lord will employ the horse against the corrupt heathen.

ASS'S REJOINER.

HONORABLE King and Judges: In the Scriptures we are taught that the horse is a vain thing for safety; and that he shall not deliver any by his great strength. The Jews forbidden to raise horses; but as you have heard they did not observe this precept, procured horses from the heathen and with the horse came trouble and disaster. In the first chapter of Micah we have this remarkable declaration of the prophet O thou inhabitant of Lachish binding thy chariot to the swift beast; she is the beginning of the sin to the daughter of Zion; for the transgression of Israel were found in thee. Confidence in Egypt and reliance upon the horse are denounced by the Most High in positive terms. In the thirty-first chapter of the prophecy of Isaiah, we have this language; "Wo to them that go down to Egypt for help

and stay on horses, and trust in chariots, because they are many and in horsemen because they are strong; but they look not to the Holy one of Israel, neither seek the Lord. Thus saith the Lord the Egyptians are men, not God, and their horses are flesh, not spirit. When the Lord shall stretch out his hand; both he that helpeth shall fall, and he that is hopen shall fall down and they all shall fall together. In the fifteenth verse; Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said we will flee upon horses; therefore shall ye flee; and we will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of the mountain, and as an ensign on the hill.

The children of Israel went down to Egypt for horses; became attached to their foolish idols and followed in their vain, ungodly ways, set their hearts on covetousness; we read of this in the second chapter of the prophecy of Isaiah.

This people on account of their idolatry and wickedness became a great burden to that God who fainteth not neither becomes weary. In the second chapter of Amos, he saith, Behold I am pressed under you, as a cart is pressed that is full of sheaves. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty

deliver himself; neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself, neither shall he that rideth the horse deliver himself."

"Now Mr. Horse, "you boast of the Lord employing you to fight his battles; and you have produced several passages of Scripture to establish this fact. Now we inquire were the kings whose chariots you drew and the captains and generals and soldiers who charged so gallantly upon your back the friends of God and true religion?"

"They were not; but they were the most abominable idolaters and God arrayed one against another as a chastisement for their iniquities; and when his chosen people turned away from him and trusted in horses in Egypt and in idols he treated them likewise; and made their iniquities correct them and their backslidings reprove them; for he maketh the wrath of man praise him; and the remainder of wrath he restrains. He has declared that he will destroy idolatry and that the workers of iniquity shall perish, and he is wise and will bring good out of evil, will not call back his word; but will arise against evil doers and against the help of them that work iniquity."

"Now, sir, we shall prove that the horse is doomed with his idolatrous rider and he cannot therefore be a proper symbol of the Christian ministry. The horse and his rider he has cast into the sea is the chorus of the solemn dirge to which you have capered in all preceding history.

"Thus saith the Lord to the prophet Haggai;

I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

In the fiftieth chapter of the prophecy of Jeremiah: Thus saith the Lord concerning the oppressors of his people: A sword is upon the chaldeans and upon the inhabitants of Babylon and upon her princes and upon her wise men. A sword is upon the liars; and they shall dote; a sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses and upon their chariots; and upon all the mingled people that are in the midst of her.

In the fifty-first chap. The Lord saith concerning Israel and Judah: Thou art my battle ax, and weapons of war; for with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider. And I will render unto Babylon and all the inhabitants of Chaldea all their evil that they have done in Zion, in your sight saith the Lord.

Now, Mr. Horse: Let me inform you that Jesus who honored my tribe with an everlasting honor when he made his triumphant entry into Jerusalem amidst the Hosannas of the multitudes is against the horse as you may learn by reference to the ninth chapter of the prophecy of Zechariah. Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having sal-

vation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephriam, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea and from the rivers even to the ends of the earth.

Now we will conclude this speech by informing you that th children learned by sad experience not to trust in the heathen and horse in time of danger and trouble. This we learn from the fourteenth chap. of Hosea.

CHAPTER XII.

HORSES SPEECH: HONORABLE JUDGES AND SOVEREIGN.

BECAUSE of the excellent qualities of my tribe—docility, gentleness, kindness, courage and strength; Judah the most distinguished of the twelve tribes of Israel is likened to a goodly horse in battle.

In the prophecy of Joel the great army of God is compared to horses. The appearance of them is as the appearance of horses, and as horsemen.

In the prophecy of Habokhuk the Lord himself is represented as riding upon horses.

In the Scriptures the horse is used to represent the highest order of Spiritual intelligences in carrying out the purposes of God in governing the world. In support of this proposition: read from the prophecy of Zechariah.

There are two classes of angels: the evil and the good. In this scripture the white horse represents the good and the colored the evil spirits. Did you never read the following? Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation. Thousand thousands ministered unto him and ten thousand times ten thousand stood before him. Said Jesus to his persecuters: Thinkest thou that I cannot

now pray unto my Father and he will give me legions of angels. Evil spirits also are numerous walking to and fro in earth and air in rebellion yet God can compel them to do his will and pleasure. Did not Paul have a thorn in his flesh which he said was the messenger of Satan to buffet him lest he should be exalted above measure. And he instructed the church at Corinth to deliver a certain fornicator to Satan for the destruction of the flesh that his spirit might be saved in the day of the Lord Jesus. Again the Lord said: who shall persuade Ahab that he may go up and fall at Rameth Gilead; and one said on this manner, and another said on that manner. And then came forth a Spirit and stood before the Lord and said I will persuade him. And the Lord said wherewith. And he said I will go forth and I will be a lying Spirit in the mouth of all his prophets. And he said: Thou shalt persuade him, and prevail also; go forth, and do so. The lying Spirit is the devil, who was a liar from the beginning, and even devils are employed to deceive and ensnare the wicked of earth. The black horses going forth represent evil Spirits or devils and the white horses represent good angels going to counteract the evil produced by them. Now as the white horse represents the holy angels we conclude that he is a suitable symbol of the Christian ministry in the work of love and mercy.

In this passage is an allusion to the book spoken of in the preceding chapter which was sealed and could be opened by no one except Jesus called: The Lion of the tribe of Judah. It

is generally thought that it contained nothing only what is written in this book called by way of distinction Revelation. Is it not possible that this symbolic book comprehended the whole of the canonical Scriptures; and the little book spoken of in the tenth chapter which John took from the angel and ate, included what was revealed to him only. There are plausible reasons for the conclusion. The book was sealed with seven seals which denotes that it was perfect; wanting nothing. Now it requires the whole of the revealed will of God as it is given in the whole of the Sacred Scriptures to constitute such a book. The Apocalypse alone is not a complete revelation of the will purposes and plan of Gods moral government. Furthermore Saint John frequently alludes to circumstances contained in the law and prophets; as examples—the twelve tribes and Jerusalem. But it is assumed that this was given by Jesus after his ascension. The whole of the Scripture was given by him; for by him are all things considered. John certainly had a symbolic vision of the whole book of God. The book of seven seals was a perfect book.

Where was this vision realized in the church militant or triumphant. John tells us that he was in the Spirit on the Lords day, and he heard a voice speaking to him; and he turned and had a view of the church and of Jesus in all his glory among the churches; but after this he looked and beheld that a door was opened in heaven and he was commanded to come up hither and he would be shown things that would be thereafter;

and he says immediately I was in the Spirit and beheld a throne set in heaven and one sat on the throne. Now it is assumed by some that John had this vision in the church below; but is it not probable that they are mistaken about this and that John like some of the rest of the prophets and apostles was by faith transported to the heaven of heavens where he witness this grand scene and received this communication of the divine purpose and order of proceeding in the church below. Who can read his unearthly account of the numbering of the tribes and description of the innumerable multitude of sainted Spirits and consistently with their own convictions and feelings restrict him to the church below; where no such felicity exist. The beloved disciple while an exile on the lonely Isle of Patmus for the word of God and the testimony of Jesus must have had a vision of the heavenly world where he saw and heard these things. One author objects to this view, because a door was opened; and he says heaven has no doors; but Saint John in his inimitable description of the great city says it has a wall great and high and that it has twelve gates; on the east three gates; on the north three gates; on the south three gates and on the west three gates; but here comes the rejoinder, this is the church that John is describing; very well; but it is the church in its glorified state which is heaven. Its gates shall not be shut at all by day; for there is no night. Again heaven is likened unto a mansion; and mansions have doors; and we presume Saint John did not miss it much when he said a door was opened in

heaven; by which he meant it was made accessible to him in his vision; so he was commanded to come up hither.

What about those peculiar beasts having many wings and eyes dwelling around the throne of God leading the elders in the highest order of divine worship and ascribing continual praise to God. In the new version they are called living creatures; but this does not alter the case; for one is like a lion, another like a calf; another has only the face of a man—the other like a flying eagle. The question is what are they; and what do they represent; for we do not suppose they are literal beasts. Mr. Cox, a distinguished divine says they are the four Evangelists; Matthew, Mark, Luke and John; Let us note a few facts; there are four of them; corresponding in number and kind to the national emblems of the tribes of Israel! and they are associated with elders. The same number were called up into the mount at the giving of the law; namely Moses, Aaron, Nadab and Abihu and seventy of the elders, who worshiped afar off, while Moses alone drew near the Lord. In this vision may there not be a reference to this fact; and were it not that some of these characters were cut off for their rebellion; we should incline to the opinion that they were represented by the beasts. But we will supply the places of the apostales with two other of the most devoted servants of God; and Suggest that they are Moses, Aaron, Joshua and Elijah.

And there arose not a prophet since in Israel like unto Moses whom the Lord knew face to

face. In all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. And in all that mighty band, and in all the great terror which Moses showed in the sight of all Israel. Here is the Lion that received the law at the hand of God on Sinai and gave it to the people and destroyed the first half in Israel that was dedicated to idolatry. Aaron, son of Amidin; and the elder brother of Moses. He was a prince of the tribe of Leviard his name derived, from Hor, a mountain, is by some supposed to signify mountained; but by others to denote eminent, as if prophetic of his lofty designation; he being called of God, not only to take part in the redemption of his people from Egypt, but also to be the first High Priest of Israel. In this most high and sacred relation he was in several respects an illustrious type of Christ who is the body and substance of all the Levitical shadows and sacrifices, through whose mediation, alone the guilty can have access to God Encyclopædiæ of Religious knowledge. It is true he erred in yielding to the solicitations of the people at Sinai; but he heartily repented of this sin obtained forgiveness was restored to the divine favor and was promoted according to divine direction to great honor; and filled the office of High Priest with great credit to himself; and was a true devoted servant of God. In this vision he is likened unto a calf; because the lamb was typical of Christ and the calf was next in importance as a sacrifice. And Joshua the son of Nun was full of the spirit of wisdom; for

Moses had laid his hands upon him and the children of Israel hearkened unto him and did as the Lord commanded Moses. There is another character that was brought in intimate connection and association with a personage invested with divine authority. When he was by Jericho he lifted up his eyes and looked and behold there stood a man over against him with a drawn sword in his hand and Joshua went unto him and said unto him: Art thou for us or for our adversaries? And he said nay; but as captain of the Lord of hosts am I come. Here is a man whose name is expressive of his devotion to God and of the close relation he sustained to him having nearly the same signification of Jesus the Saviour. In all his conflicts against his adversaries in the land of Canaan he did not loose a single victory—through God the sun and moon stopped in their courses; while his veterans fought; and God cast hailstones upon his enemies. He never faltered in his devotion to God, neither did he make a single mistake in the discharge of his manifold, difficult and responsible duties. And though he was an old veteran and had shed much blood; yet he was a man of feeling and sympathy; and when he could without violating a divine command he showed mercy to those of his enemies who requested it of him. In addition to this he was a man of high order of intellect and fine understanding; hence while he is in this vision likened unto a beast; yet it is said he had the face of a man. Says Smith in his Bible Dictionary, Elijah the Tishbite has been well entitled the grandest and the most romantic character Israel

ever produced. Certainly there is no personage in the Old Testament whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. His rare, sudden and brief appearances—his undaunted courage and fiery zeal the brilliancy of his triumphs—the pathos of his despondency—the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration—throw such a halo of brightness around him as is equalled by none of his compeers in the sacred story.” He was swift in the discharge of duty and fleet in escaping from his enemies. If there ever was a man who might with propriety be symbolized by an eagle, we presume it was Elijah; so here is the eagle spoken of in this vision.

But why are they called beasts or compared to beasts and birds? on account of certain prominent traits of character they possessed—and there may be an allusion to the offices they filled while on earth; moreover while below; they traveled on foot as beasts, and fought like beast and fought against a beastly religion; and the system of idolatry, or false religion, that they contended against so faithfully is the very thing denounced in this book against which God is preparing the church to fight more extensively and successfully; for it is the purpose of God for this warfare to go on until every idol beneath the sun is abolished; and He is recognized as the only God and his name one.

Another reason why we think they are entitled to preeminence and distinction on high, is that they were among the first to make an aggression

on the system of idolatry, which had existed for ages; and they should be honored for it; upon the same principle that we honor Washington as the father of our independence.

Up to the time of the giving of this prophecy the cause of truth had made slow progress. Its motions were sluggish, like that of a huge, fat, lazy beast. But now its progress is to be wonderfully increased; and as an indication of it, its heralds and defenders are seated upon horses behind God's canvas; and those ancient heroes who in this vision are likened unto beasts, at the opening of the seals, discovered this design and in ecstasies of joy they in regular order call to John with the voice of thunder; Come and see; and the first he beheld was a white horse dashing along with a rider, crowned and armed with a bow. This horse corresponds with the first beast, the lion which was Moses—his color denotes the purity of the cause in which he was employed and his rider with bow and crown denotes the divine right and authority of the servants of God to propagate and defend Christianity, and subdue opposing powers.

The red horse corresponds with the calf, which was Aaron; and his color is symbolical of the fact that the system of true religion came by the blood of Jesus, and without it, there is no remission of sins; and his rider probably represents the missionary going into heathen lands to preach the Gospel; for he has power to take peace from the earth and this is done among the heathen when the Gospel is preached to them. "I came not to send peace but a sword," said

Jesus. The missionary preaches the Gospel to the heathen, some believe it and embrace it, others reject it and make war upon the Christians; and they kill one another. To the rider on the red horse is given a sword which indicates authority, and the right of self defence.

The black horse which corresponds with the beast that had the face of a man, denotes sternness inflexible justice. His rider has a pair of scales or balances and his business is to adjust matters properly and see that the laws of justice are meted out between man and man; nation and nation; but he has no right to destroy. See thou hurt not the oil or the wine.

The pale horse which corresponds with the fourth beast, or the eagle which was Elijah is a symbol of death; which is the name of his rider. And he has power to kill with the sword and with hunger: "Elijah had this power over the natural laws which produce death and over the beasts of the earth; and he has power to kill a fourth part of the inhabitants of earth and about that proportion of the idolatrous heathen have to be killed in defence of Christianity; and the order of God is kill them; for they are cumberers of the earth; and his servants of old Moses, Joshua, David, Elijah, Heziah and Josiah killed them; and they will be killed until they are exterminated.

In these United States we have a most magnificent partial fulfillment of this prophecy in the system of Itinerancy of the Methodist Episcopal Church; both North and South. Her devoted sacrificing ministers at the call and

instigation of God, mounted upon horses white, red, black, speckled, and bay—have traveled over most every hill, mountain, dale and valley of this vast country, preaching the Gospel of the kingdom to vast multitudes—going on from victory to victory crying; Worthy is the lamb that was slain to receive dominion honor and glory for he hath redeemed us with his precious blood and made us kings and priests unto our God, and his Father; and shouts of victory like that above hath ascended; and the church militant and the church triumphant have in unison shouted, Holy, Holy Lord God of hosts, just and true are thy ways, thou King of saints; and the battle is waxing hotter and hotter with holy fire until all this vast continent is brought to the knowledge of the truth as it is in Jesus.

Here is the divine promise in common to the seven churches of Asia. He that overcometh and keepeth my words unto the end, to him will, I give power over the nations. And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star: He that hath an ear let him hear what the spirit saith unto the churches.

Now this white horse represents the true and faithful church of God of all peoples and kingdoms, as it sweeps down through the ages triumphing over opposing principles and powers; and Saint John was favored with a vision of him in his last battle and victory. I saw heaven opened and behold a white horse; and he that

sat on him was called faithful and true and in righteousness, he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven, followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords. Such are the arguments in full we present in favor of the position that the horse is the proper symbol of the Christian ministry.

CHAPTER XIII.

'ASS'S THIRD REPLY.

HONORABLE Judges and Sovereign: My friend Mr. Horse delights in imagery; and we confess that he leads us into some of the most beautiful, delightful and awfully sublime portions of the Holy Scripture; and he winds up his history and lecture on the most glorious, as well as the most solemn event that was ever presented to the mind for consideration; the final conflict and victory of the captain of the Lord's hosts who had triumphantly rode down through the misty dark ages of persecution conquering ignorant, superstitious, apostate, idolatrous, anti-christian nations and kingdoms gathering many crowns and adding brilliant stars to his crowns; according to the divine command as given in the forty-fifth Psalm.

But we first call attention to the imagery in the prophecy of Zechariah. The meaning of it is obscure; but some historical facts concerning the state of affairs by which the prophet was surrounded will enable us to form intelligible views of it. During the seventy years captivity in Babylon their city Jerusalem had been almost ruined—the beautiful temple which Solomon built was destroyed. While they were

held as captives Cyrus the founder of the Persian empire overcame Babylon, liberated the Jews restored to them the vessels of silver and gold that belonged to the house of the Lord, that had been carried off by Nebuchadnezzar and he gave orders for them to return to their native land and rebuild the temple. They did so and commenced the work with great joy and enthusiasm. But their enemies soon began to oppose them; and in order to defeat them sent a letter of serious accusation to Artaxerxes who reigned in Persia after the death of Cyrus; and he gave orders for them to cease building; so the work was stopped; and the people and prophets were much troubled and dispirited. Now at a certain time which is specified by the prophet, came the word of the Lord unto Zechariah and he saw this vision of horses, on one of which was a man riding who conversed with the prophet and with those attendants whose mission was to walk to and fro through the earth. This man on horseback called the angel of the Lord appeared among the myrtle trees in the bottom which was an indication to the prophet of peace good errand. Those red, speckled and white horses which were behind him whose business was to walk to and fro through the earth report to the one on horseback that they had done so; and that the earth sitteth still and is at rest. This was not a favorable report no changes have been made, no unfavorable laws or decisions among the nations have been reversed. The same difficulties that prevented the rebuilding the temple still exist.

Then the man or angel on horse-back appealed to the Lord about it and enquired; How long wilt thou not have mercy on Jerusalem and on the cities of Judah against which thou hast had indignation these three score and ten years; and the Lord answered the angel with good and comfortable words expressive of his favor toward Jerusalem; and his displeasure with the heathen who were at rest; and assured him that he would return to Jerusalem with mercies and that his house should be built. The prophet had this vision soon after the rebuilding of the temple had ceased by the order of Artaxerxes; This is evident from the expression of the angel three score and ten years—the length of the time of their captivity. Now it is probable that many of them had wandered off among other nations and had not returned home; and there was no doubt a great anxiety felt for absent brethren, and the general restoration of the Jews was involved in the question of rebuilding the city and temple; a knowledge of this fact is necessary in order to understand the vision of chariots, and horses which came out from between two mountains of brass. A chariot is a vehicle of conveyance; and it denotes transit. To the mind of the prophet it may have been expressive of the return of a remnant of their brethren. These mountains of brass were symbolic of difficulties, they could not pass over—probably two nations; but there was a way between them through which they could pass; for yonder comes the chariots and horses from between two mountains of brass. When

the prophet saw these things he enquired what they were, and was told by the angel, that they were the four spirits of the heavens which go forth from standing before the Lord of all the earth: These four spirits are called winds also. In the Scriptures, armies are likened unto winds; the four winds which correspond with the cardinal points of the compass, represent the armies, east, west, north and south. Now these four chariots of horses may represent the four armies or nations of the earth in their action and proceedings relative to the Jews; and as they were traveling and co-operating in harmony the vision was favorable to the end contemplated which was the complete restoration of the Jews and the completion of the temple. These horses were commanded to walk to and fro through the earth, and they did so. Then the prophet was directed to proceed to reorganize their system of worship with the assurance that the temple should be built. The principal difficulty was removed by the Jews by letter prevailing on the then reigning king of Persia, to have a search made for the record of Cyrus relative to the Jews; he did so and generously had it enforced; so the Jews proceeded with their building and this prophecy was fulfilled; but it required about sixty-seven years to accomplish these ends. By reference to the books of Ezra and Nehemiah, you will gain much information concerning the prophecy of Zechariah relative to these matters.

Now honorable judges we call attention to that grand retinue of horses spoken of in the

book of Revelation and we state that the white one does not symbolize ministers of the Gospel, as some have supposed; for he carries a rider; which would represent the minister if such things were intended. Furthermore in this book the Gospel minister is symbolized by an angel which John saw flying in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred, and tongue and people: saying with a loud voice, fear God and give glory to Him; for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters. Mr. Baldwin says this white horse is a symbol of an organic body of pure character moving with the velocity of a war horse; and that he and his rider crowned, represent the church of Christ united to the state after outriding the ten great persecutions. The same author assumes that a bloody religion is represented by the red horse; and that the christian religion soon changed its character after its union with the state. It immediately began its persecution of the Arians and the blood of the people flowed like rivers, by its influence ever since. He thinks this has reference to the Roman church after its apostacy from the simplicity of the Gospel. He thinks the black horse has reference to the Mahomedan imposture and that the pale horse represents the French infidelity and its polity; and that the man with many crowns on a white horse represents the United States of America; and that those four beasts represent civil powers

Mr. Cox, another distinguished author substantially agrees with Mr. Baldwin in many things; in others they disagree very much; he assumes that the man on the white horse represents the Almighty subduing the world unto himself. So you discover that your views are erratic; and I notify you that you will be considered presumptuous for making suggestions contrary to the views entertained by the learned and great. Whether or not any of these explanations of those symbols are absolutely correct, no one knows, for such symbols especially when complicated are difficult to interpret; and then symbolic prophecy is so extensive, reaching over the whole period of the world's existence; the length of which we know not, and then there is so much similarity in the wars persecutions and calamities pictured in this book; and then the history of the past is so imperfect that no man can tell when that and this prophecy was fulfilled and when others will be: Moreover we need not bother ourselves much about these symbols: They are beautiful, attractive, interesting, and some of them are most horrible; but they are as chaff to the wheat or as a shadow to the substance. The world has the substance, or that which is signified by these symbols; and men need not go crazy about them; for they are only symbols.

But Mr. Horse and honorable judges and Sovereign we do approve of a rational explanation of these symbols; and almost any sort of explanation is better than none; for the mind is curious about such things; and without

some knowledge, and understanding concerning them; there is a vacancy in the mind; and some dissatisfaction and perplexity: Whereas a rational explanation of them, gives the mind something on which to rest and stay itself, while striving to believe God's word, trust his promises and hold on to Jesus by the hand of faith. Note this fact ye authors of our Sunday-school periodicals who silently pass over these things. The youthful mind enquires why did he not give us some explanation of this—just here they are in darkness and are an easy prey to doubt. Why my distinguished friends and teachers of babes Mr. Horse's explanation is better than yours.

A careful perusal of the history of the dark ages and reign of tyranny, which commenced about the beginning of the third century of the Christian era, will shed much light upon the signification of these prophetic symbols.

But Mr. Horse it is not our business or purpose on this occasion to discuss the mysteries of Revelation, but to trace your history, develop your true character as it is presented in the Scriptures and follow you to your final destiny, and prove that your proposition is false; and that you are not used as a symbol of the Christian ministry; And we will be candid, and inform you that in the Scriptures you are used to represent and illustrate thoughtless, wicked, reckless characters, and the most abominable idolaters, adulterers and apostates. Thus saith the Lord, Why is this people of Jerusalem slidden back by a perpetual backsliding—they hold fast deceit,

they spake not aright; no man repented him of his wickedness, saying what have I done, every one turned to his own course as the horse rusheth into the battle. How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods: When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlot's houses. They were as fed horses in the morning, every one neighed after his neighbor's wife. Shall not I visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?

The dreadful locusts that came out of the smoke that issued from the bottomless pit, at the sounding of the fifth trumpet are compared to you. The shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates as it were, breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses running to battle. And they had tails like unto scorpions and there were stings in their tails; and their power was to hurt men five months. And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon but in the Greek tongue hath his name Apollyon.

At the sounding of the sixth trumpet there appeared a great army of horses that had heads

like lions. The number of the army of the horsemen were two hundred thousand. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of jacinth and brimstone; and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke, and brimstone. By these was the third part of men killed by the fire, and by the smoke and by the brimstone which issued out of their mouths. For their power was in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. Yes, says the horse, that was God's army, read on." And the rest of the men which were not killed by these plagues, yet repented not of the work of their hands that they should not worship devils and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk; neither repented they of their murders nor their Sorceries, nor their fornications, nor of their theft. Now Mr. Horse the last described are your crew according to the Scripture. Now we direct attention to the last great battle of God Almighty with which you concluded your last speech, and not how it will terminate with you and your idolatrous rider. I John saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven; come and gather yourselves together unto the supper of the great God that ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses and of them that

sit on them, and the flesh of all men both free and bond, both small and great. So in the last great battle you will share in the fate of the worshipers of the beast and his image and the deceivers the false prophets which shall fall by the sword, and all the birds will be filled with your flesh. Such is your doom.

L. OF G.

CHAPTER XIV.

THE horse and ass having finished their discussion, king goat orders the trial of the mule. The court is ready, the ponies present. The great horse mounts to his feet and addresses the judges and the king in particular almost in the language of Turtullus, who appeared against Paul. Seeing that by thee we enjoy great quietness; and that very worthy deeds are done unto this nation by thy providence; we accept it always and in all places most noble king and worthy judges with all thankfulness: Notwithstanding that I be not further tedious unto you I pray you hear us of thy clemency a few words; for we have found this mule to be a pestilent fellow and a mover of sedition among the brethren and we thought it expedient for the good of the church to cite him to trial to answer certain charges and specifications that we now bring against him. He is herewith accused of falsehood and charged with slander in testimony of which we produce a document written by him, bearing his signature in full, comprising a speech which he delivered in the Kidron church on the first Sunday of October, 1886, in which he speaks in very slight terms of some of our ministers, calls them ponies and gives a disparaging and we think false account of their work in cultivating Emanuels

land. He says they work with inferior utensils, do poor plowing, sow sparingly the precious seed, haul straw instead of wheat to market, feed the people with scant impure food, and finally calls on others whom he styles mules, to rush down to the seat of Satan's kingdom, and destroy a monster he calls vain ambition which he assumes prompts a great many of our ministers in the work and labor of love whereunto they profess to be called. Such please your honor are the charges, complaints and specifications we bring against this mule and we hope most honorable judges and serene sovereign as you are well acquainted with the law and are the chief judges and executors thereof that you will aid us in the investigation and prosecution of this case and that we shall by your assistance and council bring things to a happy issue, so that truth and justice shall be established in our midst. All responded amen, and Mr. Horse takes his seat.

Judge Elephant—Mr. Mule, you have heard the charges and complaints, do you plead guilty or not guilty; in other words are you the author of the manuscript Mr. Horse is in possession of—the contents of which you have just heard? Mule examines manuscript and answers I confess that I am the author of said manuscript; but deny the charge of falsehood and slander whereof I am accused. Well says the judge you have been summonsed before this tribunal for trial relative to these charges, are you ready? Ready most excellent judges and gracious sovereign. Will you speak for yourself or have

some one to speak for you? I prefer making my own defence, if it please your honor. Well you are permitted to speak for yourself. Mules first speech.

I think myself happy most excellent judges and exalted king because I am permitted to speak for myself this day before you touching all things whereof I am accused, especially because I know you to be expert in all laws and customs of the church, and that you have knowledge of the foolish preaching of some of these ponies. There is one thing that was not mentioned in the bill of complaints that is very hurtful to the ponies, and that is the claim that the mule is the best symbol of the Christian ministry. As we deem this one of the most important topics under consideration I wish to call attention to the history of my tribe as it is given in the Scriptures for the purpose of establishing this position; and if I succeed in this; you will understand by what right and authority I spoke and wrote in such strong, positive terms concerning the ponies.

Most excellent judges and gracious Sovereign; in the Scriptures we learn that from remote ages my tribe has been associated with the people of God and have done much in making the history of the church.

In support of this proposition we call your attention to a passage in the twenty-sixth chapter of the book of Genesis, verse twenty-four: And these are the children of Zibeon both Ajah and Anah; thi. was that Anah that found the mules in the wilderness as he fed the asses of Zibeon,

his father. The reason why we call special attention to this passage is that many of the learned claim that we are comparatively of recent origin and we wish to correct this mistake. You see that according to this plain declaration of Scripture we were discovered or found in the wilderness by one Anah, who lived in the days of the patriarchs, and this fact forever settles the question of our remote antiquity. Mr. Horse shakes his head, and the mule becomes a little confused and pauses; where upon Mr. Horse begs leave to make a correction; opens an old Encyclopedia, and reads that this word mule in the original, signifies hot springs, or fountains of warm water. And that one Robinson remarks that five or six miles east of the Dead Sea, and consequently in the neighborhood of Mount Seir not far from where this man lived is a place celebrated among the Greeks and Romans for its warm baths; but it is thought by some that this signifies a people whom this Anah surprised and defeated. And Michaelis conjectures that the Israelites first became acquainted with mules in the war which David carried on with Zabah king of Nisilis, an account of which we have in the first part of the eighth chapter of second Samuel. "Oh yes, resorts Mule, you men of learning are always looking into some old book and you will have it that we are of recent origin regardless of the Scripture; and whoever heard of Mule meaning hot springs or people. Well it may be that we were considered people in olden times and were treated with more respect than we are in these latter days;

and during our defence we purpose giving the impudent ponies and presumptuous horses in the ministry a hot water bath, not from the spring in the neighborhood of Mount Seir, but the never failing fountain of God's word: The king interrupts saying: "Let not him that girdeth on his harness boast himself as he that putteth it off." Far be it, for be it from your humble servant, honorable king, to be boastful; but with due respect, modesty and humility, even while smarting under a sense of injustice, pointed by insult—would I vindicate myself and show by fair argument and testimony of their own discourses that what I said concerning the pony preachers is true, and their charges false and complaints unjust.

I shall now call your attention to the fact that in olden times we were associated with the most distinguished characters spoken of in the Bible, and have you take cognizance of the fact that we have been auxiliaries in performing some of the most extraordinary events that have occurred in the world's history. According to the authority just read, we appeared in Israel during the reign of king David.

After a reign of nearly forty years he realized that he must soon go the way of all the earth, and leave his kingdom to another. According to divine instigation and arrangement his son Solomon was to succeed him to the throne; but Adonjah an older son knowing that his father David could not live much longer was preparing to gain it by usurpation; David having been informed of this fact had Zadoc the priest, and

Nathan the prophet and Benaiah the son of Jehoiada called and they came before him; and he said unto them, "Take with you the servants of your lord and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon and let Zadok the priest and Nathan the prophet and anoint him king over Israel and blow with the trumpet and say God save king Solomon. They did so; and the people came up after him, making music with pipes and rejoicing with great joy. And when they reached the city they made it ring with music and shouts of gladness—the conspiracy was broken up and Solomon was safely seated upon the throne. So my tribe were doubly honored in this event. King David owned a mule—thereby showing his appreciation of them, and he had Solomon his son to ride on this mule when he went to be anointed king of Israel. And he must have been partial to mules, for his friends and admirers who brought him presents of various kinds, brought him mules also at a rate year by year. But they did not bring him enough; So he sent down to Egypt for more mules. From the day of his coronation he valued my tribe highly. Solomon rode on a mule on the day he was anointed king of Israel; and honorable judges bear in mind this is an argument in favor of the position that the mule is symbol of the ministry. The Czar of Russia and the Sultan of Turkey ought to learn this lesson and practice it. Because the preacher was wise, he taught the people knowledge. He would not, could not have done this if he had not been wise. Preacher

Solomon was wise, because God had given him wisdom and an understanding heart that he might know him and understand his word.—And this he does for all his preachers; hence all of God's preachers are wise—among them there is not so much as one fool. We do not mean that all who attempt to preach are wise; for many who do so are so foolish they do not know what preaching means; but we mean that all who are called of God to the work of the ministry are truly wise, in the Scriptural or divine sense of the word. We do not mean that they have studied everything, learned everything and know all things; but we mean this, they have good sense, sound understanding and that they are teachable and will keep on learning. Give instruction to a wise man, and he will yet be wiser—teach a just man, and he will increase in learning; but fools hate knowledge, and will not receive instruction. All of God's preachers are wise—they can learn, do learn, and understand the doctrine of godliness sufficient to teach others.

Because the preacher was wise he taught the people knowledge. This work is progressive. The preacher grows in grace and knowledge. The wiser he becomes the more diligent he is in his vocation. He studies the divine, in nature and in the providence of God applies himself to books—good books—especially the book of truth the word of God which is no lie. And Solomon studied so much that it wearied his flesh and this should be an admonition to others not to study to excess; because there is no end to making

many books. But Solomon was diligent in study. He sought to find out acceptable words—pleasant words, right words—even words of truth. He was careful in selecting the word that would convey the correct idea; and he set his proverbs in order so that they might be understood and easily remembered.

What about the method of preaching. In olden times they read out of the book of the law—gave the sense, and caused the people to understand the reading. Christ was the greatest of all preachers, how did he preach? sometimes he followed the same plan—Either read or had it done—and expounded the Scriptures—better, perhaps to have Christ within the heart, his love on mind, and preach more from within, less from without.

CHAPTER XV.

MULES REPLY TO CHARGES AND SPECIFICATIONS.

MOST honorable judges and gracious sovereign, when mule made that little speech in the Kidron church as a pleasant retort on pony for what he said concerning the double span of horses, he had no idea of getting in the condition he now finds himself. But such is life, we know not what a day or an hour may bring forth, neither do we know what will be the result of a word or a sentence. Just here we are reminded of the language of the apostle; Behold what a great matter a little fire kindleth.

With regard to the speech that gave origin to this discussion and trial we have no apologies to offer; neither shall we recall or alter a single statement therein. For we believe it to be a fact that there are many engaged in the work of the ministry who are burthened with the spirit of vain ambition; and who strive harder for earthly honor and glory than they do for the honor and glory of God and his Christ. And with regard to the light superficial work of the ponies, especially the bobtailed roached ponies in the ministry; they cannot justly deny since they not only practice it; but even resort to argument to justify and vindicate themselves in so doing.

One of the arguments they employ in their defence is that the common people do not understand nor appreciate substantial, profound preaching. Cannot a minister be profound and yet simple—Paul was a solid, deep preacher, was he not simple?—did not the people understand him? The man who is learned in Scripture and knows how to analyze its grand texts is much easier understood than those who know nothing only to rant, make a noise and keep up confusion. Was not Paul a profound preacher? and yet the people understood him, and were instructed and edified. When he came in contact with babes who could not bear meat, he fed them with the sincere milk of the word. It is much easier to understand something than nothing; so this argument is abortive. ✓

Another argument to which they resort to justify themselves, is taken from the parable of the sower. Oh say they the preacher's business is to go along and simply sow the seed broadcast over the land any where and every where without preparing the soil. Now we note that Jesus was the promiscuous sower of the parable; and many of the difficulties with which he came in contact among the Jews can be removed from the Gentiles by the ministers of the gospel. The Jews were peculiarly estranged from God; and they were almost senseless of spiritual things. According to prophecy this people's heart was waxed gross and their ears were dull of hearing and their eyes they had closed; lest they should see with their eyes and hear with their ears and understand with their heart and be converted and

healed." And while the same dificuties exist to some extent among the Gentiles yet they are not so formidable because they have not the prejudices and proclivities growing out of the national institutions and ceremonies of the Jewish system of religion, to which they adhered with so much tenacity—and furthermore they are not so averse to spiritual instruction. And with the lamp of light the ax, crobar and hammer of the gospel, ministers can chase away ignorance, cut down the hedges, thorns, briers and thistles; and pry up the rocks and break them in pieces—remove the rubbish from Emanuels land; and with gospel plows, long and keen, they can break it up—make it productive—then sow the good seed; and if some should fall on shallow soil, water it the more; and scare off the birds with gospel guns—perchance it may spring up and grow and bear much fruit.

The minister's business is to preach the word the whole word; and apply all the means of grace. He should be careful to expound the Scriptures; not go about and chant what we think; and what we believe; and this is our opinion; and science teaches so and so. His duty is to teach the people what is the mind and will of the Spirit—whose thoughts are not as our thoughts; and whose ways are not as our ways, for saith he as the heavens are high above the earth; so are my ways higher than your ways and my thoughts than your thoughts.

In olden times God denounced false prophets who did not speak his word; but used as a substitute their own opinions and dreams. He did

not send them; yet they ran. He had not spoken to them; yet they prophesied and they prophesied lies in his name saying I have dreamed, I have dreamed. They were prophets of the deceit of their own hearts—which thought to cause the people to forget the name of God by their dreams. Now saith the Lord: Let the prophet that hath a dream tell a dream; and he that hath my word; let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and do cause my people to err by their lies and their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord. Let me give you some examples of pony preaching; and most honorable judges you will suffer me to be very plain as I am now on trial and wish to vindicate myself of the accusation of slander and falsehood; that has been brought against me by these ponies. Mule once heard a splendid pony—one he loves dearly; with whom he used to caper and play—preach from this text: My grace is sufficient for thee. No doubt some good points were made; but before mule could see them clearly a flower or diamond would be thrown into his eye; and he failed to see anything substantial and good; and of course left the house of God disappointed. We will try to describe our situation at the time and the impression that was made on us. It was more like trying to look at birds eggs in a nest situated in a bunch of dense bushes, covered with all manner of flowers around which butterflies

and humming birds were playing than anything else we can think of. The mind never reverts to the occasion without having a vision of the hanging gardens of Nebuchadnezzar—a little to the right of which when viewed from our standpoint and considerably higher up he sees a chandelier with a lamp—in the center—having the circumference decorated with all manner of beautiful things—the whole sustained by an angel's finger arched with a rainbow. Mule regrets till this day he did not get the good there was in that sermon—the mind realizes a vacancy from the disappointment; and pony would confer a great favor on mule by sending him the skeleton; for most everybody was pleased with the sermon and said it was a fine one. If you want bees and butterflies in the church let the preachers decorate the pulpit with flowers. But if you want strong men and women and healthy fat growing babes let the preachers expound the Scriptures, issue wholesome food—the milk, wine, meat and bread of the gospel and draw from the great fountain an abundance of the water of life to quench the thirst of hot, weary, fainting travelers.

Another preaches from this text; I know that my Redeemer liveth. This pony has not studied his grammar much, but he has read Methodist Pulpit South and draws freely from a sermon on the reserrection. He does not take it as it comes; but he selects a beautiful sentence here and there and fills the space with commonplace thoughts and bad language. Horrid you say; and yet we once heard an old, long white bearded man say he could out preach some of

our bishops. When will the ponies quit stealing the fruit of other men's labors; learn the Scriptures and preach the word. How frequently is it the case that they get up and read, woe is me if I preach not the gospel; and the first sentence they utter convicts them of the theft for which they ought to be hung with the rope of ecclesiastic hemp.

Some of them must display their genius and originality at the expense of the text, depart from the natural channel, or fly off in a tangent and go, you know not where, like a wandering comet. Here is an example of this kind from a pony that has a heavy long mane and tail; and you remember the sentiments of the mule toward such. The text: Unstable as water, thou shalt not excel. The pony's sermon was substantially this: I am not going to preach the funeral of ancient Rubin; for I am after the Rubinites in this country and in this house. Said nothing about the sin of Rubin; and while he claimed that there were many Rubinites in this country, we do not suppose there is one. Here is the principal part of the thing in a nutshell. At the age of sixteen or eighteen a youth should decide whether he is going to be a farmer, mechanic, schoolteacher, doctor, lawyer or preacher and persist therein during life at all hazards. Then he dwelt at length on the instability of water and was careful to impress us with the astounding fact that it is a very accommodating element and invariably assumes the shape of the vessels into which it is poured and the channels through which it runs but did not in-

form us that its natural shape is a sphere which is demonstrated in dewdrops suspended to leaves and flowers and in falling showers. How much better to relate the incidental circumstances connected with the text why it was spoken expose the sin if it originated in iniquity; and then follow the natural order of the subject—then the people would be instructed and edified; and they would understand the Scripture. If any man speak; let him speak as the oracles of God; if any man minister; let him do it as of the ability which God giveth, that God is all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever Amen.

Another who is a nick-tailed pony with heavy mane and muscles, a stalwart among the ponies in discussing the text, Go ye into all the world and preach the gospel to every creature; said that two difficulties existed in the mind of Christ with regard to the disciples on accomplishing the end of their mission. Difficulties in the mind of Christ. Wonderful discovery; What exalted visions had he of the eternal Word, or Logos the source of all light and knowledge the maker and solver of all problems. The true light that lighteneth every man that cometh into the world with the exception of this pony; and we hope his time is near at hand. When kindly asked what he meant by it; he denied saying it; and when another mule who was present said he so understood him he became a little vexed and wrathful and kindly said "for he is a good pony," that the mule was a har case and a rascal; and that he just went along. Yes he did that time;

and he went furiously into error; for there are no difficulties in the mind of Christ; He is infinite in understanding and in wisdom; And ministers should observe the example of Solomon. Because the preacher was wise he still taught the people knowledge; yea he gave good heed, and sought out and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The ponies ought not to become offended with the mules for correcting them; they want them to improve. Teach a wise man and he will keep on learning—but fools despise correction.

Did the prophet Elijah mock the worshipers of Baal; so mock I this light, worthless preaching and its advocates. What is the chaff to the wheat saith the Lord. Now if mule were to hitch to a little truck wagon, throw in chaff, and a few handfuls of wheat and some old musty crackers with straw, tie it down hard and fast—tack on some flowers and ribbons and little bells; and at the word of command move off double-quick—make the gospel wagon fly high in the air—display the beautiful ribbons and flowers, make the merry bells tingle—then the ponies would gather around, look on in admiration, slap their hands and exclaim hurrah for the towhead. But mule disdains such a load; and if he were to suffer it tacked on to him he would get scared and run away with it and hide in the hole of a rock and blush until the judgment day and get up in confusion. Now children take home with you some of this straw and give it to your calves

and if it has gospel enough in it to make them thrive come back and get some more—if not stay at home and study your bibles and Sunday-school lessons, or go to some place where you can get the sincere milk of the word that you may grow thereby.

It is almost impossible to conceive the extent of the presumption and impudence of these ponies and horses in the ministry. They not only try to keep the mules from pulling; but they even defy the asses and try to prevent their braying. This has been the case from remote ages of the world. They tried to close the mouths of the ancient prophets of John the Baptist, of Jesus Christ and his disciples. Do you not remember that the horses about Cornith tried to hinder Paul the greatest and grandest ass of all the asses. They even went so far as to ride his person and voice just as they do in our days. Said they his bodily presence is weak and his speech contemptible. Did they not try to prevent Luther, Melancthon, Zuingle and their colaborers. In later years did they not try to hinder the Weslies, Whitefield, Fletcher, Bunyan. What of the first heroes of our own country? Asberry, Coke, McKendree and the immortal Bascom? But despit insults, reproaches, slanders, persecutions, chains, jails, swords and fires the asses brayed. They may bridle the mules and browbeat them—pull their ears and tie rocks to their tails and keep them from braying; but they cannot thus hinder my noble sire; bray hem ust, he will, God has ordained he shall bray. The Spirit of the Lord is upon him—the Spirit of knowledge and under-

standing; and he has an unquenchable love for his mother, the church, and a burning zeal for her prosperity and the salvation of all her children, and he can not hold his peace—the voice said cry; and he must do so; and though they may curb him for a while yet God will lead him out upon Mount Gerizim or Ebal or upon the second Mount of Olives where he can have a good view of Spiritual Israel and he will bray so long and loud that the whole church will hear his clear notes and plaintive voice. Noah Webster entered college seemingly a dull boy; and his school fellows called him the bull. One of them graduated and was gone three years; after which he returned on a visit. Something was said in his presence concerning Webster; Why he enquired, is the bull here yet? Yes, answered the professor; and he is going to bellow so loud that he will shake this Nation. So it is with the asses in the ministry, they will bray and bray so loud that they will shake the church; and it is very foolish in the ponies to attempt to hinder them; for this only causes them to bray the longer and the louder. Said cousin Pat, “An Englishman has the right to speak once, an American twice; and an Irishman until he is heard. So it is with the asses they have the divine right and authority to bray, and bray and bray on until they are heard; and they will do it, must do it; or their call and commission would be abortive and God does not do business in this way; when he says to his faithful servants preach, they must preach, do preach.

Now honorable judges as this is my last speech

I wish to produce a few other arguments in support of my proposition that the mule is a better symbol of the Christian minister than a pony. It is a fact read and known by all considerate men that a mule is much more intelligent than a pony. It is but very little trouble to teach him to work to a plow or wagon, buggy or a dump cart and they can be taught to work without a driver. It requires a great deal more time to teach the dull, stupid pony these things than it does a mule. And when he once learns his lessons he never forgets them; but the pony forgets much of his lesson in a few days, and has to learn it over the next time he is hitched. The truth is the mule is nearly as smart as his distinguished sire which is the wisest of all quadrupeds and is therefore a good symbol of the intelligence of the ministry.

Again the mule is a cautious, prudent animal. He does not blunder along and fall into the ditch like an ox or an ass—and have to be taken out on the Sabbath day. Drive him into a pit or a sink hole if you can. Even a foolish, mean mule that runs away with a plow or wagon, has too much sense to break his legs and head against stumps, fences and trees as do the ponies. And when he discovers that he is in a difficulty, and is liable to get hurt, he stops right still until his master comes and relieves him. In this respect the mule is a good symbol of the prudent minister. He shuns that which is evil and cleaves to that which is good—shies off from the haunts of wickedness—and keeps away from the pit of hell; and if he accidentally gets in to difficulty and does not

know the way out he stands still, waits for the salvation of the Lord as did the Israelites at the red sea—and when God orders them to go forward they do so; and he leads them out of all danger.

Again mules have good eyes. They can see well and rarely ever go blind. Sometimes foolish boys and drivers knock them out with rocks and whips; but you scarcely ever see a mule the eyes of which are naturally imperfect. For his strong good eye he is indebted to his noble sire. Though his mother may be blind from a colt; yet her foal if a mule is most sure to inherit good eyes. Wise farmers take advantage of this fact and raise mules from mare's that have deficient eyes. Mules not only have good eyes but they can see well in darkness as well as in the light; and can hear well too. In these respects he is a good symbol of the Christian ministry. Said Jesus to his disciples: Blessed are your eyes for they see and your ears for they hear. The true minister both sees and hears, perceives and understands the word of truth; and discernes between truth and falsehood—can distinguish the chaff from the wheat.

The mule is related to two tribes; hence he can associate with both. He can go out among the ponies and horses romp and play with them until he gets tired then he can lay aside his pony role—mischief and foolishness—assume an air of gravity and dignity, go over in the adjoining pasture and associate with his venerable sire, and grand-dame of historic fame, and his mother's half brothers and sisters of both tribes. So the

mule is not restricted by nature to one tribe or family—can associate with many and adapt himself to the manners, customs and circumstances of all, and his double blood gives him the advantage in speech, and can mimick both sire and dame and all their descendants.

Pony interrupts saying you cannot speak the language of either distinctly—you cannot say shiboleth—mule answers but I can say sibolet in two languages distinctly enough to be understood. Moreover Isaiah saith with stammering lips and another tongue will I speak to this people, and I am a splendid symbol of such a preacher as was St. Paul who was almost a perfect model. He was free from all men; yet he made himself servant to all, both Jew and Greek that he might gain the more. To the Jew he became as a Jew that he might gain the Jew. To the Greek he became as a Greek that he might gain the Greek. He became all things to all men that he by all means might save some.

CHAPTER XVI.

PONY'S REPLY.

HONORABLE judges and sovereign: to convince you that the mule is not a suitable symbol of the ministry we call attention to this fundamental principle in the divine government which was established in the beginning of the creation; and immediately after the completion thereof, the observance of this law was required. And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good. To enforce and insure the observance of this law, it is repeated in Leviticus. Thou shalt not let they cattle gender with diverse kinds; thou shalt not sow thy fields with mingled seed. The reason this law was given is that this mingling of seed is corrupting and degenerates the species; and in some cases the mongrel will not produce offspring; and excessive amalgamation of seed and species and tribes might prove fatal to animate existence.

It is contrary to God's law for the different

races of men to mingle. According to the Scripture they are made of one blood; but there is a great difference in their physiognomy, color, disposition and habits; and is it God's will and order for them to keep separate and avoid amalgamation. Then it is said in the Scripture he determined the times before appointed and the bounds of their habitation. The Jews have observed this primordial law concerning the mingling of seed better than another class of people. Though they have been dispersed and scattered among all other nations for more than eighteen hundred years yet they remain a distinct people to this day. Other races have violated this law and are considerably mixed. Now if the races had observed God's boundary lines and laws of production; the negroes would have been in Africa; the Caucasian and Indian with all their tribes would have had their respective countries and we would never have seen a mulatto, mule, or mixed herd of any kind without it chanced to be of the very lowest order of brutes. If the peoples and nations had observed these laws of God strictly; no doubt they would have been more handsome and powerful; and a great deal wiser and better than they are; and the earth would not have been cursed with carnage and war.

The mule is a valuable animal and for some purposes he is superior to the horse or ass. Whether or not this atones for the sin of crossing the breed is a question for God to decide.

It is almost useless for us to state that this animal is a hybrid; and is therefore a good

symbol of mongrelism among the races of men. And we wish to impress the young that this is a sin against God and teach them to keep their blood pure. Treat other races with due respect and kindness. converse with them when necessary on business, politics or religion; but do not cultivate familiarity, and come in close contact with them lest you be tempted to commit adultery and have your blood running through veins of different color to your own. Flee youthful lusts which war against the soul.

The mule is a good symbol of a mongrel religion a thing to be abhorred. The religion of the bible is a pure distinct element is of God, and is perfect of itself and should not be mixed with the vain traditions of men nor with the useless philosophy of ancient Greece and Rome; nor with the popular science and speculative theories of the present age. We love true science and true science is incorporated with true religion; but Christianity is a perfect system of righteousness and holyness by itself and needs no addition that man can devise to enhance its value or its efficiency. Hence the religion of the Bible should not be adulterated with any foreign element produced by man.

The mule may serve as a symbol of an awful day spoken of in prophecy. It shall come to pass in that day that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light.

Mule boasted of his double gift in the use of

the tongue. We will now turn to the bible and see what Nehemiah did with people of this time in his day. He said: In those days I saw Jews that had married wives of Ashdod of Ammon, and of Moah; and their children spoke half in the speech of Ashdod and could not speak in the Jews' language, but according to the language of each people. And I contended with them and cursed them and smote certain of them, and plucked off their hair, and made them swear by God saying; Ye shall not give your daughters unto their sons nor take their daughters unto your sons or for yourselves. Good language is necessary in order that the people may be properly instructed in righteousness and this is promised in the Scriptures; and no doubt at the restoration all nations will speak the same tongue.

No doubt the policy of the Methodist church in teaching the Chinese the English language in order to bring them to a knowledge of salvation through our God, Jesus Christ is a good one. The mule responds "Mr. Horse we are not going to let you off so easily on the question of tongues." In olden times preachers of your sect, priest and prophet erred through strong drink, they erred in religion and stumbled in judgment, hence God said he would teach the children of them to whom they were sent with stammering lips and another tongue; and with them he proposed to teach the children knowledge; and make them understand doctrine and the divine order is precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little. The millennium has not dawned yet, and

there is still a necessity for the gift of tongues in order to diffuse the precious knowledge of Christ. To all of which we agree; but honorable judges the mule is an ugly, stupid, treacherous animal; and while it is conceded he is a good puller he has nothing else to commend him as a suitable symbol of the ministry. The truth is God would abhor a ministry that he would represent. He is too stupid and ungovernable to symbolize an humble obedient servant of the church of Christ. Away with such foolish arguments, they are too silly to be respected by this intelligent court from which there is no appeal.

Now honorable king and supreme judges indulge pony in a little digression as this is the first and no doubt will be the last opportunity I shall be allowed to speak. I wish to call attention to an important consideration that my distinguished representative overlooked in favor of the horse as a symbol and that is his beauty. What other animal on earth is so well formed and is so attractive and beautiful as a white horse with neck arched like the rainbow, the symbol of God's mercy and forbearance to man and a token of the covenant that he will never deluge the world again with water as he did in the days of Noah. In addition to this his step is proud and his carriage majestic, and he is universally admired among the people, Barbarians, Jews or Christians; and the authorities of the church ought to have an eye to the beautiful and handsome in choosing ministers, especially those that are to be sent to foreign lands, because they are more attractive and are more likely to excite the ad-

miration and esteem of the heathen than those who are homely and wanting in pleasant manners, grace and dignity. Tut, tut, responds a melancholy voice, that reminds me of an argument that the horse preachers employed against Paul at Corinth. Tradition teaches us and his own writing sustains the same that he was a little low hunched backed, stooped shouldered, bald headed man; too mean and insignificant in personal appearance to deserve the attention and respect of Christ they argued; and for this reason they would excommunicate him and forestall him in his mission; which assumption he answered thusly: Do ye look on things after the outward appearance? if any man trust in himself that he is Christs, let him of himself think this again, that as he is Christs, even so are we Christs. Ah, continues the voice according to the Scripture Christ was homely in his humiliation. True some ancient writer speaks of his personal appearance and repreents him as being tall, commanding and fine features and beautiful expression. From this discription artists have drawn pictures of him the most fascinating imaginable, and crown him with a diadem of light, which to us savors of idolatry. But Isaiah says of him: He hath no form nor comliness, and when we shall see him there is no beauty that we should admire him. Ah, pony you are indulging in fancies trying to deceive the people with foolish fancies, trying to steal a poor ass's crown. Why do you want an asses crown. How would you look in heaven having on an asses crown. It would drop down over you eyes so you could

hardly see the golden streets of the great city, and you would be an object of derision, cause the angels to laugh. So pony got offended and ashamed and now he is gone so we close the discussion.

The discussion over, the judges hold consultation, acquit the mule, render a verdict in favor of Assinus, and award King goat a ram's horn for the princely manner in which he presided over the court. Said horn to be used to summon the court in future if it should be necessary.

CHAPTER XVII.

THE MULE'S SECOND TRIAL.

It is now about 7 o'clock p. m., of the 31 day of March, 1895. Six years and nearly a half since mule penned the story about the way the ponies plow, fallow ground and cultivate Emanuels land; which trial before a tribunal composed of judges, Ox, Elephant, Camel and King Goat, in a church called Lebanon, situated in Limestone county, Ala. In connection with the aforesaid trial there was a discussion between horse, ass and mule as to which of them was the proper symbol of the Christian ministry, all of which is recorded in manuscript entitled, "The Ass's Victory."

This is not only the last day of March, but is also the Friday before Easter. A day kept in commemoration of the resurrenction of the Saviour, while this day Friday is a day of fasting, commemorative of his crucifixion. So this is an important period in the church.

This day called Good Friday is by some considered lucky day; and many gardeners think it a favorable time to plant seeds of choice vegetables; so the mule at the request of his spouse whom he calls Dolly, plowed the ground and helped to plant early beans and rare corn. After

the mule had finished his work and the day was well nigh spent he took a stroll through the woods and had many pleasant reveries. You can better understand his moods after we state a few facts connected with the day. The winter has been unusually severe and the cold weather continues; and this is the first day that has felt real springlike during the month. It would have been bright, but for the dinginess caused by the smoke caused by the burning of logs, brush and leaves by the farmers who are preparing their lands to raise bread for man, and beast and bird.

It reminds one of the vision Isaiah had of the glory of the Lord in the year King Uzziah died. Says he, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple.

Above it stood the seraphims; each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said Holy, holy, holy, is the God of Hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Just before sunset we climbed up the eastern slope of a steep, high hill, where we had a full view of the king of day, whose face was over-spread with a veil of dark hue; which suggested this scripture. Now we see through a glass darkly, but then face to face. Now we know in part, but then shall we know also as we are known. About the time the king of day sinks behind the western mountains, the majestic queen of night rose up in the east with face veiled

with crimson and one thought of him who came from Edom with dyed garments from Bozrah, he that is glorious in his apparel, traveling in the greatness of his strength: He that speaketh in righteousness, mighty to save. And our thoughts naturally revert to his Spouse, the church, who looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners; but the church at Bethel at this time is veiled with smoke like the natural moon and sun and she might blush and say as once did the Spouse, though with not the same apology and consistency. Look not upon me because I am black.

The March lion has kept up almost a continual howling to-day, but he did not vaunt himself much. As if he knew this was his last day for this year, and that ushering in all fool's day would so modify him that his name would not be so frightful. So when the Lion of the Tribe of Judah is near the devil ceases his roaring and the children of righteousness have peace and fearless hearts.

Mule's reverie did not close with the setting of the sun and the moon. You observe from the description of the day and especially of the evening that it is not only a favorable time for meditation and reverie, but the night is a suitable time for those who love the chase to be out with horns and dogs to have a lively race with hare or *fox*. In reverie mule hears a peculiar sound and enquires of his Spouse who is nerby what it is. Is it a cow? no it is only a cow's horn. Some boys out hunting. No it is not a cow's horn, it goes

toot-toot, the sound I hear goes hong hong; it must be King Goat's ram horn that was awarded him more than six years ago for the dignified manner in which he presided over the court when the mule was tried for slandering the ponies and the horse and ass discussed the question as to which of them was the proper symbol of the Christian ministry. Some thing of interest to be looked after in the church for when said horn was presented to King Goat, he was informed that it was to be used only when something occurred in the church within his dominion which would necessitate his calling the members of his court together. Step to the door and look; what do you see. Some one dashing along on a pony as if the wolves were after him. Now he calls at the gate Haloa! and is promptly answered, ha, da. What is wanted? Is this where Mr. Mule lives. What Mule? The mule who was tried some six years ago in Lebanon Church, Alabama, for slandering the ponies. I am he sir. Well, I am King Goat's captain, and have been ordered to summon you to appear before his tribunal in Bethel Church. Giles county, Tenn., to-morrow night at seven o'clock, which will be the first day of April, 1893, to give an account of your stewardship; for it has come to his ears that you are still agitating questions in the church that cause more or less disturbance, and dissatisfaction especially among the ponies. If you doubt the authority of this summons we exhibit King Goat's ram's horn, which you no doubt recognize, and which is an emblem of his authority and power to convene this church court when-

ever he in his wisdom thinks proper. Says the mule: I recognize not only the horn; but also the sound thereof; and do not question the source of the summons and you may inform his majesty King Goat that I am his most obedient servant and that I shall promptly obey the summons.

Well the captain has left as unceremoniously as he came; and as the court does not convene until next day night, we shall relate some other incidence of our evening walk.

The inquiry may be made, what was the mule strolling through the woods for in the evening? Well he is one of the creatures that cannot live by bread alone; but by every word that proceededeth out of the mouth of God; that is every good thing God has given us. Now he has a sharp appetite for that little animal which inhabits the woods and climbs among the branches of the trees. So after he had finished the work of the day he shouldered his rifle and walked out among the trees on the hill side, under the impression that the March lion would quit growling in time for these playful little creatures to venture out from their secret hiding places in the limbs and trunks of trees, to seek for nuts and acorns to appease their appetites, and frolic among the branches of the oak and hickory, and we would make sure of some of them for our breakfast; but in all this we were disappointed; so we got into a revery and now we wish to turn the whole thing to good account.

Note we had a rifle gun, which is not often carried to the woods in this age of progress, it has been almost entirely superceded by the shot

gun. And it is quite mortifying to the mule that his eyes are failing and that in the near future he too will have to follow the fashion of the young sportsmen and use the shot gun, for the mule is not partial to the shot gun. He is not very highly impressed with the shot gun period nor with the shot gun idea, that are flying about. He does not like a shot gun boy, man, woman or girl nor a shot gun religion or church, and of all detestable things a shot gun preacher is the most detestable. Just think of a preacher going out to fight the devil with a shot gun. Why like Sampson, I would prefer the jaw bone of an ass. You may wish to know why we have such an aversion to the shot gun and especially to the shot gun preacher. Well the shot gun sends too much of its force backward and frequently hurts him who handles it worse than it does the game; and so it is with the shot gun preacher, he frequently shoots backward and hurts the master's cause, while his enemies are untouched. Again it makes too much noise for the effect produced, and is an extravagant gun anyhow; we prefer the rifle because it is more efficient, cheap, makes comparatively but little noise, only requires one ball to load it, and must be shot with a single eye. The truth is the rifle is more like Christ and corresponds more with his teachings and religion than the shot gun. How readest thou? The light of the body is the eye; if therefore thine eye be single, the whole body shall be full of light. But if thine eye be evil, thy whole body should be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness. No

man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. When a child we learned that Scripture, and when a boy we learned to shoot with a rifle, and now we a growing old and even now we are in favor of rifle guns and rifle Christians, and rifle preachers, and when we shoot with gun or gospel we want a mark of some sort to shoot at, for Paul taught us not to beat the air with fist, neither do we like to shoot at the air. So we are going to make a mark. Now we must tell you that this mark is placed on the head and heart of an old cunning, sly wolf, dressed in sheep's clothing, and there is no telling where we will find him. He may be in the sheepfold, if so he looks just like a sheep and it will be difficult to detect him. One good indication we will give if he prefers the association of the fat sheep which have long wool and is never seen among the poor of the flock, only in sheep shearing, to get some fleece you may at least suspect that he is a wolf. At this time he may be skulking around with a flock of goats, for he is fond of the flesh of a kid or he may be lurking in some thicket or resting in his den in the mountains; or he may occupy some prominent place in the church. It matters not where he is we are going to search diligently for him, and whenever and wherever we find him we are going to shoot him with a gospel rifle and if possible give him a mortal wound.

Lest you mistake the character we are after we will name two of his prominent character-

istics and tell you whom he is like. He is covetous and is fond of dominion, therefore he loves money and position, and is the image of old Balaam.

No doubt Jesus selected his first disciples from among fishermen from the fact that they as a class are further removed from the spirit of covetousness and imperialism than any other. Men who love filthy lucre have no time to go fishing; and those who aspire to dominion are too austentatious; and either of these traits disqualify any one for the work of faith and labor of love whereunto the true minister is called. As we are penning our reverie which occurred on Good Friday eve, of course, we thought of the crucifixion, death, burial and resurrection of our Lord, and of his appearance to his disciples and their astonishment and joy at his victory over death and the gloomy sepulchre. Subsequent to the first day of the week on which our Lord arose he went down to the Sea of Tiberias where a number of the disciples were fishing, and a colloquy occurred between him and Simon Peter, which is of great interest to the ministry. The circumstances are as follows. The disciples were out in a ship fishing; had toiled all night and had caught nothing. Early in the morning Jesus appeared on the shore, and called to the disciples, Children have ye here any meat, and was answered no. Said he to them; cast your net on the right side of the ship and ye shall find. They did so and were not able to draw the net for the multitude of fishes. One of the disciples recognized divine wisdom in the suggestion, and said

it is the Lord. Peter who was naked girded on his fishing coat and cast himself into the sea; and went to Jesus. The rest of the disciples follow after dragging the net with fishes. As soon as they came to land they saw a fire of coals and fish and bread thereon. Now Jesus ordered them to bring of the fish they had caught. Simon instantly obeyed and drew up the fishes, one hundred and fifty-three. Now they are invited to eat; and Jesus giveth them bread and fish and they break the fast. After they had eaten Jesus addressed Peter, saying Lovest thou me more than these. These what? bread and fish of course. Says a critic the theological world has never settled that question yet and these may refer to the rest of the disciples; and Jesus may have meant, dost thou love me better than you do the other disciples or do you love me better than they do? This latter question Peter was not competent to answer; because he knew not the extent of the love of the other disciples; and had no means of knowing, and the former partakes too much of the whimsical and is beneath the dignity of our Lord. Hence we conclude that Jesus instituted the comparison between Peter's love for Christ; and bread and fish.

No doubt the comparison was made between temporal and spiritual ground. Such comparisons are common in the Scripture. David in speaking of the law and judgments of God says: "More to be desired are they than gold. Sweeter also than honey and the honey comb." Job in speaking of wisdomfi says: "It cannot be valued with gold of Ophir, with the precious onyx,

or the sapphire." The gold and crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rules. And is it not probable that Christ thought of Essau who sold his birthright for a mess of pottage; and of Judas who had forfeited his interest in Christ for thirty pieces of silver. The consideration is important and the question opportune. For which have you the greatest love, carnal or spiritual things. For which do you hunger and thirst most, the temporal or the spiritual, for the earthly or the heavenly, for bread and fish, or righteousness and peace, and joy in the Holy Ghost. "Lovest thou me more than these?" Peter felt the force of the question and he answered it cautiously and wisely. No doubt Peter was naturally very fond of fish; otherwise he would not have toiled all night for them. In addition he probably had fasted all night, maybe longer and was suffering with intense hunger. Now what is more delicious and savory to such a man under such conditions than a nice loaf and broiled fish. Peter felt the force of the comparison and he evaded it in his answer. Yea Lord thou knowest that I love thee. The question was put once, twice, thrice, and was as many times answered, but not with reference to the comparison. "Notice Yea Lord thou knowest I love thee. Second answer same as the first, now note the third, "Lord, thou knowest all things; thou knowest that I love thee. Peter, your course just here was commendable. You knew that your appetite for temporal food when

intensified by abstemiousness was very great, and you realized that this was a loose question and you did not want to dissemble and make pretence of more devotion and love than you had, moreover, you were apprised that your Lord knew your heart; knew all things and you had been caught once by your rashness and you did not desire the repetition of it. We admire your honesty and candor Peter, and no doubt the master did; for he responded three times to your answer thereby committing a trust to you saying feed my lambs, feed my sheep, feed my sheep.

The mule is in a measure prepared to sympathize with Peter in this matter for he loves fish too. And when quite young he learned to catch fish, dress, cook and eat them. During his life he has spent many happy hours catching fish and expects to spend more of them in the same way. because he loves fish, and he like Peter has fished for them all night and caught at least as good as nothing. In addition to this nine years ago next fall when so much was said in the papers about the German carp being so easily raised in ponds, the mule went to work amidst the taunts and smiles of derision from his neighbors and friends with pick and spade, plow, scraper, and horse and by these means he made a crevice in the earth one hundred and fifty feet long by thirty wide, where the ground was dry and hard, having been hauled over and tramped by horses, cows, hogs, men, women, boys and girls for about forty years, and in this crevice he turned a part of the spring branch and raised some fine fish. Two years ago we rented out our place and left home,

and the careless tenant let it dry up so we lost our carp, but the scraper is now at the pond and we are going to clean it out in a few days and restock it and raise more fish, and if we succeed in raising this respect we love fish. And not only so we shall eat them; for like Peter we love fish and we love Christ too; but we are not going to say which we love the best, for we do not want to stretch beyond our measure. Yea, Lord, thou knowest all things; thou knowest I love thee. Whom having not seen we love, in whom though now we see him not yet believing, we rejoice with joy unspeakable and full of glory. Now we are of the opinion that no man ought to engage in the work of the ministry without he loves Christ, equally as much if not a little more than he when very hungry almost starved loves bread and fish. Lovest thou me more than these.

Christ was not only satisfied with Peter's confession; but he was pleased with it, hence he made a bishop of him. How do we know Peter was a bishop; because he was assigned the work of a bishop. Feed my lambs, feed my sheep, which is the first duty of a bishop, and the next duty of a bishop is to keep the wolves from among the sheep, lest they devour them. But a bishop is an overseer, a kind of boss in the church, having delegated power and superior authority. Well, a bishop from barbarian Greece and Rome, is just such a character; but one from Christian and prophetic Judah and Israel is not. The bishop from Judah and Israel is likened to the man who watches over sheep; the one from Greece and Rome to the man who

watches over slaves. This pompous fellow from Greece and Rome goes around with club and lash, gives orders, enforces edicts, cuts and slashes as an imperialist; but the one from Judah walks upon a mound or climbs upon a stump or log, looks over the flock to see that they go not astray, to keep the wolves off, and feed them with the bread and water of life. This is the kind of bishop Peter was; and we have his own testimony in these words. The elders, the Hebrew word for bishop, which are among you I exhort who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as beings, lords over God's heritage, but being examples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Saint Paul was also a bishop after the order of Peter and delivered a similar address to the elders or younger bishops of the church of Ephesus. Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers or bishops, to feed the church of God, which he hath purchased with his own blood. And the reason he gives them this special charge is that they may not be taken unawares by false teachers who would decoy the flock and lead some astray. For says he after my departing shall grievous wolves enter in among you not sparing the flock. It is not the business of a bishop to rule with

force and cruelty and lord it over God's heritage but to guard the flock, lead them into the rich spiritual pasture of revelation and feed them with such food as is convenient for them that they may fatten and grow thereby. Oh, that we had a hundred where we only have one such bishops. Bishops made such by the Holy Ghost and sent by Christ as were Peter and Paul. Bishops who loved Christ better than they do silver and gold and precious stones, better than they do houses and lands and flocks of goats, cattle and swine, yea who love Christ and his body the church better than they do loaves and fishes on fast days after they become exceedingly hungry, bishops who are fed by Christ not only, with temporal food, but with the manna of heaven; and are nourished and strengthened by the Holy Ghost; who had rather feed Christ's poor sheep and guard it, than be promoted as Kings to sway sceptres and exercise the right and power of dominion over the various empires and kingdoms of the world. Who can sing with the immortal Wesley:

Hast thou a lamb
In all thy flock,
I would distain to feed,
Hast thou a foe before,
Whose face I fear thy cause to plead.
Tho' knowing I love thee
Dearly Lord how once I love to serve him.

Such reveries are not uncommon among people whose minds are exercised on questions of religion. In olden times the prophets had dreams, visions and revelations. John had them on the Isle of Patmus. Elijah had them while in the

cave a Horeb, the Mount of God. The Lord commanded Elijah to go and stand before him upon the mount, and behold the Lord passed by, and a great strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was in the wind, and after the wind an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire, and after the fire a still small voice. And it was so when Elijah heard it he wrapped his face in his mantle and went out and stood in the entering in of the cave. And behold, there came a voice unto him and said, "What doest thou here, Elijah. And he said I have been very jealous, for the Lord God of Hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thine prophets with the sword, and I even I only am left; and they seek my life to take it.

This is what may be called a fable, and this kind of composition was common in olden times. We give an example from the ninth chapter of Judges. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, reign thou over us. But the olive tree said unto them, should I leave my fatness, wherewith by me they honor God and man and go to be promoted over the trees. And the trees said to the fig tree, come thou and reign over us. But the fig tree said unto them, should I forsake my sweetness, and my good gruits, and go to be promoted over the trees? Then said the trees unto the vine, come thou and reign over us,

And the vine said unto them, should I leave my wine which cheereth God and Man, and go to be promoted over the trees. Then said all the trees unto the bramble, come thou and reign over us. And the bramble said unto the trees. If in truth ye annoint me king over you, then come and put your trust in my shadow, and if it not let fire come out of the bramble and devour the cedars of Lebanon. By this parable Jotham rebuked the Shechemites for making Abimehs king over them which oversight terminated in their ruin, for he was indeed a destructive bramble to them for the fire came out and consumed them. He murdered all his brethren, seventy in number except Jotham, who saved his life by consealing himself; and in a few years this dreadful man was mortally wounded while storming a city by a woman who struck him on the head with a piece of mill stone, and so much did he abhor the idea of being killed by a woman that he ordered his armor bearer to slay him. Thus did the judgment of God avenge the murder of the brethren whose blood cried out against this wicked man.

On the night designated by King Goat's captain the mule went to Bethel in obedience to the summons and found the court in session. Judges Ox, Elephant and Camel had taken their seats, and a new king, King Ram was on the throne. On making inquiry why this occurred, the mule was informed that the judges had discovered that in selecting King Goat to rule over the court they had made a mistake similar to that of the Shechemites, and to prevent any disaster and get a more suitable king to preside over this

court which is of the highest moral and Christian type, they deposed King Goat and selected this large, fine, white ram which you now behold on the throne, who represents Melchizedek King of Righteousness, King of Salem, which is King of Peace. And the reason this change was made is because this Melchizedek was the most distinguished type of Christ, who was as a lamb slain from the foundation of the world; and because when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world. But to them on his left hand he will say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. So you discover that the judges had the best of reasons for disposing King Goat and for selecting the ram as his successor; and this circumstance reminds us of the fact that in the Scripture inferior creatures are in some respects wiser than many people. The ox knoweth his owner and the ass his master's crib, but Israel doth not know; my people do not consider. Yea, the stork in the heaven knoweth his appointed times, and the turtle and the crane and the swallow observe the time of their coming, but my people know not the judgment of the

Lord. How do ye say, We are wise, and the law of the Lord is with us. For certainly in vain made he it; the pen of the scribe is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have uprooted the word of the Lord, and what wisdom is in them? Yea, by the foolishness of preaching God hath destroyed the wisdom of the wise and brought to nothing the understanding of the prudent. These animals by deposing King Goat and by promoting the ram to the kingship carried out a consistent expediency that far surpasses the wisdom of many of the nations of Europe, who are oppressed and tortured by brambles called kings and queens whom they will not depose; and wiser than many churches in America who suffer themselves to be scratched and burnt by unscrupulous characters called ministers of the gospel. How long, O Lord, how long before the oppressors of the people shall be cut off!

On entering this ecclesiastic court of animals, the mule was reminded of Ezekiel's vision, in which he saw some living creatures which had the likeness of beasts, occupying exalted positions in the government of God, and performing extraordinary work in the order of Divine Providence. We here quote a part of this vision commencing with the 15th verse, the preceding part being quoted in another work entitled—*The Ass's Victory*: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures with his four faces—Give several verses.

CHAPTER XVII.

SOON after the mule arrived in the church when the court had convened, King Ram arose and said, "Dear subjects and worthy co-laborers' you are aware of the fact that my predecessor, King Goat, has been impeached for reasons already assigned by our secretary and that I am his lawful successor to the throne—and it becomes my special duty to preside over this ecclesiastical court now in session. The quotation Mr. Mule made from the prophecy of Ezekiel was opportune; for this is an assemblage of beasts in council carrying out the purposes of God; and on all sides beneath and above us are the wheels in motion whether we perceive them or not. But we do not like the motive that prompted the mule to introduce this passage and several others he quoted. It seems that he is disposed to apologize for a fable as if it needed an apology. Furthermore he must now and then say something apologetic for beasts occupying positions of distinction and honor. Why, he must have forgotten that even inanimate nature is represented as rejoicing over the glorious results of Messiah's kingdom, when it prospers from the preaching of the word by the ambassadors of Christ. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and bless

us as the rose, blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. And have you not read in the Scriptures; the beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. The four great beasts spoken of in Dannel's vision were four kings of the earth. The beasts are associated with Jesus the Lamb of God and with the cherubims and angels. Never the-less it seems that Mr. Mnule is somewhat ashamed of an association; and thinks himself a little out of place while in our company. If this be the cause of all these apologies we might have him understand that the court has a greater cause to be ashamed of his presence and association. For we are pure blooded animals and are not at all pretentious; but he is a detestible hybrid; and is not worthy of the association of any other animals except swine; for they are contemptible in the church and so is a mule. And if there is anything for which a ram cherishes a hatred equal to his hatred to a dog or wolf it is a mules', because he is a lawless animal—his master cannot control him—he breaks out of the stable and lot, at night he gallops around over the country—disturbs the people—annoys the

dogs—destroys growing crops—kills young calves and lambs without remorse, and seems to take pleasure in his own shameful conduct. And notwithstanding I now occupy the position of king, yet such is our aversion to the mule tribe on account of his impure blood and treacherous disposition, that I can hardly treat him with ordinary courtesy even in this august assembly, and if you are not aware of it, we will tell you that the man whom this mule represents is not much better in blood and disposition than his representative, for he is connected with the Dutch, English and Irish; yes, he is himself a mongrel, and perhaps this will give us a key to his nonsense and eccentricity of which he has been accused all his life, for he is as different from other people, as the mule is from a horse or an ass, and for fun, antics and self-will a mule cannot excel him. And now, Mr. Mule, we give you due notice of the fact that when we get through with this speech we expect you to give a strict account of same matters and explain yourself; for you know very well that for several years you have been watched with more or less suspicion, and we want to know the reasons, if you have any, why you acted so and so, and preached thus and thus, and you must not equivocate or diverge from the truth a hair's breadth; for if you do, we shall summon witnesses and sustain certain charges against you, and it is not likely that you will come off as well as you did in the trial through which you passed before this, something more than six years ago, when King Goat occupied this throne.

Now we wish to speak with reference to that extraordinary vision of the prophet Ezekiel; the design of which was to impress him with Divine glory preparatory to his being sent as a messenger of God to his people.

In this vision is an exhibition of wheels. A wheel in form is a circle; having a hub in the center through which passes an axle, around which it revolves. It is denominated a mechanical power, and is one form of the lever to move weights and burdens. By this means weights are not only moved with more ease; but with much greater speed. Wheels are time savers, and they are savers of power too. If you inquire about the inventor of circles and wheels, we direct you to God as their prime author.

This is a universe of circles and wheels. Saturn has rings or circles, the sun his circuit, the moon and stars revolve in circles. In the earth there are millions of wheels of various dimensions. Some are quite small while others are very large. Some were made by men, others are God made; air, water and the seasons, move around in order like wheels. And we have also figurative wheels, political wheels, and ecclesiastical wheels. Great councils in church and state perform their functions after the fashion of wheels.

Literally we have wheels for almost every thing. Wheels for the farm, wheels for convenience and pleasure, wheels for commerce and wheels for war, wheels for the church and Gospel wheels, wheels in the printing press, wheels for conveying intelligence, wheels for sewing, spin-

ning and weaving. This is a wheel world, and it rolls like a wheel, yea has the motion of a compound wheel, and it is a world of wheels. Wherever you go you see wheels; and you frequently go on wheels. This age is distinguished for its varied and multitudinous wheels. It might with propriety be called the wheel age; and they are frequently complicated—wheels within wheels—and they are connected one with another, and have a mutual relation and dependence one on the other as is taught in the vision.

Now we notice that beasts were connected with those wheels. A wheel has no power of its own—is not a self-operating machine. The wheels in the heavens are propelled by a power independent of themselves; and the wheels in the earth are useless without something to move them. Note the adaptation of beasts to the function of moving wheels. The ox, ass, camel, elephant, goat, sheep, and even a mule is by form, constitution and power adapted to this purpose; and in all ages and among all nations where the people were familiar with wheels, they have been employed for this purpose. Beasts are familiar with wheels, we the members of this court in a representative capacity have been used to them from remote antiquity; and this system of wheels could not have been operated without beasts or living creatures.

This leads us to speak of the great importance of beasts in the government of God. They not only move the wheels; but it is a fact that many of the designs of providence could not be carried out without them. In olden times sacri-

fices and oblations could not have been made without beasts and birds. The cart of the church could not have been properly moved without beasts. The ark of the covenant which contained the precious book of the law and other important relics was hauled by oxen. So important are beasts that the appearance of them in lands hitherto desolate is an evidence of the pouring out of the Spirit of God, which you will learn by reference to the seventy-second chapter of Isaiah where it is written: Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass. This is true as it doth appear in this world. Now transfer this system of wheels to the spirit world and substitute for the beast the cherubim, operating among wheels carrying out the purposes of God, and no doubt you will have at least an intelligible idea of this vision. Where the cherubim went the wheels went by them.

You discover a great deal of light and brightness in this vision. This symbolizes the wisdom employed in operating this machine, so as to accomplish the purpose for which it was instituted.

Now the wisdom, power and goodness of God are manifested in all this contrivance, adaptation, adjustment, of this wonderful machinery and by this vision the prophet was impressed with Divine glory and was in a measure qualified for the function of a minister of God; he was overpowered by the splendor of this vision and fell upon his face and heard the voice of one that spake unto him, saying, Son of man, stand

upon thy feet and I will speak unto thee. And the spirit entered into him and set him upon his feet, and spake unto him saying, I send thee to the children of Israel, to a rebellious nation, and thou shalt say unto them, Thus saith the Lord God.

To impress you with the importance of a true evangelical ministry, we call attention to the excellence and mission of the Church of God. The question may be asked, What is the Church of God and of what is it composed? Why, it is the assembly of those who believe in and worship the true God, whether they be many or few; and who further accept the teaching of his word, live accordingly, and experience the grace and salvation of the Christ in their hearts, and expect through him complete deliverance from all sin and its evil consequences and a final reception in the heavenly world. If you inquire where the Church of God on earth was instituted? We answer, in Paradise. Adam and Eve were created in the image of God and composed his little family on the earth. Abel was a true worshiper; and offered an acceptable sacrifice, namely: the firstlings of his flock, and the fat thereof; and the Lord had respect unto Abel and his offering, but he had no respect for Cain and his offering, because it consisted of the fruit of the ground and did not possess the elements of a true sacrifice. Hence Paul says: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh. Enoch walked with God: and was not; for God took

him; and the apostle says that it was by faith that he was translated, that he should not see death; and was not found because God had translated him; for before his translation he had this testimony, that he pleased God. In the days of the flood, Noah and his wife, his three sons and their wives constituted the family or Church of God. Following these in the order of time, we have an account of Melchizedek, Abraham, Sarah, Isaac and Rebecca, Jacob and Joseph and others who were the worshipers of the true God, and constituted the Church.

After this the people of God were providentially conducted into Egypt and were in bondage to the Pharaohs for four hundred years; but they retained a knowledge of the true God and worshiped him. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.. Quote down to the twenty-ninth verse inclusive.

This is that Moses which said unto the children of Israel, Acts 7-37, 38.

For a long time the people of God, the chosen seed, had no permanent abiding place—they dwelt in tents and worshiped in tabernacles that were movable; but after they were permanently established in the Land of Canaan, which was the Land of Promise—they were ordered to build a house unto the Lord in which he would establish his name forever. This house or temple was built by King Solomon in Jerusalem, on Mount Moriah. The highest mount in Jerusalem is Zion, on which David deposited the Ark of the

Covenant ; and from this circumstances it is called the Holy Hill.

This City Jerusalem was the great metropolis of the Jewish nation and the Temple was the chief place of religious ordinances—for the whole Jewish nation. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

In the days of the prophets, Zion and Jerusalem were applied to the Church of God ; and such is the blessed influences of true religion that even the place where the great congregation assembled to worship is supposed to partake of its excellence and strength and is the special dwelling-place of the Most High. Hence the seraphic expression of the Psalmist : Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King. Again, the hill of God is as the hill of Bashan ; an high hill as the hill of Bashan. Why leap ye, ye high hills ? this is the hill which God desireth to dwell in ; yea, the Lord will dwell in it forever. The chariots of God are twenty thousand, even thousands of angels : the Lord is among them, as in Sinai ; in the holy place His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O City of God. Selah.

Ancient Jerusalem or the Church was highly

exalted—it was established upon a mountain; but the Church of the latter age or New Jerusalem is more highly exalted, for it is established upon the Mound of God which has for its base the Mount of Ancient Jerusalem. Thus saith the Lord: It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.

The New Jerusalem or Church is in an eminent sense above—the mother of us all—and it is from heaven—and reaches to heaven, and when you ascend to the top of its great mountain you will have gained the highest heaven or the heaven of heavens. Saint John while banished to the Isle of Patmos had a vision of its descent. Says he: I saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes.—And he tells us by what means he was enabled to behold this grand sight. An angel talked with him saying, Come hither, I will show

thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me the Great City—the Holy Jerusalem, descending out of heaven from God—having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

The former church was glorious but the latter exceeds it in glory. In the former Moses was the prominent character—he superintended the ministrations thereof, as a servant; but in the latter Jesus Christ is the most distinguished character and he is the rightful owner of the house. And he is counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. The prophets anticipated the greater excellence of this latter house; which is eminently spiritual. According to the covenant he made with the children of Israel when he brought them out of the land of Egypt he was to dwell with them and his spirit was to remain with his people—and this fact was used as a stimulent to encourage Zerubbabel and Joshua, the high priest and the people of the land in rebuilding the Temple of old which was a type of this latter house—and its excellence foreshadowed the greater excellence of the latter. For thus saith the Lord of hosts by the prophet Haggai; Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations and the Desire of all nations (which is Christ), shall come; and I will fill this house with glory, saith the Lord of hosts. The silver

is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts. Now this prophecy was minutely fulfilled by the coming, conduct, and work of Jesus. He honored this house with his presence at the age of twelve years according to the flesh, when his parents found him in the Temple with the doctors both hearing and answering questions—with so much wisdom and understanding that they were astonished. Afterward he honored it with his presence as teacher and then by driving out those unworthy characters that desecrated the Temple by making it a place of merchandise. And finally he by his suffering and death rent the vail of the Temple from top to bottom—which separated the Jew from the Gentile, and was the cause of national strife and disaffection, and proclaimed the equal rights and privileges in the Church of God.—He is our peace who hath made both one, and who hath broken down the middle wall of partition—Quote to the twenty-second verse inclusive of the second chap. of Eph.

In coming into the church in the latter dispensation—We come not to the mount that burned with fire and was covered with blackness and darkness and tempest; and the sound of the trumpet and the voice of words which they that hear entreated that it should not be spoken any more—for they could not endure that which was commanded, and so terrible was the sight that Moses exceedingly feared and quaked. But

we are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and unto an innumerable company of angels—Quote to the twenty-fourth verse inclusive of the twelfth chap. Heb.

The glory of this latter Temple or church consists in its spirituality. While the former was a ministration of law—this is eminently the ministration of the Spirit; and Saint Paul calls attention to its superior excellence in these words. If the ministration of death—Two Cor. is chap. seven to ten verses inclusive.

It may be inquired in what does the excellence of the Church consist? In its spiritual knowledge and understanding. In it is the book of the law the covenants prophecies, promises, and testaments—the greatest and grandest of all books—It is replete with wisdom from above—and is a great light in the church. In many Scriptural lessons concerning the church do you not observe many symbols of luster and brightness which almost dazzle you with their splendor, these symbolize the wisdom of God as exhibited in the church. Candlesticks, lamplights and suns are used to express the light of the knowledge of the glory of God as exhibited by Christ in the church. The church is heaven's repository of true wisdom—and by man it cannot be obtained from any other source.

The mission of the church is to make men truly wise and great and thereby procure their salvation; and no man can attain unto this excellence only through the church. Nothing else can make men great and noble. Knowledge of

science and philosophy cannot do it—statesmanship and politics cannot do it. These things apart from the science and philosophy of true religion which is of the church are too shallow and narrow and low to expand and exalt man to such dignity and excellence. Why, you inquire, was not Socrates, Alexander, Cæsar and Bonaparte great—no, not in the sense of scriptural greatness.—They were not great like Abraham, David, Isaiah, Paul and thousands of the sons of Zion. It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? has not God made foolish the wisdom of this world by the revelation of himself to men? Most assuredly he has—and the prudent sons of Zion avail themselves of this means of knowledge and wisdom and become truly great and are distinguished in the church below and in that above. Hence we read in the eighty-seventh Psalm: I will make mention of Rahab and Babylon to them that know me; behold Philistia and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. Out of the church you may find men of good natural ability and understanding—they may be men of profound knowledge of mathematics, philosophy, civil law and history, but they lack that spiritual accumen, insight and understanding, expansion and elevation which is experienced only

by the sons and daughters of Zion to make them truly great and good. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned: But he that is spiritual judgeth all things, yet he himself is judged of no man. Those who are born of Zion have the eyes of their understanding opened and their spiritual discernment quickened, and are brought in direct contact with the light of spiritual understanding and they know and speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which the wise of the earth, even the princes of the world, knew not—as it is written. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him—but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea, the deep things of God. And those who dwell in Zion and walk about the new Jerusalem have an understanding and knowledge of God and the things of God which is not experienced by the wise men of the world who are not identified with the church, and in proportion to their spiritual wisdom and understanding so is their excellence and superiority to those who have not the mind of Christ, and are therefore destitute of this knowledge which is from above and cometh from God who bestoweth it liberally upon all who asketh it of him and upbraideth not. Hence we claim that none are truly wise and great except the children

of light who are begotten of God and born of Zion.

The excellence of the church is further developed in its transforming power. Those who are of Zion are transformed by the renewing of the mind—and the spirit of the mind—because they have put off the old man which is corrupt according to the deceitful lust; and put on the new man which after God is created in righteousness and true holiness; and they thereby prove what is that good and acceptable and perfect will of God. The children in Zion are favored with the unveiled mirror of the glory of the Lord; and with open face they behold this glory; and are changed into the same image form glory to glory, even as by the Spirit of the Lord; thus are we renewed in knowledge after the image of Him who creates all things new; and we know not when this transforming power will end. Hence John saith, Beloved, it doth not yet appear what we shall be; but we do know that when he shall appear we shall be like him; for we shall see him as he is. O glorious church, high and holy in its mission!

The excellence of the church demands a true, consecrated, wise ministry; and she cannot maintain her integrity and accomplish her glorious mission without such a ministry. Hence in all ages she has been admonished to beware of the encroachment and imposition of a false ministry. The importance of this admonition will be appreciated when we consider that ministers officiate about the sacred altar, and are the leaders and teachers of the people; and it is not likely that the

piety, devotion and knowledge of the people will exceed that of their leaders and instructors; therefore it behooves the church to guard against an impure and ignorant ministry. In the days of old it seems that false prophets were a great curse to the church and caused Zion more trouble and anguish than all other adversaries. The priests said not. Where is the Lord? and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. The priests and the prophets have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision and stumble in judgment. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

Saith Jeremiah: Mine heart within me is broken because of the prophets—all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the Lord and because of the words of his holiness. For the land is full of adulterers; for because of swearings the land mourneth, the pleasant places of the wilderness are dried up, and their course is evil and their force is not right, for both

prophet and priest are profane; yea in my house have I found there wickedness, saith the Lord. Thus saith the Lord; The prophets prophesy lies in my name. I sent them not; neither have I commanded them; neither spake unto them; they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart.

I have heard what the prophets said that prophesied lies in my name, saying I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophecy lies? yea they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word let him speak my word faithfully; what is the chaff to the wheat, saith the Lord.

Behold I am against them that prophesy false dreams, saith the Lord and do tell them, and cause my people to err by their lies, and by their lightness, yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord. Thus saith the Lord by the prophet Ezekiel; Woe be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool, yet kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have

ye sought that which was lost; but with force, and with cruelty have ye ruled them. And they were scattered because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered.

These false prophets, saith the Lord by his servant Micah: Eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. They build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us, none evil can come upon us. Therefore, saith the Lord, shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. Such was the character of many of the prophets who lived in ancient times—and these passages portray to us their false doctrine and pernicious influences and the evil results of their prophecy. Now when Jesus came into the world there were many false teachers and prophets who were in a sense connected with the church; and in his Sermon on the Mount which is the first he preached, he said, Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravenous wolves. Ye shall know them by their fruits. On another occasion, when there was gathered around him an innumerable multitude so that they trode one upon another, he began to say unto his disciples first of all, Beware

ye of the leaven; that is of the doctrine of the Pharisees and of the Saducees; which is hypocrisy.

Furthermore He notified them that in the future many false prophets should arise and deceive many, and in view of this fact he said unto them: Take heed that no man deceive you. And we are admonished by Peter, John and Paul to beware of false teachers and prophets; for many have gone out into the world. And the latter apostle exhorted Titus to hold fast the faithful word that he might be able by sound doctrine to convince gainsayers; for, says he, There are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves; even a prophet of their own, said the Cretians are always liars, evil beasts, slow bellies. This witness is true; wherefore rebuke them sharply that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. And the apostle Jude testifies of these characters, saying that they speak evil of those things which they know not; but what they know naturally as brute beasts, in those things they corrupt themselves. Woe unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit

withereth, without fruit, twice dead, plucked up by the root, raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever; upon whom God will execute his judgment when he cometh with ten thousand of his saints.

Now after being thus admonished in both the Old and New Testament to beware of false teachers and prophets. The church would be recreant to the trust committed to it if it failed in this duty; and it is not only the duty of the church as a whole to guard against false teachers, but it is the duty of every individual member thereof whether he be a minister or not to guard this point in proportion to his opportunity and capacity. Now, distinguished judges, I your sovereign have called attention to these Biblical facts concerning the church and ministry that you might be fully impressed with your duty in the promises—and, Mr. Mule, you are now required to give an explanation of certain questions which have caused some disturbance and dissatisfaction in the church; and I now yield the floor and give you an opportunity to exonerate or condemn yourself; by your own testimony; and we grant you full liberty to proceed in your own way in this matter—with the understanding that you are to observe the rules of decorum ordinarily practiced in such assemblies.

The mule's speech in which he explained the matters alluded to by King Ram; and further discusses the church and the true character of the ministry,

CHAPTER XVIII.

GRACIOUS SOVEREIGN.

It is almost impossible for words to express our appreciation of thy clemency and grace; for in granting us this liberty thou remindest us of the kindness of King Agrippa to the distinguished apostle Paul who was in bonds on account of the testimony he bore to the truth as it is in Jesus. And though this king was a heathen and a barbarian and thou a ram, yet we discover in your permit more indulgence and grace than is shown to the humble ministers of Jesus Christ by some of the would-be bosses of the church and others who wear the honorary title of bishop; who speak with much fluency in the church concerning the excellency of Zion; and expound with fervency and zeal the law of brotherly love; and yet they are as impatient as caged bears, and under the least discussion or provocation they knit their brows and little winged devils leap from their eyes, their fists are clinched and they mercilessly pound desk and the Holy Book, command, order, and threat as imperialists; forgetting the fact—if they ever knew it—that the minister is not to lord it over God's heritage, As Paul saith; Such are false apostles,

deceitful workers, transforming themselves into the apostles of Christ. But true ministers and Christians should suffer fools, gladly seeing that they themselves are wise. Suffering was the heritage of Christ; and it is the legitimate heritage of the saints: For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. Oh, what humiliation, what reproach—yet we must bear it—Jesus bore it without murmuring—As a sheep before his shearers is dumb so he opened not his mouth when smitten and spit upon. Paul bore it. Hear his sad experience. He says, I was in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters; in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. But did his courage fail before his powerful adversaries, and did his fortitude falter while he was under the rod?—no; but in his weakness he was made strong, and the moral hero by suffering and reproaches triumphed over the pangs of persecution and the inflictions thereof. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of

the Lord Jesus, that the life also of Jesus might be made manifest in our body.

It may be claimed by some that the apostle Paul, Christ and the rest of his following were sustained by a spirit of stoicism which they cultivated; and in which they gloried: But this will not do; for a stoic is equally indifferent to both pleasant and unpleasant circumstances, to praise and censure, to friends and enemies; and is unmoved by the blessings of the one or curses of the other; and is wholly indifferent with regard to the personal welfare of either. Such may not be the spirit evinced by the world's Redeemer and his heroic followers; for they felt keenly the scourges of the lash and the reproaches that fell upon them—were sorry for their enemies—deplored their blindness, and wickedness and cruelty, Father, forgive them, said Christ, they know not what they do. I could wish myself accursed for my brethren and my kinsmen according to the flesh, said the apostle of the Gentiles; and moreover they appreciated every indication of sympathy and mark of respect shown them; and their hearts and mouth overflowed with blessings for friends and benefactors which proved that theirs was not a spirit of stoicism.. They were simply uncompromising unswerving, devoted to the truth, that truth which emancipated the world from error and sin, and brings the greatest possible good to fallen humanity; and with the light and knowledge they had, and conscience they possessed, they could not have consistently acted otherwise. And this fact will account for the peculiar con-

duct and seeming irregularity of many Christians and Christian ministers who have lived since the days of the apostles; for the same causes and principles which favor and oppose Christianity exists now that existed then. Now, honorable king and supreme judges, this will give you a bird's-eye glance at the Christian philosophy of the circumstances to which you alluded in your speech concerning which you demand an explanation. For us to state that we by sad experience know the heart anguish and soul pangs of a myrtyr, is not in our humble judgment an exaggeration of the truth. We have tasted vinegar, and drank from the cup of goal, and know something of the sharpness of wounds inflicted in the house of friends. We know what it is to be mocked and buffeted and slandered, not only by the common people of the church, but also by those who have been honored with what is denominated office in the church and seem to think that they are privileged characters and a sort of an exception to the apostolic rule. Neither as lords over God's heritage. Having more than once been denied the Christian privelege and liberty granted by Agrippa to Paul, which you, King Ram, extend to your humble servant the mule, you understand why it is that our hearts abound with gratitude and our lips overflow with sincere praise to you, O king, for the kindnes and liberty you grant to your poor, despised, unworthy subject and servant on this occasion. But we wish you to understand that it is not in our heart to complain or murmur at our lot; neither do we

desire to cast undue reflection upon our persecutors; for such is the philosophy of Christianity, that true Christians and especially uncompromising ministers of the Gospel who, like Elijah, are jealous for the cause of God, are sure in the course of their life to have trials of this kind, and while it is not their business to court them, and draw them upon themselves, yet it is a boon that might be counted, for no man is fully qualified for the work of a minister until he by suffering for the cause of truth and righteousness enters into, and in a measure partakes of the suffering of our Lord, by which he and all his followersness because o tribulation, but with our eyes fixed upon the crown of the victor we intend to hold up the banner of Jesus, hearkening unto the divine injunction to Danniell, ad through him to all true soldiers of our Lord: Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

In order that you may understand the mule fully it is necessary for you to know something about his ancestry and early training. Now it is not our purpose to boast of our blood; for we read in the Scripture that God hath made of one blood all nations of men, for to dwell on all the face of the earth; but cotrariwise we would speak of this with reference to our spiritual lineage, which is of more importance: Accordingly Saint John saith concerning those who received Christ when he came unto them which were born, not of blood nor of the will of the fleshes, nor of the will of man, but of God; It

is with special reference to this fact that we speak of our parentage and ancestry.

If any should think this presumptuous, we would cite them two apostolic examples; which were given under similar circumstances. In reference to his boastful enemies and persecutors he says: Are they Hebrews? So am I. Are they Israelites? So am I. Are they ministers of Christ? I speak as a fool, I am more; in labors more abundant; in stripes above measure. Furthermore we have the example of the same apostle to justify us in speaking with reference to our early training. In his epistle to the Philippians, he denounces those who trusted in the flesh and asserts that we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. He then assumes that if others had just grounds of confidence in the flesh, he had more, for the following reasons: that he was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee. Again, when brought before his adversaries he begged of them a patient and respectful hearing, and he said unto them: I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day; and I persecuted this way unto the death, binding and delivering into prisons both men and women. Why did Paul refer to these facts in this manner, because he was honest, and knew

that his purposes and conduct would be better understood, by his narrating his descent, early training, and education, and the manner of his life; and these facts shed much light on the life and biography of any man; hence we speak of ours; not in the spirit of presumption and egotism, for we glory not in the fleshly descent; but rather in the spirit, and it is this we would magnify.

My mother was named Mary, whose natural father was named Hancock, and her mother's maiden name was Harrison. Both of these families, so far as we have been able to trace their history, were in general the spiritual seed of Abraham, for he is the father of all that believe; and they walked in the steps of that faith of our father Abraham; which was a demonstration of the fact that they were born of the Spirit. Mary my mother was a sincere, humble woman, seemingly destitute of egotism or presumption, who loved the church of Christ and its saving knowledge and holy incense and sacrifices—prayers and songs; and was what we would denominate a modest Christian—for she considered herself almost unworthy of the name, and if she had been required to approach Jesus in visible form, she like the Seraphim, would have covered her face and her feet, and cried, holy, holy is the Lord of hosts, the whole earth is full of his glory. But nearly thirty years ago she left earth in triumph, and the last words she ever spoke to her son were these, "I am tired of this world, and want to go to my home above."

My father was named Davison Phelps, whose

father's Christian name was Joshua Daniel, who was an Irishman, whose spouse was of Dutch descent. Now Davison Phelps, my father, was converted in early manhood and soon entered upon the duties of the ministry, and for about fifty years he was a faithful watchman on the walls of Zion. A man of strong faith and of inflexible zeal for the cause of Christ; and of no ordinary preaching ability. Nearly sixteen years ago he left the world in triumph and entered upon the eternal inheritance, and oh! how his son has missed his company and especially his ministry; for while he has heard some good preaching, yet he has heard nothing like that of father's, in point edge, earnestness and pathos, as he preached about Pentcost and the Holy Ghost sent down from Heaven. We hear but little about that nowadays. So it is—So it is!

Now when a child, mother instilled in her son the love of letters; and father impressed his son with the importance of a knowledge of God. Father would read and expound the Holy Scriptures, and mother taught her son to spell and read and learn the catechism. Hence, like Timothy, from a youth we have known the Holy Scriptures which have made us wise unto salvation.

Devotion to integrity and truth is another lesson with which we were impressed while young. Although mother was exceedingly modest, timid and diffident, and never boasted of her ancestry, yet she had great devotion to family honor and integrity; and thought well of her ancestry; and modestly impressed her children with a sense of honor, from the fact that hers was a

a respectable family. When a child we were taught that John Hancock signed the declaration of independence without exhibiting nervousness; and that William Henry Harrison was President of the United States; and furthermore, that many of the members of this family were distinguished for their piety, chastity and devotion to God, and some were faithful ministers of the Gospel. These things were occasionally referred to, not in a boastful spirit to make us vain; but to encourage us to emulate their example, and cultivate a spirit of integrity. These things came from mother, who though delicate, reserved, modest, and timid; yet so devoted was she to family integrity that she would have faced a battle-ax if necessary in its defence. Such impressions received we from mother; while father said but little about his relations, only that his mother was a chaste, good, true woman, and his father a red-haired Irishman given to dissipation; but reformed in his advanced age, identified himself with the church, and died in the faith. But he impressed his children with the truth of God. When a child we learned that God cannot lie, and that his word is truth, and that we should believe it, reverence, love and obey it; and you could not have offered him a more grievous insult than to have insinuated any thing to the contrary. Like Elijah, he was jealous for the God of Israel and had no compromise to make with those who disputed the word and law of God; and defended it with all the energy and power of his nature. Being of Irish descent he had a tender feeling for his op-

pressed brethren and kinsmen over the sea, and great respect for the Irish blood; loved to relate examples of their wit and would tell us how they were oppressed by England and such were the influence of these things that we confess the truth and lie not that from childhood we have been somewhat partial to the Irish blood.

In addition to these circumstances which had a wonderful influence over us in childhood, father in his discourses in the pulpit would frequently speak of the devotion, fidelity, moral courage, heroism of Joshua of old in his conflicts with the Canaanitish nations and his victories over them, and the manner in which he vanquished idolatry and established true religion and we would chill and blush on account of our unworthiness of such a name and then we would almost envy him on account of his heroism and the honor wherewith God had honored him. Such were the circumstances that influenced our childhood; and we are not forgetful of them; neither are we indifferent to them now when our steps have started down the western side of the hill of life, and before a great while we will reach the verge of the valley of death. Now we wish to offer these circumstances of our early life for our almost inveterate hatred for tryants in church and state, in districts, neighborhoods and in the family, yea we hate the spirit that would oppress and wrong a poor dog. If in this we are in excess we pray God excuse his weak ignorant servant, for the spirit of liberty and the love thereof are inculcated in his word, and we are taught therein to shun

the yoke of oppression and to abhor oppressors ; and that Jesus came to set at liberty those in captivity.

We would speak relative to our spiritual birth ; In the year 1841, we had a natural birth, and the news was borne from neighbor to neighbor, and from kinsman to kinsman that a man child was born into the world ; and we presume that there was the usual sentiment and expression of joy among kindred and friends over such events. The child though exceedingly delicate, and diseased through the kindest attention, and nurture, lived and grew, and passed his youthful days in sport and fun and some study, and labor. And although he was kind and frank in disposition and loved his parents, brothers and sisters ; and kinsfolks ; yet he had a sufficient amount of self will and resentment ; and several years were spent in disregard to the higher order of moral duties ; and in indulging sinful tempers and ungodly habits. In the year of 1857, we though the grace of God got sick of sin, and desired to enter upon the new life, drank the bitter cup of repentance, through faith accepted Christ as the saviour of all who believed, and enjoyed the experience common to all those who are born of the spirit ; and could exclaim with the people, O Lord I will praise thee for though thou was angry with me thine anger is turned away and thou dost comfort me. My internal or spiritual state was so changed or renewed that all nature seemed to assume a new and more delightful appearance. The air seemed fresher and more vitalizing, the water pores,

and even the stars seemed to magnify themselves; and the news was borne abroad that another son was born in Zion; and according to the Scriptures there was joy in the presence of the angels, who take pleasure in the repentance of a sinner. This event occurred many years ago; and though our experience has been checkered and diversified, yet the circumstance of that auspicious event are fresh in our memory yet; and to-day we can testify that we were renewed in the spirit of our mind and that we have passed from death unto life because we love the birth; not only so but in conformity with the spirit of Jesus; we love righteousness and hate iniquity and enjoy in a measure the blessing conferred upon him for so doing, for we are anointed with the oil of gladness above many of our fellows.

Lest you think us egotistic and that our conversion is out of order, we remind you of the fact that the inspired penman frequently spoke of their experience of grace and further. Wesley once said that a man's Christian experience is never out of order. Let me rehearse the experience of David; I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth even praise unto our God; many shall see it, and hear, and shall trust in the Lord. Paul related his experience and call to the work of the ministry to Agrippa. He had been a persecutor of the Saints; and while on his way to Damascus with authority and commission from

the chief priests to arrest the christians; he was arrested himself by the Lord Jesus; and he rehearsed them after to Agrippa. At midday O king I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, saying in the Hebrew tongue, Saul, Saul why persecutest thou me? It is hard for thee to kick against the pricks. And I said, who art thou, Lord? And he said I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I am appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in thee which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon O king Agrippa, I was not disobedient to the heavenly vision. But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. What an experience and what a calling had both Paul and David, it is so glorious we marvel not at their telling it; and yet in realty and substance it is not more glorious than the experience of all the children of life and light.

The greatest and most important event in any man's life is conversion and birth in Zion. The world would say it was a great day when David was crowned king, and greater when he subdued his enemies and established his throne in Jerusalem, we grant it; but it was a greater day when God took him out of the horrible pit out of the miry clay and placed his feet upon a rock and established his goings. He would say that was a great day with Paul when he made his defence before Agrippa and a greater still when he stood on Mars Hill in Athens of Greece and preached to the wise men of that distinguished city, this is true; but the grandest event in the life of Paul was his conversion to God, and call to the work of the ministry by Jesus Christ; and the grandest and most important event in every man's life is his conversion and second birth which is of the spirit in Mount Zion.

This is an event that is never regretted by any man. Some good men while in physical agony and mental anguish and perplexity have lamented over their natural birth, and even cursed the day in which they came into existence; for instance the prophet Jeremiah says, woe is me my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is borne unto thee; making him very glad. Wherefore came I

forth out of the womb to see labor and sorrow, that my days should be consumed with shame. In like manner Job cursed his day; saying: Let the day perish wherein I was born, and the night in which it was said: There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As for that night; let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lord, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day; because it shut not up the doors of my mother's womb, nor hide sorrow from mine eyes. Thus some in consequence of their weakness in great trials of affliction have lamented over their natural birth, and some who have been born spiritually may have reproached themselves for the abuse of their privileges and for their backslidings and wickedness; but we have not a single example of any one who thus lamented over the fact that they had been born of the spirit. This is to them the most auspicious event in their history and one of the brightest days of their lives for on this day the sun of righteousness doth appear unto them in full splendor—and God who commanded light to shine out of darkness doth shine into their hearths to give unto

them the light of the knowledge of the glory of God in the face of Jesus Christ. To the true and faithful this is a blessed day, for which they are ever thankful. Two events are indispensably necessary in order for a man to be a man fully and truly in the kingdom of God. One is a natural birth and the other a spiritual birth. That which is born of the flesh is flesh and that which is born of the spirit is spirit; and it requires both flesh and spirit in unity to constitute a perfect man. Hence Jesus said to Nicodemus:

Except a man be born again he cannot enter into the kingdom of God.

Now the natural mother of man is woman who is composed of flesh and water; and his spiritual mother is the church of God. Jerusalem which is above is the mother of us all; that is of all who have been born of the Spirit. This proposition concerning the church is sustained by the prophet Isaiah; and from the passage we learn that there are no failures or abortions in Zion. Before she travailed she brought forth, before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? Saith the Lord: Shall I cause to bring forth, and shut the womb saith thy God. Rejoice ye with Jerusalem and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck, and be satisfied with the breasts of her consolations;

that ye may milk out, and be delighted with the abundance of her glory.

The church is a divine institution—temple or house and it is spiritual.

Its foundation is spiritual. Thus saith the Lord God: Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Furthermore Christ is spiritual and he is incorporated in this foundation; and he is a living stone disallowed indeed of men, but chosen of God and precious. And every member connected with this building is spiritual. Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. For through him we both “that is Jews and Gentiles” have access by one spirit unto the Father. Now therefore saith the apostle, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an Holy Temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The word of God by which this temple is built and the members thereof are nourished is spiritual. The source of it is spiritual. It emanated from the Word Logos or Reason. In the beginning was the Word and the Word was with God and the Word was God. All things were made by Him—and without Him was not any thing made that was made. And the word was

made flesh and dwelt among us and we beheld His glory, the glory of the only begotten of the Father—full of grace and truth. Now the flesh is weak and perishable—it withers and decays and its effects are transient; furthermore it has not the power of vitality. Jesus was put to death in the flesh; but quickened by the Spirit. Now the Spirit is the source of vitality, energy and power. It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life. This truth like many other causes is better understood by its effects than any other way. The vital force, energy and zeal manifested by Christians and realized in the church in all ages is the result of the spiritual word. We have this treasure in earthen vessels that the excellency of the power may be of God and not of us. The new life—the life of righteousness witnessed among the followers of Jesus Christ is the product of this vital power of the Spirit by means of the spiritual word. Hence it is said that the Gospel is the power of God unto salvation to every one that believeth to the Jew first and also to the Gentile. Furthermore the church and every member thereof is sustained by spiritual food. The ancient church was baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. To this spiritual sustenance we are invited by these words of the prophet: Ho every one that thirsteth come ye to the waters, and he that hath

no money come ye, buy, and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me hear, and your soul shall live and I will make an everlasting covenant with you even the sure mercies of David. A spiritual church must of necessity have a spiritual ministry to feed it with a spiritual word. The duty of the ministry is clearly set forth in the oracles of God. Levi was both a type and pattern; of succeeding ministers of the sanctuary of both the old and new dispensation. Thus saith the Lord concerning this distinguished servant. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. Again: They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

If any man would engage in this work properly; and he as the mouth of God—he must stand before him, and take forth the precious from the vile.

This work is spiritual; and none can engage in

it successfully only the spiritually minded. It requires spiritual light and knowledge to qualify any one to minister in spiritual things. The apostles and prophets were thus prepared for their work. Hence Paul says God who commanded light to shine out of darkness hath shone into our hearts to give unto us the light of the knowledge of the glory of God in the face of Jesus Christ. Again the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned. It is the height of presumption and imposition for a man who has not been divinely initiated in spiritual discernment and understanding to attempt to minister in spiritual things. God says of such prophets I have not sent them, yet they run; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they could have turned them from their evil way; and from the evil of their doings. In the days of Isaiah and Jeremiah the church was cursed with false prophets whom the Lord had not sent—who prophesied by Baal and walked after things that did not profit—and thus led the church into idolatry wherefore the Lord said unto them: Turn O backsliding children; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge, and understanding. Again he says I will gather the remnant of my flock out of all countries and set up shepherds

over them which shall feed them and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord.

To the flock which had been fleeced, oppressed, scattered and torn in consequence of the evil-doings of false shepherds God saith I will save my flock and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I, the Lord have spoken it. Now David is a type of Christ; and you will recognize the fact that these prophecies have reference to Christ the good shepherd and to his subordinates whom he sent out over the mountains and hills and valleys and among all nations in search of his wandering sheep; which had gone astray. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Now Christ is the chief shepherd, or paster and

the apostles and disciples were subordinates and these correspond with the prophecies of olden times and in these we have the divine idea of a faithful shepherd—they were spiritual and abounded with a knowledge of the holy—had spiritual understanding—and could properly expound the covenants and the law and prophecies and unfold the mysteries of grace and salvation.

A true evangelical ministry is a special gift of God, through Jesus Christ who is the resurrection and the life. After he had conquered death and triumphed over the sepulchre he ascended up on high, led captivity captive and gave gifts unto men. He gave some apostles; and some prophets; and some evangelist; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

For this glorious spiritual work a special qualification effected by divine energy and grace is nec-

essary. We will give as an example the case of Isaiah who is styled the evangelical prophet. He had a vision of God and his glory and of the Seraphims, who cried one to the other saying; holy, holy, holy is the Lord of hosts, then said he: Woe is me; for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King the Lord of hosts. Then flew one of the Seraphims unto him, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon his mouth, and said lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged; and he heard the voice of the Lord saying, whom shall I send and who will go for us; Then Isaiah answered here am I, send me, and the Lord commanded him to go and bear a special message to the people; and every one of the true prophets of old were specially qualified by God himself for this high and holy calling, and so were the disciples and the apostles and every man who enters upon the sacred duties of the ministry, ought to have his lips and his heart touched with holy fire from God's altar and hear the still small voice speaking to his spiritual ear and understanding, saying, go and speak to this people the words of eternal life, before he ever dares to do it; lest he be charged with presumption and be noted as an impostor by him, who saith: Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not,

nor commanded them; therefore they shall not profit this people at all saith the Lord.

The apostle Paul speaks of some of the characteristics of the true minister that we wish to include in this essay. Therefore seeing we have this ministry as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. Again having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man; we have defrauded no man. From which we learn that a minister of the Gospel should be sincere, frank, honest, candid and impartial and positive in expounding the Scripture, and strive to live a holy incorruptible life.

Now we speak of the importance of the ministry as taught by Jesus Christ the chief pastor and bishop of souls. He spake to them concerning their saviouring influence; Saying ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Again in commending their wisdom he says. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that

are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

It should be noted here that Jesus is the primary light, the great spiritual orb, the sun of righteousness, the true light that lighteth every man that cometh into the world, and the disciples and their successors are secondary and subordinate lights. Now the prevalence and final extent of this light is typified and illustrated by the system of nature as is recorded in the nineteenth Psalm. The heavens declare the glory of God and the firmament sheweth his handy work, day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heart thereof. Grand forerunner and symbol of the light of eternal life shed forth by Jesus Christ, and exhibited to the world by his followers. And if any doubt this application of the passage, we call attention to the immediate introduction of the law in this connection, which was to go forth of Zion and the word of the Lord from Jerusalem, at the instigation of the Messiah. Now says the Psalmist the law of the Lord is perfect converting the soul; the testimony of the Lord is sure making

wise the simple. The statutes of the Lord are right; rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. Now in order that the light of the knowledge of the glory of God should be universally diffused. Jesus said unto his disciples: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. This quotation is taken from the record of St. Matthew. Saint Mark gives us some other important facts of the commission received by the disciples, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. Now Saint Paul gives us a consecutive order of facts to impress us with the great importance of preaching and of the Christian ministry. It is written that whosoever shall call upon the name of the Lord shall be saved, because the Lord over all is rich unto all that call upon him. But how shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things. So their faith cometh by hearing and hearing by the word of God. Hence this divine purpose and order of preaching is necessary

to promote a knowledge of salvation, so that all the ends of the earth may return unto the Lord, and be saved.

A call to the work of the ministry is a divine appeal to the conscience of him who is chosen for this purpose; and he is fitted both by nature and grace for this work. We mean by this that he has a good natural capacity to acquire knowledge, and suitable organs with which to communicate it; and in addition thereto he has what the apostle calls spiritual gifts; concerning which he would not have us ignorant; for the manifestation of the spirit is given to every one to prophet with all. For to the one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith; to another deserving of spirits; to another the interpretation of tongues. Now without such qualification no man can make a successful minister of the Gospel. And those who are called of God to this work have no alternative only to preach. The call is imperative; and positive, and those who would evade it or disregard it are troubled with a sense of condemnation which caused Paul to exclaim: Woe is me if I preach not the Gospel. Furthermore those who are thus called are to the manner born, and if they fail to follow the indications of the spirit they drift out of their sphere and their lives are a failure. To preach is their chief calling and they are not adapted to any thing else, and if they fail in this mission, they are a failure; had better not been born.

What if they are opposed? Their business

is to preach any how, they are not to confer with flesh and blood on the question. If kings, princes, governors, popes, cardinals and bishops without just grounds, involving the Christian integrity of the minister, order otherwise he should respond in the language of the apostles under similar circumstances. We ought to obey God rather than man, and preach on, though he should be imprisoned and finally be beheaded. Thou shalt go to all to whom I shall send thee, and whatsoever I command thee thou shalt speak. Fear them not for I am with thee, be not dismayed for I am thy God.

CHAPTER XIX.

MULES SPEECH. Continued.

LET me speak relative to the provision God has made for the maintenance of his ministers. The question of ministerial support has been a great curse to the church and the ministry. And the reason of this is because the church has been burthened with many inefficient ministers, and because they have gotten up many devices to coax and extort money from the church and people, instead of following the divine plan. In olden times those who administered in holy things, the priests and Levites were supported by tithes. And even now some insist upon the observance of this law. But that law was enacted for the special purpose of maintaining the Mosaic code of ceremonies, and sacrifices, and was one of the laws of ordinances; and the whole system was destroyed by Christ in the sacrifice he offered on the cross for the sins of the world. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances.

This tithe law was ordained of God for the benefit of his ancient church and servants. Accordingly they who in olden times, ministered about holy things, lived of the things of the

temple, and they which waited at the altar were partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.

Accordingly when Jesus sent out the twelve disciples he said unto them, as ye go preach, saying: The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

Again God has made provision for oxen. In the law it is written thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? And doth he not care for his ministering servants and is he not jealous of their rights. Paul says that it was for the sake of ministers this was written, that he that followeth the Gospel plow should plow in hope and that he that thresheth in hope should be partaker of his hope. Which is of the greatest value, earthly or heavenly treasures—the temporal or eternal. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things. Of course it is not; hence we have this explicit injunction of the apostle: Let him that is taught in the word communicate to him that teacheth in all good things. So explicit and positive is this law, that it needs no comment; and clerical and church legislation relative to the matter is useless, and inexpedient, because such legislation has

a tendency to weaken rather than to increase the force of the obligation. But for whom was this law intended? For all faithful ministers whom God calls to this work and their wives and children provided they have not personal means which renders them independent of any benefice from the church. Paul in his poverty did not avail himself of this provision, and insist upon the observance of the law by those to whom he ministers of wealth can afford to be as lenient worked with their own hands and supported themselves, and helped others also. And certainly ministers of wealth can afford to be as lenient to the church as the poor apostles. We call their special attention to what Paul says concerning this ordinance and law of God and his conduct relative to it. He asserts that God has ordained that they which preach the Gospel shall live of the Gospel; but says he I have used none of these things, neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void. For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I make the Gospel of Christ without charge, that I abuse not my power in the Gospel. Now if it be not an abuse of power, is it not, to say the least, of it an unnecessary use of it for ministers

who are rich to enforce this law for their own benefit. In what can they glory? Certainly they are only slightly impressed with the dispensation of the Gospel committed to them, and can hardly say woe is unto me if I preach it not. This law was designed for the benefit of poor ministers, and it is an infringement upon their heaven ordained rights, for the rich to accept the benefice. Christ said to his disciples: Take heed and beware of covetousness.

The design of this law was not to compensate ministers for preaching. A true minister does not want any remuneration for ministerial services. He is a servant; but not a hireling, in the common sense of the term. The Saviour in directing his disciples how to proceed in their work, taught them that when they entered a house to eat, and drink; for the laborer is worthy of his hire. But he did not intend to teach that the minister is a hireling; but that he also is a servant and is justly and lawfully entitled to his support. The minister cannot afford to be a hireling. In such a case if he is the servant of Christ, he would subject himself to two or more masters, and he could not serve both sincerely and successfully. For he would love the one and hate the other, or else he would cleave to the one and despise the other. Again he would thereby forfeit his liberty as a servant of Christ; for those who employed him would have a right to all his time and service and he would be restricted in his ministry. Woe to the flock that hath a hired minister; when the wolves are prowling round. The hireling fleeth because he

is a hireling and careth not for the sheep. The object of this provision for the benefit of the ministry is not to compensate them for their services, but to relieve them of domestic cares and perplexities, so that they may have time to study and preach and look after the flock; and minister to all their necessities. Again it is absurd to talk about paying a preacher with out you owe him for a book or a pony—you cannot pay him for his preaching; if he is a true worthy minister of Jesus Christ. To pay for a thing means to give full value for the thing received, and the Gospel cannot be valued, it is of infinite worth, the gift of heaven comes to us free without money and without price, you cannot pay for the Gospel, nor for its benefits. You had as well talk about paying Christ for redeeming you as to talk about paying for the Gospel, or paying the preacher for ministering to you in holy things, and feeding you with the bread of life. This is a benefit that is inestimable, and one for which you cannot pay. If you were to attempt it, it would bankrupt you, bankrupt the world, and then the debt would not be cancelled. It is the height of nonsense to talk about paying a preacher for ministerial services. All you can do, and all God requires you to do, and all any true minister desires is a just and reasonable benefice in temporal things; for the benefit of his physical nature to enable him to devote his time and talents to the work of the ministry. While you cannot pay a true minister for preaching you can easily pay those who put a price on their ministry and claim the same as a reward

of their personal merit for the whole fraternity are not worth more than a farthing as ministers; and we would gladly give this and a great deal more to get clear of them, for they are not worthy of the name, nor of such position in the church of Christ. All they care for is to fleece the sheep, and share of the loaves and fishes.

Now it is evident that this law which was ordained for the maintenance of the ministry should be applied for the benefit of all worthy ministers and their families who are not capable of sustaining themselves; and by consulting the ninth chapter of first Cor. you will discover that this position is sustained by Saint Paul. From this chapter we learn that there were some characters at Corinth who denied the ministerial rights and privileges of Paul and Barnabus. It seems they did not want them to lead about a wife or a sister or receive any benefit whatever from the church, they called in question their liberty and claims as apostles. To which Paul answered: Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me in this. Have we not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of our Lord and Cephas? Or I only, and Barnabus have we not power to forbear working? Now it is not strange that the Methodist church at its organization in America should do the

same thing; by introducing a clause in their constitution that debarred the local ministry from any temporal benefice from the church; and to convince you that we are not mistaken in our interpretation of said clause; bishop McTzerie in his book entitled "The Manuel of the Discipline," uses these plain words: "The local preacher is not entitled to a stipend." It is questionable whether any preacher is entitled to a stipend; but this is not the point under consideration at the present; for we are writing relative to this unjust and unscriptural discrimination; for this is certainly a violation of the spirit and letter of the law concernng ministerial support, and is equivalent to muzzling the ox that treadeth out the corn. The apostle had the moral courage to denounce and refute the position assumed by those selfish characters at Corinth and by the grace of God we propose doing the same thing relative to the proceedings and practices of the Methodist Episcopal Church, North and South.

Paul asked some pointed questions relative to the matter that he did not answer; but we propose answering them. Who goeth a warfare any time at his own charges? A local preacher of the Methodist Episcopal Church in America. He wars against the world, the flesh and the devil, surely at his own expense, he even has to pay for his sword "The Word."

Who feedeth a flock and eateth not of the milk of the flock? A local preacher of aforesaid churches? Without some good sister in her kindness gives him a cup of cow's milk which we confess is very good; but it is quite a meager

benefice; for the bread and water of life dispensed by the humble servant of God. Who planteth a vineyard and eateth not of the fruit thereof? A local preacher of the Methodist Episcopal Church both North and South. If he plants a vineyard in the backwoods or out on the frontiers of Texas or Mexico, as soon as it begins to bud or blossom, he must mount upon his pony, ride over and report the matter to the circuit rider; who takes charge of it, gathers all the fruit, and does not give his poor humble brother who planted the vineyard, so much as a bunch of grapes. How selfish, and unscriptural. In this matter our fathers acted parsimoniously and of course unwisely; for they set an example of selfishness before the church; and in ignoring the scriptural rights of others; they in a great measure ignored their own claims; and now those who adhere to the system, claim that they serve a selfish church. Be it so; whatsoever a man soweth that shall he also reap. But we hope that this error of the fathers will be correct by their descendants and for this we write and pray.

But what shall we do to regulate this matter? Do nothing only to teach the church its duty to all true ministers; and let the thing regulate itself according to the fidelity and necessities and merit of those who minister in holy things whether they be local or itinerant. This would encourage the true, and discourage the false, many of whom are sustained by a form of law and the custom of the church. Put every man on his own merit; and if he has not Gospel and

grace in him to float; let him sink. Thus you will rid the church of many wolves in sheep's clothing.

How is this benefice for the ministry to be raised or collected. Concerning the method we have but little to say, wisdom if exercised will select those methods that are most expedient and practical; but there are certain scriptural rules and regulations that must be observed in raising this benefice. In the church of God in all ages the will of the members has been consulted relative to such matters; and this is prompted and governed by the grace within, and their gifts or contributions should be regulated in proportion to their several ability, and the necessities of the case. Dictation and coersene means are out of order, contrary to the spirit of this law, and should not be employed. The Lord said unto Moses: Speak unto the children of Israel; that they bring me an offering; of every man that giveth it willingly of his heart ye shall take my offering. And Moses spake unto all the congregation of the children of Israel, saying: This is the thing which the Lord commanded saying: Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it; an offering of the Lord, gold and silver and brass. And the same principle obtains in the later dispensation relative to Christian giving and the maintenance of the ministry. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver.

The church stands on its own merit; and its

ministers cannot afford to resort to crafty means to acquire salaries for their services, they would thereby betray the fact that they were after filthy lucre, which is forbidden in the Gospel, and thus they would cause an outburst of prejudice against the ministry. Hence its means of support is in the grace established in the hearts of those who receive the ministry; and they are prompted by this grace to respond to the temporal necessities of those who minister unto them in spiritual things. So that christian liberality is the fruit of the grace of God in the heart, and where there is no grace, nothing is expected for this cause, and the true minister is more concerned about the grace than about the gift; hence Paul rejoiced at the liberality of the Philippians toward him in his trouble. Not says he because I desire a gift; but I desire fruit that may abound to your own account.

The minister by means of the word or Gospel of grace produces or begets the grace of beneficence and liberality in the hearts of all who truly hear and receive the word; and this grace responds to the legitimate claims and necessities to the faithful minister, and this act of benevolence is the means of grace abounding both in the donors and the recipient of the benefit; and the increase to the minister and to those who are ministered unto is in proportion to the benefit; He that soweth sparingly, shall reap also sparingly; but he that soweth bountifully, shall reap also bountifully. This law applies to both them minister and the people whom he serves; so

that there is a reciprocity between them in the ministration of their services.

The ministers' means of temporal support is in the power of the Gospel. And so potent is it that wherever it is properly wielded? in auspicious fields which are white unto the harvest, that he, if prudent in his demands and wise in the science of economy is almost sure of a sufficiency to keep him above want. And the reason why many complain of scanty living is to be attributed to their extravagant views and habits, or to their unskillfulness in handling the word of righteousness.

Now we admit that in countries where the word has not been long established and has not therefore developed much fruit and in districts that are very poor, there may be exceptions to this rule, but even in them the faithful servant will find some friends who will appreciate his merit and calling and contribute to his necessities. And in such places the wise minister will follow the example of Saint Paul instead of enforcing the law of ministerial support and thusly making a display of his authority and power in the Gospel, he will preach the word, and depend upon his own physical exertions for a living. "All things that are lawful are not expedient." Under certain circumstances he would not use this power; but suffered all things, lest he should hinder the Gospel of Christ. After founding the church at Theselonica he wrote them a letter in which he says; Ye remember brethren our labor and tranquil; for laboring night and day, because we would not be charge-

able unto any of you, we preached unto you the gospel of God. In his farewell address to the Elders of the church at Ephesus he said. I have coveted no man's silver or gold or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said: It is more blessed to give than to receive. Such was the deportment of Paul and Barnabus, and such should be the deportment of all ministers under such or similar circumstances. Always be sure brethren that the ministry be not blamed.

Now your majesty King Ram, you in the close of your opening address required me to give an account of my stewardship and give an explanation of certain matters which we now proceed to do in all candor and honesty; for in matters of faith and religion we keep back nothing that ought to be made known; and take pleasure in disseminating views that we consider Scriptural regardless of consequences. In order that you may fully understand the agitation that occurred at a certain church, it is necessary for us to state that we were present when said house of worship was dedicated, and the brother who officiated seemed to assume all the gravity, solemnity and majesty of Solomon when the dedicated the temple in olden times, and it seemed that he tried to impress the people that the divine nature and glory would abide in that house in a degree and manner not elsewhere

realized and that the tiles would almost shimmer with the glow of the divine spirit and thus he magnified the temporal and made a false impression on the minds of the brethren to whom that house was committed; and they for several years were almost jealous for the glory of the house made principally of poplar wood, which caused more or less unpleasantness in the community; now in the course of events we had an opportunity of making a speech relative to the matter in which we detracted from the temporal and augmented the spiritual, especially the spiritual temple or church, which drew upon us the righteous indignation of a number of the brethren beloved. You have a key to the whole matter in the case of St. Steven who being full of faith and power did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrianians, and Alexandrians, and of them of Cilicia and of Asia, disputed with Steven. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men which said: We have heard him speak blasphemous words against Moses and against God. And they stirred up the people and the elders, and the scribes, and came upon him, and caught him, and brought him to the council; and set up false witnesses, which said: This man ceaseth not to speak blasphemous words against this holy place and the law. For we heard him say, that this Jesus will destroy this place, and shall change the customs which Moses delivered us.

Thus they testified, but what had he taught in fact concerning the matter? We have it in his defence.

But Solomon built him a house. How be it the most high dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne and earth is my foot-stool; what house will ye build me? Saith the Lord; or what is the place of my rest? Hath not my hand made all these things? Thus it was that the troubles to which you honorable king alluded, originated which resulted in the discussion of many of the propositions set forth in your address concerning the church and the ministry and in this my humble defence; and I sincerely hope that you and the court will take cognizance of all these questions, and deal impartially and justly with your humble servant. And before I close allow me to say that vain and selfish ambition in the ministry has much to do in such matters. In the Scriptures it said, "God created man in his own image, in the image of God created he him." Now there is something in man that is God-like; and he is not satisfied with this, for he aspires to be God, and even superior to him. Mother Eve was tempted to eat the forbidden fruit under the delusion that she should be as God. Senecereb would exalt his throne above the stars of God and be equal to the Most High. In wisdom and dominion; vain man would be as God; and the ministry is not blameless on this question.

Now sir we claim that there is a modern Jericho and that vain ambition in the christian minis-

try is exalted therein; and it is surrounded with a wall great and high, daubed with untempered mortar, for they have made lies their refuge and under falsehood have they concealed themselves, therefore we propose encompassing this city with true priests and the ark of the covenant, and sounding the trumpet of rams' horns and shouting with all our might, so that this accursed wall may fall down flat and then we will take the city, and destroy its self idolizing crew. Will the court agree to the proposition? Amen is the hearty response. So them ule concludes in good cheer.

CHAPTER XX.

CONCLUSION.

AT the conclusion of the mule's speech the judges retired to a private hall and consult each other relative to the matter, and come to the following conclusions:

The first is that the mule's views relative to the spirituality of the church, the word, and the ministry are certainly scriptural and therefore correct.

2. This exposition of the law relative to ministerial support is certainly rational, liberal, and worthy of commendation. The only difference between him and the teaching and practice of the church relative to this question is the extent of its application; and perhaps there has been some injudicial legislation on this subject. The Methodist church from its origin has had two classes of ministers, namely lay or local preachers; who generally have homes and preach as they have opportunity; and itinerant preachers, who are usually destitute of permanent homes and travel from one section of the country to another and spend most of their time in preaching and looking after the affairs of the church. These are called by way of distinction, itinerants. At the time of the organization of the Methodist

church in America the members thereof were few in number, generally poor and scattered over a great portion of this continent, and in order to sustain the itinerant system which was thought to be the most successful plan of propagating the Gospel in this, at that time wilderness country, special provision was made for those ministers who united themselves in a body constituting what is denominated by Methodists, a conference, to the exclusion of others from the temporal benefits of the church. This we presume was not done in the spirit of selfishness, for the purpose of wronging any one; but simply as an expedient to sustain those ministers who were engaged in the regular work of traveling and preaching the Gospel; and had no other means of support. But it certainly is not altogether compatible with the spirit and law of the Gospel concerning the benefice to which the minister of the word is entitled; and especially with that declaration of Paul concerning the matter, namely, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. So we have not sufficient grounds to censure the mule on this question.

He also expresses great aversion to the spirit and practice of imperialism in the ministry and emphasizes the language of the apostle on the subject; neither as ????? over God's heritage and yet due respect and submission to ministers on the part of members is inculcated in this language of the apostle: Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

Again the apostle saith to the Hebrews: Remember them which have the rule over you, who have spoken unto you the word of God. In the same chapter he says: Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. The minister is more of a spiritual guide or leader than ruler, and in order that he may be successful in the work of building up the church, the members must yield obedience to the ministration of the word and show due deference to those to whom they have committed themselves in the Lord. But the right and authority of one minister over another is a delicate question; and every one should be allowed the right to resent austerity as a safeguard to the liberty Christ has guaranteed to his servants. In cases of this kind it is well to consider that some; make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught; and he that putteth not in their mouths, they even prepare war against him. And furthermore Madam rumor is not distinguished for her wisdom nor fidelity to the truth. Now while we may not approve of all that this mule has said and done, yet we believe he is orthodox in the faith, and I now move that the court exonerate the mule, with the approbation of the king. The court together with the king agree to the proposition, so the mule stands acquitted.

Now honorable king and fellow judges, it

was suggested by Mr. Mule at the close of his speech that we compass modern Jerico as Joshua and the Israelites did in olden times in quest of vain ambition in the christian ministry, and for the purpose of destroying wolves in sheeps' clothing. We concur with our distinguished friend, and are willing to engage in this noble service; but some timid souls object to it, because it will involve us in controversy, and we may have some trouble with the armies of the aliens. For their encouragement we will state that for ages this has been a world of controversy and religious and civil warfare; and the hand is stretched out still and no one can tell when it will end. Controversy not only exists between man and man; but also between God and man. Saith the prophet Micah; Hear ye, O mountains the Lord's controversy, and ye strong foundation of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people what have I done unto thee? And wherein have I wearied thee? Testify against me. In the book of Hosea, we have this language: Hear the word o the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants o thfe land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. In the prophecy of Jeremiah we learn

that the Lord hath a controversy with the nations and that he will plead with all flesh, and give them that are wicked to the sword.

So that the Lord recognizes the intelligence of man and deals with him as a reasonable creature and challenges them to controversy, and even condescends to expostulate with them. Produce your cause saith the Lord; bring forth your strong reasons saith the king of Iacbo. Come now and let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson they shall be as wool. Again wherefore do you spend your money? For that which is not bread and your labor for that which satisfieth not. It is evident from these passages that God recognizes the faculty of reason or the power of understanding in man with which he has endowed him and condescends to argue with him.

But what is this controversy about? The truth of his word, the righteousness of his law and government, the obligations of man to render him obedience; and the inconsistency and folly of a life of sin; yea this controversy involves all the principles of true and false religion, and their present influences and final results.

By whom is this controversy carried on? Principally by ministers of the Gospel. In olden times the prophets were God's agents or representatives in this work. God at sundry times and in diverse manners spake in times past unto the fathers by the prophets, but in latter times he has spoken unto us by his son and the apostles.

Through all these agents God reasoned with men made known his will and law; and expounded the principles of his kingdom. How rich in reason and controversy are the holy Scriptures; and this controversy is being perpetuated by the ambassadors of Christ; and will continue on through the ages. Paul like, they reason of righteousness, temperance and judgment to come; and confound their adversaries. They like Phelix tremble under the logics of inspiration; and the arguments that flow from the divine mind. And it is by means of argument and the force of moral obligation and righteous judgments that God proposes subduing the world to himself. The truth of God defies falsehood and makes fear; and we trust that every member of this distinguished court will gird himself with the invincible spirit and armor of truth which is the armor of righteousness and that we will carry out the suggestion of our heroic friend and beloved brother Mr. Mule and that we will boldly march around this modern Jerico not only seven times, but seventy times seven, if necessary, to battle down its walls, and capture the accursed city, and slew false ministers with the sword of truth, and destroy that dreadful monster vain ambition. Let there be no cowards in our ranks—victory is the heritage of the brave. Let all who favor the proposition and who desire the crown of a moral hero in the cause of truth and righteousness say I—I,I,I, is the universal response; so we will encompass the city with arguments; and with truth batter down its walls, and slay the ad-

versaries of the Great King; who have fortified themselves with error and cry peace, peace, when there is no peace. And now honorable king it is the desire of the court that you devise a plan and lead us in this noble work, and we wait for your orders. Reply we have no plan—shall give no orders. Who is sufficient for these things. Accept God's plan follow the captain of the Lord's host as did his servant Joshua. Put on the whole armor of God; be courageous; have faith in your leader, and in the means of victory. Remember there is no sword like God's, no guns equal his guns. Amen.

Now Scribo the mule, would suggest to the ponies and horses that they abandon the use of English sketches of sermons and their models, and take as examples, Moses' last sermon, recorded in the thirty-second chapter Dut. Give ear O ye heavens and I will speak, and hear O earth the words of mouth, and the sermon of Christ on the Mount, and take instead of rhetorical rules, this instruction of Paul, who was a great preacher. If any man speak let him speak as the oracles of God, if any man minister, let him do it as if the ability which God giveth and then the people will be edified and the wheel of Zion roll; God be with you till we meet again. Have God bless you in the bonds of love and waters of affliction, but God is with us: Amen." Let us since life is but little more than a span, leave all mean things, to low ambition and the pride of kings. Let all say Amen. Pope.



The Word—God's Testimony of Jesus.

APPENDIX.

KING GOAT DEPOSES KING RAM AND MAKES A SPEECH.

So much has been said about kings, thrones, and dominions, principalities and powers, laws and governments, that it seems useless to say any more. And as you have occupied my field and discussed all topics appertaining thereunto, I hope you will be so indulgent as to allow me more latitude than I otherwise would ask.

This Alexander the Great lived more than three hundred years before the advent of Christ. He was very brave and was the most successful warrior of antiquity. Darius, the King of Persia, collected the greatest army that ever trod the earth, numbering 400,000 footmen and 100,000 horsemen, with which to oppose Alexander. But so resolute and invincible was Alexander, with forces far inferior in numbers, that Darius fled before him and left to the conqueror his baggage, wife, children, and mother. But Alexander was so gallant that he treated them with the greatest kindness and courtesy and had them duly guarded and protected.

After reducing the city Tyre to submission after a long siege, he marched on to Jerusalem with the intention of forcing the Jews to submit to him. They in alarm called upon God to deliver them and save their city, and importuned Him by burnt-offerings;

and they were saved after this manner :—The Lord manifested Himself to the High Priest in a dream or vision, and instructed him to clothe himself in his priestly robes and for the subordinate priests to do likewise, and for them in their grand attire of priestly ornaments to meet Alexander as he approached the city. They did so, and when Alexander saw them coming toward him he bounded forward and met them. On beholding their regalia he observed written on a plate of gold the name of God and he adored Him. When asked a reason for his conduct, he explained it by saying that when he was in Macedonia that he had a vision of God such as he beheld in the High Priest and he was encouraged to march boldly into Asia, knowing that God had promised He would guide and protect him and that he should conquer the Persians. After becoming salutations Alexander went on with the High Priest, entered the temple and offered sacrifices according to the custom of the Jews to Jehovah. Then it is said that Jaddua showed unto him the prophecies of Daniel concerning himself in his conquest of the Persian empire.

Furthermore, in the great image that Nebuchadnezzar, King of Babylon, saw, the brightness of which was excellent and the form terrible, the head of which was of fine gold, breast and arms of silver, his belly and sides of brass, his legs of iron, his feet part iron and part clay, which image is a remarkable symbol of the great monarchical governments of the world, including the Macedonian empire founded by the invincible Alexander and indicated by the belly and thighs of brass. A little instruction relative to this image is helpful to Bible students, hence I shall

give a short explanation of it. The Babylonian Empire was ruled over by Nebuchadnezzar at the time he had this dream, and the head of gold denotes his kingdom. The Medo-Persian Empire was next in order of time, and it was indicated by the breast and arms of silver. The next in order was the Macedonian, indicated by the belly and thighs of brass. The next in order was the Roman Kingdom indicated by legs of iron and feet part of iron and part of clay. The next Kingdom is indicated by a stone cut out of the mountain without hands. Bible expositors do not agree about the Stone Kingdom. Some think it has reference to the Spiritual Kingdom of Christ, while others claim that it has reference to some political organization, possibly the hordes that poured in from northern Europe and subdued the kingdom of the Cæsars, or Roman Empire. An author of distinction thinks it symbolized the United States of America.

But one thing is certain, in the broken and divided state of the Roman Empire, where there were a number of kings, the God of Heaven established the Kingdom of Jesus Christ which shall never be destroyed, and shall stand for ever. Afterwards the wise man Daniel, who was inspired of God to reproduce and interpret this dream of the King of Babylon, had a most extraordinary dream himself, having reference to the same order of kingdoms of which we have spoken, and he too speaks of Alexander the Great and the Macedonian Kingdom he founded. In his vision he saw a beast like a leopard, having upon his back four wings and four heads, to which dominion was given. So this is the third time Alexander the Great is referred to in the Book of

Daniel. First, as a he-goat; second, in the image, by the belly and thighs of brass, and lastly, by a leopard having wings. These images denote courage, strength, endurance, and the wings, speed. Alexander had all these qualities—he rapidly ran over the nations and subdued them, and it is said that after he had conquered the world he wept because there was not another for him to conquer.

In Africa you will find the utter blackness of the pit of ignorance, superstition, licentiousness, lusts, and all the abominations and practices that God hates and good men despise.

Now we will take our stand at the darkest end of this pit and there exhibit the true light. But we will transfer it from Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia and Laodicea and from the Isle of Patmos—not to Saint Peter's, Rome, nor to the Chapel of Rhodes, London, nor to the Brooklyn Tabernacle, New York, nor to McKendree, Nashville, Tennessee, but to a plain country church situated on Shoal Creek in Limestone County, Alabama, three miles south of a village called Gourdsville, built upon a spot of land deeded to the Methodist Episcopal Church by an excellent gentleman named Lewis Nelson in about the year 1872. Said church is seated on a beautiful plot of land having around it a beautiful grove of walnut trees—hence called Walnut Grove. To this place we are now to transfer the scene described in Africa, for the purpose of exhibiting the Light of truth. Now for the seven golden candlesticks or churches we will substitute those served by the seven stars or ministers we introduce in order to exhibit this Light that lighteth every man that cometh into the world. The

first is Carter, pastor of the Walnut Grove Church; the second is Gibson, pastor of some missionary churches in North Alabama; the third is Whitar, pastor of Pleasant Hill Church, Tenn.; the fourth is Richerson, pastor of church in Pulaski, Tenn.; the fifth is Boyd, pastor of a district of churches in Ala.; the sixth is Cotton, pastor of Prospect Church, Tenn.; the seventh is West, pastor of church in Athens, Ala., who would be a good representative of Polycarp. These ministers are true and faithful, and correspond with the Seven Stars, spoken of by St. John, who represent the Seven Churches indicated by the Seven Golden Candlesticks.

Now they have convened at Walnut Grove and just back of that church and opening into it we have the darkest end of the grotto from Africa. Now it is a place of unutterable darkness and you can almost feel the serpents and lizards of sin crawling around you. Now these ministers have the light of the knowledge of the glory of God shining not on, but in them, and they not only have the mind, but the spirit of Christ. They have been taught of Christ, they are wise in Christ. They know God, His laws of grace, mercy and truth, and they have knowledge of His works and behold His glory in the heavens by night and on earth by day, and even in the earth. The light of Christ shineth upon them and in them as the light of the sun doth upon the moon, and they reflect the light and life of Jesus Christ which was a life of humility, of sacrifice, of holiness, love and uprightness. They are assembled in the name of Christ and are guided by His Spirit. Now the first thing they do is to exhibit the crowning glory of Christ, which is the principal topic of consideration

expressed in these words: For in Him dwelleth all the fulness of the Godhead bodily; and these ministers have acknowledged the mystery of God, and of the Father, and of Christ in whom are hid all the treasures of wisdom and knowledge. Now the invisible Christ in all His glory appears among them, holding these Seven Stars in his right hand, and now they are in the Spirit, as was Saint John, and He calls with the voice of a great trumpet.

Colored, Henry Phelps, Joseph Harwell, Booker Washington. All honorable men are admitted to witness the scene.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks: And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

This is the spiritual and moral light of the world, the light of the King eternal, immutable, from ever-

lasting to everlasting. Whose kingdom is an everlasting kingdom whose dominion endureth throughout all generations. The light of all civil governments, they can only shine in righteousness, and peace, and prosperity through Him and by His glory. Amen. Now we directed you to the luminaries of the grotto.

Note the glory.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the

midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

King Ahab and Elijah meet, and Ahab inquires sharply, Art thou he that troubleth Israel? The answer is as sharply returned: I have not troubled Israel, but thou and thy father's house, in that thou hast forsaken the commandments of the Lord and thou hast followed Baal. Elijah challenges him to test the question as to who is the true God, the Lord whom he served or Baal. Gather to me all Israel to Mount Carmel, the dwelling place of Baal, and the prophets of Baal, and the prophets of Astarte, in all eight hundred and fifty. He did so, and Elijah came unto all the people and said unto them: If the Lord be God, follow him, and if Baal, follow him. They were undecided on the question and answered not a word.

The God of Elijah is the invisible Spirit whom no man hath seen nor can see. The God of the heathen is the sun, he is God, said they. He chases away darkness, melts the snow and ice, warms the earth and causes it to yield abundant fruit, bread and vegetables for man and beast, and when he speaks he veils his face in sable clouds and his fiery tongue leaps through those clouds and sets the hills on fire and burns up the grass of the fields, and the dreadful clap and awful roar of thunder which shaketh the earth and makes the mountains tremble, say they, is the voice of God, their God. But their God is not as our God, our adversaries themselves being judges.

The question as to who is the true God is to be

tested. Elijah submits this proposition, the God that answers by fire is the God. He said to the prophets of Baal, Provide two bullocks, choose one for yourselves and let me have the other, and they agreed to it. Now take your bullock, cut it in pieces, place it on the wood on the altar, but put no fire under, and I will do likewise with the other. To this they agreed also. Accordingly they proceed, arrange the sacrifice according to their custom, gather around the altar and cry, O Baal, hear us! Now just think of that lifeless, senseless idol, surrounded by four hundred and fifty fanatical, frenzied devotees, crying in concert, O Baal, hear us! Perhaps they commenced in a low, plaintive confidential tone, which continued for a while and they may have paused for an answer. Hearing nothing and seeing no indications of fire, Elijah speaks out in galling irony, Cry aloud, for he is a god. He may be talking to himself, or meditating, or in pursuit of something, or is on a journey, or he may be asleep and must be awakened. Stung by the sarcasm of Elijah, their zeal and enthusiasm become intensified, their fanaticism reaches its climax, they leap up around the altar, cut themselves with knives and lances, the blood runs out from their wounds, and this multitude of deluded prophets cry aloud, making an awful roar, O Baal, hear us, hear us! and this they do from morning till past noon, near the time of the offering of the evening sacrifice.

And there was no voice, nor answer from Baal, nor any that regarded; there was awful silence, a prelude of an awful destiny. Now Elijah asked the people to come near him; they did so. With twelve stones he repaired the altar of the Lord which had

been broken down. He made a trench about the altar, put the wood in order, cut the bullock in pieces and laid him on the wood, and had twelve barrels of water poured on the sacrifice and altar, that the people might know that he had not placed any fire beneath the altar. The water was abundant, ran about the altar and filled up the trench with water; if there had been any fire there it would have been extinguished. Then Elijah offered an appropriate prayer for the occasion, and the fire of the Lord fell and it was consuming fire, burnt up the bullock and the wood, the stones and dust; went from the trench and licked up the water that was in the trench. The people witnessed this miracle, fell on their faces and said, The Lord, He is the God, the Lord, He is the God. Now Elijah ordered them to take the prophets of Baal and they did so, and they were carried down to the brook Kishon and Elijah slew them, not one escaped.

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