

SUPPLEMENT TO THE SAINTS' HERALD.

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[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER C. SCOTT,

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 2, 1892.

Subject, **THE KINGDOM OF GOD IN VARIOUS AGES.**

THE subject which I desire to invite your attention is that of the kingdom of God, the kingdom of heaven. It is a subject that comprehends all that pertains to the redemption of man in all its comprehensiveness, from the exercise of his faith in God unto salvation until he shall enter the triumphant state. One of the chief reasons why I desire to talk on this topic is because it is a familiar one, generally, more especially to Latter Day Saints. The basis of the thoughts that we wish to present will be found in the twentieth chapter of Matthew from the first to the sixteenth verses inclusive. It is an illustration of the kingdom of heaven as presented by the Savior when he took the figure of a householder who went out early in the morning to hire laborers in his vineyard, at the third hour of the day, and likewise at the sixth and ninth hours, and also at the eleventh hour. He says: "The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard." This introduces the subject; it is the kingdom of heaven. It is based as an illustration upon the hours of the day as understood or measured by the Jews.

Bible antiquity, if I remember aright, teaches us that the Jews had twelve hours of light during the day, and twelve hours of darkness. When nights were short, they simply shortened the hours, retaining the number, and the same was true of the days, equalizing it very nicely, and simplifying it likewise. The householder, all will agree without extensive

argument, would represent God, in proceeding to the establishment and carrying out of the work of his kingdom in the salvation of the children of men. The laborers here referred to we shall take for granted, we will all agree are the ministry of the Lord, those who labor in his kingdom. This term "laborers" is used by the Savior in the prayer taught the disciples relative to their interest in the kingdom where he says, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." We are to pray, then, and the Lord gives us encouragement when our prayer is answered and laborers are sent forth.

In 1 Corinthians 3: 9 the Apostle Paul, speaking in particular of the work Peter and Apollos, and himself, addressing himself to the Corinthians, says: "We are laborers together with God: ye are God's husbandry, ye are God's building;" so that allowing the Bible to be its own expositor, the laborers are God's ministry; those who labor with him, under his direction, by his authority, for the salvation of man. The vineyard is evidently the world; there is where the laborers are sent; the world of mankind is the subject of salvation that is present in the kingdom of heaven. It seems to me that the day here mentioned would fitly represent the world in its history from its beginning with man until the time shall come when that age and condition that is just in the beyond to us shall have been ushered in. Evidently it fitly represents those meas-

ured portions of time in which the history of this world with its wondrous events as administered by the Divine Hand shall be accomplished. God, it seems, sent laborers early in the morning. The subject of this illustration or parable then would be the subject of the divine authority of God's ministry.

There are various features, departments, of the kingdom of God. When the Savior wished to illustrate the silent, invisible, and yet infinitely powerful operation and agency of the gospel in its power to change, convert, and redeem man, he simplified the subject by saying, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened." "When he would converse with regard to the fact that while we are in this state of humanity we shall meet with difficulties, wheat and tares grow together. He says: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." When he would illustrate the gradual growth, the certainty of the growth of the kingdom and its legitimate development, as comprehending that which God designs it, he represents the kingdom of heaven as a mustard seed which indeed is small, springs up, and a large shub or tree is produced in which the birds of the air may lodge. He illustrates its stages of development likewise by the grain of wheat being planted, appearing in the blade tender and small, after awhile developing the stalk, and then the ear and the full corn in the ear, indicative of the ultimate maturity of it. In this parable the Savior seems to represent that peculiar feature of the kingdom of God known as its divine authority, that authority that should be placed upon the servants or laborers in this great vineyard of the Lord.

It is said that he went out early in the morning to hire laborers into his vineyard. Evidences seem to appear in the Bible that mankind were made acquainted with the divine purpose early in the morning of the world; evidences appear that God sent laborers, and it is more particularly this idea of laborers being sent that we wish to keep before the mind for the present. I want to refer to it, not only because it is a familiar subject, but because it is one which as set forth in the Bible is in controversy at the present time. As a people we have received the great thought, as it seems to have been unfolded in the Bible that God when having labor done or purposes accomplished for the wellbeing and in the salvation of his creature, man, has

always sent his servants, giving to them authority to go and administer in his name and to call upon the children of men to acknowledge that authority as being best for them. This seems to be the expression of the Divine Will in this regard, so far as we may be able to gather a conception of it, a proper understanding of it. It may be a peculiar idea to some who are here to present the thought that divine law was revealed to man in the beginning of the world, and that he was placed under obligations to divine government; that he should look up to God and the way was opened whereby he might approach him and become partaker of his blessings by faith, by the work of righteousness, by obedience. Upon this point I need only refer to the thought first, that where there is no law sin is not imputed. Evidently it is a thought or a principle of justice: "Where there is no law there is no transgression."

In the fifth chapter of the Book of Genesis it is represented that the Spirit of the Lord should not always strive with man. Again: "And God saw that the wickedness of man was great in the earth." He charged them with wrong, and as early as the days of Cain at least intimations are given that if he would do right he would be accepted with his offering, if he did wrong, sin was laid at the door. This would imply that he was informed as to what was right, what to do to be rendered acceptable; and seeing that this light was given, we might in conjunction with this refer to one thought expressed by the Apostle Peter, who when speaking of the antediluvian age and of the Lord's prophet, Noah, states that he was a preacher of righteousness; and it is no news to Bible readers to state or suggest the thought that the righteousness of God is revealed in the gospel. It seems that that is God's medium through which his righteousness is revealed and shines forth. By and by wickedness became great, the clouds overspread the spiritual horizon, darkness settled over the minds of men, and the prophets passed away. Divine communication from God ceased; the voices of the laborers ceased to be heard among men; the cup of their iniquity became full, and a season of darkness prevailed, and the flood was sent as a visitation upon them. This seems to have brought to a conclusion what might be termed the "early morning" dispensation. Of course when revelation from on high ceased, the ministers or laborers last sent out died; further administrative authority was not found among men, consequently a season of darkness, spiritual and moral darkness, would prevail over the earth.

The world's sun moved up, and by and

by the flood subsided, the earth, the vineyard, began to be peopled again, and presently the Lord, who is infinitely merciful and good and has always felt after the children of men, and his invitation was as it has always been, "Look unto me all ye ends of the earth and be ye saved," again spoke to man. God is unchangeable. If at any period in the history of the world that principle of love is manifested to men from God wherein he would say "Come and be saved," that principle always characterized the unchangeable God. It must have been with him, therefore, in the beginning of the formation of society on the earth as well as in after dispensations. God began to disperse these clouds, and again the householder goes out in the "third hour" of the day and a commission seems to have been opened up with Melchisedek, the priest or administrator in the things of the kingdom on earth, this "priest of the most high God." Abraham likewise seems to have been separated to the work of the ministry as a laborer, also Isaac and Jacob with him. We have evidence of this in the Bible. But these men did not go until they were commissioned; these men waited the command of God; these men tarried until they were endowed with power from on high, if you please. If we read the beautiful language of the revelator in the one hundred and fifth Psalm, he tells us that God hath remembered the covenant forever that he made with Abraham, and renewed it with Isaac, and confirmed it to Jacob for an everlasting covenant; and he indicates the time when this covenant was made, and when this third hour was. He states, so far as the relative time was concerned, that it was when Abraham and his family were but few men in the land of promise, the contemplated promise. In those times when they were every one known to another, the Lord visited kings, Gentiles, heathen kings, for their sakes, and rebuked them, saying; "Touch not mine anointed, and do my prophets no harm." Did these men simply visit from kingdom to kingdom and from nation to nation, merely visiting simply in a social way, enjoying it as a mere pleasure and pastime? God is not occupying time with mankind in that way; God is interested in man's redemption from doubt, from darkness, from sin, from gloom, from death; from the effects of all that would come upon him through the misfortunes that have befallen the race along down the ages. God therefore anointed Abraham, Isaac, and Jacob, constituted them prophets, and in the great and infinitely important mission that they were pushing out into the world upon, the Lord reproved

kings for their sakes and protected them, preparing their way.

And by and by there was an evidence that these men published righteousness. Read, if you please, the third chapter of Galatians and the eighth verse. We are informed there that, "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." That is substantially the gospel that Paul preached. He preached that in Abraham and in his seed, Christ, all the nations should be blessed, and presented it as a part of the corporate gospel as preached by himself and his fellow laborers in that age of the world. Here is evidence, then, that the gospel was preached. The idea couched in so few words is one illustrated by numerous other texts where the great subject by the inspired writer or speaker is summed up in few words, that in Abraham and in his seed all the nations of the earth should be blessed. Do not be startled at the idea that the Scriptures had before revealed this. They had Scriptures then; prophets had lived; prophets had spoken; revealed the will of the Lord. That will had been made known, and the communications of that will were recognized as Scripture. Those holy men foresaw that the Heathen would be justified by faith. It was unfolded to the Lord's friend, Abraham, the father of the faithful.

We pass along and later the Lord reveals the fact to us in a conversation with Abraham, that the various tribes, and peoples, and nations in all these vicinities had been warned. The Lord came to Abraham and told him that his children shall go down to Egypt; that they should stay there four hundred years, and in the fourth generation they should return, "for the iniquity of the Amorites is not yet full." Now please remember that where there is no law there is no transgression. What constituted the iniquity of the Amorites? Why was judgment to follow them when the cup of their iniquity was filled unto their destruction, as the antediluvians had been destroyed? Abraham, Isaac, and Jacob, and Melchisedek, and no doubt if we had all the history it would inform us that others were there publishing righteousness, the gospel. Men were sent again, were authorized again, were commissioned in that "third hour" dispensation as laborers to prune the vineyard.

But the great sun of the world is moving on, and darkness again reigns, and it seems imperceptible to the children of men with the darkness that then enveloped

their minds that the noontide of the world was approaching; but their destruction followed, and when the time came the householder came out, and Moses who had been in Midian suffering the reproach of Christ, afflicted with the people of God,—he preferred that to enjoying the pleasures of sin in Egypt and inheriting the crown and the throne,—he forsook Egypt and chose rather to suffer affliction with the people of God. He went there and staid forty years. He was instructed by the Lord's priest, who in the meantime became Moses' father-in-law, the priest of Midian; and presently the angel of the Lord appears to him in the mount, and the voice of inspiration and prophecy is again heard. Servants are again sent forth; Moses is commissioned, Aaron is called, and the work is pointed out. They go and accomplish that work, and during the accomplishment of it those nations that had been warned in another hour previous to that age or period of the world, met the judgment impending, and were destroyed.

Moses and Aaron, and the leaders of Israel, and the princes of Israel, and Joshua, and good Samuel, during this time intervening from the sixth to the ninth hour, with the prophets, accomplished that work. Israel is planted a precious vine of the Lord, transplanted later from Egypt in Canaan, and placed in possession of the promised inheritance there; but they soon become dissatisfied with the Lord's servants as laborers, just as we are liable to do, and they rejected them. Ah, they cast them out! And in the thirty-sixth chapter of the second Book of Chronicles, it is said that Israel so transgressed when darkness again reigned; and the Sun of righteousness was hid from the world. They transgressed the law of the Lord, rejected his servants, misused his prophets that he raised up and sent unto them, until there was no remedy. No remedy; the Lord found no remedy.

And viewing the history of the past, trying to decipher its lessons, one is led to conclude if they judge the Lord in his future relations to man by the past, that whenever a people get so far away from the Almighty that inspiration ceases and an inspired ministry is no more found laboring in the vineyard, the kingdom no longer represented by the divine administrative authority, that people are far away from the Lord: they are far away from the light; they are in darkness, wandering; and it is said of Israel sometimes that there was no prophet, and every man did that which was right in his own eyes. Israel seems to be taken as a type, and we may behold it carried out, so far as that

is concerned, in their experience, the adumbrations but reflect the antitypical work as found later in the experience of other nations as God might proceed to deal with them and they reject his message.

The hour passes and the hand of the dial moves around, the great pendulum swinging, and presently the gong is heard and the "ninth hour" has arrived; and again the announcement is made, the householder comes out as provided for in previous prophecy, and the angel visits Zacharias in the Temple, announcing the soon coming of laborers again. An angel comes to the virgin, Mary, and presently his message is confirmed in the beautiful strains of heavenly music as they are poured forth into the ears of the shepherds as they watch their flocks upon Bethlehem's plains by night. Ah, we bring you glad tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." Here seems to be a grand culmination. We have reached the ninth hour, the three o'clock of the afternoon of the world's history. The angels come as in former dispensations; they announce the coming of messengers of God, the preparing of the way, and the introduction of the kingdom again. The laborers are coming to labor in the vineyard, and a voice is heard: "There was a man sent from God whose name was John," and the Savior comes announcing, "My Father that sent me is greater than I." And he found a class of people then worshipping who had not been sent. They are like some ministers who have been found in other ages of the world, and Jesus announced to them, "You receive honor one of another, but you accept not the honor that comes from God only." They did not receive this honor. "Ah!" says the Savior, "If another shall come in his own name, him ye will receive." "I am come in my Father's name, and you receive me not." "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only."

The beautiful Christian dispensation is introduced. The light of the Sun of righteousness in all the effulgence that man in the mortal state could endure, shines forth. The servants go and labor in the vineyard; the nations are warned; the covenant is presented; the terms of redemption are published; thousands embrace the invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest." But hardly had the hour begun or the administration been introduced ere the apostle, one of those sent, turned to the people who were beginning to put the light from them, saying,

"Despise not prophesyings," "forbid not to speak with tongues." It is natural, isn't it? it is an indication that the natural heart unregenerated and unconverted was beginning to predominate, at least to some degree, within the Christian Church.

But there was another night coming. Jesus referred to it; he said: "Yet a little while is the light with you. Walk while ye have the light." Again: "I must work the works of him that sent me, while it is day: the night cometh when no man can work." I want to paraphrase in order to simply impress the idea, and not to add to the Scriptures: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work the works of him that sent me," in order, if possible, to express the idea that our Savior seems to have endeavored to convey. Did that night come? He worked the works of God, established the church, sent the ministry forth, placed them in their respective offices; "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings." He endowed the church with spiritual power and light from God; so that in order to the salvation and wellbeing of the various members of the church they were endowed with diversities of gifts and with diversities of operations by the same Spirit, and the work of the proclamation of the gospel and the building up of the church seemed to move forward for a little season.

Ah, but the night was to come when no man could work these works according to the gospel! Did it not arrive? We are away down here in the day said to be one of light, advancement, refinement, and the grandest civilization that has ever been known to the human race; and as we look back just a few centuries in the past we see, as testified to by mediæval history universally that we are just now emerging from that time known as the Dark Ages. During that time there were no inspired prophets of God, no apostles, no prophets in the church, no voice of inspiration, no heavenly gifts. I do not wish to be understood as affirming that the Spirit of the Lord absolutely ceased to strive with man; but the works of God that Christ worked were not worked by man in that night-time, these dark ages; and because they were not, men have concluded and now preach as a very wholesome doctrine and full of comfort likewise to many, that because such works have not been done God did not intend they should be; but fortunately for the humble searcher after truth, the Bible makes no such revelation as that; the Bible does not say God in-

tended that they should not be, but it reveals the fact that man by his own wanderings, his departures from the truth, would forfeit his right to them, and for that reason they would cease. He reveals the secret it seems. It was to come when men were to speak "perverse things to draw away disciples after them;" and this darkness has been over the earth; it has settled down over mankind as a great cloud, and the voice of the true shepherds in the full gospel sense of the word has not been heard in the ages. And now when their voice may be heard again like that of Job's bosom companion, it is strange unto them; they do not seem to recognize it; they comprehend it not; they seem not to gather the conception that "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." They seem to be unable to conceive fully of the thought that with God there "is neither variable-ness nor shadow of turning;" they seem to be unable to gather fully the thought as prophetically expressed by Isaiah when looking to these dark ages, that the inhabitants of the earth had transgressed the laws, changed the ordinance, and broken the everlasting covenant;" but we can now see plainly, when it is presented once, how it is done.

Is the world to be left thus to the end? Shall we no more have the light of Christ in its beauty as set forth in the gospel, in its power, as revealed in God's plan of salvation? Ah, remember that it is said that the householder went out in the eleventh hour, just one hour before sunset, whether it is winter or summer according to Jewish computation! He finds men standing idle in the market place. It might not occur to some of us that we are now in that hour. But he said to those men, "Why stand ye here all the day idle?" There is a strange answer there, and it will seem strange to you, and some of us might be surprised just a little; but that hour is identified by the answer of these idle men. It sounds just like the nineteenth century; when you come to the theological field these men say, "No man hath hired us." Haven't you heard before now the thought expressed, "Woe is me if I preach not the gospel?" This has come right down to where we are immediately concerned, and yet the men who claim to have felt that God had a work for them to do, and that they must do a work for the Lord, could scarcely tell what that work is. "Woe is me if I do not that work!" And many times if you do not give them the good security of about four charges in advance for the twelve months they will let the woe come upon you and upon themselves too.

It sounds just like the answer made in

this age in which we live; it must be the eleventh hour. We are approaching the end. "In the evening time it shall be light," said the prophet, and the Apostle Peter said that the day would "dawn" and perhaps be preceded by the "day-star" that should arise in the hearts of the people of the Lord, in the spiritual realm, in this great moral government. A star was to appear and indicate that the dawn of the bright day was coming, and the good householder is to come out, servants are going to be sent again, and the voice of God's ministry be heard, proclaiming as in days of old, "Call upon the Lord while he is near, seek him while he may be found;" and saying, "Repent for the kingdom of heaven is at hand," telling them the joyful news that if they are baptized in faith and penitence for the remission of their sins they shall enter into a justified state before God, and by the laying on of hands receive the Holy Spirit as in days of old; apostles and prophets be sent out and accomplish their official work in the earth in the latter days. It is this wondrous, grand, stupendous thought, that God will work, and God will move, and his servants will be laborers with him in this eleventh hour, that is the cheering news. John the Revelator indicated it when looking to this period when you and I are especially interested. He says: "I saw another angel fly 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." Fear God, do not fear man. Do not fear an assumed infallibility whether it be far off yonder in Italy, or whether it be in the central and secret confines of the Western Continent. Do not fear man any longer; fear God and give glory to him, for the hour of his judgment is come.

And the reward; a thought: When the evening comes and this work that we are engaged in as children of the Lord shall conclude and the time comes to be rewarded, the steward is sent out according to this parable, and the laborers are called, and their hire is given them; and when these apostles and prophets who had borne this three o'clock dispensation of ten general Roman persecutions that bore down on the church, bearing the heat and burden of the day, and they seem to murmur, "Why, these men have wrought but one hour; beginning with the last you reward them first, and they have wrought but one hour,"—you want to gather that thought: It is only an hour from the time these laborers are found idly stand-

ing in the market place and sent forth until the reward comes; it is the hour of God's judgment as the angel said, and these servants called last were rewarded first. Ah, we need not suppose for a moment that Abel and Cain and those who were workers on the one side with Abel and on the other side with Cain when they lived shall have entered into their reward at death; no such thing seems to be true. These laborers who came in the eleventh hour and labored faithfully according to the contract, (all agreed to labor for a penny,) they should not murmur when they receive it, and hence the good man of the house is justified, and in this hour the rewards are dealt out, and the sheaves are gathered into the Lord's garner, and salvation is the result. In this eleventh hour, then, the Bible comes to the aid of Latter Day Saints; the Savior comes to the aid of their faith in their weakness; in their humble trust, confirming the thought that they are not mistaken: provisions are made for the sending of laborers in this eleventh hour.

But I imagine I hear some one in the audience saying, "I think you have misapplied that whole parable; I have always been taught that it illustrates the idea that people could become religious and join the church in early life if they chose; in fact, they might be received into the church while they were yet infants, in the early morning of their life; others a little later, and still others may sin a little longer if they chose; and some may go on until they are steeped in sin and iniquity until they are eighty, ninety, or a hundred years old and do not know anything about the law of righteousness by any experience or practice of it in their lives; and from the poor, weak, condemned, and aged sinners who have come to their deathbed, and now lift up their voices and say 'Lord, Lord,' they are converted at once into sons of glory, perfected, sanctified, adopted, and saved." Well he would say, "Lord, I give myself to thee, 'tis all that I can do." Imagine people of that class, eighty or ninety years old, sinners all their lives, and sinners without any character like Christ's! Would not that be a beautiful gift to God? It is not reasonable. Why construe this and make it appear that the Savior virtually places a premium on sin and iniquity, teaching people they can exercise their liberty to this extent? So far as that is concerned I believe we may exercise our liberty, but we must take the consequences of the work done. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also

reap," is as true in morality and in the spiritual realm as it is when a man sows wheat, or plants corn, or any other seed with the intention and expectation of reaping the like. The Bible is against such a construction as that. Solomon, the wise man, after he had had almost a lifetime of experience, told the people not to wait until they became old to serve the Lord: "Remember now thy Creator in the days of thy youth." The Savior harmonizes with this in the statement, "Seek first the kingdom of God and its righteousness, and all these [necessary] things shall be added unto you;" no such thing as spending life foolishly and then expecting a full reward.

In the St. Joseph district of the Methodist Church, in Michigan, the presiding elder, Elder Cogswell, preached in the little town of Galien where I lived, and he took strong ground against the idea of deathbed repentance, and in his effort he cited us to Proverbs; and of friendly people in this audience to-night, but not of our faith, I ask you to take that first chap-

ter of Proverbs and let its sentiments cling to your minds, and let them rest in your hearts, and when you go to prayer to-night it will come to you ringing, the language is something like this, The wisdom of God says, "I have called and ye refused; I have stretched out my hand, and no man regarded." "How long, ye simple ones, will ye love simplicity? . . . and fools hate knowledge?" Ah, then he proceeds to tell them that when their destruction cometh as a whirlwind, they would seek him and not find him; they shall call upon him and he will not hear, etc. That is the language of divine wisdom. Do not wait, then, until the days come when you say "I have no pleasure in them."

I would like to amplify further to show that this modern interpretation of this parable is not in harmony with the Scriptures, but I am reminded that congregations and reporters get weary and love to have a rest after an hour's hard work. I therefore conclude with these thoughts.

[Reported for the HERALD by Gomer R. Wells.]

SERMON BY ELDER JOHN A. McINTOSH,

(EIGHTY-SIX YEARS OF AGE,)

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 6, 1892.

Subject, SOME EXPERIENCES.

I EMBRACED this work in 1838, when the ministers of the gospel came through our country. I believed the message and that it had all the blessings and power of God if I only lived for it. I commenced to live for it and God blessed me. When I did not feel able to meet the task I asked for help. I cannot add anything to the gospel as it has been preached to you by these well-informed brethren. I am glad that I live in a time when it is set forth in such beauty.

When I was baptized I had a severe trial. Coming out of the water I met my uncle who was crying. He talked pretty roughly to me, but I had no idea of being baptized when I left home that morning—thought I would wait until I went to Nauvoo. My wife was a humble woman, and prayed for me. She had received evidence that I would be baptized that day. When the time came for her baptism I suddenly

wanted to go with her and said I was going home for my clothes. "Here they are," said she, "I knew you would be baptized, and brought them with me." Well, that did me good. I was ordained an elder at the time of confirmation, and the next Sunday placed in charge of that part of the country. I do not know what they did that for unless it was because ministers were scarce.

I sought the Lord for power, and he was with me. I had good liberty and voice in preaching and baptized many in Southern Illinois. But I got to thinking I was a good preacher—they told me I was and I became afraid I would be lifted up and think more of myself than of my Master. I asked God to help me keep myself humble. I believed and loved the truth, and have loved it ever since. I received a testimony that God would be with me and care for me, if I would endeavor to keep