

Minola Wood Co Texas
Aug. 29th, 1877.

To Whom it may Concern:-

This will introduce to you
the Rev. W. D. Powell pastor of the
Baptist Church at Minola Texas
who is hereby authorized by the
undersigned building committee
of the Baptist Church at Minola
to solicit and receive contributions
for the purpose of building a Bap-
tist Church in said town of Minola.

And we the undersigned citizens
of Minola cheerfully recommend
the Rev. W. D. Powell to the favorable
consideration of all from whom
he may solicit contributions.

Citizens

Newsom & Hoyle
W. F. Freeman
Samford Clark & Co
A. L. Patterson
Jerry D. Richardson
Geo. C. Reeves
S. R. Brier
G. D. Hofield
Henry Bryan

Committee-

W. C. Belcher chairman
W. C. Wigley
W. J. McDonald
John L. Galt

W. Williams	limited 50
Belle Clark	75-10
Allen	250-50
Donated	1.00
D. Brooks	Feb 15 0 2.00

$$\begin{array}{r} 25 \\ \hline 659 \\ \hline 684 \end{array}$$

Mexico City
 Street
 No. 10

San Antonio Tex

July 14 - 1882

Dear Bro Powell

I congratulate
you on being appointed
as missionary to Mexico
under so favorable
circumstances. May
God bless & direct you
& yours in this great-
& commendable under-
taking. I am ~~not~~ sure
the apostolic benediction
will accompany you.
Bro Kosman our
missionary in this city
is very anxious to return
to Mexico. as is also
Bro Women and
you met when he
the latter says you

possessed some influence
in the matter of getting
work in Mexico pro-
vided you went
yourself. Both the be-
nevolent & true men
I think would do good
service if they had
opportunity. I hope
if there is any opening
you will give them
a favorable con-
sideration. At any
rate write to Bro
James Warren he
expects you to do so.
I write because I fear
I shall not get to the
convention at Boyau
but Dear little Bobe
has been sick for
several weeks and

no prospect at present
of any improvement
in time for me to
attend the convention.
This I shall regret
extremely. My wife
as well as myself had
arranged to go &
we expected a nice
time, if Providence
Permits me must-
not & will not
complain.
if I do not get to
the convention please
write me at once
what you think of
the prospect for our
brother Roman &
Worner.
I have your
Mexican Picture.

The group taken in
Manting. If I go to
Bryan I will carry it
not, what shall I do
with it.

Truly & affectionately
yours
Christian
W. S. Doonan

Waco Tex. 3-7-82

Dear Bro. Powell: I have considered very gravely your letter of confidence conveying a probability, under suitable circumstances, of your accepting a mission among the Mexicans. You ask me if you could have the sympathy, endorsement & cooperation of the whole State. I will reply candidly and to the best of my judgment.

1. I approve heartily your desire of statewide cooperation & endorsement, (First) because, in a foreign State it will much assist you in your work, if your credentials certify you as the representative of the Baptists of Texas, instead of a fragment of Texas, thus conferring dignity upon your mission & freeing you from the embarrassment of importing the idea of division.

(2) Your heart, as I believe, is in sympathy with all your brethren and their work.

(3) It will help Texas Baptists to unite on the mission. Bro. Hawthornes work in making the Brazilian Mission a centre of ^{united} effort for all the Baptist general organizations & papers of Texas, has done much good already and will do more.

2
2. I give my hearty concurrence
to you as the Missionary
for that field. When I say this
it means, all that I can do in
prayer, discussion, influence &
contribution. It means that
while I live & you are in that
field you may know that one
in Texas will hold the ropes
as a friend that lets down a
friend, into a pit to rescue the
perishing.

3. As far as the General Association
is concerned, I have no hesitancy
in saying that at the proper
time, I can secure their
formal, official & hearty
adoption of you as their mission-
-ary (in part). They will cooperate
with one or all the other Baptist
organizations in the State for
this purpose. Whatever may be
thought to the contrary, by some,
The men of the General Assn.
^{have a high regard} for the State Convention & its
work. They recognize no
rivalry & feel no envy.

4. I believe, but cannot speak
with the same knowledge, that
all the other Baptist Bodies in
the State, will approve the mission
of you as the Missionary

And now with great frankness and earnest conviction I will express an opinion upon another point, somewhat delicate, but bearing so directly and so materially upon this matter it cannot be left out in a free discussion of the subject.

My opinion is that your appointment as Missionary should come from the Home Mission Board of the Southern Baptist Convention.

with the proviso that all the Baptist organizations in the state pledge their cooperation as in the case of the Brazilian Missionaries. This will unify Texas & the South in your work.

I know you could be sustained promptly & comfortably from Texas contributions.

I merely suggest somewhat of an approximate proportion the following estimate of funds to be contributed:

State Convention	500 ⁰⁰
Genl. Association	500 ⁰⁰
East Tex. Convention	300
North Texas "	100
North West "	100
Total,	\$ 1500 ⁰⁰

In all probability - \$150,000 would
 be inadequate. Then say
 200,000 & increase the proportion
 from the sections 33 1/3 per. ch.
 This, ^{division of expense} of course is merely
 is of course only a suggestion
 and a tentative or approximate
 estimate.

My honest & prayerful
 judgment, before God, is
 that you had better not
 touch any appropriation
~~to~~ from the Northern Board
 if you go to Mexico.
 It will necessarily ^{to some extent at least} divorce
 you & your work from
 the S. B. C. & its work.
 This I can write to you
 in confidence, though
 if I were to say it
 publicly, I would be
 misunderstood.

However, you may show my
 letter, at your discretion,
 where you think it will do
 any good. Very truly, one who
 loves you as a brother
 (over) B. H. Carroll,

P.S. In case you extend
this work, it would be
wise & prudent, (as doubtless
your own heart would
suggest) to write reports
of your work impartially
to the papers of all Sections
omitting always every reference
to local or sectional
troubles at home.

P.H.C.

¡Sangre, Sangre, Sangre!

"¿Dónde está tu hermano?.....¿Qué has hecho? La SANGRE de tu hermano clama á Mí desde la tierra." (Genesis iv, 9, 10.)

"Y ví la muger embriagada de la SANGRE de los mártires de Jesus."

"Y en ella fué hallada la SANGRE de los profetas y de los santos." (Apocalipsis xvii, 6. y xviii, 24.)

El Domingo, 26 de Octubre del año actual la Iglesia Romana dió otra prueba elocuente de que *Ella* es la Iglesia Ramera que se mantiene y se embriaga con sangre humana.

En el pueblo de *Almoloya del Rio*, perteneciente al Distrito de Tenango, en el Estado de México, unos honrados Mexicanos, liberales intachables, que en las guerras pasadas derramaron su sangre para asegurar á su patria las preciosas garantías de la *Libertad*, trataban de abrir el culto Evangélico, confiados en las promesas estampadas en la Constitución de esta República. Se dirijieron al Juzgado con el fin de buscar el amparo necesario de las autoridades para evitar conflictos: y al salir de allí fueron acometidos por una turba de lobos feroces que en forma humana, saliendo de la Iglesia católica donde habían recibido los consejos *mansos* de Fray Isidro Garcia se lanzaron sobre sus indefensos compatriotas, cuya única ofensa consistía en querer adorar á DIOS segun sus conciencias, y de gozar de la libertad que toda nacion civilizada otorga á sus habitantes.

No habian celebrado su culto los Protestantes. Solo habian ido á pedir resguardo del Presidente Municipal, á quien, algunos dias antes dieron aviso de su intencion. Aquel señor les negó el auxilio, pretextando que era día de fiesta y no tenia gente. Se quedaron los protestantes esperando en casa del Secretario y el Alcalde fué á misa, de donde salió á la cabeza de la turba. Los protestantes, viendo que no habia garantías resolvieron no hacer el culto y salirse del pueblo, pero fueron rodeados y asaltados por los católicos. ¡El espectáculo fué horroroso!

Algunos hermanos de Almoloya fueron revueltos en la bola: pero solo cuatro heroes, Nicanor Gomez y tres de sus hijos, vecinos de Capulhuac, pueblo inmediato, resistieron toda esa turba de salvajes, dos pueblos unidos; y resistieron con desesperacion, aunque en vano. Lograron escaparse los hijos, heridos, pero su padre cayó terriblemente lastimado. Hubiera escapado, pero vieno en peligro á uno que habia venido de México á acompañarles, le ayudó y le defendió mientras montaba su caballo en el cual escapó: pero Nicanor, (noble, generoso corazon!) así perdió su oportunidad de escapar y pereció.

Recobrando sentido se paró y entró bamboleando, al patio de la casa del Presidente, seguido por los lobos que le hirieron mas y mas. Una heroica joven le defendió á garrota-

zos y cerró la puerta. Vino el Alcalde y ayudado por otro sacó el herido y le tiró de nuevo en la calle.

A ese momento llega la esposa de Don Nicanor y defiende á su marido de los salvajes que gritaban *Acaben de matarle!* Un Sr. Licenciado de allí mismo llegó en esos instantes y les libertó de mas horrores; haciendo meter el herido en casa del Alcalde: donde quedó vigilado por la afligida esposa que sufrió las burlas y risas de los fanáticos hasta la noche, cuando llegó un médico.

Ocho dias despues de la carniceria en Almoloya que proveyó el cuota para el alimento diario de sangre humana á la Loba Católica, murió de sus heridas, el intachable Liberal, Nicanor Gomez. El 2º de Noviembre sucumbió bajo los terribles dientes de la embravecida bestia. Y murió en Capulhuac pueblo que en años pasados él y un puño de heroes defendieron contra un ejército de cruzados católicos.

Por largos años le conocimos y le estimamos como uno de los mejores Mexicanos: y como sincero cristiano y enérgico trabajador evangélico que supo guardarse de los peligros y contaminaciones de las sectas y doctrinas de hombres.

Aviso oportuno fué dado al Gefe Político de Tenango por teléfono desde Santiago Tianguistenco, á las 10 de la mañana, de que habia indicios de motin; por uno que así escapó del peligro: pero hasta las 8 de la noche llegó una fuerza. Tenango dista de Almoloya unas tres leguas.

Han pasado once dias desde el tumulto. Que han hecho las Autoridades no sabemos, porque nadie se mueve por allí sino los católicos insolentados. Hasta el dia de hoy solo á un protestante que se encuentra herido en Capulhuac ha sido tomada su declaracion por las autoridades de allí. De todos los otros nadie ha sido preguntado una sola palabra. Aseguraron bien á un Protestante de Almoloya gravemente herido y casi seguro de morir. A otro que dió aviso por teléfono á Tenango, le pusieron preso é in-comunicado por siete dias: siendo acusado por los *católicos del motin*, de haber quitado la pistola á Don Nicanor. Le soltaron mandándole indagar donde se halla el arma!

Hay unos heridos católicos en Tenango.

A Nicanor Gomez que duró una semana entera antes de morir, ninguna autoridad le tomó declaracion. Solo despues de muerto le examinaron. Á los otros victimas, y de más testigos, nadie les ha preguntado ni media palabra.

De católicos parece que abundantes declaraciones han sido tomados: los cuales sin duda saldrán inocentes como palomas.

Se han perdido 2 caballos ensillados y enfenados: 2 cobijas: 2 pistolas de 6 tiros: 2 sombreros y 1 silla de montar.

He aquí algunos pormenores que recibimos de bocas de los mismos victimas. El silencio de las Autoridades es de mal agüero: y la actividad de los católicos de Almoloya india que nada difícil es que los asesinatos serán amparados y sus victimas molestados.

Estos asesinatos de Almoloya del Rio no son mas que el renglon seguido de lo que ha venido aconteciendo en México desde algunos años acá: son el resultado inevitable de tanto escarnio que han recibido las Leyes de Reforma. Y van de aumento. En los últimos pocos meses numerosos casos han acontecido de tumultos semejantes: por do quiera los católicos demuestran su insaciable sed de sangre. Donde hay autoridades católicas, encuentran los protestantes quien les tienda redes y les entregue: y los católicos hallan apoyo y atizadores.

Habiendo autoridades honradas y liberales con suma facilidad se guarda el orden y se pone mordaza á la bestia feroz. El pueblo Mexicano, segun nos prueba la experiencia de 20 años en esta República, es el pueblo mas sumiso á la Ley, y mas dócil para gobernar que jamás hemos visto. Aun en las poblaciones mas pequeñas y aisladas basta la sola presencia de la autoridad para imponer respeto.

En el caso presente solo con la presencia de un piquete de soldados en Almoloya por unos dias bastará para imponer respeto á esos asesinos; y dejar á los Mexicanos protestantes celebrar sus cultos en paz. Animados están y resueltos á no perder sus derechos de hombres libres. No se han amedrentado por la sangre que han perdido, ni por toda la griferia infernal: pero si esperan en la honradez, en la justicia y en la civilizacion del Gobierno Mexicano para tender sobre ellos el egido de la Ley.

¿Negará el Gobierno este amparo á los mismos ciudadanos cuya confianza en su honradez les colocó en el puesto que ocupan? ¿Será posible que solo fanatizados asesinos puedan gozar de garantías?

Esperemos y veremos!!

Noviembre 7 de 1884.

Santiago Pascoe.

Imprenta Inglesa de Vapor; Toluca.
1er. Callejon de Terán Num. 5.

Saltillo, Marzo 28 de 1890.

Al Sr. Gral. Porfirio Diaz Presidente de
La Republica Mexicana

Mexico.

Respetable Senor y distinguido amigo:

Cumpliendo con el superior acuerdo de Ud. hoy quisimos en manos del Sr. Garza Galan la carta de recomendacion que Ud. se sirvio remitirle por mi conducto; y segun la impresion que le causo por el momento, parece que el Sr. Gobernador no aprobó la determinacion que tomamos de elevar ante Ud. nuestras quejas; porque nos dijo que habiamos obrado con imprudencia yendo a exponer a Ud. quejas infundadas, admitiendo si que todo ello era cosa del Jefe Politico para impresionarnos y hacernos cambiar un templo o casa de culto que tenemos junto a su casa, por haberse cambiado este Senor alli despues de nosotros. En este sentido nos manifestó el Sr. Gobernador que iba a contestar la carta de Ud.

De todos modos Senor Presidente,

creemos que el Sr. Garza Galan obreguia
rá fielmente las recomendaciones de
Ud. y que tendremos todas las garan-
tías de la ley, cuando entamos plena-
mente satisfechos de la protección
y consideraciones que Ud. nos dis-
pensa.

Respecto de la veracidad de nues-
tras quejas, me satisface, Señor Pre-
sidente que Ud. esté al tanto de
lo que yo personalmente le infor-
mé en esa capital; pues no hubie-
ramos tomado tan serias determina-
ciones si no nos hubiéramos sen-
tido molestados por las exigencias
poco comedidas y poco políticas
del Sr. Jefe Político, que desde an-
tes de tener una ley en que apo-
yarse, pretendía imponernos con-
tribuciones y gabelas á su arbitrio
y esto movió por un espíritu de
intolerancia que no se amiene con
el espíritu de ilustración y patrio-
tismo de las leyes patrias.

En nuestras convicciones y en

nuestras mismas creencias religiosas
tenemos el deber de respetar á las au-
toridades y no hemos creído faltas
á este respeto acercándonos á Ud.
á impetrar su protección.

Impulsados por este mismo
respeto, hemos dado todos los pasos
convenientes; hemos tomado todas
aquellas medidas que aconseja la
prudencia; primeramente hablan-
do con el Sr. Gobernador, despues
por medio de abogados, y por fin
acercándonos á Ud. de quien es-
peramos toda protección.

Quando de la bondad de Ud.
y de la benevolencia con que su-
po recibirme, procuraré infor-
marlo si alguna cosa ocurriere,
teniendo á grande honra, ofre-
cerme de Ud. sinceramente mi
adicto amigo y S.

Manifestación

de la hostilidad y persecución de que son víctimas los ministros evangélicos por parte de algunas de las autoridades políticas del Saltillo.

Pagamos una contribución de \$25.⁰⁰ á \$35.⁰⁰ anuales al Estado, mientras que las otras profesiones no pagan más que \$18.⁰⁰; sin embargo el Jefe Político hizo por que se pusiera en el nuevo "Plan de arbitrios" una cuota de 50¢ á \$10.⁰⁰ mensuales á todos los ministros predicadores, ó á sus agentes, fijándonos \$60.⁰⁰ anuales, cuando nuestros sueldos son de \$40.⁰⁰ á \$60.⁰⁰ mensuales que casi no bastan para nuestra subsistencia. Como en estos ocho años hemos reunido fondos para establecer tres colegios y casas de beneficencia para niñas, una escuela profesional para hombres, y distribuir víveres para ocho días á cada familia necesitada en la ciudad en el día glorioso del 15 de Septiembre, cree el Sr. Jefe Político erróneamente que tenemos mucho dinero personalmente, como le ha dicho al Sr. J. J. Salcedo y á otros, agregando que buscaría modo de quitárnoslo.

Dos semanas antes que fuera aprobado el "Plan de arbitrios" llamó al Sr. Basilio Loto, pastor de la iglesia metodista, diciéndole que

tenía que pagar \$15.⁰⁰ mensuales, y le intimó e hizo suspender sus cultos, atacando directamente la libertad de cultos. Al Sr Isaac Boyce, dijo antes que fuera aprobado el "Plan de arbitrios" que teníamos que pagar \$22.50⁰⁰ mensuales, amenazando con encarcelar á quien predicara sin pagarlos. Este Sr cerró su templo por temor, varios dias antes que el Plan se aprobara.

Después que el "Plan de arbitrios" fue aprobado, comisionamos al Lic. Blas Rodriguez para hablar con el Jefe y solicitar que se nos pusiera el minimum como nos había ofrecido el Sr Gobernador del Estado, y le dijo que ya nos había impuesto \$60.⁰⁰ anuales. Nos hizo notar el Lic. que la esposa del Jefe Político era muy religiosa y estaba muy molestada porque hace siete años que una casa de culto está en la misma cuadra donde vive, aconsejándonos que la cambiáramos y así nos consideraría el Jefe, atacando así indirectamente nuestros derechos constitucionales.

Llamó el mismo al Sr José M. Cárdenas, miembro de la iglesia bautista, pidiéndole los nombres de los ministros, y cuando los dió, dijo: esto no es todo, quiero los nombres de las maestras también, porque son agentes de los ministros, añadiendo que ojalá pudiera cobrar á todo miembro, porque todos eran traidores.

Habló el que suscribe, con él el día 11 del corriente suplicándole que nos considerara, y me insultó sin causa, diciéndome que nos había impuesto \$5.⁰⁰ mensuales lo mismo que á las pulquerías porque era lo mismo, y que no extrañara si nos ponía \$2.50¢ por cada culto, como á los bailes, porque eran iguales.

No cobran contribución municipal, á ninguna otra profesión, y la opinión general en el Saltillo es que todo esto ha sido la obra del Jefe Político y uno ó dos más para perseguirnos y forzarnos á abandonar nuestros colegios, casas de beneficencia, orfanatorios y templos por no tener de donde pagar contribuciones tan excesivas y gravosas.

Es digno de advertirse que los metodistas y presbiterianos tienen propiedades dedicadas exclusivamente para casas de beneficencia y colegios; sin embargo tienen que pagar contribuciones aunque son exceptuados por la ley.

También dice que las contribuciones que pagan al Estado los ministros de culto, son de \$20.⁰⁰ á \$100.⁰⁰; y por este año, en vez de la Junta Calificadora, tiene que cuotizarnos el Tesorero, y como este Sr. es profesor en un colegio de jesuitas, y se nos ha manifestado hostil en muchas maneras, creemos que es con el fin de

ponernos una cuota, aun más subida.

México, Marzo 24 de 1890

Guillermo J. Powell
24

of our school is after when did
I have for all the knowledge
and all the Members of the
Church, tell them of my love
make the most their connection

Brockham Sept the 19th

My Dear Children

I am

feeling very uneasy about
you all, haven't heard
a word from you since
you wrote from Bustamante
except the Herald last
week stated that Sister
Small was Convalescing
I hope the rest of you
have escaped the terrible
disease Small boy
I received a letter from
Bro Chaplin last week
he says he is better will
be back by the first
of Oct to attend the Convention

you have from
Brockham
Sept 19th
I am
feeling
very
uneasy
about
you
all
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heard
a
word
from
you
since
you
wrote
from
Bustamante
except
the
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last
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he
is
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will
be
back
by
the
first
of
Oct
to
attend
the
Convention

he wrote me to get him
a house, but I dont know
what he will do when
he gets back, the most
of the members refuse to
pay anything on his salary
while he is absent, he owes
between two and three
hundred dollars here
his children are all with
Bro Calloway he has been
sick nearly all Summer
I cant see what is to
become of Bro C's family
The Lord doeth all things
right, they may have needed
this chastisement I hope
will work for their
good - we heard from
Mr Finney yesterday he is
in Richmond Va not so
well he and I C are affected

very much alike Mr F
writes he will be home
soon Mary Bell McIntyre
is fading every day cant
last much longer, it is
sad to see those old people
left almost without any
family Sallie Lusk has
gone with her family to
housekeeping, only leave
Broasick, & Mary Bell in
that great big old house
with the old people
The health of Brekham
has been pretty good this
summer but oh so very hot
so very dry and warm
I have often thought of
the pleasant time I spent
out there with you all
and wished I was there
My Sister says if I will

go back to Mexico that she
wasnt write or think of me
& many times, while I was
out there last year, she
would dream the Mexicans
had cut my throat or killed
me some way - her health
is better than it has
been for a long while
they are having pretty
lively times here (I mean
the Candidates) Speaking
Owl Meeting, Bro Breedlove
is a Candidate for County
Judge, Kirk his Oponant
the constant cry hard
times, no crops, no money
we have had no rain
to do any good since last
June, the prospects are
rather gloomy in the
future, now Bro Powell
I want you to write and
tell me how you all are
if you are well enough get some
one to write I feel ~~your~~
your Mother

Saltillo, June 1st

My dear Bro. Flourney,

Yours rec^d.

Always glad to hear from you.
I have been quite busy since
my return. Five have been

rec^d. Three by experience.
The work goes every day -

Just now I am pinched a
little for money. I send
a draft on Philadelphia
for \$20. Hope soon to have
some more.

I do hope your dear wife
is improving rapidly -
Give to her my kindest
regards.

Much love to all the brethren
in Puerto.

Ben, wife & all join in love to
yourself & wife.

Fraternally,
W. D. Powell

P. S.

Miss P. Barrochio sent \$8.50
by me for the Cemetery Church
edifice fund & \$1.00 for
the Sociedad. Bro. Westrup
owes me a little balance,
please pay him what may
still be necessary to make
out the \$9.50. Let me know
how much it is.

I have not rec^d the Herald
for two weeks. Some one writes
that Bro. Westrup has attacked
me in it. I am rather at
a loss to know the cause.

He surely had no ground for
it. Of course I shall pay
no attention to it, unless
it be the shrewdest possi-
ble explanation. I am too
busily engaged in the Master's
service to waste my time in
an unhallowed controversy.
You know different people like
different diet. I don't relish con-
troversy.

"The love of Christ constraineth us."

2 Cor. 5. 14.

The reference here may be either to the love which Christ bears to his children, or to the love they bear to him. So say the commentators. I am of the opinion that it refers to the love which Christians have for him. Without venturing to decide positively, I will nevertheless give the text this interpretation is not only true but scriptural. The love of Christ that is our love for Christ our Saviour constraineth us - it strongly urges us, incites or impels us, to do the things which are pleasing to Him.

I have frequently declared that a man is saved by faith without the deeds of the law - i.e. that the discharge of a man's duty is not the ground of his salvation in any sense what ever. If a man is saved at all he is saved without the least reference to any duty as such that he ever discharged in his life. So far as salvation is concerned, the most wicked & the most righteous stand on the same footing.

They must all be saved in the same way - The most holy saint ~~is~~ justified by his deeds of ~~his~~ abandoned wretch by ~~his~~ our worst actions will justify us ~~as~~ our best. In other words none of our actions will justify us at all. Whether good or bad makes no difference - the deeds of the law

have nothing to do with our justification.
So here is encouragement for great sinners.
There is just as much hope for them, as there
is for the greatest sinner upon earth. Because
if any of us are justified at all It will be
on account of Christ's atonement and for no
other reason. And as Christ was the Son
of God his death is just as ample for one
man's salvation as for anothers. So the most
wicked wretch that lives may take courage
for he is just as salvable as any one else.
And the most excellent man that lives may
renounce his works, for his salvation does not
flow from them - has not the remotest con-
nexion with them. I have advanced these
sentiments so often that I am afraid I shall
make myself wearisome if not ridiculous;
& yet after all I presume I shall take some
people quite by surprise and astonish them with
a piece of news by telling them that being
good and doing good has nothing to do with
a man's salvation. I have said this in some
forum or other possibly as often as one hundred
times since I have been in this city and shall
probably say it probably once or
twice a week; notwithstanding
standing so long to make no impression
on people's ears. And though I said it not a
minute ago, it will perhaps now be new to some
that doing good and being good have nothing
to

5. and painfulness. In watching, often, in hunger and
thirst, in fastings often, in cold and nakedness.
Beside those things that are without, that which
cometh on me daily, the care of all the churches.
This is Paul's account of himself given in the 11th
ch: 2nd Cor: In the next chap: he adds I take
pleasure in infirmities, in reproach in necessities,
in persecutions, in distresses. Was there ever such
a catalogue of sorrows, and yet he says that he
passed thro' them all cheerfully. Now shall we
say that he passed thro' all this without a mo-
tive; Must there not have been some inducement,
Must it not have been a very strong inducement;
Must it not have been the strongest possible
inducement that would lead a man cheerfully
joyously thro' such a sea of trouble. Now
bear in mind my friends that Paul spent a
great part of his energy in teaching that sal-
vation was not bestowed in consequence of works.
Yet to the performance of good works there were in-
ducements enough left to make him face fire and
sword in discharge of duty from the day he embraced
the gospel to the day of his death. Now what
were those inducements to Christian duty. (See
Booths Reign of Grace 208-215) Passing by others
that might be named). I will mention one which
is enough in itself, if every other were blotted out,
to incite to every deed of excellence that ever was
performed by Paul, or any other human being.
What says our text "The love of Christ constraineth us"
Love,

Love, love, is the motive that incites the Christian to action - to a holy life. Does any one urge that this motive is insufficient. I affirm that it is the most noble, the most glorious and the most powerful motive that ever actuated a moral being. In support of this proposition, allow me to offer a few considerations.

1st I argue, that love is the most noble of motives from the character of those who are actuated by it. Reading the list with Paul, and the other apostles - look at the noble army of martyrs, look at the arrays of missionaries, Carey, Judson, and Bowen, their names would fill a book, and noble women not a few who have displayed a heroism which the world has never seen surpassed. Look at Howard leading a band of philanthropists, at Washington at the head of the little band of pure patriots. Look at every evangelical and faithful minister of the gospel who is worthy of his station. Look at all who love our Lord Jesus Christ in sincerity however exalted, or however humble may be their lot. Put together all the excellencies of the human race. Take away these from the world, and it would be ruined indeed. Would you consent to live in a world from which was banished every man actuated by the principle of love. Could you live in a world where not a single man cared for anybody but himself? Thieves, murderers, robbers, pirates would all be here and others by thousands who tho' more respectable in their villainy

yep

7.
yet equally as unprincipled, more prudent &
not so outbreathing in crime yet equally as
base at heart. Cheats, swindlers, liars, libertines
debauchees all these would be left. But while
these walking pestilences swarmed over the earth
not a face could be found wearing the ex-
pression of benevolence. Self self self the God
of this world. Every man's hand against
every man, Rapacity unbridled - a world of
crime - a world of blood. O let soft love spread
her wings and fly away from our world and
how soon would the ten thousand furies left,
let loose upon each other, unrestrained by her
gentle sway work out mutual & total destruction.
God forbid that I should ever dwell in a
world where there is no love. But who would
not be willing to live in a world where every
man was actuated by this principle to the full
extent. Just think of a world where every
man would exert himself to the very utmost
to promote every other man's happiness & well-
fare. No selfishness, all love - what harmony -
what happiness - no disputings - no rivalry - no
envy - no jealousy - no anger - no locks - nor
bolts, nor bars - no wrangling - no violence - no
back-bitings - No wonder the apostle when descri-
bing the "fruits of the spirit" having mentioned
"Love" first as the source of all the rest names
afterward, joy, peace, long suffering, gentleness,
goodness, faith, meekness, temperance," What a

a blessed world would that be where love prevailed
 universally, and how it contrasts with that dismal
 bloodstained funeral pile which this world would
 be if that heavenly principle were taken away.
 Now that which actuates a noble man must
 itself be noble, and in fact it is that which
 makes him noble. Now take all the men to
 whom that term can be suitably & love is the
 principle that actuates them and makes them what
 they are. If they are noble that which make
 them so must be noble still. We need not confine
 ourselves to this world there are dignified and
 glorious beings in whose bosoms this is ^{the} reigning
 principle. The mere fact that they possess
 it makes it honorable - but the fact that it
 makes them what they are, makes it more honorable.
 It is not honored by being possessed by them.
 They desire all their honors from the possession
 of it. It confers nobility it does not receive it.
 'Tis this that illumines an angels face with beauty
 and sheds its radiance around his brow. 'Tis
 this that veils his form with its snowy mantle
 and lends rosy fragrance to his wings - 'Tis
 this that tunes his harp, and inspires his song.
 Snatch from him the charm that love has lent
 and his song is hushed - his harp is broken
 bereft of its beams of glory, his face blackens
 with despair & hate & a hideous fiend -
 Shrieking with fury and rent with devilish
 passions - he writhes in agony before you -

9.

a damned spirit - give him back the charism
that turns every thing into beauty and he becomes
a bright angel again. This noble principle that
makes the difference between angels and devils is
the motive of Christian action.

But we need not stop at angels 'God is love'.
That is the attribute that fills the heavens with
his glory. When Moses said to ~~him~~ "I beseech
thee show me thy glory." He said "I will make
all my goodness to pass before thee & I will pro-
claim the name of the Lord before thee," and
when he fulfilled his promise and proclaimed
his name he said "The Lord - the Lord God
merciful and gracious, long suffering & abundant
in goodness. These separate splendors named by
the Almighty mercy grace long suffering & goodness,
are but the rays of that one central glory which
he who was moved by the Holy Ghost spoke
of when he said that "God is love". The
Christian without motive. He has just such
a motive as actuates God. But this is not all.

2nd Here I might rest my cause. But I
will proceed further to show that love is noblest
and the strongest motive by comparing it with
other principles of human action.

To name them is to close the argument. Anger,
pride, revenge, envy - shall I complete the catalogue?
But there are motives less ignoble than these. Shall
we look at the hope of reward? Is not this
selfish is it not mercenary? Shall a man do
his

his duty simply because he is hired to do it; True ~~that~~ is a reason why he should; but how much nobler is the principle which would induce him to do it without reward. You remember a short time ago, the San Francisco with about 800 human beings on board lay at the mercy of the winds and waves, a helpless wreck, and the gallant Capt. Brighton hovered around for three days at immense risk, for his own ship had been roughly handled by old Ocean & could scarcely keep afloat, and on hearing an offer of vast sums from the sinking ship if he would save her perishing crew, the noble tar sprang to the quarter deck and shouted back through his trumpet "Sir I don't want your money, it is for humanity's sake, I'm here". There was divinity in the bosom of the rough old sailor. There was something like god in him. Money! His ship's cargo of gold would not have tempted him to brave the horrors of that storm one hour - but for humanity's sake, (thank God disinterested love is not banished from the earth nor from the ocean) for humanity's sake he remained to the rescue - and as the last one stepped upon his deck, methinks I see a generous tear trickling down the gallant seaman's weather beaten cheeks, a tear of joy he had been permitted to gratify to the full the waron impulses of his heart. The God who inspired with this noble principle kept his bark afloat and she

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she spread her wings, shall I say angel wings for she was like an angel of mercy. & wafted them back to their homes. Honor to the gallant Capt: Broughton of the ship Three Belles. Many a happy voyage to him over old oceans waves & may he safely make the port of peace at last & enter that blissful haven where he will battle with the elements no more & indulge forever the noble principle which actuated him here. The whole world pays homage to the principle of disinterested love. Tho' it was nothing but the Sailors duty to do what he did yet he has justly won the admiration of the world for doing it. Suppose he had refused to receive these perishing people, till he had been hired to do it. Suppose he had found that they were not able to pay him & he said "I know I ought to save these people, but there is no motive they cannot hold out any inducement - I shall be no better off after saving them than before. besides I am risking myself by staying here?" Had he done that he would not have been Capt: Broughton, some body else might have done that, but not he, Let them do it who say the Christian is without motive. The unconverted man may do a righteous act in order to be saved. But the Christian is animated by love. Sirs I dont want your money - it is for humanity's sake that I am here" said the Capt: 'Tis not that I

I may be saved that I do my duty, says the Christian it is for the love of God. "The love of God constraineth us". I have said that this would appear to be the most noble of impulses by comparing it with others. I have compared it with self interest, which is the reigning motive of an un sanctified heart. Let me compare it with fear. But how shall I make such a comparison.

There is one who does what is right from pure, high minded, honorable, principle of disinterested love. There is another who does the same thing without any traces of this noble emotion, but merely because he is afraid that if he neglects the duty he will be punished for it, & so cowardly & cringing, he sneaks through his task. The lash brings him to his duty. The man of God - while he does not do his duty for the mere sake of the reward to be received hereafter neither does he do it from fear of torment hereafter. He is not hired, or bribed, nor coaxed into duty, neither on the other hand is he, driven, or lashed, or terrified into it. The love of Christ constraineth him. Heaven he knows belongs to the child of God by eternal inheritance. Hell may yawn and belch out its flames & send up eternal columns of the smoke of its torments, but it has no terrors for him. He might walk through its midst & its fires would not burn

13.

burn him no more than the furnace of Nebuchadnezzar could scorch the Hebrew Children. The ungodly man may say where is the inducement. Hell may be avoided. Heaven may be obtained without the performance of good deeds; why should I perform them? The man of God says, The love of Christ constrained me. I want no other motive. That include all - awards, all Rewards; Punishments! He forgets that they exist. His heart is so full of love for the Saviour who died for him that there is no room in it for anything else. And if there were it would not add to its motive force. Love is the expansive principle within him which sets all the machinery of his nature in motion. The addition of any other motive power, would be like, putting your hand on a crank turned by one of our mightiest engines to assist in its work, or putting forth the strength of your arm to add to the mighty stroke of its piston. No! love wants no help - least of all does it want help from fear. Perfect love casteth out fear! fear casteth it out. As the man who would seize the wheel of an ocean steamer to assist it in its revolutions would be thrown aside or dashed to pieces, so love, in its tremendous revolutions possesses an infinite energy which casts aside, or totally annihilates any other motive that would come to its help & especially, so base a one as fear.

A similar sentiment is conveyed by the apostle when he speaks of faith hope and charity - but says the greatest of these is charity. The word charity (αγάπη) in this place means the same as love and should have been so rendered. As the apostle has instituted a comparison between these three graces, let us follow his example. Faith is sublime in itself, and heavenly in its mission. Heaven-born it is true, but it dies on earth we leave it here. Like the rain it cometh down from heaven but returneth not thither.

The day will come when we cannot exercise it - It will be lost in light. Faith is the lamp, the taper that lights us here, but in the splendor of the upper world its flame will turn pale and become invisible & useless, but then the lamp of love will burn on, its flame fresh kindled will add to the glory of the place already filled with the glory of God.

Hope! glorious hope! Thou art welcome to the some what exaggerated praise he has given thee when he said.

Eternal Hope when yonder spheres &c.
I say Hope is welcome to the splendid poem to the overstrained compliment. But in truth when nature's funeral pile shall be built Hope will be laid upon it. Yes when the march of Time shall have ceased Hope's gentle footfall will be heard no more. Her blessed image will

will not be there to smile upon the ruin, nor will her torch to cheer its gloom. Hope twin sister of Faith completes her mission with our earthly career. They bear us to the skies, but they enter not in. Their blended beauties form the glowing arch on which we mount to heaven but we leave the arch behind and in the light of the sun of Righteousness it is no more seen. It spans a world only over which clouds may come, but there are no clouds in heaven. But love - the same love that warms and cheers us here is the same principle that shall burn forever with undiminished lustre. This is a flame kindled with a live coal from off God's altar. Nay this is like a flame caught from the bosom of God which is as immortal as the source from which it came.

Faith God knows not! Hope has no home in his bosom - for what can God hope for. Love - God is! Possessing this we have lighted our torch at the Shekinah of the Holy of Holies in heaven.

You ask the Christians motive to duty I tell you it is love. I tell you it is the noblest motive that ever inspired to moral action.

Oh if there is one law above the rest written in wisdom - if there is a word that I'd trace as with a pen of fire. If there is anything that keeps the mind open to angel visits and
refuels

(repels) The ministry of ill - it's human love. I show it by comparison with other motives, and shew how every other motive turns pale & wastes away to nothing before the divine, sublime, eternal effulgence of love. The Christian without motive! Then God is without motive, for God is love, & the universe is held together without motive and Christ died without motive. Nay the Christian has a motive so strong that it moves the Almighty God and regulates all the rest of his motives. Compare sea and land, heaven and earth, time and eternity, and what other motive is there like this?

If it be true that any beautiful thing raises the pure and just desire of man from earth to God, the Eternal Fount of all such I believe is Love.

The Christian without motive! His inducement is the noblest, the most glorious and the most powerful than ever prompted and moved a being created or uncreated to action. It controls omnipotence! What are mercenary rewards & slavish fears in comparison with that! Never ask again what is Christian's motive.

3rd Here again I might rest my cause but I will not. I have shown that love is the strongest and most honorable motive, by the character of those actuated by it and by comparison with other principles of action.

17.

I would say further not for proof, - for we
needs no more but for entertainment, that
the supremacy of love may be established
by looking at its results. No other motive
has wrought such works either for this world
or in it, as love.

Look at every monument of human effort
in the world that is valuable and you will
find that its foundation was laid in love.
Love is the Corner Stone - love is the capstone
- love the cement that holds it together.
Few things are permanent that are not the
result of this principle. Selfish works have
for the most passed away with those who wrought
them and are mingled in common dust!
but works of love remain, as the representative
of those who wrought them, long after they
are gone to tell the tale of their goodness &
dispense their beneficence to coming generations.

There stands the pyramids it is love, monu-
-ments of silly ambition - built at the sore
expense of millions for the selfish purposes of
Kings - and there perhaps they will stand
till the end of Time. But the greater they
are the greater must have been the folly of
him who built them & by consequence the
more insignificant & little his soul. They
constitute about the most permanent thing that
has been effected in this world without love,
& of what value are they! How much better
is

is the world with the pyramids than it would have been without them? Suppose the cost of those stupendous structures had been expended by Love in the establishment of some thing that would have promoted the welfare of man - How the thoughts of what those monuments of expense might have been contrasted with what they are! Of no use except it be to show the folly and stupidity of selfishness. There they stand an immense massive and convincing argument to show, that without love, the greatest of human works is worthless. But these tho' worthless are still harmless, stupid yet unconscious.

It is not so with the most of the other results, wrought without love. Despotisms whether civil or religious are not the works of love. Oh let the millions who groan under them tell what they know of the horrors of a reign where love is not. Destroy the noble principle that actuated them and you would inflict upon the world a greater calamity than was ever wrought by war, or plague, a pestilence, or famine, or earthquake, or all of them combined. Suppose a destroying angel were to pass through all the world and demolish every work that love has reared - every hospital, every refuge for the sick and the afflicted, every asylum for the insane, for the deaf, the dumb & the blind - for the widow and the orphan - all prostrated

prostrated. Every Christian temple thrown down. Four fifths of our colleges and schools laid low, thousands of printing presses engaged only in benevolence destroyed, Millions of Bibles printed and circulated by the hand of love thrown into the fire. Millions of other books whose only object is to do good, destroyed. The intellectual and moral condition of millions of the human race ourselves among the number put back to when it would have been without the meliorating and elevating influence of what love has done.

Take away the results of this heavenly principle from the world and what have we left? We have a world afflicted with greater calamities than was ever wrought by wars, or plague, or pestilence, or earthquake all combined.

Blot Love and its effects from the world; oh this would be like putting the sun many degrees on the dial. This would be like putting us with our present physical constitution into that Pre-Adamic age when the whole world was a dark morass inhabited by slimy and gigantic monsters. A let me live in the Pre-Adamic world with its hideous monsters ready to devour me, rather than in this world with the fiends that would dwell in it when Love and all its influences had been taken away. But while I speak of the results of love - let me not confine myself to what man has done.

Let

Let me point to what the gospel has done.
 The Gospel the first born of love! 'Twas this that
 prompted to the conception of the plan of sal-
 vation "For God so loved the world &c" 'Tis brought
 the Godhead under the veil of sinful flesh -
 love that bare the sins of the whole world - love
 that sweat great drops of blood, love that was
 crucified. Love not a sufficient motive to action?
 Love saved a world from sin and eternal death.
 Love volunteered to bear the wrath of God
 against sin in order to save others. Did any other
 motive ever induce to such an action as that.
 You will not ask me whether love is a strong
 motive when I point to its results. It has
 done what nothing else ever did, it wrought
 the atonement. This is the grand climax of all
 God's goodness & it is descending from this when
 I say that it was Love that called the universe
 into existence - 'tis this that holds it together,
 'twas this that brought us here and gave us
 ten thousand capacities for enjoyment & placed
 us where we could exercise them. Yes every
 pleasurable emotion or sensation ever felt by
 any being, from the loftiest angel to the least
 insect is the result of God's love.

Then let the love that makes me blest
 With cheerful praise inspire my breast
 And ardent gratitude -
 And all my thoughts, my passions tend
 To thee - my Father and my Friend
 My soul's eternal good.

21.

From the beginning of time down to the present hour. God has not ceased to inundate the universe with a ceaseless and unfathomable flood of beneficence. If we judge of motives by their results there is none that can compare with love as to permanency or excellence. And this is the motive which actuates the Christian to duty.

"The Love of Christ constraineth us" who says this motive is insufficient! Let him name one that is stronger & better, until he do this, let him not say that the doctrine of justification without works leaves us without inducement to action.

I have shown that look at from what point you will it is the greatest and most noble inducement that ~~is~~ actuated any being, created or uncreated. There is no other such motive with men, angels, or God.

My God thy boundless I praise
How bright on high its glories blaze
How sweetly bloom below.

It streams from thy eternal throne
Thro' Heaven its joys forever run
And o'er the Earth they flow.

Thy love that paints the purple morn
And bids the clouds in air upborn
Their genial drops distil

In every normal beam it glows
And breathes in every gale that blows
And glides in every rill.

But

But in the gospel it appears
In sweeter, fairer, characters
And charming the ravished breast
Their love immortal leaves the skies
To wipe the weeping mourner's eyes
And give the weary rest.