

society who assumes to make laws to regulate the admission of members into a church is guilty of the great sin of assuming to be wiser than the Lord Himself, and comes under the condemnation of the Scripture which speaks of those who exalt themselves above God. Here is where Protestantism fails and always has failed. It carries with it still in a large measure the principles and the practices of Popery.

This brings us to consider the "Testimony" of Alexander Campbell. That he fully and enthusiastically endorsed this great principle first enunciated by his father, and that he became soon its most vigorous and successful advocate, is but a plain statement of fact. And so we may say that his testimony was a plea for the reunion of Christendom upon the basis of the Bible alone, and a declaration of the essential evil, nay, the essential sinfulness of sects. THE GREAT PRINCIPLE that nothing should be a test of fellowship or a condition of membership in a church of Christ for which we have not a "Thus saith the Lord," in express precept or approved precedent, gave direction and definiteness to the movement, and a character which it has not lost to this day. It became aggressive, enthusiastic and victorious. It was freed from the domination of Creeds and the tyranny of ecclesiasticism. Its cry was back to Christ, a cry which now, 80 years after, is being caught up in some quarters, but without clearness of vision, and therefore without force and effect.

It was not the first time that such an appeal had been made, but one might say it was the first time that such a stand had been taken and consistently lived up to. It was indeed a proposed Reformation of a unique character. It differed from those of Luther and Wesley because of its radical and thorough going nature. It proposed to accept nothing from tradition or from the fathers. It repudiated the authority of all Popes, Catholic and Protestant. It pitched into the theological attic the Creeds, and Confessions and Disciplines and Decrees of Councils, and said, "Let us see what the Book says, let us take up things where the Apostles left them, let us try our faith and our every practice by the New Testament." This was radical, this was revolutionary, and the slaves of the past and of dogma were filled with astonishment and dismay.

In fact, so thorough going was the Reformation proposed, that it was soon seen that the word "Restoration" would more aptly and more fully describe the

movement. Not a mere reformation of churches, but a restoration of primitive Christianity was the object that filled the minds and stirred the hearts of those great men. And to-day it is a theme and a cause to thrill, to energize and to inspire. The greatest triumphs of the Gospel of Christ await the perception, the appreciation and the faithful application of the doctrine that Jesus Christ is Lord of His own Church, and that the unholy hands of man should not tamper in the smallest respect with its fundamental law. This was the Testimony of Alexander Campbell. He maintained this great plea with consummate ability, and with extraordinary success.

His "Trials" were such as befall all men, and in addition those which are peculiar to men of might who devote themselves to the advocacy of a great and unpopular cause. It is with these latter that we have to do here.

And first, he suffered the exquisite pain which a true and chivalrous man feels when he is compelled even by the force of truth to relinquish cherished opinions and practices, especially when such change of position is the occasion of the breaking up of old associations and the loss of old and dear friends.

The first wrench of this kind which he experienced was when he felt compelled to give up that branch of the Presbyterian body with which he had been connected. Another was, when his attention was drawn to the fact that the New Testament furnishes no authority for Infant Baptism. And again when he found that Immersion and that alone was the act Christ commanded for Baptism. It was a trial to Mr. Campbell when the Baptists with whom he had been working since the time of his immersion dis-fellowshipped him and those who agreed with him. This action has long since been regretted by the best of the Baptists, and leading men among them have said that now Alexander Campbell and his views would be tolerated by the Baptist people.

As a matter of course he experienced those trials which come from being misunderstood and misrepresented.

His "Triumphs" were many and may be briefly catalogued: His personal escape from the thralldom of sectarianism. The fact that, as estimated, 350,000 people had adopted his views at the time of his death in 1866. The victories he won in public debates with Pædobaptists, Roman Catholics and Infidels were all signal triumphs. The establishment of Bethany College, an institution in which the Bible was to be



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a daily text-book; his successes as editor and author, are worthy of mention in this connection

Altogether, whether we regard his life from the standpoint of things temporal or things spiritual of time or of eternity, we feel warranted in saying that A. Campbell had a singularly successful life; and it is not too much to say that when he gently expired upon the evening of the Lord's day, March 4th, 1866, there passed from earth to glory "one of the few, the immortal names that were not born to die."

No one can feel more deeply than I do how inadequate and unsatisfactory is this treatment of the life of an eminent man. But if it should lead our young Disciples to determine to make themselves particularly acquainted with his career and his writings, it will have served one good purpose. And here I may advert to a disposition in some quarters, even among ourselves, to belittle his writings, if not to despise the man himself. No one who understands the ideas which dominated the mind of Mr. Campbell would think of recommending to young or old a perusal of his works in order to slavish following of him, or in order to the acceptance

of his views whether they might be in accord with the truth or not. But if it is desirable to know what one of the Masters in Israel of modern times had to say on the greatest of all themes that can engage the attention of men, then we can safely recommend, and even urge our own young people, and invite our friends to at least examine his works and get a taste, as the Scotch would say, of his quality. His majestic style, magnificent diction, inexorable logic and thorough loyalty to sound principles of Biblical interpretation will prove to thoughtful and sincere people a delight and an inspiration.

(Concluded in next issue.)

The *Spectator* in commenting on the Russian coronation, speaks of it as evidencing "the waste of a Belshazzar, and the display of an almost insane pride." There is some truth in this. Twenty-five million dollars have been spent on a holiday, and Armenia still lies beggared and bleeding through Russian neglect. The loyalty of Russians may be strengthened by such magnificence, and the obedience to a king highly exalted, deepened; but the effect on the Czar himself—"a man of deep, emotional feeling," must be bad. There was not even the attendant present, as in the triumphal car of the Roman general, to whisper, "Remember thou art a man"—unless indeed the place of such a monitor was taken by the frightful secret whisper that ran through court and police circles, to the effect that one of the streets through which the sovereign must pass had been undermined, for the purpose of a dynamite explosion. "Black care," says Horace, "invades every place"—even the triply protected throne of the Czar of all the Russians.—*Presbyterian Review*,

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