Albion W. Tourgee.

Dear Sir.

Yours of the 25th. I gratefully receive. It would afford me great pleasure to reply at length; but, from consideration of your already abused indulgence I deny myself the alluring delight.

For the several copies of The Bow you have sent me, accept my thanks; and with them a sweet criticism!

Of course in the June 15 number, my eyes read myself. I am in the feeble minority. You have me in the "fire," set over against the stronger, and wiser nine hundred and more! And, now, if the other four of my confederates have furnished no more foundation for your classification of them than your unworthy and antique theological servant, then I fear that in short time they may tumble

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off your list - either with Chase, or amongst those who "heartily approve".

It seems, too, hardly possible for any one of intelligence to assume; it seems to me perilous for any man to accuse the ministerial body with disinterest - in, or worse, with hostility to - the matter or the movement in behalf of Good Citizenship. I dont think the people will believe that there can be found even five such cases in Elder Jones's little Sodom.

If this pen lied, let me repent for it; and then permit me to emphasize my former thought - namely that, while I feel sure that my view of the problem is from the standpoint that you do not think best to advocate, and while I look upon yours as the corollary of my own, let every proposition, lemma, corollary and scholium

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be employed to arouse Christians and every body to the peril and the Redemption of the State.
My duty is to interfere with no man's, or body's efforts for reform: but my duty is to "preach Christ crucified the power of God, and the wisdom of God;" and "woe is me if I preach not the gospel."

Secondly. There was intended to be no "complaint" as the Bible makes it that people will not seek for the Gospel. I have always had a decent audience, a good sized congregation. But it is not the crowd I have that most concerns me; rather is it the disinterested masses who are, and ever have been, and have kept out of the gospel's reach. Our Saviour's Spirit and mission are too well

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known by me, ~~to appear~~ to "complain" of the people's lethargy. HE did not come here for the people to SEEK HIM, but "to SEEK them that are lost". My expectation is not that people chase me about; my plan is to chase after them like the dear Savior, and with His Presence. Moreover, "from that time many of His disciples walked no more with him." [John VI. 66], so that we sometimes may expect such experience, as most of us have had already. And would you say "it was because He did not teach wisely" or "in whatever else? Paul said that "the Gospel is to them that perish foolishness" - not as a rare event, but in principle. Brother we; most of us, are not so oblate, not so narrow souled, not so hemispheroid as many a smart earnest, intelligent layman thinks. We ask not

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many Pharisees, hypocrites, ecclesiastics—
we Congregationalists for example!
It is as much our business to talk bread
to a hungry man, as it is to talk it to
one groaning with gout. If said hungry
person is without the "bread of life", he
should have it immediately—which is not
saying he should not also have some wheat
bread. I dont see any need of making
either exclusive for the sake of the
other. Surely it is a feeble cause that
can find no more manly argument.
So?
Now if I cant call you Doctor, then
Mr. Bourne, come let us agree. Pull
in the red flag, roll up the white, and
let us get under the Cross of Calvary, and
take the sword of the Spirit—the word of
God for an advance on the common
foe—not upon our brethren.

Yours faithfully
J. B. Lawrence.

Clermont N.H. June 29th 95

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