

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EXCHANGERS.

CHURCH FINANCE.

BY L. B. ANES.

(Concluded.)

IV. The preacher's salary should be promptly prepaid in quarterly or monthly installments, or, still better, every Monday morning. Why?

1. The preacher's salary is limited. It is usually no more than will meet his ordinary expenses of living.

2. It is commonly all the support he can rely on for himself and family.

3. Every day has its own expenses which must be met with cash, or credit if the cash is wanting.

4. But nothing will more annoy a man than to know that his house rent is past due and unpaid, to get trusted for flour, meat and groceries, to owe the tailor, shoemaker and milliner, and see a creditor in every other man he meets. He may be almost a stranger in your town. For the want of ready money his way is made hard, and his introduction to the community is unfavorable if he has to go his credit in every little deal. If he is out of money the pressure of many wants will rest upon him, which he cannot remove. His spirit will chafe and his family will suffer. It is a cruelty for which there is no excuse, and why should he and his be subjected to such annoyances? Simply because his brethren who have employed him and whom he faithfully serves are careless and thoughtless. They have employed him. He has earned his wages and more. They have the means to pay, but they thoughtlessly defer it till a more convenient season. It is unjust, it is unkind, it is unwise to thus treat the man whom you have chosen as your spiritual teacher, and as a valiant soldier to conquer the army of sin, who should hold up his head and carry a pleasant face, and a free buoyant heart, thus radiating a winning influence wherever he goes. See to it that your preacher is well and promptly paid, and you will put sunshine into his home, joy into his heart, radiance on his face, and power into his sermons, and all his work will be attended with the blessing of God.

Pity for the preacher whose finances are a minus quantity, and who has far more concern about his dinners and dollars than for sermons and souls. Let the church see to it that his salary is promptly paid. Then let it be remembered that the church is no exception to the rule, that no society on earth can live and do a great work without a revenue.

We do not mean to deny that Jesus Christ is the Foundation and Head and Saviour of the church. Nay, we affirm it with all possible emphasis. Nevertheless, from the day of Pentecost till now the church has had need of money. The large additions to the apostolic church included many widows and other needy ones. Liberal collections were made, and the supplies thus collected, including the proceeds of houses and lands that were sold, were distributed, not equally among the multitude, but to each and every one as they had need. From Pentecost the fellowship was a constant feature in the worship of the church.

I will close with some observations on the subject of Christian liberality. As to proportion in giving, the New Testament seems to contain no law in reference to giving other than general principles. All we have belongs to the Lord. "Ye are bought with a price." "He who was rich for our sakes be-

came poor, that we might be made rich." "Covetousness is idolatry." A covetous person is rated in the same list as drunkards, idolaters and drunkards, of whom Paul affirms that such shall not inherit the kingdom of God.

We should give for the support of the church as we are prospered (see 1 Cor. xvi. 1-8). The previous chapter closes with this lofty climax: "This corruptible must put on incorruption, and this mortal must put on immortality. Death is swallowed up in victory. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The division of the sixteenth chapter from the fifteenth at this point is unfortunate. Paul has presented the most stirring motives in speaking of the resurrection and immortality of believers, and just here he is exhorting and directing his readers to diligence and systematic liberality. Read 1 Cor. xvi. 1-5 in connection with xv. 51-53, and see how closely the apostle associates the doctrine of the resurrection and immortality with diligence and regularity in good works and the weekly contribution. If all Christians would faithfully adopt and practice such liberality, the means would be speedily provided for the evangelization of the world and for every object of Christian charity. The Lord loveth a cheerful giver. The pious Jew gave a tenth of his income according to the law, Lev. xxvii. But we live under a better institution. Query: Is it better because it is cheaper? Consider the liberality of Israel in the wilderness, freely contributing gold and silver and brass, blue and purple and fine linen, precious substance, and precious stones, until they were forbidden to bring more, because the supply was enough and too much! We too are building up God's spiritual house of living stones which is to stand through all eternity, which is to be full of the glory of God and the Lamb, and where every faithful one will be rewarded according to his work, and shine forever like the sun.—*Christian Evangelist.*

(From the *Apostolic Guide.*)

WINNERS, Cal., Jan. 24.—To day (Sunday) we begin the fourth week of our meeting. We had a glorious time to-day; 25 were baptized this afternoon, and to-night our house was crowded. Ten came forward, making a total to date of 65. The interest continues to grow. For miles around the people are coming, and the subjects presented seem, the next day, to be the topic of the streets. W. A. Foster is a strong man. The longer I listen to his preaching the more am I convinced that the Board did a wise thing in securing him for our California work. Keep an eye out for the report next week.—G. E. SHANKLIN.

The *Watchman* says that "Robert Elsmere" has become a drug in the market, the publishing houses offering it at five cents a copy in order to be rid of it. Contrasting its sale with that of "Ben Hur," which has run up to something like a million copies, our exchange claims it as an illustration of the fact that "the negative and destructive do not long hold the thought and interest of men," that "the skeptical lacks grip and life." Which is no doubt true, but we deny the statement that "Ben Hur" is not so well written and lacks the fine literary quality of "Robert Elsmere." About the heaviest thing in the way of fiction ever issued is this boasted Mrs. Humphrey Ward book, and to its lack of literary merit more than anything else do we attribute its failure to sell.

(From the *Christian Courier.*)

Last week Bro. Chas. E. Garat, from Japan, called to see the *Courier*. We learned from him of two kinds of baptisms, of which we had never heard before. In conversation with a Presbyterian teacher (Japanese) on the action of Christian baptism, Bro. Garat gave his reasons for immersion. When he was through the Presbyterian said, "Well, it is true that Jesus was immersed and that the Bible teaches immersion, but anything will do, and we just practice abbreviated baptism." One of the native Disciples was in discussion with a Baptist, and after trying to find the object in Baptist baptism and failing, he said, "You just have it for an ornament, I suppose."

The first page of the *Apostolic Guide* comes to us the bearer of glad tidings of great joy. The editor of that page, George Darvic, has seen eight successive legislatures (sixteen years) assemble in Frankfort, Ky., during his service with the church, and he tells us that, from a moral point of view, each body has been an improvement on its predecessor. Of the present body he says he has heard, and this has been confirmed by repeated inquiries, that there has not been a single instance of intoxication upon the part of any member of either house since the body convened, and that this record has never been equaled before. The vast majority are regular church attendants. One-fifth of the Kentucky legislature are Disciples by religious conviction, and nearly that number by actual membership. These brethren cheer the church by their presence on the Lord's day, and many of them by their attendance upon the mid-week prayer-meeting. For all this we praise God.

(From the *Christian Evangelist.*)

ALLEGHENY, Pa., Jan. 25.—We followed the week of prayer with a brief series of meetings lasting two weeks, resulting in adding nineteen to our membership. Sixteen were baptized upon a confession of their faith in Christ, one united from the Church of God, and two by letter.—W. F. RICHARDSON.

ANN ARBOR, Mich., Jan. 27.—The success of our meeting has far exceeded my expectations. Four confessions last night. I shall continue the meeting over Lord's day. Bro. Willott preached his closing sermon last night. He won the esteem and confidence of all who heard him. I have never known a meeting to make a more deep and abiding impression upon a community. All of our additions are residents of Ann Arbor.—O. A. YOUNG.

Bro. E. T. Williams and family, of Shanghai, China, passed through St. Louis on Jan. 29th, on their way to Cincinnati. A representative of the *Christian Evangelist* met them at the depot, and spent with them the hour that intervened between trains. Bro. Williams reported a quick and pleasant journey, they having left Shanghai Jan. 2, and arrived at San Francisco Jan. 22. "The condition of affairs in Shanghai is that of peace over a powder mine," said Sister Williams. "Our house has been guarded by forty soldiers since last May; we fear them, however, more than the people. Bro. Bentley and his wife are well, though Sister B. has been quite sick. We hope to return to China about October or November next." Bro. Williams would not yield to entreaties to stop over with us for a day or two, but promised to visit us during his sojourn in America.

It is certainly a sign of growing religious breadth and charity that Dr.

Tupper, pastor of the leading Baptist church in Denver, Colorado, has been having in his church a series of sermons by pastors of other churches, and has himself been delivering a number of character-sermons on religious reformers, in a fair, manly, Christian spirit. We have before us his full address on Alexander Campbell,—an able, appreciative and generous tribute to his worth and work. Referring to the reasons which separated Mr. Campbell from the Baptists, Dr. Tupper says:—

First, Mr. Campbell became dissatisfied with the name "Baptist." It carried with it a "party designation," and he was earnestly for Christian union. He preferred the name of "Disciple," as preferable, he tells us, to "Christian," because more modest and of earlier use in the New Testament. And in passing, I may be permitted to say that I agree with Campbell and his followers.

(From the *Christian Standard.*)

The statement published by the French Bishops, with the Archbishop of Paris at their head, that the Government of France had become atheistic, will be heavily discounted by those who remember how that the Catholic clergy pronounce our own schools "atheistic," "godless," "nurseries of crime," and such like, because they are not used to teach sectarian doctrines. The French politicians, like our own, are not conspicuously pious; but the "atheism" which manifests itself in the Chambers is plainly an extreme bogotten by that other extreme thoroughmanifold—Catholic bigotry and bulldozing. Infidelity is all too prevalent in France, but for the most of it the church of those accusing Bishops is responsible. It has produced it by teaching absurd superstitions, by extortionate greed which would shame a railway corporation, and by cruel persecution. The Catholic church is only pronouncing its own condemnation by advertising the widespread infidelity and hatred of itself in France and Italy, where it has been omnipotent and omnipresent for centuries.

LEXINGTON, Mo., Jan. 14.—The Martin-Easton meeting closed on Sunday evening, December 20, with 252 additions in all. There were 28 on the last night, the greatest number had at any one time. This, in point of accessions, was the largest ever held by our people in this part of Missouri, and, with one exception, in the State. To those who have known Lexington for a long time it is simply a wonder. I very much doubt whether there is another man among us that could have accomplished what Bro. Martin did here, and this, so far as I know, is the general verdict. As a revivalist he is certainly a success. To any church that may be so fortunate as to secure his services I would say, when he comes do as he tells you; he knows how and you don't. You, of course, will find that out, but it may be too late in the meeting to do it much good. Better let me tell you before the meeting begins.—G. M. GOODR.

JOHNSTOWN, Pa., Jan. 4.—The grandest meeting in the fifty-five years' history of the Johnstown church closed December 27, with 59 additions as follows: seven from the Methodist Episcopal church, four from the Lutherans, 12 by statement and 36 from the world. (Quite a number of families.) The house was crowded from the first. Had we had a room to accommodate the people I believe the results in the way of additions might have been four times as great. We had the largest opera house on two Sundays, and had it filled, 1,500 people being present. Bro. Hall preached his chart sermon

on "Baptism" in the opera house to an immense audience. This stirred the city as it never was stirred before. There are thirty-four churches in the city, and nearly all of them Pedobaptists. Our plea is better understood and more popular than ever before in Johnstown. The spiritual fire is kindled in all the departments of our church work. Twelve more added since the close of the meeting. A few things about Johnstown may be of general interest to the brotherhood. But two and a half years ago Johnstown was chaos; the survivors of the awful flood, stunned and bleeding, hovered on the hillsides after the subsidence of the waters, and as they gradually grasped the full extent of the disaster, and nerved themselves to endure and make the best of it, a new Johnstown was born. Brotherly feelings and kindred thoughts filled the hearts of all, and they united as one man to rebuild their destroyed city. With what success this has been done even the casual observer may see. There are more people in this valley now than ever before. The old citizens have not recovered from the effects, and in fact, this generation never will; but their children will reap the reward of their labors in a better city than would ever have stood here had it not been for the disaster and the consequent suffering of those who passed through it. Johnstown is a city of 32,000. It is a great iron and steel town, having some five million dollars invested in such plants, with about 6,000 employes and an annual production running into millions of dollars. The Cambria works are said to be the largest of the kind in America. They are the foundation on which Johnstown's prosperity is built. Our church here has a property worth about \$20,000, located on Main street, the finest location in the city. We now have a membership of 260, and growing as never before.—L. N. GRIFISO.

It will be generally agreed that a minister may, at times, say a keen thing in the pulpit, so keen that it may cause a momentary smile, if he can in this way stir up thought and give point and effectiveness to some important lesson. Preachers of the greatest power and of the most unquestioned moral purpose have felt free to do this. But the man who in the pulpit makes himself a clownish joker in a fashion that keeps the children and the thoughtless adults in constant, outright laughter, is abusing his office and lowering the spiritual tone of those that hear him. If it is thought important that the people shall know that this preacher is a man of uncommon wit he can give them a lecture some week evening, and settle that question once for all. But there is danger that he may suffer a loss of power even in this way. Let not the holy calling of the Christian ministry, in any case, be brought into discredit by coarse joking, or any other kind of joking, in the pulpit. Many of the so-called smart things that are uttered by low-toned preachers for the purpose of advertising themselves, and bringing in the non-church-going, are positively irreverent and demoralizing. A preacher, for instance, recently said: "Sinner, if you undertake to get ahead of God you will get left every time, and don't you forget it." The Christian who has risen to any height in the scale of Christian being does not desire to hear his preacher speak in such style. He does not like to have his children hear such things in the pulpit. Such utterances shock the whole spiritual being of the best people. And if they submit to listen to such things for the sake of the good that may be done by the truth sandwiched in between this worse than sawdust, they suffer in their spiritual nature and fall in the Christian scale, more or less. Some successful preachers should reform in respect to the things named, and that right speedily.