

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EX-CHANGES.

(From the Christian Oracle.)

MORTON, Iowa, Sept. 11.—The tent meeting continues with increasing interest. Three-fourths of the additions so far have been married men and women and among them families of wealth and influence. We started a church subscription and the required amount for building will be raised without a struggle. Our crowds yesterday were immense. May the Lord remain with us. Brethren Kendall and Hamilton are holding up my hands. F. H. LEXON.

The great Hall Hutto revival of thirty-six days closed to-night with 150 additions to the church at Chariton, Iowa, and \$2,766.50 raised in sixty minutes on a fine \$5,000 or \$6,000 church to be built immediately in the heart of the city. We praise the Lord and take the middle of the sidewalk hereafter in Chariton. Our beloved evangelists spend five days with wives and babies at Kansas City and open at Carthage, Ill., next Lord's day. They have booked one year's work while here. They come to Chariton again a year from the coming winter. Full report next week. O. E. PAYNE.

That our plea for the organic union of all the followers of the Lord Jesus Christ is leaving the Christian world more and more from year to year is evident from the utterances of the religious press and of religious conventions, the free and more frequent interchange of courtesies between different religious bodies and a larger participation in general religious work by members of the different churches. If it is a desirable thing for the different branches of Methodists to seek to bring about their unification, why not equally good and desirable for all professing Christians to come together as members of a common family? As believers grow in knowledge and grace the desire for closer fellowship with all who love the same Lord, and who are seeking the same glorious destination beyond the grave, will become stronger and more demonstrative. We say "our plea for union," for we are the pioneers of the present great union movement. But while this is true of us, the Christian world may not acknowledge that such is the case, nor give us credit for what we have accomplished. But this matters little, so the end is attained.

(From the Christian Standard.)

WICHITA, Kansas, Oct. 20.—Have just held a happy little meeting of one week with the church at Douglass, resulting in 15 accessions, 12 of which were by immersion. J. M. MONROE.

AUGUSTA, Ga., Oct. 10.—The work in the Second Christian Church has broken its record in the last two weeks. More than 40 persons have been added to this congregation in this time, and such crowds of people have never been seen to gather at this church, standing room being often at a premium. Twelve were baptized last night; 13 made the good confession; others were to be baptized, but were not ready. Some of these are from the Presbyterians, some from the Baptists, some from the Methodists, some from the Episcopalians, the greatest number from the world. We have no protracted effort, no preacher but the pastor. May the Lord be praised is our prayer. NATHANIEL G. JACKS.

I ran out to Ann Arbor, Michigan, to be present at the opening of the

house of worship recently erected in that beautiful little city of ten thousand people. The feast of dedication took place on Sunday, Oct. 11. It was a joy to be there. The new house is well adapted to the place and work to be done. It is almost an exact reproduction of the Rochester, New York, church building, on Howell street. The entire cost of building, ground, heating, furnishing, etc., complete, in Ann Arbor, was about \$17,000. The opening services were unique in this, that there was no solicitation of money. Thanks to the good management and generosity of the Christian Woman's Board of Missions. These services were unique in another respect—there is no organized church in Ann Arbor to occupy the house. And still another feature was most remarkable—a preacher has been employed, and was on the ground as master of ceremonies. Thanks to the Christian Woman's Board of Missions for all these odd and pleasant features. B. B. TYLER.

"Nothing but Christ"; "Christ the all sufficient creed of the Church," are cries which carry so much of fundamental truth in them, and express so much of the passion of the day to find the way to the heart and centre of all regenerate life as to give an ungracious or even irreverent look to any attempt to enquire into their meaning and their validity.

Yet it was this very cry "I am of Christ" which Paul heard among the discordant notes that reached his ear at Corinth, and it may have mischiefs in it again.—*The Independent*.

While it is true that one may say "I am of Christ" in a sectarian spirit, it is not certain that those who used this language at Corinth did so. It is often said that they are placed by Paul under the same condemnation with those who said "I am of Paul." This is not clear from his language, though they may have been to blame. Paul's special objections would not apply to them. He says: "Was Paul crucified for you, or were ye baptized in the name of Paul?" As neither of these things were so, they should not be called by Paul's name. But Christ was crucified for them, and they were baptized in his name. Paul's answer seems to justify them who said "I am of Christ," while it condemns those who said "I am of Paul." So in chapter iii., when the matter is referred to again, Paul makes no mention of those who said "I am of Christ," but writes thus: "For when one saith, I am of Paul; and another, I am of Appollos; are ye not men? What then is Paul? He would not say, What then is Christ? Paul says not one word here in condemnation of those who were wearing the name of Christ. Not one of his objections can apply to them. If they deserved rebuke Paul certainly failed to administer it.

(From the Christian Leader.)

A writer in the *New York Evangelist*, the leading Presbyterian paper of this country, argues that it is a poor time to be trying Professor Briggs or any other man for heresy when the church itself is revising its creeds and knows not what its doctrine will be in two years from now; that the doctrines they now condemn may by that time be approved.

Another correspondent of the same paper estimates that the Presbyterian church has already lost half a million members in this country because of what is called the "horrible decrees," which consign a large portion of mankind to eternal death. We would suggest to Calvinists that if there be such a class as the "non elect" doomed to eternal reprobation, the fact is unknown to us, and the Almighty will take care of His own secrets. We

would advise our Presbyterian friends and also Calvinistic Baptists to frequently preach from this text of the Apostle John: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him come to the water of life freely."

J. J. Christian, M.A., D.D., is the author of a work entitled "Immersion the Act of Christian Baptism." Will our Presbyterian friends take off their blue goggles and read the following extract:—

The Southern Presbyterians of the United States have founded three churches in Greece, and all three of them practice immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens, Greece, as follows: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for as one of the professors remarked, the commonest day laborer understands nothing else for baptism but immersion. I visited the university, and saw the magnificent library and museum. I asked the professor what baptism meant, and he said: 'It has but one meaning—to submerge, to immerse. Why do you ask?'"

GREEKS SCANDALIZED BY SPRINGLING.—In reply to an editorial in the *Christian Observer*, of Louisville, Ky., Dr. Powell writes to the *Western Recorder*, January 8, 1891, as follows:—

I asked Bro. Sakellarios, who has charge of the Baptist church in Athens, if the Greek word could mean anything but immersion, and he said "No!" To my enquiry how the Presbyterians managed this question, he replied: "Very easily—by having a baptistry made in which they immerse infants, just as the Greek priests do." Said he: "Once they sprinkled some children, and it created such a scandal that it came near breaking up the church, and they were compelled to have a small baptistry." Adult Greeks are received into the Presbyterian church on the baptism which they received in the Greek church. In Greece, Bulgaria, Asia Minor, Syria, Palestine, and wherever the Greek language is spoken, immersion for baptism is practiced."

WHAT HAS BEEN DONE.—We all know how often it has been stated that the three thousand Pentecostians could not have been baptized in one day by immersion. The following remarks under the heading, "The Baptism of the Three Thousand," ought to set the question at rest in the minds of the most sceptical: "In the Madras Confederacy, in 1878, Bro. Joe E. Clough, with five assistants, baptized in six hours, two baptizing at a time, 2,222 converts. On December 28, 1890, 1,671 were baptized. As these baptisms were performed by Baptist preachers I shall scarcely be expected to offer proof that the act was by immersion. The truth is that all the Greek baptisms of the world have been by immersion."

(From the Gospel Advocate.)

The church of Christ, of the Christian denomination, at Elgin, Ill., passes resolutions making prohibition part of its creed, and refusing fellowship to those who vote otherwise. It is the second church in the country to do this.—*North Western Christian Advocate*.

When the above mentioned church added political prohibition to the creed, it ceased to be a church of Christ. While as for myself I should be glad to see prohibition prevail all over this country, yet it is none the less true that it is entirely a matter of human opinion as to whether prohibition, which at best can be but indifferently enforced, is the best method of dealing with this question. The only means allowed a Christian in the Scripture for accomplishing moral ends is spiritual weapons, and political prohibition is not a spiritual weapon. Whenever a church adopts other means than

those provided by Christ our King, it exceeds its authority and passes beyond the realm of Christ's kingdom.

The very fact that so much is done for preachers, and none too much is done, is a temptation to them to become as it were semi pauperized, and they should resist the tendency. It is this tendency which has led to all the sneers which men of the world utter against preachers—as for example—"mankind is composed of three classes, men, women and preachers." They look upon ministers as lacking in manliness, and as living a sort of unreal, ethereal life. The apostolic injunction to Timothy, "Let no man despise thee," needs to be heeded.—*Western Recorder*.

Years ago I decided within my own mind that I would not ask a favor of the world on the ground of being a preacher. I have never asked nor accepted a reduced fare as a preacher. If I had a large amount of travelling to do I should doubtless avail myself of the rate offered to general public who do much travelling. I have never asked a tollgate keeper to pass me through his gate free on the ground that I was on my way to an appointment to preach. Nor have I ever availed myself of the reduced subscription price offered to preachers. I mention this not to boast myself, but because I have always believed that the dignity of the religion of God suffered by the "semi-pauper" preachers. I do know that the world at large has come to look upon preachers in general as objects of charity slightly more respectable than those that grind the hard organ for a support. "Let no man despise thee."

In a vigorous and timely article headed "Conscience Wanted," the *Christian Advocate* says: "The funeral with all its delicate, tender, and distressing surroundings thoroughly tests the stuff of which a preacher is made. No place where conscience is so tried, and so often dismissed as at this sacred and trying place. Conscience must direct the service of the grave, not only to cast the mantle of silence over the coffin, but to speak bravely, truly, in the interests of the living." He continues his article by giving an account of a serious failure of conscience at the funeral of a prominent man in a neighboring State, at which two preachers spoke in most laudatory strains of the benevolence of the man, saying, "that while he did not give his name to any church, he manifested his love for the religion of God by his many gifts to charities and the cause of religion." Whereupon the *New York Nation* comments as follows: "Both of those reverend gentlemen know when they were saying these things that the man of whom they were saying they had confessed, only a few years ago, that he was guilty of a crime which ought to have confined him to a cell in the penitentiary for several years, instead of allowing him to fill a large place in life." They know that he was charged with having bribed members of the Legislature to vote in favor of a bill taking \$1,000,000 from the State Treasury, with the understanding that half the amount was to go to Quay and Kemble, and the other men who sought to bribe the bill through. They know that he had in court pleaded guilty to the charge, but fled before sentence could be pronounced, and had been pardoned by a Board of Pardons of which Quay was a member before entering upon his term of imprisonment. What wonder that the influence of the clergy is declining when two of its most prominent representatives in one of the foremost cities in the land stand up and say of such a man that he had "manifested his love for the religion of God by his acts, if not by his profession, and that he was like a big tree among small trees?"

Selections.

Obscure Martyrs.

They have no place in storied page,
No rest in marble shrine;
They are past and gone with a perished age,
They died and "made no sign."
But work that shall find its wages yet,
And deeds that their God did not forget,
Done for their love divine—
These were the mourners, and these shall be
The crowns of their immortality.

O seek them not where sleep the dead,
Ye shall not find their trace;
No graven stone is at their head,
No green grass hides their face;
But sad and unseen is their silent grave—
It may be the sand or the deep sea wave,
Or a lonely desert place;
For they need no prayers and no mourning bell—
They were tombed in true hearts that know them well.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost light;
We shall know at last by a certain token
How they fought and fell in the fight.
Salt tears of sorrow unbold,
Passionate cries unchronicled,
And silent strife for the right—
Angels shall count them, and earth shall sigh
That she left her best children to battle
and die.

—Sir Edwin Arnold.

Mahomet's Death.

The prophet died on June 8, 632, after an illness of thirteen days. Up to that time he had been hale and vigorous, so that his death came as an unexpected catastrophe to Medina. A burning fever kept him a close prisoner to his couch. On Sunday he was prostrate and delirious, but on Monday morning the symptoms were more favorable. Mahomet rose, and, drawing aside the curtain from the door, moved softly into the court of the great mosque, where his faithful companion, Abu Bekr, was reading prayers. He spoke kindly to the friends who crowded round him, and was helped back into the chamber. The effort had been a last flickering up of the flame of life. Utterly exhausted, Mahomet shortly afterward breathed his last in the arms of his favorite wife. The rumor of his death spread quickly, and his excited followers crowded into the mosque. Omar ascended the pulpit, and in an excited strain asserted that their master had but fallen into a trance from which he would soon arise to root out the hypocrites. Meanwhile Abu Bekr hurried back from the upper suburb of the city where his family resided. He paid no heed to his excited friend declaring in the mosque, but passed into Ayesha's chamber to kiss the prophet's face: "Sweet wert thou in life, and sweet thou art in death." Then he stepped out to the crowd and put Omar aside with the words: "Whoso worshippeth Mahomet let him know that Mahomet is dead, but whoso worshippeth God let him know that God liveth and dieth not." He added some verses of the Koran which showed that Mahomet was mortal like all the prophets. Poor Omar rudely awoke from his delusion. "My limbs trembled, and I know of a certainty that Mahomet was dead indeed.—*London Recorder*.

The world may misunderstand God's rebukes, or put an unkind construction upon them; His children cannot, for they know "God is love."—*II Nonar*.

Be such a man, live such a life that if every man were such as you, and every life a life like yours, this earth would be God's Paradise.—*Phillips Brooks*.