

What the Disciples in the States are Saying and Doing.

Cullings and Clippings from Exchanges.

The largest Sunday School convention ever held by the Disciples in Nebraska, met at Hebron, June 28-30.

Edwin J. Toof, of New Haven, Conn., has recently donated a thousand volumes to the library of Add-Ran College, Thorp's Springs, Texas.

Garfield University, of Wichita, Kansas, which suspended some time owing to financial embarrassment, we are glad to learn will open again next fall, with favorable prospects.

"An American Mother," writing in the July 21st No. of the *Christian Evangelist*, earnestly protests against allowing the Public Schools of Missouri to be manipulated by Roman Catholic priests and taught by Roman Catholic teachers.

The Illinois Encampment begins at Eureka, August 1st, and closes August 7th. Among the speakers will be A. P. Cobb, W. F. Richardson, Robt. Moffett, A. McLean, Mrs. O. A. Burgess, Mrs. P. L. Christian, J. H. Garrison and W. J. Loos.

Here is a brother evidently determined not to forget the exhortation, "Given to hospitality:"

"I am at home in Irvington, Indiana. We have a new house and four spare rooms. We will entertain free all the preachers who will come to see us this summer."—J. V. COOMBS, in *Christian Evangelist*.

If now the brother will throw in as a bonus a round trip ticket from here to Irvington, he may look for an individual from these parts shortly.

Bro. Sydney Black, of London, Eng., after having spent some two weeks in this city, left last week (Friday) for Detroit. Bro. Black was most favorably impressed with Chicago and its importance as a mission field. He remarked to the writer, "Chicago is a wonderful city, and for our plea it is the greatest missionary field in the world. We ought to have a hundred missionaries in this city." Bro. Black came to this conclusion after a careful study of Chicago as a great center of influence, and we concur fully in what he says.—*Christian Oracle*.

Richmond, Virginia—John L. Brandt, formerly of Denver, Col., has recently held a four weeks' meeting at Newport News, the mission of C. W. B. M., in Virginia, which has greatly advanced the cause of Christ there, resulting in forty additions to the church and of confessions at the Y. M. C. A., and also in the permanent good of securing a pastor, A. B. Chamberlain, of Greensburg, Pennsylvania, for that important and growing little city. His labors in the pulpit and out are unceasing, and his preaching has been reported as the best heard there for many a year, and the sisters are thanking God for the C. W. B. M. in Virginia, who secured the services of Bro. Brandt for this meeting.—*Christian Evangelist*.

CRITICISM.

I am a little amused by the following, clipped from a religious journal conducted by a brother of no mean ability:

"I never heard Alexander Campbell preach, I never saw him, and never read one of his sermons. My library does not and never did contain one of his note books or commentaries on the Bible. Why should I be called a Campbellite?" As I read the above I was reminded of a little incident that

occurred in St. Louis some years ago at a meeting of the American Missionary Society. The incident, as related by one who was present, was substantially as follows:

"One morning during the devotional hour a number of young ministers, in relating their experiences and in telling how they came to the knowledge of the truth were careful to say that they never saw Alexander Campbell; never heard him preach; never read any of his writings, in fact knew nothing of his work, but had by their own study of the Sacred Word reached the same conclusions with him.

"After several such protests had been made, John Smith, the aged, familiarly known as 'Raccoon' John Smith, arose in his place and said:

"Brethren, a good many years ago I lived away down in old Kentucky, where sectarianism of the worst kind had almost undisputed control. I saw I could do but little unless it could be routed. And I knew if there was a man living who could effectually kill sectarianism that man was Alexander Campbell, so I wrote him, giving him the best description of the situation I could. I told him I wanted him to get up the arguments, present them in the Millennial Harbinger and send them down the Ohio river and I would shoot them off. And, brethren, I tell you, Alexander Campbell and I, under God, have done 'wonders.'"

Let me add, the man who never heard Bro. Campbell preach, who never read one of his sermons or addresses, who never read any of his writings, has none of his works in his library, is in a worse condition than the preacher for whom Frank Apperson asked that a day of fasting and prayer be set apart, because he had not read "Tupper's Proverbial Philosophy."

As a humble preacher of the Gospel, very limited in ability, both natural and acquired, I owe more to Alexander Campbell for my understanding of the Sacred Scriptures than to any who has lived since John the beloved departed this life.

N. A. MCCONNELL.

Cedar Rapids, Iowa, July 5.

Concerning the above the editor of the *Oracle* says:

If there are those who claim to be preachers in our ranks who are of the number referred to by Bro. McConnell, they should read his article in this issue, repent of their folly and do works meet for repentance. We have no sympathy with such advanced (?) thinkers.

The preacher who is so ignorant as to be thankful that he knows nothing of the writings of Alexander Campbell is greatly to be pitied.

DECADENCE OF SECTISM.

Dr. Arthur T. Hays maintains that the great church which Spurgeon built up in London is not strictly a Baptist Church. In describing what he really thinks it to be, Dr. Pierson shows that Mr. Spurgeon was doing in a small and partial way what Alexander Campbell did long before him in a large and much more perfect way. In the scope of his restoration, the numbers which he enlisted in it, and the permanency which he gave to the movement, Mr. Campbell immeasurably surpassed the great London pastor, as will be seen from the following quotation from Dr. Pierson (who, by the way, seems to know little, or nothing, about us):

One must live in the atmosphere of this great church, as I have done for many months, to understand Spurgeon; what he was and still is in his undying influence this monumental church shows. It is called a Baptist Church, but that is not its name; it is the "Baptized Church of Jesus Christ." Mr. Spurgeon aimed, without being tram-

meled by tradition or denomination, to build up one church on purely New Testament principles; and I am clear in pronouncing it the nearest approach to what seems to me a primitive apostolic church in simplicity of faith, worship, ordinances and work. It is a Baptist Church in this, that it emphasizes believers' baptism by immersion, and resists infant sprinkling as tending to "baptismal regeneration;" it is Congregational in that it is not affiliated with any outside body except in fraternal bonds—advisory, not compulsory—and that it emphasizes the autonomy and autocracy of the individual, independent church; it is Methodist in zeal, fervor, aggressive activity, and even in the audible responses to prayer and to gospel preaching; but it is Presbyterian in this, that it makes the bench of elders the ruling court of authority and discipline. It may be questioned whether it be not the purest specimen of a Presbyterian Church in its essential polity. Mr. Spurgeon held that there is no authority for distinguishing the minister and elder save as to functions—that the word presbyter, elder, bishop, mean one and the same office in different aspects.

We are not anxious, however, about the fame of Mr. Campbell, nor about the amount of credit due us because we will not be called a Baptist Church, nor a Congregationalist Church, nor a Presbyterian Church, nor an Episcopal Church, but simply the "Church of Jesus Christ;" because we aim (and aimed long before Spurgeon), "without being trammelled by tradition or denomination, to build up one church on purely New Testament principles," and because we, long before Mr. Spurgeon "emphasized believers' baptism by immersion, and resisted infant sprinkling as tending to 'baptismal regeneration.'" Mr. Campbell did all these things far more thoroughly and effectually than did Mr. Spurgeon, and a million baptized believers, "untrammelled by tradition or denomination," because of his leadership and influence, are united in one body "on purely New Testament principles," but we are not careful to press our claims for the credit, knowing that whatsoever good thing any man does, he shall receive due credit therefor from the Lord. We refer to this article of Dr. Pierson's rather to rejoice in the evidence it affords that these New Testament principles are being more widely recognized as the only basis upon which to build the one Church of Jesus Christ, "now and forever, one and inseparable."—*Christian Standard*.

WHAT DID PETER MEAN?

Under this heading *The Christian Commonwealth*, London, England, replies to a correspondent who takes exception to the explanation which that journal has given of the meaning of Peter in Acts 2:38: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." The correspondent holds that the emphasis in the passage is to be placed on the clause, *In the name of Jesus Christ*, rather than upon "repent," or upon "be baptized." To this the *Commonwealth* replies in a paragraph that we commend to all who are in doubt as to the meaning of the passage or as to the place that the Holy Spirit has intended to give to baptism in conversion from sin to the service of God. The *Commonwealth* says:

Undoubtedly this is the most important. But whoever supposed that baptism is worth anything at all without its proper connection? This leads us to explain our own position. Even as regards Peter's language baptism must not be separated from its legitimate

associations. Peter told the Pentecostians to do two things in order to the remission of sins. One of these was to repent and the other to be baptized in the name of Jesus Christ. In the word of God baptism is joined to a number of things. Indeed it forms the connecting link of at least four Trinities. Before it stand faith, repentance and confession; under it stand the death, burial and resurrection of Christ; over it stand the name of the Father, Son and Holy Spirit; following it stand the remission of sins, the gift of the Holy Spirit, and the hope of eternal life. There have been two serious mistakes made about baptism. Some have made too much of it, and have practically taught baptismal regeneration, simply because they have failed to recognize the great importance of the things with which baptism is associated; others have made too little of it, and mainly for the reason that in their aim to get away from one extreme they have gone to another. In seeking to escape from Scylla they have been wrecked on Charybdis. Now we do not believe in separating what God has joined together. Hence, we prefer to say that the death, burial and resurrection of Christ, the name of Christ, faith, repentance, confessions the name of the Father, Son, and Holy Spirit, are all associated with baptism, and consequently all these are for the remission of sins. But in giving instructions to inquirers, it is not always needful to repeat all these in a special formula. Peter had already preached to the conviction of the people, and when they cried out it was only necessary for him to tell them what they must do in order to obtain pardon, and this included repentance and baptism. But the baptism of these Pentecostians would have been utterly worthless had they not repented and accepted Jesus Christ as their only Savior. Indeed their baptism was largely intended to be the decisive act by which they did accept salvation through Christ.—*Christian Evangelist*.

REGENERATION AND EXPERIMENTAL RELIGION.

A Baptist brother impeaches the soundness of the Disciples of Christ on the subjects of regeneration, and what is called in the Baptist vocabulary, *experimental religion*. There is great vagueness in the minds of many people, and even some preachers, as to what regeneration really is.

As the term is commonly understood, it describes a moral and spiritual change in man, wrought by supernatural power. It is used with many as synonymous with "change of heart" and "born again." But just what the change is to which these various names are given, how it is effected and what it includes, is far from clear in the thought and expression of those who talk most and seem to attach greatest importance to the necessity of regeneration.

Alexander Campbell contended that the term regeneration could not properly be limited to a change of mind and heart—to an inward change—but that it includes this and more, it includes a change of state or relationship of the person previously changed in heart, in purpose and in life.

He held that regeneration is a process embracing both the inward and the outward transformation which make one a Christian and give him membership in the church of God. So, as baptism introduces one already changed in mind, heart and purpose into what our Baptist brethren call the "visible kingdom," Mr. Campbell, in accordance with his definition of regeneration, as above given, connected baptism with regeneration, not as producing wholly

or partially, the inward change, but as effecting the change of relation or state which, he contended, was included in the complete process of regeneration.

To understand Mr. Campbell's writing on the subject of baptism and regeneration clearly, one need only note his definition of the term regeneration.

Only great dullness of comprehension or want of candor could permit any one who has read Campbell's views as expressed by himself to charge upon him the doctrine of baptismal regeneration. He taught with the greatest emphasis and clearness that all that is covered by the current use of the term regeneration must take place before Christian baptism is possible.

We think the strict accuracy of Mr. Campbell's definition can be maintained, but however that may be, and conceding that regeneration is entirely an inward change, independent of and prerequisite to baptism, we assert that our people believe as thoroughly in and hold as tenaciously to the necessity and importance of that change as do any others.

The thoughts of the sinner must be turned Godward, he must be led to an appreciation of the authority of God and of his love for men, of the divinity of Christ, his all sufficiency as a Saviour and his willingness to save him; must see himself a sinner, must hate sin and love righteousness, must love the Lord Jesus supremely, and be possessed of a spirit of obedience to him.

All this must be brought about by the Holy Spirit, working effectually upon the mind and heart of the sinner through the instrumentality of the preached gospel. We are not sticklers for the name by which this change shall be called, if only the fact is there, but upon the necessity for such a change, the Disciples agree with remarkable unanimity. We have never heard of a preacher or writer among us who would not insist on this, and all of it. We dare say that any intelligent Baptist would agree with us that these things being true would constitute one a penitent believer in Christ and a proper subject for baptism.

If by experimental religion is meant the joy and peace that come to one who practises the precepts of Christianity, who habitually feeds upon the word of God, meditates upon his love and goodness, and communes with him in prayer, we cordially believe in it. If it means a spasmodic emotionalism, dependent, not upon the solid assurances of God's word, but upon the nervous condition of the individual, it is entirely too vapory and unsubstantial to meet our needs, our desires, or our conception of the nature of the salvation that God has provided for us.—*Christian Courier*.

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