

What the Disciples in the States are Saying and Doing.

COLLINGS AND CLIPPINGS FROM EXCHANGES.

(From the Gospel Advocate.)

Sitting by my window one day I chanced to notice a sight that is not unusual in this part of the country; indeed, it is, I suppose, quite common in many places where there are many negroes. It was only an old negro trudging along the road beside a mule on which rode his wife. This started a train of thought in my mind. Mentally I compared this negro with his savage brethren that live in Africa now, and with other barbarous peoples of the same kind. Should you ever see such a spectacle as this in those savage countries today, or could you have seen it here a hundred years ago? Is not the negro the same as he was a hundred years ago, and is he not the same as those who live in the Dark Continent? He has the same complexion and features, the same superstitious, the same indolence and improvident habits. But there is one point of difference. He has the Christian religion. And one of the noblest qualities of that religion is, that it brings temporal advancement, social elevation, as well as spiritual comfort and hope. The religions of the ancient nations, invented mostly by themselves, are systems worthy of study for their greatness of conception and the assurance they give, in different forms, of a life beyond this.

But their votaries have worshiped, sacrificed, built temples and given up their lives to devotion while still remaining comparatively uncivilized. True, the Egyptians, Assyrians, Greeks, and Romans attained great heights of material progress in some respects. But in the purity of social intercourse, and, most of all, in that principle that lies at the foundation of true religion, "Thou shalt love thy neighbour as thyself," they were all more or less deficient. Selfishness was the controlling thought in the action of individuals as well as of states. If a man could enrich or elevate himself at the expense of his neighbor, if a state could achieve power by sacrificing all other states, such action was considered a sign of greatness of intellect as well as of energy. Such a state of opinion now exists among individuals in such an enlightened country as America, but it is no longer the characteristic of a nation, no longer even considered an index to true nobility of character. In fact, so deeply is this principle of self-denial and generosity implanted in our consciences that it forces even the semi-civilized among us—the negro, the Indian, the Chinese to follow or be ostracized.

(From the Apostolic Guide.)

J. M. Van Horn has held a fine meeting with fourteen additions at Bethany, West Virginia.

ONE DAY.—On our return last week from Baltimore we met at Winchester, Kentucky, F. M. Rains, who was just returning from Middlesborough, whither he had been to dedicate the new church. We asked him how many churches were being put up, and he replied that we would average one every day. This is a most encouraging outlook. Let the good work go on.

A good meeting is reported in the Standard at Miles-ave. church, Cleveland, Ohio. The meeting was begun by Updike and Easton and continued for three weeks, with forty seven additions. The evangelists having to leave for the Des Moines work, J. E. Hawes was called in and continued it, with

thirty-three more additions; eighty in all. F. A. Wight, who is preaching for the church, is a strong preacher and has done for this congregation a good work. When he took the work in 1886 the church could only pledge \$650 towards an \$800 salary. Since then the net increase to the congregation has been 500 souls; a mission has been established, having now a preacher and a membership of 116. Meanwhile the church has built a \$11,000 house on which it has paid all but about \$1,500. We note this case particularly as an illustration of the value to a church of a good preacher, and the wisdom of getting one and holding up his hands when it has got him.

H. W. Everest, in the Christian Evangelist, gives us a stirring paper concerning the "Ninety Thousand" young men in the United States under the age of twenty-six, who are now confined as criminals in our penitentiaries. Among various causes for such a lamentable state of things, he gives one that parents can not too deeply ponder. "The boys are exposed to all corrupting malignant influences. They can not well be kept from contact with vile companions; and vice is more contagious than small-pox or yellow fever. They mingle with wicked men and listen to all manner of profane and obscene communication. They are on the street by day and by night. They crowd railroad stations and attend games and races. They are allowed to read and gloat over the vilest dime novels and criminal histories. If our daughters were exposed in the same way, who would not expect even worse results, if worse are possible? Where are your boys? What do they read, who are their companions, and how do they spend their leisure hours, especially their night hours?" His closing appeal should reach every heart: "Save the young men and you save the nation, you save the church, you save the race. Oh! the dear boys in prison! Oh! the ninety thousand and more who are getting ready to take their places! Now they are in the arms of mothers and under the protection of pleasant homes; then they will have passed beyond our reach."—Geo. Darsie.

(From the Christian Evangelist.)

UNTERSVILLE, Ohio, March 21.—Our very remarkable meeting continued seven weeks, closing March 12. Bro. R. S. Groves of Hamilton, O., assisted us four weeks. His preaching was plain and direct. He is an able preacher and a fine evangelist. If you want a helper in a meeting, who can be trusted in every particular in and out of the pulpit, secure Bro. Groves and you are safe. We baptized 140 persons and received by relation 16. A grand total of 186 accessions during this most wonderful meeting for this part of Ohio. We have been with this mission church two years and a half. We have now a good house worth \$8,000, a Sunday school of near 160 in attendance every Lord's day, a children's hour conducted by Mrs. Frost every Lord's day afternoon, and a Young People's prayer meeting, which will soon change to a Y. P. S. O. E. We have only given part of our time to this struggling church since coming here. We come to remain all the time from this on indefinitely. A. P. Frost.

A new constitution is soon to be submitted to the people of Kentucky for their adoption in which there is a clause which deprives of the right to hold office in the Commonwealth any person who engages directly or indirectly, as principal or accessory,

in a duel with any kind of deadly weapon. It provides also that the offender shall be punished in such a manner as may be proscribed by law. For ten years Col. Henry Watterson has been trying to make dueling odious in Kentucky. He has attacked and ridiculed it unsparingly through his paper and on the platform, and the recognition of the principle he has sought to establish is a triumph of his efforts. We heartily indorse this feature of the new constitution, and hope it will be adopted. But Kentucky must go further. She must create a public sentiment against the ready use of the pistol on provocation, against carrying deadly weapons, against vendettas, and against the outlawry which makes her "the dark and bloody ground." In the North the settlement of private difficulties by the pistol is now confined to toughs.

We give below, from the Independent, an argument for the inspiration of the Old Testament Scriptures drawn from the indorsement of those Scriptures by Christ and his apostles. The same argument was made recently in our editorial columns, and is important enough, we think, to justify us in presenting the Independent's statement of it, as follows:—

What shall Christians, whether in the pulpit or the pew, or in the theological seminary, do with this indorsement? The one answer to this question is that they should regard it as final and conclusive in respect to the point involved in it and affirmed by it. It absolutely settles the question by the highest possible authority to known Christian thought. To suppose that Christ and his apostles committed a mistake in their view of the Old Testament Scriptures, or that they openly adopted and avowed a current Jewish belief which they did not really accept, is to assume a theory that discredits them as religious teachers, since it either calls in question their capacity, or impeaches their absolute integrity. It is not logically possible to avoid this result, if we reject their teaching on the point to which it is so clearly committed. We must accept the teaching, or discredit the teachers.

Paul tells us that the church of Christ is "built upon the foundation of the prophets and the apostles, Jesus Christ Himself being the chief corner stone," and if so then the doctrine of Christ and his apostles in regard to the Old Testament should be the doctrine and the law of that church on the subject; what they thought the church should think and should teach in her pulpits, her Sabbath schools, her seminaries of Christian learning, and her confessional literature. She has no place and no use for that sort of rationalistic criticism which makes the Old Testament a very different book from what it appears to be, and different from what Christ and his apostles declare it to be. The fatal objection to all such criticism is that it contradicts the great Teacher, and contradicts His apostles, and virtually imputes to them either ignorance or insincerity, and in either event discredits their supremacy as teachers.

The church, built as it is upon the Bible, including both Testaments, must adhere to it with a cordial and unflinching faith in its divine authority, believing what it says, and seeking to do what it commands, and in both respects "earnestly contend for the faith which was once delivered unto the saints." The dogmatism of the Bible, in the absoluteness with which it both teaches and commands, is but the just consequence of the divine source whence it came. We shall not, until we radically change our opinions of the Bible itself, follow any rationalistic criticism, no matter on what lips found, that contradicts this dogmatism. One word from Christ is worth more than the whole of it.

(From the Christian Standard.)

BROOKLYN, N. Y., April 2.—On March 29, I concluded my six months with

our mission at this place. The total ingathering was thirty-six. Of this number there were thirty baptisms, two restored, two by letter, and two from the Baptists. Those baptized were, excepting two, from the outside. These two came from the Sunday-school. We are thus averaging six per month.—E. R. Edwards.

CANTON, Ohio, April 8.—Four added since last report. Our meeting closed the 8th inst. with thirty-six additions. Canton had a good shaking up by our evangelist, B. C. Black. Some small souls fell through. We look for a better church in the future. Bro. Black drew the line between the church and the world clear and sharp. He gives strong doses of the pure gospel. They killed some and cured others in which we rejoice.—E. R. Black.

Channing's Unitarianism was very much superior to the Unitarianism of to-day, though it was a step in the wrong direction. The unsuspecting might see nothing lacking in these words from his pen:—

We believe firmly in the divinity of Christ's mission and office; that He spoke with divine authority; that God dwelt in Him, manifested Himself through Him, taught men by Him, and communicated to Him His spirit without measure. In Christ's words we hear God speaking; in His miracles we behold God acting; in His character and life we see an unaltered image of God's purity and love.

Allowing a little for extravagance of speech these fine words might apply to Paul or John. Still in justice to Channing it ought to be said that he wrote in 1832 that he was "always inclined to the doctrine of the pre-existence of Christ." He, however, let go the true deity of Christ, and his scholars have become satisfied with Christ's humanity alone.

Dr. James Butchart, who has been in New York almost a year, pursuing certain special studies, to more thoroughly equip himself for the work of a medical missionary in China, recently completed his task, and this week left us with the confidence and love of every member of the church who had the pleasure of his personal acquaintance. His influence in the church has been of unusual value. The love of all, but especially the affection of the young people for Dr. Butchart is beautiful. In his medical studies he stood at the head without a serious rival in the way of efficiency. The Foreign Christian Missionary Society is to be congratulated on securing the services of such a young man. Our mission band in China, already strong and efficient, is to be congratulated on this important acquisition to the working force of the missionary colony. It is difficult to place before the readers of the Christian Standard the merits of Dr. Butchart without seeming to exaggerate. Heaven bless him, is our united prayer.—B. B. Tyler.

A despatch is sent out from Hazleton, Penn. (to join many like it gone before) as a "warning" to youngsters against cigarette smoking. It is the same old story. Disease, insanity, suicide; but how many will be warned? Warnings have much weight with the mature and prudent, but with the young and giddy they amount to but little. They are well-nigh powerless against the strange fascination of fashion. We may not be able to explain this omnipotence of fashion; the determination on the part of boys and girls to do what others do through perdition itself stand in the way. Boys will drink if it is the vogue in their set through you "warn" them that their end is delirium tremens; they will smoke cigarettes if

it is "the style" although "warned" that insanity is the price, girls will engage in fashionable follies however faithfully "warned" that they bring forth something worse than death. What, then, is to be done? By all means warn, though it profiteth little, but let it be supplemented with constant parental influence, backed by firm, consistent parental authority.

The sad news of the death of Bro. Wm. Wallace comes to us from Indianapolis where he passed away on the 9th inst. A sketch of his life will appear next week in these columns, which we shall make no effort to anticipate. His was a most useful and honorable career. Though advanced both socially and politically as few men in his State have been, he was so rooted in the principles of the current reformation that his whole life and influence have been made to contribute to the growth and stability of the church in Indianapolis, as well as in the whole State. It would be a happy day for both State and Nation if political honors could be reserved for such as he. Bro. Wallace was one in an eminently Christian family. His brother, Gen. Lew Wallace, has made in "Bon Hur," the most striking contribution to Christian literature of this generation. And of the family who gathered to pay him the last sad rites, there are many who are bulwarks in the churches where they live. Sister Wallace, his bereaved companion, is one of the sweetest and bravest spirits in the National C. W. B. M. It will, to her and to all who mourn him most be a source of consolation to know that the memory of his good works will add many tears of sympathy to their own.

Will you please answer through your columns the following questions and oblige one who is greatly interested?

1. Is it right to keep a brother in the church who is in the habit of getting drunk, or, at least of frequenting saloons and drinking?
2. Is it necessary to have the evidence of church members to convict such a one?
3. If not, is it right for the officers to refuse to take notice of such conduct when it can be proven by plenty of good reliable citizens who make no profession of Christianity?
4. Is it a good reason for keeping such a person in the church because he gives liberally to the support of the cause?

1. It is not. No brother should be borne with in such conduct any longer than the time that may be required to prove that he really means to continue in his course in spite of all counsel and warning.

2. It is not. Any reliable evidence is enough. Why require that the witnesses be church members? Proof is proof, and it is a matter of no concern whether the witnesses are members of the church or not, so long as they can be trusted to tell the truth.

3. It is not.  
4. No. It is a bad reason. Money should cut no figure in the matter at all.

Hear instruction, and be wise, and refuse it not.

The Rev. R. W. MacAll relates that M. Bersier, in his address at the Montmartre mission room on the night before his death, emphatically condemned the use in Christian churches of titles, implying that those bearing them were of higher station, or more holy than the rest of the community, though he did not object to the term "father" being applied to those from whom spiritual benefit and education in the things of Christ had been received. At M. Bersier's funeral Dr. Presenté was too unwell to read the address he had prepared.