

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM XX CHANGES.

(From the Christian Courier.)

There have been some very large gatherings lately. Among them are 562 additions during the Updiko Easton meeting at Des Moines, Ia., 387 at the Martinsville, Ind., meeting conducted by James Small, 138 at Whitehall, Ill., preaching done by Omer, and 186 in Bro Frost's meeting at Ubricville, Ohio.

The six indictments of sectarianism, by Geo Combs, Shelbyville, Ky., are as follows: 1. It necessitates a tremendous waste of money. 2. It necessitates a tremendous waste of men. 3. It breaks up the unity of many families. 4. It cripples our work among the heathen. 5. It begets the contemptible spirit of false proselytism. 6. It renders impossible true unity of effort. Each of these can be sustained by all sufficient proof.

The Christian Evangelist quotes the following from the Western Baptist:—

It is not necessary that a man should get mad, turn red in the face, grit his teeth, clutch his fists, and frown when he preaches the distinctive doctrines of the Baptists, or controverts some prominent error of others. Let Baptist doctrine be preached in polite phrase and pleasant manner, and with genuine Christian politeness. A spoonful of honey will catch more flies than a gallon of vinegar.

Come to think of it it might look a little better to the world if even all who preach "though I speak with the tongues of men or of angels and have not love I am become as sounding brass and tinkling cymbals" were to "speak the truth in love." It may be perfectly consistent to spit in a man's face and tell him that you do this because of your great love for him and your yearning desire to see him saved, but it will be difficult to get the unregenerate sinner to see it in that light. He has too much sense.

(From the Christian Oracle.)

The great meeting at Central Christian church, Des Moines, closed last evening, after a continuation of nearly seven weeks, with a total number of accessions of 566. The able and plain gospel preaching of Bro. Updiko, the splendid singing of Bro. Easton, the elegant and commodious accommodations afforded by the new chapel and the excellent condition and coöperation of the church led by Bro. Brooden, pastor, all contributed to the great success of this wonderful meeting. The Central now has over 1,000 members, after making due allowances for a considerable number of the late converts who will take membership at the University Place church, East Side church and elsewhere.—C.

The death of Dr. Howard Crosby, at his home in New York, last Sunday evening, removes from the scenes of earth one of the most widely-known men in this country. As a minister, scholar and writer he made his impress on the whole country. He was a man of independence and courage and of liberal views. His kindly criticism of the Disciples through the columns of the Church Union a few months since, while quite radical and sharp, was in such excellent spirit and with such an evident purpose to be fair in the statement of our distinctive views as to command the kindly respect of all Disciples who read his critique.

We read in the Scripture that "the love of money is the root of all evil." This is not the idea of the Holy Spirit.

Men swear, men lie and do a great many things with which money has nothing whatever to do. The statement that money is the root of all evil is not just the idea the Holy Spirit would convey to your mind. The love of money is the root of much evil, as we have it in the new translation. The love of money is the root of great evils. I would translate, "The love of money, or the lust of money, is the root of much evil;" not love, for that which is absolute love in the sight of God is pure, and hence it is the lust, and not love. If it is lust the more we obtain the more selfish we will become; but if from love, the more of the treasures of this life we gather the more generous we will be. Lust is like frost—it contracts and hardens; while love is like fire—it expands and softens. And if we love to gain the treasures of this life we will take great delight in administering to others and in giving to extend the kingdom of our blessed Redeemer.—W. F. Black.

(From the Apostolic Guide.)

ERIC, March 27.—Our ten weeks' meeting here closed on March 26, with 50 additions. A great victory for the little band.—F. L. Prasier.

The Plum-street congregation in Detroit is repairing its house at a cost of \$6,000, and will have a beautiful and commodious house when the repairs and improvements are finished.

The Washington-avenue church, of Detroit, which lost its beautiful new building on the corner of Caes Park by fire recently, has been gallantly at work rebuilding, and will have the main building ready in time for the State Convention, August 27.

LEXINGTON, March 23.—The Chestnut-street church of this city has lately enjoyed a series of happy and fruitful meetings, conducted by Prof. W. G. Conley of Kentucky University. Profound sincerity and deep earnestness, as well as thought and beauty of expression, characterized the preaching, and from the first the meeting was fruitful. Fifty five were added to the congregation—37 by obedience, 3 reclaimed and 15 by letter. We have been greatly revived. The little band responds consistently with every good work that comes before us. On successive Sundays we offered to Foreign Missions \$68.75, and to Home Missions \$86.20. We have the regular attendance of many who are not Christians and we hope the "Lord will add to us daily such as are being saved."—T. S. Tinsley.

There never was a greater farce enacted in the name of religion than the administering of the rite of extreme unction to the late Gen. Sherman as he lay unconscious upon his dying bed. It is a sad demonstration of how even sensible people can believe a man's eternal future is affected by a purely mechanical form. The Watchman aptly calls it "Cutaneous Religion," and truly says: "It is evidently of no more spiritual value than the cut, color or configuration of a man's clothes. It imports no gracious character, as it imparts none. It permits the nominal inclusion among the adherents of a religious system of one whose name may be expected to add *clat* to it in public estimation, an object to which ecclesiastics are by no means indifferent in a nation whose public opinion is supreme."—G. Durrie.

The sleepless vigilance of the All-seeing Eye is a thought to strike terror to the heart of the evil-doer: "One day the astronomer Mitchell was engaged in making some observations on the sun,

and just as it was setting there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill were a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that they were undiscovered. But there sat Prof. Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them. So it is often with men. Because they do not see the Eye which watches with a sleepless vigilance, they think they are not seen."—G. Durrie.

(From the Christian Standard.)

WEST LIBERTY, Iowa, March 19.—Closed our meeting here last night. Eighty-four additions—70 by confession and baptism.—H. A. Northcutt.

CARTHAGE, Kansas, March 23.—Our meeting closed last night with over 60 additions. The inwardness of sectarianism was manifested all through. There are about 10 more who promise to find a place here, some with letter and some by obedience.—J. Carroll.

WHITE HALL, Kansas, March 16.—Bro. Omer closed his meeting here yesterday, with 140 accessions. After a few days' rest at home, he goes to Carrollton, the county seat of this county, and from there to Chattanooga, Tenn. Bro. Omer's fame as an evangelist is spreading.—J. Dunn.

A plaintiff lately proffered a charge against the defendant of "unchristianlike" treatment, before Lord Coleridge. His Lordship replied, "We don't know anything about Christianity here. We are lawyers." Rather blunt and brusque, but none the less a statement of plain fact. Whether as it ought to be, or not, it is true that a great deal of our treatment of our neighbors may be very "unchristianlike" and yet safely within the law. Unless our righteousness shall exceed that prescribed by statesmen and lawyers we are not Christianlike, are not really Christians.

The Christian Inquirer, of New York city, a most excellent Baptist paper, has a very readable article in its issue of March 20, headed, "Our Brethren—the Women." In this article it is said:—

"We feel a sympathy for the wiser and more conservative brethren in the Methodist denomination, who question the wisdom of admitting women to the General Conference, and who are obliged to oppose that innovation on the long-established usages of Methodism. We welcome woman to the broadest fields of usefulness. We are glad to see her making her way out into useful work from which she has long been debarred. We rejoice to see doors of honorable industry opened to her into duties that have been so generally monopolized by men. We want her to have all for which God and nature fitted her, and have no disposition to undervalue her services in any respect where she can compete with man. But we do not believe that she is fitted for the pulpit, and should deem it a misfortune if any considerable number of Baptist women should have a craze in that direction."

The Baltimore Conference votes 42 for and 146 against the admission of women into the General Conference.

It is curious how the world is flocking into cities, and, seeing that the sustenance of men must come out of the soil, the wonder is how the vast non-producing multitudes are to be fed. The condition of tens of thousands in great cities, like London and New York, suggests that in obedience to social instincts, love of entertainment, false

notions of gentility, etc., men are making the terrible mistake of crowding into cities, where the lot of the many must inevitably be toil, anxiety, discomfort, disease and starvation. But no considerations of prudence will stop the stampede to the cities until the mania has run its course. The novelties of city life—electric lights which turn night to day; cheap rides upon gilded, gliding coaches through crowded streets and magnificent suburbs, the morning bash of lot sensational newspapers from the ends of the earth, parades and pageants, bands and banners, with the ever-present idea that a fortune may be found by accident in the wild rush, all these are too much for the unsophisticated youth of the country, and so they rush from their rural Edens into the cursed ground of metropolitan pandemonium. The mania is violent in Germany just now. In five years past Berlin has grown from 1,816,207 to 1,674,485; Hamburg from 410,404 to 716,170, beating Chicago; Leipzig from 170,076 to 353,272; Munich from 261,081 to 341,899; Cologne from 161,266 to 282,537. And so it goes.

(From the Christian Evangelist.)

ALEXANDER CAMPBELL AND THE BAPTISTS.

The Standard of Chicago is publishing an interesting series of articles by Henry C. Vedder, entitled "A Short History of the Baptists." The spirit of fairness, and the breadth of charity, as well as fidelity to history which characterize these articles are in refreshing contrast with some other historical writings from Baptist sources. In a late article, Dr. Vedder treats of the division that occurred in the Baptist ranks in consequence of the teaching of Mr. Campbell in the following manner:—

"The Baptist churches of the South and West were much disturbed during the second quarter of this century by the agitation that culminated in the establishment of the Disciples as a separate body. Under the leadership of Alexander Campbell the entire Mahoning Baptist Association of Ohio adopted the new views, and a large number of churches in other Ohio associations followed this example. The 'reformation,' as it was called, spread to Kentucky and Virginia, dividing churches and associations, and causing fierce religious controversy. It has always been and still is a debatable question how far Alexander Campbell's views really differed from such as have always been tolerated, if not approved, in Baptist churches, nor is it easy to apportion justly the blame of the schism that occurred.

"The first overt acts of separation were committed by the Baptist churches for what they deemed not only sufficient but controlling reasons. The Beaver Association of Ohio, about 1829, issued a circular denouncing the Mahoning Association as disbelieving many of the doctrines of the Holy Scriptures. In the autumn of 1832, the Dover Association of Virginia, after careful deliberation, advised the churches constituting it 'to separate from their communion all such persons as are promoting controversy and discord under the specious name of "Reformers." This advice was given on the avowed ground that the doctrines taught were 'not according to godliness, but subversive of the true spirit of the Gospel of Jesus Christ, disorganizing and demoralizing in their tendency, and, therefore, ought to be disavowed and resisted by all the lovers of truth and sound piety.' Twenty years after, Rev. Jeremiah B. Jeter, one of the ablest Baptist opponents of the Disciple movement, and one of the authors of this resolution, published it as his belief that the report adopted by the Dover Association contained 'some unguarded, unnecessarily harsh expressions,' and particularly acknowledged that this characterization of the doctrines of Campbell as 'demoralizing in their tendency' was unjust. After the action of the Dover Association those who sympathized with Mr. Campbell either voluntarily withdrew from the Baptists or were disfellowshipped by

them, and in a decade the separation was complete. The separation was accomplished at great cost to the Baptist churches, for the denomination was rent in twain in the West and South. Churches were split in two or completely dissolved, or even went over bodily to the new sect; a few whole associations became Disciples; and seeds of bitterness and discord were sown that have borne fruit in more than a generation of universal strife and disorganization."

The admission that possibly the Baptists may have been to blame, in part at least, for the separation which occurred is of course a new departure in the Baptist historical treatment of this period. If the scope of Dr. Vedder's history had permitted him to state, briefly, even, the fundamental principles upon which Mr. Campbell and the "Reformers" stood at that time, and which the Baptists then regarded as "subversive of the true spirit of the Gospel of Jesus Christ," it would have helped wonderfully in showing where the blame for the schism should rest. Chief among those principles held at that period, if we are not mistaken, were the following:—

1. The distinction between the law and the Gospel, and the dispensations to which they respectively belong. Mr. Campbell held that the Gospel superseded the law, and was the law of life and salvation for men since the Holy Spirit's descent; that Christ is our only law-giver.

2. Opposition to human creeds as bonds of union and communion. Mr. Campbell and the Reformers held that the confession of Jesus as the Messiah, the Son of the living God, was the only confession of faith to be required as a condition of baptism.

3. The emphasis of human responsibility in conversion. The Reformers were not Calvinists, but held that all who heard the Gospel could believe, repent and obey and thus be saved.

4. The genesis and object of faith. Reformers held that "faith comes by hearing, and hearing by the Word of God," and not by miraculous implantation of the Spirit without any reference to truth or testimony. The Gospel is the power of God unto salvation, they urged with Paul, and hence the Holy Spirit, in convincing men of sin, righteousness and judgment to come, did not ignore this fact.

There were other minor points, but the foregoing, we are persuaded, embrace the chief points of difference at that period. It would be strange if there were not some extreme positions taken on both sides of this controversy, but the historian of the future will most assuredly record that the elements of religious progress and the seeds of reforms which had to be sown with Mr. Campbell and those who stood with him. It is sufficient proof of this fact that these identical principles might now be advocated among the most intelligent Baptists without promoting any strife or division.

When all Baptists and all Disciples shall come to display the calm temper and fraternal spirit which Dr. Vedder manifests, the time will have come for healing the divisions and alienations of the past, and uniting under the banner inscribed, "One Lord, One Faith and One Baptism."

Life will never seem a failure to us while we are lovingly doing our duty.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

Never believe what you feel, if it contradicts God's Word. Ask yourself, can what I feel be true, if God's Word is true, and if both cannot be true, believe God, and make your own heart the liar.—Selected.