

# DISCIPLES OF CHRIST TO ASSEMBLE HERE

National Convention of Christian Church to Be Held in Portland Next July. Five Thousand Believers in Early Creed to Attend Week's Session.



W.F. REAGER, GENERAL CHAIRMAN OF ARRANGEMENTS



DR. J.F. GHORMLEY, CHAIRMAN ENTERTAINMENT COMMITTEE, AND KNOWN GREAT ENERGY CAUSED THE CONVENTION TO COME TO PORTLAND



J. ALBERT EMRICH, CHAIR BIBLE COURSE COMMITTEE



GRACE METHODIST EPISCOPAL CHURCH WHICH WILL ALSO BE MEETING PLACE DURING CONVENTION



FIRST PRESBYTERIAN CHURCH, WHOSE USE HAS BEEN OFFERED FOR CONVENTION PURPOSES



FIRST BAPTIST CHURCH, WHITE TEMPLE, IN WHICH THE GENERAL SESSIONS WILL BE HELD



REV. J.G. PICTOU, GENERAL SECRETARY



REV. A.J. ADAMS, CHAIR OF EXHORTS

BY C. F. SWANDER.

**D**ISCIPLES of Christ, as members of the Christian Church are known all over the Northwest, are looking forward eagerly to Portland, July 4 to 11, 1911. They will come by the train-load. National conventions of the church have about 5000 in attendance. Being usually held in the Middle West, where this church is very strong, the local attendance is large. But it is safe to say that attendance at Portland will be heavier than ever before.

The Christian Church is one of the growing religious bodies in the Northwest. Early statistics are not available. Organized work, such as would publish reliable statistics, only dates back a few years. From those at hand it is gleaned that the church has more than doubled its membership in Oregon, Washington and Idaho in the last five years. The total number of members in those states is about 46,000.

The first Disciples emigrated to Oregon in the early '40s. There are still living in McMinnville persons who crossed the plains in 1843, and who had born and bred in them the spirit and principles of the Disciples of Christ.

The first Christian Church in Oregon was organized at Pleasant Hill in August, 1850. This congregation bears the remarkable and enviable distinction of having missed meeting for the communion service only two or three times since its organization. The first church building in the state is still standing at Eola. It was constructed in 1856.

For many years the churches of the Willamette Valley met for "annual meetings" of 10 days or two weeks each, and enjoyed daily preaching and fellowship. At one of these meetings, held in Eugene in 1871, an organization was formed for state missionary work. Thirty churches were in this state co-operation, and they began at once to raise money for the cause.

The writer has in his possession a portion of a copy of the Pacific Christian Messenger, edited by T. F. Campbell, in Monmouth, in a meeting of the State Board in 1873 a committee was appointed to solicit funds with which to help buy a location for a church in Portland. The report of this committee shows that \$2400 was subscribed outside the city of Portland. Thus the pioneers of our missionary work were wise in recognizing the strategic importance of establishing the cause in the city of Portland.

In 1891 the reported membership of the church in Oregon was 200 churches. The last state convention there was reported 15,411, a gain of nearly 500 per cent in 19 years. The first missionary offering was \$425.30. The missionary offering last year amounted to \$123,005.

The work in the three states of the Northwest is similarly organized. The work is done through a State Board which has one officer who devotes his whole time to the administration of the work, and who is the corresponding secretary. Oregon has its headquarters in Portland. Davis Errett, of Salem, is president. E. F. Hornaday, of Walla Walla, and J. A. Pine, of Burbank, for corresponding secretary. They report 66 congregations.

Idaho is also divided into two missionary societies. The south section is presided over by A. L. Chapman, of Boise, and F. E. Jones, of Caldwell, is corresponding secretary. They have 16 churches. North Idaho is presided over by Dr. J. H. Lewis, of Nez Perce, and George H. Ellis, of Nez Perce, is the corresponding secretary. They have 24 churches.

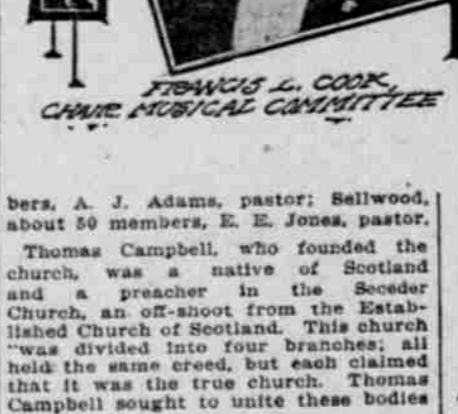
Portland, the convention city, has six Christian churches. The First Church has a membership of over 500, ministered to by W. F. Reager; the Central, with nearly 400 members, J. F. Ghormley, pastor; Rodney avenue, with nearly 300 members, Thomas G. Pictou, pastor; Woodlawn, about 100 members, Edward Wright, pastor; St. Johns, about 150 members, J. R. Johnson, pastor; Kern Park, about 140 mem-



R.E. BRISTON, CHAIRMAN ORGANIZATIONAL COMMITTEE



C.H. CHAMBERLAIN, CHAIRMAN FINANCE COMMITTEE



FRANCIS L. COOK, CHAIR MUSICAL COMMITTEE



E. MELTON, CHAIRMAN INFORMATIONAL COMMITTEE



REV. E.S. MUCKLEY, CHAIR REGISTRATION AND BADGES



LEWIS MONTGOMERY, CHAIRMAN BUILDINGS COMMITTEE



D.T. SWEET, CHAIR CONVENTION AND SERVICE

bers, A. J. Adams, pastor; Sellwood, about 50 members, E. E. Jones, pastor.

Thomas Campbell, who founded the church, was a native of Scotland and a preacher in the Seceders Church, an off-shoot from the Established Church of Scotland. This church "was divided into four branches; all held the same creed, but each claimed that it was the true church. Thomas Campbell sought to unite these bodies but failed."

In 1807 he visited America on account of ill health. He located in Washington County, Pennsylvania. The people were few and of many religious beliefs. "He invited all who were accused of heresy and brought to trial and found guilty. He had invited some people who held the same creed, but differed in some minute details, and the Holy Spirit. . . . Because of this ungenerous treatment he withdrew from the synod. . . . but continued to teach and preach as he found opportunity. He spoke in private homes, and in groves when the weather permitted. Feeling that his position was somewhat abnormal, he called his friends together to consider what should be done. He had no thought of organizing a new party. He wished to put an end to all parties and unite all Christians upon the Bible as the only authoritative rule of faith and practice. It was at that meeting that Thomas Campbell proposed as a rule of action the famous maxim, 'Where the Scriptures are silent, we are silent.' It was there and then resolved to form the Christian Association of Washington County. This was not a church, but a society for the promotion of Christian union."

In this time Thomas Campbell prepared the "Declaration and Address," a statement of the principles upon which he proposed to act. This has become an immortal document among Disciples of Christ, and has been called the "Great Charter" of the movement. It has been regarded as "one of the greatest, if not the very greatest, document ever written on American soil."

Alexander Campbell, a son of Thomas Campbell, was also born in Ireland, and reared in the same faith as his father. He received a thorough classical education. He became a Christian, and "his soul was filled with wonder at the number of religious sects around him—Catholics, Episcopalians, Presbyterians



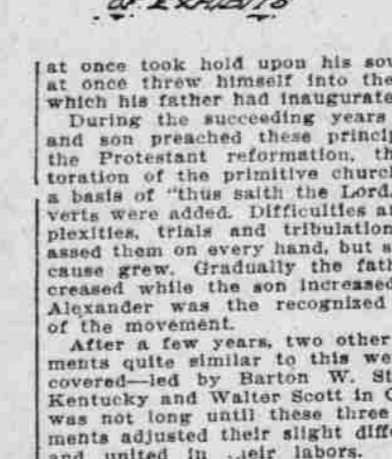
C.K. SWANDER, CHAIR TRANSPORTATION



REV. E.S. MUCKLEY, CHAIR REGISTRATION AND BADGES



LEWIS MONTGOMERY, CHAIRMAN BUILDINGS COMMITTEE



D.T. SWEET, CHAIR CONVENTION AND SERVICE

of various kinds, and Independents. The more he saw of these sects, the more the conviction grew upon him that the existence of sects and parties was one of the greatest hindrances to the spread and triumph of the gospel.

at once took hold upon his soul. He at once threw himself into the cause which his father had inaugurated. During the succeeding years father and son preached these principles of the Protestant reformation, the restoration of the primitive church upon a basis of "thus saith the Lord." Converts were added. Difficulties and perplexities, trials and tribulations harassed them on every hand, but still the cause grew. Gradually the father departed, and the son increased, until Alexander was the recognized leader of the movement.

After a few years, two other movements quite similar to this were discovered—led by Barton W. Stone in Kentucky and Walter Scott in Ohio. It was not long until these three movements adjusted their slight differences and united in their labors. In the course of time this movement, which started simply as a society and not as a church, was segregated by external conditions to assume a separate and distinct existence.

Starting in 1809 with a society of 30 members they have increased until today they number nearly one and a half millions, with missions in nearly every country on the globe.

The principles of the Christian Church are today what they were a century ago in the beginning of the movement. They may be cited concisely as follows:

1. "The unity which existed in the New Testament church, and which Christ prayed might continue to exist."
2. "The rejection of all human creeds as authoritative and for the restoration of the Bible, and the Bible alone, as the only authoritative rule of faith and practice."
3. "The rejection of all party names in religion, and the use of those common names which suitably describe all the followers of Christ—as Christians, or disciples of Christ, or churches of Christ—thus giving pre-eminence to Christ in all things."
4. "The restoration of confession of faith; namely, the old confession of Simon Peter on which Jesus said he would build his church, 'Thou art the Christ, the son of the living God.'"
5. "The restoration of the two ordinances of Christianity, baptism and the Lord's Supper, to their original place and meaning."
6. "The restoration of the New Testament method of evangelization through the simple preaching of the gospel of Christ, and the baptizing of the penitent believers, who signify their willingness to confess the Lord Jesus and to walk in obedience to his commandments."
7. "The organization of baptized believers into local congregations or churches, which have the right of self government in all subjects that pertain to their local welfare—with the two classes of local officers recognized in the New Testament as bishops or elders and deacons."
8. "For the manifestation of the spirit of unity by co-operation with other followers of Christ. . . . insofar as this may be done without sacrificing any truth or principle which its mission is to emphasize."

This movement originated its centennial at Pittsburg, Pa., in 1909 at a gathering that aggregated nearly 50,000 people. This same communion of people will assemble in Portland. It bids to be the largest church convention ever assembled in this city.

## OLD ED. HOWE WHO BUILT UP THE ATCHISON GLOBE

The Most Independent, Yet the Most Popular Editor in Kansas—Character Sketch of the Man Who Has Just Quit His Job.

**A**BOUT two months ago the subjoined sketch of "Old Ed" Howe, editor of the Atchison Globe, was written by Walt Mason. A few days since Mr. Howe retired from the Globe, giving a half interest in the concern to his son, Eugene, who for a time was a reporter on The Oregonian, and selling the other half to several employees of the Globe. He made equal provision in money for his son Joseph P. Howe, who was also an Oregonian reporter, and his daughter, Mabel, recently married to Dwight Farnham, of Seattle.

BY WALT MASON.

It seems probable that the most industrious man in the United States is Edgar Watson Howe, editor and publisher of the Atchison Globe, more generally known as Old Ed Howe.

To be called "old" in Kansas is not necessarily an indication of a burden of years; it merely implies popularity. When a man has distinguished himself in a praiseworthy way, so that his name—somehow ending with "hurst" or "crest"—but Howe christened his place Potato Hill, which fact gives a small insight upon his character. He has a deep-seated hatred of anything pretentious or ostentatious. He carries Jeffersonian simplicity to extremes in

his own life and has little use for tinkling cymbals.

He hopes to spend his declining years in peace and comfort at Potato Hill. Peace and comfort do not mean indolence with him. He will have a print shop down in the basement and will publish a quarterly, writing it all himself and setting the type. That's his dream of bliss. If the quarterly ever established it will be the most independent publication in the world. It will be published for the amusement of the editor, and he will say whatever he pleases. He has the idea that under such conditions he can discuss many things which have to be sidestepped by a newspaper.

About once a year Mr. Howe takes a vacation. His idea of a vacation is to double the usual amount of work and do it while traveling. He has been around the world, and to all sorts of out-of-the-way nooks and corners, and the books he has written about his wanderings are more interesting than any of the Goose Girl stories or other Summer fiction. He has the rare faculty of seeing what others overlook.

Ninety-nine men will go into the British museum, or a restaurant in Bombay, or an igloo near Spitzbergen and their accounts of what they see will be almost identical. Ed Howe visits the same places and overlooks the obvious and commonplace, and notes

the one thing that hasn't been described until it is threadbare. What he writes is written in a remarkable, incisive, straightforward style that can be understood by a child, and which appeals to the crank on good English. He writes such good English that he can take a fall out of grammatical rules without being rebuked.

He never had any of the education imparted by the schools, but being an omnivorous reader, and having a great memory, he has picked up a non-technical education that enables him to write wonderfully interesting sketches, treating of all things under the sun. He is, perhaps, best known for his paragraphs which are read everywhere. They are humorous or cynical or tinged with gentle satire, and they could be written only by a man who has read and thought and observed a great deal.

There is no writer with a more distinct style than Howe's. It is not an acquired or borrowed or invented style; it came natural to him. He has a curious way of looking at things. He usually sympathizes with the man who is generally denounced, and roasts the one who is a popular idol. If some public movement gains the applause of the people, and begins to make headway, he is pretty sure to jump it. His favorite weapon is ridicule, and there is no one more skillful with it. In a

couple of lines he can make a man or a cause seem ridiculous.

He has been a familiar figure in Atchison for more than 30 years. He went there a young man, with no other assets than his tireless industry, and the paper he established was barely large enough to wrap up 5 cents' worth of candy in. He found time to write a book that is an American classic, and others which were unusually successful. Now, in his middle age, he is well-to-do, but he works as hard as ever, just for the work's sake.

He is a quiet, polite, unassuming citizen who has two great detestations—drinking man and a lazy man. He likes to do things for the public good in his own original way. He has never presented Atchison with a public drinking fountain, but he celebrates the birthday of his newspaper each year by engaging the best and biggest band that can be procured, and giving free band concerts in a public park. He has a stereopticon and a lot of views illustrating his various voyages to strange places, and he sometimes delivers a lecture. In most cases to help some institution that appeals to him.

He is a public benefactor, and only asks permission to do his benefiting in his own way.