

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EXCHANGERS.

LEMON, Sept. 23.—Our meeting is growing into large proportions. To date forty-nine have been added. Many others almost persuaded.—JOHN BROWN.

MOBERLY, Sept. 27.—Our meeting moves along with gratifying success; seventy-one additions up to date; will continue through next week. Will quit in time to attend state meeting at Warrensburg.—W. T. HENSON.

FRANKLIN, Sept. 17.—I closed a two weeks' meeting on Monday night with the church at Boonsborough in this (Howard) county with fifty additions. I go next to Saline county to help Bro. C. Q. Shouse in a meeting.—JNO. W. BOULTON.

NEWARK, OHIO, Sept. 22.—Have been here two weeks, one week in our great tent, which will seat about 800 people. Had it full last night and a crowd standing up at the door. Have had twenty-seven additions in the last week; baptizing to day and also Wednesday. Prospects good for the future. Pray for us.—GEO. VAN PELT.

EAST AURORA, NEW YORK, Sept. 16.—Baptized twelve persons Lord's day—eleven at a point five miles from here and one here. Held no meeting of days but all came out at a regular Lord's day appointment. There are more to follow. The need of preaching straight to the line of the gospel is more apparent to me than ever before.—E. T. HAYS.

HOLDSVILLE, Sept. 11.—We held a meeting at Missouri City, Mo., for eighteen days, with fifty additions, forty by confession and baptism; about twenty-five of these were young men. Bro. Fannon was with us ten days. He is the prince among revivalists. By his great heart power he brings men and women to Christ. God bless him for his work at Missouri City. The church is much helped, and will increase her work.—J. W. MITCHELL.

DE WITT, Sept. 15.—I was called two weeks ago to assist Bro. Lockhart in a protracted meeting at Rockford, three miles from Bosworth. Began Aug. 27th, and closed Sept. 12th with twenty-four additions. We had a splendid interest, and very large attendance throughout the entire meeting. It was grand to see some very old men with gray locks stand up and confess their Lord, and then retire to the water's edge and put Him on in baptism.—JAMES C. COVENS.

The corner stone of the new Central church of Christ, at Detroit, was laid on September 21th, with appropriate ceremony. After singing and prayer an appropriate address was delivered by W. B. Thomson, the preacher of the church. The stone was laid by Mrs. Caroline Campbell, the oldest living member of the church, who has been identified with it since 1812. We rejoice in the prosperity of this noble church, and hope that it may serve the good cause with zeal and love commensurate with its increased opportunity.—Guide.

PORTLAND, OREGON, Sept. 15.—First church continues to grow. One hundred and twenty-five added to its membership in the year and a half past; seven yesterday, mostly by letter and statement. Four young people at the beginning of the work; now a Y. P. S. O. E. of between forty and fifty

members. The largest and most deeply interesting prayer meetings I ever attended Sunday audiences splendid, and, best of all, attentive. There is a grand future for this church. Its growth is simply wonderful. We are thankful and happy.—DAVID WETZELL.

GRISWOLD, IOWA, Sept. 12.—Our meeting has closed. It seems almost like a dream, so sudden has been our rise from a little band of fifteen to one hundred and forty-two. There have been just ninety baptisms, three yet to be baptized, thirty-four received from different churches by statement, making in all one hundred and twenty-seven. There were many interesting things connected with the meeting. Immense crowds during the entire time, and more Bible reading than was ever known in this community. Much misrepresentation by "our friends, the enemy." Bro. Lall is one of the best preachers I ever heard, and I have heard the best that we have. He makes no apology for denominationalism or any unscriptural practices. He backs every position he takes by plain scriptural statements, and urges investigation. We have \$1,200 pledges for our house, and will begin at once to build.—E. A. HASTINGS, in Standard.

At the Nebraska State meeting a report was made of the condition and prospects of Cotner University. This institution is situated at Bethany Heights, a suburb of Lincoln, Nebraska. It is less than two years old, but is already a great success. The report of the committee showed that over \$100,000 worth of lots had been sold already, for cash and bankable paper. A building has been erected, four stories high, with every modern improvement and convenience, at a cost of \$75,000. In addition to this a \$5,000 boarding hall and fourteen \$1,000 residences have been built. The twenty acres of campus is covered with trees and flowers. All this property is paid for and real estate remains which the committee regards as worth, at a low estimate, \$200,000. D. R. Dungan is president, with an able corps of assistants. In addition to this enterprise the brethren at Lincoln have just completed a \$60,000 church building, one of the most substantial and handsome church edifices in the brotherhood.

There are some people who pretend to be Christians but have never known what it is to enjoy the religion of Christ. A religion that does not control a man's tongue and govern his temper is a worthless affair. A religion that does not enable a man to subdue his animal appetites and rise superior to them is not the religion of Jesus Christ.

A religion that does not fit us in life for heaven, a prepared place for a prepared people, is not the religion of Christ. If your religion allows you to conform to the world, to engage in the "lust of the flesh, the lust of the eyes, the pride of life," and to engage in fleshly revelings, you may know it is not the genuine article.—Gospel Advocate.

George F. Hall closed a meeting lately at Griswold, Iowa, with one hundred and fifteen addition, and with \$1,200 raised toward a new church-building.

A great many new houses of worship are being dedicated by the Disciples.

Between sixty and seventy souls were added to the church in a late meeting at Cynthiana, Ky., G. W. Yaucoy did the preaching.

T. M. Myers, W. W. Hall, and others,

says the *Apostolic Guide*, held a meeting at Vanceburg, Ky., in which seventy-nine were added to the church. A good meeting closed at Pleasant Ridge church, Fleming county, Ky., in which there were twenty-three additions.

R. H. Robertson and Paschal Reeves held a meeting at Grab Ridge, Henry county, Ky., in which thirty-six were added.

S. B. Moore says the church at Jacksonville, Ills., has added over one hundred new members since last December.

At Fisher, Ills., in a meeting held by J. V. Coombs, twenty-six were added.

W. T. Gordon, of Effingham, Ills., held a meeting at Edgewood, in which forty-six were added.

Twenty-six united with the church at Macedonia, near Harrison, Ohio, as the result of a short meeting held by L. E. Brown.

In a meeting at Moberly, Mo., twenty-four were added up to September 18th, and the meeting was still in progress.

Twenty-seven were added to the church at Cox chapel, Ohio, the first part of September. A. H. Mulkey was the preacher.—*Missionary Weekly*.

INDIAN TERRITORY.

The steward of the M. E. church, Dr. W. O. Shannon, and Bro. and Sister Madox came into the church and took fellowship with the Disciples at Durant, on last Lord's day. John P. Dennis, a young evangelist, is encouraged by the brethren there. He will preach for them once a month. Doubtless Bro. Dennis will move into the little town in the near future. There are only twelve members there, but they are going to begin soon to build a house of worship.

There are about twenty Disciples at Caddo; they have a lot, and are fixing to build. This mission, from the first, has been sustained by private contributions from the churches, brethren and sisters. The writer was called on early last spring to take the census of the Disciples in the Indian Territory. The elders reported 2,500 Disciples, nineteen preachers, fifty-four congregations, ten church houses finished and paid for.

When I first began work among this people, there was no congregation of Disciples worshipping in this country, and very few members of the Christian church.

Owing to short crops in the State contributions have fallen off. Who will help to meet the lack? Pray for us.

R. W. OFFICER, Atoka, Indian Territory.—*Guide*.

To the People of Minnedosa.

To the public, with all who love our Lord Jesus Christ in sincerity, greeting:—

Because I appear among you, I deem it good to say why: I trust I am not come as an evil doer, or as a busy-body in other men's matters, but as one purposing to be a good citizen and serve my Master as a "teacher in Israel." I take up the work begun by Bro. F. H. Lomon. I do not come to make division among believers in Jesus, else am I an heretic. But if I have a special plea it is the unity of all true believers in our Lord Jesus Christ; its possibility and necessity that the church may stand in her true light before an unbelieving world (John xvii. 21).

I do not set up the plea that we as a people, all and singular, are the only people of God. Were I to do so I feel certain that I would fence in ungodliness with godliness, and fence out

thousands of the most earnest and faithful laborers in our Lord's vineyard. In brief, those who do the will of our Heavenly Father are the children of God (Mat. xii. 50).

It may be urged that Minnedosa is well enough off religiously without my work. I am told there are seven hundred or more inhabitants here. Had you seven hundred pupils in your school how many teachers would you employ?

Our Lord's commission demands teaching (Mat. xxviii. 19); the grace of God comes to us teaching us (Tit. ii. 11, 12). We "learn to do well," and with many of us it is "live upon line; precept upon precept." While I grant that our congregation would meet the wants of this town at present, yet there are not too many teachers here. Again, while there is largely a community in all our religious teaching, there are also teachings and practices in which there is no community, nor can be, without doing violence to the conscience, or making a sacrifice of principle. Our Lord is content that we hear, that we understand with our heart, and that we turn to Him and partake of His benefits (Mat. xiii. 15).

I would outline my duty thus as follows: (1) I am to set forth to the world "Christ and Him crucified." "The preaching of the cross" is to me more than the story of a wooden cross on Calvary; or its effect is that one is persuaded to consecrate himself fully to Him, giving a denial to all wrong doing; the heart and mind are changed with respect to sin, and the purpose right with respect to that which is good. Christ becomes the object of faith (Mat. xxviii. 19; John vi. 14, 45; xx. 31; Rom. x. 10). (2) I am to baptize (immerse) one thus taught into Christ (Acts ii. 88; viii. 88, 89; Rom. vi. 3, 4; Gal. iii. 26, 27; Heb. x. 22). (3) I am to labor that every one led thus far shall demean himself worthy the name Christian; or the spiritual life must follow the spiritual birth (Mat. xxviii. 20; Rom. ii. 7; xiv. 17-19; Col. ii. 6, 7). (4) There should be developed a zeal for every good work of charity and missions (Eph. iii. 10; Tit. ii. 14).

Where our Lord has legislated I aim to be conservative, which I would denominate "Faith toward our Lord Jesus Christ." Where He has given me freedom I wish to hold nothing as a test of fellowship.

The reason why I choose in common with my brethren to simply be called a Disciple of Christ, a Christian, a member of the Christian church, is not in a sense to be exclusive, or exclude, but: (1) Because it is common ground, a unity platform. (2) It is most harmonious with New Testament teaching (Eph. iii. 14, 15; v. 23-32; Rev. ii. 13).

I trust that such a work may commend itself to your approval. We have a new and comfortable house, corner of Tison and Dufferin streets, and we cordially invite all who may find it in their hearts to come and attend our meetings.

Very truly, J. B. LISTEN, Minnedosa, Sept. 29, 1890.

—*Minnedosa Tribune*.

AMHERST ACKNOWLEDGMENTS.

"I acknowledge the good I received from Burdock Blood Bitters. I had constipation, irregular bowels and accumulation of wind, causing severe pain in my stomach. Two bottles of B. B. B. cured me. It is all you claim it to be." ALLAN A. CLARK, Amherst, N. S.

Never pronounce a man to be wilfully niggard until you have seen the contents of his purse. Distribution should be in accordance with receipts.

Selections.

Recompense.

Straight through my heart this fact to-day
By truth's own hand is driven:
God never takes one thing away
But something else is given.

I did not know in earlier years
This law of love and kindness;
But without hope, through bitter years,
I mourned in sorrow's blindness.

And ever following each regret
For some departed treasure,
My sad, repining heart was met
With unexpected pleasure.

I thought it only happened so,
But time this truth has taught me:
No least thing from my life can go
But something else is brought to me.

It is the law, complete sublime,
And now with faith unshakon,
In patience I but bide my time
When any joy is taken.

No matter if the crushing blow
May for the moment down me;
Still back of it waits love, I know,
With some new gift to crown me.
—Ella Wheeler Wilcox, in *Independent*.

A Disciple is a Learner.

BY W. O. MOORE.

"A disciple is a learner, but a Christian is a follower of the Lord. A disciple may be learning, but not know enough to follow the Lord. A Christian has been taught and follows his Master. While a Christian never ceases to be a disciple—a learner—yet he is more than a disciple."

The foregoing I take from the *Christian Evangelist*. According to what I have been taught it is not true. If I have been taught wrong I should be righted.

1. The Greek word *Mathetes* means "to be the disciple of, follow any one as a disciple."

2. Christ said to His apostles: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The commission as recorded by Mark reads thus: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." Hence, by a comparison of what is said by Matthew and Mark it will be seen that to disciple any one means to so teach and impress him as to cause him to believe to the saving of the soul. Those disciples are born of the Spirit—are fitted for baptism. In the extract taken from the *Evangelist* is the expression: "A disciple may be learning, but not know enough to follow his Lord. A Christian has been taught, and follows his Master." Christ said: "Whosoever doth not bear his own cross and come after Me cannot be My disciple." Hence, to be a disciple he must not only know what it is to bear his own cross and come after Christ, but must have the disposition to say (Luke xiv. 25-33):

"He leadeth me, O blessed thought!"
"Jesus therefore said to those Jews who had believed Him, If ye abide in My word, then are ye truly My disciples, and ye shall know the truth, and the truth shall make you free."
"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." To be disciples truly we must have the right faith, the right degree of faith, and the right practice. Shall we now say: "A Christian never ceases to be a disciple, a learner, yet he is more than a disciple"? Is not a disciple more than a learner?

It is a rule of language that a definition of a word can be substituted in any sentence wherever the word