

What the Disciples in the States are Saying and Doing.

CULLINOR AND CLIPPINGS FROM EX-CHANGES.

STAY AT-HOME CHRISTIANS.

It is not an uncommon thing to meet with persons who have once been members of the Church of Christ, who, when asked why they do not identify themselves with the brethren and attend the public assemblies, reply: "Well, I think I can be just as good a Christian and stay at home. I read my Bible and pray and try to do all the good I can, and I don't think it necessary to go to church." Many of this class will proceed to pronounce judgment upon their brethren, and add to the above: "I can be a good deal better than many who do go to church, and besides there are a set of hypocrites who attend church with whom I cannot hold fellowship." To show the fallacy of this position is the purpose of the present article.

1. Such persons forget that we are required to confess Christ publicly before men. "Whoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. x. 32). The Lord's appointed way in which such confession may be made before men is by meeting together on the first day of the week, and with the Lord's people and around the Lord's table partaking of the emblems of His body and blood, upon which He has inscribed, "When this you see, remember Me." "Do this in remembrance of Me." "Not forsaking the assembling of yourselves together as the manner of some is" (Heb. x. 22). Thus it is that the disciples of Christ publicly profess their faith, setting it forth to the world. In all communities only those who are seen in the public assemblies are counted on the side of the Lord, and "he who is not for Me is against Me." Absence from the worship is construed by the world as a denial of Christ, and such it is, virtually. He who calls himself a Christian and refuses habitually and wilfully to meet with his brethren to keep the ordinances of the Lord's appointment, may be self-righteous, but he cannot be relying upon "that righteousness which is of God through faith."

2. Were all professed Christians to act in this manner the churches would all be deserted, the preaching of the Gospel would cease, the name of Christ would no longer be heard and Christianity would die out in the world. Isolated individuals trying to live Christian lives, and performing their worship in their private houses, will not propagate the religion they profess, and the requirement of public assemblies is founded in the highest wisdom. Christ must be lifted up before the eyes of the world in order that men may be drawn to Him, and the two ways of doing this are by godly lives, and faithful and devoted public service.

All you who have confessed
That Jesus is your Lord,
And to His people joined yourselves,
According to His word,
In Zion you must dwell,
Her altar not forsake;
Must come to all her solemn feasts,
Of all her joys partake.

It is a fearful thing to deny, by word or act, the Lord who bought us with His own blood. "Whoever shall deny Me before men him will I also deny before My Father which is in heaven" (Matt. x. 33).

3. Those who talk in this manner, seeking to justify themselves in ignoring and contemning the positive institutions of the Lord, virtually charge Him with folly in establishing a church on earth. If one Christian can do without the church, all can. The assumption is manifestly an imputation

on the wisdom of Him who is said to have "so loved the church that He gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word" (Eph. v. 25, 26). *Ecclesia*, translated "church," means more than the "called out"; it means called out and assembled together. The Lord "added daily to the church, such as were being saved" (Acts ii. 47). Oh, no! dear brother; you may be a good, moral man, and read your Bible, and worship at home, but you cannot be a Christian. To be a Christian you must be a living stone in the spiritual temple, you must show forth your faith publicly, you must aid in the work of perpetuating His name and extending His body, which is the church, in the world, among men. While it is imperative to attend the Lord's day meeting where the Lord's death is commemorated in His own appointed way, every earnest, faithful disciple will esteem it his privilege to be at all the stated meetings of the church, to aid in her work.

She must employ your thoughts,
And your unceasing care;
Her welfare be your constant wish,
And her increase your prayer.

4. Results demonstrate the absolute necessity of participating in the public worship in order to maintain spiritual life. In nearly every instance, when members of the church begin to neglect the assembly, it is only a question of time until they will cease to read the Bible, will neglect family and private devotions, and fall back into their old habits, whatever they may have been. This statement may be verified in any community by an observation of individuals who have once lived active, Christian lives, and have forsaken the public assemblies. On the other hand, those who are seen regularly in their places at the meetings of the church, humbly giving attention to the preaching and the worship, are always known and recognized by their brethren and by outsiders as the faithful and true, who can be relied upon in every relation of life. Those who neither speak nor sing must not disparage the value of their presence. Be always on hand ready for whatever you can do, and your very presence is an encouragement and incentive to others. Always be counted on the side of the Lord and never against Him, and one day yours will be the felicity of hearing Him say, "Well done, good and faithful servant!"—*Ira C. Mitchell, in Christian Leader.*

MARTIN AND EASTON MEETING, OAKLAND, CALIFORNIA.

Our meeting continues with increasing interest. Including those who came into the church a short time before the beginning of the meeting, and those since the commencement of the revival by Bro. Martin, there have been 200 additions to our Oakland congregation. Our whole city, the Brooklyn of San Francisco, with a population of 75,000 inhabitants, is shaken from centre to circumference. It has extended in its influence over the waters of the bay, and is being felt by the wicked city of San Francisco, whose population is 400,000 inhabitants.

We have not been disappointed in our selection of an evangelist. S. M. Martin, as to "soundness," cannot be beat by anybody or preacher whom I have ever heard preach the Gospel, and I have heard not a few of the able preachers of the Word.

Our State meeting, at Santa Cruz, was a grand success. The biggest crowd that has ever characterized a California State meeting has been claimed for the meeting just closed. Bros. Updike and Hawes are protracting a meeting at Santa Cruz. When last heard from there had been some

forty additions. I hear that the church at San Francisco is arranging to have Updike and Hawes hold a meeting in that city.

My wife and I, with three others, were appointed by the late California State Convention to represent the State as delegates in the National Convention at Pittsburg. We hope to attend.

The outlook of our protracted meeting here is so encouraging that it is impossible to predict when it will close. The attendance has been phenomenal for California. The meetings will, perhaps, average a thousand people at each session. The character of the interest is more sensible than sentimental. I feel confident that the converts will "stick" when "comes the tug of war." The larger part of the converts are people of mature age. We are expecting many more additions before the meeting closes. I will report again in a few days. There have been 112 additions, the immediate results of the meeting. Easton is a tremendous power in the service of our Lord. We are all delighted with him.—*George W. Sweeney, in Standard.*

KENTUCKY UNIVERSITY.

The University has closed a very prosperous session; the number of its students is constantly increasing; and in all respects the institution has made an admirable record in all its departments. The excellent character of the students, their good behavior, studiousness and diligent attendance to recitations, have been most gratifying. The great majority are professing Christians, and honor their profession by their conduct.

The matriculates in the College of Arts, the Academy, and the College of the Bible numbered 419; the Commercial College had a roll for the collegiate year of about 800.

The faculties of the colleges are men of high moral character, of eminent competence and large experience as teachers. The courses of study are in number and thoroughness abreast of the times. Civil engineering has been added to these courses and is already attracting students. This course is in charge of an experienced professor. The academy, designed to prepare students for the higher classes, is well provided with experienced teachers, and is also under the control of the faculty of the College of Arts.

Co education, after the experience of two years, has proven a success.

Opportunities for boarding in private families are abundant around the University, and at rates ranging from \$8 and \$8.50 per week, and upwards. With certain arrangements these rates can be still lowered.

The student's fees are exceedingly moderate—\$12 for the session of nine months. There are no other fees, except for the classes in chemistry. The Commercial College has its own fees.

The religious influences surrounding the student in and about the University are of the best. The city of Lexington is one of the healthiest in the union.

Catalogues, and any desired information about the University, can be obtained an application to Chas. Louis Loos, President of the University, and Robert Graham, President of the College of the Bible, Lexington, Ky.

BETHANY COLLEGE.

The prospects for the coming session are good. As usual students are coming from long distances. It is educating to come in contact with representative men from all over the world. Bethany has graduated students from Canada, Ireland, Mexico, Scotland, Australia and Wales. We have at

present among our undergraduates students from West Virginia, Ohio, Kentucky, Indiana, Missouri, New York, Pennsylvania, Maryland, Virginia, Connecticut, New Jersey, Delaware, Michigan, North Carolina, Texas, Kansas, Alabama and Canada.

F. M. DOWLING, Sec. of Faculty.

It is a mistaken notion to suppose that the wealthy, with all their splendor of dresses and equipage, their sumptuous festivities and sensuous revelings, are really happy, or that their riches free them from worries and burdens and afflictions. The great mass of people who are in moderate circumstances, being above abject poverty, are in that condition that is most conducive to temporal well-being. The following from the *Interior* may be profitably considered: "If one should say that Mrs. Vanderbilt's Newport ball must be a tiresome thing it would be attributed to lack of appreciation of the beautiful, or to sour grapes. But then any one of them would tell you, speaking sincerely, that such things are very tiresome. Many electric lights, many flowers and diamonds and much money, are dazzling for the first time they are seen, and, like anything bright and new, they are interesting, but when the newness is gone that is the end of them as pleasures and the beginning of them as burdens. They are tiresome because they are not natural, and meet no natural desire. There is pleasure there, no doubt, but if you analyze it you will find it to be of the same kind, and no higher in quality than that enjoyed in every social circle. The average of pleasure and of pain is the same in all conditions in life, the rich cannot have more than the poor—and it may be doubted whether even solicitude for food and clothing much changes the average. The one only disadvantage of the poor is, that they are subject to oppression—to insult. But any man or woman can rise out of that condition by merit. Any one, however poor in purse, can become an indispensable, attain a value in character and usefulness where no one can afford to insult or oppress him."—*Christian Oracle.*

American life is deficient in nothing so much as in a reverent spirit. Children show it in their behavior towards their seniors. The boy early learns to speak of his father as "the old man," "the boss," "the governor," while the girl before reaching her teens knows more than her mother and refuses her advice. "My son, haven't I told you three times to go and shut the gate?" "Old man, haven't I told you three times I wouldn't do it? You must be stupid!" It used to be said, "train up a child in the way he should go;" but now the sight is equally common to see the child "train up 'a parent." We lack reverence for sacred places. I heard a prominent Englishman say while on a visit to this country that he was continually struck and pained by the great contrast between the way English and American people enter a church. Over there they go in quietly and solemnly as if they were conscious of the fact that it is the house of God. Here we stalk in with rapid, noisy stride as though we were going to a political meeting. And before the service begins we think it perfectly in place to engage in loud conversation on all manner of secular themes. Even during the progress of the service, instead of the reverent hush which denotes the presence of the true worshipper, how often is the sacred hour of devotion occupied by every variety of inattention as though it were not written, "Holiness becometh Thine house, O Lord, forever."—*George Darsie, in Guide.*

Selections.

The Two Words.

One day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flow swiftly on its blessed way;
It healed the wound, it soothed the pain;
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

And yet the harsh word left a trace
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh! if we would but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!
—*Sunday School Times.*

Failure.

If to die amid cruelty and hatred be failure, then St. Paul failed. If to die amid the howling of the world's disapproval be failure, Luther, Wesley and Whitfield failed. If to perish at the stake be failure, all the martyrs failed. If to die on the cross, with all the priests and all the mob gibing at Him and insulting Him, be failure, then the Lord Jesus Christ failed. Yes, the effort may fail; but fear, and jealousy, and suspicion, and indolence, and despair are counsellors who will find multitudes to listen to them. But as for me I will listen to the counsellings, I think the wiser, the better counsellings, of hope. Failure! What is failure? Cannot we get behind the word? Are none of us brave enough, or noble enough, in doing God's work to prefer such failures to the gorgeous success in pleasing the world and making a truce with the devil? Failure! Speak, history; who are life's victors? Unfold thy long annals, and say, are they those whom the world calls victors, who win the success of a day? The martyrs or Nero? The Spartans who fell at Thermopylae? Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ!—*Archdeacon Farrar.*

It Might Damage the Meeting.

"To what extent can the distinctive doctrines of the Bible be preached in revival services without doing them hurt?" Such a question! Why not ask if the preaching of the gospel, in the name of Christ, is not likely to kill our modern revival exercises? The truth is, we have gone so far into the meshes of liberalism in these last days that it is really a question as to whether any of the modern evangelistic meetings could survive for an hour if some square, downright truth should be told out "in meeting." In our opinion, a revival meeting that can be hurt by the preaching of any of God's truths, ought to die very quickly. And we will say further, that a revival meeting that ignores any part of the word of the Lord simply because its doctrines may prove to be unpalatable to some who may be present, will not be worth killing. The preacher ought to tell the truth, and if anybody doesn't like it, he can raise his trouble with the Lord, for He is the author of the truth.—*Baptist Cleaner.*

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