

## What the Disciples in the States are Saying and Doing.

### Cullings and Clippings from Exchanges.

Since Drake University has started out to raise her third \$100,000 of endowment, Dr. A. I. Hobbs, Dean of the Bible Department, has proposed that it be made *one million* in the near future. Why not? The phenomenal success that has already been attained by this young giant, is attracting the attention of the public more and more, and evincing the fact that it possesses those elements that give assurance of a great future.—*Christian Oracle*.

There never was a time, perhaps, when the cause in Virginia was more prosperous than now. It is true that we have sustained some losses and suffered reverses, but it is also true that the churches are becoming more thoroughly aroused to their duty; that they are contributing more money for the support of the gospel, and that more additions to the Church are being received than ever before. Let us be true to our trust while the crisis is on, and when it shall have been safely passed a period of prosperity shall come to the churches such as they have never before enjoyed.—*The Missionary Weekly*.

Sister J. W. Tyler, the mother of B. B. and J. Z. Tyler, has been called home. She passed away at her home in Decatur, Ill., the past week, and was laid away to rest, amid the sorrow of a great community, among whom she had lived and to whom she was endeared by a character full of the Christian graces. Over the grave of such an one it is not possible to speak words of unreserved sorrow or regret. She had ripened for another and a better life, and in the fulness of a good old age has been gathered home, where the ravages of time are known no more. The press of Decatur teems with tributes to her worth, and she leaves a glorious heritage to her children in a fadeless memory of Christian excellence.—*Standard*.

"He that doubteth is condemned if he eat." This is said of one who is not clear in his own mind that it is lawful to eat meat which has been offered in sacrifice to idols, yet gives himself the benefit of the doubt and eats anyway. If this teaches anything it teaches that a Christian may not do anything which is of doubtful morality. The true lady or gentleman will not do anything of questionable propriety; the honest business man will not engage in any transaction of questionable integrity. Should Christians be any less strict and punctilious in their own calling and cult? There are many practices in society to-day that are of very doubtful morality, and the true and reverent followers of Jesus will avoid them with the same care with which a genuine gentleman will avoid improprieties. If you are in doubt about it, let it alone. You would not swallow a liquid when there was room to suspect that there was the deadliest poison in it; but many have thus recklessly drank to their death from the cups of pleasure which society mixes.—*Christian Standard*.

What New England needs as the antidote of its Transcendentalism, its Unitarianism, its Calvinism, its Spiritism, its Buddhism (whether called "Christian Science," or "Theosophy") and skepticism, is the faithful presentation of the gospel of Christ, which now, as eighteen hundred years ago, is "the wisdom of God and the power of God" for the elevation of humanity. The "sweet reasonableness" of such a gospel, untrammelled by human creeds and ecclesiastical ceremonies, will yet win its way,

over all these impeding obstacles, to the hearts of the people. Orthodoxy, so called, with its cast-iron creeds, with its partial and one-sided views of God and of salvation, is no doubt largely responsible for that chaos in religious thought which has prevailed in this New England centre of culture and learning. But out of all God is bringing "some better thing." His methods are sometimes destructive, in order that they may be constructive. He is removing the old in order to bring in the new.

As we have often said before, in substance, so say we now, if our plea for religious reform is indeed a providential movement in history designed to meet and correct certain evil tendencies, it is pre-eminently needed in New England, where such tendencies have wrought out their results and a re-action has set in against them. The people here are looking for something better than the old orthodoxy of the past, and if we have it, in heaven's name let us offer it to them. A New England evangelist—an able and discreet, yet courageous man,—is needed now to advocate a return to the Christianity of Christ and His Apostles, in all these New England cities. New Haven, Conn., and Springfield, Mass., are specially important places where, with proper effort, our cause could soon be planted. Men who are to toil with any success in this field, must be men of faith,—faith in God and in His Christ, and faith in the providential character and divine necessity of the great modern movement for Christian unity on the basis of a restored and original Christianity, which we represent.—G., in *Christian Evangelist*.

### THE NASHVILLE BIBLE SOCIETY—ANNOUNCEMENT.

The session of 1892-93 will open, if God will, Tuesday, October 4, 1892, and close Thursday, June 1, 1893. Christmas vacation from Friday, Dec. 23rd to Tuesday, January 3rd.

TERMS:—Matriculation fee, \$3.00; tuition, per school month, \$5.00; boarding, per week, \$2.25. Young men who expect to devote themselves to the ministry of the word, will have rooms, bedsteads and chairs furnished them free of charge. They will be expected to furnish their own sheets, pillow cases and bed covers.

The management does not expect to make a cent from the boarding department. If a good, wholesome table can be kept for less than \$2.25, the excess will be either expended for the benefit of the boarders, or paid back to them. It is a fact that many young men who want to attend the school cannot pay tuition and board. In some cases congregations send and sustain them; in other, individuals have done it; some have worked their way through. In no case has a young man, properly recommended to us, been turned away because he lacked means. Next session we will need much more help in this line. We would like to hear from individuals and churches who will take part in this good work. The man who wishes to invest means for Christ, we think, cannot find a better field for investment. Any one, male or female, wishing to study the Bible will be received in the school.

J. A. HARDING.  
104 Fillmore St., Nashville, Tenn.  
—*Gospel Advocate*.

### BRISTOW, IOWA.

On July 17, Zach Sweeney, of Columbus, Indiana, preached the opening sermon in the new chapel at Bristow, Iowa. This house was built by the people under the leadership of G. F. Devo at a cost of \$3,000, and was all paid for except \$17. It is a beautiful chapel, in modern style, well located,

and its erection is mainly due to the generous gifts of Brethren Wells and Walker and Mr. Neal, who is not a member of any church.

The day was a model day for dedication, bright and breezy; good roads, and in a section where there are good crops. The crowd was large and orderly, and Zach was at his best, and having no money to raise he concentrated his whole power on the gospel of Christ. After the sermon a collection in cash of over \$50 was taken (another at night of over \$20), and the crowd adjourned to a picnic dinner in a grove hard by. It was the most orderly crowd during the dinner intermission I ever saw, and reflected great credit on the decorum of that community.

At 2:30 p.m. Bro. N. A. McConnell, of Cedar Rapids, preached an able sermon on "What Think Ye of Christ?" after which the Disciples of the Master broke bread for the first time in that house. In the evening Bro. Sweeney gave another grand sermon, and the dedication of the Bristow chapel was ended. Bro. Zach lectured Monday night on "Going up to Jerusalem," and returned home, having the good will of all who heard him.

H. PAINTER, in *Standard*.

### THE DISCIPLES AT CHAUTAUQUA.

The Disciples assembled at this place in August of last year, formed an association for the purpose of securing permanent headquarters for our people on these grounds. The names of the list of officers appended ought to be a sufficient guarantee for the necessity of this work, and a determination that it shall succeed.

The trustees chosen are as follows: Prof. W. D. McClintock, of the Faculty of Chautauqua College; George B. Vandervoort, Tonawanda, N. Y.; A. B. Kellogg, Buffalo, N. Y.; W. J. Ford, Chicago, Ill.; J. B. Darst, Peoria, Ill. W. J. Ford was elected President, J. B. Darst, Vice-President, and Miss Adelaide Graybiel, Secretary and Treasurer. The Executive Committee are as follows: C. A. Young, Ann Arbor, Mich., Chairman; Dr. Geo. B. Sitherwood, Bloomington, Ill.; B. B. Tyler, Prof. McClintock, Miss Graybiel, Mr. N. A. Phillips, of Newcastle, Pa.; Mrs. M. M. Blanks, of Lockhart, Texas, and Mrs. E. V. Gibson, Richmond, Ky.

We hope in the meetings of August 10 and subsequent days, to choose a location, which the authorities stand ready to give to us, and take all necessary steps toward the immediate erection of a building, so that the season of 1893 will find a commodious home for Disciples on these classic grounds. Already a goodly number of Disciples are here, and some have been here and gone. I cordially invite all Disciples who may visit this place, to call at Mrs. Graybiel's, No. 60 Thompson Avenue, and register, until better arrangements can be made.

ADELAIDE GRAYBIEL.  
Chautauqua, N. Y. —*Standard*.

Our lives should be as pure as snow-fields, where our footsteps leave a mark, but not a stain.—*Exchange*.

Can a man or woman choose duties? No more than they can choose their birthplace, or their father or mother.  
GEO. ELIOT.

The way to wealth is as plain as the way to market; it depends chiefly on two words—industry and frugality; that is, waste neither time nor money, but make the best use of both.—*Franklin*.

Speak a shade more kindly than the year before;  
Pray a little oftener, love a little more;  
Cling a little closer to the Father's love.  
Life below shall liker grow to the life above.

## Contributions.

### The Laborers are Few.

I picked up a little book this morning entitled "Golden Grain," a Scripture text book for morning and evening, prefaced by some very appropriate and profitable thoughts upon the Scriptural references of grain and its uses. The author tells us that the grain ears embossed on its cover are a faithful representation of some plucked by himself from that same plain of Gennesaret upon which the eye of the words, "The harvest truly is plenteous, but the laborers are few." Great Teacher rested when he spoke the but the laborers are few.

The figure, or similitude of the grain in its various stages of progress, from the blade to the ingathered harvest, is a familiar one, both in the Old and New Testament. The law of growth and development in the kingdom of Christ is illustrated by the words, "First the blade, then the ear, then the full corn in the ear," and as in nature the tender plant may easily be destroyed, or its growth hindered and its perfection marred by worm or insect, by blight or mildew, so the tender nursling, the babe in Christ may, through lack of needful nourishment, exercise and care, become weak and sickly, and even die, or in the words of the Book, "Bring forth no fruit to perfection." In view of such a possibility we have many words of warning and admonition, as well as of hope and encouragement, to which we do well to give heed. The Divine Teacher has said, "The seed is the word of God." This grain of heaven, we may call it, in which is no lifeless or faulty germ, "is adapted for all moral and spiritual climates and conditions, for all soils of the human heart, even ungracious and apparently unproductive ones; it is suited to every diversity of circumstance and experience in life; and nothing else is." I am the bread of life, he that cometh to me shall never hunger.

Christ is everything or he is nothing. He, and he only, satisfieth the longing soul, and filleth the hungry soul with goodness. Some one has beautifully said, "Philosophers have mused and art has chiselled, oratory has declaimed and poets have sung for ages on ages, but all have to confess themselves dumb in solving immortal problems. All have failed in reaching and unfolding the soul's sublime ideal of God, and satisfying its illimitable yearnings." But the word of God—the seed of the kingdom—is God's completed message to man; it is indeed the golden grain of heaven with which the reaper may fill his hand, and he that bindeth sheaves his bosom. And even here and now during the toil and heat of the day, amid the manifold perplexities and disturbances that often seem to mar and hinder our work, the reaper in this harvest field of God may often catch the strains of the prelude to the immortal song of God's great harvest home. But, beloved, these words of the Master are still as full of solemn truth and pathos as of old. "The harvest is plenteous, but the laborers are few." We may look with dismay, with almost fainting hearts, upon its vastness, and feel that our hands are weak, and our strength is small, but surely we can glean among the sheaves, we can hold up the hands of those who are better able to reap than we. We can encourage and refresh them as they toil in the heat. Surely the weakest of us can give a cup of cold water in the Master's name to some weary laborer in his harvest field. Only those who have labored can enjoy rest. None but those who have done what they could may at the last join in the great glad harvest song which bears no faltering note.

Thrust in your sharpened sickle  
And gather in the grain;  
The night is fast approaching  
And soon will come again.  
The Master calls for reapers,  
And shall he call in vain?  
Shall sheaves lie then ungathered  
And waste upon the plain?"

Go ye into the Lord's harvest field, that field that "knows no boundary or circumference but the vast family of man." Your work may be in India, Africa or the far off islands of the sea, or the golden ears may lie about your door, waiting for your hands alone to gather them into the garner of the Lord.

What shall the harvest be? And  
Who shall come rejoicing,  
Bringing in the sheaves?

S. M. B.

### Sunday at the Convention.

Notwithstanding the exhausting work of the previous days of the convention, the great amphitheatre of Madison Square Garden was crowded on Sunday morning at nine o'clock.

The meeting was opened by President Clark. He introduced, as leader, Mr. H. B. Pennell, of Boston, a member of the first society of Christian Endeavor ever formed, and the first to lead in a prayer-meeting of the society. Mr. Pennell announced a stanza of the hymn:

Christ has for sin atonement made,  
What a wonderful Saviour!  
We are redeemed, the price is paid,  
What a wonderful Saviour!

After a few moments of silent prayer, Rev. C. A. Dickenson led the audience in repeating the Lord's Prayer. The 24th Psalm was next recited by the multitude in concert, and all joined in singing, "All Hail the Power of Jesus' Name."

Vishnu Karmarkon of Bombay then led in prayer. He was followed by Mr. Pennell, who spoke from Acts iv. 13: "And they took knowledge of them that they had been with Jesus." This was the judgment of the world upon disciples of Christ. It was the confession of unbelievers of the power of God to transform men into His own image. This is the glory of the Christian faith—that to live with Christ, makes us like Christ. This is the thought I would bring to you this morning, as we go from this convention, this mount of inspiration, where Jesus has been transfigured to us, and our hearts have burned within us, that men may take knowledge of us that we have been with Jesus. Let us take this enthusiasm and convert it into spiritual realities. Be enthusiastic Christians, energetic and whole-hearted, reflecting clear and strong the perfect image of Christ in our lives. Let us consecrate ourselves anew to Him. The meeting adjourned at 10 o'clock to give all time to reach the different churches.

Of course we Disciples made our way to the Church of Disciples, West 56th Street. The church was filled in every part. After the praise and prayer service, Bro. B. B. Tyler preached a Christian Endeavor sermon from Acts ii. 13: "What meaneth this?" I wish you could all have heard him. We have become familiar with him through the "New York Letter," in the "Christian Standard," but it is a different thing to hear him speak. He is a powerful speaker, has a magnificent voice (as all who heard him in Madison Square Garden can testify), and carries his audience with him to the last. To me his sermon was the best part of the convention. I shall only attempt a few extracts from it. "What meaneth this?"—That Jesus, who had been crucified, charged with blasphemy and treason, was alive from the dead, that His character was vindicated, and that He had been enthroned, King of Kings,