

What the Disciples in the States are Saying and Doing.

COLUMNS AND CLIPPINGS FROM EX-CHANGERS.

(From the Apostolic Guide.)

SHERANDOAN, Ohio, February 18.—We have just closed a very interesting and successful meeting of twenty six sessions at this place, conducted by our regular pastor, Albert S. Dabney. The visible results of the meeting were 33 additions to the church, 28 by confession and baptism, and 5 by letter. Much good seed has been sown that promises to bring abundant fruitage in the near future. Notwithstanding the extremely bad condition of the roads and weather, that continued during the entire meeting, we had good audiences each session, and an unusual interest was manifested by those in attendance. Brother Dabney presents the gospel in a plain yet forcible and very able manner, and his preaching is accompanied with great profit and acceptability, both to the church and the world, and his work evinces the fact that he is just such a workman as Paul admonished Timothy to be. We believe this meeting to be only the beginning of a great work, yet to be accomplished through his labors at this place.—J. M. Fry.

(From the Christian Oracle.)

DES MOINES, Iowa, Feb. 16.—Unfavorable weather yesterday, but had good houses at Swan. One noble young man confessed Christ. We are now having confessions regularly. The church is working nicely and God will give the increase. The Sunday school has lately put in sixty new Bibles, and, with Bro. S. W. Jordau at the helm, has reached ninety-two. We hope to see it pass 125 this spring.—F. H. Lemon.

Yesterday I was called to visit where a young man had been lying ill for five weeks with typhoid fever. I asked the sick man for what intent he had sent for me. He said, "I want to be taken into the church." None of the family were Christians, but all were anxious for the will of the son to be complied with. A suitable tank was procured and placed in the room containing sufficient tepid water for a burial. The immersion was performed without any difficulty, and the obedient one says he feels like a new man.—L. C. Wilson.

Our meeting at Hopewille, Iowa, has been a fierce struggle. The other churches were determined that we die, but we have gained ten while the opposition meeting gains one. They have a man who once preached among the Disciples (but now seems to hate us) assisting there. When he could no longer get a good field among us he began to think he didn't believe the doctrine anyhow.—J. H. Painter.

(From the Christian Evangelist.)

ALLIANCE, Feb. 19.—We closed a meeting here of five weeks' continuance, with 88 additions; of these, 77 were by primary obedience, 5 by letter and 1 restored. Bro. I. J. Spencer, editor of the Missionary Weekly of Richmond, Va., did the preaching, and most plainly, earnestly and forcibly did he present the way of salvation to the people. He greatly endeared himself to us by his Christ-like spirit, and his very effective work, and the church is stronger in every way for his coming. We thank God and press forward.—W. F. Richardson.

We have learned something from other men, and in a measure are grateful to them for their gifts to humanity; but, after all, do we love

them? What a gulf lies between us and the noblest of them all! But here is a dead man, who to-day, after nearly two millenniums, is the object of passionate attachment, and a love deeper than life to millions of people. The paradox of the apostle is a unique fact in the experience of humanity: "Jesus Christ, whom not having seen, we love!" And this love has not been an idle sentiment, but a passion deep and abiding that has borne blessed fruit, as in the life of Paul, and in the lives of millions of others, only less notable, fruits of absolute, unquestioning, uncomplaining, self-denial and self-sacrifice, for the good of their fellowmen. The life of Christ, repeated in the lives of those who love Him, has transformed the face of the world. Are these things the fruits of a lie? The life of Christ is the irresistible apologetic. Till this citadel is demolished, the church may well smile at the attacks of all her foes.

"The Lord Jesus Christ is the absolute Monarch on whose shoulders is the government, and in whose hands are the reins. His will published in the New Testament is the sole law of the church, and every society or assembly meeting once every week in one place, according to this law, or the commandment of this King, requires no other head, king, lawgiver, ruler or lord than this Mighty One; no other law, rule, formula, canon or decree than his written word; no judiciary, court or tribunal other than the judgment seat of Christ."—Alexander Campbell.

The sago of Bethany did not understand that it required two elders and three deacons, or four elders and seven deacons, to constitute a church of Jesus Christ. When we all learn this lesson right well, the "organization" craze which puts men into offices for which they have no fitness, in order to have a "church organization," will subside, and elderships and deaconates will wait on qualifications for these responsible positions.

(From the Missionary Weekly.)

Indolence is a common vice in spiritual matters. One is too indolent to search God's Word and starves his soul. Another is too lazy to stir up himself and the church of which he is a member to secure a preacher, and the church gradually goes down. The energetic should pray like President Finney prayed for lazy professors: "Stir them up, Lord; oh, stir them up!"

The Baptists are prospering in their foreign mission work. J. N. Murdock writes the Baltimore Baptist as follows: "The Lord has given another Telugu. The joyful intelligences has been received from Ongolo that two thousand and twenty-three were baptized in the last quarter of 1890, of whom sixteen hundred and seventy-one were baptized Sunday, December 28th. Two thousand are waiting for baptism." It will now be in order for some eminent Pedobaptist to explain the mode of baptism. Of course, sixteen hundred and seventy-one converts could not have been immersed on that single Sunday, and then the report does not even say there was "much water there."—C. S. Long.

The diffidence which parents frequently manifest concerning the spiritual training of their children is inapplicable. They are careful to supply them with proper food and clothing, and secure for them the best advantages possible for the development of their intellectual faculties, but when it comes to their spiritual interests—the most important of all—they are criminally negligent. It need occasion no surprise to see so many of the children of professedly Christian parents drift-

ing away from religious influences and seeking for satisfaction among the husks of worldly pleasures. Thousands of fathers and mothers have sown to the flesh in their neglect of the spiritual interests of their children, and afterward mourned because they reaped the whirlwind from their sowing. Evangelist Moody tells of a man well advanced in years who was converted in one of his meetings and went home rejoicing. "The next night," said Mr. Moody, "he sat in front of me while I was preaching, and I think that I never saw any one look so sad and wretched in all my life. He followed me into the inquiry-room. 'What is the trouble?' I asked. 'Is your eye off the Saviour? Have your doubts come back?' 'No; it is not that,' he said. 'I did not go to business, but spent all this day in visiting my children. They are all married and in this city. I went from house to house, but there was not one but mocked me. It is the darkest day of my life. I have taken my children into the world, and now I cannot get them out.' What a sad picture this is, and yet how common! Christian parents, which way are you leading your children—into the church or out into the world? It is a sad thing when the children of Christian parents are unconverted and their spiritual training neglected.—C. S.

Additions Reported by our Exchanges since last issue of "The Evangelist."

(Christian Standard.)

Table with 3 columns: Name of Place, Minister, Additions. Lists various churches and their growth, such as Santa Ana, Cal., Pleasant View, Dak., Augusta, Ga., etc.

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(Missionary Weekly.)

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Selections.

Abide With Us.

Abide with us, dear Saviour, For we Thy words have heard, Our hearts have burned within us, Our love been deeply stirred. We would not have Thee leave us, We cannot rest alone; Come, Thou, and with us dwelling, To us Thyself make known.

Abide with us, dear Saviour, In childhood's happy days; And guide our earliest footsteps In Thine unerring ways. May hearts so pure and tender Be filled with love to Thee, And thus in life's glad morning, May all Thy children be.

Abide with us, dear Saviour, When we begin to share, The battle and the struggle, The burden and the care. For we can never conquer, We never can endure, Without Thine aid to keep us, Unflinching, true, and pure.

Abide with us, dear Saviour, When winter clouds the sky; And whisper that the summer Is coming by-and-by. And when the sun shines brightly, We need Thy presence still, That we may not forget Thee, Nor wander from Thy will.

Abide with us, dear Saviour, When fiercely beats the gale; For should we face the tempest Unaided, we must fail. But shipwreck cannot reach us, No waves can overwhelm If thou art in the vessel, Thy hand upon the helm.

Abide with us, dear Saviour, When evening shadows fall, And we from labor resting Await the homeward call, Be with us on the journey, And when the end we see, May we in peace unbroke, Abide at home with Thee. —F. J. W.

Cross Bearing—What Is It?

"Cross bearing" is a term that is quite generally accepted as a synonym of Christian living; yet, as a matter of fact, the conventional understanding of the term "cross-bearing" is quite a different one from that which is involved in the biblical uses of that term. Cross-bearing is ordinarily looked upon as the enduring of burdens or trials for Christ's sake; whereas its meaning as employed in the New Testament text is clearly the voluntary surrender of one's life to Christ's service. This distinction is an important one as throwing light on the practical duty of the Christian believer as a daily cross-bearer.

The "cross," or, more literally, the "stake," was the instrument of execution for criminals, as that word was employed in classic and in Jewish literature. It being customary for a condemned criminal to carry upon his shoulder the stake to which he was to be fastened, or by which he was to be transfixed, the term "cross-bearing" came to be equivalent to our modern term "halter-wearing." He who bore a cross on his shoulder was recognized as one who was appointed to die, and he must stand or move with that fact staring him in the face.

When our Lord found His disciples looking to Him as a Messiah who should give His people the benefits of a glorious earthly kingdom, He plainly told them that those who would be His followers must be ready to die with Him, or for Him; and that only as they surrendered their lives to His service could they be counted in the circle of His disciples. It costs something, He said, to be My follower. A man who enlists in My service must do so with a halter around his neck. If he cares more for his life than for