

What the Disciples in the States are Saying and Doing.

CULLING AND CLIPPING FROM EXCHANGES.

(From the Christian Standard.)

SAGINAW, Mich.—Thirteen additions here since last report. All of these are heads of families but one, and nearly all by primary obedience. The church here has doubled its membership during the past seven months. We have greatly improved our property during this time, having carpeted the house of worship, and seated it with assembly or opera chairs. These improvements enable us to reach more rapidly a desirable class of hearers. Our work is prosperous in every department.—*Andrew Scott.*

ROCK ISLAND, Illinois, Feb. 5.—T. A. Boyer, state evangelist, has just closed a seven weeks' meeting with the church in this city. The visible result has been 103, of which 85 were confessions; 12 came from the Baptists, and the remainder by restoration and letter. This is by far the most successful work ever done in Rock Island, and reflects, when the irreligion of the community is taken into account, great credit on the evangelist. The strength of Bro. Boyer's work is in getting eloquently before the people the principles of the reformation we plead.—*T. W. Grafton.*

"Brethren, if a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness." And the spirit of meekness and forbearance will be all the more necessary because the work of restoration will be greatly hindered by the attacks of those who are carnal, not only upon the one in the fault, but also upon those who are trying to restore him. It is a somewhat paradoxical fact that the best and purest people are the most forgiving to the really penitent; those who hate sin most love the sinner most. There are always some in the church who vigorously assail those who fall into sin, and inconsistently attack those who try to pull them out. It is, therefore, necessary to go about the work of restoration with meekness and self-examination.

(From the Christian Oracle.)

INDIANAPOLIS, Feb. 3.—Just closed a meeting of twenty-four days at Bellair, Ohio. Sixty-five added and nearly all by baptism. J. M. Allon conducted the singing. Jan. 29, I lectured in the church on "No Man: Pagan and Christian" to a \$90 house.—*J. L. Parsons.*

GRISWOLD, Iowa.—Bro. Hall closed his meetings here Jan. 29, spending seventeen days and preaching seventeen sermons. Resulted in fifty-four additions to the church. There has been one addition since he left, making fifty-five in all. All but three of these—fifty-two in all—have not been members of Iowa churches. Among the additions are those who have formerly been Catholics, M. E.'s, Presbyterians and Baptists. Our present membership is about 187.—*Geo. W. Hamilton.*

FAIRFIELD.—The ministerial students of the college, under the leadership of President Fowler, have formed a society for the especial purpose of Scripture study and sermonizing. It has been christened the "Kaukian Society." These students are determined to fit themselves for their "labor of love" to the fullest extent.

Fairfield has organized a lecture course of eight or ten lectures to be given by home talent. Prof. Hubbell delivered the first of the course on last

Tuesday evening. President Fowler will follow next week and Prof. Mercer comes later on. These we believe are to be followed by the pastors of the churches.

There is great satisfaction with our new pastor, Bro. George Fowler. We believe it is very rarely that one so young in the work gains such a growing appreciation. The last we heard from the weekly prayer-meeting it was the largest in the history of the church.—*D. V. N.*

The New York Independent with its characteristic enterprise has obtained the views of many congressmen, governors and other public men as to closing the World's Fair on Sunday. A majority of those who have responded to its request are favorable to closing. This is a question which should be agitated until the pressure of the Christian sentiment of this nation is recognized and acted upon by those in authority. The septenary principle is founded in nature; and while we do not believe that we are under the Sabbath law of the Old Testament, we have, nevertheless, the septenary principle, which was an element of the Sabbath of the Jews, underlying the New Dispensation as well as the old. Hence "the first day of the week"—"The Lord's day"—recognizes the principle, as well as the higher one of commemorating the resurrection of the Lord Jesus Christ from the dead. To ignore the septenary principle is to ignore a natural law, the consequences of which must be evil to the individual and the nation, and dishonoring to the Creator.

(From the Missionary Weekly.)

MANSFIELD, Ohio, January 2, 1891.—I have just closed a four weeks' meeting in Mansfield, O., with twenty-five additions—nineteen by baptism. I have found Bro. Ira Mitchell a true yoke-fellow in gospel work, free from all jealousies, and justly beloved by his congregation. Hundreds were turned away from our meetings for want of room. The church is enjoying a steady, healthful growth, and will continue to grow while they keep Bro. Mitchell, and they have no idea of letting him go. Sister Jennie Harris, the blind soloist, rendered valuable aid by her sweet singing.—*H. B. Sherman.*

"Quiet Observer," a versatile and very popular editorial writer on the Pittsburg Commercial Gazette, devotes his observations on Saturday to religion. He said last Saturday that the result of not taking the common-sense meaning of "regeneration," "grace," "called," and kindred terms is that a host of good-hearted, well-meaning people are out in the world waiting to be called, or to feel a change of heart. He thinks some preachers are forever trying to tell what is in musty books, and do not address themselves to the comprehension and good sense of people. He asks: "Have you ever heard of a man who was not proud of the fact that his mother was a Christian?" A man may be coarse and vulgar, but you dare not tell him his mother was not a Christian. Unfortunately the rewards earned by the mother cannot be shared by unworthy sons. She would if she could give a wayward but beloved son her seat in paradise, but justice will not permit her to do it; and it is devoutly to be hoped that in the transition from this to the higher life she loses the ability to feel a pang of sorrow for those who are made to suffer justly for the wrongs they have done in this world. We are just entering upon an intellectual era, and it will be necessary for the church to adapt its methods to suit this era. It will not be necessary, says "Quiet Observer," to change

the grand charter in a single particular, nor to lop off any essential doctrine, nor to lower the standard at any point. All that is necessary is to take a common-sense view of the scheme and adopt it as a safe code of morals and a profitable rule of life.

(From the Missionary Weekly.)

Stepping into the ticket-office at Belma a few days ago to purchase a ticket, I found two well-dressed young men at the window ahead of me. One wanted a two-thousand mile ticket, and asked the other if it would take him over all the roads. To which his friend replied: "Yes, it will take you to hell if you want to go there." I was glad the young men were going on a different road. It reminded me of the man who was asked by an acquaintance, as he stepped on the train, where he was "bound for?" and who justly answered, "bound for hell." In less than two hours the train was wrecked and he was killed, and doubtless arrived at the place he was "bound for" a little sooner than he had expected. Another case which occurred a long time ago also illustrates the danger of such reckless speeches. A farmer had received great damage in his crops by a storm, during which some of his stock had been killed by lightning. In his anger, before the storm had ceased, he stepped out, pulled off his hat, and said, with a horrid oath: "Now, try your uncle." The words had scarcely fallen from his lips before a stroke of lightning killed him instantly.

It is the most reckless of all foolhardiness to defy God. Such people seem not to know the history of others of a similar type whose fate is recorded in the Bible as a warning to all men. They should read the history and fate of Sodom and Gomorrah, Korah and his followers, Ananias and Sapphira, Herod, who was destroyed for his presumption, and many others. With what profound reverence should mortals bow before the name and power of God!—*J. J. Harper.*

(From the Apostolic Guide.)

AIM AT THE CONSCIENCE—(A WORD TO PREACHERS).

It will not do in preaching to construct the sermon simply with regard to theological correctness. The truth of God, if preached effectively, must be preached so as to reach the conscience of the hearer. Christ and the apostles set us the example in this. Christ taught with reference to his hearers, with regard to their personality, surroundings, history, extent of knowledge and spiritual condition. So did the apostles, and so have done all the great preachers of the gospel since.

In combatting error it is a great mistake to use arguments, illustrations or testimony which will not find a basis of action in the knowledge or experience of the hearer.

You wish to preach to the young, to warn them against some dangers peculiar to them, to turn the young men and women of your congregation away from certain modes of life to which they are prone, and which you feel to be not only injurious to them personally, but to the church and society. Do not, on the strength of hearsay testimony about these things, argue from assumptions the truth of which you do not know yourself. Do not look into books, and from them draw the weapons of past battles, forged in other times. Do not even content yourself with an array of scripture texts which may seem to you apposite simply from their terms and language. Look into the subject itself in its living, vital, present conditions. Content yourself with fewer arguments and see that these few are sharp, keen

and appropriate. See that they not only ought to reach the conscience of your hearers, but do reach it. Put no reliance on the power of your invective, on the edge of your sarcasm, on the flame of your zeal. Do not be satisfied with the approval of old, sincere godly men and women in the church, who have had no experience in dealing with men in the close struggle of heart on heart. They may pat you on the back and say, "I don't see how any of the young folks can resist that." They have recognized in your arguments the good old stock arguments of the preaching of their youthful days, dear to them from the associations of the past. Their own goodness of heart and abundant piety, like a head of water, grandly fills the buckets of your sermonic mill-wheel and makes all the machinery of your logical mill grind gloriously. But what if you have not found the head of water to turn your mill-wheel in the hearts of the young men and women of the present day? What if in their hearts they have denied your assumptions and failed to recognize your facts? You have not only failed to do what you aimed to do, but widened the breach between them and you, and perhaps between them and the church forever. What to do! Sit down and lament? Get up and turn the young people out of the church? No. Up and at it again, and this time aim at the conscience. Save the young people alive. In the same way let your sermons to business men, to society people, to all classes of people, spring from a study of the people you preach to, as well as of the Bible and your text-books.

In no other way can you discharge your own conscience toward God. Do not lay your pastoral and pulpit failures on the truth of God, nor on the people. Search your own heart, and you will find more than half the difficulty there. It is not enough to have a good gun, good powder and ball and caps. Aim wisely and carefully, allowing for wind and distance and the kick of your gun.

A Wonderful Charm.

There was once a woman who went to her minister for advice, and she said, "Dear sir, my life is very miserable."

"Well," replied the minister, "what would you have me to do?" To which the woman answered:—

"Ah, my husband and I don't agree. We quarrel very often. He comes in tired and ill tempered, and I fire up. Then we go at it with tooth and nail."

"Very well," said the minister, "I can cure that."

"Oh, can you, sir?" said she. "I am so delighted, for I do love my husband when all's come and gone."

"It's a certain cure," said the minister, "and will work like a charm."

"Oh, I am so happy to hear it," said she.

"Well," continued the minister, "when your husband comes in from his work, fractious and quarrelsome, and says a sharp thing to you, what do you do?"

"Oh, I answer back, of course," she replied.

"Very well," said the minister, "the mysterious charm is this: whenever your husband comes in and speaks sharply, the first thing you do is to run out to the pump, fill your mouth with water and keep it in for ten minutes."

The woman came back to the minister three or four weeks after and said: "The Lord help you, sir, for that's the most wonderful charm I ever heard of. Indeed it is."—*Lutheran Observer.*

Gems of Thought.

He is the oldest who has lived the best.

Our lives should be as pure as snow fields, where our footsteps leave marks but not a stain.

Conscience is the eyelid which God hath placed over the eye of the soul, to guard its holy crystal from impurity.—*Follen.*

Slippery places may sling up the heels of great giants, and little temptations may overthrow well-grown Christians.—*Lee.*

There is a vast difference between a dead conscience and a cleansed one. One is quiet because it is dead; the other is quiet because it is purged.

A large part of the drill of life consists in overcoming hostile dispositions. Each time we have conquered some resentment or prejudice we have made a distinct gain in the way to a well regulated behavior.—*Selected.*

It is poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seeking a resting place on its topmost wave, as a child of sorrow seek a place of repose amid the bustling cares and intoxicating pleasures of earth and time.—*Dr. Spring.*

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but are priceless in their value. Are they not the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed, by small kindnesses.—*F. W. Robertson.*

Our fathers smoked—good, true, godly men as they were. Of course they did. And so, very good and noble Christian men smoke to day—some of the best men of our time. We do not hope to see these good men ever emancipated from their willing or unwilling bondage. But we speak on behalf of the young. In their case there is hope. Be wise in time. Touch not the "wild weed!" Do not brought into bondage by it even for an hour.

One small life in God's great plan. How futile it seems as the ages roll. Do what it may or strive how it can, To alter the sweep of the infinite whole!

A single stitch in an endless web; A drop in the ocean's flow and ebb; But the pattern is rent where the stitch is lost.

Or marred where the tangled threads have crossed; And each life that fails of the true intent, Mars the perfect plan that its Master meant.—*Susan Coolidge.*

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves. So from day to day, from strength to strength, you shall build up, indeed, by art, by thought, and by just will, an ecclesios of England, of which it shall not be said: "See what manner of stones are here," but "See what manner of men."—*Italin.*

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