

The Cause Elsewhere.

IOWA.

Bro. N. E. Cory preached in a Methodist Episcopal neighborhood, five miles from Mt. Pleasant, and two confessed faith in Christ.

Eight accessions at the Buchanan congregation on the last Lord's day in July, under the preaching of W. L. Dunlavy; five by commendation, two by relation, and one by confession and baptism.

Old Bro. Roach held a meeting of days in Marion county, resulting in about twenty additions.

J. M. Crocker reports four additions at Exira.

MINNESOTA.

Two immersions at Eagle Lake.

J. C. McReynolds has concluded a meeting of about two weeks at Lake Mary, resulting in twelve baptisms and the organization of a church of twenty-two members. The *People's Advocate* speaks of the reading of a covenant at the organization. We hope no other covenant was entered into, than the New Covenant of our Lord Jesus Christ. The officers chosen were two deacons and a clerk, which seems to be a little improvement on Paul's arrangement.

NEBRASKA.

There have been ten or twelve additions at Lincoln in the last few weeks; six immersed, the balance by letter.

MISSOURI.

J. R. Gaff reports five additions recently at Trenton and Evans; five by commendation and three by baptism.

A meeting at Cotton Plant, conducted by Henry F. Davis, resulted in thirteen accessions.

VIRGINIA.

J. M. Trimble closed a meeting with the church at Berea, Spotsylvania county, on the 26th July, with eight confessions. This is one of the oldest churches of the reformation, and though greatly weakened by the results of the war, still lives. He also reports a meeting with the church at Syria, King county, which resulted in nine additions.

KANSAS.

Bro. H. Drennan has had 58 accessions to the church in various parts of the State during two months.

TEXAS.

D. A. Leak had six additions by confession at Center.

J. J. Williamson preached for Bro. Bays in Petty Town, Bastrop county, for a week, and had twenty-six additions.

Brethren Landrum and Roedecker have concluded a meeting in Smith county of some ten days continuance with ten additions; four from the world and six from the Baptists.

Christian Union in Hymns.

Since the church has been divided into many branches, each has had its sweet singers, whose music has gladdened all the rest. It was Toplady, a severe Calvinist, who gave us "Rock of Ages." Men differ about the atonement—they always call each other heretics and outcasts in their differences about it; but when that hymn is sung, every heart rests upon the one Redeemer. It was a Wesleyan, an Arminian, who sang, "Jesus, Lover of my Soul." Side by side are Watts and Wesley, Church of England and Dissenter. Faber, a devoted Catholic, wrote that hymn which breathes the highest spirit of Christian submission, "I worship Thee, sweet Will of God." Madame Guion, an unquestioning Catholic, wrote "O Lord! how full of sweet content." Xavier, one of the founders of the Jesuit order, wrote, "Thou, O my Jesus! Thou didst me cross embrace!" While the church of England was convulsed by the greatest struggle it has known within this century, Keble, closely attached to one of the contending parties, wrote

the hymn which the whole church delights to sing. It was a strongly pronounced Unitarian who wrote, "O Love divine, that stooped to share." A Unitarian gave us "Nearer, my God, to Thee." The controversies over the orthodoxy of that hymn are as dry and cold and dead as the stones Jacob took for his pillow; and meanwhile souls mount up by it toward heaven, as did the angels on the ladder Jacob saw.—*Christian Union.*

Houses of Men.

Our churches are houses of men, and not houses of God. They are largely owned by individuals, and not by the church, or by any body of men representing the church. Either this is the case, or they are sold every to the highest bidder. Tremendous expenditures are made in building churches; great outlays of money are needed for carrying them on; in most of the churches there is absolute ownership of pews on the part of individuals; and by private sale or public auction the sittings are apportioned to those who have the money to pay for them. There are free sittings, of course, but the men for whom they are left will not take and occupy them, and thus publicly advertise themselves as paupers. It seems plain to us that some change must be made exactly here, before the first step can be taken toward reform. Indeed, this change must be the first step.

Our houses of worship must be recognized as houses of God—houses in which there are no exclusive rights purchasable in any way by money—houses where the rich man and the beggar meet on common ground to worship a common Lord—houses to any seat in which any man, high or low, rich or poor, has equal right with any other man. We have tried the other plan long enough, and ought to be satisfied by this time that it is a failure, as it most lamentably is.—*Dr. J. G. Holland.*

"No Night There."

Toward the close of a long summer day, which had flooded the earth with beauty and song, a lovely boy, wearied with its very pleasures, after silent thought, said with a tone of sadness, "Mother, I am so tired; and it says in the Bible, 'There shall be no night there. What shall I do in heaven when I am tired?'"

We think that the oldest of us find it difficult to comprehend an eternal day of unrewarded activity. The home of the redeemed is called rest; this must mean simply freedom from weariness. We know of no descriptive words of heaven which include more than these: "There shall be no night there."—*American Messenger.*

A Beautiful Spirit.

I was once walking a short distance behind a very handsomely-dressed young girl, and thinking, as I looked at her beautiful clothes, "I wonder if she takes half as much pains with her heart as she does with her body?" A poor old man was coming up the walk with a loaded wheel-barrow, and just before he reached us he made two attempts to go in the yard of the house; but the gate was heavy, and would swing back before he could get in. "Wait," said the young girl, springing forward, "I'll hold the gate open." And she held the gate until he had passed in, and received his thanks with a pleasant smile as she passed on. "She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells in her breast."—*Selected.*

No vice more easily than lying stupefies a man's conscience. He who tells lies frequently, will soon become an habitual liar, and will soon lose the power of readily distinguishing between the conceptions of the imagination and the recollections of his memory.

"He Leadeth Me."

The patter of little feet on my office floor, and a glad voice exclaiming: "Papa, I've come to scort you home!" made known to me the presence of my little six-year old darling, who often came at that hour to "take me home," as she said. Soon we were going hand in hand on the homeward way.

"Now, papa, let's play I was a poor little blind girl, and you must let me hold your hand tight, and you lead me along and tell me where to step and how to go."

So the merry blue eyes were shut tight, and we began. Now step up, now step down, here we go round the corner, and so on, till we were safely arrived at home, and the darling nestling in my arms saying, "Wasn't it nice, papa? I never peeped once!" "But," said mamma, "didn't you feel afraid you would fall, dear?"

With a look of trusting love came the answer:

"Oh, no mamma! I had tight hold of papa's hand, and I knew he would take me safely over all the hard places."

Oh, that we might with just this loving trust clasp the Heavenly Father's hand, and go down the steep paths, round the sharp corners, and over all the rough places of this troublesome changeable life, never letting go, and never open our eyes to wonder or doubt as to his way—knowing that it will at last bring us, when the weary walk is done, to rest in his loving arms forevermore.

Upsetting Sins.

Dr. McCosh, now President of Princeton College, tells the story of a negro who prayed earnestly that he and his colored brethren might be preserved from what he called their "upsettin' sins."

"Brudder," said one of his friends the close of the meeting, "you ain't got de hang of dat ar word. It's be-settin', not upsettin'."

"Brudder," replied the other, "if dat's so, it's so. But I was prayin' de Lord to save us from de sin of intoxication, and if dat ain't a upsettin' sin, I dunno what am."

A TIMELY WARNING.—The economist says: "Cooling off suddenly when heated sends many of our farmers' youths to an early tomb. It is often a matter of surprise that so many farmers' boys and girls die of consumption. It is thought that abundant exercise in the open air is directly opposed to that disease. So it is; but judgment and knowledge of the laws of health are essential to the preservation of health under any circumstances. When overheated, cool off slowly—never in a strong draft of air. Gentle fanning, especially if the face is wet with cold water will soon produce a delightful coolness, which leaves no disagreeable results."

RULES FOR DAILY LIFE.—Say nothing you would not like God to hear.

Do nothing you would not like God to see.

Write nothing you would not like God to read.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it to me."

Never spend your time in such a way that you would not like God to say, "What art thou doing?"

As the deepest hate may spring from the most violent love, so the greatest ingratitude may arise from the largest benefits. It is said that Cicero was slain by one whom his oratory had defended when accused of his father's murder.—*Beaumont.*

A Sunday school teacher in Albion asked her class the question, "What did Simon say?" "Thumbs up!" lisped one young lady.

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