

The Cause in the East.

MINNESOTA.

The church at Farmington has received ten by confession and baptism, two by commendation, one from the Adventists, and one from the Baptists, within a short time. J. Y. Bailey is the preacher, and the work goes grandly on.

IOWA.

O. H. Truman closed two weeks' meeting in the country, near Charles City, with six additions—the husbands and wives of three influential families. Four were baptized, one from the Methodists and one reclaimed.

KANSAS.

Two miles west of Ladore, at a school house, Bros. Keels, Brown and Sinder have closed an interesting meeting of about two weeks, with eight additions; five by obedience and three from the Baptists.

ILLINOIS.

Bro. C. E. Adams began a meeting at Ohiotown in the latter part of Sept.; fourteen were immersed and six reclaimed, when Bro. A. was taken with congestion of the liver, and was unable to be taken home to Princeton for three weeks. He is now able to get up, and will soon resume preaching.

At Rock Island, there have been two additions from the world and two from the Baptists. The two from the world made confession on one Lord's day morning and were to be baptized the next Lord's day evening. Either their love of the Lord and desire to obey him was very small, or the preacher did not do his duty in allowing baptism to be put off for a week. It is wrong and dangerous to delay the final consummation of adoption into the heavenly family.

W. B. Berry had about thirty-five additions during his year's work at Galesburg the past year.

PENNSYLVANIA.

Twenty-five souls have been added to the faithful, during a meeting just held at Grover, near Canton, by Bro. B. H. Hayden. Bro. H. preaches at Grover regularly on Sunday afternoons.

WEST VIRGINIA.

Bro. Tate, a student of Bethany College from Missouri, preached some days at West Liberty; had a good hearing and ten additions to the church by baptism.

OHIO.

S. H. Bingham just closed a meeting at Princeton, Highland county, resulting in ten additions by immersion and one restored.

T. J. Lyle reports five additions at Salem, two of whom are preachers. They have good audiences, a good church, with increasing interest in Sunday school and prayer meeting.

J. M. Crouch has closed a meeting at Derser Center, preaching twenty-three times, with thirty-two additions, and organized a church with twenty-nine members.

INDIANA.

Two young men confessed their faith at Weston, and were buried with Christ in baptism the same hour of the night. We are glad to believe that the practice of immediate obedience is growing with churches.

J. Davis at his regular appointment with the New Hope congregation, in Hendricks county, commenced on Saturday night before the second Lord's day in October, and continued till the following Thursday. Immediate result, sixteen baptisms, and one added by relation. Two were from the Methodists, one for many years.

Three additions recently at Marion, Grant county.

Three additions at St. Paul. Sunday school and prayer meeting in good condition.

VIRGINIA.

J. Z. Tyler has closed a meeting at

Richmond, of nearly three weeks duration, with twenty-four accessions. There were sunrise prayer meetings and preaching every night.

What Can I Do?

You can do many things, if you try. The Savior is "the vine, and ye are the branches," and if you abide in him, you can bring forth much fruit; if not, "you can do nothing." You may be among the lowly and humble, or live in an isolated position, but there is something you can do. God has given you a great gift—the gift of life. He has also given you capacities, and intends you shall use them.

"If you can not cross the ocean,
And the heathen lands explore,
You may find the heathen nearer,
You may help them at your door."

No need of going to "Greenland's icy mountains," nor "India's coral strand," to find those who do not know the way of life. Hands and hearts can be kept employed without leaving your own city or village. Your excuse may be, "I have not the talent." Love and a willing mind can offer do more than talent.

"If you can't sing like angels,
If you can not preach like Paul,
You can tell the love of Jesus,
You can tell, 'He died for all.'"

Each step you take, you can benefit some one. If it be but a word, a fifty spoken, it may bring a blessing; a chapter read may lead some poor wanderer to the Savior.

"Let none hear you idly saying,
'There is nothing I can do.'
While the souls of men are dying,
And the Master calls for you."

FLORA, in *Apostolic Times*.

Vital Force.

An intelligent writer in *Chambers' Journal* calls upon us to consider the many ways in which we waste the stuff that life is made of. It has been well said that "the habit of looking on the bright side of things is worth far more than a thousand pounds a year," and certainly it is a habit that must add many years to the lives of those who acquire it. Really, every fit of despondency and every rage take so much out of us, that any one who indulges in either without a great struggle to prevent himself doing so should be characterized as little less than—to use an American expression—"a fearful fool." How silly it seems even to ourselves, after cooling, to have acquired a nervous headache and to have become generally done up, stamping round the room, and showing other signs of foolish anger; because the dinner was five minutes late, or because some one's respect for us did not quite rise to the high standard measured by our egotism! As if it were not far more important that we should save our vital energy, and not get into a rage, than that the dinner should be served, exactly to the moment. One day a friend of Lord Palmerston asked him when he considered a man to be in the prime of life; his immediate reply was, "Seventy-nine. But," he added, with a playful smile, "as I have just entered my eightieth year, perhaps I am myself a little past it!" How is it that such men work so vigorously to the end? Because they treasure their ever-diminishing vital force. They studiously refrain from making a pull on the constitution. Reaching the borders of seventy years of age, they as good as say to themselves, "We must now take care what we are about." Of course, they make sacrifices, avoid a number of treacherous gayeties, and living simply, they perhaps give some cause of offence, for the world does not approve of singularity. But let those laugh who win. They held the censorious observations of critics in derision, and maintain the even tenor of their way. In other words, they conserve their vital force, and try to keep above ground as long as possible. Blustering natures, for-

getful of the great truth that "power itself hath not one-half the might of gentleness," miss the ends for which they strive just because the force that is in them is not properly economized. Then as regards temper, any man who allows that to master him wastes as much energy as would enable him to remove the cause of anger or overcome an opponent. The little boy of eight years old who in the country is often seen driving a team of four immense dray-horses, is one of the innumerable instances of the power of reason over mere brute force, which should induce violent tempers to become calm from policy, if from no higher motive.—*Selected.*

"Selah."

The word *Selah* being left by the translators of the Bible, as they found it, very many readers are puzzled to know its meaning. The best commentators do not agree concerning it. According to the *Bibliotheca Sacra*, the Targums and most of the Jewish commentators give to the word the meaning of "eternally forever." Kimchi regards it a sign to elevate the voice. The authors of the Septuagint translation regarded it as a musical note. Herder views it as indicating a change of tone; Mathison, as a musical tone, equivalent to the word "repeat." According to Luther, it means "silence." Gesenius explains it to mean "let the instruments play, and the singers stop." Woeher regards it as equivalent to "Up, my soul!" Rommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case, "an actual appeal to Jehovah." They are calls for aid and prayer to be heard, if not in the imperative, as, "Hear, Jehovah!" or "Awake, Jehovah!" yet earnest addresses to God that he would remember and hear.—*Times.*

A Quarrel.

If there is any one thing more than another that will make a man hate himself—that will turn his blood yellow and hot and poison—that will shut out the smiling and the warmth of God's sunshine from his soul—it is right down quarrel. Whether he gets the upper or the under hand in the social squabble, he can feel only shame for himself, and certainly the event will not enhance the respect of his neighbors. A man may fall into a mud hole, and the wet will dry, and the dirt may be brushed off—a man may stumble and bark his shins, and the pain will soon be wasted. Even a broken bone may be healed, and lost flesh may be replaced. But the stings that result from a quarrel are not so easily overcome. Quarrelling begets quarrelling. It blunts the sensibilities, and sets the spirit in a ferment—and a fermenting spirit is about as near an approach to Hades as can be found on earth. If the thing can be honorably done, live in peace and quiet. Peace and quiet are not only good for the individual, but they are good for the neighborhood. As a rule (all rules may have exceptions), if a man cheats you, don't deal with him any more; if he seeks to abuse you, let him severely alone. In short, keep cool, and keep the peace. "Blessed are the peacemakers," says the Great Teacher; and we may add, thrice blessed is he who can maintain an atmosphere of peace about himself continually.—*Selected.*

Sir Isaac Newton, a very wise and godly man, was once examining a new and very fine globe, when a gentleman came into his study who did not believe in God, but declared the world we live in came by chance. He was much pleased with the handsome globe, and asked:

"Who made it?"

"Nobody," said Sir Isaac; "it happened here."

The gentleman looked up in amazement at the answer, but he soon understood what it meant.

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