The Cause in the East.

KENTUCKY.

Knowles Shaw closed his meeting at Mt. Sterling, Oct. 22d, with twenty-two additions.

Three additions at Paducah.

IOWA.

Two additions from the Methodists at New York. The church is in good condition. S. A. Hoover, preacher.

Two added by baptism at St. Charles. J. C. White, preacher.

INDIANA.

Wm. Runyan held a meeting at Alaska, Morgan county, resulting in six additions; five by baptism and one reclaimed.

Bro. Plunkitt, of New Ross, Montgomery county, has closed a meeting at Georgetown with thirty additions to the church; twenty-three by baptism.

Three additions at Mount Tabor, Harrison county, under the preaching of F. M. Morris.

During the two weeks ending Oct. 29th, fourteen persons were baptized in the name of the Lord Jesus, and one reclaimed, within the limits of Boundary-line church, Wabash Co.

ILLINOIS.

Wm. B. Berry has just concluded a meeting at the Antioch church, Marshall county. Eleven added by immersion and one immersed Methodist.

M. C. Kurfees immersed two Methodists, man and wife, at his regular appointment at New Burnside.

W. E. Poynter has held a very profitable meeting at Woodland, Irogius county. At the beginning of the meeting he gathered together seventeen disciples, living in the country around. During the meeting eighteen were added to them by baptism, chiefly heads of families. This is a new point, and the meeting a glorious victory for the truth.

MARYLAND.

A brother reports a meeting just closed at Beaver creek, where thirty-one made the good confession and were baptized; two were received by relation.

OHIO.

One baptism at Cumminsville.

Six added at New Paris.

A. B. Williams had sixteen additions in a ten days' meeting at Fulton Creek.

N. Cramblett and Wm. Baxter had nine accessions in a meeting at Fredricktown, the latter part of October.

MISSOURI.

J. M. Tennison has closed his meeting at Ashland, with forty-five additions. The meeting was indeed a glorious one.

W. R. Cunningham closed a two weeks' meeting at Mt. Pleasant school house, Barton county, Oct. 8th. Twenty-three were added.

Seven baptisms at Pisgah. Meeting here as well as at many other places, interrupted by several days continuous rain.

Five accessions at Millport, Knox county, under the labors of W. D Lane.

KANSAS.

From the report of the State Convention, we take the following statistics and remarks:

The business consisted principally of reports from Evangelists and churches, also, the ways and means for sending out an evangelist.

There were only forty churches represented (not half the number in the Stat).

Number of churches heard from	40
Aggregate membership	1646
Amount paid for the support of the Gospel	$2,023 50
Increasing during the year	226

Most of the churches have Sunday schools. But few of them reported on finances, and hence this report is wholly imperfect. We feel warranted in saying that the prospects are brighter than heretofore, and the present year is commenced with renewed determination to urge the cause onward.

The Cross of Christ.

I seldom preach anything but Jesus. I think the cross above all things adapted, both to convince and to convert. The cross resisted contains threats compared with which the curses of the law are only weightless whispers. I think the love of God is the sole spring of holy living. Keep the wondrous, wondrous, wondrous cross before the people, and you will never ask for less than entire and absolute consecration. On the cross God gives all, and at the cross He demands all. The highest standard is less difficult than the lower; it is easy to swim right in the heart of a mighty current. God must be all.—*W. Lamb.*

The Tow Line.

Oftimes I have seen, says Oliver Wendell Holmes, a tall ship glide by against the tide as if drawn by some invisible tow line, with a hundred strong arms pulling it. Her sails unfilled, her streamers were drooping, she had neither side wheel or stern wheel; still she moved on stately, in serene triumph, as if with her own life. But I knew that on the other side of the ship, hidden beneath the great hulk that swam so majestically, there was a little toiling steam-tug with a heart of fire and arms of iron, that was tugging it bravely on; and I knew that if the little steam-tug untwined her arms and left the ship, it would wallow and roll about, and drift hither and thither, and go off with the reluent tide no man knows whither. And so I have known more than one genius high decked, full freighted, wide sailed, gay pennoned, that but for the bare toiling arms and brave, warm beating heart of the faithful little wife that nestled close in his shadow and clung to him so that no wind or wave could part them would soon have gone down with the stream and been heard of no more.—*Exchange.*

Yeast, which never fails if the yeast jug is perfectly sweet, and the yeast made according to directions. In a porcelain kettle, boil in six quarts of water two large handfuls of hops, tied in a bag, and a half dozen potatoes sliced thin. When the potatoes are soft, skim out and pass them through a sieve or colander. Drain the hops from the water, and stir into it while boiling one and a half pints of wheat flour mixed with cold water, till a smooth batter is formed. Add a table-spoonful of ginger, two of brown sugar, a teaspoonful of salt; stir in the mashed potatoes and boil all together ten minutes. Turn into a large tin pan. When lukewarm, stir in a teacupful of good yeast. Let it rise over night and put it into a stone jug. Cork tightly and keep in a cool, dry place. This will last for six weeks. A large teacupful will make two large loaves of bread. The jug should be scalded with soda water or saleratus water before the yeast is put in it. A cupful of yeast should be reserved to raise a fresh supply.—*Ex.*

The great want of society in our time is not that spirituality which consists of emotive experience, but that spirituality which enforces the essential elements that make men more honorable, that cleanse them from bitterness and meanness, that take out of them all acerbity and bitterness, and that make them eminent among men for their charitableness, their love of truth, their fidelity and their mutual helpfulness one to another. These are the qualities which Christianity is designed to bring forth, and they are the qualities for which we sow much seed—reaping small harvest.—*Gospel Advocate.*

Never was a sincere word utterly lost, never a magnanimity fell to the ground; there is some heart always to greet and accept it unexpectedly.

The Dutchman and the Infidel.

Let me tell a Dutch story right here because it comes from a Dutchman in the eastern part of Pennsylvania and must be a true story. This Dutchman was never ashamed of his religion. In his neighborhood there was a skeptic who said: "You can't believe anything you can't understand," and some of the better class of people asked the Dutchman if he would not have a conversation with him. He said, "Yes, if you tink best." Have you any objections to the neighbors coming?" "No, shust as you tink best." So they made an appointment and everybody was there. The old gentleman came in and laid by his hat and was introduced to the skeptic, and he began suddenly by saying: "Vell now looks here, I pleefs the Bible—what do you pleefs?" Said he: "I don't believe anything I can't understand." "Oh you must be one very smart man." "I vas mighty glad I meet you. I ask you some questions. The odder day I vas riding along the road and I meet von dog, and dat dog he had von of his ears stand up in the way and the odder von he stand down so. Now, vy vas dat?" Now, that was very unhandy just then, very unhandy. He either had to prove that the dog did not have one ear standing up and the other slanting down or say he did not believe it. So he said, "I don't know." Oh, then you are not so smart after all. I ask you anodder question. I saw In John Smith's clover patch, the clover come up so nice, and I looked over into the fields and dere was John smith's pigs; and dere come out hair on deir packs; and in the very same clover patch vas his sheep, and dere came out vool on deir packs. Now, vy was dat?" Now, that was as bad as the other, because he had to prove there was wool on the back of the pig or hair on the back of the sheep; and he couldn't tell why, and, therefore, he had no business to believe it. Finally, he said: "I don't know."

"Vell," he said, "you are not half so smart as you tink you are. Now I ask you anodder question. Do you pleeve dere is a God?" No, I don't believe any such nonsense. Oh, yes, I hear about you long ago. I know all about you. My Bible knows all about you, for in my Bible he says: "The fool says in his heart there is no God," but you big fool, you blab it right out."—*President G. P. Hayes.*

Good Advice.

At the installation of a Baptist minister in Lower Canada, quite recently, the following advice was given to the congregation. The speaker said:

"Dear brethren, I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the word wakefully; labor with him pathetically, both individually and collectively; support the Sunday school heartily; subscribe for him liberally; pay him promptly; give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; greet him cordially, but not rudely; and may the God of all grace bless you abundantly, and add unto you daily such as shall be saved eternally."—*Ex.*

It is said there are 35,000 Protestant girls in Roman Catholic schools, and the Romanists claim that one out of every ten of these girls is converted to their faith, and that three out of ten are taught to hate Protestantism. We have no doubt that two-thirds of the whole number are lost to the Protestant church.

Benevolence does not measure its charities too nicely. The clouds never send down to ask the grass and plants below how much they need; they rain for the relief of their own full bosoms.

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