

Record of Christian Work.

A MONTHLY CHRONICLE OF CHURCH, EVANGELISTIC, MISSION, PHILANTHROPIC AND INDIVIDUAL WORK.

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TENT PREACHING.

The Conference at Northfield developed the fact that tent preaching is now being used with marked success in reaching the people in our cities and towns who do not come into our churches.

Rev. D. A. Reed, pastor of the Hope Congregational Church, Springfield, Mass., has used a tent in connection with his regular church services in the summer, and found that twice as many people would come Sunday evening and listen to the gospel in the tent as would enter his church. He has found it an excellent method of reaching the people. Even church members who would remain at home when the church was open would go to the tent meeting.

Rev. Arthur T. Pierson, of Bethany Church, Philadelphia, said his young men had erected a tent on a vacant lot in the vicinity of their church, and had succeeded in filling it with people who would not as a rule come to the church. He found it a very successful agency for that end.

An evangelist who had given his time to the tent work—Rev. Mr. Pratt—gave many practical illustrations of its success in cities and villages. He spoke from actual experiment of eight years. He found it especially efficient in reaching the great middle class in our cities who are not able to go to the churches on the avenues, and yet are unwilling to identify themselves with the mission class, hence they stand aloof from all churches. These people had been reached by his tent services, and great good had resulted, both in conversions and in uniting the people to the churches.

Mr. Moody endorsed and commended the effort in a cordial manner, and urged wealthy people who desired to do good to fit out and keep a tent with an evangelist at work.

Unquestionably the time has come when extraordinary methods must be used to get the gospel to the people. It is evident to any one who observes at all, that the masses of the people are not found in our churches. Take any pleasant Sunday night, and two or three times as many people will be found upon the streets or sitting on their door-steps as attend the churches that are open within ten minutes walk from them.

MR. MOODY'S WORK IN CHINA.

When Mr. Moody and Mr. Sankey were in England three years ago they visited Cambridge, and were invited to address the students. At first there was a disposition on the part of the students to ridicule the evangelists. For three nights 1,500 students drowned his words by hoots. The next afternoon was spent in prayer by several Christian women, and that night 52 students, gowned and recognized by all, went to the inquiry meeting, the senior wrangler being among them. A large number were led to Christ, and seven of the leading young men decided to devote their lives to missionary work in China. The brother of one of the seven young men who are now laboring in China, Mr. Studd, of London, has been attending the Conference at Northfield, Mass. In an

address, he said: "Before starting his brother and Mr. Stanley Smith, also one of the band, visited Scotland, and held meetings in Edinburgh with the students at the universities, and over 2,000 people came to their meetings, and 600 remained to an after-meeting. Meetings were held in other cities of Scotland with great success. From there they went to the North of England, where crowds came to hear them. They also held meetings at Cambridge and Oxford. At the latter place the first meeting was almost a failure, only four persons being present; but the second attempt was more successful, and the largest house was filled, and many students offered themselves to go anywhere the Lord called them. One student, not a Christian, sent a check for ten pounds to the Society for the China Inland Mission. The secretary, suspecting that he was not a Christian, wrote him, and urged upon him the claims of the Gospel. After reading this letter he gave himself to Christ.

At Cambridge the meetings were equally remarkable, and 80 young men offered themselves for Christian work. Then they went again to Scotland, remaining two days this time, having been there three days on the first visit; and, as a result of these meetings, 120 men have gone out from the universities to preach Christ in vacation time. The farewell meeting for these seven young men was held in Exeter Hall, London. One half hour before the time for opening the services the house was crowded to overflowing and another hall filled. The result of this meeting was that the missionary society received more letters than it could open from persons who had become interested in the China Inland Mission. No sooner had these young men begun their voyage than they commenced their missionary work. One of their fellow-passengers was a discharged sea captain, who, when he heard that there were missionaries on board, was glad, because he thought he would have an opportunity to ridicule them. This man was so profane that the man who roomed with him was almost driven mad by his profanity. But the missionaries talked with him. Argument seemed to fail, but Mr. Studd told him he had found great peace in trusting in Jesus. The captain said many people had desired to find peace, but had failed to find it. Mr. Studd recommended it to him. He went to his cabin, and there decided to surrender himself to Christ. The testimony of all the men on the ship was that this man had been a terribly wicked person, and the change was so great that others were led to the services, and the 13 second-class passengers were converted.

At Colombo they changed to another ship, on which they held meetings, and two stewards were converted. The brother sent the request back home that this ship be visited on its return, and the crew be presented with the little book of Miss Havergal, "Royal Commandments," which was done.

Landing at Shanghai, they held meetings, and the whole ship's crew attended, and many were interested. One of the papers came out in a bitter article opposing the missionaries, but in a subsequent meeting Mr. Studd found out that the editor's wife had been at the meeting the night before and was converted, hence the rage of her husband. This editor was himself converted afterwards. Mr. Stanley Smith went to Peking and Mr. Studd went up the Yang-tse, meeting with marked success. At Peking, Mr. Smith was introduced to a missionary physician, who had *entre* to the palaces of the leading men, who told him of a man who was suffering from epileptic fits, and who was a patient of his, for whom, he said, nothing could be done by medical skill, and he thought this was a proper subject for faith-healing. The missionaries prayed with the sick one and laid their hands on him, and he was healed so that he came to their meetings."

Thus from that center of learning has gone out seven young men of the first rank in social life in England to preach the Gospel to the heathen; and from the time almost of their giving themselves to the work God has set His seal to their ministry. They have caught the spirit of the evangelists who led them to Christ, and the Holy Spirit has witnessed to their work; and so Messrs. Moody and Sankey are preaching, through these young men, to China.

THE CONVENTION AT NORTHFIELD.

BY ARTHUR T. PIERSON.

For a third time, Mr. Moody called a Convention of Christian Workers, which met at Northfield, August 5th, and closed August 14th. It was largely attended; hundreds of men and women from all parts of this land, and some from across the sea, being present. In his own inimitable way Mr. Moody himself presided,—Dr. A. J. Gordon of Boston, Dr. G. F. Pentecost of Brooklyn, Pastor Pierson of Philadelphia, and others, giving him such aid as he required. Dr. Brookes of St. Louis was expected, but sickness prevented his coming. Dr. William Erdman, Evangelists Needham, Munhall, and S. H. Pratt, Rev. W. W. Clark, Rev. Wm. Ashmore of China, and Mr. J. E. K. Studd of London, were among the persons present who addressed the Convention with great power and profit.

There was no programme, except as made from day to day. Mr. Moody evidently believes in spontaneity. The speakers did not ordinarily know that they were to be called on until a short time before they rose to speak, and hence had to be always ready. There could be no elaborate literary preparation; there was but one essay read during the entire ten days; and the effect was happy. The speakers simply cast themselves on God, appealing to the Word, and in a conversational, informal way talking to the assembly. The impression was made that every man was taught of the Spirit what to say and when to say it. Not an inharmonious note was heard during the whole time, and sometimes the interest rose to a height that was almost unearthly. It was a foretaste of heaven, if not a glimpse of heaven itself. The topics upon which we communed were these: The Holy Spirit; The Strange Fire; The Study and Use of the Word of God; Progress of Doctrine in the Old and New Testaments; Christ in the Word, in Prediction, Type, &c.; Christ the Prophesied One, the Anointed Messiah, the Crucified Saviour, the Risen Redeemer, the Ascended and Glorified Intercessor, and the Coming King; Christ, our High Priest; Sonship, in its Three-fold Aspect; Seven First Fruits; Secrets of Service, Anointing for Service; the State of the Holy Dead; the World's Evangelization; Believers Relation to the Holy Ghost; Sanctification; The Two Natures; Sunday Schools; Prayer Meetings, etc.; The Coming of the Lord, and the Resurrection. What wonder if our hearts burned within us, as the Lord talked with us by the way, and opened to us the Scriptures!

The singing was inspiring and uplifting. There was an array of consecrated musical talent, rarely seen on one platform: Ira D. Sankey was supported by such royal singers as Towner and McGranahan and their wives, and others, not to mention the male choir of Mt. Hermon boys' school.

Mr. Moody was in excellent health, and in his best mood. He has rare skill and tact in conducting such an assembly—studying variety, brevity, simplicity, keeping down "cranks," inspiring good humor, compelling all to sing, and preventing undue fatigue, by having two regular sessions each day and limiting each to two hours. There was ample time for strolling, riding, holding little prayer meetings or "question drawers," while the ar-

rangements for lodging and board were admirable. Mr. Ober, in the role of hotel-keeper, was a great success.

Comparisons are invidious; but, without underrating the power of any other addresses, for ourselves we heard nothing superior in evangelical insight or spiritual power to the addresses of Dr. Gordon. They were simple, unpretentious, and unstudied. But they went deep into the mine of Bible wealth, and they left an impression not only of the inspiration of the Word, but of its verbal inspiration—for they showed the significance of the very terms employed, and the order in which they occur.

Mr. Moody himself opened the Convention on Wednesday morning, Aug. 5, with this grand motto: Ps. lxxii., 5—"MY SOUL, WAIT THOU ONLY UPON GOD, FOR MY EXPECTATION IS FROM HIM." He named seven hindrances to a blessing, viz., Unbelief, Jealousy, Prejudice, Pride, Conceit, Indifference, Unforgiving Spirit.

Pastor A. T. Pierson, of Bethany Church, gave the opening address, on Ephesians v., 18, "Be filled with the Spirit." It pleased God that this should prove the keynote of the Convention, and every other address was in entire harmony with it, as was the whole spirit of the Convention.

The morning of the last day was given to a visit to Mt. Hermon and the Boys' School, across the river. The citizens of Northfield turned out with their teams and transported the Convention; and at least five hundred crowded into the hall of the main building of the Boys' School, where addresses were made by Mr. Moody, Pierson, Gordon, Wishard, Wayland, etc., and by Prof. Sawyer the head of the school. Mr. Moody made a proposition, that a house be put up there and furnished, and that various brethren from all parts be invited to spend a month each there, addressing the boys one hour each day, and so furnishing a special Faculty without cost to the institution, and giving the boys a chance to come into contact with a great variety of teachers, or, as was said, to "skim the cream from a good many pans of milk."

Any notice of the Convention is defective that omits the inspiring evening meeting of Aug. 10, when Mr. Studt gave an account of the revival in Cambridge University, which began with Moody's visit, and has already sent seven university students on a foreign mission. As Mr. Studt, whose brother is one of the seven, told the thrilling story of the consecration of those gifted students, their evangelistic tour in Scotland, their revival work on shipboard, their meetings in Shanghai, it sounded like the story of Pentecost.

The last thing done by this grand Convention was to adopt, by a rising vote, the "Appeal to Disciples, all over the World," elsewhere printed in the *Fold and Flock*. It was prepared by a committee of seven appointed by the Convention, of which Pastor Pierson was chairman. The unanimity and enthusiasm with which it was adopted showed the warm, quick pulse of the assembly toward missions. Let us hope and believe that the Lord will own this measure, and that the final outcome of this great gathering will be a new spirit of prayer and a new impulse to the work of God throughout the world. Of one thing we are deeply persuaded: God is calling on disciples by His Word, His Providence, and His Spirit; with such emphasis as never before, to devote body, soul and spirit to the service of His Kingdom. Who will heed His call?

THE NORTFIELD CONVENTION.

From the fifth to the fifteenth of August there was assembled at Northfield, Mass., one of the most important conferences of the year, not for the discussion of doctrine nor the proflity of any Church, but for the study of God's Word and consecration to His work. From first to last the meetings were pervaded by a spirit of unity and devotion, and on all hands was manifest three things: 1st, a reverence for the Word of God; 2d, a desire to know its truth; and 3d, a willingness to obey its commands and do the work it enjoins in service. The Convention opened with an address by Rev. Arthur T. Pierson, D. D., of Philadelphia, on "Being Filled with the Spirit," which gave the key-note to the whole Convention, calling forth in every one seemingly a desire to receive the Spirit. To the inquiry, how to be filled with the Spirit, Dr. Pierson said: The 29th chapter of Exodus tells us, "If we, by putting ourselves aloof from our sins and unclean things, hallow ourselves to the utmost, the Holy Spirit will enter us fully and Himself sanctify us." Of the effects of the Holy Spirit's entrance into the soul he said: "The eyes seem the truth and power, the mind is aroused to grand efforts of thought, the faculty of speech to most gracious and eloquent utterances, while the whole person is strengthened and the disposition attuned to the Spirit of Christ.

In the afternoon of the 5th Dr. Pentecost, of Brooklyn, spoke on "The Sin and Danger of Offering Strange Fire in our Service of the Lord." The following is but a sketch of his address:

SATAN.

Satan, he said, has been busy, not only filling the world with sin, but defiling whatever is good. He counterfeits the best things God has done for men. The Lord himself finds him in his own wheat-field oversowing the wheat with tares. We are not ignorant of his devices, and it will be well for us to look closely into the most holy things, and see whether they are really of God or of some other spirit. In Leviticus x. we read how Nadab and Abihu offered strange fire before the Lord, and were smitten with fire that they died. They were the sons of Aaron. This was the first beginning of the

Mosaic dispensation. The whole circumstance was startling, and it ought to startle us. Notice that fire is spoken of throughout the Bible as a symbol of the presence of God and His energy. Thus it appeared in the flaming sword at the Garden of Eden, in the burning bush, in the pillar of cloud and fire, in the great Shokinah of the Temple, and in the altar sacrifices. With fire Elijah fought out his great battle with the priests of Baal. In the New Testament the gift of the Holy Ghost was made manifest to the people in tongues of fire. The service of the Israelites were very similar to that of surrounding nations, but whereas the latter kindled the fires upon their altars, God distinguished His service by sending down fire from heaven. That is the difference between true religion and its counterfeit. Natural religion depends on the energy of the flesh. Supernatural religion depends on the energy of the Spirit of God, which comes down from above. It is quite possible to be perfectly right in the forms of our service and yet destitute of divine power. To see how essential is this fire from above, look out two or three passages. In Genesis iv., 4, God had respect to Abel's offering, and hence He must have burnt it with fire. In Judges vi., 21, when Gideon had laid the flesh and the cakes upon the rock, the angel touched them, and they were consumed with fire. No doubt the messenger had looked like an ordinary man, but Gideon perceived that he was the angel of the Lord. On Mount Carmel the priests of Baal might have kindled a fire, but it wouldn't have been heavenly fire. It was the fire from heaven which vindicated Elijah and attested the true God. In 1 Chron. xx., 26, David made an offering, and called upon the Lord, and He answered him from heaven by fire. In 2 Chron. vii., 1, when Solomon had made an end of paying, the fire came down from heaven, and the glory of the Lord filled the house. Fire, then, we see, is a symbol of the Holy Ghost. In the New Testament this is still more clear. The Divine energy, as finally manifested to the Church, was in the form of tongues of fire. But beware of strange fire! In Leviticus xvi., 12, Aaron was bidden to take a coarser of live coals from off the altar of the Lord and use it to offer up incense. He must not kindle the censor with any other fire but that which had come down from heaven. It was the neglect and contempt of this commandment which constituted the sin of Nadab and Abihu. They dared to worship God with strange fire. Suppose the apostles, who had been told to tarry at Jerusalem till fire was sent down from heaven, had dared to disobey. Suppose Peter had said to John, "John, four or five days have passed, and how do we know the Spirit is coming. Perhaps it has come. We know the Gospel; we are witnesses of the crucifixion and resurrection, why not go and preach?" What would have happened? The message would have been an utter failure. We have the Gospel, we have right forms, but oh! let us beware of preaching in the energy of the flesh. We must have the Holy Ghost power. Nadab and Abihu were slain at the very beginning of the Mosaic dispensation. Ananias and Sapphira were struck dead at the very beginning of the history of the Church. The speaker said he sometimes trembled lest a strange fire had crept unawares into his own service. We need to watch.

The next topic was: "The Bible: How to Study It and How to Use It."

D. L. MOODY said: It is a great thing to acquire an appetite for the Word of God. If we can get a love for the Word, we will get something that will last. I would like to find the first Christian feeling upon the Word of God without growing. A great many Christians wonder why they don't grow. It's because they are not feeding. A good many souls are all dried up, all withered up, because they haven't been fed. I think David had this idea when he wrote the 119th Psalm. There must be something in the fact that the longest chapter in the Bible is about the Bible itself. I want to call your attention to nine passages in the 119th Psalm: 25th verse—"Quicken me according to Thy Word." 37th verse—"Quicken Thou me in Thy way." 40th verse—"Quicken me in Thy righteousness." What does this Nation need to-day more than to be quickened in righteousness? It is not mere gush and sentiment this Nation wants, so much as it is a revival of downright honesty. 50th verse—"This is my comfort in my affliction: for Thy Word hath quickened me." 88th verse—"Quicken me with Thy loving kindness." 93d verse—"I will never forget Thy precepts, for with them Thou hast quickened me." 107th verse—"I am afflicted very much: quicken me, O Lord, according to Thy Word." 154th verse—"Plead my cause and deliver me: quicken me according to Thy Word." 156th verse—"Great are Thy tender mercies, O Lord; quicken me according to Thy judgments." That is the way, it goes—quicken me according to Thy Word, according to Thy precepts, according to Thy Way. That's what we all want to pray this morning.

When I pray, I am talking to God; when I am reading the word, it is God speaking to me. David said the Word of God was like fire in his bones. I don't believe a man or woman is fit for God's service till they catch fire in this way.

THE NEW TESTAMENT AND THE OLD.

Now, it is getting to be very common—very fashionable in certain quarters, even among professed Christians—to hear men say, "I believe in the New Testament, but I don't believe in the Old." We hear that on the right-hand and on the left. I pray to God that we may be delivered from this idea. It is doing a thousand times more harm than all the lectures of infidels to hear Christians say, "This and this isn't inspired." One minister said he had cut everything down to four Gospels. They contained everything, and he didn't see why he shouldn't do as St. Paul did, and go to the fountain head. It wasn't

long before that man fell into sin. Unsound in doctrine, unsound in practice. We want to believe the whole Bible. We want to take the whole of it, from Genesis to Revelation. It is most absurd to hear a man talk about believing the New Testament, and not believing the Old. In the four Gospels Christ quotes from twenty-two of the books of the Old Testament. I suppose we get only a fragment of what Christ said. I believe that for years after the death of Christ the air was full of the words which fell from His lips. And so I have no doubt that in His quotations from the Old Testament He quoted from every book. In His words as recorded in Matthew we find 19 quotations, in Mark 15, in Luke 25, and in John 11 different passages—not only just isolated verses, but great blocks taken out of the Old Testament and transferred into the New. So you see how absurd it is for men to say they believe in the New and don't believe in the Old. Why, the New Testament is made up largely from passages from the Old. Over and over again you will hear Christ say, "This is done that the Scriptures might be fulfilled." In Hebrews there are 85 Old Testament quotations. In Revelation there are 245—more than in any other book. "Heaven and earth shall pass away," said Christ "but My word shall not pass away." How absurd for any one to think the Word of God is going to pass away! There never was a time in the history of the world when so many Bibles were being printed as there are to-day. When Christ was speaking those words I can just imagine I hear some infidel saying: "Heaven and earth shall pass away, but My word shall not pass away!" Hear that Jewish peasant talk! I never heard such conceit in my life from any one. There was no shorthand reporter taking down His words, and they seemed to have been lost. But nearly nineteen hundred years pass away, and His words are going to the very corners of the earth, in 250 different languages. There are about 1,400,000,000 people in the world, and over 200,000,000 copies of the Bible have been printed by the American Bible Society and the British and Foreign Bible Society. Then there are societies in Germany, France and other countries, exclusive of individuals, that are printing and circulating the Scriptures. In fact, there have been more Bibles printed in the last seventy years than there were the previous 1800 years. I consider that a greater miracle than any other which Christ wrought when He was here on earth. I'm glad I live in the present day, and can see it.

THE BEST WAY TO CONVERT INFIDELS.

The best way to convert an infidel is to take him to the prophecies fulfilled. Look at the prophecies concerning Christ. "His name shall be called wonderful." Wasn't everything about Him wonderful?—born of a virgin, carried into Egypt, astounding the doctors when twelve years old in the Temple. Everything about his three years' ministry was wonderful—the miracles He performed. His crucifixion with the sun darkened and the veil of the Temple rent, His resurrection. Isn't His name wonderful to-day. Nineteen hundred years have passed, and what crowds will flock to hear about Christ! No other name could have brought you into this little town. Nothing else brought you from all over the country but to be with Jesus. Yes; His name is called wonderful.

And so, my friends, what we want is just to take up the Word of God and let it speak for itself. I have been wonderfully blessed to-day in reading about Babylon falling. Take the prophecies in regard to Nineveh, and see how many of them have been fulfilled. When I was in the British Museum, a lady called my attention to certain relics from Nineveh. In Nahum iii., 6, the Lord says concerning Nineveh; "I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock." Isn't that exactly what it is with hundreds of thousands of people looking at these things in the British Museum taken up out of Nineveh. "They that look shall see from thee, and say, Nineveh is laid waste." Isn't it what the travellers are saying to-day? And then look at Tyre. In Ezekiel xxxvi., 5, the Lord says: "It shall be a place for the spreading of nets in the middle of the sea." Mr. Corbin, correspondent of the *Boston Journal*, visited Palestine in 1868, and he told me that one night, pitching his tent on the site of Tyre, what should he see but a number of men on a bare rock spreading their fishing-nets. Taking out his Bible he read this prophecy, and noticed how literally it was fulfilled.

THINGS WE DON'T UNDERSTAND.

It is true there are things in the Bible we don't understand; but we are not going to say, "I don't believe it because I don't understand it." A man said to me once, "What do you do with that passage? How do you understand it?" "I don't understand it." "How do you explain it? What do you do?" "I don't do anything?" [Laughter.] There are lots of things I believe I don't understand. There are a good many things in astronomy, a good many things about my own system, I don't understand; yet I believe them. And I'm glad there are things in the Bible I don't understand. If I could take that book up and read it as I would any other book, I might think I could write a book like that, and so could you. I am glad there are heights I haven't been able to climb up to. I am glad there are depths I haven't been able to fathom. It's the best proof that the book came from God. I suppose there are a good many things in the prophecies concerning Christ that no one could understand till Christ came and fulfilled them. Just look at some of those prophecies. He was to be born in Bethlehem, and carried into Egypt. When that announcement was made, how strange it must have sounded! But when the time came God put the whole world in motion to bring Mary to Bethlehem so that Jesus might be born there. Caesar issued a decree that the whole world should be taxed

All this was done just to bring that virgin up to Bethlehem. I believe that God would have created a world rather than that any prophecy should be unfulfilled.

ONE BOOK AT A TIME.

I have been wonderfully blessed, in studying the Bible, by taking up one book at a time. I used to try to read the Bible through in a year. I would as soon read a dictionary that way now. Sometimes I want something to stir me up; other days, I want something to comfort me. When you read right through, you don't get much comfort. It is a great deal better, it seems to me, to take a book at a time. Or take a character. Or take a type. How many antitypes there were of Christ—Adam, Abel, Enoch, Abraham, Isaac, Joseph, and so on all through the Old Testament. What a beautiful type Joseph is—hated, rejected, and then raised to the throne. You can't look into these things without getting food. Another good thing is to take a subject. That's what we are trying to do in the Boys' School—and that's how we are getting the boys grounded in the fundamental doctrines of the Bible. Take "Repentance," for example. Read up everything you can find about repentance. Take time. Suppose you spend a month; you couldn't spend it better. Get people's idea of repentance, and then see what the Bible says about it. Dozens of people have repented who don't know what repentance is. They think they have got to have some strange kind of feeling. A man I used to meet up here in Vermont would say to me every time I spoke to him, "Mr Moody, it hasn't struck me yet. A neighbor of mine has been converted, and he has been a changed man since; but it hasn't struck me." Lots of people think repentance is going to strike them like lightning. Well, now, repentance don't come in that way. See what Bible repentance is. It isn't fear, it isn't feeling. Then take up "Conversion." Lots of people say, "I hate that word." In some churches there isn't much said about it, because people don't like it. But I have learned that sometimes the medicine people don't like may be the very best medicine for them. I don't like to take pills, but they may be the very thing I need. When people shrug their shoulders, and say, "I don't like conversion," it is just the thing they want.

REGENERATION.

Take up the Scripture doctrine of the necessity of being born again. Lots of people think they can go to Heaven on a good moral character. Look at the parable of the Prodigal Son. I would rather be the younger brother than the other. The elder brother had what the world calls a good moral character, and yet I think he was about the meanest case in the whole Bible. He wouldn't rejoice when his younger brother got home, and didn't like it when his father had mercy on him. What caused joy in his father's heart caused envy in his. When he heard music and dancing he wouldn't go in, and just marred that beautiful scene. Many churches are in the position of that elder brother, and don't believe in conversion. I wonder what some of these people will do when they get to Heaven, and some converted thief is brought in. I suppose they'll say, "Don't come near me. I don't want to be near you." Or when they meet Mary Magdalene, what will they do? I just think they will have to have a little corner in Heaven somewhere off by themselves. They can't sing the song of Moses and the Lamb—the song of redemption. A man must be made meet for the Kingdom of God before he will want to go there. Put a man in the presence of God before he is made meet for that presence, and he won't want to stay—it would be hell there for him. A man must be born of the Spirit—born again—regenerated. We are hearing a good deal about reform, but what we want is regeneration. Then take up "Faith." We have got false ideas about faith.

FAITH.

I used to think that God was going to give me all the faith I wanted right away. I was going to do wonders. God was going to give me faith enough to remove mountains—turn the world upside down. "Faith cometh by knowledge." The more you know about people, the more faith you will have in them, if they deserve it. You will have faith in a good man if you have known him two years; but you will know him a good deal better after ten years, and you will have more faith in him. Faith grows. And the way to get acquainted with God is by studying His Word.

PARDON AND JUSTIFICATION.

Take up "Justification" and "Pardon." Lots of people don't know there is any difference between the two things. But there is a great deal of difference. Suppose I commit some crime, and I am convicted, and then the Governor pardons me. I come back to this town a pardoned man. But suppose the judge says there is nothing against me; I come back in a different position. There is a good deal of difference between justification and pardon. What you want is to read up these subjects. It is a great thing to be a justified man—God justified. And I think that brings light upon that 8th chapter of Romans. Who shall condemn one of God's elect? God justified me, and is He going to let any one turn round and bring something against me? That would be a queer God, wouldn't it?—a queer judge. These great doctrines ought to be studied. Take "Sanctification." I hear a great many people talking about sanctification; but I think we ought to go more to the Bible to see what it says, and let the Word of God speak for itself. When I was converted I thought I was going to have no more trouble with the old nature. But I soon found that the old nature was there. I had just as bad a temper as if I hadn't been converted, and I would say, "Why, that is the old temper coming back." By-and-by I learned that when a man is converted he has got two natures, the carnal nature and the spiritual nature. He has got a higher nature and a

lower nature. He has got the old man yet. Do you think he is dead? Judicially he is, but in reality he ain't. If he was, you wouldn't have to watch him, would you? If a man is dead he ain't going to run away, is he? We have to keep watching the old man, and putting him in subjection all the time. I don't know any doctrine that needs more to be preached in our churches than this, that there is danger of the old man coming back. I haven't got time to speak of the doctrine of the Resurrection. I've got more comfort out of that doctrine than any other in the whole Bible. I look forward to the time when I am going to have a resurrected body. My Saviour is going to give me a body like His glorious body, that cannot faint and cannot die. It is going to be just like His. I don't know anything that will take a man out of the world much quicker than this idea. You must look in the New York papers to see how bonds and stocks are. It takes a man right out of the current of the world. That there is the controversy about the Millennium. Some say Christ is coming at the beginning of the thousand years, and others that He is coming at the end of them. Let the Bible speak for itself. Don't listen to what this man and that man says about it, but study the Bible. And as Bishop Stevens of Pennsylvania used to say, "Don't study it with your little red light of Methodism, or your little blue light of Presbyterianism, or the light of the Episcopal Church, but just the light of Calvary." Come without prejudice and say, "Whatever this book teaches I must receive." Don't say, "Well I don't believe He is coming anyway for a thousand years." Take up the doctrine of "Assurance."

ASSURANCE.

A good many people honestly believe that it is presumption to say they are saved—that they have passed from death unto life—that they are going to have a place at God's right hand. But this book teaches very clearly that we can know we are saved. If we want light we can get it. We can know we have passed from death unto life if we are in earnest about it. There are 21 chapters in the Gospel of John, and they all speak of believing. "Believe" is the key of that Gospel. It just runs right straight on in the whole book. But turn over into John's first Epistle, and you will find that the key to that Epistle is "Know." Forty-two times that word occurs in these few chapters. "These things are written that ye might know." I don't believe it is the mind of God we should go through the world in darkness, not knowing whether we have been saved or not. I think the best book on Assurance is the first Epistle of John. If you are in doubt about your own salvation, read it, and you will know. I think Christ taught this doctrine very clearly when the disciples came back to Him after He had sent them out by twos. They were greatly rejoiced because they had had such wonderful power, but He seemed to check them, and said: "I will give you something to rejoice for. Rejoice that your names are written in Heaven." He wanted them to know it. Do you think Paul, amid all his difficulties and persecutions, would have gone right on if he hadn't known his name was written in Heaven? Do you think those martyrs would have gone to the stake if they had had any doubt about their salvation? It is the privilege of every child of God to walk in the light—to say, "Abba, Father! Heaven is my home. God is my Father, Jesus Christ is my Saviour." I have just touched some of these great doctrines.

BELIEVE THE BOOK.

In closing, let us take the Book, and let us believe it from beginning to end—every word true—and the words we can't understand, let us believe them. You that are working in the vineyard, feed on the Word of God. I believe the reason the people won't come more than they do into our churches is because we don't feed them enough on the Word of God. They have been fed on sawdust long enough. For men who have nothing but essays it is hard to get pulpits, and it will be harder. The reason there are so many pulpits vacant is that there isn't men enough willing to give the Word of God. Go into one of our city parks in winter to feed the birds, and throw down a handful of sawdust. You may deceive them once, but you won't a second time. But throw down crumbs, and they'll sweep them up. So in the churches, give people the Word of God and they will know the difference. A man once made an artificial bee, and thought no one could tell the difference between that and a real bee. But another man said he could show the difference. He put the two bees down on the table, and then put a drop of honey before them. The real bee went for the honey. There are a great many artificial Christians, and they don't want the Word of God. They'll go somewhere else. Well, let them go. For every one that goes five will take his place. What we want is to give people the Word of God in season and out of season. I think we have got to have more expounding. A great many churches have mere exhortations all the time, and it gets very tiresome. There's got to be expounding as well as exhortation. I have got an idea that the Sunday morning services ought to be given to expounding and the afternoon or Sunday night given to exhortation or preaching. I believe that is the reason the Scotch people have got the advantage of us Americans.

"How to Study the Bible" was the theme discussed by Rev. W. W. Clark. We must study the Bible, believing that God will guide us, believing that the Holy Ghost is our teacher. He who wrote the Word is most competent to teach it. The mere acquisition of scriptural knowledge does not denote growth in the wisdom of God. We may learn geography and chronology of the Bible, and may have its historical parts on our tongues' end, and yet be wholly ignorant of its underlying scriptural principles. We can teach much that

is on the surface, but only the Holy Ghost can teach the deep hidden things of God. We must study to find Christ in all the Scriptures. Each book in the Bible has Christ for its center and object. Christ rebuked the disciples for failure to see this point. All the prophets, either in type or prediction, "testified beforehand of his sufferings and the glory that would follow." The gospels record His life, death, resurrection and ascension; the Acts the establishment of the Church; the epistles the development of His doctrines; and the Apocalypse the revelation of His coming glory. The work of the Scriptures is to testify of Christ. The whole Bible might be written in two words: Christ for the Old Testament; Jesus for the New. We must study believing that all Scripture is fully and equally inspired. The question as to the whole or partial revelation of the Bible makes it our duty to look into the matter deeply. We believe in the full verbal inspiration of the Scriptures as they originally came from the hands of the writers. "God breathed" (2 Timothy iii, 16, 17). Canon Ryle forcibly says: "Give me the plenary verbal theory with all its difficulties rather than the doubt. I accept the difficulties, and humbly wait for their solution; but while I wait I am standing on a rock." A sliding theology is becoming weak in some quarters. If a man becomes weak on inspiration he is sure to slide further from the truth. We must study, believing that all Scripture was written for us, designed for our personal benefit and growth in grace. We must study to learn the scope of truth, its range and design. For instance, Genesis is a book of beginnings, Exodus of redemption, Leviticus of sacrifice, Numbers of work in the wilderness, Deuteronomy conduct for Canaan, Joshua warfare. Miles Coverdale says in his preface to his Bible in 1535: "It will greatly help you to understand Scripture if you mark not only what is written, but of whom and to whom; with what words, at what time, where to; what intent, with what circumstances, considering that which goes before and which follows." Lastly, rightly divide the Word of Truth. We must see the difference between the dispensation of law and the dispensation of grace, between the earthly blessings in the Old Testament and the spiritual blessings of the New. All Scripture is written to or for the Jew, to or for the Gentile, to or for the Church.

Rev. ARTHUR T. PIERSON continued the discussion as follows: First he touched again on Psalm cxix. It has as many divisions as the Hebrew alphabet—a sort of sacred acrostic, evidently meant to express the Word of God. It uses scores of synonyms for the expression "word." To get at a book of the Bible get at its specific aim. That is the best commentary; other is needless. The key to Hebrews is "better"; see chapter xi, 40. The key to Ecclesiastes is that man is too big for this world; regarded from this point of view alone, his life is a failure. There must be the immortal, the spiritual half-hinge or hemisphere to join with the half-hinge or hemisphere we have here. That rounds out the whole. The unfolding of doctrine in the Old Testament is a topic which needs such treatment as Bernard has given the subject related to the New Testament. The references to salvation there are not accidental. They are even further explained by wrath and escape, the shedding of blood in sacrifice, the substitution of animal for human life, faith on the serpent, safety in the cities of refuge, and triumph. Just as Demosthenes compared a perfect circle, embracing all and returning whence it started, do we the Bible, a golden perimeter, with the tree of life at the opening and close, God and man in communing in Genesis and Revelation, Paradise in one and in the other alike.

Rev. A. J. GORDON spoke on the "Risen and Glorified Christ." The life of Christ does not end with the ascension. The Acts tell us what He did for the apostles, and the epistles what He did through the apostles after He ascended, the Apocalypse, the revelation in regard to the second coming and resurrection. Take "He sat on the right hand of God"; we find its exposition in Hebrews and the Apocalypse. In these we learn that Jesus sat down because He had completed His work. When the passover became the Lord's Supper, too, the disciples sat down instead of standing. Before the work of atonement was going on; now it was finished. Now that He has sat down, He is accessible, having accomplished the redemption. Christ seated on God's right hand is expectant, waiting the hour when the promise of the Father shall be fulfilled and He shall go to earth again. We are to occupy the same attitude, ready for the advent of the Lord. Christ's conversation with the devil and Peter show that he was ready to wait until his kingdom came. Do not get Satan behind you; get him in front of you, but behind Christ. He is at rest, but we are to labor in good works to enter into that rest. Good works are a ground of reward rather than a ground of salvation. Christ never called God by that name except when He addressed Him on the cross. The son was a culprit on earth for us. The Eternal Judge had treated Him as such. When the atonement was finished His Father took Him on His throne. By and by the Son will sit on His own throne. "If we suffer with Him we shall reign with Him." Let us make ourselves worthy of confession by Him. Twenty times in the Scriptures He is spoken of sitting. Only once does He stand, when Stephen was stoned; He couldn't bear to sit.

Dr. CLARK talked five minutes, briefly dwelling on the fact that the Bible sets forth but two things—the cross and the throne. If we show that we are equal to the first we shall sometime be with Him.

"That reminds me of a story," cried Mr. Moody, jumping up: "A good old bishop once listened to a narrative discourse from a young man, telling how he had been in Palestine and

stopped at Bethlehem, Bethany, Jerusalem, and ever so many places where Christ had. There was a silence of a moment, when the bishop rose and said: 'I'd rather be five minutes with Christ than a year in places where he once was.'

Dr. PENTECOST said we are glad we can pass the cross on the resurrection side, and thus get into the glory. We are glad, too, that Christ was on earth, for we can feel that he was tried as we are, and we can look to him. The second chapter of Hebrews points out our identity as members of the same body with Christ, and it is no breach of Christian humility to think of ourselves as such. We must work out our victory facing the difficulties. Again, Christ reached down, took not on the nature of angels, to take us up into salvation. He never lost His hold while in the grave, and will hold us until we gather again.

Rev. W. W. CLARK spoke on the "Development of Truth in the Scriptures," from Titus II., 11-13. The New Testament is characterized as a book of doctrine. In the Acts we learn of salvation, in the Epistles how to live, and in Revelations we are shown the glories to come, and the grace of God does it all. The great scheme unrolls before us, showing the New Testament divided into four parts, the four Gospels containing the building of the temple or the life and work of Christ accomplished before us; second, the doors thrown open and the world invited in; third, revealing the life of the temple; and fourth, the revelation of its final and glorious consummation. The four Gospels show us the "royal law-giver," the "mighty worker," the "friend of man," the "son of God," four aspects but one portrait. The themes are Messiahship, service, humanity, divinity. Matthew concludes with Jesus risen; Mark, Jesus risen and ascended; Luke adds to this the promise of the Holy Ghost; and John shows him risen, ascended and breathing the Holy Ghost. In the Acts we read the labors of an evangelist; in the Epistles the instructions of a teacher. The Acts leave us with the Holy Ghost come down to dwell in believers. The Epistles are the permanent record of the apostles' work in building up the church. The Epistles to the Romans, Corinthians and Galatians are corrective, decisive in character; Thessalonians are occupied with the glorious appearing of our Lord. The pastoral Epistles add their suggestive words. The apocalypse fulfills the last promise of the text. Christ crucified, Christ risen, and Christ coming, is the three-fold doctrine that we preach. So let us study the Bible, thinking not of the gospel according to St. Matthew, but the book of the genealogy of Christ, the son of Abraham; Mark as the beginning of the gospel of the son of God, not the Acts of the Apostles, but the acts of the Holy Ghost; not the epistles of St. Paul, but the writings of the Holy Spirit; not the revelation of St. John, but the revelation of Christ.

Rev. A. J. GORDON spoke on the "Development of Truth as to Salvation." In the Old Testament repentance came before salvation; in the New salvation precedes repentance. In the first case men were saved by mercy alone; in the second through justice. There is a difference in this claim of justice, illustrated by the dogged persistence of the Boston free-thinker who died recently, a thoroughly moral man, who based his claim to heaven on the acknowledged justice of God, and the old Scotch woman who used the same expression, explaining that God couldn't help saving her; Christ had already done it. The men who will not be saved to-day are kept back by their own stubbornness, like the man who lost his pardon by threatening, if he were free to kill first a false witness and then the sentencing judge. When the nail was driven through Christ's hand on the cross all our iniquities were blotted out; all we have to do is to accept the salvation that is offered. The contrary idea that we have to go through such a long course of repentance keeps back too many. In the Old Testament we reach salvation at the end; in the New we have it at the beginning. We see more than the fathers did. They saw the star of Bethlehem, but not the bright star of the morning which was just behind it. We are better astronomers than they. Dr. PIERSON said the unity of the Bible was that of an organic body; the smallest part could not be destroyed without destroying the symmetry of the whole. The Bible is one grand orchestral chorus, in which the musical participants join in a succession of parts, closing in one great burst of melody from heaven and earth combined in the Apocalypse. The greatest point of the development is that the Old Testament does not work out our identity with Christ. Mr. PENTECOST said that the development of truth in the two great divisions of scripture was that in the Old Testament it was "Do"—the Lord said "I do;" in the New it was "done;"—Christ said "I have done." The man who rejects Christ is hopelessly lost, for God has exhausted his resources for saving man.

Mr. MOODY spoke from Titus II.: 11-15. Theme, "The Grace of God." God in his grace gives salvation to all men. I like to preach the gospel; it's so free. Many men are kept out of salvation by trying to reach it by works. Christ said it was the work of God to believe on him. Don't insult the Master by offering him the fruits of our frail bodies as an atonement for sin. There are "self-made" men here who talk a good deal. There'll be none of that sort of boasting in heaven. The southern spy, pardoned by Lincoln after heaping the vilest curses on that president's head, broke into bitter tears and thenceforward became his active defender. This a faint picture of God's grace. It comes to him that worketh not. The man who talks and talks on religion is very often a good way off from God. The Lord

stops a man's mouth from foolishness. Is life, life, eternal life in your grasp, and you won't accept it, when all the sheriffs in the county couldn't keep back the crowd if I offered this audience \$10,000. When a man gets this life he works from the cross. He is saved. People talk about working out their own salvation. How can you work out your salvation until you have it? 2d. God gives us grace enough to live out our salvation, and that we must do. He won't give it to us all at once. We wouldn't know what to do with it any more than a man on the shore of Lake Erie would if he had that whole body of water given him at once. All he wants is communication with the lake. There is no need of thinking we won't get it fast enough. Talking with an English woman on this subject, I used the old story of the clock, how the pendulum was afraid it was never going to get through ticking out all the hours to be measured before the clock was worn out, and was going to stop discouraged, when the clock reasoned with it, and off it went again "tick-tick"—slow, but steady. She caught the idea, and when I came back to America she sent me a clock. It's over at my house now ticking away. The Lord will give us—enough for all time and enough at a time. There ought to be no room for the devil then; for our hearts will be full of this grace. For the Christian there is peace in the past, hope in the present and glory in the future. Child of God, lift up your head. There are but a few days between you and that glory. Dr. PIERSON thought that Christ rising into heaven turned the grave into a tunnel was a great one. The prayer-book service for the burial of the dead is a misnomer. We don't bury corn; we only sow it for a new life. It isn't the dark valley of the shadow of death. The "dark" doesn't belong there. Did you ever see any shadow in a dark cellar? There has to be light to make a shadow. God's grace is for all. Thorns in the flesh are a good thing for us. See what Bedford jail and Paul's prison have given us! We should have grace enough to carry us above all circumstances of life. I visited a man once who had injured his back at 15, and been bed-ridden 25 years. His face was young and clear; he seemed almost on the border of heaven. His sorest temptation was the thought why should I lie here when evil-doers ride by in fine carriages or walk actively about. But His grace was more than sufficient for that man. A good many people want grace to die by. What you need is grace to live by. If you have that you'll be all right when you die. In the 3d place, we must use grace to work out our salvation. If I haven't grace enough in my heart to make me kind, true, honest and upright I don't want it. The church of God needs to seek a higher salvation. We want to make our influence felt in our daily life. Then we shall meet the world better. What we want in the church is "peculiar" people. A red-hot Christian is odd. Enoch was probably thought peculiar by the public of four thousand years ago. Enoch wouldn't have gone to a horse-race. Enoch walked with God. He's gone for a long walk, and he won't come back. "Ah, yes, Elijah? he's conceited, bigoted, thinks all the world's wrong and he's right," must have been the critic's comment. But Elijah was right and the world wrong. A Christian must take his stand and stand there. Paul, to the Roman patricians and senators, seemed a fanatic, a madman. But what Roman general, emperor, orator, has the fame of Paul? Be "zealous of good works." When I was preparing myself this morning I decided to close on this theme. When I came down to breakfast this morning what did I find on my plate? This text, from Lady Pemberton of London, "zealous of good works." It is done in dried flowers that came from her own garden. She has made 250 of these with her own hands and sent them to the London hospitals. Do you want to see it (turning to people on his right)? Go thou and do likewise. I know what people say about having zeal before knowledge. I'd rather have zeal without knowledge than knowledge without zeal. Go to work. Let God use you. If he could use an old dried up rod in Moses' hand, can't he use you? Paul puts in his list of means, things weak, foolish, base, despised and the things that are not. If God could use the old twisted ram's horns about Jericho, the jaw-bone of an ass in the hands of Samson, or a pebble from the brook in the sling of David, can't he use us? Young man, young woman, be zealous of good works. Be used of God. If done for God, the thing can't be small. The Jerusalem reporters, if there were any, would probably have sniffed at recording the widow's mite as a contribution at the temple, and given rich Mrs. Levi, who gave \$1,000, half a column with big head-lines. But the small gift was the larger. It's done more; it must have brought in millions of dollars to the church. A good many men try to sneak behind that widow's mite. A man said to me once making a meagre contribution, "Well, here's a widow's mite, Mr. Moody." "All right," said I, "give me all you've got; that's what she did." Do anything that comes to your hand. "Despise not the day of small things." It is Mary's memorial known around the earth to-day; she hath done what she could.

ON SONSHIP.

Dr. GORDON said Sonship is three-fold. Our interest in this subject is personal; as Christ, so are we. His life will be typified in ours. John tells us first that he is the only begotten son of God; later he becomes the first-begotten, and we may be others if we wish. But he has the inherit-

ance, as in the English law of primogeniture. The book of John opens with Christ in the bosom of God, ending with the sinner in the bosom of Christ. First Christ was called the son of God because he was, and begotten of the Holy Ghost. But the world knew it not; it will not be strange if it knows us not. Sonship and adoption were the same thing. God had no adopted sons. If we are children of God, we are such because begotten of the Holy Ghost. The thing is true not because of testimony, but because of fact. Jesus Christ brought down the atmosphere of heaven with him. So we, if true Christians, do not look from earth up to heaven, but from heaven down to earth, even now God's sons, from the moment we believe. Alfred of England, in disguise and burning the peasant's soup, was as truly the son of a king as at any time. Secondly, Christ was God's son, as witnessed by the Holy Ghost. The baptism, sealing, anointing and witness of the Spirit all mean the same thing. "Sealing" refers to the act of the priest designating the lamb as perfect for the sacrifice. Every son of God is sealed to the day of redemption. "The Spirit witnesseth that we are sons." The third stage is the manifestation of Christ's sonship in power. It was not on earth; "he was crucified through weakness." When he sent down the Holy Ghost he had reached the throne of God; he had been proved the Son. Romans viii gives us in verses 15 and 16 the witness to our sonship. It will be a great day when the saints and martyrs, sons of God, are manifested. All this is summed up in John iii: 1-2, and Colossians iii: 34.

Rev. GEO. C. NEEDHAM said: "I hope so" is a doubtful reply for a Christian to make to the question: Are you a son of God? Sonship in God has a great responsibility attached. It requires an imitation of Christ. We are sons of God by redemption, regeneration, faith and the indwelling of the Spirit.

Dr. PIERSON compared the donning in public by the young Roman just arriving at manhood of the toga virilis or pretexta, and by the Christian of the robe of righteousness and that sanctified by the Holy Ghost. The New Testament teaches these seven phases: Christ prophesied, anointed, crucified, risen, ascended, glorified and coming. This applies equally to each other son of God. We identified with Christ have all this told of us. But we only get it as he did, by a double crucifixion. We must hold the things of the world in contempt; we shall also be held up to the contempt of the world. Christ, breaking out of the grave, broke through the earth. He turned the cavern into a tunnel. Through the other end streams the bright light of righteousness.

THE SUBJECT OF MISSIONS was taken up by PIERSON. He said evangelization is universal; it consists in preaching, teaching and testifying; it relies on three promises of Christ—always to be with you, to send the Holy Spirit and give supernatural signs. It is also obligatory. "Go ye," said Christ; not Mr. Moody or myself—all of you. The pillar of cloud and fire which accompanied the Israelites in the wilderness was a supernatural sign of ancient times. "The modern era of foreign missions," said Christlieb, "is the closest parallel of the supernatural signs of old that we have in the recurrence of events in the present time." The miracle of regeneration among abandoned men is the pillar of fire to-day. The ten great obstacles to foreign missions drop into four groups of approach, intercourse, impression and action. Glance at the way they were combined and the wonderful manner in which they have melted away. When the work began the penetration of the continents with the gospel was a physical impossibility. Many nations of the earth were shut even to commerce. China was closed by the sea and the great wall. Africa was a vast stretch of unexplored country—only the mere thread of coast-line being known geographically. The deeds of the Fiji Islanders to missionaries had been fiendish, horrible beyond expression, written in blood and registered in hell. Languages in scores were unknown, without grammar or dictionary. Women in thousands, cooped up in zenana, harem and seraglio were absolutely inaccessible. Now what has been accomplished by Corea, the hermit nation, is free to our men—the last nation to come in and making every country accessible. Over 20,000 women in foreign lands can be reached by the gospel. Sixty languages have been reduced to writing and a grammatical form. Even the Malagassys, described as veritable asses to a missionary, are joining the Lord's side. Not an obstacle of fifty that confronted workers at the beginning is before us now. All this has been accomplished by devoted labor. William Johnson, who died in Sierra Leone after seven years work, left every trade, industry and profession interested, with a church of a capacity of 1600, whereas at his coming more than twenty kinds of people were living with a miserable little sign language. In India in 1868 there was wrought the most magnificent work since the day of Pentecost. I tell you the gospel is through traveling by stage-coach. It goes by lightning. History gives glorious testimony to the spreading of the word among men. At the opening of the eighteenth century the air was full of deism, atheism and lasciviousness. Louis XVI and Mme. de Pompadour were at the head of France; with Frederick the Great under the influence of Voltaire, Germany was tumbling under the influx of rationalism and scepticism. Then God sent out the twelve modern apostles, with Whitefield and Wesley at their head. With the year 1747 opens the era of modern

missions, when Jonathan Edwards sent out from Northampton a tract asking for the effusion of the spirit upon the habitable globe—a trumpet peal to the whole world. In 1757 occurred the battle of Plassy, when Lord Clive, sword in hand, gave England the entering wedge to India. In 1792 the first missionary society was organized. William Carey, the "consecrated cobbler," was sent out to India from England. In the fourteen years succeeding to the first, seven foreign missions were founded. Commodore Perry entered Japan in 1853; in 1857 occurred the Sepoy mutiny which gave new impulse to the Indian work, showing the natives what friends they had in the English. In 1858 England, France and America concluded the treaty with China which added 35,000,000 more to the missionary effort. The year 1868 was the annus mirabilis in evangelical work, no fewer than 10,000 people being baptized in one week and 60,000 during the winter, while twenty individuals alone gave \$4,000,000 for mission work. In 1873 Turkey joined the lands open to work. In 1873 Stanley, as reporter of the New York Herald, went after Livingstone, finding him in 1877, fulfilling the prophecy in regard to Ethiopia. In 1,000 days after his return the Congo chain of lakes was compassed; in 1,000 more there was a chain of stations along them. In 1884, as a result of the Berlin conference; the Congo state was established, civil and religious liberty being assured, not only Protestant nations such as England, and Catholic such as Italy, but the Greek Church of Russia and the Moslem agreeing to the compact. Now let there go forth from this Northfield Convention in 1885 a trumpet call such as rang out from Northampton in 1847. Let us issue a circular to the whole world asking for the assemblage at London, Rome, Jerusalem or anywhere an ecumenical council at which every Christian denomination shall be represented and at which workers from every mission field shall be present. Let them present the huge mass of facts about missions developed in the last half century. Then let the whole world-field be mapped out and distributed among the evangelical denominations of Christianity.

THE BAPTISM OF THE HOLY GHOST.

Taking as his text John xiv: 17, Dr. Gordon said: Before the day of Pentecost God dwelt with his people; afterward he dwelt with them in the Holy Spirit. A cloud of glory in ancient times had hung over the mercy seat; then the Psalmist could say, "The Lord of hosts is with us, the God of Jacob is our refuge." One day the cloud moved away from the temple and mercy-seat, hovering three years over the Mount of Olives, then faded out. The cloud came back with Christ and dwelt in him as temple. When Jesus rose the glory of God went a second time, but came again to the temple constituted in the hearts of those who believe—the regenerate. It "sat upon each of them." It was the Holy Ghost that punished Ananias and Sapphira; that was present at the church council. The church of Christ is his body in which the Spirit is incarnate. This wonderful truth runs all through the New Testament. What is true of Christ the head, is of us the body, particularly as to the four results of Christ's baptism in the Holy Spirit—that he was filled with it, led by it, had its power and was anointed with it. The God-intoxicated church, the spirit-filled man is what we want. "Holy Spirit, faithful guide, ever at the Christian's side," I criticize. The Spirit is not at our side; it's in our hearts. As many as are sons of God are led by the Spirit. Thomas Guthrie once obeyed a double impulse he had to go and see a crippled widow. He went on the run and found her in the center of a circle of flames. Five minutes delay would have been fatal. Don't you think he was led as much as Stephen was to speak to Philip? Sometimes I feel so prompted by the Spirit to talk in a certain way that I overlook altogether my prepared sermon. "Have you made any programme for the Holy Spirit?" said a shrewd man looking at a long scheme of church service, with a choral here, litany there, and sermon later. The power of the Spirit is like the vaporous form of water, the least perceptible, the most powerful of all the great physical workers of the nineteenth century. "Tarry ye, and ye shall be endued with power from on high." There were two parts of the anointing service, the sprinkling with blood and anointing with oil. The one symbol of cleansing, the other that of sanctifying. When I was here at the first Convention, it was when we drew apart for earnest prayer. I hope all through the buildings there will be little groups joining in prayer. At the other Convention the Spirit came upon me and my church together. We had a grand revival. God doesn't make any half providences any more than we half a pair of shears. Our churches have too many who devote themselves alone to church music, library or social life. Let us have more to do with the Spirit. It is my prayer that the Holy Ghost shall descend upon this Convention in great abundance.

SECOND COMING.

Mr. MOODY opened the tenth regular session, saying that what was called the pre-millennial belief in regard to Christ's second coming would be developed. He hoped all would listen in a kindly spirit. If the post-millennialists, who do not look for the Lord until the end of the thousand years, had anything to say, they should have a chance. He has held the belief since 1867.

Rev. W. W. CLARK explained the doctrine by means of the colored charts, one showing the different dispensations of the world with reference to the second coming, and the

other Bible history with reference to that event. He said that Christ's humiliation and exaltation had been dwelt on and emphasized. Now we look to his coming again. The belief in the premillennial coming of Christ is the corner-stone of all prophetic interpretation. The dispensations as displayed by straight and curved lines on this chart are: That of conscience going from Adam to Abraham; that of promise from Abraham to Moses; that of law from Moses to Christ; that of the church from the day of Pentecost to the second coming; that of the tribulation from Christ's coming for his saints to his appearing with them; that of the millennium, covering the thousand years when Christ shall reign on earth, at the end of which the wicked dead shall be raised and judged before the great white throne. Jesus told his disciples to look for his coming. The translation of Enoch and Elijah was probably given to let us have an idea of how the translation of the righteous will occur. The four judgments are that at the cross; that of the righteous before the tribunal of Christ; that of living nations at the beginning of the millennium, and that of the great white throne. The chart showing the history of the Bible working out the relation of Jew, Gentile and church to the first chart was also given. Mr. Clark said that this one truth of the second coming was the one which led him into the ministry.

Dr. PIERSON said: I opposed most strongly this doctrine for twenty years, but I have come to believe I was completely in error. I don't hold to any "ism," however. I simply believe Christ is coming a second time. Acts iv: 14-18, is a perfect statement of the order of events. The "taking out of the Gentiles a people" is the selection of the church; then came the promise of the return, the restoration of Israel and the residue of men. These words, notice, were uttered at the first church council in the Acts. My belief in this doctrine has so strengthened my ardor in foreign missions that I am sometimes thought fanciful on that topic. The strength of our belief in this is found in the conception of the work to be done in this dispensation. The world must be Christianized. We don't want what is going on now. The world is getting a little churchly; but the church is getting very worldly. It isn't that the world is to be incorporated in Christ, and so get all men unto him; men are to withdraw from the world to reach Christ. Christ by his salvation takes out a people unto himself from the world. The greatest inspiration to all gospel work lies in this idea of a second coming.

Rev. G. C. NEEDHAM said that there never was a time when he didn't believe in this doctrine. When any believer reads the scriptures for himself he is naturally led to this conclusion. The outpouring of the Holy Spirit on the day of Pentecost has been repeated again and again. People are too apt to confound death with the coming of our Lord. The Lord said to Peter, "If I will that he (John) tarry until I come, what is that to thee?" inferentially giving the idea of death and life at the same time. The second coming of Christ with the believers is a firm, distinct hope for the glorious hope—a sanctified hope that purifies the believers by only virtue of itself. If we really look for Christ's coming and expect him at any moment, we shouldn't be at theaters and card parties. When Christ comes the curse will be lifted from nature and we shall live on a heavenly earth.

The subject of Sanctification was introduced by Dr. L. W. MUNIALL. Satan has brought some gospel truths into disfavor among Christian people. Because people ultra in their views, like the Adventists and faith-healers, have gone to an extreme point in their action, the believers have been apt to swing to the other extreme. We should seek to know what the truth is and settle the matter for ourselves. Sanctification is enjoined by the scripture, in Leviticus iv: 9; Thessalonians iv: 3; I Peter 1: 13-17, and many other places. Sanctification, separation, dedication and consecration are used as synonymous. The primary sense refers to the giving up of one's self to God. The secondary sense refers to deliverance from sin. Justification is the deliverance from the guilt of sin; sanctification from its pollution, and regeneration from its dominion. Our state in this life after going through this process is imparted, as contrasted with imputed righteousness. We are requested as disciples to so live that sin shall not have dominion over us. Here comes in the dispute over sanctification. No man can say I am sanctified and therefore cannot sin. His statement, logical as it may seem, disproves itself. The sanctified man is like the field, the tops whose weed have been cut off, with the roots left in to sprout under the rain and sunshine. Luther said he was more afraid of the pope inside than of the Roman ecclesiastic. I am more troubled over Munnhall than any of the neighbors. Scripture shows us that the old man in us was put to death as truly when Christ died as if we had suffered. On my unquestioning and continuous faith in this rests the real death of the old man in me, providing I yield myself to his will to do what he wishes of me. God who saves the sinner can keep him from the domination of sin. Dr. Hodge says: "If the will in its moral states is conformed to the law of God, the man is without sin." Sanctification is accomplished by God, in Christ, through the word and by faith. Justification of a penitent sinner comes from an obedient faith; sanctification by the exercise of a definite faith on one's condition. The results of sanctification are separation, loss of the love of the world, a forgiving spirit, purity of speech, purity of the flesh, lovable-

ness and fidelity of service to God. A long visage of sour countenance is not sanctification. A man who is infatuated with holiness gets infatuated with self. I want to be infatuated with the Son of God. Unwearied zeal is what we want. We want some cranks like John the Baptist. We want Red Sea deliverance from the desert, an entering into possession of the promised land. If you want the fat of the land, you must get at it, no matter about the enemies and obstacles.

Rev. GEO. F. PENTECOST said all scriptural truths is so interlaced that we are apt to fall into mistakes in separating any one. We are never to seek sanctification any more than forgiveness, but Christ. We are too much given to seeking gifts, experiences, for themselves alone. What we want is the great Giver. The others follow. Sanctification comes on identification with Christ. I have got through with responding to professing complete sanctification, as did those who rose in answer to Dr. Munnhall. So I did not rise. If he had asked if I wanted Christ to dwell in me I should have risen at once. Sanctification is the inward side of justification. Sanctification is the result of union in communion with Christ, also the hope of Christ in return. The last is the most powerful incentive to holiness, the mightiest stimulus to sanctification that we have. Paul at the end of his career is a type of the sanctified man that we should study. We should never seek sanctification for self-satisfaction. Power comes to the Christian in proportion to his insulation from the world and to Christ. The result of one's efforts is no measure of sanctification. We were bought by the blood of Christ, and our services belong to him.

Mr. MOODY said: I suppose a good many men have been troubled over sanctification. I'd like to give you my short cut in just five words, "Be filled with the Spirit."

Mr. WISHARD, the College Secretary of the Y. M. C. A., described the circumstances attending the observance in 1876 of the day of prayer at Princeton. There, as elsewhere, the Christian workers in college expected a revival to begin on the day of prayer. They were going to have Moody to help. College-boy like they resolved they wouldn't bungle anything by efforts of their own and waited for the evangelist. Mr. Moody was providentially called South, and by the advice of a few old spirits the boys went to work themselves, with fruitful results, which only increased when Moody came later. Eighty-two out of eighty-seven converted then stood the test of later life. That is one grand feature of the college work. There is no place like college where it is so hard for a man to make a stand—where all his little inconsistencies will be pointed out unsparingly. It is so hard for the boys to come that when they do come they stay. Beyond these individual results, also came the intercollegiate Young Men's Christian Association. The young converts felt that by rights they ought to break down somewhat the strict "town and gown" relations which always existed at Princeton and join the village Young Men's Christian Association. After this union came the thought: We compete with other colleges in athletics and scholarship; why not in Christian work? At a convention in Louisville an association was formed that to-day includes 195 colleges and 10,000 students. Just look at the men these 10,000 educated picked young men will reach. The association works in four ways: by conventions, correspondence, the circulation of documents giving facts about the progress of work and personal visitation by the secretary. The conventions give a new life to the work and send back into every college newly-consecrated men. We are also endeavoring to establish a system of Bible study. But the greatest failure of all, perhaps, is the presentation of the mission field both to medical, divinity and classical students, trying to get them to help on the wonderful work begun in 1806 at Williams College when three young men held a prayer-meeting under a hay-stack in a storm and chose the world as their field. The difficulty is that the young men to-day are willing to go where the Lord calls them if he doesn't call them where they don't want to go. Lastly, we do individual work, seeking to reach the freshmen as they come in. There is usually a committee on hand who greet the easily recognized new man as he comes, give him acceptable information on college customs, and especially tell him that he must join the Young Men's Christian Association. If the new man is after any one thing, it is to join something. He promises and goes to the meeting. He finds it different from any meeting he ever attended in his life. The company is all men, young men, and men who can't exhaust any one Bible subject and don't exhaust the audience. About a minute is as long as they can speak. Plenty of singing enlivens the meeting. Our young comer thinks he can do as well as that, and in a moment more is on his feet, not saying very much, but doing what means a good deal more, taking his stand for Christ.

J. E. K. STUBB said efforts were also made in English universities to reach the freshmen. Bible-study classes were held each Saturday; also daily prayer-meetings at Cambridge. A few of the Christian workers at Cambridge and Oxford join in conferences periodically. An evangelist is also called each fall. The Church of England doctrine is the principal obstacle.

The glimpse of the convention given above will afford but a faint idea of the wonderful meeting. Mr. Moody declared that in all the thousands of meetings he has attended

none equaled this in spiritual power. And those who had been so fortunate as to attend the former conference pronounced this the best of all.

For one-half day the Conference was held at Mt. Hermon, in one of the buildings connected with the boys' school. The citizens of Northfield generally turned out in force and furnished transportation for the Convention. This was more of a recognition service, and an introduction as well.

Mr. MOODY gave a brief history of the beginning of the school and of the generous gift of \$25,000 from Mr. Camp, with which the land was purchased and the first school opened. Already the school has grown beyond anything the founder or Mr. Moody dreamed of, and soon 300 young men will be accommodated here. Already the list of applicants exceeds the accommodations. Mr. Moody stated that they needed another building, which should be used as a home for the lecturers who are to come here and with their families each spend a month and lecture to the students. Inasmuch as these services were to be gratuitous he wanted to furnish them a home, and for this purpose he wanted a new building which would cost \$5,000. A generous friend gave \$2,500 of this before leaving the grounds.

The music of the Convention was under the joint leadership of Messrs. Sankey, McGranahan and Towner, the two latter being assisted by their wives. Much of the success of the Conference was due to the singing.

Probably every member of the Conference left Northfield hoping that a similar meeting will be called in 1886.

Evangelistic.

A SUMMER MISSION.

Such was the name under which a series of evangelistic meetings were inaugurated on Sunday, July 4th, at the Chicago Avenue (Moody's) Church, with Major D. W. Whittle to preach, and Charles Herald to sing, the gospel. From the very first a revival spirit was manifested, and the interest has increased each week, and even now, at the end of August, large congregations still meet every night to hear the Gospel preached and sung.

In the minds of many it was a matter of doubt as to whether or no a successful evangelistic campaign could be prosecuted in the hot season; but Mr. Moody having expressed an earnest desire that the thing should be tried and proved, it was resolved to make such an effort, and much prayer was offered up for the undertaking. The Yoke-fellow Band of the church, numbering 45 young men, and the Church Choir, composed of 40 earnest Christian singers, undertook to do all in their power to make the meetings a success, and nobly have they redeemed their promise. Open-air meetings have been held every night at 7 o'clock on a vacant lot near the church, where, with the help of a small organ and the valuable aid of Major Whittle's son Charlie with his cornet, the soul-stirring Gospel Hymns have been sung to audiences reaching as high as 400 people, and more than one conversion has taken place resulting directly from this open-air service. Major Whittle, from time to time, as strength permitted, gave short-pointed talks, and the Yoke-fellows bore testimony to the power that saved them. The scene of operations was then transferred to the porch of the church, where a second song service was held for fifteen minutes, which had the effect of drawing in many of the passers by. At 7.45 the regular meeting commenced, at which the Gospel was preached by Major Whittle, who has been assisted from time to time by Chicago's best Christian workers, including C. M. Morton, Harry Sayles, Pres. C. A. Blanchard, Col. Clark, Major Cole, A. M. Dellight, &c. Not only have the congregations been large, but the results have been far beyond the expectation of the most sanguine. Every night the workers have been kept busy, and as high as twenty-five seekers have been seen in the inquiry-room at once. Many remarkable conversions have taken place. Atheists have renounced their rejection of God; drunkards have left the service of the devil and are now serving Christ; and many moral young men and women have been led to see their own unworthiness and make submission to the King of Kings. In other words, a great number have acceded to the earnest appeal of Major Whittle, who, night after night, implored them to "Let God have his way with them."

We praise God for the Gospel as preached, for the Gospel as sung, for the souls saved, and above all for the great uplift our dear Church has obtained during this precious revival season.

"Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."—John iv., 35.

IN THE FAR WEST.

Several months ago, the Rev. A. P. Graves began a series of revival meetings in Washington Territory. From town to town the Lord has graciously rained showers of blessings upon these new towns, cities and settlements. At Spokane Falls the work was marked in the consecration of believers and conversions. Some choice young men were brought out of darkness into light. At Colfax, after two weeks meetings, more than a hundred were added to the different churches. Besides others, nineteen young men united with the Baptist

Church. At the commencement of the work in this town the spirit of God was most manifest. Pastors and churches all entered heartily into the work. Soon overflow meetings were held in the Academy building. After the enquiry meetings closed, the young people would form in groups to pray with and for their comrades. By this means many were led to Jesus and saved.

At Dayton he found strong infidel elements. Months ago it had been proclaimed that a successful revival could never again be conducted in that town. One editor attacked the evangelist and the work in a most wicked manner; but, at every blow, God vindicated his own Word, gave a double portion of grace, and got to himself great victory by the blood of the Lamb. Scores were saved and added to the church.

At Walla Walla, with churches very sadly backslidden, he began work and soon was, by faith and consecration, permitted to see rich displays of God's grace—many believing, and large numbers being added to the church.

In many towns he has visited, beside cheering and imparting new strength to pastors and Christians, the membership of the churches has been more than doubled. He is now beginning a campaign of revival services among the towns and cities that line the shores of Puget Sound, and bespeaks the prayers of all Christians for God's great blessing upon the people.

GEO. C. NEEDHAM will probably return to the South this winter.

REV. A. P. GRAVES continues his labors on the north-western Pacific Coast.

REV. E. P. HAMMOND will begin meetings in Mildmay Hall, London, in September.

J. W. DEAN is still in the harness. His labors last year were abundant and full of good results. He can be addressed at 148 Madison St., Chicago.

L. W. MUNHALL will begin his work at Belleville, Ill., and on the third Sabbath of October expects to go to Savannah, Ga., where he will labor for some time.

Messrs. MOODY & SANKEY will probably labor in the South this fall and winter, at least for a portion of the time. They have been strongly invited to begin in New Orleans.

Mr. MOODY holds a Christian Convention at Newport, R. I., last of August or first of September. They hope to secure him for a Convention for Maryland, in Baltimore, about the first of 1886.

REV. ALEXANDER PATTERSON, who has of late been laboring very successfully on the Pacific Coast, declines a call to the church of which his father was the late pastor, and returns to Chicago to continue evangelistic work. He can be addressed at 148 Madison St., Chicago.

Messrs. WHITTLE & MCGRANAHAN will go to Kansas about the first of October. The Conventions of Mr. Moody last winter stimulated a long felt desire among Christians in that State for an Evangelistic Campaign; and union invitations from the leading cities and towns have been sent to these brethren, which they have accepted. Let earnest prayer go up for a blessing upon Kansas. An unparalleled tide of emigration for the past five years has covered its fertile plains with prosperous homes. Towns and cities have sprung up as if by magic. Now, in the formative period of their growth, is the time to sow the Gospel seed and multiply Christian influences. The ministers and Christian workers of the State deeply feel their responsibility. Their purpose is to make a hearty and combined movement in the name of Christ, for a wide-spread revival all over the State. All denominations unite in the invitations to Mr. Whittle, and all will give him cordial support in his work. Pray for Kansas.

Church Work.

CHICAGO AVENUE CHURCH.

The genesis of this now powerful church is full of instructive interest. No organization could start from smaller or less promising beginnings. The church membership is somewhat over 400. The Sunday-school averages, this season, 1,500, or more. Miss Emily Dryer, so well known for her Bible work in the city, has a Bible class here of over 100; Mr. F. H. Revell has another class of over 200; Mr. F. F. Craig has another of about seventy-five. Each of the Bible classes holds an after-session, a kind of prayer and conference meeting, wherein much of the most effective good is secured. The church is distinctively a "mission," laboring for the masses. And all this it is doing by no single method, but by a vast variety of exceedingly well-organized and well co-ordinated means and agencies. Its medical mission seems to me to be particularly well managed. The religious counsel given in connection with the "free dispensary" is not given at the dispensary, as is commonly done, while patients are impatiently waiting for their turn, but by visiting committees, who call on them at their homes. In the main audience room, on a recent Sunday, there were present somewhat over 2,000. But no idea could be had of the way the manifold efficiency of this church is gained, without taking account of the provisions made for the teachers and the various committees to "take ten" together. It is here reports are made, plans proposed and matured, and the interest of each quickened, deepened, enlightened by that of all the rest. In all the scattered, evangelistic work there is seen to be an indispensable advantage in the large central building and organization.—*Congregationalist*.

PASTORLESS CHRISTIANS.

Confessions like the following are frequently made when people open their hearts to some trusted friend. The following is an actual one: "I have been a member of L. Church for twelve years, and have never had a visit from our pastor in which he talked with me for a moment about my spiritual condition; nor did he ever offer prayer with my family." And a young Christian says: "Before my conversion I was frequently talked to and urged to become a Christian, but after I confessed Christ and united with the church, neither the pastor nor the officers of the church once inquired about my spiritual life; and yet I have needed their aid, more, even, than before I was converted, because the enemy has sought to make me believe that I was not a Christian after all, and I have not known how to meet him."

Very likely these are exceptional cases, but possibly more common than should be. The culture of the flock is of first importance, and Dr. Cuyler urges it upon pastors as the key to success. Not simply calling in a formal or social way, but for spiritual conversation. Would that the old-time custom was revived of calling all the family together for personal conversation and prayer. Would not the children reverence the ministers more than they do if such were their custom now when they come to "our house" and the whole family was called into the "best room" to be talked with individually by the minister. That seemed to be a part of his business, and we did him reverence. Those visits, though formal, in that they come regular, left an impression which was abiding. We should be pleased to hear from our readers upon this subject.

CHURCH GROWTH.

Pilgrim Church, in St. Louis, under the pastorate of Rev. C. L. Goodell, D. D., has had a most marvelous growth during his twelve years' ministry. But one communion has passed during this long period without additions being made to the church. At the last service seventy-one were added, nearly all coming from the Bible school. It rejoiced the heart of our pastor and the officers and members of the church that so many united with us at our last communion, and there are doubtless very many more who worship with us from Sabbath to Sabbath who are only waiting for an invitation to make public profession of their faith in Christ. We know there are many others who neglect to present their letters, and thus fail to be identified with us, and interested in our church work. Life is too short and too momentous in its consequences for any to be idlers in the vineyard of the Master. The things that are earthly will soon fade from our sight, but what we do and what we are, become mighty influences which will tend to retard or hasten the establishment in the earth of the Kingdom of our Lord Jesus Christ.—*Pilgrim Press*.

Sunday-School Gleanings.

I HAVE just been greatly cheered in reading a letter from a young man who walked with me some miles showing me through the woods, and helping me on my journey, after organizing a school in his district. He writes: "I have made up my mind to take your advice and make as much of myself, by the help of God, as I can. The Sunday School have requested me to thank you for coming here; that was the best day that ever came to our settlement. It was the beginning of brighter and better days." And then he asks the embarrassing question: "Do you do as much good everywhere you go?" This school was organized three months ago with not a Christian in the district, the superintendent walking six miles every Sunday to meet the school. Soon I expect to hear of the organization of a Christian church there. And so it frequently happens that in these Sunday-School Investments we get quick returns, reminding us of our Savior's words, "Say not ye there are yet four months and then cometh the harvest; behold! I say unto you, lift up your eyes and look on the fields, for they are white already to harvest."

Three weeks ago I succeeded, after not a little labor and planning, in organizing a school at Edgerton, a railroad station in Kent county. The nearest professing Christian man lives about two miles away, but refuses to have anything to do with the school, as it is held in a dance hall. When urging him to help, he replied, "If I should go there and stand in that hall it would seem to me I could look right off into hell." It is indeed a hard place, but your missionary is especially commissioned to go to the hard places and to the hard cases, "seeking to save." A very worthy young man living still farther away is now leading the school. Will you pray that this school may become a mighty power for good in that community. C. C. RICKRELL.

LESS WHAT AND MORE HOW.

What is wanted in many of the Sunday-School conventions now being held over the country is less telling what and more telling how. When a Sunday-School worker has succeeded in getting sufficient leisure to permit him to go several miles, or several hundred miles, to attend a convention, he ought not to be expected to listen patiently to addresses on the importance of Sunday-Schools, the necessity of discipline. If a speaker has nothing more to tell than that, he would do much better to remain silent. Everybody who attends a Sunday-School convention is convinced, before he goes, of the importance of Sunday-Schools, but everybody does not know how

to start a new Sunday-School in a neighborhood where there is none. Nobody knows better than the new beginner in Sunday-School work the necessity of keeping his scholars in order, and of winning and holding their attention; but perhaps none knows less than he how to do those necessary things. Remember these facts the next time you speak in a Sunday-School convention. If you feel inclined to devote half an hour to prove the importance of getting one's scholars to come out publicly on the Lord's side, just keep your seat long enough to enable you to find out what practical means will help toward that consummation. Then when you have found how, rise and tell how. Do that well, and you will be a useful speaker. Sunday-school workers sometimes get very tired when they have to listen to a speaker discoursing drearily on the importance of something of whose importance they never had a shadow of a doubt; but they never get tired of listening to a speaker who tells them of new methods of wielding their weapons effectively in the service of their Redeemer and King.

Young People.

PARK COLLEGE.

We clip the following from the *College Record*, and gladly commend the excellent work that is being done by this institution. It is located at Parkville, Mo., and is lending a helping hand to young men and women who desire to educate themselves and are willing to help themselves by manual labor. The article says:

We want those who cannot see their way clear to attend other institutions for lack of means. The poor in this world's goods are by no means always the poor mentally. Some years ago a friend writing to our President said: "You got the men, and the Church will provide the means." Now our President begs the Church to furnish the means, for the men are waiting and anxious. We want lumber for building, and student hands will erect and roof buildings. We have asked for land, and that has been furnished us, and the students are doing all in their power to provide provisions for the next winter. But we must also appeal to friends for means of support. Just now it seems that the Lord is trying our faith, but it is only to make us feel more and more our dependence upon Him, and to call us to humble, trustful prayer, and it is in this spirit that we appeal to His servants for help to carry on this work which we confidently believe to be of the Lord, and in which we are striving to be led wholly by Him and for His glory.

MR. LINCOLN AND THE SOLDIER

One day in the month of 1863, I think, I called on him, and as I entered his room Mr. Lincoln said, "I have here some papers (putting upon a large pile of papers) which I started in this morning to carefully examine. They contain the entire proceedings of a military court for the trial of a young soldier for desertion. And they contain minutes of the testimony taken on the trial, together with the conviction and sentence to death of the boy. I have read just three pages of the testimony, and have found this: 'The boy said when first arrested that he was going home to see his mother.' I don't think that I can allow a boy to be shot who tried to go home to see his mother. I guess I don't want to read any more of this."

The sentence of the court was disapproved without further investigation.

It was the tender sympathy which Mr. Lincoln felt for the inexperienced young man who, without any idea of the hardships of army life, had volunteered to defend the Union, that rendered him so popular with the private soldiers in the army. They all felt that they had a friend in the President.—W. S. Wilkinson.

BUILDINGS THAT PAY.

At the recent anniversary of the Philadelphia Y. M. C. A., Mr. D. L. Moody said: "A great many people think this building an extravagance; but the question is, does it pay? When it was proposed to buy Exeter Hall, in London, for a quarter of a million dollars, people objected; they said it was extravagant to expend such an enormous sum in that way. Not long after it was purchased I asked a man on the train going up to London whether he thought too much money had been spent on

it. He answered, 'No, sir! Not long ago I was a sporting man; one day I was walking up the Strand, thinking how empty and unsatisfactory a life I was leading, when a young man handed me a printed invitation to a young men's meeting in that building. As I wasn't going any place else in particular, I went in, and before I left Exeter Hall I accepted Christ.' That man alone has given to the Lord's work a great deal more than that building cost. It pays to erect such buildings; it pays financially, to say nothing of conversions. Philadelphia should have five or six such buildings."

Missions.

IN TURKEY AND PERSIA the sale of Bibles is unrestricted, and whole wagon loads are taken there for distribution. Rev. Dr. Bruce, the traveling agent for the British Bible Society of Persia, reports great success. Some time ago, 400 copies were taken, at Yezrd, from one of the colporteurs. After a protest they were given back to him, but with the injunction to leave the neighborhood with them as soon as possible, as his life would be in danger. The colporteur did not heed this admonition, remained at his post, and sold all the 400 Bibles.

BLACK HEBREWS.—One of the most remarkable peoples with whom missionaries have to do are the Falashas of Ethiopia. They are black Hebrews, about 200,000 in number, living west of Jordan, who have as their holy writings the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants, who, in the time of the great dispersion, settled in Abyssinia and married wives of that nation. Efforts made during the last 200 years to convert them to Christianity have proved unavailing.

THE POWER OF THE WORD.

Some months ago a copy of the Holy Scriptures fell into the hands of a wealthy, educated Chilian gentleman in the Roman Catholic city of Constitution, Chili. He read and believed. Through his influence others read and believed also. The Spirit prompted him to prepare a chapel for divine worship. Unexpected aid was given, and in spite of priestly threats the chapel, filled to overflowing with intelligent and influential men, was formally opened on February 9th, Dr. Trimbull, of Valparaiso, conducting the services. This spontaneous movement is another proof of the irresistible power of God's Word when sent home to the heart by the Spirit, and the prayers of His children are asked for the work which Mr. Vidauerre has undertaken.—*Presbyterian*.

RELIGIOUS CONDITION OF FRANCE.

Numerically, Protestantism in France is very weak. Those competent to estimate give the number as from 700,000 to 800,000. This is low for a country with thirty-six millions of inhabitants. How much more it might have been but for the expulsion of the Huguenots! There is, however, progress. In 1809, Mr. Recolin says there were only 150 pastors in France; and now, even after the loss of Alsace, there are 870 pastors, of whom 85 belong to the Independent Churches. It is also true that the Protestant minority occupies an important position in public life. In every department of human activity Protestants have acquired a distinguished place.

As to ecclesiastical organization, French Protestants are divided into three groups—the Reformed Church, the Church of the Confession of Augsburg, and the various Independent Churches. The Reformed Church is the most considerable, comprehending about 600,000 members. Its connection with the State deprives it of the free action that might render its decisions even more effective than they now are. The Church of Augsburg Confession has lost three-fourths of its members by the annexation of Alsace to Germany. It counts about 80,000 adherents, with 90 pastors. The Independent Churches number from 15,000 to 20,000 members; the most numerous is the Union of the Free Evangelical Churches with about fifty pastors.

These churches represent with courage and firmness the principle of the independence of the Church, but their direct influence is restrained by their numerical weakness. The Methodist Church counts 30 regular pastors and about 100 local preachers. The other denominations, Baptists, etc., are of less importance.—*Journal Religieux*.

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