

Record of Christian Work.

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

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SAMUEL W. SWETT, of Massachusetts, gave to Foreign Missions, in his will, \$468,588. This is to be used for evangelistic and educational work in China and Japan. The Training School for Christian Workers in Chicago, so much needed, furnishes an opportunity for such giving. If the whitening fields at home and abroad must go to waste and be un-reaped because we cannot enlist from the churches ordained laborers, we must send out unordained men and women. The sending of Mr. Studd and Stanley Smith, of London, to preach the gospel in China, is an illustration of what laymen can do. The men of means are ready to give the money and there are consecrated laymen who would go if they could have preparation, and be sent. Witness what John Williams did.

WILL IT COME?

From the statistics of Sabbath desecration by the running of railroad trains we may see the certain drift of things in our country. It is not merely that trains are run, but the whole moral sentiment of the nation is lowered. Principle gives way to expediency. Duty is sacrificed to business and pleasure. The laws of God and the State are trampled under foot or ignored, and the will of a corporation, consisting, it may be, of half a dozen men, styled a "Company," is accepted as superior to the will of the whole people who have made laws protecting the Sabbath; and these corporations are encouraged in this by some of the people who willingly patronize the Sunday trains, and some of them professedly to attend divine services! But there will come a day of reckoning. God gave the Sabbath to man because it was needful for him to have one-seventh of the time for rest. This is a physical necessity—a moral and intellectual, as well. Take this from working-men and they soon become uneasy, restless and careless; and having been demoralized they are the more ready for whatever may come, to take vengeance upon those who have defrauded them of a God-given right.

They have been compelled or persuaded to break God's law, and the law of the land in reference to one statute, and it is

only a short step to the breaking of other laws. God has never given the "seventh of time" to man, and he who takes it for profit, or pleasure, or labor, robs God.

Because He is not present with a police force to compel obedience, does not prove that He is not mindful of His law, and will come to judgment in due time.

BY PROXY.

This is an age when Christian influence may be extended to people whom we cannot personally do good to or help, and there is a growing disposition among those who have means to give their help to the Lord's work by sending men and women into mission fields at their expense. Recently, a lady and gentleman well known, have sent two Bible workers to labor in connection with one of the churches on the North Side, in visiting from house to house in their mission field, inviting people to church and the children to Sunday-school, ministering to the sick and helping the unfortunate.

If Chicago is ever evangelized there will be far more of the preaching of the Gospel from house to house by well trained and competent missionaries than we have ever yet had or planned for. We suspect the Bible work under the direction of Miss E. Dryer needs more workers now and means to sustain them. Surely that work pays.

SEEKING INVESTMENTS.

With the rapid progress of our country there must of necessity be opportunities for making investments that are sure to pay very large profits. This has been true in the past, and especially since the war, so that men have grown rich more rapidly than ever before in the history of America.

It is not unusual to find in a city of 10,000 people a millionaire, and may be half a dozen of them; and these accumulations have been often very rapid, and the result of good investments in the growing cities and States of the West.

There are investments, too, in the Lord's work that have paid just as well. A gentleman in New York sent \$1,000 to Illinois some 40 years ago to plant Sunday-schools. In one of the little school-houses, in the central part of the State, a little girl was brought into one of these schools. It seemed only an ordinary school, but that little girl brought her father with her, and he was interested, was converted, and became himself a Sunday-school missionary, and brought 70,000 neglected children into the schools he planted in Illinois and Missouri.

Another gentleman sent a missionary to central Iowa at his expense a few years ago. He planted over 200 Sunday-schools, and in one of the most unpromising settlements a little school was formed with a lady for superintendent. It was so small and feeble that the ene-

mies of religion in that place thought it beneath their notice, so they did not break it up as they threatened to do. Yet there were 82 conversions in the neighborhood as a result of the school, and those who have gone out from that school have formed three other schools, out of which have already grown two churches. One of the young men who was converted in the Iowa school became a Sunday-school missionary, and has planted 120 new schools. Over 60 churches have developed from his schools, and over 600 persons have been converted in them.

The Sunday-school Union wants support for 100 more just such men as that one, who will go to those who are now destitute of the gospel, and yet who can be gathered into the Sunday-schools at small expense.

Several business men have already representatives in the work, and find it a most satisfactory investment. Surely 100 more such men and women will soon be found to fill up this quota when this rare opportunity of doing good is known to them, for this is the golden opportunity in which to lay the right foundations in the great West.

ON THIS SIDE THE WATER.

Much has been said and written about the terrible condition of the young and unprotected girls of London, which was disclosed by Mr. Stead. We have much reason to fear that just such things are being done to the unprotected in the great cities of our own country. The daily papers have disclosed a number of individual cases recently, where men were attempting to decoy young girls to ruin, and doubtless a searching investigation would reveal a condition of things that would make the cheeks of Americans tingle with shame.

There is one remedy for all this, and but one sure one. The people may be waked up for a little time by some great earthquake like that which occurred when the facts were made known in London, but business and pleasure soon assert themselves and the world moves on. If the moral atmosphere is cleared and steadily improves, the legislation that comes from the sudden impulses of the awakened people will be effective; but if the work of saving the people through the gospel is not pressed forward successfully, the public will be quieted in a little while and the danger will come back under some other guise, and the evil will re-appear, especially if it ministers to man's greed for money or his baser passions.

Our cities are comparatively young, and much of this threatened evil can be averted if men are willing to invest a little of their accumulated wealth immediately in effective methods of evangelizing the waste places of our cities.

Probably in no city in the Union is there greater need for such active measures than there is in Chicago.

And this could be made the centre of a great work for the whole nation. Let a training school for Christian workers be established here, which could be done for \$250,000 to begin with, and from this there would go out into all this city two to three hundred young men and women to all these homes, the cellars and garrets and the abodes of misery, and the haunts of vice, with the word of life.

This would be a perpetual power in the city for the saving of the people who never come near our churches, and in many cases are inclined to ally themselves with organizations which are unfriendly to the churches and to the good order of society.

In view of the opportunity for doing good, this is one of the most important movements of the day, and in view of the evil that may be prevented, it is one that has in it mighty possibilities for the city. They cannot be estimated, especially if such a man as Mr. Moody could be placed at the head of the enterprise.

With 40,000 Bohemians in Chicago and as many of other foreign nationalities in proportion, not a few of whom are not in sympathy with our civilization, and their numbers being augmented every month in the year by some thousands, there is a call for action now that should not go unheeded by those who believe in the power of the gospel or have the interests of the city at heart, or have property interests to protect and wish to have them increase in value and security.

OBEDIENT SERVICE.

BY REV. CANON WYNNE, DUBLIN.

It is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing the father was such a deeply learned man, the friend thought that the little girl must have learned something from him very deep, something very grave from her very learned father. So he said to the little girl, "What is your father teaching you?" The little maid looked up to him with her clear, blue eyes, and just said the word "Obedience." That was what the great, wise man taught his little girl, and I believe that is the most important lesson for children, to learn to be obedient. It is a lesson necessary for their happiness and for their safety; I think we may say necessary for their very life.

And after all, what are we? Grown people of this great world so full of mysteries, what are we after all but weak, ignorant little children? How little we know of what is around us and what is before us. How little we know what may be the consequences even of our own acts. Manifestly, therefore, the most important lesson for us to learn is the child-like lesson of obedience. And it is our Father's wish above all to teach us this lesson. A lesson that we are to begin to practice upon earth and to practice forevermore when we serve Him day and night among the angels.

I am glad that it has fallen to me this evening to have the great privilege of trying with you to learn this great principle of Christian service and of human life,

to join with you in learning a lesson in obedience. The little verse suggested to us in the programme on the subject of obedience is exceedingly helpful, as showing us the ground and the measure of Christian obedience. "Whatsoever He saith unto you, do it." I do believe that in that word "He" we have the foundation of our obedience. "Whatsoever He saith." The mother of our Lord knew who He was. She knew something of the solemn, sacred mystery of His divinity. She knew much, through daily intimacy, of the tenderness, the gentleness, the sympathy of His human love. She knew that whatever He said must be the wisest and the best thing to do. So we see that the great foundation of obedience is personal knowledge of our Lord and Saviour, Jesus Christ.

If the Lord Jesus is a stranger to us we cannot obey Him. If there are any in this room who have not a personal acquaintance with Him, I cannot say to you, "Go and obey Him." You could not do it. If there should be any among us here who do not personally know the Lord Jesus, we can but join in prayer that He would by His spirit make Himself known to all such hearts. But when we know Him as God and King, as our Saviour who has loved us, and who has given Himself for us, as our personal, loving friend, always with us, more deeply interested in our happiness by far than we are ourselves, have we not then the desire and the longing to serve and to obey the precept, "Whatsoever He saith unto you, do it?"

This suggests to us the measure of our Christian obedience—"Whatsoever." It is a strong word and a wide word; but I do think there is great rest in that simple word, "Whatsoever He saith unto you." No doubt it often requires much thought, much prayer, much careful consideration, and—shall I add?—some common sense, to be sure what it is that the Lord says. It is not consistent with our earthly probation that He should, in some miraculous way, tell us in all the details of our life exactly what we are to do. We might wish for this; but He says it is better for us that we should exercise thought, and judgment, and care, and reverent study of His word. If we do not exercise this care—and again let me commend common sense, as well as careful, loving, prayerful, search—we are likely to become that most unreasonable, disagreeable, and unmanageable thing, a fanatical Christian, one who supposes that he is obeying the command of his God when he is really obeying the morbid scruples, perhaps the superstitious fancies, of his own mind. I would put it before my Christian brethren and sisters to be very much in earnest in this matter. Be sure with regard to every step you take that it is what He saith, and not what your own fancy saith. He has not given us any infallible external guidance as to all the details of life, but He has given us our conscience; He has given us our reason; He has given us the eternal principles set forth so grandly in Holy Scripture. He has given us the mysterious, unspeakable guidance of His own Holy Spirit in our hearts, so that surely all those who want to know His will, and who hope that He may lead them, and teach them, and guide them, may hear a voice saying, "That is the way; walk ye in it." I believe that those who are conscientiously and prayerfully anxious not to do their own will, not to follow their own fancies or ideas, but really to do what will be pleasing to the Lord and Master, will be able to know what He saith. Then when I know what "He saith," be it a little thing or a great thing, an easy thing or a very difficult thing, a painful thing or a pleasing thing, I must straightway, cheerfully, and gladly go and do it. Is there not great rest in this—to have done with hesitation, to have done with the measuring of consequences, to have done with the counting of the cost. Probably in the providence of God that little word *whatsoever* may bring a message to some heart here this evening. Perhaps some one here feels that there is some struggle he ought to make for his Master, some sac-

rifices he ought to make, some trouble he ought to take? But he is hesitating about it; he is uncertain whether it is in the providence of God. Dear fellow-servant, there comes to you this evening that little message, "Whatsoever He saith unto you, do it." Go and do it cheerfully and gladly; as surely as you do it you will find rest unto your souls.

But I can fancy that, as I have been thus far speaking, there may be some who feel a kind of disappointment in their hearts. I have heard it expressed something like this: "Oh! it is very easy to talk of obedience and self-surrender, of the complete dedication of oneself to the Lord; it is very easy to talk about it in meetings, and to sing about it in hymns; but in the daily practice and in the little things of life, I do not find it so easy to carry out. I do believe in Jesus as my Saviour. I have committed my soul unto Him. I long to do His will, and yet I find the old faults coming up again and again—evil tempers, indolence, sometimes cowardice, pride, vanity, ambition, selfishness, and worldliness of spirit—these things are coming upon me again and again, and are interfering with my obedience. How can this be? Can I really be the Lord's, and have this old struggle against my old faults coming upon me so often?" My brother, my sister, let me suggest to you one thought about obedience that perhaps may be a help. Do you remember how it was said of our great faultless Brother Himself, even of the Lord Jesus Christ, that "He learned obedience by the things that He suffered." Does it not suggest to us that obedience is a thing that has to be learned? So He says, "Take my yoke upon you" (that is another way of saying "be obedient") "and learn of Me." After the prophetic Psalmist says, "I delight to do Thy will, O my God!" he adds, in the very same breath: "Teach me to do Thy will, O my God!" Obedience is a thing that has to be learned, and learning implies practice, time, and attention, repetition, and care. Sometimes learning implies, as it implied with our Master Himself, suffering.

There used to be a little book for teaching children, entitled "Reading Without Tears." I am afraid that the title of that little book was very delusive. I am afraid there are very few children who learn these long lessons without some tears trickling down their soft and rosy cheeks. I believe it is the same in the great school of Christian life. Though we can say reverently, taking the very words of the Messianic Psalm, "I delight to do Thy will O my God. It is my joy and my delight, and my privilege, to try and serve and obey my Master. I delight to do it." Still, it sometimes involves, as He warned us, the cutting off of the right hand, or the plucking out of the right eye; the bearing of the cross, self-denial, effort and pain. But it is sweet pain. What a privilege to have that pain. How thankful we may be when we feel that in any way we are made conformable to the sufferings of Him who learned obedience by the things that He suffered. Sometimes it seems fit to the tender Father, who is teaching us to obey, to help us in our lesson by little strokes of the rod. We may be sure that they are always loving, and, in the deepest sense, tender strokes. But they sometimes bring salt tears. When our wills are crossed, and our hearts are sad, and our hopes are disappointed, is it not one of the ways in which the Lord is teaching us obedience even through suffering? Do not, then, be discouraged or disappointed to find that you have still to be learning the lesson of obedience. Go on, day by day, practising your lesson. Take trouble for the Lord and Master in little things as well as in great things. His rod, when from time to time it smites you, is but the reminder that you are learning one phase of the lesson of simple obedience—doing what He saith unto you.

This leads me to a concluding thought, and it is, how obedience, though it necessarily implies many a little effort, and though it sometimes implies tears and suffering, yet dignifies and ennobles and glorifies the life of the servant of the

Master. The things that he saith unto us may be only little things. We want to serve Him and we say "What achievement can I accomplish for my Lord and Master?" The answer comes—just a little temper to be checked; to get up a little earlier in the morning, perhaps; to sit down and write a letter when you are wishing to be doing something else; to make some simple effort of thoughtful considerate kindness. What little things these are, we say; is life to be frittered away with such small trifles? Do not call them trifles; they are glorious things. Whatever He tells us to do becomes, through love and reverence of Him, through a sense of the honor due to Him as our great Commander, a glorious thing. As we go on from day to day doing these little duties for Jesus Christ's sake, bearing these little crosses, trying to help our brother and sister in these various ways, the angels and the archangels cannot do anything more splendid than we are doing.

So the thought of obedience to the Master and to the Great Father elevates the little efforts of life; it softens and sanctifies the sufferings and the trials of life. Obedience consists in bearing as well as in acting. To obey is not only to do what He bids me do, but to bear patiently what He bids me to suffer. You know that in a great battle some soldiers are ordered to dash forward in a brilliant charge; others are ordered to stand firm and unmoved, to hold some important position, under heavy fire. We admire the gallantry of the onward charge, but it is, after all, comparatively easy; when a man's blood is up, he will do or dare almost anything. But these men who are standing there so quietly, and closing up their lines so steadily, while the shot plows a bloody lane through their ranks—these are the real heroes. These are the men whose steadiness and unflinching courage help in the greatest measure to win the day. Even so it is in the great world-wide battle for our God—for the right against the evil. We thank God for the active servants who press forward in what we may call the onward charge; the missionaries who leave home and kindred for the sake of the Gospel; the men and the women (and I believe there are many such in this company to-night) who spend their whole lives trying to alleviate and benefit, to help and Christianize their fellow creatures. But there are many others (and I dare say there are some of them here this evening) who are placed by God's providence in a different position. They have not the opportunities of active service; they have to bear suffering, loneliness, poverty, privation, trial. Life goes rather hard with them. Hopes have been disappointed. Friends have been removed. Still there is no murmuring upon their lips. There is no bitterness in their hearts. They are obeying voluntarily and submissively the behests of their God. Are not these the real heroes, the bravest of the brave? Is it not true of them what is so beautifully said by the Christian poet:

"Oft in stillest shade reclining,
In desolation unreplining;
Meek souls there are who little dream
Their daily strife's an angel's theme;
Ah! but the rod they take so calm
Shall prove to them a martyr's palm."

May God grant us all more and more intimate personal knowledge of our Lord and Master, that whatever He saith to us, whether it be great or small, we may gladly and willingly do; whatsoever He bids us to bear for Him we may patiently, submissively and thankfully bear for His sake.

A Christian Merchant and Politician.

—Mr. William Graham, ex-M. P. for Glasgow, who took an active part in the work of Mr. Moody in London and through whose influence the American evangelist was enabled to address the boys at Eton, died on Thursday at his residence in the metropolis, in his 68th year. He was a noble type of the Glasgow merchant prince, and that city has had no more efficient representative in parliament. His style of oratory bore a striking resemblance to that of another

Glasgow man, Dr. Maclaren of Manchester, under whose ministry Mr. Graham sat during many years' residence in the cotton capital. Of strong religious convictions, Mr. Graham took a warm interest in all religious and philanthropic movements, and was most generous in the pecuniary support of every cause which he espoused. His humility of spirit was conspicuous in the personal service he rendered in connection with Mr. Moody's work. At the great gatherings in the metropolis he was ever ready to perform the very humblest office, and worked with a beautiful self-abnegation side by side with the very poorest. A pronounced nonconformist, Mr. Graham, unlike some others of his countrymen in political life, always testified in the South to the principles which he professed in the North; and as in Manchester he chose to attend the ministry of Dr. Maclaren, so in London he was a member of the church in Regent square, over which Dr. Oswald Dykes so worthily presided.—*The Christian Leader.*

A minister soliciting aid towards his house of worship waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?" One said, "I will give all my pocket will furnish."

Another observed, "I will give half of that I have in my purse."

The third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket-money was in comfortable circumstances; but the third, who had so indignantly refused to assist and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The Soldier's Prayer.—It was in the evening, after a great battle. Among the many who bowed to the conqueror death that night, was a youth in the first freshness of mature life. The strong limbs lay listless and the dark hair was matted with gore on the pale, broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him he at first thought him dead, but the white lips moved, and slowly, in weak tones, he repeated:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take;
And this I ask, for Jesus sake."

Opening his eyes and meeting the pitying gaze of a brother soldier, he exclaimed, "My mother taught me that when I was a little boy, and I have said it every night since I could remember. Before the morning dawns I believe God will take my soul for Jesus sake, but before I die I want to send a message to my mother."

He was carried to a temporary hospital, and to his mother he dictated a letter full of Christian faith and filial love. Just as the sun rose his spirit went home, his last articulate words being—

"I pray Thee, Lord, my soul to take;
And this I ask for Jesus' sake."

The prayer of childhood was the prayer of manhood. He learned it at his mother's knee in infancy, and he whispered it in dying when his manly life ebbed away on a distant battle field.

God bless the saintly words, loved and repeated alike by high and low, rich and poor, wise and ignorant, old and young. Happy the soul that can repeat them with the holy fervor of a dying soldier.—*Dr. H. Bonar.*

Church Work.

THE STORY OF BETHANY PRESBYTERIAN CHURCH, PHILA.

John Wannamaker, Esq., thus speaks of it at its 25th anniversary: "On a snowy winter afternoon in February, 1858, I went with a missionary of the American Sunday-school Union, E. H. Toland, to a second story back room on Pine street, near 29d, to start the new Mission School.

A few children gathered, but not to stay, for the place was invaded by a gang of rowdy young men called "Killers" and "Bouncers," who came with clubs and took possession. We fled from the room with fear and trembling. I was then but a boy and soon got over my scare. It was not easy to give up that which I had started to do, therefore on the same afternoon we found another room to let on South street, and during the week we rented it for \$5 per month, and on Sabbath, the 14th day of February, 1858, we made the actual beginning of what was afterwards successively named,

The First Independent Mission,
Chambers' Mission School,
The Bethany Mission.

At the first session there were 29 children, two women, Mr. Talond and myself. Of benches we had none. Our shoemaker landlord brought up boards and bricks from his cellar and constructed seats, on which we sat to recite our first lessons. Sabbath after Sabbath more children came, until we had 60 in one room.

We then hired an adjoining room and filled it, and then a third room which was down stairs. At this time our 20 minutes prayer meeting began.

At one of these meetings it was proposed, in view of the crowded condition of our rooms, to put up a tent on a lot next to us, to accommodate the people.

This was agreed to as they only thing we could do. During the week Mr. W. C. Obertoffer went along the wharves and begged old ship sails, and on the 12th of July the boys of the school and their superintendent leveled the ash-lot and put up the tent.

It was a beautiful white church, having the old white pulpit from the John Chambers Church lecture room. It had seats for 400, though the sides could be lifted and room made for 1,000 around the tent. Preaching now began and great crowds flocked to hear.

Friends gathered about us and we determined to build in the fall. A lot, 50x70 feet, was bought, and on the 16th of October the corner stone of a brick building, 40x60 feet, was laid.

The first session of the school was held in the new building January 27, 1859, when 274 scholars and 17 teachers were present.

In less than one year the school had increased ten-fold.

Both morning and afternoon services were held, prayer meetings on Thursday and preaching on Sabbath evenings.

On the 19th of August, 1865, Rev. S. T. Lowrie commenced active labors with us, and on the 24th of September the church was organized with 20 members and one elder. The prosperity of the work now fairly began and our building was soon too small, and we determined to accommodate the people in our growing neighborhood.

We bought the lot on the north west corner of 21st and Fitzwater streets, intending to build, but discovered it was too small; then we bought on the corner of 22d and Shippen streets, 112x138½, on which we began to build in the spring of 1867, and dedicated the house Feb'y 13, 1868. The front part of the lot upon which we had built was too small for the church we found it necessary to erect, so it was covered by the Sunday-school building in 1875, while a large lot adjoining on the east, 100x138½ feet, was bought for a church building, which was

completed in 1874, giving to the "Bethany" two splendid stone buildings, covering a lot 212x138½ feet, and seating 4,820 persons, and for which an expenditure of \$214,000 was made.

The story of the people's enthusiasm and sacrifices to build the House of God, if it could be told, would seem not unlike that of the praying, self-denying soldiers of Valley Forge days. Did not many a scholar and teacher go without meals to save for the church? To toil later and longer to earn for the church? Sell rings and watches and the product of the brain and hand to swell the building fund? Was not the Sunday-school tower erected through buckets of bones gathered by Ella Hurst, an infant school scholar, whose dollar thus earned became the magic wand to create \$2,000 more by which the tower was built?

The first session of the infant school was held on the 12th of October, 1862, Miss Helen St. Ziles, the teacher, assisted by Sophy Brown, and room was made by stretching a large buff curtain across the front of the platform. Up to February 8, 1868, two sessions of the Sabbath school were held, and on the occupancy of the new building the school began with an afternoon session only. Number of sessions since school began, 1,924; number of Sabbaths, 1,404. By careful estimate of the record before me, it is believed that since February 14, 1858, to February 14, 1885—27 years—1,900 teachers have been in service; 15,104 scholars have been recorded; the tracts and printed matter, millions of pages; the Bibles sold, 5,000; the hymn books, 20,000.

The influence of the school has been felt all over the world. Recently a paper came from Syria, describing the school. From Sweden, Australia, Canada, Scotland, England, Ireland, and other countries have come evidences of its helping hand. It has been used of God to introduce an improved class of buildings specially fitted for class room and adult work. It has proven that adults will attend Bible class. It has had the privilege of introducing the order of worship now so common throughout the world. The influence in our own city in forming the neighborhood in which the school is located, is well known as one of the best lessons in political economy. This school is generally and fully accredited with having made this entire section of the city what it is to-day in its improvements and good order.

It has closed up the taverns to some extent in the immediate neighborhood, and made this parish a desirable place for residences. It has cost the city less for maintaining law and order in this neighborhood, and the same kind of work as done through this Sunday-school by its Industrial College, temperance work, Sabbath keeping—and its scores of agencies that do not come to-night in range of my paper, if faithfully carried on throughout the city—would not only elevate the character of the city, but reduce its taxes to all the people. I assert, without fear of not being able to maintain it, that the Sunday-school is one of the wisest means to reform and economize city governments.

MOTHERS' MEETINGS.

Mrs. E. P. Goodwin hands us the following in reference to the Mother's Association of the First Congregational Church of Chicago, which we believe will be helpful to thousands of our readers:

OUR CREED.

1. We believe in God as the hearer and answerer of prayer.—I John v., 14, 15. Heb. xi., 6.
2. We believe in His everlasting Covenant to be a God to us and to our children after us in their generations.—Gen. xvii., 7. Gal. iii., 29.
3. We believe the fulfillment of this gracious covenant to be secured by prayer and effort.—Deut. vi., 6, 7. Eph. vi., 4.
4. We believe God blesses united prayer and united effort.—Mat. xviii., 19. Neh. iv., 17; vi., 15, 16.

OUR COVENANT.

We purpose—

1. To meet on the first week of each month to claim by united prayer the gracious promise of God for our children.
2. To seek daily at home, by prayer and the study or reading of the Scriptures, such fitness for the training of our children as God alone can give.
3. To encourage and assist our children each month to commit to memory some portion of the Scriptures and some sacred hymn, as a help to them both now and in after years.
4. To recommend that each Sunday evening, directly after tea, or at some other hour, if more convenient, a household prayer meeting be held in which the parents and children in turn shall audibly take part.

As supplemental to the above we give the following report from

FROM AUBURNDALE.

The report of the Mother's Association of Auburndale covers a period from 1870 to 1885, commencing with seven. There are now on its records the names of 125 mothers and 383 children; 78 heads of families; 106 children and 9 parents have united with the church. Of the children 68 belong to missionaries, 10 have gone from our homes to bear glad tidings to others in our older and foreign lands; others are working as wives and mothers, showing how Christianity ennobles and enriches household life; others are fitting themselves for whatever work the Master shall call them to do; while others still are living upright, Christian lives amidst the temptations of business life.

Truly this association has been a benediction to that community and the church.

Rev. T. P. Prudden, pastor of Leavitt Street Congregational Church, Chicago, finds who of his people are willing to work, by sending out the following *Will you endeavor*

1. To attend church services regularly, morning; evening.
2. To attend prayer meeting regularly on Wednesday evenings.
3. To look up others and invite them to come to church with you.
4. To call on strangers and new members of the church and congregation. (The pastor can always give you their addresses).
5. To make an effort on each Lord's day to look for strangers, and speak to any that you may see present at each service, invite them to come again, and if possible, introduce them to the pastor.
6. To bring some thought or verse, or suggest a hymn as your offering for the general good at the prayer meeting.
7. To pray for God's blessing on the various meetings of the church before attending them.
8. To teach in the Sunday-school.
9. To endeavor to bring new scholars to the Sunday-school.
10. To support financially, according to your ability, the church.
11. To contribute to the benevolent work which the church sustains, at least one cent a week.
12. To attend, if possible, church-socials, and seek to make others have a good time, instead of seeking your own pleasure.
13. To be at church punctually. (Service begins with the organ voluntary.)
14. To report to the pastor (by postal card or otherwise) any that you may know of in the congregation who are sick, or to whom he can be of any assistance; also, any in your neighborhood who attend our church occasionally, and introduce them to him.
15. To uphold, by every means, the good name of Leavitt Street Church.
16. To do the work in which you engage, not a few times, but persistently and regularly.

Geo. K. Little began a series of Gospel meetings, Oct. 17, in M. E. church, Vinton, Iowa.

WORKERS TOGETHER.

Rev. Dr. Hays, of Denver, ex-Moderator of the General Assembly, believes in the apostolic order of deacons in the church. He is trying the experiment in the church of which he is pastor, and pronounces it a success. His church at present consists of 560 members, 9 elders, 9 deacons, and 24 deaconesses, elected by the church. Thus there are 42 persons officially called to the exercise of special watch-care over the church. No one having over 18 persons to look after, and many of these often being members of the same family, the work of looking after all is practicable and not burdensome. These helpers report from time to time to the pastor all cases needing his attention. Thus the pastor's work is simplified, his burdens are lightened, the whole energy of the church is brought into systematic action, the pastor is encouraged, and at the same time stimulated to a more prompt attention to all the details of his office, and none are left to suffer or complain of non-attention.—*Christian Hour.*

EVANGELIZATION.

BY REV. GEO. F. FENECOST, BEFORE CONGREGATIONAL CLUB, BOSTON.

Who is responsible for the evangelization of the unevangelized, and to whom should the work be entrusted, is what we should endeavor to know. The work should extend beyond those classes which are supposed to be naturally interested in religion. Many of the lower classes do not attend church because they have a prejudice against the church which is attended by their employers, who are growing rich by grinding them down. To remove this prejudice is one of the first duties. The responsibility for evangelizing these people

RESTS FIRST WITH THE CHURCH.

Before the people can be brought to the church they must be evangelized, and that is why the speaker believed so thoroughly in evangelistic work. There has always been more or less antagonism between the church workers and the evangelistic workers. Many of the church people seem to consider the evangelists as rather below them in culture. If they are not so cultured they are able to do much good work in God's service. What must be done to heal this breach and have hearty sympathy and accord all around. To effect a desired end it is necessary that there be a united effort. For this we can learn a lesson from the workers of evil, who, when they wish to assail Christianity, have no quarreling among themselves but work with a united effort. There should be more activity among church workers. It is not enough that they provide the church and let the people come if they want to; they should go and bring them in. If the pastor would study the methods of the evangelist, he would be far more successful, and larger congregations would attend his church. Since the speaker had been in Brooklyn three churches had been sold to be changed into theatres. The inactivity of the pastors and congregation was the cause of this.

He strongly urged work among the lower classes, and recommended that pastors have one service each Sunday which should be free. The gospel was first planted among the lower classes, and its branches spread upward. If religion ceases to exist in the depths of society, it will, in time, cease to exist at all.

Rev. S. M. Sayford and D. B. Towner, who has been singing for some time with Mr. Moody, will commence a series of evangelistic meetings with the Y. M. C. A. at Philadelphia, Nov. 7. These brethren have just closed most successful meetings at New Britain, Conn., and will be associated together hereafter in evangelistic work.

Evangelistic.

MESSRS. MOODY AND SANKEY.

BROOKFIELD, MASS.

Mr. A. P. Blanchard thus writes of Mr. Moody's meetings there:

"I am in receipt of your letter requesting an account of the work of Mr. Moody in Brookfield. In reply I can only say that I am so busy I have no time to write at length now.

It was very effective work, preceded as it was by most earnest prayer, both secret and social, and followed up by earnest prayer and effort.

There is quite an ingathering already and men are open to gospel influences as I have rarely known them here.

The brethren, Parker and Mateer, are laboring at West Brookfield, and I hear not only very acceptably but effectively. They go to East Brookfield next week.

At a little chapel in a country district, about four miles from Brookfield, a good work has been done under R. M. Taft, a most zealous worker for Christ. At least sixteen have come out clearly for Christ, and the whole region is much moved.

ORANGE, NEW JERSEY.

According to announcement, Mr. Moody and Mr. Sankey held a four days' meeting at Orange.

The Rink had been fitted up for the occasion, and accommodations for four or five thousand people provided. The choir, consisting of some 300 voices, was well drilled by Geo. A. Newman, and added much to the success of the meetings.

This was not the usual convention for the consideration of practical questions by the people, assisted by Mr. Moody, but a regular evangelistic meeting in which he occupied the time speaking, afternoon and evening. At the first meeting on Saturday evening, over 4,000 people were said to be present. The services on the Sunday following, at 9 and 10:30 a. m., and 3 and 7:30 p. m., were well attended, but the evening service was crowded to overflowing. Mr. Moody spoke at each service.

Here, as elsewhere, he made good use of the choir, led by Mr. Sankey. Varying his usual custom, he did not have separate meetings for men and women, as he said he had but one gospel for both sexes, and the Rink was ample for all who would come.

On Monday afternoon only about 2,800 were present, but in the evening the attendance rose again to nearly 5,000. Mr. Moody preached to the unconverted in the evening, from three texts: "What seek ye?" (John i., 38) "Seek the Lord while he may be found" (Isaiah l., 6), "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you" (Matt. vi., 33).

"No one," said Mr. Moody, "has ever sought Christ for what he is and has been disappointed. I challenge you to say that this is not so."

"An earnest seeker was never disappointed. I once astonished a man by telling him that I knew the day and the hour when he would be converted. The man wanted me to tell him. I said, the day and the hour when you seek the Lord with all your heart."

On Tuesday afternoon about 2,500 people assembled to listen to Mr. Moody's sermon on the Holy Spirit, and in the evening the Rink was again crowded, and Mr. Moody preached from Romans x., 9, 10, 11.

On Wednesday afternoon, about 3,000 people were present, and Mr. Moody spoke on Assurance. At the evening service the Rink was again filled to overflowing, the crowd coming earlier than usual. Mr. Moody said he was greatly encouraged at the result of the meetings; that the work had opened better than ever before in this country. He thought it was a blessed thing to see brethren of different denominations dwelling together in unity. No

discordant note had been heard during the meetings.

The arrangements and the conduct of the convention seem to have been the very best, and the singing was unsurpassed by any the evangelists have had. Mr. Sankey, of course, is the very soul of the music. He wins the co-operation of all who can sing by his matchless skill in leadership, and if any one can sing at all he will be inspired to do his best.

The pastors of the various churches determined to continue the meetings daily in the Baptist church, and on Sunday afternoon in Music hall. Mr. Moody pronounced this one of the best meetings he has held.

GIFT TO MR. MOODY'S SCHOOLS.

On Thursday evening following the convention, a reception was given to Mr. Moody at the house of Mr. J. D. Reed. In the course of the evening he spoke of his schools at Northfield, Mass., and described their needs. As usual, his talk was effective, and brought forth immediate fruit, for \$5,200 was pledged for the object for which his plea had been made.

From Orange Mr. Moody went to Lynn where Messrs. Needham and Towner had preceded him. Prof. Towner trained the choir and led the music at the Lynn conference, while Mr. Needham held services preparatory to the conference and remained after to close and follow up the work begun, Prof. Towner going to New Britain to organize the choir in that city.

LYNN, MASS.

Mr. Moody was ably preceded in his meetings here, for a week, by Rev. Geo. C. Needham and Prof. D. B. Towner and wife, and Mr. Needham continued after the meetings of the five days of Convention. The papers speak in high praise of Mr. Needham's work, and the subsequent success of the Convention shows that the preparatory work was wisely done.

Rev. Jas. L. Hill thus speaks of the place of Prof. Towner as a singer. "Musicians merely are not to be compared with him nor he with them. This is not song. It is proclamation. Was it singing with which the angels announced the Savior's birth? Not that exactly. They are said to have been 'praising God and saying.'" The good news came in such form that the shepherds could understand the words. Professor Towner seems to regard himself intrusted with a message. He sets it out as an announcement. It is with him, often, a matter of elocution and of emphasis. Some one, I think, calls it musical oratory. Oh, that man Towner, he carries our hearts away with him! Mrs. Towner, like some pastor's wives, seems to regard her husband's mission as giving her special opportunities for usefulness. She rises to it grandly. She appreciates what her husband has undertaken to do, and with a peculiarly sweet voice she seconds him."

"And Mr. Moody's use of expedients. The meetings that are most successful are marked with some device. Mr. Moody is full of expedients. If another man could preach as well, and should scorn to use ways and means, he would not get Mr. Moody's results. The experiment was made of having a ticketed meeting for those who, by their own confession, were not Christians. There probably has never been a service just like that in all the history of the city. Mark the result. In this meeting one hundred and thirty-six respond to his appeal respecting the duty of beginning a Christian life. He had a meeting only for women. At the crisis, as he was passing Calvary-point, near the close of his sermon, when an expression is to be taken on which all our prayers are hanging, an unfortunate and unforeseen episode intervenes. It occurs in a conspicuous place in the audience, and under peculiarly trying circumstances. Glances of regret are exchanged upon the platform. A neighboring minister whispered, "Defeated." But Mr. Moody has many resources. Some other truth must suddenly be made instrumental. For ordinary persons the episode would be one to be talked over at home and deplored. Useless as it now is, he finishes the paragraph, merely to show that he keeps his

place, and then starts right out in a new line, dissociated with the past, but fraught with a new determination. He falls back on God, and comes back reinforced. In the privacy of the hotel he remarked that his exhaustion was as great as after four or five ordinary services. He had his reward. Sixty-eight persons arose to pronounce themselves for Christ. Again, he holds a meeting to pray for children. Requests for prayer are to be made audibly. Half-dozens and dozens are on the floor at a time. The gates were opened, and the spirit of supplication came in like the flooding of a tide."

MR. MOODY'S FAREWELL.

Mr. Moody's great revival meetings in the Grand Army coliseum reached their climax in the final meeting at that place Tuesday evening. The vast auditorium has never been so packed with humanity before, unless on one or two rare instances in a heated political campaign, when Blaine or Butler were to speak in Lynn. Men and women stood patiently, jammed in so tightly in places as to be wholly unable to move, and so remained for between two or three hours. Many more could not get into the doors at all and gave it up. An overflow meeting was subsequently started in the First Methodist church by Evangelist Needham and Professor and Mrs. Towner divided their time between the coliseum and the church.

NEWTON, MASS.

The churches having united in the call, Mr. Moody consented to hold a short series of meetings here. It was a Christian Worker's Convention, and intended to awaken a new interest in the evangelization of the people in that immediate town.

The opening service, as so often occurs in such meetings when the first session is held in the morning, was not full. Committees fail to realize that very much of the success of the whole series of such services depends upon the first session.

The topics considered at this Convention were practical, such as need to be pressed upon the church every where.

The afternoon session was much larger and the evening was the largest ever held in Newton, and hundreds were turned away, and undoubtedly many will regret that they were not informed about the meetings at the outset. We would suggest that the best speaker and the most attractive service be arranged for the first session.

If the people come to hear Mr. Moody, then have it announced that he will speak at the opening session.

Mr. Moody was assisted in these meetings by Rev. T. J. Holmes, Rev. A. B. Earle, S. M. Sayford, D. L. Furbur, Rev. Wolcott Calkins, Rev. A. J. Gordon, of Boston, and others.

NEW LONDON.

Mr. Moody began with a service at 9 o'clock on Sunday morning in the Armory, where a few hundred people gathered under a forbidding sky. His talk was to Christians of Christian duty and privilege.

At 10:40, Mr. Moody preached to a large congregation about fidelity to principle, and at 2:30, followed with a sermon upon "God is love." About thirty went into the inquiry room. In the evening the attendance, which had steadily increased during the day, reached its height, almost filling the Armory. The discourse was on Excuses,—the strongest sermon of the series, viewed from a critical standpoint,—but it did not draw so many to the inquiry room as came after the more emotional addresses.

Monday afternoon service was held in the Second Congregational church, which was completely filled with attentive listeners to talk about Assurance. After this followed one of Mr. Moody's prayer meetings, which certainly approach more nearly the ideal service of that sort than any other that can be found. There was a little singing, of a subdued and subdued sort, one or two prayers led by brethren previously assigned to the service, and then followed requests for prayers from individuals all over the house; requests, first for friends, children, or

other dear ones, and afterward for themselves. About all this, there was the least possible publicity. It was observed that whenever any talkative man or woman made a little speech about a request, Mr. Moody omitted to name that one when, at the end, he summed up all the request before he asked all to commend them to God in silent prayer, and then, after a moment or two, himself audibly expressed the desires which by that time had become universal and very deep throughout the church. There was no attempt to obtain "the greatest number of testimonies in the shortest time," or to record many different prayers. It might have been said that Mr. Moody was willing to restrain promiscuous utterance. But he kept his service from degenerating into a "praying match," as so many alleged prayer meetings do degenerate. And equally he and the people were defended from the too ready exhorter. The exhorter aforesaid was numerously present, too, and waiting to jump in and betray the "zeal not according to knowledge," yet he never knew how completely he was snubbed. Could all the prayer meetings be conducted in Mr. Moody's fashion, they would grow attractive to many who now are repelled from their rooms.

This description may cover also the remaining days of Moody and Sankey in New London.

The main strength of Mr. Moody is in his prayer meetings. There his wonderful tact and simple faith shine more than in the best of his sermons. And, as he himself said in private conversation, "We shall not accomplish anything at all until we get these people to praying." Mr. Sankey retains his sturdy yet mellow voice to a remarkable degree in view of the use he has made of it for many years in miserable and crowded halls. Aside from his singing, which still has the power to charm the masses, this "singing partner" grew steadily in the affections of all who knew him. So thoroughly did the committee do its work, there was no unfinished business when Mr. Moody had gone, except to audit the accounts and dispose of the balance on hand after payment of the running expenses.

Owing to the severe illness of his daughter, who is at Northfield, attending school, Maj. D. W. Whittle was not able to begin his work at Lawrence, Kansas, on the 7th of October, as was reported in the last Record; but in answer to much prayer the illness, which it was feared might prove fatal, has yielded to the physician's care. The Major left Northfield Oct. 28th, and begins work in Lawrence the first Sunday in November. Mr. and Mrs. McGranahan also join in the work. The unexpected visit to Northfield was evidently among the special purposes of the God of all grace, as the result of Mr. Whittle's stay in Mr. Moody's home was a work of very marked blessing among the young ladies of the Northfield Seminary—many of the young ladies, both among the old and new students, being led to the Lord, besides a very helpful work being done among those already professing faith in Christ.

H. G. Smead, held meetings last two weeks in August at Franklin, Iowa, Congregational and Moravian churches uniting. Seventeen united with former, and a number went to Moravian and other churches.

At Brighton, In., the newly organized Y. M. C. A. arranged for union effort of all the churches, and meetings were conducted during September, for two and a half weeks, mostly in the U. P. church. Thirty-five names were received, who, by stating their church preference, indicate that the United Presbyterian, Methodist Episcopal, Congregational, Presbyterian and Christian churches will receive them. The greater work, however, seemed to be the drawing together and quickening of believers; very hopeful indications are manifest for future unity and activity.

Mr. Smead will remain in Iowa for a time, visiting western and northern parts.

DR. L. W. MUNHALL.

The report of Dr. Munhall's meetings at Belleville, Ill., came to us too late for the October Record. The local papers represent the meetings as of unusual interest and power, and numbers were converted.

Speaking of the Sunday night services, the *News* says:

The Sunday night service will be remembered as one of singular impressive ness. Every available space on the platform and the floor was occupied. Aisles were dispensed with. There was a vast concourse, on whose faces various, and at times during the evening, the varying emotions of seriousness, earnestness, expectation and joyousness were visible. Curiosity with many was at first the predominant emotion. On the part of some the disposition to trifle and make light of sacred things, seemed to triumph over the general spirit of awe and earnestness that was manifest. The singing was unusually good. A double quartette of male voices impressively rendered the hymn: "To-Day the Saviour Calls." Dr. Munhall's Scripture lesson was Mark x: 46, 47.

Many manifested a deep interest in their salvation, and remained to the after-meeting for praise, prayer and inquiry.

The same paper says the interest was unabated to the close of Dr. Munhall's meeting. Many accepted Christ.

The meetings closed with a Jubilee Service, in which the people presented a thank-offering, as the expression of their appreciation of the good they had received.

On the third Sunday of October, Dr. Munhall began his work in Savannah, Ga. From there he will go to Los Angeles, California.

REVIVAL AT JANESVILLE, WIS.

The seating capacity of the Baptist church was insufficient to accommodate the crowd that turned out Sunday evening to listen to Mr. Harold F. Sayles, the singing evangelist. Chairs were placed in the aisles, and about the pulpit, but still they kept pouring in. Mr. Sayles took for his text the impressive words, "Turn ye, turn ye, for why will ye die?" The discourse was a convincing argument of the proof of Christianity over infidelity. The speaker possesses an inexhaustible stock of illustrations, which are not only interesting but assist Mr. Sayles wonderfully in carrying his points. At the close of his talk he sang, in a most impressive manner, that beautiful selection, "Almost Persuaded," which was well received by the large audience. The after meeting in the Sunday-school room was also marked by a full attendance, and much interest was manifested. Mr. Sayles had expected to close his labors in this city last Sunday evening, but owing to the daily increasing interest, he has decided to remain another week. Children's meetings are also a prominent feature of the work and are being particularly blessed.

The Bloomington Daily Leader, of Sept. 28th has the following: "The long anticipated revival in the Methodist Episcopal church at Normal, began very auspiciously yesterday morning under the leadership of Maj. J. H. Cole, of Chicago. He spoke very impressively to a large audience in the morning, a greater portion of the congregation being frequently moved to tears. Revival services were held in the Sunday-school and at the Young Men's Christian Association in the afternoon. In the evening many were turned away, being unable to gain admission. Song services were held from 7 to 7:30 p. m. Major Cole then gave one of his stirring addresses, at the conclusion of which nine young ladies and gentlemen came to the altar and professed conversion. Major Cole is a very magnetic speaker and has already gained the hearts of the people.

TENT MEETINGS IN BOSTON.

A very successful series of meetings was conducted by E. W. Bliss, evangelist, in Boston during the months of July and August, continuing into the cold weather of September. These meetings were remarkable on many accounts. For one thing, they demonstrated the fact that large audiences can be gathered on the hottest nights of summer, simply to listen to the Gospel—without any of the questionable attractions so often deemed necessary to draw the crowd—when the services are held in the right place and are conducted in the right way. A tent capable of seating about seven hundred persons was pitched in an open lot, between two of our leading thoroughfares, and in a very central part of the residence portion of the city. The people were invited, not only by public announcements in the papers and otherwise, but, especially, by invitation cards, handed to them personally. These cards were kept on hand, and each night were passed to those present, with the request that they would hand them to their friends and give them a personal invitation to attend the meetings. The consequence was that the services were remarkably well attended during the entire time that they were held.

Dropping into one of our most popular churches on a Sunday morning, the pastor of which was away for a two months' vacation, we found about 150 persons present. At the tent, in the evening, we found a crowd that completely filled all the sitting room and all the standing room, both inside and outside the tent, while large numbers were turned away for lack of room.

The audiences were remarkable in some respects. It is estimated that at least 20,000 different persons attended the different meetings during the eight weeks that they were held. A very large part of these were non-church going people and Catholics. Comparatively few regular church attendants, outside of the workers in the meetings, were present. Great care was taken to prevent anything partisan and needlessly offensive from being said. Mr. Bliss is to be greatly commended for the simple and effective way in which he presented the Gospel. Rarely, if ever, have we seen more attentive audiences. The results of the meetings were, in large measure, such as could be definitely ascertained. A large proportion of those brought under conviction by the Word, were converted in the meetings. Their names and church preferences were ascertained and notice given at once to the different pastors. Thus we hope that a valuable and permanent addition has been made to the membership of many of our churches. Many others, not thus definitely won, have been greatly benefited by the new light brought to them. We believe that these meetings have done much to solve the much vexed question, "How shall we reach the masses?" a question that many of our ministers and churches have yearly argued with great acumen and small results. We consider that the best way to reach the masses is to reach them. That is what was done with great success in these tent meetings this summer. We are only sorry that means for similar meetings in a suitable place have not been provided for the winter months also. These meetings were held under the auspices of the Home Missionary Society and the Clarendon street and Warren avenue Baptist churches with occasional help from the Y. M. C. Association.

Rev. J. D. Wyckoff.—The opening work of the year was at Thawville, Iroquois county, Illinois. Although there had been three previous consecutive annual protracted efforts, this fourth one took a deep hold of the community. The church was enriched with increased spiritual strength, and quite a number were hopefully converted.

Began work in Cable early in October. This is a mining town of 1,400, one of the most difficult fields in the State. Quite a number are seeking Christ, and the work is deepening.

J. W. Dean, evangelist, spent two and a half weeks in special daily meetings in the Central Presbyterian church, Joliet, Ill., assisting the pastor, Rev. Jas. Lewis. The condition of the church was much improved spiritually. Several converts were received as members and others await their acceptance at the proper time.

Mr. Dean is now conducting union meetings in Mt. Sterling, Ill., with results which manifest the Lord's approval. Never before were meetings of such reality of spirit enjoyed by the people of this old city. A meeting for men is held in a lawyer's ample rooms in the business center, each morning. Mr. Dean gives a Bible reading each day at 4 p. m., at the Methodist Episcopal church, which is largely attended by teachers and scholars from the public school, and has been the place of a number of conversions. At 7:30 p. m. there is a general gospel meeting at the Presbyterian church.

The need already is for a building large enough to accommodate the people who throng the house.

REV. DIXON C. WILLIAMS.

Three churches, the Cumberland Presbyterian, Methodist Episcopal Church South, and Congregational, united for special service when Mr. Williams came, but soon, all the evangelical churches of the city, except the Episcopalian, joined the movement, thus making it practically a union service of all the churches. From the first the audience filled the largest church in the city and public interest ran high. Mr. Williams is, peculiarly, a preacher of the Bible. His constant appeal is "to the law and the testimony." All over his sermons is written, "Thus saith the Lord." To the cavils of doubters, who refuse to believe, he has but one answer, "It is in the Bible," and "all Scripture is given by inspiration of God." He often closes a sermon by naming a dozen or more texts together, and throwing them with irresistible earnestness at the hearts of his hearers.

One thing especially marked in his preaching is the emphasis placed upon the punishment of sin. He never says "the home of the lost" when he means "hell." The New Testament description of hell he believes to be real. Sometimes his words sound harsh when placed beside the milk and water sentiment of some pulpit productions, but he feels the whole counsel of God must be declared, and knowing the terms of the law, he persuades men.

Another thing to be noticed about his work here, was his fearless denunciation of sin; he uncovered the corruption of our social life and laid bare the skeleton within the churches. Many were angered by his plain words, but they were only enemies of the Cross. Instead of assailing the sins of Sodom and Nineveh, he told us plainly of the crimes of Little Rock. He preached a sermon at the Grand Opera House to a large audience of men, among them the Governor of the State, which excelled, for withering sarcasm and pleading pathos, anything the writer has ever listened to. This service was for men only, and, in it, Mr. W. discussed the "social sins" of the city.

One of our worst men, who has a high official position, remarked, after hearing the sermon, "I'd like to give that man Williams a coat of tar and cotton." "Why so?" asked a bystander. "He told too much truth," was the answer. This service made a deep impression upon the young men of this community.

Mr. W. remained with us about two weeks. During that time about 150 professed faith in Christ. The work was only fairly begun when a previous engagement called him from us. Never before has this city been so stirred. The churches are united as never in the past. The work is to continue under the direction of the pastors.

In closing, let me say that although Mr. W. has only been about eight months

in this work, and is a young man of some 27 years, he is one of the most careful, conscientious workers, as well as one of the most eloquent and stirring speakers to be found in the army of evangelists in this country. If God gives him strength of body to continue his labors, he is to be a mighty power for good.

Fraternally,

GEO. M. SANBORN,
Pastor Cong. Church.

SABBATH BREAKING STATISTICS.

In 1847 there was not one passenger on a Sunday train out of Boston, which had been run for several years and which thereafter was soon discontinued. If the community were now like-minded can there be a doubt that every Sunday train would stop with the profits of the service? But what are the facts? In 1860 the Sunday trains began again, this time on the Boston and Albany. There were only three of them then, now there are twenty, although in the first ten years the initial three scarcely doubled. This set a fashion which has grown surprisingly. In 1870 the Boston and Lowell put on a single Sunday train; now it runs twenty-eight. Nine steam railways now run Sunday trains, which have grown, and mostly within fifteen years, from 25 to 193. Of course, the increase in trains is not mainly remarkable. The fact to be noted is the popular patronage which the train service implies. In some cases the excuse for starting the train was the necessity for delivering fresh milk; now the "milk trains" consist of passenger cars with an almost superfluous milk car attached. In other cases the train was established in response to the petition of church-goers. We leave it to others to estimate how far church-going explains frequent crowded trains at a season of the year when mixers are mostly on vacations, and such churches as are open are nearly empty. Is it possible to doubt that the popular view of Sunday has changed since that train was discontinued in 1847, because only the trainmen would ride in it?—*Selected.*

Mr. Spurgeon's New Note of Warning.—Mr. Spurgeon strikes another "note of warning" in the August number of *Sword and Trowel*. He is not inclined, he says, to take dark views of public matters, and he had long hoped and believed that things were advancing in the right direction, and that upon the whole "the power which makes for righteousness" was conquering the forces of evil. "I still hope that it may be so under certain aspects; but the pleasing delusion which I had indulged as to any great moral progress in society has been summarily dispelled. Externally the social habits of the people, as a rule, are greatly improved; but the exterior is merely a thin veneer. Among the wealthier classes, beneath a film of morality, the utmost rottenness abounds." Mr. Spurgeon begs for the prayers of Christian people everywhere that the black streams of licentiousness may be dried up at the fountain head. "Vain is the help of houses of commons and of lords; they will go if they are driven, and will go back if they are let alone. The legislature needs the prayers of the people of God, and these should flow freely at this time when a new set of members will soon be chosen. May God grant that the newcomers may be better than the present selection; it would be a calamity indeed if they were worse." Speaking of the recent exposures, Mr. Spurgeon adds; "These great evils dread nothing so much as the light. Men will dare to perpetrate crimes which they cannot endure to read of. Concealment allows crime to become extravagantly vile, and only exposure can stop its advance; that exposure is to the last degree disgusting, but it must be resorted to when all else fails. The salt is shutting itself up in a box because it dreads contact with the corrupt flesh; whereas its very office is to prevent corruption."

Missions.

The American Board held its annual meeting in Boston this year, in October, and the reports are encouraging as compared with other years. The secretary said: "Summing up, it appears that in twenty-two missions, at more than nine hundred populous centers, amid the unevangelized people of the world, a missionary force of more than 2,600 laborers, native and foreign, carry forward an effective and enlarging work in church and chapel, in schools of many grades and by the press. A little more than three thousand have been added to the mission churches on confession of faith; and more than thirty-five thousand pupils, about thirty-six hundred of them in high schools and colleges have received Christian education.

The receipts from Churches, Sunday-Schools, Women's Boards, legacies and interest during the last year, \$517,593.

From the bequest of S. W. Swett there has been paid into the treasury since the last annual meeting, \$462,583.

There has been set aside, to meet special calls for a brief period of years, in the evangelistic and educational departments of the missionary work abroad, with special reference to China and Japan, the amount appropriated from this bequest for the purposes named during the past year has been \$52,992.

From the Otis bequest, set apart by the Board for new missions, the sum of \$43,884 has been appropriated for the work in West Central and New Central Africa, in Siam, Northern Japan and Northern Mexico.

The total amount at the disposal of the Committee has been \$615,984; expenditures, \$613,494; balance in the treasury, \$1,891. To the receipts should be added \$11,312, contributed for the building of the *Morning Star*, making the grand total of receipts for the year, \$625,832, an increase over those of the preceding year of \$37,479.

The general permanent fund has also received from the bequest of Miss Sarah Baxter, of Newton, Mass., the additional sum of \$8,500, so that this fund now amounts to \$172,047. Of this fund only the income is used for missionary work.

The Board calls for more ordained missionaries. Not less than fifty, with their wives, are now needed, besides fifty single women.

In the review of twenty-five years of its work, the Secretary says: "The review of the past twenty-five years, as related to the supply of missionaries, is not so hopeful as the financial review. In the numbers of single ladies, employed mainly in educational, partly in evangelistic work, there has been a notable increase—an importa in department in missionary service, particularly as related to the elevation of women in unevangelized lands. But during the same period the number of ordained missionaries has decreased nearly ten per cent. The churches may well study these figures thoughtfully and consider what they signify, both for to-day and to-morrow."

LONDON CITY MISSION.

According to the *Christian*, the London City Mission, by its 461 missionaries, visits half a million of the poorest people in the metropolis. The annual report mentioned that on May 16 the City Mission would complete its fiftieth year. The Jubilee Fund, for which it was hoped \$100,000 would be raised, has only reached \$80,000, but is not yet closed. Happily this extra effort has not lessened the ordinary receipts of the year. The report speaks in a most cheerful tone about the work and the prospects all round.

One of the most graphic, as well as one of the most instructive parts of the report, is that which deals with the public-

house visitation. Here it is stated that "whereas at first hard blows and ignominious expulsion from the house had often to be endured, such events in the present day are of rare occurrence." Many will rejoice, on the authority of such a report as that of the City Mission, to have the assertion that "Information received from various districts tends to prove that the public-house trade is on the wane." A district is referred to where in eleven years the population has increased by over 70,000, whilst the public-houses have decreased by twenty three, and the coffee-houses increased by fifty-two. Another much-needed branch of operations is that amongst the foreign residents, for whom small provision is made by the churches of their own countries; and were it not for the nine City Missionaries, who address them in their own languages, "many thousands would live and die in London ignorant of Christ and His gospel."

MR. MOODY PREACHING TO THE HEATHEN.

A missionary of the A. B. C. F. M., writes from Oodocville, Jaffna, Ceylon: "We have had seven of Mr. Moody's addresses translated into Tamil, and the first 1,000 copies were disposed of in a few months. A second edition is to be printed.

Pastors, catechists, Bible women and other native workers find them a great help in their work, full of suggestive thoughts and a stimulus to their own spiritual life. We are now going to have more of Mr. Moody's works translated into Tamil. The directness, the earnest living, working Christian tone, and the numerous illustrations, go to make Mr. Moody's writings very acceptable to these people.

I want his other works for free distribution among English-reading Christian workers here."

According to the recent issue of the *Missionary Review*, the evangelistic churches in the United States support 2,236 missionaries in the foreign field, exclusive of the native helpers. Of these the Presbyterian church contain 445, the American board 432, the Methodist Episcopal church north 279, the American Baptist Union 190, and the Moravians 284. Nearly all the denominations are represented in the foreign work, but those mentioned lead. The income for all the societies reporting is \$3,420,513, while the entire expenses for the management were \$233,595.62, or less than seven per cent. The fact is also brought out distinctly, that the per centage of church growth by the addition of new members is four or five times greater in the mission than in the home field. The number of native communicants in all these mission churches is 248,070—an increase of 25,173 over the previous year.—*Christian Hour*.

A converted Hindoo, when addressing a number of his countrymen on the great theme of salvation, made the following sensible and striking observations: "I am by birth of an insignificant and contemptible cast; so low, that if a Brahmin should chance to touch me, he must go and bathe in the Ganges for the purpose of purification; and yet God has been pleased to call me, not merely to knowledge of the Gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct? It is this: If God had selected one of you learned Brahmins, and made you the preacher, when you were successful in making converts, bystanders would have said it was the amazing learning of the Brahmin, and his great weight of character, that were the cause; but now, when any one is convinced by my instrumentality, no one thinks of ascribing any praise to me; and God, as is His due, has all the glory."

RESTORATION OF THE BIBLE TO PALESTINE.

Jerusalem continues to this day to be one of the most popular places of pilgrimage in the world. At certain seasons it is thronged by crowds representing the Greek, Armenian, Coptic, Abyssinian and Latin churches; while to Jews it is the great centre of pilgrimage, and in the estimation of Mohammedans stands next to Mecca. Yet it is a fact, as sad as it is incongruous, that while all this depends on the historical verities of the Bible, the Book itself is almost totally unknown to these superstitious crowds. It would be little to the credit of living Churches of Jesus Christ if they did not endeavor to take advantage of the pilgrimages in order to distribute the sacred Scriptures among the ignorant votaries from so many lands; and we are glad to learn from an address lately delivered at Montreal by Principal Sir William Dawson, that a great work is being accomplished in this direction. Sir William lately met at Jerusalem a most interesting man, who had traveled much in Palestine in the cause of the Bible, and who was at the time distributing and selling the Scriptures to the pilgrims crowding the holy city at Easter. In the course of three months he had circulated more than 3,000 copies in nine different languages, and to pilgrims coming from Northern Russia on the one hand to Abyssinia on the other. Thus the Bible society is inaugurating a modern Pentecost, in which pilgrims from all lands may learn in their own tongues the wonderful works of God and carry home with them something of infinitely more value than the remembrances of the holy places of Palestine. The Bible woman work is also in active progress in the Holy Land; the Arabic press at Beyrout is pouring forth a constant stream of healthy Christian literature; and it is remarkable also that the Jews now immigrating to Palestine in unusual numbers are led by the aspects of their fatherland to devote more attention to its Book, and to listen to Christian teaching. Peter, looking over the blue Mediterranean from the roof of Simon's house at Jaffa, may have wondered if it would please God to send His Word to the Gentile nations dwelling on the shores of the great sea; but, as Sir William Dawson strikingly remarks, he could scarcely have foreseen that in the coming ages these Gentiles were to bring back the book to the old land in which it was originally produced, and to multiply it in all the languages of the world beyond even the possibilities of the gift of tongues.—*Christian Leader*.

ONE CONSECRATED LIFE.

More than sixty years ago, John Williams, an ironmonger's apprentice, stood at the corner of a street in London one Saturday evening, waiting for some wild companions to go to a tea-garden with him, and not a little irritated by the delay of his so called friends. Who that looked on him then would have imagined him to be the man with whom the destinies of thousands on the other side of the globe were mysteriously linked? His master's wife, going to worship, observed the lad, and with difficulty persuaded him to go to church with her, and there he heard the words by which he was saved.

In November, 1817, he sailed with his young wife for the Pacific, and on the same day in the following year, cast anchor in the beautiful lagoon of Eimeo. Ten months afterwards he was preaching to the people in their own tongue.

At the earnest request of its chief, he chose Raratea as his first centre, being the largest of the Society group and politically supreme. It was also the stronghold of idolatry—the very Ephesus of that portion of Polynesia. From this he carried the Gospel in succession to the principal islands of the Society, the Hervey,

and the Samoan clusters—and so rich a blessing attended his work that the glad tidings were given, through his means, to over three hundred thousand souls.

In that populous archipelago of the Pacific, he early found that a ship at his own disposal was indispensable to the prosecution of his work, and with characteristic energy, he set about making one with his own hands and the help of the wondering natives. He had to sacrifice three out of his four goats to procure leather for a pair of bellows, and to his dismay, when they were completed, ready as he hoped to blow the fire that should melt his iron, every particle of goat-skin was eaten off them in a single night by the hordes of rats.

Discouraged by no hindrances, deterred by no difficulties, the shipbuilder met every emergency, and in less than four months the "Messenger of Peace" was completed and served to bear the Word of God over thousands of miles of missionary journey to hundreds of thousands of heathens.

He found the inhabitants of these islands wedded to idolatry and superstition; sunk in nameless pollutions; practising polygamy and infanticide; sluggish in intellect, and when not at war, their usual condition, sweltering in indolence.

Believing from the first what all future experience taught him, that Christianity, which emancipates man from his vices, is the most effectual means of arousing the torpid intellect, he looked to God for His blessing on the ministry of the Word, and preached the Gospel faithfully. In harmonious co-operation with this, he used all prudent secular measures. He built himself a tasteful house, divided into various rooms, with due care for ventilation, neatness and comfort. Outside were vine shaded verandas, gardens and poultry-yards. Soon the natives began to rear houses after the same models, and not many months elapsed before a house of worship was constructed, capable of holding three thousand worshippers, with an ornamented pulpit, and ten chandeliers of turned wood, holding cocoanut shells for lamps. Gradually, the whole aspect of the people was changed; all the idols were cast away; multitudes became Christians in heart and life. A code of written laws was formed, and trial by jury established, so that within three years, Raratea became a Christian island. A range of miles along its pretty sea-beach was studded with pretty white cottages, with their own schooner lying at anchor near them.—*Episcopal Recorder*.

SUNDAY MAIL SERVICE.

The National Reform Association presents the following in its annual report for 1885:

Much attention has been given during the year to the National Mail Service in its relation to the Sabbath. Correspondence with friends of the Sabbath, in many and widely separated sections of the country, has elicited abundant testimony to show that this form of Sabbath desecration is rapidly increasing. Through railroad lines are extending their connections, welding local roads into great systems, under some distant managements. Along all such through lines the mails are regularly carried and delivered on the Sabbath. The number of hours at which mail is delivered and where the post office is open, on the Sabbath, is being steadily increased, and these post-offices are being increasingly resorted to even by Christian people, on the Lord's day. These facts are closely connected with this other momentous fact, that within five or ten years the great newspapers in nearly all our cities have begun the publication of regular editions on the Sabbath, and are making strenuous exertions to push them into wide circulation. Special trains, and other conveyances are chartered for this purpose, where the mails are not available, and an extra pressure is exerted on the postal authorities to quicken and extend the mail service on the Sabbath for their benefit.

Sunday-Schools.

Last year the American Sunday-school Union planted 1,799 new Sunday-schools, aided 4,704 old schools...

CALLING FOR HELP.

Recently a number of counties in Iowa called upon the American Sunday-school Union to send missionaries to gather the children into Sunday schools...

There should be such a missionary in every county, whose entire time shall be given to evangelizing the waste places.

The superintendent of the Northwestern district, at 150 Madison street, Chicago, will be happy to correspond with committees who desire to have such efforts made in their counties...

A RARE OPPORTUNITY.

Some years ago a business man became interested in the evangelization of the children in the neglected corners of our land...

For ten years his representative has been seeking out the destitute settlements, gathering about 25 new schools each year, and bringing from 700 to 800 children into them annually.

One hundred men could be employed now in most important and very needy fields in the Northwest...

The man who gave the money to employ that Sunday-school missionary, who forty years ago went down to Winchester, Ill., and planted a little Sunday-school and induced Mary Paxson to attend it...

A few years ago a missionary of the American Sunday-school Union, who was employed by a business man as his representative in the State of Iowa...

THE NEW SANKEY LIBRARY, NEWCASTLE, PA.

The New Library and Young Men's Christian Association block is being erected on the square, at the corner of Washington and Jefferson streets...

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