

Record of Christian Work.

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

VERED AT THE POST OFFICE AT CHICAGO, ILL., AS SECOND CLASS MATTER.

VOL. IV—No. 12.
DECEMBER, 1885.

PUBLISHED BY F. H. REVELL, CHICAGO.

Terms:
Fifty Cents per Annum.

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ANNOUNCEMENT.

Beginning with the next issue of the RECORD OF CHRISTIAN WORK a new and important department will be added, to be entitled "Food for the Flock." This department will be edited by Major D. W. Whittle, and will contain notes on daily Scripture readings (those of the Bible Reading and Prayer Alliance being followed), suggestions to young converts on Christian work and the Christian life, and answers to correspondents regarding difficulties; the object being to increase the systematic reading and study of the scriptures, and especially as an aid to young converts in the daily feeding upon the Word of Life.

We feel confident this new feature will commend itself to pastors, evangelists, Sunday-school teachers, and in fact all Christian workers.

We publish in this issue the Calendar of Daily Scripture Reading to be followed for the coming year.

A DOUBLE THANKSGIVING.

The Chicago Avenue Church followed its time-honored custom this year of sending baskets of food to the poor in its parish the day before Thanksgiving. This year over 400 baskets were thus distributed to the homes of want, and many hearts were made glad by this *sweet charity*. Probably in good, practical and common sense ways of preaching the gospel to the very poor, there is not in this country a church that surpasses this, showing how thoroughly Mr. Moody wrought his own methods into its very fibre.

IT MUST BE DONE.

The Chicago City Missionary Society has been laboring with great success in planting missions and building churches in the needy districts of our city, under the very efficient leadership of C. F. Gates, Esq., its President, and Rev. J. C. Armstrong, the Superintendent. It is just now making special efforts with the Bohemians. Already Chicago contains 40,000 of this nationality, who have settled mainly in one section of the city,

transplanting Bohemia to this great American center. The Sunday-Schools planted among them are full to overflowing. Many who would come cannot, because there is no room for them in the building now occupied by the Mission.

How readily the children of every race and clime come to the Bible school when invited! Here are a people difficult to reach so far as the adults are concerned, yet anxious to come so far as the children are concerned, and so anxious that the City Missionary Society has not been able to provide a room sufficient to accommodate them. Certainly this should be done immediately, and, no doubt, will be, because every business interest in Chicago is concerned about *this* work.

Truly, the City Missionary Society is doing a most important service for the whole city in this effort for these people. If we win them by the gospel of Jesus Christ, they are not only saved, but add vastly to the wealth, and power, and influence of our city—for everything that is good.

The plan is to erect a building as soon as the money can be secured, for which funds are needed.

THE SPIRIT OF REVIVAL.

From the reports of revival work in various sections of the country, East, West and South, it will be seen that the churches call for and appreciate this method of reaching the masses, and gathering them into the Church. Many other places are calling for the assistance of evangelists of approved skill in their work. There seems to be rolled upon the Churches a burden for souls, and an earnest desire to gather in those who are yet unsaved.

It may be true that when pastor and people are unitedly working wisely for souls, there is not the same need for evangelists; and, perhaps, the work will be better done by the pastor and his people. It seems as if this should always be the case, still, as a matter of fact, we know there is an urgent demand for evangelists from all over the country. Even the Episcopal Church has taken it up, and, so far, with apparent success.

Mr. Moody has been unable to respond to the numerous requests that have been pressed upon him from towns and cities of New England and the East, to hold even two or three days' meetings, and, probably, he has had as many urgent appeals from the West. Major Whittle has work laid out, evidently, for a long campaign in Kansas, and other evangelists are pressed by a multitude of invitations, many of which they cannot respond to.

Rev. Sam. Jones has no sooner opened his work in St. Louis than several other cities want him to come and hold meetings there.

Mr. Moody has not yet begun in New Orleans, and Charleston wants him, and sends a united prayer for his help and leadership.

All this wonderful movement is before the Week of Prayer too, commencing as early as August, and continuing with growing volume and interest, and reaching over into the Spring, in its planning. Truly, the spirit of revival is falling upon the Churches. Why may not this be universal? Will it not be so if the Churches want it, and invite, work for and expect it?

\$20,000,000 FOR EDUCATION.

Schools, Colleges and Seminaries are rising with marvellous rapidity all over the land. One can hardly take up a paper without seeing a notice of some gift, great or small, to education, but here comes the greatest ever made in this county, counting up to twenty millions. Whether this will be a blessing to California, depends much upon the foundation upon which the institution is built. Education, apart from Christ and the Bible, is not a sure safeguard. Education with a smattering of religion in it is not sufficient, however much it may be praised. There is unquestionably great need now for education that will fit men and women for efficient services in some line of christian duty, both public and private. The demand is for colleges that put the Bible in the fore front, and honor religion as a living force. In the older colleges there has arisen, almost as if by inspiration, a movement looking towards the conversion of the students to Christ. It is found that most of the men and women who are now professed Christians, were led to Christ through the personal labors of some Christian, hence Young Men's Christian Associations have been formed in our colleges, for the purpose of organizing the Christian forces for active and practical work, right in the colleges themselves, and lately Mr. J. E. K. Studd has been employed to visit our colleges and labor with the young men. This bringing to the front the positive and professed Christian element in the colleges, is a prophecy of what the church and the world expect of professedly Christian institutions. If America continues Christian in the higher sense, much depends upon our colleges. The leaders, in no small measure, are prepared for this work here, hence it is worthy, that the Christian colleges seek primarily to make the students Christian, and train them to do Christian work. Planted on the western slope, as Mr. Stanford's college is to be, he may make it a mighty power for the evangelization of that fair land, if he makes it a thoroughly Christian institution—so that the men and the women who go out from it shall be pronounced not only for good government, but also for pure and undefiled religion.

There is danger, with such a vast endowment, of making an institution that shall be accessible mainly to the rich and the fortunate, instead of the worthy and the struggling poor, whose ambitions are

the noblest and whose power for good, through industry and frugality, and perseverance, is mighty in the near future. If the doors of this great college are open to the boys and girls of the Pacific slope, who have caught a glimpse of the possibilities open before American youth, for service for God and the State, even though they are poor, and it has built its foundations upon the word of God and Jesus Christ, the Saviour of mankind, Mr. Stanford will have built well and for two worlds.

AN IMPORTANT MEETING.

On the 6th, 7th and 8th of October there was held in St. Paul, Minn., one of the most important conferences that has assembled during the year 1885, so far as it relates to the Evangelization of the waste places in the Northwest. Much is said of church extension and city evangelization, and Y. M. C. A. work in our land. We are told of the thousands of railroad men to be cared for, and the thousands of young men in our cities who are not reached by the churches but only now and then are we reminded of the hundreds of thousands of neglected children in the rural districts, who are destitute of religious privileges; children, too, who are to be the mighty men and women of America. It is claimed that about eight million children in the United States of school age do not attend Sunday-school. To consult about practical ways of reaching these children was the purpose of this conference. Not a theory as to how work *might* be done was discussed, but how work *was* done was fully considered, and the fact was revealed that this organization had about one-third of all the Sunday-schools in Minnesota under its care; that it had planted over 500 new schools in Dakota; that Iowa had been canvassed by its workers and hundreds of schools planted, until it is now calling for a worker in each of several of its counties, so efficiently has the work of the past proven in doing the very thing that needs to be done. It was brought to light that one county, in which there were only about 600 or 700 in all their Sunday-schools ten years ago, had the attendance increased over 10,000 by one of these workers. Nebraska came with the report of more than a thousand settlements visited and Sunday-schools planted in them by this agency. And during the present year these men have planted about 400 new schools in the Northwest.

Such was the meeting of missionaries of the American Sunday-School Union in the district west of the Mississippi river. A letter was read from a successful and careful business man, who has looked thoroughly into this work, authorizing F. G. Ensign, the superintendent of the Northwestern District at Chicago, to commission a man to work in his name at an annual outlay of \$800, and to begin January 1, 1886.

It was discovered that one hundred men, in addition to the present force, could be employed by this society in the Northwest, who could be sent to people who live in districts now entirely unreached by any agency. What an opportunity for an investment for the Lord. Who does not know that a child who never goes to church or Sunday school is not likely to get much Bible instruction at home, if any? And who does not know that to grow to mature years in this republic without the elevating, refining and restraining influences of the Bible is sad and dangerous? And we will add what many do not know; that these people can easily be reached and gathered under Bible instruction, and that at a small outlay. There must be one hundred men and women in the country who have means and who would gladly be represented in this work. The opportunity is now open to them, and the choicest of the world's young children, of this or any age, are waiting to be led to the fountain of life by these missionaries.

SAILORS IN HAVRE, FRANCE.

BY HILDA X. STUDD.

Many of the readers of this paper are doubtless acquainted with the great mercantile city of Havre in France, and yet few have any conception of the awful state of things existing there. Although much has been done for the merchant seamen in all parts of the world, this is a spot where their needs have long been left unheeded. Havre stands second in size and importance amongst French seaports, and nowhere in that country are there so many crews paid off at the end of the voyage. Forty thousand sailors enter there annually, and until recently there remained no alternative for them but to lodge in boarding houses of infamous character whilst waiting to return home or ship for other voyages.

It is impossible to describe the villainy practiced by the owners of these places. No sooner has a ship entered the harbor than the deck is crowded with "runners" and "crimps" from the boarding houses, and shipping masters, who, ever liberal with the brandy bottle, lend their poor victims on to what is nothing less than ruin to their bodies and souls. One can hardly help being stirred at such tales as the following:

On August 7th, of this year, a vessel arrived in port, the crew was paid off, and the men left the ship the following day. Some of them were enticed into the low dens called "boarding houses," and three days later the "crimps," who were lying in wait outside the consulate for those men who had boarded with them since landing, came forward, demanding payment for their enormous bills for drink and other imaginary supplies given to them whilst in their dens. One man, who had just received \$100 in wages, had a whiskey bill presented him by the ruffian for \$95, after having been ashore only fifty-six hours. Thus his earnings were gone during this short time into the pocket of this man, who, in his self constituted office of shipping master, sent him to sea next day, not, however, before pocketing an additional month's wages in advance, all in payment of imaginary debts. This is only one of often recurring incidents, and one of the numberless evils awaiting every sailor on landing in this city.

The quays are simply crowded with cafes, better named "brandy houses," dancing saloons, music halls, etc., where thousands of dollars from the hard-earned wages of the poor sailors are squandered and too often robbed.

One who knows the evils to which the merchant sailor is exposed in haunts of

vice surrounding the docks of London and other ports, says the state of things in Havre far exceeds anything he has ever seen.

And nothing has been done to protect or help those poor seamen till less than two years ago, when a "home," with thirty-two beds, reading-room, etc., was opened for them by some ladies of the place, not, however, under Christian directorship, and after a few months the place was shut up, owing to want of funds and other impediments, needless to mention.

But this failure stimulated an ardent effort from other quarters. The Scandinavian pastor, W. Munttiekans, residing there, and the Honorable Lady Beauchamp, residing in London, England, took the matter up. The former visited Norway and collected some few hundred dollars, while the latter, who had started successfully and is still supporting a "sailor's rest" at Honneur, near Havre, set to work in securing a manager and also collecting funds, and in a very short time the Havre Sailor's Home was once more opened. This was a little over a year ago, and during that time great good has been accomplished. Often the house has been crowded, and through the energy of Mr. Hermanns, the manager, and of his wife, many thousands of sailors' wages received at Havre have been remitted to their friends at home or put into savings banks, beyond reach of crimps, runners and such like. (Over \$15,000 in the first three months.)

Mr. Hermanns was converted some years ago in the New York Mariners' Chapel. He has since that time been a earnest Christian, and with his wife has been the means of leading many of these souls to Christ.

This year it was found that a larger home was necessary on the expiration of the Honorable Lady Beauchamp's efforts in this direction.

What they could do was to provide a shelter for the terrible suffering houses, a mission meetings every night, a good coffee bar to counteract the attractions of the cafes, and besides these it was deemed necessary to employ, if possible, Christian "runners" to visit the ships on entering harbor, inviting the men to the Home, helping them to ship for other voyages. Thereby the sailors would be enabled to avoid contact with the shipping masters, who so cruelly rob them. These requirements have, we believe, been met. A most suitable house has just been opened, facing the quays, with a mission room, coffee bar and accommodations for 100 sailors to board.

Of course, with such an enlargement of the work, the increase of expense is very great, and it is estimated that in order to carry on this important mission no less than \$2,500 will be required annually, besides what is received in board and lodging from the sailors. As few recognize the claim of such a work in a foreign land, the funds have often been at a very low ebb, although not once during the past twelve months has God allowed it to be positively in want.

Some few English people have consented to help, and about \$1,100 are promised in annual subscriptions, but this is not yet adequate for the demand. Could not some friends on this side the Atlantic be induced to send some aid to the support of this work amongst their fellow countrymen, for, besides the large amount of English, German and Scandinavian ships entering that port, a large number of American vessels come there annually, and in addition to this an extensive trade is carried on by Nova Scotia ships, which are frequently manned by American sailors, so that quite half the trade to Havre is from this continent.

Although one-fifth of the men sheltered in the Sailors' Home last year were from America, not any help has been contributed by their country. Yet it has been found that the chief losses of the Home were in connection with men engaged in American trade, just because

their voyage is shorter than most and they are thus oftener in the habit of drawing one month's pay in advance on leaving home, and so have none when they arrive in port. Could those who have means to help and hearts to care but realize the perils of the sailor ashore in Havre they would surely give of their abundance to aid their fellow countrymen, even if it should be at some personal sacrifice, for such scenes as occur in this port daily must appeal to God's children in all parts.

N. B.—Any information desired would be gladly given by the Honorable Lady Beauchamp, 8 Cromwell Road, London, S. W., England; or by Mr. F. H. Tritton, 54 Lombard Street, London, E. C.

The editor of the *Record of Christian Work* will gladly forward any gifts sent to him for this work.

Church Work.

HOW SHALL WE REACH THE MASSES WITH THE GOSPEL?

BY ARTHUR F. PIERSON.

In January, 1876, I found myself pastor, already for seven years, of a large, wealthy church, with one of the finest and most elegant church buildings in the whole land; with everything to gratify a carnal ambition, worldly ease, and lust of human applause. I had been led by a most singular searching of heart to see that I had been more or less making an idol of literary culture, intellectual accomplishment and worldly position; and a few months before I had solemnly renounced all these things that I might be a holier and more useful man. I saw that I was not largely blessed as a winnower. For the first time in my life I had no conscious idol in my heart; but for the first time I had also a blessed consciousness of real communion (shall I say contact?) with God in prayer. I was especially led to ask with peculiar importunity, that I might in some way be enabled to reach the multitudes of unsaved souls, who were around us, but outside of the churches. The clear and positive conviction absolutely possessed me that this prayer had been inspired of God, and would be answered in a marked way that would show the hand of God. This solemn persuasion was communicated to my wife, but to her alone, and we joyfully and trustingly waited for God's full time to come for Him to fulfil this desire and prayer.

On March 19, 1876, the Lord's day, unusual power was given me in preaching; and in the evening I felt so strongly that the time was very near, when God would reveal His right hand, to give me new access to unsaved souls, and particularly the non-church-going masses, that I felt constrained to communicate my feelings to a brother clergyman, who, at my request, remained after the service to talk with me; and the next Friday evening, March 24, at the church prayer meeting, as a pastor, I frankly opened my heart to my beloved people. I spoke to them as to the obvious lack of power in the church to reach these neglectors of worship, and I remarked that our costly, elegant and superb church edifice, perhaps, tended to repel the poor, and make them feel not at home.

For many months the hearts of pastor and people had been getting wedded and welded in closer sympathy; and that night there was a certain indescribable melting of souls into unity, as though the spirit were fusing us all together. I drew involuntarily near to the praying assembly, and, descending from the pulpit into the very midst of the people, opening the Bible, I read the prominent promises to praying souls, one after another, in such a way as to lead our hearts up, from the broadest and most general, to the highest and most specific, in a climactic order.

The effect of this grand climax of Scripture testimony was to drive out un-

belief and fit us all to pray in faith. I knelt among them, and we together earnestly besought God, with strong crying and tears, to remove even a mountain obstacle that might hinder us as a church from effectually reaching the unsaved. We felt the Spirit almost as vivid as a visible presence, interceding within us "with groaning which cannot be uttered," for a true revival of God's work, a new Pentecost of Power, that would draw the masses to us, or inspire us to go to them and win them. No one who was present will ever forget the solemnity of those moments, when a whole people wrestled with God for a blessing. While we were praying that church building was already burning. When the prayer ceased we found the room partly filled with smoke, but attributed it to the contrary wind, which was driving down the flues. In fact, the fire had ignited the lath near the smoke-pipe, and was slowly working its way behind the plaster, and so escaped detection, though several of us made a thorough search, after the assembly was dismissed.

Early the next morning the flames burst forth, after their long confinement through the night, and laid the beautiful building in ruins. I felt, in common with many devout souls, that this was God's way of opening the door, great and effectual, to the neglecting and neglected masses about us, and that this was the grand significance of this whole event. We at once secured the Grand Opera House, where, for sixteen months, I preached the gospel, extemporaneously, confining my themes to the great central truths of salvation, and with a marked blessing on my work. More souls were hopefully converted in one year than the whole of my previous ministry; and what was the most remarkable fact of all, the converts were almost exclusively from these outsiders whom the church had hitherto failed to reach, but toward whom our hearts had been specially drawn; and from the day of that fire the Fort Street Church, of Detroit, was, and still continues to be largely attended by the class of people whom we had found it so difficult to reach or attract before. The extemporaneous preaching of a simple and free gospel for sixteen months, in a place of popular amusement, somehow drew us to these neglected masses, and drew them to us, and the effect has been to change the relation of that church to the whole community, and greatly increase its power for good. It is to be noted that during that whole time there was no charge for sittings in the opera house, and gentlemanly ushers waited on all alike.

In the study in the tower of the church building was a large mass of manuscript matter not hitherto used, but of great value to me in preaching, containing Scripture studies, plans of sermons, etc. The tower of the church acted like a chimney, and there the flames raged hottest. The study table was so burned, that nothing that could be consumed escaped, except that manuscript matter, which was found essentially unharmed in the ruins. No philosophy of mine can account for its rescue; but it impressed every one as another marvellous mark of the hand of God.

FAITH AND WORKS.

FIRST CONGREGATIONAL CHURCH,
ROCKFORD, ILL.

A quiet but deep revival interest in this church has prevailed from the very beginning of the present pastorate of Rev. Theodore Clifton. In this time, a period of sixteen months, 120 have been added to the church, and the Sabbath School is growing in numbers and excellence.

A year ago the young people were not organized. Now, their Society of Christian Endeavor is very flourishing, has about sixty active members and number steadily increasing. Meetings for worship are held every Sabbath evening just before the preaching service. The young

people of both sexes take turns in leading these meetings, and good effects of this training are already seen. This young people's work is thoroughly organized, and its execution wisely distributed among several competent committees of their own number.

The center of power in this, as it should be in every church, is the Wednesday evening prayer meeting. The large chapel is always well filled, even in unfavorable weather, and is often thronged. The meetings are informal, free from all stiffness and restraint, and many take part. Here hearts are quickened, faith is strengthened, and souls are saved.

The communion services, occurring every two months, are always occasions of spiritual uplift. They take the place of the usual preaching service of the forenoon, the first Sabbath of each alternate month. There is no sermon, but in its place a brief address at the communion table. The hymns, the Scripture selections, the baptism and reception of new members, an address to those uniting on profession, the church covenant, the prayers and the communion address, fill every moment with thoughts and sentiments that kindle devotion. Many who do not partake of the symbols gladly come and feel that it is good to be present, so that the audiences at communion services are increasingly large. This service is characterized by revival power, in a quiet way, and here, within the last year, quite a number have given their hearts to Christ.

The regular preaching of this devoted pastor is marked by simplicity, earnestness and directness. No attempt is made to preach science or philosophy, and these things are used only to illustrate and enforce gospel truth. His sermons, while no wanting in literary finish and strong thought, are very practical, bearing on every-day life in the home, in the church, in business and society, and are aimed to meet the hourly needs of the soul.

The church is characterized by a whole-souled cordiality towards one another and strangers, the spirit of prayer, a growing benevolence, and that thorough confidence in the leadership of the pastor which secures unanimity of action and hearty co-operation.

Every department is being organized, and the members set to work. Thus, by thorough discipline, a wholesome social atmosphere, a devout spirit, hearty co-operation with the pastor on the part of all, an outreaching benevolence and an up-looking faith, this old, first church, now nearly fifty years old, under God's blessing and their skillful leader, is moving grandly on, and there are being added to its membership, at every communion, those that are being saved. This church is letting its light shine and exerting an influence on the surrounding region as never before, and its present prosperous condition and organization for aggressive work for the Master has never been surpassed, and is a grateful surprise to many who have long been familiar with its past history. The present outlook is encouraging and full of cheer.

FELLOWSHIP MEETINGS.

BY REV. H. M. SKEELS.

The series of "Basket Fellowship Meetings," recently held in the Elgin Association of Congregational Churches, with the churches of De Kalb, Turner, Bartlett, Algonquin, Richmond and Huntley, concluding with the Fall meeting of the Association at Garden Prairie, Oct. 19th and 20th, exceeded the expectations of the most sanguine.

The attendance on the first four meetings was made small by all day rains and mud, thus precluding a trust in numbers, and tending to insure faith in Him "from whom cometh our help." The meetings at Richmond and Huntley, the weather being fair, were well attended, sixteen

from the Woodstock Church driving across the country to the Richmond meeting, sixteen miles away, with Pastor Beggars heading the procession, driving a well-filled, three-seated carriage.

Those attending the meeting brought well filled baskets, from which they dined, so that the membership of the churches where the meetings were held could attend all day, not having guests to entertain.

The forenoon and afternoon sessions were spent in the study of the word, concerning

I. *The Holy Spirit.*—His personality, presence, mission and power.

II. *The Word itself.*—Its authority, mission and power.

III. *The Christian.*—Who is he? What is his mission?

The Holy Spirit abundantly blessed the holding up of His Word to those present, touching and warming their hearts, deepening the feeling of fellowship, and stimulating all for more active service for the Master. It was a common expression "this is the best meeting I ever attended;" and the question was asked by many "why can't these fellowship meetings be held every Fall?"

The day sessions were followed in the evening by a gospel meeting, in which the pastors who could remain over night held forth the gospel in simplicity and love to well-filled houses.

The series of meetings concluded with the Fall meeting of the association at Garden Prairie, Oct. 19th and 20th, and, notwithstanding the rain and mud, was well attended, especially by the people of the place. This meeting will not soon be forgotten. Among the topics considered were "The Age Temptation of American Christians," opened by Rev. Chas. H. Abbott. The prayer meeting opened by Rev. H. H. Munroe. Bro. N. F. Douglas, of Genoa Junction, Wis., was appointed to preach the gospel for one year.

The last evening the church was filled, and the gospel of John 8:16 was held forth in short addresses by Revs. A. J. Chittenden, Chas. Fraser, W. L. Ferris and H. M. Skeels. As a result of the meeting, four persons were led to publicly profess Christ, by uniting with the church on the following Sabbath, three of whom were parents.

It is hoped that the outcome of these meetings may prove a lasting blessing to the pastors and churches of Elgin Association, and that basket fellowship meetings, which began as an experiment, may continue, year by year, as an established line of Christian work.

AN IMPRESSIVE TRUTH.

What, then, should hinder our going forward with increased momentum to the conquest of the world? The obstacles appear to be many. They are but one. That one is the reluctance of men to serve the holy God by being holy. The holy God can be served only by being holy. Now Christianity is itself holiness providing a method for sinners to be holy. But the aversion to this is so great that men either deny the necessity of it, or they substitute for it something which they call religion. Yes, something called religion, which, substituted for holiness, has been and is one of the greatest obstacles to the progress of Christianity! So it was at its beginning. The Pharisees were religious—specially so—but they crucified Christ when He was on the earth, and have been doing it ever since. Instead of seeking to be what they ought to be inwardly, they sought—and the Pharisees of all times have been doing it—to appear well outwardly, thus substituting formality for holiness. Asceticism, heathen and Christian, is religious. The ascetic will endure anything, but he substitutes gratuitous suffering for repentance and the love of God. The merely emotional are religious. They groan and shout in the meetings, and steal chickens on the

way home. The truly orthodox are religious. Their belief is right; they will abide by it at all hazards, but they drive sharp bargains and rent buildings to be used for immoral and infamous purposes. The brigand is religious; he will not eat meat on Friday, but he will rob you and hold you for ransom. And so it is the world over. Men will do anything and be anything rather than accept Christ fully and wholly as the ground of their salvation and serve the holy God by being holy. Here, then, is our one obstacle. If this is not overcome, no missionary work is done. If individuals are not brought to serve a holy God by being holy, and thus fitting for an eternal life of holiness and joy and higher service, no distinctive and proper missionary work is done.—MARK HOPKINS, at the sessions of the American Board.

Evangelistic.

MESSRS. MOODY AND SANKEY.

NEWBURGH, NEW YORK.
THE UNION CONVENTION.

The *Daily Journal* says: The Union Convention which closed November 3d, was in many respects a remarkable demonstration of the religious interest and zeal of our city. Probably as many as four thousand persons went to the Rink last evening, one-fourth of whom were unable to find room in that large building. The services have been characterized throughout by the closest attention on the part of the large audiences. No listless persons were seen in them. There were no sleepers in that extemporized church. The principal interest of course centered at first about the evangelist Moody. But it was soon transferred from the man to his message. His marked characteristic is thorough devotion to his work. He believes with all his soul that everybody needs salvation, and it is his business to persuade men to accept salvation. He does this in what may be described as a business-like way. He is direct and pungent in his appeals. He eschews elegant sentences. He never strains after mere oratorical effect. He pleads as one might be expected to do in the case of a man who was about to throw himself in the way of a railroad train. In his earnestness he throws minor considerations to the winds, and urges instant compliance with the terms of the gospel. "If you wish me to weep," said the ancient writer, "you must yourself be moved." The necessary condition of imparting earnestness and zeal is fulfilled in the case of Moody. He is thoroughly in earnest, and few of those who listen to him remain unsympathetic or fail to catch something of his earnestness. His talks are marked by freshness and vigor. They are not of the stereotyped class. Familiar things take on a new interest as presented by him.

Mr. Moody is also a thorough believer in practical morality. He insists as strenuously upon the injunction "Let him that stole, steal no more," as upon the exhortation to "believe and be saved." He scorches the dishonest and the impure with his denunciations. His teaching is calculated to make men better citizens. Men like Ward and Fish get no more mercy from him than the thievish tramp. The Divine law of purity is enforced by him as strongly as the exercise of faith. The old sarcasm about taking a tract instead of a loaf of bread to the starving, is pointless in the presence of Moody's preaching and practices. Were the principles, which he urges, lived up to, Communism would be a meaningless cry in the world to-day. With him, implicit faith and practical benevolence go hand in hand. Such preaching cannot fail to do good. It will send the well-to-do into the cellars and garrets of misery on errands of mercy. Human sympathy will be reawakened into beneficent activity by the fervid appeals of this thoroughly earnest man.

One of the practical results of this series of services is the benefit which has been received by one of the best of our local institutions,—the Young Men's Christian Association. Already a large sum has been subscribed towards wiping out the debt of that useful organization, and the prospects are that the movement will not stop until the Association has been put on a firmer basis than ever before.

It is said that the last thing Mr. Moody did while waiting for the train, at the West Shore depot, was to secure a subscription of \$1,000 from a prominent brick manufacturer. This was also for the Y. M. C. A.

POUGHKEEPSIE, N. Y.

The Poughkeepsie, N. Y., Convention opened on Thursday morning, and the weather being fine, people from the interior and along the Hudson, flocked to the city in throngs.

The first meeting having been properly organized and advertised, was a surprise even to those whose expectations were the highest.

The Opera House was found to be far too small for the crowds of people who stood patiently for two hours and a half, waiting for the opening of the doors at 9 o'clock.

Before the hour for opening the exercises had arrived the house was full.

The audience was indeed something to see. On the stage were seated the pastors, the resident ministers, and some forty ministers from other cities, and the choir numbering 150. The great audience, filling the floor and balconies in solid mass, was noticeable for the number of men and the earnestness of the Spirit manifested.

The first topic, "How to increase the Spiritual life of churches," was opened by Mr. Moody. This was followed by the discussion of "How to reach the non-church-going masses," opened by Rev. Dr. Elmendorf, and closed by Mr. Moody. The ears about not being able to accommodate the people were fully realized in the afternoon. An hour and a quarter before the time of opening the exercises every seat was filled and standing room even, was at a premium. If a place capable of holding as many more had been secured it would have been filled.

Mr. Sankey was called to the overflow meeting and therefore simply introduced the service at this.

Mr. Moody spoke on "The Holy Ghost." His closing remark was, "What the church wants in our land is the bestowal of the power of the Holy Ghost for service. Nineteen out of twenty of the Christians in our churches have life, but do not have it abundantly enough for service. They are sons and daughters without power. What is needed is to move into the place of Pentecostal power. God wants to give the power to his people. Let them only be willing to receive it, and the full blessing will come. Pentecost Day, he believed, was just a specimen day of what God wants his children to have. He closed with a fervent appeal to God for the power for service.

Then there was a half hour prayer meeting of deep solemnity, prayer being for this endowment for the work. It was a session long to be remembered by all who were present, and must be productive of great good in this city and vicinity, so manifest was the presence of God in benediction.

The overflow meeting was led by Mr. Sankey and Evangelist E. W. Bliss. The evening service, as to the crowds of people, was but a repetition of those in the morning and afternoon, with this difference the building was much sooner filled.

Mr. Sankey led the singing and Mr. Moody preached from the 25th chapter of Exodus—closing the service with a prayer meeting, to which nearly the entire audience remained.

The overflow meeting was very large, and under the leadership of E. W. Bliss and Mr. Sankey.

The second day, as a whole, was a repetition of the first as to attendance, but a more intense feeling was manifest. It was the topic of the day. Business gave way to it, and politics were laid aside for this more important matter. The evening meeting, for men only, was spoken of as the most remarkable service yet held.

The discussions were upon the topics, "How to increase attendance on church prayer meetings"—"What more can be done to reach young men"—"Question drawer" conducted by Mr. Moody. Sermon in the afternoon by Mr. Moody on the theme "God is Love." An evening meeting for men only, which was followed by an inquiry meeting.

Mr. Moody announced that services would be constant in the opera house Thursday, Friday, and Monday nights and on Sabbath.

A private letter from Poughkeepsie reports that it is believed fully 150 have accepted Christ, and that Mr. Bliss is continuing the meetings with success.

KINGSTON, N. Y.

The skating rink was filled at the first session of the convention, and every part of the vast auditorium was utilized. There was a large choir to lead in the singing, and on either side of Mr. Moody on the platform, were the ministers of the city, while Mr. Sankey presided at the organ and led the worship of song.

The first topic for discussion opened by Mr. Moody was, "How can aggressive christian workers be developed in the churches." This was followed by the discussion of "How to reach non-church goers." Mr. Moody closed the discussions with these words. A grand revival of work must pervade the Christian church if she would perform her mission in the world, and conquer the people to the cross of the Saviour.

The afternoon session was even more thronged than in the morning. Although the doors were opened at two o'clock, shortly after the people began to gather at the rink, and as soon as the doors were opened at 2 o'clock, the crowd filled the immense auditorium in a few moments. Although the rain was falling, it is not one person gave up his or her place, on that account. By half past two the edifice was filled to overflowing, and it was reported that 8,000 people were outside, unable to get in. By three o'clock, the hour of commencing, the crowd on the outside was greater than that on the inside.

Mr. Sankey opened the service of song in which the vast audience joined with great energy and spirit.

Mr. Moody occupied the afternoon. His theme was the Bible, following with a prayer meeting. In the evening, notwithstanding the rain, the rink was packed and many people were unable to get in, showing that people can go to religious meetings, even when it rains, without any permanent injury. How happy many a pastor would be, were the same zeal to be transformed to all the church membership of the land, when a rainy Sunday comes.

The topics for the second day were, "How to increase interest in the prayer meetings," "What more can we do for our young men." Questions drawn.

Address by Mr. Moody on the Holy Spirit for service, and an evening meeting for men only.

Messrs. Mateer and Parker, Mr. G. H. Spurgeon's evangelists, have been laboring for the past two weeks at Kingston, N. Y., following Mr. Moody's work there. On Sunday the Rink in which the meetings were held, was thronged almost to suffocation. Above three thousand people were present. On week-days meetings were held in the Reformed Dutch Church and the Presbyterian Church, both of which were crowded. These successful evangelists went next to Oneonta, N. Y., where they are holding

meetings which will continue through next week. Afterward they have accepted invitations in Western States which will occupy them for several weeks. They intend to visit Bloomington and Springfield, Ill., and Minneapolis, Minn.

WHITTLE AND McGRANAHAN.

LAWRENCE, KANSAS.

Whittle and McGranahan were advertised to be in Lawrence, Kansas, October 7th, but just as they were to take the train at Chicago, news came of the serious illness of Major Whittle's daughter at the Seminary at Northfield, Mass. So he went East instead of West, and was a month watching by the bed-side of his sick child. The meeting was commenced on Sunday, November 1st. The churches of the place all united with great heartiness, and large audiences were gathered from the beginning. Each morning there was a meeting for Bible reading and prayer, and last evening a gospel meeting. The general theme at the morning meeting has been the Holy Spirit in the Church, and in the evening his central theme has been Redemption through Christ. "I have redeemed you" is his most touching appeal as he presents Christ. Emphatically he preaches the Gospel, the "Good News." While he makes "sin exceeding sinful," he makes grace exceeding gracious. While judgment is not wanting, mercy rejoiceth against judgment. In his preaching, sin is a dark background over which there ever appears the glory of the grace of God. He portrays with great vividness the inconsistency and wickedness of those who profess to be saved by grace and yet look for the evidence of acceptance to their own feelings of faith, instead of looking to Christ's word itself. A great many troubled souls found rest in this clear presentation of the true ground of assurance. They found steadiness when they came to look to the unchanging word of God, instead of their own fickle selves.

Mr. McGranahan's singing is in perfect line with Major Whittle's preaching. The one gives in song what the other gives in speech.

The meetings are still in progress at this writing. It is not possible even to guess as to results. After the first week Major Whittle was laid aside for several days, with a severe cold. But the meetings showed no abatement in numbers or interest. They were conducted by the pastors with such help as they could secure from day to day. The last two or three days of Major Whittle's sickness, Rev. Alex. Patterson of Chicago being in the region, was sent for, and gave very efficient help. In the middle of the third week of the meetings, the best inquiry meeting of the series was the last one held, and the largest number of inquirers was at this meeting. The interest is spreading into the country round about, and the promise is for greater results than have yet been seen.

In Major Whittle's methods, there is no crowding for results, such as are sometimes seen in such work. There is no unnatural pressure used, no processes employed to create a stampede for the inquiry room. The truth is presented, the invitation is given, the door is opened, and conscience is left to do its work. He is more anxious to produce convictions, than to secure expression, more anxious to sow seed, than to gather half ripe fruit.

The *Daily Journal* thus speaks of the meeting for united prayer held at Lawrence in connection with the revival services of the Evangelists, Nov. 11th.

Yesterday was the day of prayer appointed by the pastors of this city. A goodly number gathered in the Congregational church at 9 o'clock. The number kept increasing all day. In the afternoon the church was well filled with an earnest and prayerful company. The following was the order of topics followed:

9 a. m. Scripture reading and devotions. Topic: "Confession of sin by

God's people as a condition of Spiritual quickening." Bible reading, to occupy twenty minutes, by Rev. S. M. Osmond.

10 a. m.—Topic: "Humiliation for sin," twenty minute Bible reading by Rev. A. H. Stote.

11 a. m.—Topic: "A purged conscience before spiritual power." Bible reading by Rev. Dr. A. Beatty.

2 p. m.—Topic: "The promise of the spirit." Bible reading by Rev. R. Cordly.

3 p. m.—Topic: "Prayer for the spirit." Bible reading by Rev. Dr. J. Marvin.

4 p. m.—Topic: "Consecration." Bible reading, by D. W. Whittle.

In the afternoon it was suggested that prayer be offered for the places which Major Whittle was expecting to visit, and this being done, other places were presented for prayer. These places were named by persons especially interested in them, either as the place of their residence, or from having friends there, or some other reason. The following places were named: Leavenworth, Glenwood, Tonganoxie, Fairmount, Prairie Center, Leavenworth county. Atchison, Axtell, Kanwaka, Gardner, De Soto, Ottawa, Garnett, Chanute, Cherry Vale, Leroy, Neosho Falls, Waverly, Fort Scott, Scranton, Carbondale, Burlingame, Emporia, Newton, Wichita, Wellington, Harper, Arkansas City, McPherson, Hutchinson, Dodge City, Wyandotte, Topeka, Manhattan, Hays City.

Mr. Weidensall, of Chicago, asked prayers for the State committee of the Y. M. C. A. and for the railroad men of Kansas.

The closing hours of the meeting were the best of the whole day, as Major Whittle set forth the nature of personal Christian Consecration.

At night Plymouth church was crowded again with a deeply interested audience.

Major Whittle makes the following request, which we are sure all readers of the *Record* will observe and remember to pray for the state of Kansas: "Please ask that prayer be offered by all believers who read the item, for a blessing upon the places named. God is blessing the work. Meetings are all full and inquirers to be dealt with in them all."

We have asked permission to publish the following, as it shows how revival meetings should be followed up by pastors and churches, in order to hold and build up the young converts.—[Ed.]

KALAMAZOO, Oct. 17th, 1885.

Maj. W. D. WHITTLE,

Dear friend and brother in Christ Jesus:

As a company of young people who were greatly interested in the revival meetings which you conducted in the churches of this city last winter, many of whom were brought to Christ during your stay, we have felt a desire to communicate with you, sending our Christian greeting and hoping to hear from you in turn, as one whom we dearly love in the Lord and whose good work we shall always follow with deepest interest.

Knowing your interest in Christ's Kingdom and in the welfare of those whom you have helped into it; knowing that you care not only for the conversion, but also for the Christian growth of young disciples, we have thought that it might encourage your heart to know of our condition.

For some time after your departure the revival meetings continued in the separate churches, with good results in each and the greatest harmony in all. Many were added to the churches, to our own 135 members and for five months, including a month before your coming, there was no week without hopeful conversions in our meetings. Every evening meeting was followed by an inquiry meeting, which almost invariably filled the chapel, and that under an invitation which limited the attendance to young converts and seekers after Christ. This continued well into the Summer months.

Meanwhile our pastor began a series of Tuesday evening meetings for young

Christians which have been and are still invariably well attended, more than once filling the room to overflowing. These meetings and the interest in them continue to the present time. During the first part of the meeting our pastor gives us a short talk on some theme essential to christian culture, and the latter half of the hour we devote to a prayer and conference meeting in which nearly all participate. In these meetings we have thus completed a brief course in Christian Evidences and we are now engaged on the doctrines of the Christian faith. Among us there are several who have not missed one of these meetings and nearly all are constant in attendance. In addition we have also one regular young people's meeting on Sabbath evenings, just preceding the service, which is fully attended and very interesting. We wish that we could make you partaker of our joys by letting you know how Christ is helping us daily. A frequent testimony in our conference meetings is "Christ has helped me wonderfully. I used to fear that I could not hold out, but I find that God's grace is sufficient for me."

We have learned, dear sir and brother, of your great affliction in the loss of your son, so soon after going from us; and more recently we have heard of the serious illness of your daughter. In all of these sorrows you have our sympathy and our prayers that from these present distresses you may reap those fruits of joy and peace which God sends by the hand of affliction. We hope that the breaking of the box may only fill you with the fragrance of divine joy and a sweeter experience of Christ's love.

Be assured we shall ever follow you with deepest interest, hoping that it may be ours to meet you again and greet you as a Christian friend and brother.

For Mr. and Mrs. McGranahan also we have a most tender regard, and wish through you to extend to them our cordial greeting and Christian affection.

ERNEST KING-LEY,
ARIE BINKHORST,
HELEN COWLBECK,
EMMA LOW,

Committee for the Young Christians of the Congregational Church.

The pastor and superintendent of the Sunday School heartily join in this greeting.

CHAS. O. BROWN, Pastor.

J. L. STRATTON, Superintendent.

DR. MUNHALL.

SAVANNAH, GA.

The local press thus speaks of the revival meetings held by Dr. Munhall in October and November in that city.

If a stranger had been picked up 1,000 miles from Georgia and blindfolded and suddenly transported to Savannah and dropped into the theatre a 3 o'clock yesterday afternoon he would have thought he was in Chicago or New Orleans at a Sunday matinee. The stage was set with the sylvan scene that was used when "The Professor" was put on.

There has been no attraction this season that drew anything like the crowd. Two or three hundred people were turned away.

A few minutes after the doors were closed and all who could get seats were seated, Dr. Munhall and the clergymen appeared on the stage. The audience was entirely of males. The admission tickets read that no persons under 14 or over 85 would be admitted, but the small boy was there, as he usually is. There was such a crush at the door that despite the policeman's watchfulness the youngsters slipped in.

The theatre was given for this service free of charge.

The evening meeting at the Independent Presbyterian church, was crowded last night as few churches are ever crowded at a religious service. It was well filled by 7 o'clock, and people kept pouring in until long after the meet-

ing began. The main floor and galleries were crowded. The aisles were filled with chairs and settees, and these were quickly occupied. The space around the pulpit platform was densely packed, and hundreds stood up wherever they could find a place to stand.

After the opening hymn and a short prayer by Rev. H. P. Myers of the New Houston Street Methodist church, Dr. Munhall told the vast audience what he believed God is going to do for Savannah. Fully 1,000 men at the theatre yesterday afternoon, he said, asked the prayers of a Christian people to save them from sin. "I wonder if you Christians are up to this thing?" he asked. "It is going to sweep through the whole city, and if you can't come up to the help of the Lord and aid us in this work of saving precious souls, why go over to Charleston or somewhere—anywhere out of the city. We don't want you."

THE MONDAY MORNING SERVICE.

A great many chairs had to be carried into the Sunday-school room of the Independent Presbyterian church yesterday morning to accommodate Dr. Munhall's audience.

The intimation which he gave the night before concerning the nature of "the 11 o'clock talk" had excited considerable curiosity and the room was crowded. A large proportion of the audience was of young ladies. The doctor prefaced his sermon with some remarks about Bibles. He showed the audience a copy of a Bible which he recommended them to buy, although he disclaimed being a book agent.

"The fact is, most people do not have any Bible," he observed. "A woman will have a \$25 bonnet and only a 25 cent Bible. A man will spend \$40 or \$50 a year on cigars, but he can't get a \$10 Bible. I would have a Bible if I had to do without a coat. The great trouble with the preachers is they are not preaching enough about the Bible. I picked up a New York paper the other day and glanced over the subjects of 20 sermons. There was only one about Christ crucified. The others were about the adulterations of food, the Indian troubles, the Chinese question and similar subjects. There is less of this sensationalism down South than anywhere else, but it is gradually spreading all over the land."

Of the closing meeting of this series the Savannah Morning News says:

The immense audience which filled the Independent Presbyterian church last night witnessed one of the grandest religious demonstrations ever seen in Savannah.

It is a remarkable fact that the meeting was the most largely attended of any of the series which has been conducted by Dr. Munhall during the past four weeks.

"The fact means something," said Dr. Munhall. "It means that the community has been aroused on the subject of religion. It means that many who have wasted their lives have been awakened to a consciousness of their sinfulness, and have been brought to a resolve to become better men and women by an effort to live nearer to Christ."

The meeting was to begin at 7:30 o'clock. Before 7 o'clock people began to make their way to the church from all parts of the city. By 7:15 o'clock every seat in the vast auditorium had been taken, and people began to crowd into the aisles and stood up wherever there was a place to stand. By the time the services began there was not room for another in the church, and many went reluctantly away because they could not get in. The great gathering presented an imposing spectacle.

Rev. Dr. Holmes read the following resolutions, adopted by the committee having charge of the meetings:

The committee having in charge the general management of the series of revival services which have been in progress for a month, and are now drawing to a close, representing as we do by formal assignment to this work, and also, as we believe in our views, the Presbyterian, Methodist and Baptist churches of Sa-

vannah, the pastors of these churches being themselves members of the committee, desire to express in a formal and emphatic way their high estimate of the Christian character and the eminent services of Dr. L. W. Munhall, the evangelist. Therefore be it

1. *Resolved*, That we have listened with pleasure and great profit to Dr. Munhall's eloquent and earnest discourses, to his vigorous and practical expositions of the scriptures, that he has commended himself to us by his teaching and preaching as one who studies to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2. *Resolved*, That in all these days that he has gone in and out among us, he has manifested a zeal which elicited our admiration and invited and merited imitation, while by his fearless assaults upon vice, his loyal support of the right and his consistent deportment, he has shown himself a faithful servant striving to "adorn the doctrine of God, our Saviour, in all things."

3. *Resolved*, That grateful as we are for what under the blessing of God he has been enabled to do in our community, we will regard with unfailing interest the work in which our brother is engaged; that we will pray the Lord of the harvest to crown his efforts with abundant success, and in token of our appreciation of his services, our personal regard to him, and our ardent wishes for his temporal and spiritual well being, we request the Chairman of the committee to present Dr. Munhall with a copy of these resolutions.

These resolutions were signed by Dr. Samuel White, Chairman of the committee, and by the pastors of the Independent Presbyterian Church, Baptist, Trinity and New Houston Street M. E. Churches, Wesley Monumental, First Presbyterian and the Seaman's Bethel churches, and were adopted by a rising vote of the congregation, every one present voting, save Dr. Munhall. His work was most heartily endorsed by the several pastors in addresses, during the evening. At the conclusion of this service Dr. Munhall requested all who had been converted during the meetings to rise and remain standing. Several hundred rose to their feet and professed conversion. The same paper thus speaks of Charleston, S. C.

In view of the results accomplished by Dr. Munhall in his meetings in Savannah during the past month, Charleston has waked up to the fact that her churches need a little stimulation. About the time that Rev. Sam Jones was working among the Methodists there three years ago, the Presbyterians were endeavoring to obtain the services of Mr. Moody. He was at that time at Richmond, Va., and could not comply with their wishes, and Dr. Guerant, of Kentucky, was called. He responded to the invitation, and a great deal of good resulted from his visit. Of late, however, a paper is being signed by all of the ministers in Charleston renewing the former invitation to Mr. Moody. This time there is every probability that he will accept the call.

GEO. C. NEEDHAM.

Evangelist Geo. C. Needham, has just closed a five weeks mission in Lynn, Mass., preceding the convention held by Mr. Moody for four days, and which was attended by great crowds. Mr. Needham preached over sixty sermons, in fourteen different pulpits, and had ready access to thousands of persons. He evidently has one hobby, namely, to make the Bible so emphatic that the hearer is convinced that he, at least, is a thorough believer in its divine origin and inspiration. The congregations were large and enthusiastic. Not only were sinners won to Christ, but numbers of church members professed conversion; their wearied feet at last being led to stand on the unchanging truth and promise of God. The Evangelist struck home blows at

three false refuges into which many secluded souls enter for Salvation; namely, *culture, morality and feeling*. He fully explained their proper relations to the Christian, but as substitutes for Christ, and Scripture, he dealt with them unsparingly. The confessions and testimonies of many who were led out of mist into sunshine clearness, was truly gratifying. The Evangelist goes next to Newburgh, N. Y., thence New York city, Baltimore and the South.—*Cor.*

REV. W. H. AITKIN.

NEWBURGH, N. Y.

The city of Newburgh occupies a very pleasing position on the banks of the Hudson, commanding magnificent views of the famous river. It is a quiet country town with about twenty thousand inhabitants. Originally it was settled by the Dutch and its population still retain many of the characteristics of its first founders. The Rev. W. Hay Aitkin, who has been invited to this country by the Bishop and clergy of the Episcopal church of New York to assist in the general Advent "Mission" in that city, commenced his work on American soil by holding what was called "A Retreat" for the clergy in the Parish church of Garrisons, a few miles further down the river than Newburgh. Here nearly 80 clergy assembled in the large hotel and spent three days in a series of devotional exercises in the church hard by, where Mr. Aitkin delivered four addresses each day upon the spiritual life. There seemed to be a very general feeling amongst those who attended of deep gratitude to God for the blessing vouchsafed during those quiet days; it was felt by many to be indeed a true bath of heart searching and of much spiritual refreshment.

On Saturday the 17th, Mr. Aitkin, accompanied by the Rev. James Stephens his assistant, and by two ladies from England, who are to work amongst the women, Mrs. Crouch and Miss S. Parker, convened the mission at Newburgh.

The services did not begin at first with any very great demonstration of interest, and the church was not crowded during the first few days; as the work advanced however it was obvious that the interest was deepening, and on the second Sunday hundreds had to go away from the church doors unable to find admission.

From the beginning of the Mission a very large proportion of those attending the services have remained to the after-meetings in which Mr. Aitkin has delivered each night a short address or "instruction," desired to help awakened souls. These meetings have been characterized by much quiet solemnity and there is reason to hope that they have been blest in leading many to Christ. At first Mr. Aitkin found the people of Newburgh very shy of any thing like personal dealings in the after meeting. It cannot be denied that much prejudice exists on the minds of church people here against the ordinary revival methods and the mission after-meeting was supposed to partake of that character. By degrees, however, the prejudice began to give way and the mission preacher and his helpers have found very full employment for their time and energies in endeavoring to assist those who are seeking after a spiritual blessing.

The work is increasing from day to day, and we are hoping for a larger blessing on the mission classes.

Brooklyn, N. Y.—It is announced that Messrs. Moody and Sankey are to hold a series of meetings, especially for young men, in the New Association Hall of the Brooklyn Y. M. C. A., through the week beginning Dec. 8, and to continue till the holidays.

Mr. Moody has held meetings in Reading and York, Pa., during November, besides at the places from which reports have been received and appear in these columns, and everywhere the blessing of God seems to attend his work and that of his fellow laborers.

PRINCETON, Ky., Nov. 20, 1885.

Dear Sir:—Four weeks ago, Rev. R. G. Pearson, evangelist, began a series of union evangelistic meetings at this place, upon which God has already set his seal of approval. So great was the interest manifested that Mr. Pearson was obliged to cancel an appointment at another point in this State in order that meetings here might be continued. The largest church building in the place for the past two weeks has been packed by audiences of men only, every night. As there was not a building large enough for mixed audiences, the ladies kindly relinquished their places and, every night, filled another church building only a few squares distant, where wives, sisters and daughters united in supplication for a blessing upon the message addressed to their loved ones. The audience at the afternoon Bible readings filled the house each day also, and an inquiry meeting after these services, also, was usually attended with visible tokens of God's power to save. The country, for a radius of six and eight miles, furnished attendants upon the meetings, many of whom are now rejoicing in the knowledge of sins forgiven. Thus far nearly three hundred persons have professed faith in Christ, and the meetings are still in progress under the charge of the various pastors, Mr. Pearson having urgent appeals to fill his appointments at other points. One marked peculiarity of the meetings here, was the entire absence of excitement or sensational methods, the evangelist relying entirely upon the Word of God and the Holy Spirit, clinching his arguments at every point with a favorite expression of his, "Now, just hear what God says," and invariably giving chapter and verse.

One element that contributed largely to the success of the meeting was the unity of Christians, which was marked from the beginning.

This section of the country has not had such an awakening in many years. Mr. Pearson begins a work at Owensboro, Ky., on 22d inst.

ROBERT U. GARRETT.

Dixon C. Williams, the evangelist, held another one of his early mass meetings at the opera house at Sherman, Texas, this morning. He made an eloquent exhortation to an audience of about 500 people. A number of the young converts gave in "their experience," and the service this morning was a typical Methodist classmeeting. At the meeting last night, where he addressed an audience of over 2,000. Mr. Williams stated that since the beginning of the revival in Sherman over 200 souls had been regenerated and started on their way to life everlasting. During his short sojourn in Sherman, the talented and earnest young preacher has found a warm spot in the hearts of the great mass of citizens. Even the "toughs" and street gamins have ceased to speak of his work here with contempt. His departure Sunday will be generally regretted, and the evangelist will always find in the gem city of North Texas a cordial welcome, and a standing invitation for his return will always be open.

Evangelists Pratt and Birdsall.—The greatest revival of religion ever known in the history of the town of Westfield, Mass., is now in progress, under the lead of Evangelists Pratt and Birdsall. For three weeks the meetings have been carried on with increasing interest from day to day. Some 400 persons have asked: "What must I do to be saved?" the greater part of whom have come out clear and confessed Christ publicly. A large proportion of this number are young men. The largest house of worship is filled nightly with eager listeners to the Word. All the churches of the town are heartily united in the work. The pastors are going from house to house, praying with inquirers, and the entire town seems like an inquiry-town. The meetings are to continue for an indefinite period.

Rev. Edgar L. Williams has been holding meetings at Keota, Ia., the past week, and though we have had unfavorable weather, yet the blessing of the Holy Spirit has been on the work.

As a result of Messrs. Moody and Sankey's meetings in Pittsburgh last spring Protestants of all denominations have inaugurated an Evangelical campaign here, and are holding daylight and night revival services in nearly 100 churches in Pittsburgh and Alleghany.

Mr. Charles Herald has been called to Yankton, Dak., to engage in evangelistic labor with Rev. C. F. Clapp, pastor of the Congregational Church at Yankton.

Rev. Sam. Jones has during the month held meetings at Birmingham, Alabama, and on Nov. 22, began at St. Louis, Mo. His work at St. Joseph, Mo., is spoken of as surpassing that of any place since he left Nashville.

Mr. Moody has persuaded J. E. K. Studd to remain in America for a year, and labor with the young men in our colleges. Thus Mr. Moody's work at Oxford and Cambridge returns with blessing to our own institutions of learning.

Hot Springs, Ark.—The remarkable revival in Hot Springs, Ark., still goes on. After two full months there is no abatement in the good work, which seems rather to increase.

J. W. Dean has been conducting revival services in connection with the Y. M. C. A., in Buffalo, N. Y., during a part of the month.

In Gaelic.—Some of Mr. Moody's addresses have been translated into Gaelic and published in that language, and 6,500 copies have already been distributed.

This work has been undertaken by a wealthy gentleman in Scotland, at his own expense.

Sunday-Schools.

OREGON AND WASHINGTON TERRITORIES FOR CHRIST.

BY A. C. WRIGHT.

"With the exception of a strip of land along the Willamette and a few water courses, the whole country is among the most irreclaimable, barren wastes of which we have read, except the desert of Sabara. Nor is this the worst. The climate is so unfavorable to human life that the natives have dwindled away under its malaria to a degree which defies all history to furnish a parallel."

Of all the countries on the face of the earth it is one of the least favored by heaven. It is the mere riddlings of creation. Russia has her Siberia, and England her Botany Bay, and if the United States should ever need where to banish its rogues and scoundrels, the utility of Oregon would be manifest.

We are nearer the remote nations of Europe than to Oregon. Talk of steam communication! Who is to build a railroad across 2,500 miles of prairies, of mountains, and of deserts? Who is to supply the means? The mines of Mexico and Peru disemboveled would hardly pay a penny in the pound of the cost!

When the country was supposed to be in this condition we thought it worth while to send missionaries there for the sake of the Indians. What shall be the attitude of Christians toward it to-day? Now it is recognized as containing the most productive wheat lands of the country. Now lumbermen find in it the finest lumber and the most extensive forests of this land.

Let us leave the story of its mineral wealth, its rich cities or city, its glorious financial future to the real estate agent, its unequalled natural scenery and mountain grandeur to the artist, its romantic and thrilling history to the student, but let us turn our attention to its religious condition, its needs and its prospects for the future.

BIBLE READING AND PRAYER ALLIANCE.

All Scripture is given by inspiration of God, and is profitable.—2 Tim. iii. 16. Objects: I. Each member to read the same chapter daily, praying the Holy Spirit to guide us into all truth, according to our Lord's promise.—John xvi. 13.

The Callenders can be obtained of Miss E. Dyer, 145 Madison St.

God, and of the Christian life, will not and ought not to jump right into the Church.

Former church members, who have left their religion "back in the States" along with the rest of their heavy luggage, ought not to be made the foundation of a new church organization. The most effective and practical method of evangelization at present is the undenominational Sunday-school.

From these, three-fourths of all the churches to be organized, will arise. In these there will be revivals, and who can estimate the work which these regenerated souls will do for Christ? Money expended in starting these schools will be invested in the best paying concern in this country.

I wish that I could take you with me to a little settlement within twelve miles of Portland. I found it only when I missed my road, as I supposed, one day, but the Lord knew it was just the road I ought to take.

But I must not stop for incidents. This is one side of the work to be done. To establish and maintain schools in the farming communities, in the lonely settlements, up on the mountain sides, or off in little valleys, and it is no less important than the crowded streets of the cities.

A more interesting half of the work, however, is in going into the new towns, following up the railroads, or the mining,

fishing and hunting camps, eagerly watching for every city in embryo and striving to plant a Sunday School before the saloons preempt all the spare room. Usually they get the first start and then comes the up-hill work of counteracting their influence.

These two lines of work must be pushed vigorously if we would fulfill our duty as Christian stewards toward this land. Allow me, as one acquainted with the "lay of the land," to point out what is now needed to carry on this work.

Almost, if not quite as urgent, is the call for a man on the east side of the mountains, to work in the Spokane, Yakima and Walla Walla regions, and to cover this field he must do fully three men's work.

It does not seem as if the work needed to be reached with a smaller force of workers. In a short time the force will need to be doubled, and then the field will be fairly covered. In these places, now, the men will be able to organize at least one Sunday School a week.

Calendar of Daily Scripture Reading for 1886.

By this plan, we shall unitedly read by consecutive books, and partly review the O. T. in five years, and nearly all the N. T. yearly.

Table with 12 columns for months (JAN. to DEC.) and rows of scripture references (e.g., 1 Mark 1, 1 Acts 16, 1 Rom. 16, etc.)

The marginal references of our Bibles are a most profitable commentary.

BOOKS RECEIVED.

MADAGASCAR AND FRANCE.—With some account of the island, its people, its resources and development. By Geo. A. Shaw, F.Z.S., London Mission. The book is illustrated from original sketches and photographs. This volume will be read with interest by many. American Tract Society, 153 Wabash Ave., Chicago. \$1.50.

THE BIBLE TESTED.—By Jacob Chamberlain, M.D., DD., Arcot Mission, India. Paper, 10 cts.

AMERICAN HEROES ON MISSION FIELDS.—The life of William G. Schouffler, D.D., L.D. By H. C. Haydon, D.D. Paper, 5 cts.

ADONERAM JUDSON. By same author. Paper, 5 cts. American Tract Society, 153 Wabash Ave. This series of books will be a valuable addition to the literatures on missions. When the great missionary societies find it difficult to secure men to occupy fields, "white already to the harvest," such biographies as these are timely, and should have a wide circulation, especially among the children and youth of our churches.

SCRIPTURAL STUDIES.—By Rev. Charles Bridges, M.A. This book will be a valuable help to teachers, preachers and lay workers. S. R. Briggs, Toronto, F. H. Revell, 150 Madison St., Chicago. \$1.00

METHODS AND PRINCIPLES IN BIBLE STUDY AND SUNDAY-SCHOOL TEACHING.—By Rev. A. E. Winship. W. A. Wilde & Co., Boston. F. H. Revell, 150 Madison St., Chicago. \$1.25.

THE SABBATH.—Its permanence, promise and defence. By Rev. W. W. Everts, D.D. E. B. Treat, 771 Broadway, N. Y. F. H. Revell, 150 Madison St., Chicago. \$1.00

CHAUTAUQUA PRESS.—Garnet series. No. 1. Readings from Ruskin. No. 2. Readings from Macaulay. No. 3. Art and Formation of Taste. No. 4. Life and Works of Michel Angelo. This set of books makes a valuable addition to the Chautauqua Course of Reading, and will be much sought after. Rand, Avery & Co., Boston. F. H. Revell, Chicago.

TALKS ABOUT THE WEATHER.—By Charles Barnard. The first book in the Required Reading of the Chautauqua Town and County Club. Chautauqua Press. F. H. Revell, Chicago. 75 cts.

THE LORD'S DAY.—Its universal and perpetual obligation. A premium essay by A. E. Woffle, A. M. This is a book for our times, and the subject discussed is presented in such an attractive manner that it cannot fail to have many readers. American S. S. Union, Philadelphia. F. H. Revell, Chicago. 424 pages, \$1.00; by mail, \$1.12.

HOW TO GET ON.—A book for boys. We will tell a little secret about this book. It was written by the president of a Philadelphia bank, who, although thronged with business cares and responsibility, has not forgotten that he was a boy himself, and for many years has associated with boys and been their friend and instructor. Every boy who reads this book will be helped towards true manhood. American S. S. Union, Philadelphia. F. H. Revell, 150 Madison St., Chicago. \$1.50.

TENT AND SADDLE LIFE IN THE HOLY LAND.—By David Van Horne, D.D. Illustrated. American S. S. Union, Philadelphia. F. H. Revell, Chicago. \$1.25.

THE ESSAYS OF ELIA.—By Charles Lamb. J. B. Alden, New York, F. H. Revell, Chicago. 50 cts.

YOUR MINISTER

is overworked. Could you step into his study when he is preparing one of those excellent sermons which seem so clear and fluent to you, you would appreciate how wearisome the efforts. Often does the pen drop from his cramped and nerveless hand. He says, "If my salary permitted, I would obtain one of these great labor-saving machines, THE REMINGTON TYPE-WRITER. I know of many clergymen who make use of them, rendering work a pleasure."



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Don't Forget Xmas is coming. Friends at home cannot be forgotten and distant relatives should receive some token of cheer. What shall it be? We would recommend the following. Both decided novelties. Art and literature combined. Better than a mere Christmas card. **AROUND THE YULE LOG,** or what the poets say about Christmas. Compiled from the writings of J. G. WHITTIER, J. G. HOLLAND, WM. SHAKESPEARE, JOHN KEBLE, "H. H.," ALFRED TENNYSON, PHOEBE CARY, and ROSE H. THORPE. Price, 25 cents. **SONGS OF CHRISTMASTIDE:** comprising choice bits from HENRY W. LONGFELLOW, ADELAIDE A. PROCTOR, WALTER SCOTT, THOMAS HOOD, FRANCIS RIDLEY HAYNGAL, CHARLES MACKAY, FELICIA HEMANS, A. D. T. WHITNEY, and JENNIE JOY. Price 25 cents. These booklets contain some of the finest Christmas poetry in the English language, printed on heavy super-calendered paper in tinted ink and exquisitely bound in banner shape with silk fringe and tassels. The front covers are real Christmas cards of the premier class and were made in Europe. The series comprise eight designs printed in nearly twelve colors, all partially coated with fine frosted smalt, in imitation of snow. By gaslight the effect is most brilliant, resembling the bright sparkle of diamond dust. This novel feature enhances the value of card. Either of the above can be enclosed in an ordinary letter envelope, and will be mailed to any address, for TWENTY-FIVE CENTS; six copies, \$1.35; 12 copies, \$2.50. Order with privilege of returning if not satisfactory. Send order early. Postage Stamps taken in payment. **DANIEL AMBROSE, Publisher, 69 Dearborn St., Chicago.**

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