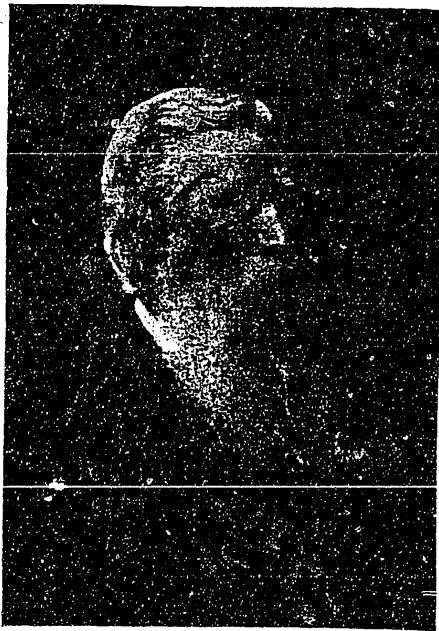


RECORD
OF
CHRISTIAN WORK
WITH
DAILY SCRIPTURE READINGS.

New York and Chicago



THE REV. JOHN G. PATON.
MISSIONARY TO THE NEW HEBRIDES.

FLEMING H. REVELL COMPANY PUBLISHERS

Supplemental Bible Studies. By Rev. H. T. Sell. Paper covers. \$0.25; cloth, \$0.50.

This book meets the demand for a short and comprehensive course of study upon the Structure, Geography, History and Institutions of the Bible. There are three outline maps and a blackboard outline for every lesson.

"Mr. Sell has had the rare good fortune to hit upon the doing of exactly the kind of thing sorely needed to be done, and he has done it well."—*The Advance*.

How to Mark Your Bible. By Mrs. Stephen Menzies. 8vo. Paper, \$0.35; cloth, \$0.75.

"A most valuable book to the student of the Bible. This plan of marking will stimulate an interest in the study of the Book, and also greatly help to a proper understanding of it."—*Ind. Baptist*.

"I heartily trust that the plan will be carefully studied and extensively used."—*D. L. Moody*.

Object Sermons in Outline. By Rev. C. H. Schaeffer, D. D. Numerous illustrations. 12mo. Cloth, \$1.00.

"I am persuaded that we all have much to learn in the direction of using things material to impress things spiritual in the minds of our hearers.... Having myself used this kind of preaching and having found it helpful in a spiritual way, I can all the more heartily commend it to others."—*Extract from Introduction*.

The Transfigured Valley. By Rev. William Miller. Bound in chaste cloth, silver stamps. 129 pages. \$0.50.

"It was surely a tender and Christly feeling that prompted this little brochure for the help of the mourner, and the same delicate sensibilities awake in the preparation of the pages seem to have been touched in the putting of the leaves of affection into these pure white covers. The author pens the lines evidently under the glowing light of other than earth's tapers."—*Standard*.

Psalmody of the Church. By Rev. M. H. Parker. 8vo. 240 pages. \$1.50.

"It is an attractive volume, one which contains interesting anecdotes, quaint bits of history, examples of elegant writing and of devout and tender feeling, while gleams of humor radiate from almost every page. The excellencies of this volume will commend it to every thoughtful reader to whom it opens the mines of wealth contained in our best hymn books."—*Baptist Quarterly Review*.

Earthly Footprints of Our Risen Lord. A continuous narrative of the Four Gospels, with introduction by Rev. John Hall, D. D. 113 full page engravings, copies from Old Masters. Cloth, \$1.50; full gilt, \$1.00. Net.

NEW BOOKS FOR YOUNG MEN.

First Battles and How to Fight Them. Friendly chats with young men. By Fred. A. Atkins, editor of *The Young Man*. 16mo. Cloth, \$0.50.

"It would be no extravagance to say of our author that his writings combine the vivacity of youth with the mellow wisdom of maturity.... For young men who are leaving school and home, a more suitable gift could hardly be selected."—*Thain Davidson*.

BY THE SAME AUTHOR.

Moral Muscle and How to Use It. Cloth, \$0.50.

"Seven of the straightest of straight talks to young men. There is not a dull line in the book."—*Journal and Messenger*.

"A delightful little book full of pure and elevating thoughts."—*Interior*.

Secret of Success, or Finger Posts on the Highway of Life. By John T. Dale; introduction by Hon. John V. Farwell. 446 pages. 12mo. Full cloth, \$1.50.

A book for the aspiring. Written in a fascinating style and full of incidents and illustrations which hold the interest of the reader spell-bound.

Pegs for Preachers. Points for Workers. By Charles Inglis. 12mo. 144 pages. Cloth, \$0.75.

Mr. Charles Inglis here gathers together a great number of allied thoughts and connected phrases, useful in his Bible Readings. The book is certain to prove of great service to preachers and teachers.

The Abiding Comforter. By Rev. E. A. Stone, D. D. A series of Bible Studies on the Person, the Presence, and the Power of the Holy Spirit. 200 pages, \$0.75.

"A help of no mean value."—*Central Baptist*.
"Instructive and stimulating."—*Mt. Continent*.
"Free from fanatical eccentricities."—*The Watchman*.
"The examination of the subject is unique."—*The Standard*.

Prayers from the Poets. Compiled by M. E. From the works of the best American and foreign authors. A unique idea, beautifully carried out. Richly bound, \$1.00.

Brave and True. Talks to young men. By Rev. Thain Davidson, D.D. 12mo. Cloth, \$0.50.

"Dr. Davidson has the faculty of presenting familiar truths in a fresh and striking way that renders them doubly effective."—*St. Andrew's Cross*.

Temptation. A talk with young men. **The Four Men.** An address to Yale students. Both by Prof. James Stalker, D. D. Popular vellum series, each \$0.20.

"Full of points of counsel and direction, so forcibly told that one cannot lay it aside until he has read to the end."—*Gospel Advocate*.

"*Temptation* is an earnest plea for closer relations with Christ to make one to resist evil."—*The Baptist*.

"Cannot fail to help its readers spiritually, and we commend it gladly."—*Congregationalist*.

The Largest Christ. By Rev. George D. Herron. 16mo. \$0.75.

Sermons of Rev. John McNeill. (The Scottish Spurgeon.) Third volume now ready. Cloth, \$1.50.

STIMULATING BIOGRAPHIES.

John G. Paton, Missionary to the New Hebrides. An autobiography, edited by his brother. 12mo. 2 vols. \$3.00.

"I have just laid down the most robust and the most fascinating piece of autobiography that I have met with in many a day. John G. Paton was made of the same stuff with Livingstone."—*T. L. Cuyler*.
"Perhaps the most important addition for many years to the library of missionary literature is the autobiography of John G. Paton."—*Christian Advocate*.

John Kenneth Mackenzie, Medical Missionary to China; with the story of the first Chinese Hospital. By Mrs. Bryson. 12mo. 400 pages. Cloth, \$1.50.

"Missionary Literature is greatly enriched by the addition of this interesting and stimulating volume."—*Christian Enquirer*.
"There is inspiration in a biography like this."—*Golden Rule*.

General Gordon. A Christian Hero. By Major Seton Churchill. With portrait. 12mo. 284 pages. Cloth, \$1.25.

Lord Wolsey says: "It gives by far the best account of the circumstances of his noble death yet published."
"The book deserves commendation, and we doubt not will prove interesting and valuable to appreciative readers."—*New York Times*.

Florence Nightingale. By Eliza F. Pollard. Illustrated. 12mo. Cloth, \$0.75.

The latest biography of one of the most widely known and best loved of living heroines. This biography is published at a price which should send it wherever Florence Nightingale's name is known. The book will inspire every reader to imitate her good deeds.

Uniform with *Florence Nightingale* are the following:

Popular Missionary Biographies. 16mo. 160 pages. Fully illustrated. Cloth extra, each, \$0.75.

1. Griffith John, Founder of the Hankow Mission.
2. Robert Moffat, Missionary Hero of Kurrum.
3. James Chalmers, Missionary and Explorer.
4. William Carey, the Shoemaker who became a Missionary.
5. Robert Morrison, Pioneer of Chinese Missions.
6. Bishop Patteson, Martyr of Melanesia.
7. Samuel Crowther, the Slave Boy who became Bishop.
8. Thomas J. Comber, Pioneer of the Congo.
9. Missionary Ladies in Foreign Lands.

10. John Williams, the Martyr of Polynasia.
11. James Calvert, or from Dawn to Dark in Fiji.
12. Henry Martyn.
13. David Brainerd, Missionary to the Indians.

World's Benefactors Series. 16mo. Fully illustrated. 160 pages. Cloth, extra, each, \$0.75.

Henry M. Stanley. By Arthur Montefiore, F. R. G. S.
Laid Livingstone. His Labors and His Legacy. By Arthur Montefiore, F. R. G. S.
Wolfe and Luther. Two Noble Lives. Each volume is finely illustrated with numerous engravings, maps, etc., and their popular character may be judged by the fact that repeated editions have been called for, Stanley alone having reached 25,000.

By Major D. W. Whittle.

Life, Warfare and Victory. A book of helps for the Christian Life. Paper, \$0.30; cloth, \$0.60.

The writer has written a book which will be found of immense service to those who are either inquiring after truth or have just embraced the Gospel of Christ.—*Baptist Messenger*.

Thus Saith the Lord. 131 pages. Cloth, \$0.35.

A handbook for the Christian worker—a manual of texts collected upon the leading subjects necessarily treated in personal work.

By Rev. J. H. Brookes, D. D.

Chaff and Wheat. Papers covers \$0.15. A defense of Verbal Inspiration. A book for the times.

BY SAME AUTHOR.

May Christians Dance? 144 pages. 16mo. Paper, \$0.25; cloth, \$0.50.

How to be Saved. 196 pages. Paper, \$0.25; cloth, \$0.50. Sixty thousand copies of this little book have been published, and it has been translated into German, French and Portuguese.

SOME RECENT BOOKS.

The Greatest Work in the World. The Evangelization of all peoples in the present century. By Arthur T. Pierson, D. D. Leatherette, \$0.50.

The Jewish Problem, its solution, or, Israel's Present and Future. By David Baron; introduction by Rev. A. T. Pierson, D. D. Cloth, \$1.00.

Handy Pocket Concordance. Cruden condensed. Over 30,000 references. A gem for pocket or traveling bag. Cloth \$0.25. Net.

The Larger Christ. By Rev. George D. Herron. 16mo. \$0.75.

Sermons of Rev. John McNeill. (The Scottish Spurgeon.) Third volume now ready. Cloth, \$1.50.

The Blessed Life. How to find and live it. By Prof. S. J. Holmeyer, Cape Colony. 16mo. Cloth, \$1.00.

"One of the most valuable books of its kind published in many a day."—*Christian Advocate*.

Medical Missions. Their place and their power. By John Low, Sec'y Edinburgh Society. An exhaustive treatment of the subject. Cloth, \$1.50.

Once Hindu, Now Christian. Autobiography of Baba Padmanji—translated by J. Murray Mitchell, LL. D. Cloth, \$0.75.

Charles H. Spurgeon's new volume in *Lives of Great Speakers*. Cloth, \$1.00.

Three grades on a side and other sermons. By Rev. C. H. Parkhurst, D. D. Cloth, \$1.25.

PUBLICATIONS OF FLEMING H. REVELL COMPANY

A NEW LIFE OF CHRIST.
The Earthly Footprints of Our Risen Lord.
ILLUSTRATED

A Continuous Narrative of the Christ's History, from the Nativity to the Resurrection.
WITH SEVENTY-THREE ILLUSTRATIONS.

SMALL, 12 1/2 IN. PAGES. ONE FULL HALF-TONE ILLUSTRATION SET IN.

Holiday Edition: Full Gift Edge, with Silk Book Mark in Attractive Box. Net. \$2.00

Some Special Unique Features

"The Life of Christ" harmonized from the Authorized Version of the Scriptures, has been published here, it is believed, for the first time. In the Revised Version, has never before been attempted. In determining the cases of prevailing errors and the paragraphs form of the Revised Version, the Editors and the Publishers have been made of the master copies therefrom, so that the reader of the new edition will be enabled to compare the same with the Authorized Version, and the same Christ's life.

No revision has been spared, attention is given to every part of the book. The materials used are the best obtainable, and the paper chosen is of a superior quality. The results from the best of the English literature, and the best of the English art, are completely included in the colored pictures of the scenes.



THE GOOD SHEPHERD

BY
THE EDITOR
OF THE
"RECORD OF CHRISTIAN WORK"
F. H. DAVIS,
15 WEST HENRY
AND 22 WILLS
AND
JAMES W. WILSON,
152 N. 22ND ST.
KAPPAEL,
MINKOVA,
BROCKMUSSE,
MULLER,
HUNT,
DANIEL,
LAWRENCE,
BOHMAN,
BROWN,
HECK,
Etc., Etc.

With DAILY SCRIPTURE READING

RECORD OF CHRISTIAN WORK

Vol. XI CHICAGO and NEW YORK, JAN., 1892. No. 1.

THE RECORD OF CHRISTIAN WORK is published monthly. Subscription price, 50 cents a year. CLUBS, 10 copies to one address, 40 cents each. 50 copies, 30 cents each. PLEASE NOTICE the date of expiration of your subscription appears on the printed address label. Please renew promptly. ADDRESS of order for "RECORD OF CHRISTIAN WORK" 150 Madison Street, Chicago. ADDRESS of business communications to

FLEMING H. REVELL COMPANY, Publishers,
34 Union Square E., New York City, or 150 Madison St., Chicago.

Editorial Notes.

Mr. Moody's work in Scotland will be followed with interest by subscribers. The work has from the first meeting been most fruitful. The plan appears to be to compass the land with a series of brief evangelistic missions in all the large towns with Edinburgh and Glasgow as the last of the series.



The interest in Mr. Moody's visit to Great Britain is not confined to Scotland. A warmly-worded and largely-signed requisition from Liverpool invites him to work in that city, the clergy and churches of which retain pleasant memories of former visits. The first signature to the petition is that of the Bishop of Liverpool, who is followed by forty-nine Church of England clergymen and twenty-six leading ministers belonging to the Presbyterian, Independent, Methodist, and Baptist denominations.

As we go to press we receive the intelligence that the Rev. John McNeill, "the Scottish Spurgeon," has decided to join Mr. Moody in his work in Scotland, leaving for a while, or possibly resigning altogether, his pastorate at Regent Square, London. It appears that since his return from America, Mr. McNeill has felt a desire for a position more favorable to aggressive work than is afforded by his London appointment. At the time of writing it is not known whether he will appear on the same platform as Mr. Moody, or will "follow up" the work. In whatever way, however, Mr. McNeill may share in the work, a blessing will surely follow his labors.

In this offer of assistance from one of England's best known ministers, one can not fail to see proof of the strong vitality and substantial nature of this Scotch campaign, and of this our reports brief as they are, give further evidence. Mr. McNeill's action will awaken other pastors to the pressing demands of aggressive work. We understand that it has already created great interest throughout England. The general opinion is that at last the great preacher's powers are going to be adequately used for the extension and up-building of the church.

The *Christian Leader* (London and Edinburgh) commenting upon Mr. McNeill's resolution to join the ranks of evangelists, says: "Startling as has been this step to the general public, it can surprise no man that has ever studied Mr. McNeill closely. Dramatic and emotional in temperament, strong in will, indisposed to the details of pastoral duty, interested in men of all kinds, and with a magnetic power over them, with a little of the rover in him, and fond of elbow-room, and, above all, possessed by a passion for preaching, he will be in his element in the work of an evangelist."

Are there any readers of the RECORD who do not use in their Sunday school work the *Illustrator*, the popular monthly commentary on the International Sunday School Lesson, edited by Mrs. Abbie C. Morrow? If there are, let them write to the office of this paper and we shall be glad to forward a copy of the current number. For one month they will be able to put the *Illustrator* to the test of actual use. The experience will prove how thoroughly reliable and useful it is. Besides the expository notes the magazine contains aids to Bible Study, Practical Suggestions, Blackboard Hints, and original illustrations.

Elsewhere we give a brief synopsis of the subjects suggested by the Evangelical Alliance of this country for the Week of Prayer. Had we space to devote to the whole program it would be seen how wide and catholic has been the choice, how searching the depths and how far-reaching the lines of thought suggested. Thanks and entreaty join with equal force in this guide to prayer—praise for blessings received, supplication for blessings to come. Already the observance of the Week has spread so far as to place a girdle of prayer around the globe. The fact suggests a foreshadowing of the day when all mankind will unite in universal prayer and praise.

A pastor said to us this week "the great difficulty with our congregations is that they have so little personal knowledge of more than the very letter of the Scripture. They read the Bible but few study it." The reading is perfunctory—a sort of spinning off so many verses to ease the conscience. Not looking for instruction they receive no more than they expect. We do not agree with the Romish church that the Word without the priestly expositor cannot be rightly understood, but we do say there are many who need, as a spur to an appreciation of the riches of the Word, some suggestion and help such as is given in the notes on our "Daily Scripture Readings," while to all, the freshness of these notes will give an added light on the sacred page.

The name of John Gibson Paton will remain inseparably connected with the cause of Foreign Missions. Though only of late years added to the honored list of mission heroes, it ranks high in the estimation of many. It would indeed be difficult to point to a record of work more complete in every way than that outlined in Mr. Paton's autobiography. He found his part of the field, two islands of the New Hebrides, rough and stony; he labored for thirty years, reaping here a little and there a little among scenes of strange savagery, and then in the fullness of time he witnessed a great harvest. His reward in this world has been the fame and honor which the story of his work has brought him. Three years ago known to his own Church only, his name and work are now the property of the church at large.

A subscriber who happily suggests that in its smaller form our magazine is going to fill a larger room, sends a strong word of commendation and a little good advice. "Do not," he says, "give one denomination more prominence than another. Do not give the impression that a score or two of evangelists are doing more and better Christian work than thousands of ministers of religion." To this brother and also to the one who writes plaintively asking why the name of an evangelist is not on our list, we would reply that it is our aim to make our magazine a record of evangelistic work. If that involves the mention of one man or of one denomination more fre-

quently than another it is either because the man is more active in his work or because his friends are more active in sending accounts of his work. The limited space at our command necessitates the condensing of the numerous and often lengthy reports received, but it will be our aim to insert a summary at least of every trustworthy item of evangelistic news received.

The RECORD in its present form has received the warmest welcome at the hands of our subscribers:—

Thanks are due to our many friends who send such hearty words of congratulation and commendation regarding the change in form of our monthly. Be assured these kindly expressions are appreciated. A number give substantial tokens of favor. Some have already acted on the suggestion of last month regarding formation of reading clubs in mission districts. Others are arranging regular reading circles in their churches. From all sides comes messages of encouragement, and being encouraged we shall make every effort toward further improvement.

The editor of an old-established Indiana daily journal writes, "The new RECORD of CHRISTIAN WORK is very handsome. I predict a great future for it," and further, orders one hundred copies for distribution among friends.

From Wisconsin a reader renewing his subscription expresses himself as "much pleased" with the change, and "delighted" with the December number. "I think," he adds, "it ought to be a great inspiration to every Christian worker."

Evangelist Geo. C. Needham sends a line, brief but practical, from Philadelphia, "Glad to see RECORD in such good shape. It must succeed."

"A complete thing, just splendid, great improvement."—A. J. C., Indiana.

"We are delighted with the change, so have concluded to continue our subscriptions."—M. B. F. and E. G. S., New York city.

"I feel like congratulating you upon the improvement; mail me some sample copies, and I will agree to secure you ten subscribers."—J. R. P., Wis.

"I am delighted with the change. Your magazine is doing a noble work and fills a unique place."—G. L. G., River John, N. S.

"Pleased to see the new and attractive form."—E. P. H.

"I congratulate you on the change of the form of the RECORD."—G. R. C., Clarke Co., Wash.

A correspondent writes for a complete set of the RECORD of CHRISTIAN WORK from its commencement. We shall be glad to hear from readers who hold the complete ten volumes or any part of the set. Our correspondent does not require volumes of the Daily Readings, only of the paper.

The editor of the RECORD will welcome at all times correspondence from subscribers. News notes are particularly welcome. Brevity is of course always an appreciated virtue.

A New Year's Meditation.

BY REV. THOMAS CHAMPNESS.

"Whereon never man sat."

This is spoken of the colt which the disciples were to bring for Jesus to ride upon. Note, my soul! Jesus had the first ride. No one sat on this till Jesus did. Shall it not be so with this new day, the first in this new year? Why should self or Satan use this year at all, and specially why not keep this day sacred to the King?

There will be plenty of rivals to the Lord seeking a place which should be filled by none

but himself; keep them at arm's length; or better still, drive them out of thy sight. Others have had the rule of us too long; it is time they found their right place. Behold thy King cometh unto thee! Shall he not have the New Year?

Can anyone else honor us as Jesus can? Has he not lifted this poor mean animal into such glory as no other beast ever had? No Arabian charger ever had the dignity bestowed on this lowly creature. And in like manner my Lord can raise me by using me. No earthly monarch can elevate me as can the King of kings; so this year shall be Christ's and his only.

THE RESORT OF THE BAFFLED SOUL.

An Exposition.

BY THE REV. F. B. MEYER, B. A.

"And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me?"

There is no other help for us when passing through such stern discipline as Moses endured, and the man who cannot flee to the Lord in similar straits is pitiable indeed. When we see our hopes blasted, our plans miscarry, our efforts do more harm than good, whilst we are discredited and blamed, pursued with the taunts and hate of those for whom we were willing to lay down our lives, we may preserve an outward calm, but there will be a heart-break underneath, and the noblest part in us will wither, as corn blasted by an east wind, unless we are able to pour out our whole complaint before God.

There are many souls around us which are being eaten through with gangrene, losing all faith in God and man, becoming hard and stouical, because they will carry the burden of their disappointment instead of committing it to God. They think themselves ill-used, that God is unkind, that men will not trouble to understand them, that life is not worth living; and all because they will not return to the God who loves them, and who is permitting them to pass through the ordeal that they may be tested, and attempered, and disciplined. The character of God's agents is even more dear to Him than the work they do. If we carry our burdens, they will crush us; but if we hand them over to Him, they will become stepping-stones upward.

The agony of soul through which Moses passed must have been as death to him. He died to his self-esteem, to his castle-building, to pride in his miracles, to the enthusiasm of his people, to everything that a popular leader loves. As he lay there on the ground alone before God, wishing himself back in Midian, and thinking himself hardly used, he was falling as a corn of wheat into the ground to die, no longer to abide alone, but to bear much fruit.

Ah, but dying is not pleasant work! It is not easy or pleasant to forego one's own plans, to cease from one's own works, to renounce one's own reputation, to be despised and flouted by the very slaves you would save. What corn of wheat enjoys having its waterproof sheath torn from it, its elements disintegrated, its heart eaten into, as it lies helpless, exposed to the earth-forces, in the cold, damp, dark soil? And yet this is the necessary condition which must be fulfilled, ere it can put forth the slender stalk, like a hand holding to the sun thirty, sixty, or a hundred grains like itself.

"That which thou sowest is not quickened except

it die...but if it die it bringeth forth much fruit."

It is a lesson for us all. God must bring us down before he can raise us up. Emptying must precede filling. We must get to an end of ourselves before he can begin in us. But what a beginning He makes! "Then the Lord said unto Moses, Now thou shalt see what I will do to Pharaoh, for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land" (Ex. 6: 1). And as those words of encouragement and promise broke on his ear, he must have forgotten the averted looks and bitter words of the people, and risen into a new world of restful expectation. Deliverance was sure, though he had learned that it did not depend on anything that he could do, but on that all-sufficient God, who had announced Himself as the I AM.

And there also comes to us this lesson, we must never suppose that the difficulties which confront us indicate that we are not on God's path, and doing His work. Indeed the contrary is generally the case. If we are willing to walk with God, He will test the sincerity and temper of our soul, He will cause men to ride over our heads, He will bring us through fire and through water. But out of all He will bring us into a large room, and will give us the very thing on which we had been taught to set our hearts. The further banks of the Red Sea with their song of victory will wipe out the memory of those bitter disappointments, those sharp speeches, those hours of lonely anguish.

The Worker's Theme.

The Worker's theme is the person and the work of Christ of whom he is to witness in the life and with the lips.

Note the nine distinct things of Christ, which were preached by the early Christians, as seen in the Acts of the Apostles:

1. Jesus in the humiliation of His death for us (Acts viii. 35).
2. Christ in the power of His resurrection (Acts xvii. 3).
3. Christ in the Deity of His Sonship (Acts ix. 20).
4. Jesus in the exaltation of His Lordship (Acts xi. 20).
5. The Kingdom of God in its claims (Acts vii. 12; xxviii. 23).
6. Repentance toward God (Acts xiv. 15).
7. Forgiveness through faith in Christ (Acts xiii. 38).
8. Peace by Jesus Christ (Acts x. 36).
9. The Word of God in its naked simplicity (Acts viii. 4, 25; xi. 19. xiii. 5; xiv. 25; xvi. 6; xvii. 13).

F. E. MARTIN.

MESSRS. MOODY AND SANKEY.

Exeter Hall.

Before leaving London for Scotland, Mr. Moody and Mr. Sankey were entertained at a meeting of leading Christian workers in Exeter Hall. Lord Kinnaird presided. The heartiest good wishes were expressed for the work of the evangelists, and promises were given of co-operation in any English work they might undertake. On the Sunday that Mr. Moody was able to spend in London he attended Regent-Square church in the morning and conversed with its well-known pastor the Rev. John McNeill at the close of the service.

Edinburgh.

The reception of the two evangelists in Scotland has been as hearty as possible, and the reports at present to hand argue well for the coming months.

Edinburgh was the first place visited. At the Carrubber's Close Mission they met in conference two hundred of the leading Christian workers of the city, representing all the denominations. It is a notable fact that of these 170 were ministers of the Gospel. When it is remembered that very short notice had been given of the meeting, and that Friday morning is specially set apart by Sunday preachers for the work of the study, this large assemblage of ministers forms a conclusive and gratifying proof of their widespread and earnest desire to co-operate with their American brethren.

The venerable Dr. Andrew Thomson, of the United Presbyterian church, presided at this gathering of workers and extended to the visitors a very hearty welcome in the name of his Scottish fellow ministers and fellow Christians. He bore strong testimony to the permanent good that had resulted from the previous missions in Scotland.

It is worth noting here that testimony of this sort was an outstanding feature of the day, both in Edinburgh and afterwards in Glasgow. Three years after one of Mr. Moody's early missions, the great Birmingham preacher, Dr. Dale, testified to the same effect. Out of 120 converts who came to him through Mr. Moody, most of them "profane, drunken, irreligious and immoral," not more than eight fell away. News of this kind has greatly cheered Mr. Moody and Mr. Sankey, and has encouraged them in the hope that the same qualities of solidity and permanence will characterize the work of the next twelve months.

After this semi-private meeting of welcome, a gathering was held in the large hall of the Mission. Many leading public men of the city were present. In an earnest and telling address, Rev. John Smith spoke of the joy he had experienced in being the bearer of the Scottish invitation to Mr. Moody at North-

field, and thanked the Christian friends throughout America for waiving strong claims on Mr. Moody's service in favour of Scotland. He would hold up the old banner of a full and free Gospel with all his well-known tenderness of heart, and with the great ideas that are now spreading through America as to the possibilities of advance in the mission field.

Mr. Moody followed and was warmly received by a standing audience. He referred to the circumstances under which he had come, making special allusion to the desire he had cherished for some years to visit India. He stated that physicians in London had now advised him that it might not be safe for him to go there. Perhaps that was an indication that God would have him stay for the present in Scotland. He had not answered the petition from Scotland before, because the pathway had not seemed clear, but if it were God's will that he should work for a time in Scotland, he was anxious to fall in with that will.

This statement was received by the audience with many tokens of satisfaction, and virtually settled the question of a Scotch mission. On this basis Mr. Moody went on to say that he felt drawn to begin working in some of the smaller outlying towns, paying short visits of five or six days to one place, and then passing on. The main object of Mr. Sankey and himself on this occasion would be to rouse the Christian people in all the churches, and get them united in carrying on the work of bringing the great masses of the people under the influence of the Gospel. Of course, direct evangelistic work will also be engaged in as far as possible. Mr. Moody said he wanted to be back in America before the great Chicago Exhibition of 1893, as it was most desirable to have a special concentration of Christian effort there at that time, when the forces of the world, the flesh, and the devil would be strongly at work. His stay out of America could, therefore, only last for about a year, and there were many other places he desired to see in that time besides Scotland.

Half a dozen ministers representing as many churches then assured the evangelists of warm and unstinted co-operation in the work.

Glasgow.

In the afternoon of the same day Mr. Moody and Mr. Sankey proceeded to Glasgow. Here they attended a meeting of the United Evangelistic Committee, one of the many fruits of their previous labours in the city, and still in vigorous working order, with Mr. J. Campbell White as its president. The reception accorded to the evangelists by these tried friends of past years was equally hearty with that expressed at Edinburgh. The feeling seemed general that the resolution to begin in the smaller towns was a wise one.

In the evening both evangelists attended the annual meeting of the Glasgow Y. M. C. As-

sociation in St. Andrew's Hall. There was an immense concourse of people, many, doubtless, having been drawn by the news, which soon spread abroad, of the expected presence of Mr. Moody and his companion in labour. Mr. Moody made a rousing speech, laying emphasis on the importance of trying to reach the thousands of young men in a great city such as Glasgow.

Campbeltown.

The way having providentially opened for a short series of meetings at this place, situated in the extreme south-west of Argyllshire, Mr. Moody and Mr. Sankey resolved to commence their third Scottish campaign there. Little time had been left for the necessary arrangements after the decision of the evangelists was made known, but the local ministers consulted were very readily, and heartily responded to the suggestions made for the opening services.

Editorial comment in the *Campbeltown Courier* makes it abundantly evident that the week's work was both pleasant and profitable. The editor writes: "During the past week we have, as a community, been favored with a visit from the American evangelists. Large meetings have been held nightly, and, as a rule, Bible readings in the afternoons. The forenoons have been taken up with visits to the country—meetings having been held at Killean and Southend. It will thus be seen that during their visit they have not been idle. We think that Mr. Spurgeon on one occasion said 'If you do not like work, pitch into it.' There can be no doubt that the evangelists have pitched into it; and there can be as little doubt that they love their work. It seems to us that in this lies, to a great extent, the explanation of their success. They like their work, and have no difficulty in making an impression, owing to their enthusiasm in speech and song. It is seventeen years since they were first here, and we well remember on that occasion how much the word "work" bulked in Mr. Moody's methods and services. It is so still. Whenever he speaks, you feel there is a man before you who loves to work, and to work hard."

Mr. Moody and Mr. Sankey left by the steamer on the Saturday following the day of their arrival.

The evangelists and their travelling companions were able to enjoy to the full the manifold delights of the sail through some of the most varied and beautiful coast scenery of which Scotland can boast. Gourock and Glasgow were duly reached, and after a flying call on the venerable Dr. Andrew Bonar, they left for Ardrossan to enter on the second mission of their campaign.

Ayrshire.

The week's work at Ardrossan and Saltcoats was marked by many signs of real spiritual awakening. A very happy spirit of

union prevailed among the workers, and much reaping work was done. The crowds that attended were gathered from a wide area. Every day numbers drove to Ardrossan from places beyond walking distance. The crowds were so large on the last evenings that Mr. Moody had to request some of the Christian people to gather in the adjoining hall for prayer and vacate their seats for late comers, who would probably be of the careless class.

The Bible readings in the Free church, Saltcoats, on the week-day afternoons were also largely attended, numbers of ministers coming to them from the surrounding country.

Prayer meetings were held at the close of each reading, when the burdens of many hearts for the conversion of friends were gathered up and laid on the mercy seat.

The original program of the Mission only included Ardrossan and Saltcoats, but Mr. Moody's wonderful appetite for work enabled him to meet the wishes of friends at Stevenston, a town of considerable size beyond Saltcoats, and chiefly inhabited by miners and their families, and workers in Frobel's explosive works. Two meetings were held there at noon on Wednesday and Friday in the U.P. church and Free church respectively.

Inverness.

The Evangelists spent a busy six days at Inverness wading the beautiful capital of the Scotch Highlands out of the comparative stagnation into which it falls during the winter months. The services were held in the hall of the market, temporarily fitted with seats, in the Music Hall, and in the U. P. church. At the first the natural reticence and stiffness of the Highlander showed itself but after two evenings all reserve broke down and the later inquiry meetings were times of ingathering. The ministers of the town and others from outside joined nightly in the services. The Bible readings were held in the afternoons in the Established High church. An interesting feature of these was the presence of some sixty or seventy young ladies—pupils in the Royal Academy. To these young people Mr. Moody came and then spoke especially with much tenderness and earnestness. An extra meeting was held in the Music Hall towards the end of the week for the benefit of the country people.

From Inverness Messrs. Moody and Sankey proceeded to Dingwall. Here Mr. Moody spoke specially against the drink traffic, his first three sermons being memorable for the way in which he found occasion to condemn "the infernal stuff."

In three days the evangelists passed on to Tain. Latest advices from Scotland state that it was their intention, between the tenth of December and the first of this month to visit Invergordon, Cromarty, Fortrose, Nairn, Wick, Thurso, Helmsdale, Brora and Golspie.

SOLVING A PROBLEM.

The Industrial Missionary Association of Alabama.

How best to help the colored people of the South out of ignorance and vice into good citizenship, is one of the great problems of our American statesmanship. Besides the various forms of missionary and educational work carried on by the Christian churches as such, there has recently been inaugurated a new plan. It is called the Industrial Missionary Association of Alabama. Its official field is the so-called Black Belt of that state where, within seventeen counties, there are on the plantations and outside of all cities and villages about 450,000 freedmen. This association is a missionary stock company, holding its shares at ten dollars each. The company buys up the plantations, rents them to the negroes who work them and encourages the occupants to labor towards finally owning their own farms. The association uses the rents received along with their share of the public school fund to gain for the colored people better educational facilities, and a more intelligent ministry. It also gives the colored renters or owners such instruction in improved agriculture and other industries as may help them to a permanent independence. When plantations thus bought up are sold to occupants the money received is then re-invested according to the plan first mentioned. The humanitarian as well as missionary and educational features of this work ought to command the hearty support of all philanthropists as well as Christians. The president, Rev. C. B. Curtis, who has for the past three years been throughout the north soliciting the funds needed to start and carry on it, his work has now returned to the South where for ten years he was a missionary among the colored people. Valuable tracts of land have been secured and he is now prepared to give personal supervision to the rapidly growing work. Mr. Curtis and his wife are aided seconded in this missionary work by two ladies from the north who have offered their services, with scarcely more of remuneration than a home. This seems to us to be an evidence of God's approval of this effort to lift up the neediest of his needy ones. The fourth annual meeting of the I. M. A. A. which was held in Selma, Ala., Dec. 8th, was a success. A board of nine directors was elected and officers for the ensuing year. This association is interdenominational there being five denominations represented in the management.

Reports were made which show progress, and plans for more aggressive work were discussed and adopted. The outlook for future usefulness is hopeful and stockholders and friends may feel greatly encouraged.

Should any desire to know more of the plans and work of the I. M. A. A. information

will be gladly given upon application to Rev. C. B. Curtis, president of the Industrial Missionary Association of Alabama, Selma, Ala.

DEATH OF BISHOP CROWTHER.

A Remarkable Career.

A cable despatch from London, dated Dec. 31st, states: "The Rt.-Rev. Samuel Adjai Crowther, D. D., bishop of Niger territory, died to-day."

He was a native African, and his history, extending over seventy years or more from a state of abject servitude to the episcopate, is a very romantic one. His original name was Adjai and his family lived at Ochugu, in the Yoruba country, 100 miles inland from the Bight of Benin. He was carried off in 1821 by the Eyo Mohammedans, was exchanged for a horse, was again exchanged at Dabdab, where he was treated with great cruelty; was then again sold as a slave for some tobacco, was captured by an English man-of-war and landed at Sierra Leone in 1822. He was baptized in 1825, taking the names of the evangelical vicar of Christ church, Newgate street, Samuel Crowther. In 1829 he married a native girl who had been taught in the same school with him. Then for several years he served as school-master of Regentstown and subsequently accompanied the first Niger expedition. After arriving in England and studying at the church missionary college at Islington he was ordained by the Bishop of London. In 1854 he accompanied the second Niger expedition and wrote a very able account of it. He was afterwards an active clergyman at Akassa; translated the Bible into Yoruba, and undertook various other literary works of a religious character for the benefit of his African brethren. He was consecrated first bishop of Niger territory, West Africa, June 29th, 1864. In May, 1880, the council of the Royal Geographical society awarded a gold watch to Bishop Crowther "in recognition of the services he has rendered to geography."

An admirable illustrated biography of Bishop Crowther was issued recently by the Revell Co. in their popular Missionary Biographies series.

Wheaton College.

This institution, devoted to the work of educating young men and women for Christian service, is now completing an addition to its main building. Two thousand dollars are required for heating and otherwise fitting it for use. Are there not stewards of our Lord's bounty who will count it a pleasure to share in this work. Contributions for this purpose may be sent to the Editor of this paper. Forty per cent of the male graduates of this college have entered the Christian ministry.

WHEATON COLLEGE.

WORK ABROAD.

Mission Notes and News.

All newly converted people believe in missions.

All who receive the benefits of missions believe in missions.

No selfish man was ever known to believe in missions.

China is assuming a character which cannot but cause apprehension to the friends of missions.

Strange reports are received of the revival of hook-swinging in India, the revolting sight having been witnessed by some missionaries of the American Board in Madura.

Recent letters from Japan state that though thousands of the Japanese lost their lives at the time of the earthquake, neither missionaries nor missionary property were destroyed.

Think of a Moslem lady seizing a Christian doctor by the skirts of his coat and begging him, for his Jews' sake, to save her little girl nigh to death with diphtheria! The story is told in the current number of the *Church at Home and Abroad*. Is there not hope for Moslems?

A communication has recently been received from Samoa, bearing testimony to the demand among the natives for the English Bible Society's Pocket Edition of the Bible, of which few copies were left unsold on the island; and urgently asking for a further supply of 5,000 copies. In its way, the letter is an interesting illustration of the extent to which the Bible is becoming the people's book all the world over.

For three years past, the Baptist women of the South have united in making a Christmas offering, having for its special object the increase of the missionary force in North China. The results have been very encouraging, as the amounts contributed have steadily increased year after year, and of the fourteen missionaries, (among twenty-eight millions of people), eight of these have been sent out on the strength of the Christmas offering fund.

The Rev. W. J. Whitmee of the London Missionary Society called at the Chicago office of the RECORD on his journey across the continent from New York to San Francisco. He goes to Samoa on an important mission for his Society—the settlement of difficulties which have arisen among the native churches on account of the late political struggle in the island. During the two or three years Mr. Whitmee will spend in Samoa he will conduct missions among the native churches. A former residence of fifteen years in the island makes him competent to undertake this work and he returns to Samoa with much pleasurable anticipation.

The biggest church on the Congo is now at Lukunga, which has several out stations and schools. There are eighty children and converts in the school; many young teachers are the result, and the station has no fear for lack of them, so that town schools are cropping up around the place. A number of Christians are settled near at hand, so the converts have the advantage of a Christian community, and thus escape the dance, the drink, the fetish doctor (the pest of the country). The work is always growing, and baptisms take place most Sundays. There are two hundred and fifty members or thereabouts.

At its session at the close of last year the missionary committee of the Methodist church found it necessary to study the closest economy in order to meet out a pittance to each of its stations; nowhere did the amount appropriated equal the amount asked and needed. As a result, missionaries on the ground must study the closest economy and candidates awaiting appointment must quiet their convictions and remain at home. And this in a Society with a rising income! No wonder the appeal of Societies with stationary incomes is so constant and heart-rending.

The work which the Rev. James A. O'Connor, a converted Roman Catholic priest, has been carrying on in the City of New York among his Catholic brethren for the past ten years, has taken a new start. Its originator has just secured a building more adapted for his peculiar work. It includes a hall for religious services, conferences and lectures, a publication office and residence and a temporary home for such priests as desire to leave the Church of Rome on religious grounds. This building was opened several weeks ago with appropriate services, which were participated in by Rev. Drs. Hall, Booth, Strong, and other leading Protestant clergymen.

Since the income of the Methodist Board of Foreign Missions rose above one million dollars, several persons have fallen into the error of believing that funds for the use of the Board were ample. Nothing could be farther from the truth. There is practically no limit to the expenditure of a great Missionary Society. There is many a Society what could profitably spend in 1892 twice as much as it spent in 1891. Of this the Methodist Society is an example. Never were the fields in which it is laboring so ripe, the workers so ready, and the demand for funds so urgent.

London's Chief Commissioner of Police, Mr. James Monro, C. B., left England last month for Calcutta. Mr. Monro, accompanied by his daughter, went out to start independently, and at his own charges, a mission in Bengal. He purposes to work as a simple evangelist in the same part of India in which he formerly held high office. He has for some years been much interested in missionary work, and was, when in India, a member of the Church Mis-

sionary Society's Corresponding Committee at Calcutta. Such a remarkable example of self-sacrifice for Mission work on the part of a man holding a public position it would be difficult to find.

Dr. Pentecost continues his evangelistic tour in India with much success. He was recently in Lucknow, and there after closing his mission to the English residents, he addressed a series of lectures to the English-speaking natives upon the following subjects: "The Infallible Word of God," "The Son of God," "The Resurrection," "The Reluctant Sceptic Convinced," and "The Crucial Question." As an evidence of the deep impression made on the minds of the thoughtful Hindus in Lucknow, it is only necessary to mention a notable meeting called by the Hindus themselves, and attended by a great number of the leading native gentlemen of the city, for the discussion of the following announced subject: "The Claims of Christianity Upon the Hindus Considered." Twenty years ago a lecturer would have spoken at his peril as Dr. Pentecost has done to the Hindustani gentlemen of Lucknow, and a meeting like the one mentioned above would have been an utter impossibility. Verily, the religion of Christ is making tremendous forward strides in these days, and the victory draweth nigh.

AN INDIAN MISSIONARY'S CRY.

"More Help!"

The following is but one of many such "exceeding bitter" cries filling the pages of our missionary magazines and uttered on every missionary platform. The writer is under the direction of the American Board but his very words might come from hundreds working under other Societies:

"While the Lord is working in our station and people are coming over, to be obliged to stop work in this or that village, or not to be able to place a preacher in a new village when there are new comers, is most disastrous. If there were no advance in the work in the village, you might cut down the allowances, and I could stay in Arrupukottai, convert myself into a pastor, and spend my time in bringing forward that one church. But what of the 175,000 people in the villages about this place? What of the little bands in this and that village who come to me and say, 'Sir, we wish to become Christians'?"

"To see a band here and there coming out of heathenism and not be able to instruct them and to hold them is about the hardest, most tantalizing, and most disheartening experience a missionary is called upon to bear. It seems like a blow from behind. In front we have all the superstitions of heathenism to overcome, the natural disinclination and the lethargy of the human heart, the active and often cruel opposition of the heathen, and finally

the wiles and the machinations of the devil. But having overcome these, when our resources are cut off and the means of making good our success withdrawn, the blow comes from a quarter which we are not watching, and it strikes with most telling and disastrous effect. "Last year fifty souls slipped through my fingers for no other earthly reason than that I had no money to employ a preacher for that village. They stayed with us six months, then drifted away, just as I know they would, and just as I know other new converts will do if no help comes."

COSTLY PRAYERS.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment. "Costly!" they asked in surprise. "Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him, very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have in answer to this prayer pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, your life will no longer be your own when your prayers begin to be answered."—*Ex.*

The American Sunday School Union has in three years established 5,261 new Sunday schools in needy communities, into which has been gathered 22,887 teachers and 186,017 scholars. These schools have resulted thus far in 14,981 conversions, and the organizing of 335 churches. This work costs about \$90,000 a year, and the endeavor is to reach those only who are not provided for by any other agency. The work should be doubled the coming year. The field is illimitable.

Among the great Congresses which the holding of the World's Fair is likely to bring about, it is more than probable that an Ecumenical Conference of Religions will take a prominent place. The originators of the idea, if it is successfully carried out, do not intend to be limited by forms of worship or even by the bounds of Christian organization. It is to take in representatives of all the great forms of religious faith now existing among the more intelligent peoples of the world. While it does not imply anything as to the relative values of the world's religions, yet it will proceed on the assured conviction that the truth has nothing to fear from comparison.



We need your help to make this column fresh and helpful. Send us clippings from daily papers reporting meetings, write short items reporting such work. Incidents are always of interest. No fee will not agree to print everything sent. The editor's pen and scissors may be freely used in clipping and boiling down. Report too often use so largely the same list of adjectives as to become tiresome to the constant reader. Send items of interest.

NOTES FROM THE FIELD.

Rev. A. J. Bell is at work this winter in Southern California.

Major D. W. Whittle commenced a good work in Wilmington, Del., early in December.

Gipsy Smith, an evangelist well known in England, has been holding successful meetings at the Central M. E. church, New York.

Mr. J. R. Pratt, State Secretary of the Y. M. C. A. for Wisconsin, commences evangelistic work at Dodgeville, Wisconsin, on the 3rd instant.

Mr. S. W. Sayford remains at Los Angeles, Cal., until Jan. 15th, where he may be addressed, care of Y. M. C. A., and until Feb. 15th, care of Y. M. C. A., San Francisco, Cal.

Rev. H. C. Keeley is now at work in Lake City, Ia. From there he goes to the following fields in their order: Sioux City, Grand Junction, Fonda, Spirit Lake, closing at Spirit Lake about March 1st.

Mr. George Robert Cairns goes to England in May and will work in that country and Ireland for eighteen months. This is the fourth time that Mr. Cairns has been invited to Great Britain.

Rev. H. W. Brown spent the first two weeks in December with the North Ashland avenue Baptist church, Chicago. He will conduct a series of meetings first ten days of January at Frank, Ill., then Champaign, Ill.

Dr. N. B. Randall's winter engagements have taken him to Paterson and Holmdel, N. J., and Davisville and New Milford, Pa. The churches at these places have been richly blessed. He begins work this month at Red Bank, N. J.

The Rev. E. P. Hammond conducted revival meetings in Norwich, Conn., during the closing weeks of last month. An open-air closing meeting was at first interrupted by the police but permission was soon telephoned from

headquarters. The services were productive of much good.

Rev. Joel Martin, State Evangelist of the American Home Miss. Soc. for Michigan spent December with the Congregational Churches at Bay Rapids, Mich. His after engagements were Chase, Mich., and Coral, Mich.

At Allston (Boston) some of the leading men of the place decided for Christ at the Rev. S. Hartwell Pratt's recent meetings. Through the holidays Mr. Pratt with Mr. Jacobs has conducted revival services at Andover, Ind.

In connection with the Y. M. C. A., the Rev. Geo. I. Barker of Camden, N. J., has conducted successful meetings at Waterbury, Ct. His first call to this special work came through the Rev. C. H. Yatman at Ocean Grove, N. J., eight years ago.

Evangelist Willson and his wife continued their work at Lorain, Ohio, well into the month of December with most encouraging results. At the end of five weeks the revival was continuing with growing interest. Christian people regarding the work as having just begun.

Rev. George C. Needham, early in December, at the Philadelphia Young Men's Christian Association, gave three Bible readings of great interest and importance. The first two were on "God's Plan of the Ages," the last on "The Future of our Planet." Mr. Needham's next engagement was at Albany, N. Y.

The death of evangelist D. L. Chubbuck is announced in the last number of the *Evangelist*. For many years he worked successfully in the State of Maine, and in later years he extended his tours to the West, and to California. For two years he held meetings under the Evangelistic Association.

Mr. Arthur J. Smith conducted a series of meetings in Philadelphia and another in Bridgeport, Pa., during December. His future engagements are Somerville, Mass., Jan. 1-17; North New York, Jan. 18-Feb. 2nd, four churches combining; and to Bloomsburg, Pa., on Feb. 3rd, at the call of five churches.

The people of Winter's, Cal., have taken great interest in the special meetings held by the Baptist, Presbyterian and Christian churches under the leadership of Evangelist C. S. Mason. They find Mr. Mason an earnest, effective, consecrated worker who aims at

thorough rather than superficial results. His experience as a Y. M. C. A. Secretary gives him great effectiveness in reaching young men.

Mr. and Mrs. Baker, the blind singing Evangelists, have been holding services in Bethany Church, Philadelphia. Dr. J. Wilbur Chapman spoke every evening, and a great blessing has been given to the effort. Over one hundred members have been added to the church who ascribe their conversion to God's blessing on the services.

The "Quaker Evangelist" as the people like to call him, John W. Dean, spent the early part of December in Binghamton, N. Y. Local reports are full of appreciation of our brother Dean as an evangelist of exceptional powers, gifted in expounding the Scriptures, creating a deep spiritual awakening in the hearts of the people of the city.

Mr. E. A. Lawrence, of East Somerville, Mass., who has for a number of years undertaken evangelistic work in connection with New England Young Men's Christian Associations, announces his intention of devoting himself entirely to this work. He receives the commendation of several well known Massachusetts and Connecticut pastors.

Mr. Charles Inglis sailed for England, Dec. 9th, after a season of successful evangelistic labor. During his stay in Chicago he lectured to the students in the Moody Institute every day and held services in the evening. Since leaving Chicago he has been holding meetings in Richmond, Va., where the old Market Hall was crowded every night by eager and attentive hearers.

Under the auspices of the De Pauw, Ind., Young Men's and Women's Christian Association, assisted by the churches, a revival has just been concluded at that University. Messrs. Potter and Miller, lay evangelists, of Chicago, led the work and the Christian young men and women of the institution stood by them nobly. Nearly three hundred have sought Christ.

A movement is spreading rapidly among Presbyterian Sunday schools towards revival of work and interest in those outside, the neglected youth of cities, towns and villages. Dr. James A. Warden who is organizing this combined effort states that hundreds of Sabbath schools have joined in the work, and applications for canvassing books and other materials are pouring in from almost every State and Territory.

Evangelist Harold F. Sayles spent the last weeks of the old year in Cassopolis and Dowagiac, Mich. At the former place the feature of the revival services was the reaching of a choice company of young people. At Dowagiac a great awakening among a people

filled with Universalist and infidel opinions was experienced. Over 300 were brought to take a stand for Christ. Mr. Sayles began work on Dec. 31st at Kewanee, Ill., with a watch-night service.

The Ministers, Y. M. C. A. and many Christian workers of Abilene, Kan., write in reference to Major Cole whose successful mission we reported last month: "Major Cole has had a world of personal experience and has a wonderful power from the Spirit in relating the effects of the Gospel and the power of the Spirit in converting and saving men and his testimony tells volumes of truth. He is plain and direct in his methods and gets the young converts to work at once. The desire of his heart is to harmonize and unite the different churches in the work."

Union services, in which Presbyterians and Methodists have united, have been held at Union City, Pa., by Rev. M. S. Rees, who after serving in the pastorate for five and a half years is now devoting himself exclusively to evangelistic work. He has been greatly blessed at Union City during these meetings. More than one hundred souls have been led to seek Christ by God's blessing on his labors. So thoroughly has the whole neighborhood been stirred that the principal places of business have closed at an early hour to allow their employees to attend the services.

During the year the "Church Evangelistic Union" has been formed at Buffalo, N. Y., with Mr. J. J. McWilliams, president of the Y. M. C. A. of that city, president; and with Mr. F. A. Seabert, assistant superintendent of the D. L. & W. Railroad, and Chairman of the Railroad Y. M. C. A. work, together with pastors of four denominations, vice-presidents and officers; Rev. Wm. A. Robinson is secretary and treasurer. Messrs. E. F. Goff and A. L. Paquette are the evangelist and soloist. Mrs. Paquette assists her husband as organist and singer. They have returned from a fruitful tour through New Jersey and Connecticut. They began December 20th at Anderson, Ind.; thence at Frankfort and Portland in the same State, following at Pontiac and Libertyville, Ill., etc.

Evangelist C. W. Merrill, State Congregational Missionary of Colorado, closed a two weeks' effort in the Second Congregational church, Denver, Col., on December 9th, with an all-day Christian convention which was participated in by all the neighboring churches. Fifteen ministers were present. "The Christian's use of the Word of God" was the topic of the forenoon, and "The Holy Spirit," "For Service," "The Prayer," "In Testimony," and "For Holy Living" were the themes of the afternoon. Mr. Merrill's meetings have been highly blessed in the quickening of souls and in the conversion of sinners. Many young

men have begun the new life. The work will now be carried on as a union work by Pastors Blanchard, of the Second Congregational church, and Gravit, of the Galilee Baptist church. Mr. Merrill held another series of meetings in Deaver with the New Denver church later in the month. With the New Year he begins a union work at Redbank, Iowa.

Rev. C. H. Yaitman's work in Williamsport, Pa., last month was characterized by the local press as a most successful effort, a great revival which swept the city mightily, though quietly. On one Sunday alone five hundred people professed a purpose to begin anew to lead a Christian life, and the audiences at the various meetings that day numbered 500. The day, December 6th, commenced with early service at 5:30 when four hundred were present; at 9 o'clock a meeting for girls only, at 10:30, a "little maids" meeting; at 3 o'clock, a united Sunday school gathering; then a men's mass meeting, a boys' meeting, and the evening sermon. The sermon to men only was thought to be the most effective talk that Mr. Yaitman gave during his stay at Williamsport. "His earnestness was so intense that his voice quivered and his frame trembled," writes a local correspondent. "As he took samples of wild oats from the bins of Drink, Blasphemy and Licensiouness, he seemed to dip open the very doors to hell and show men its awful interior. While he was thus speaking his power was so great that men hardly dared to move their eyes from the speaker."

Evangelist M. B. Williams has been traveling untrodden fields of evangelistic labor during the past two months. He has spent sixteen days in Pocahontas, Va., eight in Bramwell, W. Va., and sixteen in Bluefield, W. Va. At the last named place over 700 men took the hands of the evangelist and made personal confession of their need of Christ. In all their plans the work was carried through on strictly union lines, and persons of all churches came from the towns and villages around within a fifty-mile radius, special trains being run to meet the demand. Of 990 unsaved who professed conversion two-thirds were men, and 700 applied for membership in various churches. A unique feature of this winter's work has been the use of a tent which has generally been discarded when the cold weather sets in. But so great has been the movement in Virginia and Western Virginia that nothing less than a tent, warmed by six stoves and holding 2,000 people, would suffice for the services. Mr. Williams' movements during January are at present undecided. February 11-14 he attends the Virginia State Y. M. C. A. convention at Richmond. Rest of February and March will be spent in New York State, on the Hudson. On April 1st he begins in Tazewell, Va., and continues through the summer in Virginia and West Virginia.

Rev. S. Hartwell Pratt.

Mr. Pratt's work in Chicago at the first Baptist church in connection with Prof. D. B. Tower has proved most helpful and fruitful. Rev. P. S. Henson, D. D., writes: "A little more than a month ago this brother was unknown to all of us except the pastor and one or two more. In his four weeks of evangelistic service among us he has won our profound admiration for his great ability as a gospel preacher, and for the earnestness and tenderness of his spirit, by reason of which he more endeared himself to us the longer he was with us. While his sermons were pungent and powerful, his afternoon Bible readings were even more richly enjoyed. He believes in the old Bible and loves it and relies upon it, and rarely have we listened to a man who knew so well how to handle it. The congregations and the interest steadily increased up to the last day of his stay. Scores have been converted, and we are sure that great and lasting good will be the result of his labors of love among us. He is remarkably free from the sensational extravagances that characterize too many evangelists, and for this we are devoutly thankful. He is like Barnabas, "a good man, full of faith and of the Holy Ghost, and therefore it is not surprising that wherever he goes "much people are added to the church." Our prayers and best wishes follow him."

From Chicago Mr. Pratt and Mr. Tower went to Kalamazoo, Mich., where they saw the wonderful power of God in the conversion of many souls. These brethren closed their united labors at Brighton avenue church, Boston, Mass., Dec. 7th. Mr. Tower has engagements in the South extending into the summer. Mr. Pratt has been recalled to the West and is now holding meetings at Anderson, Ind., where there are many indications of the Divine favor.

Mr. F. H. Jacobs, late State secretary of the Y. M. C. A. of Missouri, has joined Mr. Pratt, and will conduct the singing at his evangelistic services. Mr. Jacobs has rare musical ability, a sweet and powerful voice, and much spiritual power. As a solo singer he takes rank with the first. Mr. Pratt's western address will be care of the Chicago office of the RECORD.

Echoes of the Revival Spirit.

A GOOD WAY.

To promote the revival spirit in your church hold cottage prayer-meetings weekly or twice a week from house to house.—*Ex.*

A PARALLEL.

Certain chemical elements refuse to enter into combination with others except at the moment they are disunited from some previous combination. In this nascent state they readily seize with energy upon substances with which they will not unite under other condi-

tions. So the convert, at the moment he is liberated from his past life, has affinities that act with an energy that they will lose if he is not at once put into the line of active Christian work.—*Ex.*

THE REVIVAL BLESSING.

Modern Elijahs, who have spent much time in wailful and agonizing prayer, are beginning to exclaim, "There is a sound of abundance of rain." The wish may be father to the thought, but the wish, when it grows intense, must itself be born of the Spirit of God, and be an earnest, in a sense, of its own fulfillment. Moreover, into whatever heart the longing for revival has come, it comes as a blessing. For it prompts the seeking of blessings for others and expands the heart to take in the whole Church of God and the outlying world in its wickedness and sorrows. It would be a great advance, and a very hopeful one, if the people of God should everywhere give themselves to prayer so intense in its earnestness that it would lead to strong crying and tears.—*Ex.*

TWO FACTS.

There are those who think they see in the condition of society the promise of extensive revivals of religion during the present winter. We earnestly hope their expectation will prove to have been well founded. Two facts of great significance are patent to all. One is that there has been, in this country, during the last few years, a notable increase in Bible study and in the discussion of religious questions. The other is that the churches are realizing their responsibility for the welfare of the needy around them. Systematic efforts for uplifting and saving all classes are multiplying. Churches in our cities are making their houses of worship hives of soul-saving work seven days in the week.—*North-Western Congregationalist.*

THE NECESSITY OF REVIVALS.

Revivals of religion are of the greatest importance, involving spiritual interests for time and eternity. They are no modern invention. All ages have needed and had revivals. It is a serious mistake to suppose that their necessity lies in the degeneracy of any age or community. The great necessity of revivals is lodged in the inevitable state of society. The generations of children, the incoming tide of strangers from countries far and near, the tendency of the human mind to stagnation, and of our wills to inertia, the perpetual war waged by the devil and all of his worldly and wily forces requires that the Church of the Lord Jesus Christ should be in this world as an aggressive force. Pessimists talk about the degeneracy of our times, and the power and sweep of old time revivals as though they surpassed those of our time. May be there is something in this, and perhaps the Church is somewhat to blame for it.—*L. P. Cushman in Christian Witness.*

INSTRUMENTALITIES.

The time for revivals has come; many churches were gladdened during the autumn by the special visitation of God's Spirit through the revival instrumentalities appointed of Him. These instrumentalities are (1) prayer, heartily entered into by all who are specially interested in the field where the revival is to be held; (2) due activity on the part of the church to consult over the enterprise, call an evangelist, arrange for the meetings, plan for success in expectation and firm faith; (3) evangelistic preaching, in the power of God, with boldness and clearness and directness and faithfulness; (4) work by church members in the meetings; giving testimony, praying, singing, doing personal work with souls, etc.; (5) working out of meeting, visiting neighbors, inviting them to meeting, talking with them about their souls, making the family worship specially spiritual, opening up a freedom about divine things in the home, getting the children saved.—*Christian Worker.*

A PRESBYTERIAN'S PRAYER.

As I sat one Sabbath morning in November last in a great, solemn congregation of over two thousand men, and felt the immanent presence of God's Spirit, and witnessed the manifestation of His power in the hearts of men, leading beardless boys in life's spring-time of promise, young men in the summer of their strength, middle-aged men in the autumn of their maturity, and old men whose heads were whitened by the snows of time, to consecrate themselves to a Christian life, a great yearning arose in my heart which shaped itself into the silent prayer: O God, grant us such a revival of spiritual religion throughout the whole Church.

And why not? Is our Church not in dire need of revival? Are all its members separate from the world, and consecrated to Christ? Do not the coffers of our Boards bear witness to the need of a general cleaning out and refreshing of the springs of benevolence? Are not many of our pastors becoming disheartened because of the lack of real spiritual life in their churches? Are not rivers of water running down the wrinkled cheeks of many of our fathers and mothers in Israel because of the spiritual drought?—*W. E. Bryce.*

UNCTUOUS POWER.

A. P. GRAVES, D. D.

One of the most significant features of the Christian religion is *power*. So true is it that God has made most direct and definite provision for His disciples in this. He not only thinks we should have it, but he absolutely reveals to us the necessity of it. No man or woman can stand as a light in the world, and a true Christian, unless they possess divine power. It must be in a

LIVING EXPERIENCE.

Not only has our Lord shown us our own frailty and weakness in ourselves, but has led us to see the way of power. It is by endurance through His great promises. God says, 'I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed and my blessings upon thine offspring.' Jointly with this assurance by the prophet, Jesus exclaims, 'I send the promise of the Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high.' And His last words spoken before His Ascension were 'Ye shall have power when that the Holy Ghost has come upon you, and ye shall be witnesses unto Me, that is, tell of Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.' Can a human soul have such an experience and not feel in it unctuous power for service. Those who seek this, know it and feel it, will tell it out. Their testimony, whether they be in pulpit or pew will be felt by others.

IN CHRIST'S LOVE

it will be told. That love predominates above all other love and efforts to win souls. Herein is power. There is no love like Christ's love that stirs in the human heart a passion for souls. This kind of power will be most clearly manifest

IN PRAYER.

not in boisterousness or physical manifestation, but with a faith that takes hold upon God and gives utterance to pleadings that have no uncertain sound. In all our Christian work how much we need to seek this power in prayer. Next to faith in the blood of Jesus, the great need of this Christian age is prevalent prayer. A praying church, pulpit and pew in the unctuous power of the Holy Ghost is like a mighty army in motion against the enemy. PONTIAC, MICH.

THE WEEK OF PRAYER.

TOPICS SUGGESTED BY THE EVANGELICAL ALLIANCE.

Jan. 3d, Sermons: Isaiah 44: 1-5, Eph. 4:3; Jan. 4th, Confession: Of sins, of sectarian rivalry; Thanksgiving: For united prayer, for all blessings; Jan. 5th, Praise: For real unity; Prayer: For larger comprehension, more perfect love, a more complete union with Christ that all believers may be filled with the Holy Ghost; Jan. 6th, Praise: For the increasing number of young disciples; Prayer: For invalids and the aged, for sons, daughters and servants, for Sunday-schools, for educational institutions; Jan. 7th, Praise: For the increasing influence of Christ in all human affairs; Prayer: For all in authority, for peace, for all needed reforms, for the coming of the kingdom; Jan. 8th, Praise: For the preparation of

the world for the Gospel, for the increasing number of foreign mission workers; Prayer: For the Holy Spirit's power, for missionaries and native Christians, for the persecuted, for co-operation, for increased interest; Jan. 9th, Praise: For a clearer recognition of need and for a growing sense of responsibility; Prayer: For a larger apprehension of the mission of the Church; Jan. 10th, Sermons: Matt. 28:20; John 17: 21.

EVANGELISTS.

- D. L. Moody, care Y. M. C. A. Glasgow, Scotland; Geo. C. Stebbins, 191 Vernon Place, Brooklyn, N.Y.; D. B. Townser, East Northfield, Mass.; Dr. W. Marshall, Germantown, Pa.; Ira D. Sankey, Y. M. C. A. Glasgow, Scotland; Rev. J. S. Bider, Indianapolis, Ind.; Mrs. L. O. Robinson, Evanston, Ill.; Rev. J. J. Faiman, Newark, N. J.; R. G. Pearson, Asheville, N. C.; B. Fay Mills, Oberlin, O.; C. W. Palmer, Detroit, Mich.; H. O. Wilbur, Grand Rapids, Mich.; L. P. Rowland, Adrian, Mich.; Major J. E. Cole, 75 La Salle street Chicago, Ill.; H. F. Sawyer, Chicago, Ill.; G. S. Sneed, Y. M. C. A., Chicago, Ill.; E. W. Bliss, 494 Warren Ave., Chicago, Ill.; D. W. Potter, First National Bank Bldg. Chicago, Ill.; Rev. M. Swadner, Marion, Ind.; H. W. Brown, Morgan Park, Ill.; Rev. Henry Date, 1028 Monroe street Chicago, Ill.; Foote Brothers, 164 Madison street Chicago, Ill.; W. F. Blahod, Canton, Ill.; T. Smith, Grinnell, Ia.; H. M. Skeeles, Omaha, Neb.; C. S. Billings, Minneapolis, Minn.; C. W. Merrill, West Superior, Wis.; H. A. Hunter, Peabody, Kan.; Rev. A. H. Lackey, D.D., Parsons, Kan.; W. H. Irwin, Holden, Mo.; Dixon C. Williams, Louisville, Ky.; George H. Simmons, Detroit, Mich.; C. S. Holcomb, San Francisco, Cal.; S. S. Mason, Y. M. C. A., Hartford, Conn.; Rev. E. P. Hammond, San Francisco, Cal.; S. W. Starford, Y. M. C. A., Des Moines, Ia.; Mrs. A. Todd, Des Moines, Ia.; Rev. W. J. Young, New York, N.Y.; J. W. Dean, Y. M. C. A., Board of Trade Bldg Buffalo, N. Y.; E. F. Goddard, Board of Trade Bldg Springfield, Mo.; Rev. S. Hartwell Pratt, 76 Belmont Ave. Springfield, Mass.; Rev. I. H. B. Headley, Rosindale, Mass.; V. S. Martin, Byfield, Mass.; Henry J. Pierson, 63 Hancock street Boston, Mass.; Rev. R. S. Underwood, Northampton, Mass.; Rev. J. E. Turner, Delaware, O.; Rev. J. M. Frame, Ottawa, Kan.; Rev. T. B. Leitch, Charleston, S. C.; W. P. Fife, Fayetteville, S. C.; Major D. W. Whittle, 330 Spruce street, Philadelphia, Pa.; W. A. Chesnut, St. Louis, Mo.; Rev. C. W. Wilson, Jacksonville, Ill.; Peter Bilhorn, 148 Madison street, Chicago, Ill.; Joel Bassett, Providence, R. I.; Rev. Lucius Hawkins, 1111 Graiz street, Philadelphia, Pa.; Mrs. Esther Frame, Jamestown, O.; Miss Mary M. Dennis, 41 N 6th st., Richmond, Ind.; Rev. J. M. Lee, Delaware, O.; Rev. S. A. Kren, D.D., Delaware, O.; Rev. J. L. Glascock, Mt. Lookout Cincinnati, O.; Rev. J. L. Glascock, Gallipolis, O.; Rev. S. S. Butts, New York, N.Y.; Rev. A. P. Graves, D.D., 315 W 22d st., New York, N.Y.; Wm. E. A. Lawrence, East Somerville, Mass.; Wm. E. Williams, 67 W. Cain street, Atlanta, Ga.; Geo. R. Cairns, Vancouver, Clarke Co., Wash.; Dr. N. B. Randall, 31 Ely Ave., Long Island City, N.Y.

HINTS AND HELPS

Great Thoughts.

God's order is fact, faith, feeling; the Devil's is feeling, faith, fact.

Life is made of small things, as a body is built up of cells.—Oliver Schreiner.

God will give seed to the sower in spring; not aims to the sluggard in harvest.

He who prays for a blessing should be careful to keep himself where it can fall on him.

Eloquence should prevail by gentle suasion, not by constraint. It should reign, not tyrannize.

When you rise in the morning, form a resolution to make the day a happy one at least to one fellow creature.

Convince him who deems the world his foe, that he has one friend, and it is like snatching a dagger from his hand.

Lay the straight edge of this old book down by the side of every question, and if it isn't squared by it, let it alone.

Hard words are like ballstones in summer, beating down and destroying what they would nourish were they melted into drops.

Recollect always that to do the simple right thing which lies at our feet is better than to have ascended into the third heaven.—C. Kingsley.

The winter restrains, that the summer may have the useful time to do its work well; for the winter is but the sleep of summer.—George Macdonald.

Sometimes God takes away from a Christian His comforting presence, but He never takes from a Christian His sustaining presence. You know the difference between sunshine and day.

Don't try to defend the Bible. Use it. If anyone doubts the metal of your sword, convince him by cleaving his head with it. If anyone doubts that your sword is sharp, pierce him with it.—Baltimore Baptist.

A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his d-sires, it will arise in the next from the gratification of them.—Addison.

Groups and Jottings.*

Faith vs. Works. Jas. 2:17, 20, 26. "Workless faith God never regard is. Faithless work God never reward is."

"Ye in Me"—Peace.....Jo 14:20. Ro. 8:1. "I in you"—Power.....Phil. 4:13.

Ephesians 5: 8.

Past....."Ye were darkness." Present....."Ye are light." Future....."Walk as child'en, &c."

"On either side, one, and Jesus in the midst." Saved thief. Jesus. Unsaved thief. Sin in him. Sin on him. Sin in him. Not on him. Not in him. An: on him.

God's order in Evangelistic work. Acts 1: 8.

Jerusalem.....Home circle. Judea.....Relatives. Samaria.....Neighbor hood. Uttermost part of the earth.....Heathen.

Phil. 3: 10. Exemplified in the family of Bethany.

"That I may know Him."—Martha. Luk: 10: 38. "The power of His Resurrection."—Lazarus. Johr 11: 44. "The fellowship of His sufferings."—Mary. Johr 12: 3.

The example of Christ in Philippians.

- Ch. I.—The Gospel mind and Christ the life.
- Ch. II.—The humble mind and Christ the example.
- Ch. III.—The earnest mind and Christ the object.
- Ch. IV.—The peaceful mind and Christ the strength.

Our one Lord.

In the Gospel of John, Christ is presented to us as the One in whom we BELIEVE. In the Epistles of John, as the One whom we LOVE.

In the Apocalypse of John, as the One for whom we WAIT.

*From "How to Mark Your Bible." F. H. Revell Company, Chicago.

The Bible Institute

What is it? A school where the Bible is studied under competent instructors both of America and Great Britain, and training given in methods of practical Christian work.

Wherein does it differ from other schools? In studying the Bible only, and in requiring every student each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision.—D. L. Moody.

NOTES BY A RESIDENT.

The Institute is now quite full and the attendance constantly increasing. There has been a steady improvement in the quality of the men.

Mr. E. W. Bliss gave a most scriptural address on "Salvation" before the Institute December 18th. He especially emphasized the fact that Christ is *himself* salvation.

An evening class, with Mr. Torrey as teacher, is held every Thursday evening. They are learning "How to use the Bible in leading men to Christ." About fifty have been enrolled.

As previously announced, Prof. Hawes this month resumes his class in Delivery and the culture of the voice.

During Prof. Hawes' stay Mr. Baines-Griffiths' class will take a recess.

Dr. Weidner's Saturday lectures are now a part of the regular work of the Institute.

A pastor whose church is situated near one of the locations of Mr. Schiverez's tent last summer, lately called at the Institute and desired to have some of the workers sent to assist him in a series of meetings. He said that a lasting work had been done in his neighborhood by means of the tent. Many of the tickets had been handed to him and the people had been looked up, and were coming into the church. This is part of the answer to the question often asked, "Where are your converts?" They are scattered through the churches of the city.

Children's Choirs.

When the Lord said, "Feed my lambs," he evidently meant that the little ones should receive special attention. Sunday schools have been supplemented by industrial schools and children's meetings, and now Mr. Moody is

promoting another phase in the children's choirs established by his workers. Chicago Avenue Church has a choir of from fifty to sixty voices conducted by an Institute student, there is one at Clybourn Hall, one at Tyng mission and one at Milwaukee Avenue mission. The children meet their leader one evening in the week for practice and sing one or two hymns at the Sunday morning service. It is easy to see by the faces of the listeners how much the sweet, childish voices are appreciated. They are not taught to sing by note but every effort is made to impress the sentiment of the hymns upon the children's hearts. A faithful teacher can give much instruction while teaching the hymns. By this work they are brought to church regularly and the pastor often has a word especially for them. Names and addresses are taken and the children visited at their homes and brought into Sunday school and their parents invited to church. Of course, if Annie or Mary sings there every Sunday, mother and father will come to hear them without much urging.

The leader of the Chicago Avenue choir gives two afternoons each week to visiting. In calling on one of his choir he learned of a little girl who, instead of going to Sunday school, spent her afternoons at the theatre and opera. He invited her into the choir and she proved to have one of the best voices there. She was soon brought into the Sunday school and Junior Christian Endeavor. Later on her teacher led her to Christ and she immediately went to work for Him among the other children.

Thus far only girls have been admitted but the day will doubtless come when the same work can be done for the boys.

Incidents.

Just as an evangelist was leaving Clybourn Avenue Hall, where he had been preaching, he was met by a man who said, "Do you know me?" The evangelist did not recognize him. "Well," said he, "there has been a great change. Twelve months ago, while you were preaching in Moody's tent on North Halsted street, I came in one night in my shirt sleeves, very dirty and very drunk. I had been a hard drinker for a number of years, seldom really sober. Had managed to keep my situation with good wages as foreman of a pile driver, but most of my money went for drink. My home was one of the darkest in the city. I nearly killed my wife and child, but that night something came over me. A young man talked to me at the close of the meeting and I went

home a changed man. Haven't drank any since; haven't sworn an oath. The boys on the driver thought it strange I did not want to drink and swear any more—wanted to know what had happened to me. I told them I hardly knew, but if they would come to the tent the same might happen to them. It is different in our home now."

"Yes, thank God, it is so different now," said the thankful, happy wife at his side.

As this well-clad couple left the hall, pushing a neat little carriage, in which was their only child of about two summers, the evangelist was moved to exclaim concerning the Gospel, "It is the power of God unto salvation unto every one that believeth," and to realize that the need of Chicago's suffering thousands is the simple story of the cross.

A student who had spoken with no one the preceding week with reference to their salvation, was criticised for it at the report meeting. He resolved upon another course and has since spoken to many whom he met on the street. He was distributing invitations one evening and went into a tailor shop to leave some. He gave one to a young girl who sewed there with the inquiry as to whether she were interested in Christian work. "O, yes, a little?" This led to further conversation, and the student soon told her he thought she was under the works of the law, and showed her Gal. 3:7, and asked her, if she never were a Christian before, if she would not now become a daughter of God. After a little more persuasion she put out her hand, with her eyes full of tears, saying she would surrender herself to the Lord.

Cowan Mission.

About a year and a half ago a mission was started at 1439 Milwaukee avenue, in the vicinity of Maplewood. After passing through the various vicissitudes incident to the early days of most missions, it has lately been taken in hand by two Institute men, Thompson and Narker. They began in the middle of October with an attendance of ten or twelve which has risen to from fifty to sixty. Four meetings for grown people are held during the week, with a Sunday school and children's meetings. About fifty children attend the latter and the Sunday school has risen from thirty-six at its organization, October 17th, to one hundred, and is self-supporting.

Most of the adults who attend are Christians, but it is hoped that through the children many unbelieving parents may be reached.

The people are ready to give hearty assistance. One man exclaimed the walls as a free-will offering and another has promised a coat of paint. A hanging lamp has been promised by some of the young men as a Christmas present.

LADIES' DEPARTMENT.

The work in the homes and streets leads the women out into something bright and helpful through the persuasion and aid of the worker. Miss E. S. Strong has furnished an account of

Our Mothers' Meeting.

To many hearts, the dawn of Wednesday morning, and the return of consciousness brings the thought of the most precious gathering of the week, the Mother's Meeting.

At morning devotions, our hearts go out in prayer, that God may meet with us, and some soul be greatly blessed.

Each worker has already laid her plans to call for some busy, and perhaps discouraged woman, who might not otherwise be induced to attend.

Shortly after dinner, one after another go on their errand of love. Hardly a street within a radius of a mile, where one or more of God's dear children may not be seen, going from house to house, inviting, yes, even compelling them to come in.

It is a work needing perseverance, a loving heart and the laying aside of all personal feeling.

Here, is found a friend too deep in the wash tub, to permit any hopes of getting ready for the meeting. Another is not feeling well, and a third has a very important errand to another part of the city.

Frequently although the promise to attend the previous day has been made, the loudest knocks fail to bring any one to the door, and the worker turns sadly away, her faith in human nature, if the work is new to her, having received a serious shock.

If perchance she finds a note of regret pinned to the door, she goes on her way rejoicing at this unwonted touch of courtesy.

Finally a dear woman may be found who will gladly go, but needs assistance to prepare the little ones who must necessarily accompany her. Another only wants a little friendly urging to lay aside her work and get ready to come.

Occasionally one is found eagerly anticipating your coming.

So they gather and often a dear baby has received its first introduction to the public in this gathering for prayer.

But not only from house to house, but on the street corners, do we seek those who need helpful influences.

Several of the workers, stand on the church steps, and, as the Holy Spirit leads them, speak to one and another of the passers-by asking them to turn aside and rest awhile.

To the praise of our Lord, more than one of such casual attendants have gone away from that room in possession of the great gift of salvation, blessing God that their feet were ever lead by the church door.

But the hour for meeting is approaching. A lady at the door kindly greets the strangers and ushers them to a seat. The children who are not too timid to leave their mothers, are gathered in another room, where, with music games and picture books, they spend a happy hour, giving many a tired woman the unaccustomed luxury of listening to the speaker undisturbed. At three o'clock, the meeting is opened by a hymn, which seems to meet just the needs of the little assembly.

"I've found a friend in Jesus. He's everything to me."

So familiar has it become that it is sung from memory in many a home.

One Mother says that her two little boys of three and two years old, sit up in bed early in the morning and sing it together. What influence those childish voices may have on their Godless father who can tell?

After prayer, and another song, a brief passage from God's precious word, is read and commented on so simply that all can understand.

Perhaps the part selected is the first few verses of the 21st chapter of Revelation.

A bush falls over the room, and an intent look comes into many a face, as they are told, that, while God Himself provides the new body, and the new home He cannot give us the new soul, unless we ourselves help Him.

Following the reading, reference is made to the requests for prayer, presented the previous week, and of which a record is kept.

Some one rises and tells us, that our prayer is already answered since we last met together. Another testifies to a wonderful change in her husband dating from the hour we bore him in the arms of our faith to God. A third who had requested that her husband might find work, relates, how three positions were offered him the next day.

Then follow quickly, other requests.

One faithful woman, wants her Christian son to get occupation, which will not involve Sabbath work. Another has a sick child for whom she is anxious. Still another, wants to know Jesus better, but the most frequent request, by far, is that "My husband may become a Christian man," and the tears that accompany the words, show the weight of the burden on the heart. One of the most faithful attendants, rose one Wednesday and asked prayer for a sister. As she sat down a timid prayer said "I guess she means me. Pray for me." He did remember her very tenderly, and that very afternoon she found her Saviour.

Just before the close of the hour, for these busy Mothers must not be kept too long from home, some appropriate hymn is sung by our sweetest singers, and often tears are then seen in the eyes of those who seemed unmoved through the earlier part of the meeting.

All who can are urged to remain after the gathering is dismissed and almost every week

some one, too timid to unburden her heart in the public meeting, will do so to an individual friend; so that all over the house may be seen one and another little group kneeling in prayer and presenting the burdens of another to a common Father.

Twilight comes sometimes, before the last friend leaves the room.

To many a heart, it is the one-bright hour in the week; and to others the place where the light of the glory of God, in the face of Jesus Christ first appeared unto them.

From the Bible Institute Lecture Room.

D. Baines-Griffiths.

Every benefit is also a promise.

Fear and faithlessness are twin-sisters.

All that are enemies of love are impotent, for love is all powerful.

The valley giants dwindle into insignificance when viewed from the mountain-heights of faith.

R. A. Torrey.

Christ is not only holy, but he is *the* Holy One.

Christ pities the sinner; Christ delights in the sinner.

A love to man that is not rooted in love to God has no roots.

Christ took the place of condemnation on the cross for us that we might take the place of acceptance on the right hand of God.

God demands not merely that a man shall not do wrong, but that he shall do right. To keep Christ's word means more than to obey his commandments. It is a higher quality of moral act to find out what God would have us do and do it than it is to obey an explicit command.

Under the title "A New England Shrine" the Rev. John Smith, M. A., of Edinburgh (Scotland) contributes to the *United Presbyterian Magazine* an account of Northfield, the colleges, the missionary movement, the annual convention, and other matters of interest connected with the place and with Mr. Moody's work there. The Scotch minister writes with much feeling and appreciation of all he saw during his visit to Northfield and promises his readers a picture of the August convention in the next number of the magazine.

Rev. E. P. Hammond conducted services in Norwich, Conn., in the second week of December.



A workman in this inventive age is always alert for the best tools, anything that will add efficiency to his labor is welcomed. In this department we purpose cutting from works as a rule new, sometimes from the past, that the reader may judge whether these would be of help in his field. Aside from this direct help the aim will be to give items which deserve reading for their own worth.

Some New and Useful Books.

Many Bible students and teachers have asked for a small and handy concordance. In *Cruden Condensed* they will find all they require. Though small enough for any pocket it is remarkably complete and accurate in its references.

Quotations from *How to Mark Your Bible* have already appeared in our pages and so useful do they seem to be that we venture to give more this month. Mrs. Menzies, in this book, explains fully a very practical aid to the study of the Bible, the value of which she has herself proved for many years past. The peculiar advantage of the method, as Mrs. Menzies shows, is that it affords a means by which every fresh thought or idea may be committed to the pages of one's Bible, instead of to a note book. Even more valuable than this will be the service it will render in encouraging and stimulating the study of God's Word.

"The greatest want of our times is young men of decided moral and religious character, courageous and faithful, *brave and true*." Thus writes Dr. Thain Davidson in his new book for young men to which he has given for title the last three words of the sentence, *Brave and True*. In order that young men may no longer be wanting in moral and religious strength he talks to them plainly of such easily understood things as honesty, politeness, body-culture; advises them "how to get on in the world," sympathizes with young men "out of a situation," encourages others whose "lines" have fallen in "hard" places; and in general acts in a wise and fatherly manner towards his readers, but withal pleasantly and entertainingly.

First Battles and How to Fight Them. Some Friendly Chats with Young Men. By Fred A. Atkins. In his "Introduction" to this book, the Rev. Thain Davidson remarks that "its author combines the vivacity of youth with the mellow wisdom of maturity." This is high praise from one so competent to speak. But Mr. Davidson goes on to say "that the perusal of these pages cannot but be useful to all who are just entering on life's first battles, and that

for young men going forth to push their own way in the world a more suitable gift could hardly be selected. Our readers will say that the book scarcely needs further words of commendation. It is a strong book, free from cant and the weakness of sentiment. The style is easy and the chapters go with a swing and rush from the first sentence to the last. There are few men who will take up "First Battles" without reading it from cover to cover.

The Rev. R. A. Torrey has placed between the covers of a handsome booklet the pith of one of his favorite themes "Ten Reasons why I believe the Bible is: the Word of God."

The "Ten Reasons" are: (1) From the testimony of Jesus Christ. (2) From its fulfilled prophecies. (3) From the unity of the book. (4) From the unmeasurable superiority of the teachings of the Bible to those of any other and all other books. (5) From the history of the book, from its victory over attack. (6) From the character of those who accept and those who reject the book. (7) From the influence of the book. (8) From the inexhaustible depth of the book. (9) From the fact that as we grow in knowledge and holiness we grow toward the Bible; and (10) From the direct testimony of the Holy Spirit.—The little brochure is characterized by strong common-sense reasoning and should be the very thing to put in the hands of any suspected of doubt or unbelief.

A New York business man, anxious to do something for the Master, conceived the idea of a series of Scripture readings giving in Biblical language the story of our Lord's life in the world and illustrated by stereopticon views of famous sacred paintings. Two years ago the readings were commenced, and they are still exceedingly popular. The pictures have increased to four hundred, and the readings now occupy ten nights. Out of this magnificent collection of pictures illustrating the gospel story, this gentleman has chosen one hundred and thirteen of the best, has had plates prepared by the latest art process, and now publishes them with connected Scriptural readings. *The Earthly Footprints of Our Risen Lord*, as the book is most aptly and beautifully entitled, makes one of the most chaste and original devotional gift books of the season. The frontispiece is a reproduction of one of the most restful and beautiful representations of our Lord yet painted. The introduction is from the warmly appreciative pen of the Rev. John Hall, D. D.

The very title of Miss Martha Harger's new book is sufficient to attract thoughtful people who believe that poetry finds its highest expression in the praise of God. *Prayers from the Poets* contains some of the choicest gems to be found in the works of famous American and English poets. Lovers of good poetry will be grateful to Miss Harger for placing within their reach a collection so unique and beautiful. In two hundred pages there are one hundred selections. The volume commences with "Andrew Rykman's Prayer" by Whittier. Then there are poems by the Brownings, husband and wife; a "Prayer for Direction" by John Stuart Blackie, and half a dozen of George Macdonald's simple supplicatory verse. Cardinal Newman's "Lead kindly Light" is the first of many another gem of hymnology found in this book. Charles Dickens is represented by "A Child's Prayer; Lord Tennyson by the four stanzas from "In Memoriam" commencing "Strong Son of God." A score of equally famous names occur in "Prayers from the Poets." The compiler's choice has been wise as varied, and her volume should be given an honored place in the book case of every true lover of poetry.

OBJECT SERMONS.

A New York Pastor's Plan. How it may be Imitated.

It is a vigorous work of grace that goes on in the Broome street Tabernacle, and well it may be, for the institution is the out-growth of the old Dooley Mission, which years ago began its good work of soul-saving among the lost and fallen in the vicinity of Chatham Square. To-day it is a prosperous concern. The Tabernacle is a big, plain brick building, just across the way from Centre Market between Broadway and the Bowery, and it has a big, honest, hard-working congregation. Hardly a day or night passes that there is not some service there. The doors are always open, and the pastor always at his post. Ring the bell and you will be sure to find the Rev. C. H. Tyndall at home, unless he is away praying at the bedside of some sick or dying one.

Mr. Tyndall has "property" snakes, he has long ladders of different fashions, he has "false faces," he has rat-traps with "property" rats in them, he has nails and electric batteries, phonographs and telegraph instruments, and chief among the "properties" in the storeroom of Mr. Tyndall is an assortment of pumps, some of them rickety and racky, some of them in the very best of order, and he has pairs some labelled "Beer" and others labelled "Gin," "Salvation," and what not. He has a chemical laboratory where he can manufacture blue flame and bottle it up, to be loosed on a

Sabbath evening to teach the lesson of the evening.

He has blocks representing, with the aid of great big letters, all the sins in the calendar. There are little blocks and big blocks, and he sets them all up on the platform of his Tabernacle and talks about them and talks about them until the lesson they were meant to teach is finished and they all fall flat. He has "property" frogs. Whether from Jersey or Japan, these frogs all represent a Christian in some stage or other.

Then Mr. Tyndall has old dry bones and a little papier-mache skeleton, and he has strings fastened on them, so that with the pulling of the string the dry bones begin to rattle. He has tables and dishes which he fills with viands, which shall set forth the lesson of the difference existing between the table of the Lord and the table of the Devil. There is no branch of science which Mr. Tyndall does not utilize in teaching the lesson of saving grace. There is no kingdom—animal, vegetable or mineral—which he does not invade and from which he does not drag forth a property to teach the hard-handed people of Broome street and its neighborhood the lessons of Christianity.

His utilization of these odd material things as a means of imparting or impressing religious truth, Pastor Tyndall calls "object preaching." A long time ago he used to preach "object sermons" to the children—about ten minutes each Sunday morning before the regular service. By and by some adult in the congregation asked why he did not preach object sermons to the old folks. That put an idea into Mr. Tyndall's head, and ever since he has been electrifying his congregation once every two weeks with wonderful things.

In an introduction to a recent volume* which Mr. Tyndall has issued, containing a number of his talks in outline. Rev. A. F. Schaefler truly says: "Many pastors have acknowledged the power of object sermons, and have wished that they could prepare them, but have not dared to launch out, but if our Master preached from the text of a little child held in His arms, or taught the duty of humility by actually waiting on the table; why should we be so fainical that we cannot lay aside our dignity and use any method that will impress the truth on others?"

Prayers from the Poets, selected by Martha Harger, \$1.00.

First Battles and How to Fight Them, by Fred A. Atkins, 50 cents.

How to Mark your Bible, by Mrs. Menzies, paper 50 c., cloth 75 cents.

Grace and Truth, by Thain Davidson, D. D., 50 cents.

The Earthly Footprints of our risen Lord, (Illustrated) Introduction by Rev. John Hall, D. D., \$1.50; full-gilt edges, \$2.00.

Ten Reasons why I believe the Bible is the Word of God, by the Rev. R. A. Coffey, 15 cents.

Crucifixion Condensed, 30 cents.

Published by Fleming H. Revell Company, New York and Chicago.

*Object Sermons in Outline," by C. H. Tyndall, \$1.00. Revell Company.

DAILY SCRIPTURE READINGS

D. W. WHITTLE

Notes on Daily Readings, together with comments of Rev. C. H. Spurgeon, Rev. H. Bonar and D. L. Moody, and quotations from John Trapp, Puritan, 1658.

FEBRUARY, 1892.

Monday, February 1st.

Mark xiv. 1 to 16.

Verses 1 and 2. It would seem that they thought of waiting until after the passover before carrying out their purpose to put Jesus to death. "They said not on the feast day." According to the determinate counsel and foreknowledge of God, (Acts ii. 23) they were to be permitted to put Christ to death, but it must be done upon the feast day, for he was to be the fulfillment of that which was signified by the feast. Christ, our passover, is sacrificed for us. Cor. v. 7.

Verses 3 to 9. From John xii. 3, we read that it was Mary, the sister of Lazarus, who brought the ointment. John says further that she also wiped his feet with her hair. It may be that the woman of Luke vii. 37 is the same Mary, and that John xii. 9 refers to the scene there described. If so, then this was the second anointing by Mary. The lesson is that there is nothing too precious for Jesus. Our lives, our children, our homes, our all, must be devoted to Him. In proportion as this is done the poor will be provided for. Give Christ that belongs to him, and we shall have His special compassion for the poor. What a memorial this simple act of love and devotion has had. So now, all that is done for him shall be had in everlasting memory.

Verses 10 to 16. Side by side with the act of loyal affection, comes the act of darkest treachery. It is said of Judas "he was an unclean priest." "He sought how" he could sell his Lord. Peter fell before sudden temptation. But Judas conceived his sin in his heart, and gave himself up voluntarily to do the devil's work. The singular command about the man with a pitcher, was to guard from being interrupted by Judas during the passover feast. The Lord knew his heart, and knew what he intended doing.

From Mr. Moody.

A sweeter word was never spoken of any man or woman that has ever lived than this of Jesus of Nazareth. "She hath done what she could." Now every redeemed man and woman has a work appointed for him. "If ye love me, do that work for us, we must do it ourselves. I believe in that John Wesley used to say, "All at it, and always at it." My prayer has been for years and always at it, "that the spirit of revival dies out in my heart, and I don't want to live any longer. It can't be used to some purpose. What are we all doing in this world of sicknesses and sorrow for unless it is to work for the son of God and improve the talent he has given us. Let us do all the business we can for our Lord.

Text for the day, verse 8.

Tuesday, February 2d.

Mark xiv. 17 to 25.

Verses 17. "In the evening." See Exodus xii. 6. Lev. xxiii. 5, and Deut. xvi. 6. Lamb to be killed 14th day of Abib, in evening. Unleavened bread alone for seven days, commencing that evening. "In the fourteenth day of the first month at even passover at evening, at the going down of the sun, at the season that it hath grown forth out of Egypt. What an evening was this! As the sun went down the shadows fell over Jerusalem, as the Son of God came to keep the Passover, what memories of the night that fell in Egypt, when the Passover was

instituted: what awful thoughts of the scenes to be enacted that day, when He, as the Passover Lamb, should hang upon the cross, must have filled the mind of our Lord. The evening had come for which he was born into the world, and He had come as the lamb ready for the slaughter.

Verses 18. The sorrowful announcement of that which caused Him a greater agony than any physical suffering upon the cross. See this brought out in Pa. xii. 9. Treachery to Jesus in the church now is a Judas sin, and opens the wound afresh.

Verses 19. They felt their own weakness, as they witnessed the sorrow of their Master, and feared lest the power of Satan whose presence at their very board was thus announced, might overcome them. Let him think that he standeth take them heed lest he fall. Cor. x. 12. In one day thousands of Christ's professed followers, in pulpits and out of pulpits, by voice and by pen, will be led by Satan to betray our Lord, in the denial which he has in his conscious weakness, and foreboding fear of the awful power of Satan and the enmity of the world, say sorrowfully, "Is it I?" My brother, it may be you, if you get your eyes out from Christ, and become possessed of a spirit of covetousness, love of applause, fleshly indulgence in these last and evil days. When the temptation comes, do not betray the Master; rather let him be taken into the hands of sinners. "Take ye heed, my brethren! Whatever others may do hold fast the faithful word."

Verses 20 and 21. We read in John xiii. 26 and 30, that Jesus gave a piece of bread dipped in the dish to Judas, and that he went immediately out. So Judas was not present, from verses 29 to 32. The awful sentence upon Judas is an overwhelming refutation of the heresy of a future and final restoration of all souls to God. No twisting of words from the simple and obvious meaning, can relieve from the force of this testimony.

Verses 22 to 34. "Take eat." Appropriate my death as the passover sacrificed for you, trust in my blood, as shed for the remission of your sins. "The thank of it."

Amos 5. Glorious hope. Study Isa. lxxv. 7 to 9. Verse 13 and 14 with Rev. xiv. 2, and 8, as to what he means. There is to be the Kingdom of God set up upon this earth; there is to be the new wine of the Kingdom; there is to be the presence of Jesus as the King; and there is to be with him the redeemed church in glorified bodies. Matt. xxvi. 29 and xxv.

From C. H. Spurgeon.

"The Son of man shall be betrayed. Stop there "be betrayed." It is as though I heard the deep boom of a death knell. Betrayed: Betrayed: Still I sense myself: If the Gospel dies in England, I shall be betrayed: If our churches lose their holy influence among men, write on them "Betrayed." What care we for infidels? What care for those who curse and blaspheme? They cannot hurt the Christ. His love is those which he receives in the house of his friends. "Betrayed!" O Saviour, some of us have been betrayed, but ours was a small sorrow compared with thine. Be betrayed into the hands of thine friends; for thou wast betrayed into the hands of sinners by one who claimed to be thy friend, by one who was bound by every tie to have been faithful to thee. Be betrayed into the hands of sinners by a flesh of fire into my bosom and burn into my inmost soul. And such a friend as he! So full of love, and yet betrayed."

Text for the day, verse 18

Wednesday, February 3d.

Mark xiv. 26 to 42.

Verses 29. They sang one of the Hallelujah psalms from ext. to cv. What a memory it is to think of our Lord as singing upon the eve of his trial...

Verses 30 to 32. As a great mystery of the sufferings of Jesus. Perhaps we may consider the sufferings of Jesus as the suffering of the Father...

Verses 33 to 42. As a great mystery of the sufferings of Jesus. Perhaps we may consider the sufferings of Jesus as the suffering of the Father...

Verses 43 to 52. As a great mystery of the sufferings of Jesus. Perhaps we may consider the sufferings of Jesus as the suffering of the Father...

From John Trapp.

By Mount Olivet stood this garden: and there he began his passion, as well to expiate that first sin committed in a garden, as to sanctify unto us our repaits in a garden, as to sanctify unto us our repaits in a garden...

Text for the day, verse 28.

Thursday, February 4th.

Mark xiv. 43 to 52.

Verses 43. Every man in doing wrong likes to have "a great multitude" with him. This may for a while, hide from his conscience the wickedness and danger of his deeds...

Verses 44. As if he would deceive Christ and his fellow disciples and bear witness against him for the fellow disciples and bear witness against him for the fellow disciples...

it. They kiss the book, and profess to believe it to have come from God and to have divine authority...

Verses 45 and 46. "The Scriptures must be fulfilled." Notably Isa. liiii. 12. "He was numbered with the transgressors."

Verses 47 and 48. "The Scriptures must be fulfilled." Notably Isa. liiii. 12. "He was numbered with the transgressors."

Verses 49 and 50. Peter, with his sword. John and James who had said they would drink His cup...

Verses 51 and 52. Not one of the disciples clearly, but, possibly, Mark himself, as reported by the early fathers.

Verses 53 to 59. Note the steps in Peter's fall: the selfish confidence; sleep; and lack of prayer; much from Self-confidence; running from the side of his Master; following after off in ungodly company...

From John Howe.

The Son of God wept over the lost, and "His sweat was as it were great drops of blood" in the agony of his sufferings...

Text for the day, verse 48.

Friday, February 5th.

Mark xiv. 60 to 72.

Verses 60. This was illegal. He had no right to compel a prisoner to testify against himself...

Verses 61 and 62. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Verses 63 and 64. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Verses 65 and 66. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Verses 67 and 68. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Verses 69 and 70. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Verses 71 and 72. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

xxviii. 21 to 24, etc. "Christ died for our sins according to the Scriptures." He rose again the third day according to the Scriptures...

Verses 63 and 64. This is conclusive that the Jews clearly understood that Jesus was God.

Verses 65 and 66. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Verses 67 and 68. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Verses 69 and 70. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Verses 71 and 72. "Art thou the Christ, the Son of the living God?" What could be more concise and directly to the point than this question?

Saturday, February 6th.

Mark xvi. 1 to 16.

Jesus and Pilate and Jesus and Barabbas are the subjects to study in these verses.

Verses 1 to 5. See in Luke xxiii. 13 to 33. Verse 1. Note how this delivery to Pilate is confirmed by the solemn sanction and co-operation of all Israel as represented by their elders...

Verses 6 to 10. Verse 6. Pilate asks two questions of our Lord and three of the Jews during this trial...

Verses 11 to 15. Verse 11. "For our sakes he became poor." This was his ail of earthly goods...

Verses 16 to 20. Verse 16. "For our sakes he became poor." This was his ail of earthly goods...

Verses 21 to 25. Verse 21. "For our sakes he became poor." This was his ail of earthly goods...

Verses 26 to 30. Verse 26. "For our sakes he became poor." This was his ail of earthly goods...

Verses 31 to 35. Verse 31. "For our sakes he became poor." This was his ail of earthly goods...

Verses 36 to 40. Verse 36. "For our sakes he became poor." This was his ail of earthly goods...

Verses 41 to 45. Verse 41. "For our sakes he became poor." This was his ail of earthly goods...

Verses 46 to 50. Verse 46. "For our sakes he became poor." This was his ail of earthly goods...

Verses 51 to 55. Verse 51. "For our sakes he became poor." This was his ail of earthly goods...

Verses 56 to 60. Verse 56. "For our sakes he became poor." This was his ail of earthly goods...

Verses 61 to 65. Verse 61. "For our sakes he became poor." This was his ail of earthly goods...

take our share in the precious spoil of his immeasurable love. He loves the great and the small with like love; let us be joyful all round.

Text for the day, verse 14.

Sunday, February 7th.

Mark xv. 16-28.

Jesus and the soldiers come before us in those verses.

Verses 16 to 20. Verse 16. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 21 to 25. Verse 21. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 26 to 30. Verse 26. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 31 to 35. Verse 31. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 36 to 40. Verse 36. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 41 to 45. Verse 41. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 46 to 50. Verse 46. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 51 to 55. Verse 51. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 56 to 60. Verse 56. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 61 to 65. Verse 61. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 66 to 70. Verse 66. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 71 to 75. Verse 71. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 76 to 80. Verse 76. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 81 to 85. Verse 81. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 86 to 90. Verse 86. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 91 to 95. Verse 91. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 96 to 100. Verse 96. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 101 to 105. Verse 101. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 106 to 110. Verse 106. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

Verses 111 to 115. Verse 111. They had already scourged him by Pilate's command. This was the usual preliminary of the most horrible punishment that could be conceived...

too awful for man to bear—conscious to the last, and often, with tears of abject misery, beseeching from their enemies the priceless boon of death.

Text for the day, verse 23.

Monday, February 8th.

Mark xv. 79 to 47.

Veres 29 to 32. How wonderful that in their haste they were compelled to bear such true testimony to him, who had again the Temple on the third day, by his glorious resurrection from the dead; he had "saved others." His errand into this world was to save others; and to rebuild the Temple of God. His death upon the cross was to result in both of these objects being accomplished. Not by his "descending from the cross," but by his ascension from the grave, and by a second descending from heaven to earth in the glory of his Father. Here the Jews to be brought to "see and believe."

Verse 33. From 12, until 3 o'clock.

"Well might the sun in darkness hide,
And shut his glories in;
When Christ the Mighty Maker died,
For man the creature's sin."

Verse 34. These words of Jesus are in the Syriac language, the vernacular of the people of Palestine in Christ's time. How intense must have been the agony of his soul to have led to such a cry! The Father hid His face from his well beloved Son for a few hours, when he bore our sins, that he might not hide his face from us for eternity.

Veres 35 and 36. "Elijah" or, "Elijah" whom the Jews expected to come as the forerunner of the Messiah. Mark ix. 11th. "Matthew" reads: "The rest said, let be," etc. One had some pity and would have ministered to him, but was hindered.

Verse 37. Of note, as showing that his death was not from physical hunger. There was, without doubt, a rupture of the heart.

Verse 38. By the hand of God. To understand the meaning refer Ex. xxvii. 1 to 35; Lev. i. 6 and 17; Lev. xi. 15; Heb. ix. 2, 3 and 7. 20.

Verse 39. Perhaps this was Cornelius. We do not know.

Veres 40 to 47. It was ordered of God that these good women, and this well-known and honorable man Joseph, should care for the body of Jesus, rather than his disciples, that the reality of his death and resurrection, might be by them confirmed.

From Rev. James Smith.

"The New Testament indeed, is red with the blood of the Cross; but it is also bright with glory of the Crown. It tells of Messiah's sufferings and of his triumphant return; for all time to come, but it also tells us of his glory, and his righteous rule. And as the first Advent in humility and in the might of meekness and mercy, commenced as age of the proclamation of grace, peace and pardon to all alike; so the sacred Advent, in majesty and manifested power, will commence as age of restitution, when the world will be delivered from its present disorder and crime, and when righteous rule by a righteous King, will be administered over all the nations. There are 103 direct references in the New Testament, and as many more parabolic, incidental and indirect, to the personal, literal, visible coming again of our Lord Jesus Christ.

Text for the day, verse 35.

Tuesday, February 9th.

Mark xvi.

Verse 1. A contemplated service, carefully prepared for, but never rendered. The will was taken for the deed, and these loving disciples who desired to embalm the body of their Lord with spices, were made their own names fragment for all time.

Verse 2. "At the rising of the sun." What a memorable sun rising it was for them, and for all the world!

Verse 3. The Lord's will prepare the way before us, as we go forward in the service to which he calls us. This was a real difficulty, but it did not deter them

from going as far as they could in the accomplishment of duty.

Verse 4. "We have faith to go forward, and your difficulties will roll away, as did the stone from the sepulchre, albeit some of them may be very great."

Verse 5. This was an encouragement for them, as they were near us when we are engaged in the service of Christ.

Veres 6 and 7. Note in the angel's message the three grand announcements of the resurrection. "The stone was rolled;" "He is risen;" "Ye shall see him." So I Cor. xv. 1 to 4 and 20 to 23. The death, resurrection and coming again of our Lord Jesus, should ever be our testimony. It made the hearts of these women to leap with joy, and their feet to run with speed to carry the glad news to a sorrowing world. It should have the same effect upon us.

Veres 8 to 11. See in John xx. of the wonderful interview with Mary. This was before the women had come with the spices. She received her command from the Lord himself, and went and told the disciples. The women did not obey the word of the angel.

Veres 12 and 13. Related in Luke xiv. 13.

Veres 14 to 15. The great command for every Christian, "to ever cry," "Power from above shall still be given, according to our need, and according to our faith." He is still there, and the work is still going on. O for more faith to claim the Pentecostal power!

From Thomas Carlyle.

Under every theory of it, the Christian Religion, in the believing of the unbeliever, is the most extraordinary of all things. It is the crowning glory, or rather the life itself, of our whole modern culture: How did Christianity arise and spread abroad among men? Was it by innovations and establishments, and well-vised systems of mechanism? Not so; on the contrary, on all past and existing institutions for those ends, its divine spirit has inwardly been found to languish and decay. It arose in the most desperate and despised of men, and was spread abroad by the "preaching of the Word," by simple, altogether natural and individual efforts, and how like hallowed fire, from heart to heart, till all were purified and still shine, and as sun or star will ever shine, through the whole dark domain of man. Man's highest attainment was accomplished, Dynamically, not Mechanically.

Text for the day, verse 20.

Wednesday, February 10th.

Luke i. 1 to 25.

Veres 1 to 4. That the writer of this Gospel and the writer of "the Acts" is the same person, is shown by comparing these verses with Acts 1. 1. That the writer of their part to the right of the page, upon his last journey to Jerusalem, and remained near him during his two years of imprisonment at Caesarea, and went with him when he was sent in chains to Rome, is evident from the account of Acts xx. 6, 13 to 15; xxvii. 1 and 2; xxviii. 15 and 16. The early fathers of the church agree that this writer and companion of Paul, was Luke. He nowhere mentions his own name, but three times in his epistles. Some have conjectured that Luke was one of the two disciples, to whom Christ appeared, upon the way to Emmaus.

Verse 5. "Zacharias" means "God's remembrance;" and "Elizabeth" means "God's oath." The dawning of the new day for Israel and the world, is first seen in the Temple. The priest, was, as well-known, and reputable name, and one early favored, by any who would go to investigate Luke's narrative.

Veres 6 and 7. By such conduct their union must have been a happy one, although children had been denied them.

Veres 8 and 9. This was counted a most honorable office.

Verse 10. The people without in the court of the Temple, while Zacharias was within the Holy place, burning incense on the golden altar before the veil. Veres 11 and 12. Prepared by a blameless life, by the offering of sacrifice that preceded the offering of incense, and by prayer within the holy place, to behold the vision, and receive the message. Yet, as a sinful man he stumbled in the presence of the heavenly messenger.

Veres 13 to 17. "Thy prayer is heard." What his prayer had been, is inferred from the words of the angel. First for a son, and second for the coming of Messiah. Or first for the Messiah, and second, for a Son. Neither be nor his wife, probably ever dreamed of the two things for which they most prayed, should have such a wonderful connection with each other.

Verse 18. The language ever of unbelief. "Whereby shall I know this?" If he knew the angel as from the Lord, the word should have been sufficient.

Veres 19 and 20. Gabriel surprised at the question. He had never had God's word through him doubted before. There are many dumb Christians now, whose dumbness comes from doubting the simple word of God.

Veres 21 and 23. Elizabeth a type of the faith which receives the blessing, enjoys God's peace, and waits God's time.

From Leighton.

"If our sins interposed hide Christ sometimes from us, it is as when the sun is eclipsed when we are deprived of light, not the sun. A blind man knows not that it is light as noonday, but by report, but to those that have eyes, light is seen by itself."

"That flower which follows the sun doth so even in dark and cloudy days, that though it shine forth, yet it follows the hidden course and motion of it, so the soul that moves after God keeps that course when he hides his face, is content, yet even as with all his will it seeks, conditions or events."

Text for the day, verse 20.

Thursday, February 11th.

Luke i. 26 to 38.

Verse 28. "The sixth month," is explained in verse 26. "Gabriel" means God is mighty. He is mentioned three times in the Bible, as coming from heaven with messages of the Messiah. Daniel viii. 16 and ix. 21; Luke i. 19 and here. In each instance note the word "sent." Sent from God, unto Nazareth, the place from which he was sent, how low the place to which he came.

Verse 27. Matthew's gospel is mainly occupied with the spot, and Luke's with Mary in the accounts given of the birth of Christ. Probably Luke derived his information from Mary.

Verse 28. Not until the 13th century was any record of Christians being taught to use this as a prayer on their part to the right of the page, and the Loyalists church teach that Mary should be called "the mother of God."

Verse 29. If Mary herself was miraculously conceived, as "but" she great teacher, why should we have been troubled at the saying, and fearful in the presence of the angel? We never read of an angel of the being sent to an angel.

Veres 30 to 37. Note hers of Mary, I. "High favored," not as Rome teaches, "Dispenser of favors." 2. "Blessed among women;" not "raised above women." 3. "The words which she said were true." Not "How great; thou queen of heaven; thou shalt reign."

Verse 38. Note of the Messiah: 1. Born of the Son of God. 2. Without human parentage; "called the Holy One." 3. His name shall be called the name of the Son of God. Under this name is grouped all the work of salvation. Obedience, death, resurrection, gift of the spirit, members of the church, coming in the clouds to be retraced to earth, and to sit upon the throne, keeping Lord shall give unto him the throne of his father David. It is this feature of the coming of Messiah that most occupied the mind of Mary, and of all the Jews, and it is therefore main

element. It yet waits to be fulfilled. Rom. xi. 23. 26. "He shall reign over the house of Jacob forever, and shall be called God, the Father of God, that spoken by the mouth of all his holy prophets since the world began." Acts iii. 21. Let not any reader treat Gabriel's words as did Zacharias, "Salvation is given to the Jews, and will not be returned to Israel." 6. "Of his kingdom there shall be no end." His "universal reign" over the whole world. Daniel ix. 1 and 2. "So the seed of old Gospel truth is in Gabriel's message. The answer to every objection is found in ver. 37. How foolish and silly all the cavillings of little men, when the Almighty God stands back of His word!

It is the same as her faith, "her submission, cheerful expectation, her great reward."

From C. H. Spurgeon.

"Oh! believer! you will be happy in the highest and best sense if you first in Jesus; but you will soon lose your happiness, if your happiness becomes the ground of your confidence. If we live by feelings brethren, we shall live in a very wretched life; we shall not dwell in the Father's house, but we shall be a kind of gypsies whose tents are too frail to shut out the weather. God save us from being like the barometer, which at one time is 'set fair'; but 'set fair' which sometimes does us last long, it is back again to 'rain' and it drops down to 'mud rain' before we know where we are. Strong faith knows where its true standing is, as good one day as another for its trust in God. If you have no faith, God will save all those who put their trust in him; and there is the top and the bottom of it; we need not go any further."

Text for the day, verse 37.

Friday, February 12th.

Luke i. 39 to 47.

Verse 38. "With haste." The Holy Ghost had come upon her, and he was leading her in this journey to go to her kinswoman Elizabeth, of whom the angel had told her.

Verse 40. "Elizabeth was filled with the Holy Ghost." These words of John are in the true spirit of John, who said "He must increase but I must decrease. As being older than Mary, and the wife of a priest, nature would have led her to expect deference from Mary. The Holy Ghost had revealed to her that the Messiah was her Lord, and that he was to be born of woman, and that that woman was Mary. With the thought of the Messiah note the word "sent." Sent from God, unto Nazareth, the place from which he was sent, how low the place to which he came.

Verse 41. Matthew's gospel is mainly occupied with the spot, and Luke's with Mary in the accounts given of the birth of Christ. Probably Luke derived his information from Mary.

Verse 42. Not until the 13th century was any record of Christians being taught to use this as a prayer on their part to the right of the page, and the Loyalists church teach that Mary should be called "the mother of God."

Verse 29. If Mary herself was miraculously conceived, as "but" she great teacher, why should we have been troubled at the saying, and fearful in the presence of the angel? We never read of an angel of the being sent to an angel.

Veres 30 to 37. Note hers of Mary, I. "High favored," not as Rome teaches, "Dispenser of favors." 2. "Blessed among women;" not "raised above women." 3. "The words which she said were true." Not "How great; thou queen of heaven; thou shalt reign."

Verse 38. Note of the Messiah: 1. Born of the Son of God. 2. Without human parentage; "called the Holy One." 3. His name shall be called the name of the Son of God. Under this name is grouped all the work of salvation. Obedience, death, resurrection, gift of the spirit, members of the church, coming in the clouds to be retraced to earth, and to sit upon the throne, keeping Lord shall give unto him the throne of his father David. It is this feature of the coming of Messiah that most occupied the mind of Mary, and of all the Jews, and it is therefore main

From Van Oosterzee.

Mary's song of praise is the climax of all the hymns of the Old covenant, the beginning of all the hymns of the New covenant. Contrast Mary and Eve. Faith in God's word, the source of supreme joy; unbelief of God's word, the source of supreme sorrow. Mary was one of "low estate" in her own eyes, and so Luther well says "It is the nature of God to make some-

trust it all to God. He had done his part, and he must now leave the work with God.

Verses 34 to 30. We must see the kingdom of God fulfilled in its incipient stages in the church, to get the meaning of this. Whatever John's place in heaven, or in the resurrection, he was not dispensationally, while on the earth, in the kingdom of God, as inaugurated on the day of Pentecost. See Acts, v. 32 to 33 and Eph. 13 to 23.

Verses 31 to 35. When the heart is not right towards God, frivolous objections will be made to the doing of God's will, and feeble excuses offered to justify the rejection of God's truth.

OF SPECIAL INTEREST TO EVERY READER.

A premium every month to each subscriber.

The publishers of THE RECORD OF CHRISTIAN WORK purpose making a special offer each month during 1892 to "paid-up" subscribers, which will be found of real interest and exceptional value.

The publishers have a two-fold object in view.

1st. To make it of large worth to be numbered among our subscribers.

2d. To introduce works of practical helpfulness into more widespread circulation.

To insure the utmost confidence great care will be taken in the selection of the works offered.

The offer must be accepted during the current month, for which the RECORD bearing the offer is issued.

The special price will positively not be given after the expiration of the month.

It will therefore pay subscribers to watch this special monthly offer.

In all cases the money must accompany order, and subscription must be paid up.

Money will be refunded on return, post paid, of any work sent out under this monthly offer if the subscriber is not more than satisfied.

OUR OFFER FOR JANUARY

Choice of the following books at the prices named.

The Two-Fold Life; or, Christ's Work for Us and Christ's Work in Us. By Rev. A. J. Gordon, D.D.

Regular price, cloth, \$1.25; paper, 50c.

Our special offer, cloth, 65c.; paper, 25c.

Add 5 cents for postage for cloth or 5 cents for paper copies. Or, if preferred, **Life, Warfare and Victory.** By Major D. W. Whittle.

A work of most practical interest by the author of the DAILY SCRIPTURE READINGS. Full of pointed illustration and practical suggestion on the Christian life.

Regular price, cloth, 60c.; paper, 30c.

Our special offer, cloth, 30c.; paper, 15c.

Postage extra; cloth, 6 cents; paper, 4 cents.

Remember—At these special terms only one book can be ordered, and your subscription must be paid up. Address

Fleming H. Revell Company, Publishers,

CHICAGO, 148-150 Madison St.
NEW YORK, 30 Union Square, East.

From Rev. James Harrington Evans.

"Satan is strong, the world is strong, corruptions are strong; three strong currents, and all setting one way; but the new and bold nature though in itself weaker than any of them, yet in Christ, and by the power of the Holy Ghost, is stronger than all of them. We have vast encouragements, an indwelling spirit, an interceding Christ, a covenant Father, with all His perfections engaged on our side. We have an inexhaustible treasury, an open door into it, all the riches of grace and glory, free."

Text for the day, verse 23.

THE RECORD OF CHRISTIAN WORK FOR 1892.

CAN WE DOUBLE OUR CIRCULATION?

We can easily with your help—we cannot without. Shall we have your help? You enjoy the "Record"—Will you not commend it to others?

Books Free for Your Work.

For those who help us. Notice the figure before the title of the book, this indicates the number of new subscribers to the RECORD (at 50 cents each) required to secure that book, post free, delivered to your address. You want these books. We want your help.

6. Secret of Success, a Book for Young Men.	\$1.50
4. Fifty Years and Beyond.	Lathrop..... 1.00
4. Wonders of Prayer.	..... 1.00
3. Carr's Suggestive Outlines.	..... .75
7. Ingles' Bible Text Cyclopedia.	..... 1.75
3. Daily Comfort (a new wall roll)	..... .75
8. Poems of Frances Havergal.	..... 3.00
30. Matthew Henry's Commentary.	..... 15.00
30. Jamieson Fausset and Brown's Commentary.	..... 8.00
15. "C. H. M." Notes, 6 vols.	..... 4.50
5. Sermons of John McNeill.	..... 1.50
2. Christian Living, by F. B. Meyer.	..... .50
18. Works of D. L. Moody, 8 vols.	..... 4.80
1. Story of Jesus for Little Children.	..... 1.00
4. Seed Corn: Illustrations for Teachers and Preachers.	..... 1.50
3. Christian's Secret of a Happy Life.	..... .75
2. Smith's Bible Dictionary.	..... 1.50
2. Spurgeon's Soul Winning Sermons.	..... .50
3. Stalker's Life of Christ (or Paul).	..... .80
7. Treasury of Scripture Knowledge.	..... 2.00
10. Spurgeon Sermon Notes, 4 vols.	..... 4.00
4. Moral Muscle: How to Use It.	..... .50
3. Prof. Drummond's Addresses.	..... .75
3. How to Mark Your Bible Cloth.	..... .75
2. Pegs for Preachers: Points for Workers.	..... .75
1. The Greatest Work in the World. Pierson.	..... .35
4. The Nonesuch Professor. Secker.	..... 1.00

Will You Take Up the Work at Once?

You will be conferring a real favor on all Christian workers by inducing them to subscribe. You know the helpful character of the RECORD OF CHRISTIAN WORK; others will be glad to. Cash premiums will be paid if preferred. Send a stamp for information, or address

FLEMING H. REVELL COMPANY,
NEW YORK OR CHICAGO.

For fuller description of above Books send for Circulars, or, our full Catalogue will be sent free.

THE RECORD ADVERTISER

THE MAGAZINE FOR YOUNG MEN

THE YOUNG MAN

Edited by W. J. DAWSON and F. A. ATKINS

A NEW MONTHLY—Will Commence with January

Among the Leading Features will be

SHORT COMPLETE TALES. By Popular Writers.

A remarkable Series of Articles, entitled
WHEN I WAS A YOUNG MAN. Recollections and Reflections. By Prof. Blackie, Dr. Parker, Rev. H. R. Haweis, Rev. Newman Hall, Rev. A. Murrell, Dr. Monro Gibson, etc., etc.
THE YOUNG MEN OF THE BIBLE. MOSES. By Dr. Stalker. JOSEPH. By Rev. H. C. G. Moule. JONATHAN. By Rev. F. B. Meyer. ISRAEL. By Rev. Jas. Baillie. PAUL. By Dr. Clifford. DANIEL. By Dr. Helen Hutchins. THE RICH YOUNG RULER. By Rev. Fred. Gordon Cuthbert. JEREMIAH (The Prophet as a Young Man). By Rev. C. S. Burge.
PLATFORM AND PULPIT. Hints on Public Speaking. A Valuable Series of Articles by Dr. Thain Davidson.

MR. GLADSTONE'S HOME LIFE. A deeply interesting article by one of his most intimate friends, with a beautiful Portrait and fac-simile Autograph.

HEALTH SERMONS FOR YOUNG MEN. A Series of Medical Talks.

THE BEST USE OF LEISURE. Short, Bright Articles, with the signatures of the Writers in fac-simile, by Archdeacon Farrar, Rev. S. A. Barnett, Rev. J. E. C. Weldon, Mr. Edmund Gosse, etc.

HOW TO CONQUER AN AUDIENCE. By Hugh Price Hughes.

PORTRAITS AND CHARACTER SKETCHES. (Of Mr. George MacDonald, Mr. Walter Besant, Dr. Clifford, Mr. Geo. Meredith, Dr. Fairbairn, Rev. J. E. C. Weldon, Rev. C. A. Berry, Mr. J. M. Barrie, Dr. Cuyler, Dr. Richardson, etc.)

SOME SCIENTIFIC HOBBIES. Articles on Chemistry, Botany, Geology, Photography and Astronomy, by Frank Ballard. Echoes from the Study. Science up to Date. The World of Business. Sport and Play.

Monthly, \$1 a Year

Sample Copy Free

NEW YORK: } FLEMING H. REVELL COMPANY } CHICAGO: }
10 Union Sq. East. } 148-150 Madison St. }

The Harvey Land Association

ARE THE FOUNDERS OF HARVEY.

The most successful Temperance Manufacturing Town in the World.

Founded August, 1890, on a vacant prairie. HARVEY now has nearly 4,000 population, 2 miles south of Chicago's limits, and but 25 minutes ride from the World's Fair.

Always buy Real Estate from first hands. Save commission to agents. Get title from the founders of the town with all the privileges and benefits free.

The Harvey Land Association

have just issued a new 36 page Pamphlet that will tell you what you ought to know and what you want to know about

HARVEY

and will gladly mail this Pamphlet to you FREE. Send for it at once to

The Harvey Land Association

819 to 825 The Rookery, Chicago, Ill.

PUBLICATIONS OF FLEMING H. REVELL COMPANY

STANDARD BIOGRAPHIES.

These Biographical Works of a popular character are written by able authors, each having peculiar fitness for the work in hand. In each volume a striking portrait forms the frontispiece.

LIVES THAT SPEAK NO. 1.
CHARLES MADDON SPURGEON

by
J. J. Ellis.
Cloth. \$1.00.

The volume abounds in many good stories, and records such brave and Christlike living as the world has ever admired. Mr. Ellis knows not only how to be interesting, but shows great skill in biographical delineation.

The influence of these lives has proved an inspiration to the world. Their history, therefore, is to be desired, and in these volumes not only the record of their doings, but the cause of their greatness, is examined.

In these biographical sketches the marvelous history of electricity in its various workings is traced from imperfect beginnings to the high developments of recent years. Combined with the story of the heroes, these volumes are of great interest.

LIVES THAT SPEAK NO. 2
JOHN WESLEY

by
J. J. Ellis.
Cloth. \$1.00.

HEROES OF THE TELEGRAPH

by
James Munro.
III. 12mo. Cloth. \$1.00.

DAVID LIVINGSTONE
AFRICA'S SAVIOUR.

by
Arthur Montefiore.
III. 12mo. Cloth. \$.75.

MICHAEL FARADAY

by
Walter Jerrold.
III. 12mo. Cloth. \$.75.

GENERAL GORDON
A CHRISTIAN HERO

by
Major Seton Churchill.
III. 12mo. Cloth. \$1.25.

WILCLIFFE AND LUTHER

by
David J. Doane.
III. 12mo. Cloth. \$.75.

Each volume is finely illuminated with numerous engravings, maps, etc., and their popular character may be judged by the fact that repeated editions have been called for. Lovers of biographical literature will find in these short lives many new lights.

Rev. ANDREW T. PRATT, M.D.
AN INTENSE LIFE

by
George Herrick.
12mo. Cloth. \$.95.

These volumes are characterized by learning and research, and are published because of their originality and valuable addition to the field of literature they explore. Neither the authors nor their heroes will be found lacking in interest.

LIVES THAT SPEAK NO. 3.
ABRAHAM LINCOLN

by
J. J. Ellis.
Cloth. \$1.00.

PIONEERS OF ELECTRICITY

by
James Munro.
III. 12mo. Cloth. \$1.00.

HENRY M. STANLEY
LIVINGSTONE'S SUCCESSOR

by
Arthur Montefiore.
III. 12mo. Cloth. \$.75.

These books are all written by authors specially conversant with the subjects undertaken. Their aim is, without going into minute detail, to give accurately, lively and comprehensive biographies, containing all that is essential in the life, work and times of these men.

FLORENCE NIGHTINGALE
THE SOLDIER'S FRIEND

by
Eliza F. Pollard.
III. 12mo. Cloth. \$.75.

THE RECORD ADVERTISER

MAGIC LANTERNS AND STEREOPTICONS

afford the best and cheapest means of object teaching for Colleges, Universities, and Schools. Our collection of Views, Illustrating Aids, Scenes, Historical, Scientific, and Popular Entertainments, is unrivaled. Public Exhibitions, Church and Travel, is immense, for Home Amusement and Instruction, or for the purpose of illustrating Lectures.

Pay Well. A very profitable business for a person with capital, or the largest manufacturer and dealer in the world. If you wish to know how to conduct Public Exhibitions, or to make a fortune, send for our **FACE BOOK FREE.**

MOLLISTER. 40 Nassau Street, New York.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.

127 Bay St. Chicago, Ill.

Special offer of Dress Bone Free, for a short time only. For further information address.

WARREN FEATHERBONE CO., Three Oaks, Mich.

WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &c.

THE DEAF SOUND DISC

which is pronounced to be a larger percentage of cases than all similar devices combined. The same for the Deaf and Mute. It is portable, and can be used in the home without removal. R. A. SALES, Bridgeport, Conn.

Show this "ad" to your best Dressmaker.

WHALEBONE...

is very scarce and high. There is only one substitute for it in Dressmaking and that is

FEATHERBONE..

Special offer of Dress Bone Free, for a short time only. For further information address.

WARREN FEATHERBONE CO., Three Oaks, Mich.

SILKHOEN FOLDING ORGAN

Easily carried by one man. Suitable for home use, churches, social meetings, etc. Operates for 15-20 minutes. Inexpensive and other Christian workers.

F. BILBACK, CHICAGO

NORTH-WESTERN

LINE

C&N.W.R.

SOLID VESTIBULED TRAINS

Between Chicago and St. Paul, Minneapolis, Council Bluffs, Omaha, Cheyenne, Denver, and Portland.

FREE RECLINING CHAIR CARS

Between Chicago, Council Bluffs, Omaha, Denver, and Portland.

THROUGH SLEEPING CARS

Between Chicago and St. Paul, Minneapolis, Duluth, Council Bluffs, Omaha, Sioux City, Denver, Ogden, Portland, and San Francisco.

LUXURIOUS DINING CARS.

ALL AGENTS SELL TICKETS VIA THE Chicago & North-Western Ry.

For full information address the General Passenger and Ticket Agent, Chicago, Ill.

W. E. WITMAN, J. H. WITMAN, W. A. TERALL,
34 Vice-Prod. Gen'l Manager. O. P. and T. A.

THE NEW SONG BOOK

GOSPEL HYMNS No. 6,

By SANKEY, McGRANAHAN AND STEBBINS. Believed by many to be the best of the series.

SENT BY MAIL ON RECEIPT OF 35 CENTS.

CHRISTIAN ENDEAVOR EDITION

OF GOSPEL HYMNS NO. 6.

Contains 16 pages more than Regular Edition.

SENT BY MAIL ON RECEIPT OF 40 CENTS.

The John Church Co. | The Biglow & Main Co.
74 W. 4th St. Cincinnati. | 75 E. 9th St. New York.
13 E. 16th St. New York. | 81 Randolph St. Chicago.

SAFE SOUND INVESTMENTS

ROCKFORD REAL ESTATE.

MORTGAGE LOANS GUARANTEED.

BEST OF REFERENCES. WRITE FOR PROSPECTUS

ROCKFORD SECURITY & INVESTMENT CO.

(NOT INCORPORATED)

S.FLETCHER WEYBURN
MANAGER. ROCKFORD ILL.