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Editorial Notes.

The sadness of Christianity centers about Calvary: The gladness of Christianity about the empty tomb. The power of Christianity centers about pentecost. The comfort of Christianity about the promise, "Lo, I am with you alway."

Subscribers whose subscriptions are paid up will be interested in the special offer on page 161. The offer is of no avail to others.

The philosophy of Christianity is in a multiplicity of diminutive Christs called Christians. The indwelling Christ makes to some extent a Christ out of every regenerate soul.

Do you really long to be like Christ? Remember that the fruition of longing is likeness. of hunger and thirst is fullness. A little flower once looked up toward the sky and longed to be a star, and as it looked a dewdrop fell and settled in its cup. A passer by looked down and noticed not the flower because he saw the star reflected in the drop. Then was the flower exceedingly sad for no one spoke of it in praise again and sighing to the breeze the zephyr kissed away the dew and left it as before; but no rain fell and the sun rose hot as fire; when night came the flower had withered and was trodden under foot.

A buzzard circles over a green field carpeted with beautiful flowers, but the flowers have no beauty for him, the trees are laden with sweet blossoms, but their perfume sickens him. Now see his lazy eye light up and watch him swoop down! What is it that attracts him? A piece of rotting carrion. So with the scandal-monger, his delight is in feasting on earths carrion rather than its sweetness. To dwell in God's holy hill I must be one that taketh not up a reproach against my neighbor.

There are three agents in cleansing: The water, the blood and the fire. The water typifies the Word: "Now are ye clean through the word which I have spoken unto you." Next comes the blood: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." (Rev. 7:14.) Lastly the fire, typifying the Holy Ghost: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." (Acts 2:3.) Thus the mind is cleansed by the Word, the record of sin by the blood, while the dirt is burned away by the fire.

M. B. W

"What a blessing the Daily Bible Readings are. Only the Lord knows the extent and power. What a privilege and opportunity any one has to extend such blessings by commending the RECORD." These are appreciative words, and, coming from a prominent Evangelist in the east, give added encouragement to the editors.

Some of our subscribers complain that our liberal monthly offer, being inserted at the end of the Daily Readings, is overlooked until too late to avail themselves of its advantages. That all may be without excuse we insert this note and suggest each reader turn to the offer referred to, appearing this month on page 161. A similar offer is made each month. It is worth keeping in mind.

Messrs. Moody and Sankey closed their work in Scotland, April 1st. Mr. Sankey remains in Scotland, where he expected to meet Mrs. Sankey who had sailed just before the close of last month to join her husband. Mr. Moody left at once for France where his wife and family have been sojourning, and on arriving there and meeting Mr. Mackay of New York, a warm friend and one deeply interested in the work at Northfield, Mr. Moody was induced to join him in a visit to Palestine. Such a visit has been a long cherished hope in the evangelist's mind, he having anticipated visiting that country when he left the United States, but had changed his plan after his experience in crossing the ocean, dreading the prospective further water travel to reach the Holy Land. This dread, however, seems to have been overcome, and we are indeed glad to hear that he is to visit the Sacred places, which will become dearer than ever to the evangelist's heart. It is expected Mr. Moody will return to England about the first of June, and may possibly consent to accept a few of the numerous invitations that have come from various parts of England for special meetings. Mr. Sankey is to return to the United States in June to attend the International Convention of the Y. P. S. C. E. to be held in New York City in July.

The great lottery of Louisiana, that infamous combine of wealth and wickedness, will soon be a thing of the past. Its doom has been sealed by the people of the State. It needed the protest of the nation however, to thoroughly arouse the better element, for it is doubtful if this giant evil would have been throttled, had not the protest from without the boundary of Louisiana become so decided as to rouse the people of the State from the seeming stupor into which the lottery had apparently decoyed them. Great credit is due to those who have fought this corrupting corporation through the past two years, often under most discouraging circumstances. Days of fasting and prayer have been held. Days of thanksgiving might well be proclaimed; Christian citizens of all the states would be disposed to join in the praise.

The men's department of the Bible Institute is crowded to excess. Even the basement rooms are being used as dormitories. Arrangements are being made to add at once two additional stories to this building. These will give added rooms capable of accommodating seventy to eighty more students.

The season for open air work has already begun in the South and will soon open throughout the whole country. The article on this subject in this issue will be read with interest.

The success of the RECORD OF CHRISTIAN WORK since its change in form has been something remarkable. The first three months of this year show a gain over the corresponding period of last year of fully 50 per cent. This is gratifying indeed, and our thanks are due and given to our subscribers who have so largely aided in this advance. We believe the RECORD with its "Daily Bible Readings" has a very large field of usefulness which it has only begun to fill. Do not our subscribers agree with us? If so, may we not confidently look for their further help in enlarging our sphere. We are aiming to again double our subscription list before the close of the year.

Some months since, the publishers of the RECORD received a renewal from an appreciative subscriber: A remittance of \$10.00 accompanying the same, the subscriber simply asking that the amount be applied to their subscription. As the RECORD is issued at the nominal rate of 50 cents per year, the publishers entered the subscription "for life," and so notified the party. After an interval of a few months another letter from the same lady was received enclosing \$5.00 more "to apply on subscription to the RECORD" and in reply to the publishers' response, in which attention was called to the fact that the subscription was already paid up for life, the reply comes that they are aware that they had remitted some time before, possibly more than the subscription price, but the fact was the little monthly was invaluable and the subscription price was much too low. The question now arising with the publishers is, what shall be done with the excess payment? and the suggestion comes that this be used as beginning of a fund for sending the RECORD freely to Home and Foreign missionaries and we shall be glad indeed if the appreciation of this friend results in making successful so useful and practical a scheme. Our subscribers will have noted that the monthly Bible Readings, being issued such a considerable time in advance, would reach foreign subscribers even in the Antipodes in time for use in common with the readers in this country. In fact at present we have more than 1,500 subscribers in Great Britain and not a few in other foreign countries. We should be glad if the RECORD might be found in the hands of every Missionary throughout the world. Will our present subscribers aid in the establishment of such a fund? Any contributions for this purpose will be duly credited in our columns. We make the suggestion and leave the matter to the thoughtful consideration of those who have found help and blessing through the RECORD in the past.

The portrait of Rev. B. Fay Mills on our front cover, engraved especially for the RECORD, will be prized by many who have received blessing through Mr. Mills' evangelistic ministry.

In our June and July issues we expect to present sketches of mission work in Great Britain as viewed by Mr. Revell, who sails for England, May 4th.

Arrangements are being made to bring a large number, estimated from fifteen to twenty-five hundred, young men from London to Chicago during the Columbian Exhibition of next year. The excursions are to be under the direction of the secretary of the London Polytechnic and Christian Institute. The young men will come in weekly companies of about one hundred. A part of the Bible Institute buildings will be devoted to their use. The entire cost of the trip from London back to London including hotels, etc., is estimated to come within \$150.

The usefulness of tents for Gospel work during the summer months is being demonstrated more fully each year. The results of last summer's work, from all parts of the country, were exceedingly encouraging. Whether used in the crowded cities or in country towns and villages there is always an attraction for the multitude of non-church goers, but many a church can attest the helpfulness of such effort in the additions to the membership. Gospel tents could, and should be, greatly multiplied.

No man is dissatisfied with the Bible unless he wants to live a bad life. No man grumbles at the God of the Bible unless he has a quarrel with purity. No man curses hell unless he finds himself on the way there, and unwilling to accept repentance as the first step toward God. Then he turns his little garden hose hell-ward and seeks to put out hell and in the general inundation deluge heaven. He makes God a figure of speech; proves that man came from a monad; reduces eternity to its lowest terms and shows the idea of a soul to have been born in the brain of a religious fanatic.

Our Meditation for the Month.

BY REV. THOMAS CHAMPNESS.

"The oil stayed"—2 Kings 4:6.

Yes, but not till it had supplied the widow's wants. She was in great need, and had cried to the servant of God for help, she had fulfilled his commands, and borrowed empty vessels in great numbers, and then in the presence of her sons had filled them one by one. There was oil enough when sold to pay off her debts, and thus save the boys from slavery, and leave her something to live on as well. Till her wants were supplied the oil flowed on. "The oil stayed," but not till the measure of her faith had been sustained. God's supply was equal to the demand of her belief. If more empty vessels had been brought, more oil would have been ready to be sold. It was not till the lad said, "There is not a vessel more," that the precious liquid ceased to flow. Most of us would be richer and happier if we had greater reliance on the Omnipotence of God. It is those who attempt great things for God who obtain great things from Him. If my soul has His promise to fail back upon, He will not allow my faith to be greater than his reply.

Christ the Key to Old Testament Treasure.

BY REV. F. E. MARSH.

The subject matter of Peter's address in Acts 2:14-36 is the Person of Christ as revealed in the Old Testament. And as Peter found that CHRIST was the key to unlock the Old Testament, to shall we. None other can unlock the door of revelation but Christ Himself. He has the keys, and opens, and no man shuts; and shuts, and no man opens.

We remember Professor Morehead telling us at the conference at Niagara-on-the-Lake how he made his children possessors of a puzzle map. It was no small difficulty to place the map together; and so meager was the progress they made they had almost despaired of success, when one of the children discovered that the other side of the puzzle bore the figure of a man. So, reversing the puzzle, they set to work to supply the perfect figure, and having accomplished this, the map appeared complete. So is it with the Word of God: if we do not see Christ, we shall be in a perfect maze. Only let us trace Him by the Spirit's power, and what were difficulties and mysteries will vanish, as mist before the sun.

Do not go out in search of crucifixions, but when God permits them to reach you, without your having sought them, they need never pass without your deriving profit from them.—*Fencl.*

Thoughts on the Great Controversy.

From "Among Many Witnesses."

BY M. B. WILLIAMS.

Around the antiquity of man much discussion has centered. Anthropologists have estimated all the way from 30,000 to 100,000 years for man's existence on the earth, but the proofs and demonstrations have scattered to the winds, as have most other similar "proofs" for historical "facts" controverting Scripture. Now, in the first place, there is no such thing as an absolute Scripture chronology. The chronology which we find in our Old Testaments and used merely for convenience sake is man made like the chapters and verses, and is the work of Archbishop Usher. If man should be satisfactorily proved to have existed 100,000 years (of which there is little chance) it need not shake our faith in the Bible.

In the year 1851 Mr. Leonard Horner was deputed by the Royal Society of London to make some interesting investigations in the valley of the Nile. Assisted by many workmen he sunk shafts across the valley from west to east; made deep borings and brought to light vases, pottery, burnt brick, etc. Then, of course, followed estimates. So far down 12,000; next stage 30,000, and so on. When man's antiquity in the Nile valley had been established for many more thousands of years, lo! they suddenly came upon a broken statue of Rameses II.; then the stamp of the Grecian honeysuckle and other things showing that the very oldest relics excavated did not antedate Alexander the Great, who was crowned king, B. C. 336.

A similar history is connected with the famous skeleton of Guadalupe and the conglomerate fossil rock of Derbyshire. The fossil human bone of Natchez, Tenn., and the skeleton found near New Orleans all passed through similar experiences and were at last relegated to the common bone yards of recent date.

A certain scientist calculated that it would require 100,000 years for the building of the coral reefs off Florida; but another of as reliable authority says that in the Indian Ocean twenty-seven feet were formed in one year, while the estimate of Huxley on the age of Niagara changed 10,000 years in his journey from Buffalo to Nashville. These are but half a dozen instances taken at random from numberless similar experiences.

The stones by the wayside have yielded inscriptions chronicling the march of the children of Israel during their wilderness wanderings, and they corroborate the Scripture accounts.

The Necropolis, or city of the dead, in ancient Egypt, has yielded to the archaeologist a rare find in the vast number of mummies of

young persons in one section, hastily embalmed and stowed away like cordwood. Dr. Frank De Haas says: "For scientific purposes we examined many of these remains, and, to our surprise, found them mostly young persons, with heads thickly coated with straight black hair, all their teeth sound, their bodies well proportioned, and full of habit as if they had died suddenly. They also appeared to have been embalmed hastily, simply wrapped in swathing bands and dipped in common pitch or bitumen. As it was here, or near here, that Moses wrought his miracles before Pharaoh, and as this was the necropolis for all Egypt, may not some of these be the victims of Divine wrath who perished in that awful night, when the destroying angel passed through the land, cutting off "the first born," the flower and hope of the family, in every Egyptian household?"

The tombs of the Pharaohs have yielded a long, unbroken line of mummies, with one exception, namely, the Pharaoh of the Exodus. In the Bulag museum at Cairo his place is a vacancy, for his mummy is missing, while in his monument his exploits are chronicled, and something is said concerning his ancestors, but the record breaks abruptly with, "and then"—and there it stops. He has no tomb. Prof. Henry Brugsch, the Egyptologist, has recently published a book on the seven years' famine in Egypt. It contains an account of the inscriptions on the rock near the first cataract, describing a famine and its consequences under one of the Pharaohs. The volume contains not only the translation but the text, and from the ancient hieroglyphics again confirms the Scripture record.

Confute everything else in the Bible, were that possible, and you still have the warm, living, glowing character of JESUS. What are you going to do with that? He meets you in the way as he did Thomas, with the mildest life, the sweetest, purest, and, at the same time, most unexpected doctrines. Envoyed by the customs of His day, He bloomed a veritable Rose of Sharon in the moral and spiritual desert of His native land; while calling Himself the "Son of man," that is, humanity's common son, He also called Himself one with Israel's God, Jehovah. * * * What was He if He was not the Son of God? First, the illegitimate Son of a Jewish barlot; second, a moral and intellectual prodigy, born more than nineteen centuries before his time—for the world has never yet reached his standard; third, a liar; fourth, a hypocrite; fifth, an enthusiast, who was willing to lay down his life, in the dawn of his rapidly approaching day, to substantiate his life's lie.

To accept such a Jesus requires a process of mental athletics inconceivably greater than accepting the doctrines of the incarnation and of the resurrection.

If Zoroaster was the greatest lawgiver, Con-

fucius the greatest moralist, and Mahomet the greatest religionist, as some have supposed, still was Jesus the greatest moralist than Confucius, for not only did He go further in His tenets, but He never failed to observe perfectly His own precepts. He was a greater religionist than Mahomet, though He did not even establish His own religion. He was the only one that took such hold upon His followers that they gave their own life to establish it after His death. He was a greater lawgiver than Zoroaster, for He discovered to men the secret and principle of all law and its observance, and gave but one law, the law of love.

Ninety-five times He spoke of the beauty of belief and the sin of unbelief concerning God, the Scriptures and Himself, yet never did He speak of Himself as believing anything. Thirty-seven times He commended their faith or reproved their lack of it, but never spoke of His own. Was it an accident? No He had no need of faith or belief, or that any man teach Him, for He knew. He never wrote a book nor in fact anything save once a sentence in the sand; yet more books have been written about Him than about all other men before or since His time.

Sunshine.

"Sun of my soul, Thon Saviour dear," is a line that ought to be said or sung every hour of the Christian's life. Some good people are the prey of naturally despondent temperaments. Such need a double supply of grace and must pray for it. So must they whose digestion is weak and whose nerves are over-sensitive. The worries of business or household cares, the loss of sleep or the derangement of the bodily machinery, put such Christian folk under a cloud pretty often. To-day they sing like larks; to-morrow the barometer goes down and they are in the dumps again. Such people should look after their bodily health as a spiritual duty. Moreover, they should keep their Christian faith where it would not be exposed to every east wind or drenched to death by every shower that falls. Keep a good supply of tonic Bible texts within reach, and take them freely the next time that an ague fit comes on.

REV. T. L. CUVLER.

Dr. Gueraant, of Kentucky, has been down in Alabama, and while in Tuscaloosa, visited the Training School of the Southern Church in which colored young men are prepared for the ministry. While there he heard two of the students try to preach. He says: "The professors kindly asked me for my criticisms of the sermons—but they preached so much better than some of us 'white folks,' that I didn't like to find fault. I remembered something about men 'living in glass houses,' so I threw no stones."

Rev. B. Fay Mills.

Rev. B. Fay Mills was born in New Jersey. He is a son of Dr. Thornton A. Mills. He is himself a member of the Presbytery of Newton. Mr. Mills is thirty-four years of age. He was the first graduate from Lake Forest University in 1879, and also took a course at Hamilton College. He began as a pastor in New England. In 1884 he was called to a little flock in Rutland, Vt. He found the congregation sundered by dissensions, but, through the grace of God, was enabled to heal them. His success, indeed, was so marked that during the first year of his pastorate, many invitations came to him from abroad, which he was compelled to disregard. Finally, after much solicitation, he went to Middlebury for a few days. There were but fifty at his first meeting, but hundreds came to the second. His days lengthened into weeks, yet the success achieved among the college students, as well as through the townswfolk, was so marked that he could not leave his labors. When at last he returned home it was to ask his people to give their consent to his engaging in this wider field without. They could not bear to lose him and refused. He persisted and a compromise was effected whereby he obtained three months' leave of absence. He at once availed himself of a few of the forty requests that had been made for his services to the lasting good of hundreds of persons. The Rutland church could not bear to deprive him of the usefulness he manifested, and sorrowfully consented to his severance from them. Since that time he has preached to many thousands throughout the country, chiefly in the East. In the five years that have elapsed, Mr. Mills has developed his powers until he has been able to achieve wonderful results.

Mr. Mills is tremendously earnest and sympathetic in his preaching, but he disregards the mere emotional element, and so constantly holds out the possibility of being a Christian simply because it is right, and forsaking sin simply because it is wrong, that people are converted without trace of emotion, save seriousness. As one has said, it is this in large measure which commends him to the masculine mind, over which he has a power far in excess of that usually enjoyed by evangelists. His success in this city with the meetings for men only was most wonderful. But Mr. Mills succeeds with all classes, and his efforts among young people are especially successful.

One of the reasons of Mr. Mills' success lies in his business ability. His skillful planning, knowledge of detail and executive powers are things people marvel at. His work is wholly devoid of sectarianism, and his method of operation always, as in this city, looks to the union of many congregations of evangelical Christians.

Mr. Mills finds a most valuable assistant in Mr. Lawrence B. Greenwood, who for three years past has been associated with him. His singing is sympathetic and effective, devoid of mannerism and affectation. But it is not alone in the great meetings that his assistance is marked. He has power in the after-meetings by his tenderness to converts and inquirers—his words of counsel and effective use of God's Word. He has a winning way and reaches the hearts of those in need of comforting and assuring words. His remarks and prayers are always timely and helpful. Messrs. Mills and Greenwood are now on the Pacific Coast.

Some Suggestive Sentences on Repentance.

FROM MR. WOODY'S SERMON.

I really believe that we, as Christian people, have got to change our manner of living before we can accomplish much for Christ in the world.

If there is anything wrong in my life as a Christian man, I must turn from it if I would have the favor of God rest on me and my effort.

True repentance embraces five things:—Conviction, Contrition, Confession of Sin, Conversion, and Confession of Christ.

Many people think they have no part to play in repentance, but they must wait till God makes them repent.

If we act up to the repentance we have got, we will have all we need before to-morrow morning.

God has three ways of convicting men of sin: through the conscience, the Word, and the Holy Spirit.

Ministers who flatter their hearers, and tell them they are all right when they are living in sin, are doing the Devil's work.

I have seen men get up in a meeting like this and go out in a mad fit, slamming the door after them. Not a bad sign; better do that than go to sleep.

David's fall was greater than Saul's: because God had lifted him to a greater height. But if David fell far, he showed great contrition. Saul could never have written the 51st Psalm. I honestly believe that one reason why there is so much sham religious work both in this country and in America, is because we do not see the sinfulness of sin as we ought.

If any one wants to be freed from the besetting sin of exaggeration, let them go to the person he spoke to and say: "I have lied to you to-day; will you forgive me?"

A Christian, with some unconfessed sin in his life, is like a blasted tree in the desert.

It is utterly impossible for God to forgive a man who does not want to be forgiven.

There is a great deal of difference between my covering up my sin and God putting it away.

How many of your public men would openly confess their sin like David? If they did, the heart of the nation would be touched. People would say: "That man has done wrong, but he has confessed it;" and there would be a desire to forgive.

Theologians may speculate as much as they like, but I do not believe God could work a greater miracle than to make a man with a guilty and perverted conscience, happy either on earth or in heaven.

I do not believe a man is a true Christian till he is ready to make open confession of Christ.

A young lawyer was converted in our country. His wife, who was a professed Christian, said that as his fashionable friends in the drawing-room might make sport of him if he were to erect the family altar there, he had better do it in the kitchen. He replied: "As this is the first time I have asked the Lord Jesus into my home I will take him into the drawing-room." That man became Lord Chief Justice of the United States.

It takes courage to stand up for God; but what a pack of cowards most of us are.

There are four reasons why we should confess Christ—We owe it to Christ; we owe it to the world; to the Church; and to ourselves. God help us to do it to-night!

Church Music.

A recent issue of the New York *Tribune* contained a striking editorial on American Religious Music, in which the writer takes very positive ground against the tendency toward catering to the sensational, in connection with the voluntaries both preceding and following the service and protests against the vulgar and sensational music of the comic opera and of the music hall being introduced into the service of the church, either in its naked deformity or thinly disguised by clumsy "re-arrangement." The editorial further goes on to state that "Notwithstanding this demoralizing tendency in many churches, many organists and choirmasters have been making valiant and not entirely unsuccessful efforts to bring about a reform in this matter. Some of the collections of hymns in this country deserve high praise, though even the best of them contain much that is meretricious and unreligious, if not irrelevant. There has been an improvement, too, in the anthems and set pieces. An effort is being made to popularize the old English cathedral music; but it must be confessed that there is little probability of this type of music ever becoming popular in American churches. It is too heavy, angular and unimaginative to appeal to the American temperament. A comparatively few who feel that they ought to like it will heroically try to like it; but the masses of American church-goers instinctively demand

something lighter and brighter than these old English choral masterpieces. In spite of the contempt with which many high-class religious musicians look upon the so-called Moody and Sankey melodies, they have come nearer than anything to expressing the average American conception of religious music. What is needed, therefore, in this country is a school of composers who will take this type of music, and, after eliminating from it its occasional crudities and vulgarities and meretriciousness, will make it the expression of the highest and best religious aspirations of the people. Not by introducing foreign exotics, either from Anglicanism or Roman Catholicism, will musical taste in this country be elevated, but by starting with a frank recognition of the National temperament; and providing a type of music at once truly religious and in harmony with the character of the people."

Family Prayer.

The late Canon Liddon laid great stress upon the habit of the family prayer. Not long before he died, he wrote, "Depend upon it, the worth of a practice of that kind can only be measured by its effect during a long period of time; and family prayers, though only occupying a few minutes, do make a great difference to any household at the end of a year." A comparison between any two families, one which observes and the other neglects this custom, will verify the truth of his remark. There are occasional jars and clashing, fretful dispositions and hateful tempers, spirits of envy and petty spite in even the best of homes. But for even the time being, at least, these unholy feelings are allayed, as all bend together in humility and penitence in whose sight all have sinned. The children go off to school in happier mood, the father faces his daily toil with brave heart, and mother takes up her duties with renewed cheerfulness, for this little tarrying in the presence of the eternal.—*Church World.*

Brevity is never more the soul of wit than in the prayer meetings. A dead and dull prayer meeting is one where three or four persons pray five or ten minutes apiece, till instead of all those present being uplifted with the supplications of the speaker, everybody is praying the prayer, "O may that man soon sit down." The old pat answer once made to a too lengthy preacher has at this moment occurred to many—"And what shall I more say?" queried the preacher, rhetorically. "Say Amen!" replied a voice from the back seat, hitting the nail on the head with great accuracy. But we are not wrong in saying that long prayers are worse than long sermons, for there are too many who pray us into the spirit and then pray us again, and our last state is worse than the first.—*E.T.*

Open Air Preaching as a Factor in City Evangelization.

From advance sheets of a work on "Open Air Preaching" by Edwin Hallock Byington, we reproduce the following article which will be of large interest at the opening of the summer season. Mr. Byington says:

Greatness has been thrust upon our cities, at first delighting and then alarming us. To-day earnest men in every sphere of life are wrestling with the new and perplexing problems created by this rapid growth. The church has her share, and among them is the problem of city evangelization. Large numbers of people are away from all visible religious influences. The devil has mortgages on many down-town churches and is foreclosing rapidly. Often on Sunday the bell of the excursion train extends a more effectual call than the church chimes; and the "closed door" of the saloon successfully rivals the open door set before us by the Lord. In speaking of these non-church-going masses we say they have drifted away from the church. They, on the other hand, stoutly assert that the Church has deserted them, and is the guilty party. Neither deny the separation. Whose the fault, God knows. Their reunion is the problem of city evangelization.

To accomplish this we must adopt in our church work the cardinal principle of modern business methods. We are behind the times. A merchant managing his affairs as we do ours would not be able to pay ten cents on a dollar. "The children of this world are in their generation wiser than the children of light." In the business world to-day the demand does not seek the supply, but the supply seeks the demand, and if necessary awakens and even creates it. Upon this principle have our great business enterprises been erected. No longer do merchants wait for their customers. The wholesale houses send their traveling men. The retailers solicit orders and deliver goods. Everything is brought to a man these days—except the Gospel. The Church alone still follows the old plan, securing a building, offering its treasures, and waiting for the demand to seek the spiritual supply.

But this will not do. Non-church-goers cannot be drawn to the church simply by attractions offered there, however successful such inducements may be in drawing people from other churches. A brilliant preacher told me that he repeated in a New York mission a series of sermons which in a New England town had crowded the church, but only one new auditor was drawn. Some years ago a famous evangelist held special services in another down-town New York mission. It was kept out of the papers, but widely advertised in the vicinity. Few came, until the up-town church-going people, hearing he was there, came down and crowded the church. I attended a service in the only church of a

populous district in London. The music was wonderfully sweet and inspiring, but the singers numbered more than the audience. The strongest attraction, whether of sermon or song, within the church affects the world, the flesh, and the devil about as much as the latest sensation at a dive affects a spiritually-minded Christian.

To succeed we must adopt this important business principle in our religious work: the spiritual supply must seek the demand, and if necessary revive or create it. Objections that this degrades the Gospel are not pertinent, for this is God's way. He sent Moses, Isaiah, Jonah, and other prophets to the people, not the people to the prophets. We have reversed this divine method. We demand that the people shall seek the preacher. The Good Shepherd did not wait until the lost sheep stood at the door of the fold bleating for admittance. Christ did not wait until we knocked at the door of heaven, but from its portals he hastened while our feet were at the threshold of hell, and our hand stretched forth to knock there. The Son of Man came to seek the lost. What right have we to say that the lost, whom we are sent to save, must seek us. The responsibility rests upon us. Too often we shirk it. A minister said to me once: "The churches are practically saying to the people, 'We have put the Gospel in this building. You may come here and get it, and find the way to heaven; or stay where you are, and go to hell.'" This assumption that a Christian's responsibility terminates when he has given the good news to all willing to come and hear him is unscriptural. We cannot wash our hands at their failure to come to a place of worship appointed by us. If they refuse to heed the Gospel, the sin is indeed theirs, if, however, it is not brought to their hearing, the fault is ours. We must not leave them alone. The doctrine of *laissez faire* has no place in the creed of the church militant.

There are many turning the Church upside down with their theological teachings: whether or not such men are needed, we do need men who shall turn the churches inside out, that each pew may become an outside pulpit, preaching salvation to the portion of the city over against itself. Church buildings too often are huge "bushels" under which a glorious light is hidden, instead of being candlesticks, sending rays of spiritual light in all directions. The words "Preach the Gospel to every creature" are relegated to foreign missionary meetings. We emphasize it, when obedience by proxy is possible. But absolute and imperative is the command for us to present Christ to every creature within our cities. If it cannot be accomplished by our regular church services, then must it be done some other way. One British Presbytery is right when it requires its ministers to go out to the people several times a year and preach in the open air. We, too, must go to the people in

their houses, on the streets, in the parks, wherever we can get a hearing. House-to-house visitation is necessary and is effective in reaching mothers and children in their homes. Men and young people, working all day and going out generally in the evening, must be reached by open-air preaching, if at all. And this will reach them. Wherever in Great Britain and elsewhere it has been fairly tried, such people have listened to the message brought to them. The character of these audiences is well indicated by the fact that such services flourish best where there is a large non-church-going element. The two New York pastors, who complained that few of the crowds at their open-air meetings would follow them into the church, were witnesses to the need and opportunity of open-air preaching as a factor in city evangelization.

The motives bringing them to listen are varied. This is true of a church congregation, also. But so long as they are willing to listen, the opportunity exists, and the preacher's duty is plain and imperative. Sometimes opposition is aroused and manifested, but as a rule the majority of the people are kindly disposed to the open-air preacher. They recognize the unselfish loving interest prompting his effort, and are touched by it. Except in strongly Roman Catholic districts, the large majority sympathize with the preacher and are against the intruder. Ordinarily the attention of an open-air audience is equal to that of any, and the speaker's opportunity as great. There are more distractions than in a church, but the audience keeps awake. The wandering mind simply carries off the body, instead of leaving it to gaze blankly at the pulpit; and there is not much choice between these two common occurrences. Expressions of approval and disapproval are more apparent and disturbing, but also more stimulating. Though the environment apparently is unfavorable, an audience outdoors will receive and carry away about as much as one in a heated, closed building.

Some fear this work will discredit the regular church services. This easily can be avoided by choosing other than the usual hours for church services, and by going out awedly as representatives of the church. Nor will it be accepted as a substitute for church life. Almost invariably when a man's heart is touched he seeks a regular place of worship. Open-air work has been far more fruitful in convicting men, so that they sought the church and there found Christ, than in actually securing their conversion while in the open air.

A large class who would be blessed by open-air preaching includes those who need to have revived within their hearts spiritual truths, experiences, purposes, aspirations, which have been crushed by the blows of error, or stupefied by the fumes of vice. In

this class are children of Christian parents and those who still have in their possession certificates of church membership, whose voices once were heard in exhortation. Among them may be found those formerly Sunday school teachers and superintendents, deacons and ministers. Few experiences in mission work are sadder and more painful than meeting such. How can I describe my feelings, as, the son of a minister, I plead, in the midst of the fumes of a bar-room, with one who declared himself a minister's son. These children of godly parents, once under Christian influences, are dead in trespasses and sins. They can be reached only in one way. New truths, new exhortations, new hymns can not touch them. There must be something which shall awaken the spiritual influences of the past.

But what is there in the surroundings of such men to remind them of the past? It is work, work, work, all the time,—an incessant drive. How long a man might live in a great city without any external reminder of the things which are unseen and eternal! The Sabbath can make little spiritual impression with its newspapers, its street traffic, its excursions and sports. The stately church edifices do not remind him of the little white meeting-house with its green blinds. The voice of the preacher never reaches even the vestibule. The grand volume of sacred music is muffled by the massive walls. What is there in the life of the non-church-goer to arrest him in his course, what to remind him of broken vows, of covenants unkept? Scarcely a thing even to remind him there is a God. The stone pavements, the brick walls, the brown-stone fronts, feebly declare the glory of God and show his handiwork. The pure pale star-light shrinks from rivaling the glare of the electric light. Even the sun seems unlovely. Nature indeed is crowded out: she barely has standing room in a few scattered parks. Scarcely able to make herself heard, she speaks no "variable language" to him. And as for his conscience—it has little opportunity. So great is the city's clamor and confusion, a man can not hear himself think. He has little quiet and no solitude. He is not alone with God. The omnipresence of man conceals the omnipresence of God.

Open-air preaching is unsatisfactory in many ways, but in no other way can multitudes in our cities be reached. How full are its annals with the records of the rescue of such. It is pre-eminently a way of saving backsliders. Though these shun the sanctuary, the Gospel is not yet powerless.

Brethren, let us pray for more of the grace that pinches. The conversion that never lowers a man's pride and never empties a man's pocket is a pious sham.—Dr. Cuyler.

WORK ABROAD.

Mission Notes and News.

Lady Henry Somerset is the chief patron of Rev. Hugh Price Hughes' mission. She has also labored with Gen. Booth and the Salvation Army, and bestowed a most unqualified commendation upon the efficiency of their system of religious operations.

Mr. McNeil, speaking on the closing of the soul with Christ, said that when he was performing a marriage ceremony and asked the man if he took the woman for his wife he did not expect him to break out into passionate declarations. Nor did he ask the woman if she were dying for the man. That might spoil the marriage if she were an honest woman and he an honest man. No, the simple declaration "I will" was made and the irrevocable step was taken. That was all the Gospel demanded, too.

The *Church Missionary Intelligencer* contains a report of the conversion of the number of Mohammedans who were baptized at Poona, on August 14th. Among them was a Maulvi, who was said not to have his equal in Poona. He has lived in Arabia eighteen years, made sixteen pilgrimages to Mecca, and was for a time interpreter for the English Consul at Jeddah. He has been a great student of the Koran, knows Arabic well, and is an eloquent speaker. All this gives him great influence over his people. He has come to abhor Islam and rejoices in the light of the Gospel. He has about him in Poona, as Maulvi, 200 or 300 disciples whom he is seeking to bring to Christ.

The Committee of the Baptist Missionary Society of England have arranged to hold a meeting for prayer every Thursday morning, from 11 to 12 o'clock, in the library of the Mission House, Furnival Street, Holborn. It is intended that these meetings shall embrace all Evangelical missions. Representatives and friends of the various missionary societies have promised to preside or take part in the meetings. Dr. A. T. Pierson led the first of these meetings.

The special agent in the revival interest in the Emerald Isle is Rev. Hugh D. Brown, a graduate of Trinity College, a young man of decided ability and of high promise, who was converted under the preaching of Mr. D. L. Moody. He at once gave up fine worldly prospects and entered the Baptist ministry. From the start, he drew crowds, and has now one of the largest evangelical congregations in Dublin. His influence is widening and, through his instrumentality, Baptist converts and churches are multiplying in Ireland.

A band of twelve Church Missionary Society Missionaries, under the lead of the Rev. J. H. Horsburgh, are on their way to inland China. Their destination is not definitely fixed, but they will probably go up the valley of the Yang Tse River to Ichang and then to Szechuen, and after consultation with the missionaries of other societies will decide upon their place of work.

Says *World Wide Missions*: "We now number in members and probationers: In Africa, over 3,000; in South America, nearly 2,000; in China, about 6,000; in India, over 15,000; in Japan, nearly 4,000; in Sweden, 10,000; in Switzerland, over 6,000; in Denmark, over 16,000; in Norway, over 5,000; in Mexico, over 2,000; in the United States, 2,500; and a few in Malaysia, Korea, and Bulgaria. In all our foreign mission stations we number about 75,000 communicants. We have nearly 500 ordained and over 600 unordained preachers. Over 11,000 converts were gathered in during the past year. The native Christians in these fields contributed over \$300,000 last year to the Church."

Siam is governed by one of the most enlightened rulers in the East. He not only tolerates but honors our missionaries. He is obliged to uphold many heathenish customs in order to keep his seat on the throne. He has a harem and he worships the white elephant. But on the other hand, Siam has an insane asylum (probably the first one on heathen soil), public hospitals, orphanage, besides railroads, telegraphs, street cars and kindred institutions from the Occident. The King's College was opened in January, 1879, with 100 pupils drafted from among 130 applicants, mostly sons of the nobility. Dr. McFarland, the president, is a Presbyterian missionary unrestrictively in his private teaching of Christianity. Another missionary, Dr. Hays, has the charge of the royal hospitals. Dr. Hays preaches Christ "having informed the king that there was not money enough in the royal treasury to induce him to forego that privilege."

The Revival in Scotland.

Messrs. Moody and Sankey concluded their Scottish campaign on April 1st. The daily *Scottish Leader* of Glasgow has throughout the entire movement taken a great interest in the work, sending its special reporter to all the towns visited, and devoting several columns daily to reports of the work. It presented an exceedingly encouraging summary at the close of the meetings. After speaking of the fact that not less than ninety nine different towns have been visited during the winter by the evangelists, the *Leader* goes on to say: "The campaign is over. Another great re-

vival has swept over Scotland, drying up in its course much of the mist of prejudice and unbelief. When Messrs. Moody and Sankey were invited to this country last year, great fears were entertained that they would not be able to overtake the enormous amount of work that was involved in the campaign. Thankfulness now takes the place of fear, and the evangelists come out of the work refreshed and strengthened. Reports of the great spiritual blessing that has attended their labours come from every hand, but whilst many victories have been won it is impossible to estimate the full amount of work accomplished. The secret of their success and the remarkable power shown in the meetings, on the one hand moving to tears and repentance on the other quickening to life and fervour, seem beyond human conception. A lasting memorial of the evangelists' first visit to Scotland is to be found in the record of useful work accomplished by the Christian Institute in Glasgow, which was established on that occasion. The second visit was marked by the inauguration of the Mizpah Band in Glasgow and the erection of Carrubber's Close Mission Buildings in Edinburgh. On this occasion Mr. Moody has given the impetus to the establishment of institutes for the training of Christian workers and evangelists for unsectarian work in Scotland, and these will form durable agencies for preserving the memories of their present campaign. It would be impossible to estimate the number of people who have attended the meetings in the 99 places which have been visited, but at a moderate calculation one might say that between 2000 and 3000 people have daily attended the services during the 4-1-2 months over which the mission has extended."

MR. FLEMING H. REVELL—

My Dear Sir: Yesterday I noticed a pamphlet lying on the reading room table and behold my old friend, the RECORD OF CHRISTIAN WORK and "Notes," by Maj. Whittle. Having just returned from Japan, diseased and disabled, I felt an unquenchable desire to put the RECORD in the hands of some young men, Japanese Evangelists, in whom I am deeply interested. They read and speak English fluently. How shall I send in the subscription at once? was the question I propounded to myself. I soon settled it by going into my closet, and asking my Heavenly Father for the means. That was last night. This morning when I came to the office I opened my mail, and found a check for five pounds ten shillings, which had been sent to me in Tokyo by some dear friend in Virginia, but which had just returned from that far away land. I therefore ask that you will place the enclosed names on your list.

Yours,

J. McL. B.

Mr. Moody in Rome.

On Thursday evening, April 7th, Mr. Moody gave a Gospel address in the Scotch church. His usual rapid movements only gave us a few hours' notice of his intended visit to the City of the Caesars; but the brief time was fully taken advantage of by a few willing workers, and notices were widely distributed all over the city on Wednesday night and early on Thursday morning.

The greater part of Thursday was devoted by our beloved friend to visiting the spots associated with the name of the great apostle. The "hired house," the Mamertine Prison, the Palatine, where he made his appeal to Caesar, were all visited, but specially the Appian Way. When he came to the spot where the old pavement is distinctly traceable he asked to be allowed to leave his carriage, and with his son Paul he quietly and thoughtfully walked some distance, remarking to his son, "These very stones were trod by the apostle on his way to Caesar's judgment-seat." He took only a passing interest in the great monuments which lined the remarkable road; his soul seemed filled with the Gospel and its greatest missionary.

At 8:30 the Scotch church was filled with a most attentive audience, amongst which were a number of Italians, both soldiers and civilians. Mr. Moody's address was marked by simplicity and Divine power. For an hour he poured forth his soul, commending Jesus to sinners, pleading with sinners to become more like their Master, and closing with some touching remarks upon the glorious things and the glory awaiting the believer. We bless the Lord for this short but precious visit, and several who spoke to Mr. Moody at the close of the meeting went away rejoicing that they had been privileged to share in the blessing.

Mr. Moody left on Friday morning for Jerusalem.

DAVID YOUNG, M. D.

Fifteen years ago, Rev. Joseph Annand addressed a company of painted cannibals on a grassy hillside at Tonga. Last year, on the same hillside, were 600 natives, fully clothed, heartily singing sacred songs and reverently bowing their heads in prayer.

Bishop Thoburn, of the Methodist Episcopal Mission to India, wrote home a year ago that he believed that at least 10,000 of the population around the missions of that church were accessible to the missionaries, and were ready, if urgently pressed, to come into the kingdom. His words were proved to be true by the fact that 19,000 of the natives were baptized during the year. The Bishop now announces that there are 25,000 just as willing to listen to the Gospel, and accept the gracious words of Christ, as the 10,000 were the year before.



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, we will not agree to print everything sent. The editor's pen and scissors may be freely used in clipping and boiling down. Reports too often use so largely the same list of adjectives as to become tiresome to the constant reader. Send items of interest.

From the Field.

Evangelist T. Smith is in Medora, Ill.

Rev. C. H. Yatman will spend two months in London, England.

After the close of the meetings in St. Louis, assisting Rev. S. Hartwell Pratt, Evangelist F. H. Jacobs has been with several churches in Iowa.

Evangelist J. M. Frame has had an interesting work at Merna, Neb. The pastor of one church reports an addition of fifty-nine and states that others have united with other churches of the town.

Rev. B. Fay Mills closed a very successful series of meetings in Tacoma, April 30th. From there he goes to Los Angeles and expects to visit Oakland, San Francisco, San Jose, Salt Lake and possibly Ogden and Helena.

Rev. C. W. Palmer, formerly of Oberlin, but now of Lincoln, Neb., conducted union revival services for twelve days at Republic City, Kan., all the churches uniting. One of the pastors of the city writes most encouragingly of the work accomplished. Mr. Palmer is now at Ashtabula, Ohio, conducting similar series.

Evangelist John Curry, who has been on the Pacific coast for the past eighteen months, is now on his way to his old home in Glasgow, Scotland, where he proposes to hold meetings among his former associates, where, for years, he was a leader in sports, but anything but a Christian in life. We wish our dear friend the largest success and blessing in his work.

Rev. George C. Needham, assisted by Evangelist Fife held a Bible conference April 3d to 7th, at Wilmington, Del. The largest interest was manifested in all the meetings; the large auditorium of the Young Men's Christian Association being crowded at the services, besides other meetings held in the various churches. Mr. Needham's address on the

"Source of Revival" was largely commented upon, his various points being most aptly made and deep impression being created.

Rev. M. S. Rees, of Elmira, New York, assisted by his wife, has just conducted a series of union meetings in Altoona, Pa. All of the churches received large accessions to their membership and are rejoicing in the marked increase in spiritual power among their flocks.

Rev. B. Fay Mills is having most interesting meetings at Portland, Ore., closing there on May 5th. He next visits Tacoma, Los Angeles, Oakland, San Francisco, and possibly Santa Barbara. On his return to the East he will probably stop for a time in Salt Lake City.

Rev. M. B. Williams closed a two weeks' series of most interesting meetings at Chippewa Falls, Wis., on April 12th. One hundred and twenty-one have given their names to the various churches for membership. A report of the meetings received, says that "Mr. Williams is a man fearless in his denunciation of sin and eloquent in his plea for purity of Christian life. The town has not been so moved for twenty years." Meetings have been continued by the pastors and it is hoped further fruit will be gathered.

Rev. George H. Simmons, assisted by Prof. and Mrs. D. B. Towner continue their series of Workers' Conventions at various points, mostly in the South. A pastor in Winchester, Ky., writes that ministers from all parts of the state gathered to the convention in that city. The interest following the convention was so marked that the evangelists were induced to remain for a short series of protracted meetings. Forty-five have already been added to the churches. The evangelists have now gone to Wilmington, N. C.

A most interesting series of evangelistic meetings have been going on in Savannah, Ga., conducted by Rev. R. G. Pearson, for two weeks, closing April 11th. Dr. Pearson has preached twice daily with the exception of Saturdays, and from beginning to end, the attendance filled the largest churches, and averaged between 1,500 and 2,000 at each night service, while daily Bible readings were attended by an attendance of nearly one thousand. A large number have been added to the churches, and the *Morning News*, a secular paper, speaks in the warmest terms of the

work accomplished, notwithstanding the fact that it had been predicted that no preacher could be secured who would hold a congregation for any length of time in Savannah. Such meetings had not been experienced in Savannah for years. Mr. Pearson is now in Mobile, Ala., where similar meetings were begun April 17th.

Dixon C. Williams and his associate, Mr. Atkinson, have been engaged for four weeks in evangelistic work in Peru, Ind., the Baptist and Presbyterian churches uniting in the movement. Three meetings were held daily with good success; the Presbyterians received, as the result, an addition to their membership of eighty-six and the Baptists forty-eight. It is presumed a number have united with the other churches and it is quite believed that additional results in the way of church membership will follow.

The two Baptist, two Methodist and two Presbyterian churches of Hornellsville, N. Y., have just closed a three week's campaign under the direction of Dr. L. W. Munhall. Great crowds were in attendance, often requiring "overflow meetings" to accommodate the people. One week day was observed as a day for humiliation and prayer, in which a meeting was held continuing from ten to four o'clock. Nearly all the stores and some of the saloons of the city were closed two hours of the time. The greatest unanimity existed among the churches. More than fifteen hundred persons expressed publicly a desire to begin and lead a Christian life, and over five hundred confessed Jesus as Saviour. Besides this many backsliders were reclaimed and the churches were greatly benefited. It was truly a time of refreshing from the presence of the Lord.

Major D. W. Whittle has been engaged in evangelical work in Philadelphia for three weeks, closing April 15th, the Central Congregational, Alexander Presbyterian, First Baptist and Spring Garden M. E. churches uniting. Deep interest was manifested and the testimony of the pastors as to the results of the work has been particularly gratifying. One feature of the interest was the special meetings held for young women and girls by Maj. Whittle's daughter, assisted by Miss Boardman of London. Another feature was the use, by Maj. Whittle, of the Princeton Male Quartette, whose singing added largely to the interest of the services. One member of this Quartette is Paul T. Bliss, son of the lamented P. P. Bliss, whose Gospel Hymns have been so largely sung the world over. Major Whittle is to spend the month of June in Chicago devoting the mornings to lectures at the Bible Institute and the evenings to evangelistic work in the city. It is expected that the Princeton Quartette will accompany him.

Whittle and Stebbins at Hartford.

March 23d, Messrs Whittle and Stebbins concluded a really significant series of evangelistic meetings at Hartford, Connecticut, The Fourth Congregational church, over which Dr. Patton, Major Whittle's, first pastor, at one time presided, is a near neighbor to the First Baptist church and the two bodies united in fraternal fashion in an eighteen days' campaign. Their joint membership is about 1300 and their audience rooms will seat respectively 800 and 1100 with broad aisles and narrow aisles for many extra seats.

Hartford is a staid old New England town of maybe 55,000 inhabitants, but the masses thronged to tax the capacity of the largest auditorium. Of course there was thorough preliminary organization, canvass, chorus choir and all the other orderly accompaniments to such a series of meetings. And likewise, of course, there was no trace of any tricks of trade or clap-trap. But in simple speech and with power from on high the old story was told in words that lived and touching dead hearts won them back to the Saviour and to life. Some four hundred signed cards signifying their desire to lead the new life. The cards were accompanied with addresses and were at once distributed to the several pastors to secure the needful following up. Yes, there may have been among these 400, some chaff—road-side bearers, rocky-ground bearers, thorn-boaked bearers. But much good seed fell on ground prepared for fruit. Perhaps the cards returned were really a smaller part of the good results. Both churches were profoundly stirred. Many formal disciples were brought out into new light and the liberty of Christian service. The morning Bible readings conducted by Major Whittle were wonderfully blessed. Miss Whittle and Miss Boardman of London conducted a daily afternoon meeting for girls, and with marked good results. At a drawing room meeting held on the "west side" some twenty-five society young ladies were present. This work among the girls and young ladies has resulted in a Monday club for Bible study on the west side and a union prayer meeting Wednesday evening. The holy impulse which came with the leaders of these meetings and which willingly lingers, is born of contact with consecrated disciples. The words spoken and sung were sweet and true. But better than the words were the living hearts where God dwells. Hartford will not soon forget these eighteen days with dear Major Whittle and his delightful lieutenant Mr. Stebbins, and those noble young women Miss Whittle and Miss Boardman.

Rev. Alexander Patterson gives lectures during May at the Bible Institute, and the Chicago Medical Mission Training School.

Rev. E. P. Hammond, in Iowa.

The Northfield Students' Conference.

DEAR EDITOR OF RECORD:

Last week we held a number of meetings in Emmetsburg, Iowa, where much prayer had been offered for a rich blessing. At the very first service between seventy and a hundred professed conversion. Many hearts were melted. The ministers and the Christians entered at once upon the work. Rev. Sanderson and Mr. Case had been with me before, the former in Canada, where we saw much of the power of God. I found there a lady who told me she was converted in my meetings in Washington when she was a little girl. She told to the children very sweetly the story of her conversion. A number of ministers came from the towns in the vicinity and helped to carry on the work. Earnest prayer was offered that the blessing of God would go with them on their return home. We shall doubtless hear of the work extending to other localities. Last Sabbath we held a union service in the beautiful Central Presbyterian church of this city (St. Paul, Minn.). Representatives were present from different parts of the city. Again another yesterday. In these two services nearly one hundred and fifty professed conversion. It was pleasant to find some among the workers who were converted in children's meetings held here in St. Paul about twenty-eight years ago, when the city had only a population of about five thousand. Rev. Dr. Heath gave a graphic account of some meetings in Lewiston, Maine, when we both saw the Hon. Thomas Fessenden and the Hon. Fry now United States Senator, and many others weeping their way to the Cross. Rev. T. C. Horton, who gave his heart to Jesus in some young people's meetings which I held in Cincinnati, is one of the earnest workers here. He was for some time assistant pastor in the Bethany Presbyterian church of Philadelphia, with Dr. Pierson. Mrs. Abbie C. Morrow, editor of the *N. S. Illustrator*, also did much to help on the work.

Yours truly,
E. P. HAMMOND.

A new Reformation is needed in Christendom. That was a grand one three centuries ago, when the Bible was unchained and opened to men of every rank, that they might learn God's wonderful plan of salvation through faith in Christ. Not less notable was that commenced a century ago in the missionary Revival, which unchained the Church and sent her forth anew on her mission of preaching the gospel to every creature. And now to complete and give full effect to these two Reformations, we need another which will unlock the Lord's money that men are holding as their own, and let it go, consecrated to its proper use, in sustaining the divinely appointed agencies for evangelizing the world.—*Rev. M. G. Henry.*

Many inquiries have been received regarding the conferences of this summer. It can now be definitely announced that both gatherings will convene as in past years. The general gathering in August is not yet quite definitely set as to date and it is somewhat too early to announce the full programme, but the earlier *Students' Convention or College of Colleges* is to convene July 2d, continuing until July 13th. Every preparation is being made for a large attendance, while the following, regarding speakers and plans, indicates a session of unusual interest.

The platform addresses will be unusually strong, among the speakers already secured are the following:

Rev. Frank Bristol, D. D., Chicago.

Rev. Wilton Merle Smith, D. D., New York.

Rev. H. Clay Trumbull, D. D., Philadelphia.

Anthony Comstock, secretary and chief special agent of the New York Society for the Suppression of Vice.

Rev. A. F. Schaaffner.

Bishop J. M. Thoburn.

President Merrill E. Gates.

Rev. A. J. Gordon.

Major D. W. Whittle.

College Christianity, what the association is doing and ought to do to promote it, will be the theme of several important sessions. These will be conducted by College Secretaries Mott and Brockman.

The students will again welcome as a Bible-class leader, Mr. Robert E. Speer, who has chosen for his course this season, "Studies in Acts."

Mr. James McConaughy in the Workers' Bible Training Class will take up the subject of hand to hand work among college men.

The "Round Top" meetings will be supplemented by a missionary training class, under the direction of J. C. White which will consider thoroughly the problems which confront the volunteer bands.

An athletic committee composed of representatives from several prominent institutions will be in charge of this important department. Professor Towner will conduct the singing.

In a starry night, if you cast your eyes upon many spaces of the heavens, at the first glance perhaps you shall discover no stars there; yet, if you continue to look earnestly and fixedly, some will emerge to your view that were before hidden and concealed. So is it with the Holy Scriptures; if we only glance cursorily upon them, no wonder we discover no more stars, no more glorious truths beaming out their light to our understanding.—*Hopkins.*



A workman in this incentive age is always alert for the best tools, anything that will add efficiency to his labor is welcomed. In this department we purpose calling from workers as a rule new, sometimes from the old, 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.

It is doubtful if any work of devotional character ever received a higher tribute than that given by the late C. H. Spurgeon, only a few months before his lamented death, when, reviewing the new edition of "The Letters of Samuel Rutherford" (issued by the Fleming H. Revell Company), he said, "When we are dead and gone let the world know that Spurgeon held Rutherford's Letters to be the nearest thing to inspiration that can be found in all the writings of mere men. This is a noble volume." The edition referred to is issued at \$1.50, just half the price of any former editions.

Steps to Christ, by Mrs. E. G. White (75c.), is an exceedingly helpful book for the enquirer or young convert. It is stimulating and encouraging. Five editions have been issued since January first last.

A cheap edition of the prize book on the evil of gambling (*The Fall of the Statucliffes*), has just been issued in paper covers at 25c. It is a fascinating story with a very definite purpose. This cheap edition is issued to ensure a very wide-spread circulation.

"*The Reasons Why I Believe the Bible*" (15c.), by Rev. R. A. Torrey, Superintendent of the Chicago Bible Institute, is a pointed little work which will establish the wavering encourage the weak and fortify the strong.

For classes desiring to study the Bible systematically we could commend nothing more helpful than Sell's *Supplemental Bible Studies* (paper, 25c.; cloth, 50c.). The fifth edition is just issued, three editions having been required since the first of this year.

The Secretary of the Y. M. C. A., of Lafayette, Indiana, Mr. W. A. Godell, has written a most striking and suggestive book for young men, under the title of "*The Spiritual Athlete*,

How He Trains." Rev. B. Fay Mills prefaces the work with an introduction. If this little work could be placed in the hands of our young men it would produce vast good. The work is so attractively written that it commands attention at once. (16 mo., cloth, 50c.)

"*Shall It?*"—Short Scriptural Studies by Harold F. Sayles. Cloth, 50c.; paper, 25c. This little work consists of twelve practical themes, such as "Dancing;" "Theatre;" Card-playing," etc., and are admirable and pointed in their handling of the various subjects. George Williams writes a short introduction. It is a pity more care had not been shown in the get-up of the book, which is hardly in keeping with its worth.

Dr. L. W. Munhall's new volume, "*The Highest Critics, vs. The Higher Critics*," has been receiving large attention from the "higher critic" press. Naturally these call the author "old fashioned," disparage his effort and seek to cast reflections on the work as a whole, while on the other hand the uniform testimony of those reviewers who are not given to casting doubt on the sacred Word, but hold to its divine authorship as a whole, are loud in their praise of the volume. To the Christian who prefers a Bible entire rather than one cut to pieces by the penknives of the modern Jehoiakims, the work will be welcomed.

The Presbyterian says: "Dr. M.'s chief reliance, as to the authenticity of the Old Testament Scriptures, is the declaration of Christ and the Apostles as they are found in the new. This is a most direct and convincing argument, and is one which every one can understand and appreciate. This is the strongest line of defence for every believer in the unity of the Holy Scriptures."

Prof. T. W. Hunt, in his "*Ethical Teachings in Old English Literature*" (\$1.25), seeks to emphasize, in every legitimate way, that distinctively devout and Christian spirit which he has so clearly discerned in his study of these earlier eras. Special stress is also laid upon the fact that, in the teachings and influences of these older writers, those truths were established and diffused which went far to underpin the firmly-rooted principles of the Papacy, and to open the way, in part, at least, for the great Elizabethan Reformation on behalf of English Protestantism.

Mission Work of Students.

The students of the Presbyterian Theological Seminary of Chicago have not had to make an effort to get into city mission work this year. They were in demand, because, taking their work as a whole, it has been fruitful. In many respects the work has been so similar to that reported during the last two years that but few features need be mentioned here. The total enrollment is 198. Of these 112 have been engaged in mission work in the city. This does not mean any one class of mission work, such as slum work, alone, but all kinds, from working to unite the Christian membership of the professional schools down to holding meetings in a ten-cent lodging-house on Clark Street. There is preaching, visitation, teaching, superintendency, evangelistic work, normal class work, music leading, quartette singing, inquiry-room, conducting funerals, cottage prayer meetings, boys' clubs, police stations and jail work, work at the hospitals and Bridewell, among the waifs and foreign populations, founding and securing support for new missions and others too numerous to mention. The students have been scattered all over the city, from the waifs at Battery D Pacific Garden and Y. M. C. A. to the city limits, in almost every direction at nearly fifty different points. An important feature of the work is the management of two seminary missions—one at Milwaukee and Elston Avenues, and another at Glenwood Avenue, near West Division Street, the former representing the lower classes and the latter the middle classes of the city. Milwaukee Avenue mission, under the legal control of the Belden Avenue Presbyterian church, has grown into a large, well equipped work, with kindergarten, normal class, Christian Endeavor society, and the regular appointments of an embryo church. Many other missions are managed by students, but these are known as seminary missions, because they were organized through the city mission committee, to which the students' missionary association has delegated the management of their city efforts.

Learning From the Salvation Army.

Rev. Dr. Henry Wilson, formerly of St. George's Protestant Episcopal church, New York City, in the March Conqueror (Salvation Army), says: "When the Salvation Army came to our city I was busily engaged in a controversy in the pulpit and press on the state of the dead in the next world. A couple of nights at an Army meeting taught me I had better look after the state of the dead in this world. I had been preaching what I thought were pretty good sermons on the state of the blessed dead in paradise. An hour at the penitent form of the Army, trying to handle a few 'toughs' of the town, showed me that I did not know

much about dealing with the rum cursed and impure of my own town and parish. For weeks I had been giving my people scholarly discussions on the exact location and relation of paradise, heaven and hell to each other in the world to come. One or two good, rousing Salvation Army meetings taught me, as I saw scores of men and women saved on the spot, that heaven was there, in that hall, at that penitent form, and that those simple Salvation men and lasses knew more about bringing men out of hell into heaven than I had ever known with all my theology of twenty years.

"Never, perhaps, since the Reformation," writes a French lady—Miss Bertrand, the daughter of M. Bertrand, "has there been such a religious awakening throughout France. Workmen of the great cities, Paris, Lyons, Marseilles, coal miners of the north, peasants of Western France, are thirsting for a pure religion. In a hilly region in the center of France the whole country seems to be ripe for the preaching of the Gospel.

Evangelists.

- D. L. Moody.....care Morgan & Scott, London, Eng.
Geo. C. Stebbins.....191 Verona place, Brooklyn, N. Y.
W. T. Townsend.....East Northside, Chicago, Ill.
Dr. L. W. Marshall.....Germanstown, Pa.
Ira D. Sankey.....New York, N. Y.
Rev. J. D. Whitte, 223 Spruce street, Philadelphia, Pa.
Rev. S. Hartwell Pratt.....Springfield, Mass.
Rev. J. W. Alden.....New York, N. Y.
R. W. Sanford.....Y. M. C. A., San Francisco, Cal.
Rev. E. P. Hammond, D. D.....Hartford, Conn.
Rev. H. W. Henshaw.....117 Madison street, Chicago, Ill.
C. H. Yatman.....100 N. 12th street, Philadelphia, Pa.
R. G. Pearson.....Ashville, N. C.
F. W. Mason.....1919 N. 12th street, Chicago, Ill.
C. W. Palmer.....Fawcetts, Ill.
H. G. Willis.....Detroit, Mich.
L. F. Rowland.....Grand Rapids, Mich.
Major J. H. Cole.....Albion, Mich.
Rev. Joel Martin.....Hillsdale, Mich.
H. F. Sayles.....130 Adams street, Chicago, Ill.
H. G. Wood.....46 Seminary avenue, Chicago, Ill.
Rev. J. H. Hill.....24 Warren street, Chicago, Ill.
P. W. Potter.....First National Bank Building, Chicago, Ill.
F. F. Miller.....Morgan Park, Ill.
Rev. Henry Dale.....1011 Monroe street, Chicago, Ill.
F. W. Mason.....16 Madison street, Chicago, Ill.
W. F. Bishop.....Springfield, Ill.
T. Smith.....Canton, Ill.
J. S. Billings.....Omaha, Neb.
G. W. Merrill.....Minneapolis, Minn.
Rev. J. H. Hill.....Parma, Kan.
Dixon G. Williams.....Parson, Ind.
George H. Simmons.....Y. M. C. A., San Francisco, Cal.
John A. Todd.....Des Moines, Ia.
E. F. Goddard.....Board of Trade Building, Buffalo, N. Y.
Rev. J. B. Hendley.....Rolla, Mo.
W. S. Martin.....Hydell, Mass.
Harry J. Plummer.....61 Hancock street, Boston, Mass.
Rev. B. S. Dadebrook.....Cortlandt, N. Y.
Rev. J. E. Turner.....Delaware, O.
Rev. W. M. Frame.....Waukegan, Ill.
W. F. Ellis.....Waukegan, Ill.
W. A. Glasgow.....St. Louis, Mo.
Rev. J. H. Hill.....Omaha, Neb.
Rev. Lucius Hawkins, 1711 Grets street, Philadelphia, Pa.
Mrs. Esther M. Frame.....Jacksonson, O.
Rev. J. M. Dennis.....41 N. 62d street, Chicago, Ill.
Rev. J. M. Lee.....Durham, N. C.
Rev. A. C. Delaware.....Delaware, O.
Rev. A. P. Graves, D. D., 313 W. 23d street, New York, N. Y.
K. A. Lawrence.....East Somerville, Mass.
Rev. B. Williams.....85 W. Ohio street, Atlanta, Ga.
Geo. R. Cairns.....Yanover, Clark Co., Wash.
Dr. B. H. Hamblin, 31 Ely avenue, Long Island City, N. Y.
Rev. G. H. Johnson.....Beloit, Wis.
A. F. Nanford.....Sidney Centre, N. Y.
W. W. Jackson.....Washington street, Reading, Mass.
Miss Nellie B. Tyson.....Melrose, N. Y.
Rev. M. S. Ross.....Elmira, N. Y.
F. L. Smith.....Watson, N. Y.



Groups and Jottings.

- Bread of life.....Jno. 6:35.
Fountain of life.....Pa. 36:9.
Tree of life.....Re. 2:7.
Light of life.....Jno. 8:12.
Path of life.....Pa. 16:11.
Word of life.....Jno. 1:1.
Prince of life.....Ac. 3:15.

Christ our Life.

- Waiting.....Lu. 12:36.
Working.....Mk. 13:34.
Warning.....Ezk. 3:17.
Waking.....Can. 5:2.
Waiting.....Mk. 13:37.

The Christian's Motto.

- Waiting.....Lu. 12:36.
Working.....Mk. 13:34.
Warning.....Ezk. 3:17.
Waking.....Can. 5:2.
Waiting.....Mk. 13:37.

Salvation.

- Horn of S.—Power—Lu. 1:63.
Rock " "—Stability—Ps. 95:1.
Tower " "—Security—2 Sam. 22:15.
Helmet " "—Preservation—1 Th. 5:8.
Cup " "—Joy—Pa. 116:13.
Wells " "—Refreshment—Isa. 12:3.
Garments " "—Victory—Isa. 61:10.

Eternal Life.

As long as Eternity, without measure or end. John 6:40.
God being the author it is everlasting. Eccl. 3:14.
It is the gift of God, can't be bought or earned. Rom. 6:23.
God loved, God gave. I believe, I have. John 3:16.
I hear, believe, have and pass from death to life. John 5:24.
God's gifts are eternal, He don't take back. Rom. 11:29.
He gave His Son, who ever liveth to intercede. Heb. 7:25.
He gave His Spirit, to abide with us forever. John 14:16.
He gave His word, never to pass away. Mk. 13:31.
We are born of seed that is incorruptible. 1 Pet. 1:23.
The word of promise is sure of fulfillment. Titus 1:2.
The work He begins He will surely complete. Phil. 1:6.
He is greater than all enemies. 1 John 4:4.
He is a Saviour, not a loser of sheep. John 10:28.
He is Almighty, He wont fail. Gen. 17:1.
Have you accepted the gift and the Giver?

Settled Facts for Christian Workers.

The design of this lesson is
a. To give assurance about the fundamentals.
b. To form a basis from which to work.
c. To give continued rest to mind and body.
d. To aid in the service to be rendered.
People don't like negations—give them facts.
The power of "I know" and "I believe."
The need of "Settled Convictions."
Scripture references: Eph. iii, 16-17; 1 Thess. v. 1; 1 John iv.
Paul: "I know whom I have believed." 11 Tim. 1, 12. David's affirmations: Psalms xxvii and xxxvii. Write it in your Bible.

"I Believe these Seventeen Facts."

- 1.—The deity of Jesus Christ.
a. Known by his claims, his miracles, his fulfilling prophecy, his character, his followers and the church.
b. By the inner consciousness of a converted soul through the Holy Ghost.
2.—The Inspiration of the Scriptures.
What inspiration is.
What inspiration claims. Plenary—full.
3.—The Trinité God.
Father, Son, Holy Spirit.
a. There is a God.
b. The Three Evidences
1. Nature.
2. Revelation.
3. Consciousness and Faith.
4.—The Immortality of the Soul.
Brought to light by Christ.
5.—The Universal Need of Salvation.
The declaration of God.
The testimony of the heart.
6.—The Atonement of Christ for all.
The meaning of Isaiah ltv, 5 and 6, and John 1, 29.
7.—The Forgiveness of Sin.
By God alone.
"Pilgrims at the Cross."
" My sins are gone"—testimony.
8.—The New Birth or Regeneration.
Its results.
By whom wrought.
The human side.
9.—Salvation by Faith only, in Jesus Christ.
Study the relation of " Good Works."
10.—The Resurrection of the Dead.
The human side.
11.—The Day of Judgment for every one.
12.—The Removal of the Righteous in Heaven.
13.—The Eternal Conscious Punishment of the wicked in Hell.
14.—The Guidance of the Holy Ghost.
15.—The Efficacy of Prayer.
The promise.
The fulfillment—in Scripture.
The testimony—in Experience.
16.—The Church of Christ.
" Gathered together here."
Unite therewith.
17.—My own Conversion.
Known by the Word.
The Spirit.
To all of these important facts add as many as you can, from your own "settled convictions."
From C. H. Yatman's "Lessons for Christian Workers."



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, and where students are taught social and instrumental music to fit them for Gospel service.

Every student is required each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision. Contributions sent through the publishers of this magazine will be duly acknowledged. If further information is desired, write to Sup't. Bible Institute 30 W. Pearson St., Chicago.—D. L. Moody.

Institute Notes.

Prof. Willard W. White, Ph. D., colleague of Dr. Moorhead, in the United Presbyterian Seminary, at Xenia, O., will lecture at 11 in the morning, throughout the entire month of May. His theme will be the Minor Prophets.

Rev. H. F. Williams is once more giving his lectures on the Tabernacle, illustrated by a fine model, which were so much enjoyed by the students of two years ago.

Six lectures are to be given on practical evangelistic topics by Rev. Alex. Patterson.

Maj. D. W. Whittle will be at the Institute in June.

During May, Mr. Torrey will be at Northfield lecturing daily to the students there and at Mt. Hermon.

Professor Weidner generously gave up his hour for one lecture in order that the students might hear Dr. Samuel H. Anderson tell the story of the McCall work in France.

A delightful hour was spent in listening to the Rev. O. Witt from South Africa, tell the story of God's dealings with him. After having been a minister of the Lutheran church in Sweden two years and a missionary in Africa seven, he was converted through the words of a young lady who had been sent to the mission as a teacher. Amazed at his own experience, he went through the mission asking his fellow missionaries if they had ever been converted. A great outpouring followed his work.

Miss E. L. Haines, who has been in the employ of the Chicago Evangelization Society, since its organization, five years ago, has accepted a position in the mission connected with Dr. Parkhurst's church, New York City.

Three Institute men and one woman have started for China within the past month.

From January to April 846 Bibles, or portions of the Bible, were sold by the students. Of these, a large portion were disposed of among the Greek and Italian fruit vendors of the city by one student. Any page printed in their own tongue has an attraction for these people and they eagerly buy Testaments offered them. God will surely bless His own Word in the hands of these people. Three hundred tracts printed in modern Greek were given by the Tract Society for distribution, but it was found best to sell them, as these people value more highly that for which they have given a sum however small, than anything which has been given them. From seventy which has been given them. From seventy which these tracts were sold for a cent each within two or three hours of their arrival. A Greek priest has lately come to Chicago, the Greeks having united to raise enough money for his support.

The first edition of "Rich Folks and Poor Folks" is almost exhausted. One lady in Philadelphia was so interested in the little story that she desires a hundred copies for distribution among her friends.

We quote the following from *On and Off Duty*, the organ of the Christian Police Association. Mr. Cory, of whom this extract speaks, has contributed a scholarship to our department. We are in receipt of letters from him showing a warm appreciation and hearty interest in our work:

"Mr. John Cory, J. P., of Cardiff, has signified his intention of building in that town, entirely at his own expense, a temperance hall, to accommodate 1,500 persons at a cost of £5,000. This is only a sample of public munificence repeatedly shown, for which the Cory Brothers are so widely and justly famed."

The death of Hon. Arthur W. Tufts, of Boston, loses to the Bible Institute one of its most enthusiastic friends. He has furnished two \$150 free scholarships and many of the students have been recipients of personal gifts which have been timely and have been gratefully received. He was one of the business men who take satisfaction in repeating themselves through others in active religious work. Sharing their service by gifts and prayer, he saw the opportunity of entering directly into constant and practical work for Christ.

After Many Days.

Seed-sowing means a great deal of hard, patient endeavor, and we often grow weary in the work, but not of the work. It is the Master's business. We can not lose sight of the sweet privilege it is to be able to do it for Him. And for our encouragement He allows us to see some precious sheaves gathered from off our little field; one instance of this kind in connection with my own work I will give. About two months since, a friend gave me the name and address of a lady whom she had met at one of the missions, a resident of my street, and asked me to call on her as she was in great need of Christian counsel having once known the love of the Father, but then at a great distance from Him. I called at her home in a few days but found her very hurried and tired and with no time to talk to me.

I left, feeling quite disheartened and thinking to myself, "Dear me! I never shall become acquainted with that woman and be of any help to her."

I did not call again for some time. But, finally, going to the Saviour for His direction and blessing, I again took up the task, determined, if possible, to lead the wanderer back to her Father's house.

I called again and again but with very unsatisfactory results. She was either out or had company and I had no favorable opportunity to talk with her on the subject which lay nearest my heart, further than to bring out in the course of our conversation, the thought of the goodness of God and the blessedness of service for Him, and give her, on leaving, a hearty invitation to attend our blessed Wednesday afternoon Mothers' meeting where so many find and receive as their own the loving Saviour.

She never accepted my invitations however, and it was only when deep affliction came to her in the loss of one of her little ones, that I had the long-desired opportunity of talking freely to her, reading the Word of God, and praying with her.

And it all came about in a very peculiar way. I was at the mission one Sunday evening, when a lady and gentleman entered whom I did not at first recognize for the lady was dressed in deep mourning and I had never seen her thus before.

At the close of the prayer, she arose and came to the platform where I sat and said she would like to speak to me. I stepped from the platform and went with her to the back of the hall when she told me that she had lost her baby, and would I come to the little one's funeral at their home the following day?

It was none other than the dear mother to whom I had feared I never should be able to be a spiritual adviser or comforter.

With a heart full of thankfulness for the opportunity thus afforded, I promised to go, and she returned to her sad home. The next morning I secured a few flowers for baby's

casket, and with two other Christian friends, visited the bereaved ones. We tried to give a few words of comfort, prayed with them, and then went to our homes, returning again in the afternoon to attend the funeral service.

A few days later, I called at the home and had the joy of hearing the mother say that she believed it was her past disobedience to God which caused Him to send this affliction upon her, and that she had given herself back to Him and meant to be true to Him hereafter.

The next week, both husband and wife attended our street cottage meeting and there confessed Christ and their determination for a better future. (The husband had been in the same backslidden state as the wife.)

The next time I called at their home, they kindly invited me to spend the following Monday afternoon with them and go to the mission service in the evening; Of course I was happy to do so, and what was my surprise and joy to find that a blessing was asked by the father, upon our evening meal before we partook of it, and thanks rendered for the same after it. I felt like saying, "Praise the Lord!" for I realized them, that their return to the Lord, was made in sincerity of heart.

This is one of the many little, bright spots which our Master allows to cheer the pathway of the sincere Christian worker.

A. E. R.

Saloon Meetings.

The band of men who work among saloons have persevered, though encountering opposition and even violence in some places. One of them tells the following story:

"We went out one evening down South Clark street, and entered some saloons and sang a few songs, gave out tracts, and spoke to a number of the men personally about their souls. As it was a very pleasant evening we found more outside than in, so we thought it advisable to hold an open-air meeting. We went to the police station and obtaining a permit, held the meeting, drawing a large crowd. After the meeting many went into the saloons, so we followed, entering one where there were about thirty men. We obtained permission to hold a service, but soon stopped our singing, as we noticed it was drawing in men from the street. The saloonkeeper refused us permission to speak. He had what they call a 'bonncer,' a man kept to put men out of doors who make a disturbance, and the saloonkeeper called his attention to us. As I was talking with a man who was an ex-convict, this man struck me from behind. The ex-convict wanted to whip him and caused a disturbance. I took him to one side, and he told me he was too bad to become a Christian. I spoke to him of Jerry MacAuley. He had known him—had been a river pirate with him, and thought he was thoroughly converted. Just

then the bouncer grasped one of our men by the throat, so we left, taking eight men out with us, three of whom afterward professed to take Christ as their Saviour.

"Another evening we went out feeling sure that the Lord was going to bless our efforts. The proprietor of one place being willing for us to hold a service, we began, when a woman came down from the floor above and asked us to come up stairs where a woman was lying who had been shot a day or two before. We went up and found a number of abandoned women sitting about their dead companion. We sang, and I gave a short address, and a very heart searching work was done there. One of the women told me that before the dead woman passed away she had expressed a desire to meet Jesus, and they had tried to hold a service, but none of them could sing or pray.

"In another saloon we broke up the card-playing, and sang "Where is My Wandering Boy, To-night?" One or two men burst out crying, and the proprietor said he would like to be a Christian, and if we could convert them all he would become one. We told him we would begin with him, but he was unwilling to give up his business. We mean to see him again."

Other Incidents by the Way.

One of the students tells the following story of the way a woman was converted through reading a tract which she found in his Bible: "A woman who had been brought up as a Roman Catholic but was now inclined to the Protestant faith, threw open her sitting room for another student and myself to have a meeting. The woman did not appear to enjoy the meeting very much because her mind was filled with so many doubts and fears as to the reality of a Christian experience and she had almost despaired of ever being right in her own soul. Earnest prayer was offered on her behalf and we came away, leaving the matter in the hands of God. We had not gone far from the house before I discovered that I had left my Bible, and, upon consideration decided to call for it on the following Sunday. Accordingly, on Sunday evening I called, and immediately upon knowing who it was she uttered an exclamation of joy, and said, 'Come in, I have good news to tell you.' Having seated me, she continued, 'When I found you had left your Bible I was curious to examine it, and one of the first things I saw was a tract, called Truth in a Nuisance. As I read this the plan of salvation was unfolded in its simplicity to me, and dropping on my knees, I asked God for Jesus' sake to save me, and I believe, I do believe, he has done it. I had a bad temper and hated many people. Now I feel that I love them and would do anything for them. I never would read the Bible, have not got one in the house,

but to-morrow morning, please God, I am going to the city to buy one, if it takes my last dollar.' After giving her Biblical instruction, and warning her upon what I thought were her weak points, I prayed and left. She came to the mission that evening and stood up as an acknowledgment of having accepted Christ."

Another student had an errand to the office of the County Agent for the Poor. He says:

"There was a man about 35 years of age in the office, who had his arm in a sling. When I entered, he was telling the county agent of his past life—how he had been dissipated and now wished to lead a different life. The agent told him he must keep away from his companions and not drink or smoke. He gratefully acknowledged that the agent had done more for him than any other man. When we were out of doors I asked about his broken arm, and he told me the same story of drink and gambling and every sort of degradation, which finally brought him to the poor house. Later he came out and broke his arm in a drunken spree. His brother-in-law shut him into a small room without care for the arm or proper food. He relied on those with whom he had spent his money, and they took no care of him. He was now resolved to lead a better life and leave his old companions, but he was depending on his own strength.

"I told him he ought to take the best man that ever lived for his friend—pressing on him the necessity of faith in Jesus Christ. He said he did believe, but from Rom. 10:10 I showed him that it would be 'with his heart,' and that his life must enter into his belief. Stretching out his hand he said, 'I will accept Jesus Christ as my Saviour, and, God helping me, I am going to be a man. I will be somebody.'

"His companion, who had been listening all the time, said, 'Look here, Bill, do you know what that means? It means to serve Jesus Christ every day, just as this young man is doing.' Bill replied, 'I guess I do know what it means, and I am going to do it too.' I turned to his companion and asked if he did not want to be a Christian, but he said, 'No, he could not live it, he knew what it meant; that if he took this step he would do it honestly and live it. Bill said, 'That is what I am going to do.'"

Musical Department.

The summer term in the Musical Department will begin Tuesday, July 5th, and continue three months. An extra class will be held this year, with special reference to the needs of ministers, teachers, and theological and college students who may desire to study reading music and singing during the summer vacation.



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.

MAY, 1892.

Wednesday, June 1st.

John xv. 18 to 27.

Verse 18. Here we have Christ the vine, as made manifest in his members, presented to the world. "He came into his own, and his own received him not." (John i. 11.)

Verse 19. The spirit of the world is in all things the exact opposite of the spirit of Christ. The one exalts man; the other exalts God, and humbles man. The one is the spirit of self-pleasing; the other would please Christ. The one magnifies earth and its enjoyments; the other magnifies heaven, and lays up its treasures there. "If any man love the world, the love of the Father is not in him." (1 John ii. 15.) "Ye are not of the world." "I have chosen you out of the world." Is the reader a world-loving and world-pleasing Christian? Surely you can not be at ease as to your spiritual condition. Never was it more true than right now in our day, "That the friendship of the world is enmity with God" (Jas. iv. 4).

Verse 20. If you bear the uniform of the King, the enemies of the King will throw stones at you, and cry out against you. If you do not meet this treatment it is because you have laid aside your uniform and forsaken your colors. Shame on you for your treatment of your Master.

Verse 21. How this should make us rejoice at the world's persecution! "For my name's sake!" O joy and honor of having a scar to show for a wound received in Christ's cause.

Verses 22 to 25. The rejection of Christ the final test, and the full manifestation of man's hatred of a holy God.

Verses 26 and 27. Without the presence and power of the Holy Ghost, we should never dare to testify for Christ, and against the world. When the Holy Ghost is received we can not but testify.

From J. Hudson Taylor.

"If our Saviour says, 'Go ye therefore and disciple all nations.' He precedes it by, 'All power is given unto Me,' and follows it by, 'Lo I am with you always.' Orlif, as he calls His bride to come, it is still 'with Me' and it is in connection with this loving invitation that for the first time He changes the word 'My love' for the still more endearing one, 'My bride.' What are lions' dens when the Lion of the bride of Judah is with us; or mountains of leopards, when He is at our side! I will fear no evil, for Thou art with me. On the other hand, it is while thus facing dangers and terrors in service, that He says:

"Thou hast ravished my heart, My bride. If it not wonderful how the heart of our Beloved can be thus ravished with the love of one who is prepared to accept His invitation, and go forth with Him seeking to rescue the perishing." Cant. section III.

Text for the day, verse 19.

Thursday, June 2d.

John xvi. 1 to 11.

Verse 1. The things concerning their persecution by the world were foretold by Christ, that they might not be caused to stumble when they came to pass.

Verse 2. The killing here means the making an offering to God of one under a curse. In our sense, we do this when we execute a murderer, in order to satisfy justice.

Verse 3. "The loving darkness rather than light because their deeds are evil."

Verses 4 to 6. They had asked him "Whither he was going?" and he had told them. But their minds were occupied with the sorrow of his going away, and he used the overthrow of the brightness of a Messianic Kingdom with Jesus present on the earth, as its King. He would have them think of the "Whither" he was going, and what he would do for them there.

Verse 7. Only by His death for our sins, and his acceptance in resurrection by the Father, could he obtain the gift of the Spirit for his Church. "I'll depart with you, and send Him unto you." See this repeated, John xiv. 18, and xv. 26. "I will," "I will," "I will," and He did.

Verses 8 to 11. Very important as showing the work of the ever-present Spirit of God through His disciples, until the end, 1st. Conviction. As we preach God's truth to men, the Spirit of God applies it, and men feel their sins. 2d. The Spirit shows a man the nature of sin, as arising from and depending on the heart. 3d. The Spirit convicts God, and is shown to be so by the rejection of Christ. 3d. Men crucified Christ as a sinner. God raised Him from the dead, and declared him righteous, and the Spirit now leads the convicted sinner to Him for righteousness. 4th. The devil was judged and his power overthrown at the cross. At the close of this dispensation of preaching the Gospel, he will meet with doom, and all who reject Christ, must be judged with him. Matt. xxv. 41.

From Dr. Schaaf.

The three-fold objects of the conviction by the Spirit of God are, *sin*, which belongs to men; *righteousness*, which belongs to Christ, *judgment*, which is executed on Satan, by the overthrow of his kingdom and the establishment of Christ's Kingdom. It is evident that the light comes either to the righteousness of Christ, or to the judgment of Satan. The natural man has some slight perception of sin, righteousness, and judgment, as is evident from the writings of heathen writers, and the penal codes of all nations; but it is only the Spirit of God who, appealing to the inner law of our conscience, and unfolding the higher law of God, especially the atoning sacrifice and divine human fulness of Christ, leads us to a living, practical knowledge and personal conviction of these three facts, and traces them to their foundation head and culminating point—*Sin to unbelief, righteousness to Christ, and judgment to Satan.*

Text for the day, verse 7.

Friday, June 3d.

John xvi. 12 to 22.

Verse 12. These "many things" He reveals in the epistles of Peter, John, Paul and Jude. All the truth our Lord had to communicate to His church, he made known to his chosen disciples, who had known him after the flesh, and seen in him his resurrection body, that the truth we receive

might ever be connected with his person, and not rest upon the vain philosophy of men.

Verse 13. "He shall not speak from himself." Is the reading of the revised version. He will be limited to the words that I have given you, and I will be the Spirit of God to reveal unto you. We believe that the Spirit of God did guide the disciples of Christ who have given us this written word "into all truth," and we have no use for their thing called new revelations. We do not find in their thing called new revelations any new doctrines, doctrines or customs, not warranted by them. We were taught many new views of truth, but, as truth, as taught by the Holy Ghost in the New Testament, was as divinely perfect eighteen hundred years ago, as to-day, and can neither be added to or subtracted from by man.

Verses 14 and 15. The little title text of whether the Holy Ghost is using a man, is found in these verses. Nothing that in the smallest way lowers the authority of Christ and His word, or dishonors His person, is of the Holy Ghost.

Verse 16. Bless God for "the little while." Three applications. They were to see him after his resurrection, and, again, when he took them to heaven. We are to see Him when He comes in glory.

Verses 17 to 22. Note that all their joy and blessing was connected with the words "I will see you again." Our joy now is to see Him by the eye of faith ever present with us, and to look for His return in glory.

From C. H. Spurgeon.

"God's people do not always know the greatness of His love to them. Sometimes, however, it is shed abroad in our hearts by the Holy Ghost which is given unto us. Some of us know at times what it is to be almost too happy to live! The love of God has been so overpoweringly experienced by us on some occasions, that we have almost had to ask for a remedy, because we could not be so happy more. If the glory had not been veiled a little, we should have died of excess of rapture or happiness. Beloved, God has wondrous ways of opening his people's hearts to the manifestation of his love, but great and mighty streams—Madame Guyon used to speak of the torrents of love that come sweeping through the hearts of those who do so much love manifested to him, that he might have sunk of the torrents of his father's affection. This is the way (God receives those whom he saves, living not in a mere state of grace, but manifesting an overflowing love."

Text for the day, verse 22.

Saturday, June 4th.

John xvi. 23 to 31.

Verse 21. Margin of revised version reads: "Ye shall ask the no question." The 24th verse reads: "The Holy Spirit through Paul also explains in I Cor. xiii. 12. 'In that day,' i. e., when the Holy Ghost should come with a full fulfillment as described in I Cor. xv. 51 to 52; 1 Tim. iv. 11; Peter i. 11." They could not ask in the name of Jesus, until he had by death atoned for their sins, and by resurrection gone into heaven as the Great High Priest. To plead in his name, that is stand before God in His person. "As he is so are we in this world," (1 John iv. 17). I cannot in faith ask for anything in His name, that He Himself would not ask for; therefore, the promise of redemption, sanctification, and consecration to Christ made real in the heart, on the part of the petitioner.

Verse 25. He had imparted the truth in parables because of the unbelief and the impossibility of the comprehending him. When the Holy Ghost should fill them, he would then speak plainly of the deep things of God.

Verses 16 to 22 are more of the spirit of consecration to God is desired meditate upon these

verses. "The Father himself loveth you." What a wonderful truth this, to come into the heart of a sinful man! Note the encouragement given in the explanation: "For ye are loved, not because of moral fitness or beauty in us, but for Christ's sake." In His Son the Father sees us, and as sons, He gives us place.

Verses 29 and 31. They might at a glimpse of the truth in the words of the 28th verse.

Verses 31 to 33. They did not know themselves as well as He knew them. Neither do we. We are helpless, foolish, sinful, and children. If we trust in any fanciful knowledge of truth to keep us, we shall fail. In Him only, have we any peace, any cheer, any overcoming power.

From John Newton. 1775.

"The true Christian, in strict propriety of speech, has no home here; he is and must be, a stranger, and a pilgrim upon earth, his citizenship, treasure and real home are in a better world; and every step he takes whether to the east or to the west, is a step nearer to his Father's house. On the other hand, when in the path of duty, he is always at home; for the whole earth is the Lord's, and as we see the same sun in England or Italy, in Europe or Asia, so wherever he is, he is equally at home, and before him, and finds himself equally near the throne of grace at all times, and in all places. God is everywhere, and by faith in the great mediator, he dwells in God and God in him."

Text for the day, verse 27.

Sunday, June 5th.

John. xvii. 1 to 4.

Rev. Wm. Erdman, to whom hundreds of Christians in America are indebted for much light in the spiritual meaning of God's word, has likened John's Gospel in its structure, to the temple. Beginning with "Behold the Lamb," as the outer court, and in the next chapter, with "I have come into the world, to bring forth the mercy seat. Here we have truly 'The Lord's Prayer,' and the High Priest stands accepted, on the ground of accepted sacrifice, and pleads in His redemptive work in that redeemed church on earth require.

Verse 1. "The hour is come." See Ch. xii. 33, with 23 and 25. He means the hour of His sacrifice, which was the commencement of His glorification. So with us. Not until we be willing to die with Christ, do we enter into the glorified life. The motive with us also will not be glory for ourselves, but that we may glorify God.

Verse 2. See John i. 10, and v. 27, and Rom. vii. 24 to 25. "All may come. Some must" will write the meaning of these passages. The word "power" is translated "authority" in revised version. Christ in His redemptive work is for the whole race. "All flesh," and yet the results are limited in the Scripture, "to those whom God has given him;" "to as many as receive him."

Verse 3. Compare 1 John iv. 19, and I. Cor. i. 31, and I. Cor. xiii. 12. "I will be glorified." Only by the knowledge of God in Christ, can God be thus known.

Verse 4. Uttered as though the cross had been passed, and the world "finished," spoken. Certainly not a meaningless, general fatherhood, here meant, but a knowledge of God as Father to those given him out of the world."

Verse 6. He means the name of Father. He uses the word "I will be glorified" in I Cor. xiii. 12. "I will be glorified" here meant, but a knowledge of God as Father to those given him out of the world."

From C. H. Spurgeon.

"Beloved, do labor to get hold of a present blessing. If you are hindered, do not do as always thinking that you are to enjoy in heaven; but seek to be the blessed of the Lord now. Why not have two heavens? a heaven here and a heaven there? Is it the difference between here and there? No, it is the difference of the life there! Only this, here Christ is with us, and there we are with Christ. If we live up to our privileges, this is the only difference we need

to know. Try to be now the blessed of the Lord. I do not know of an Irish beggar following a traveller and as long as there seemed a chance of getting anything, the old woman kept saying, 'may the blessing of God follow you, and may the hope of a gift vanish, she blithely added, 'and never overtake you.' But the blessings which God has for his chosen are not of that kind, which never fail. It is written, 'All kind which never shall come on thee and overtake thee (I thou shalt; hearken unto the voice of the Lord thy God.'"

Text for the day, verse 3.

Monday, June 6th.

John xvii. 7 to 12.

Verses 7 and 8. By these verses, the evidence that one is truly born of God is that they receive Jesus as God's son, and his words as God's words. Only those "given to Him out of the world" will do this.

Verse 9. As the High Priest of Israel at the mercy seat represented Israel, not the world; so Jesus in heaven is the Intercessor: of his church, not of the world. He is offered as mediator to all: (1 Tim. ii. 5 and 6); he becomes Intercessor and Advocate, only when he is accepted as Redeemer and Lord.

Verse 10. What a strong hold this for a timid soul! What glory, honor and dignity in such a position. What unspeakable blessings in the thought that Christ can be glorified in us, His unworthy members! He is glorified, blessed He is glorified in His death for our redemption. He manifested in His death for our redemption. He is glorified in the work of His spirit in our sanctification, and by and by will be glorified in our resurrection. Oh, that we could ever remember in the hour of temptation and trial, that these are but we resist the devil and bear the cross. To the glory of Jesus, the writer must add, he is delivered from the very act of writing, from temptation by this thought.

Verse 11. Now He begins to pray. 1. "Keep" them; 2. "That they may be one." In the revised version it reads, "Keep them in His name." i. e., in fellowship and communion with God as Father.

Verse 12. So the Holy Ghost now keeps us in the place of sonship, by revealing to us Jesus as Redeemer and Son of God. Judas never was regenerate. He went to his own place.

From Langt.

Christ will have no servants in the ministry of the word but those whom His Father has elected thereunto and presented to Him for His own. It is necessary for us to suffer in the world so long as we are able, and in duty bound to be useful. God will wish our own lives away; we must not vexation and self-will wish our own lives away; we must recognize life in the world as a benefit, and be occupied in service in the world as long as we live. Child of God, be secured by it; hence, praying and watching are highly necessary. Believers must be crucified to the world and the world must be crucified to them.

Verse 13. "I do not merely receive eternal life (through the knowledge of God and Jesus Christ, this knowledge itself is life.

Text for the day, verse 10.

Tuesday, June 7th.

John xvii. 13 to 19.

Verse 13. "These things" refers to what he had said of their being in the world so long as we are able, and in duty bound to be useful. Our spiritual unity in God and Christ, with all true believers, is the great truth of the Gospel and the fountain of all joy.

Verse 14. "Put within them thy word" (I Cor. v. 13) "made them partake of the divine nature;" (1 Peter. i. 4) So that as they live before the

world, and come in contact with the world, they are witnesses to the truth, and must as such be hated by all those who hate the truth. A Christian is not of the world, i. in spirit; 3. in life; 3. in destiny. The spirit of the world is enmity to God, its life is selfishness, its destiny is judgment and death.

Verse 15. "I have not chosen the world, nor the flesh, nor the sea to search for lost treasures, so do I not care to be buried in it." The armor which Christians are left in this world. The diver is enclosed and protected from drowning by his armor, and kept safe by air pumped down from above. We and kept safe by air pumped down from above. Our work is done. Untold treasures fill all around us. Let us have our hands full when we are taken away.

Verse 16. This settles the matter for every true Christian as to what his attitude should be toward the world. "What would Christ do?" "Where would Christ go?" See Gal. vi. 14. Which side of the Cross are you on, my brother?

Verse 17. This is, bring them practically into this state of separation from the world by the truth. Write upon the first page of your Bible, "This book will keep you from sin, or it will keep you from sin. No man can bear the misery of daily contact with God through his word, that must be felt if sin is yielded to. He will give up his sin or give up his Bible."

Verse 18. Jesus came to make God known (See Verse 6). He now gives His spirit to us that we by dying unto sin, and living unto righteousness, and by compassion and mercy to the lost carry on the work. We are glad to be our redeemer, that He might separate us from the world.

From John Newton. 1770.

"A company of travellers fall into a pit, one of them gets a passenger to draw him out; now he should not be angry with the rest for falling in. He did not because they are not his brothers. He should because they should show them pity; he should avoid as any rate going down upon their ground, and should open their eyes, and make them see that they do not make one profession of religion, a receipt in full for all other obligations. A man, truly illuminated will no more despise others, than Bartimaeus, after he had his eyes were opened, would take a stick and beat every blind man he met."

Text for the day, verse 16.

Wednesday, June 8th.

John xvii. 20 to 24.

Verse 21. Note how true saving faith is imparted: "through the word." Many in our day are believing on a Christ of their own creation, a Jesus of their own imagining, or of the delineation of some gifted and poetic man or woman. Such faith is vain. The Christ of God can only be revealed and imparted to the souls of men by the Holy Ghost, and the Holy Ghost uses the written word left us by the apostles of Jesus, for that purpose. John xx. 31, and 31; 1 John i. 1 to 4; Rn. x. 17, etc. This is very important. This prayer cannot include you unless you be a believer "through their word." Not a believer by baptism, or by ordinances, by tradition or feeling, but by "the word of God which liveth and abideth forever." "Faith that works by love and purifies the heart." (1 Pet. i. 2; I Thess. ii. 13; Gal. v. 4.) 2. Note with joy and gratitude the part we as believers have in this necessary prayer, based on the labored work and accepted offering of our Great High Priest.

Verse 22. Two requests for all. 1. For their unity in the faith; 2. for their manifestation in glory (Verse 24). In proportion as believers are taught the reality of the spiritual union with a risen Christ, they will be united to one another, and will have grace to show to the world that they love one another. Efforts for mechanical and superficial unity on the part of the flesh, and are useless. Let the effort be on the part of all who are Christ's to get nearer to Christ, each taking the place that the grace of God has given him, and the unity will be manifested. The Romish church is a fleecy at

tempt to work up this unity from man's side. Only miserable failure has ever resulted, or can ever result from it.

Verses 24 and 25. What this glory means is expressed in the 11th. "Beloved now are we the sons of God." God the Father dwells in us by His Spirit, loving us in Christ as He loves Christ, and working out in us a divine perfection that may conform to the image of His Son." (Rom. viii. 29.)

Verses 28. What comfort here for all the Saints? It is absolutely certain that the will of our Lord as expressed in this prayer will be fulfilled for all believers. His resurrection from the dead stamps the seal of the eternal God upon it. We are therefore with Him as "accepted in the beloved," and now made the children of God. We shall be with Him in Paradise when our souls are purified from their earthly tabernacles; we shall be with Him when He comes upon the resurrection morning to receive our glorified bodies, and partake of the joy of His eternal kingdom. He will sit at our heads.

Verses 25 and 26. What a death! None here between a world's darkness, and the lamby of God's children, so when it is "come." The knowledge of God revealed in Christ's love, light and life. "In them" secures all that Christ may dwell in our hearts by faith.

Text for the day, verse 26.

Thursday, June 9th.

John xiii. 1 to 11.

Verses 1. See it was on this night where David fleeing from Abimelech went out from Jerusalem by this same road. Note also that as Satan overcame Adam in a garden, Christ as the second Adam goes to take us over some Satan. "His disciples" go with him to the "house of conflict." So now will be done must have a disabuse experience. The disciples slept when Jesus was there: He never slept when we are there.

Verses 2 and 3. Judas "knew the place." He had been in prayer with the Lord, and had heard his conversation and prayers, as one of the twelve. Retaining his love of sin, and not entering the truth he heard it would have been better for him that he had never been so near that to have known the Lord and "known the place" where he might have had communion with God. To have knowledge of the Lord and to have a prayer to bear the Lord. He trusts the awful words. It is a awful thing, and will make hell an awful place.

Verses 4. Contrast this with Adam's hiding, when God came and said, "Where art thou?"

Verses 5 and 6. Had he waded it he had as easily been dead, as fallen to the ground. He gave them just a momentary glimpse of His majesty as God, and they were overwhelmed by it. He showed them by what holiness he overcame glory in the clouds of heaven.

Verses 7 to 9. He thus draws the attention of those who love to himself as the shepherd of the flock. This he did to show them that he was not a man, but a God. Instead of being humbled by Christ's washing, Peter had gone on and obtained a sword, and drew, half awake and half dead, uses it upon Jesus. He was a good man, but he had not been down with the rest before Christ or Peter would not have dared to strike him. Note Peter's words and apply them to your present trouble. It will be good over; 2 my Father gives it. A He gives it to me.

Verses 10 and 11. Anas was here deposed by the Romans, but was still recognized by the Jews, and was named in the terms with Calphas who had the office, and probably lived in the same place with him.

From C. H. Spurgeon.

"God would sooner be accounted as the offspring of all things, than have any part with those who reject or turn the gospel of my Lord and Master. He will not stand from my side in the blood of Christ, have any fellowship with those who speak of the highest exhibitions of my Lord's love as 'the doctrine of the stambles,' or who count it 'an un-

holy thing.' This were a poor return for the love that bled and died to save me, my dishonor is better than that. When Queen Elizabeth came to a miry place in one of her progresses you remember how Sir Walter Raleigh without a moment's thought, took off his new cloak, which had cost him much, and spread it in the way that her majesty might walk over it. Have I any honor? Have I any reputation? Have I any wealth? I will throw it down, let it go on the miry place that my Lord may tread on it, and so mire may come on him. May we all who know that we are loosed from our sins, get into that state of spirit, and be ready to lay down our lives with the gospel, and say, 'Here I find fault with me; turn all your attention to me, only spare my Lord.'"

Text for the day, verse 8.

Friday, June 10th.

John xviii. 15 to 27.

Verses 15. From use of same designation in ch. x. 2, which we know from ch. x. 30 and 21 refers to John. It is generally received that this "other disciple" who is mentioned as being known as a disciple, went in as a disciple, and took his place as a disciple, and had no trouble. Peter hiding his colors, is brought to shame. Probably Peter feared that Malchus whom he had wounded might be taken and carried without until John came to bring him in.

Verses 16 and 17. In Acts xii. 13, we read of another man who was a prisoner at a poor, where Peter sought admission to the first Peter's prison. This woman had probably been instructed not to allow the friends of Christ to come in to this secret, unlawful, mysterious assembly. Like many others, Peter fell commenced in outward manifestation with this first lie. His trouble also commenced here. His denial drew attention toward him, and other lies had to follow. If he had told the truth in the first place, he would simply have let the devil out in his face, and that would have been the end of it. He pressed in, in a foolhardy spirit, to be close to his Lord and the disciples. If I should die with thee, I will not deny thee in any way." Mark x. 33. How characteristic of John the friend of Peter, to leave all the rest, and how it confirms the tradition of the church that Mark wrote the declaration of Peter that Mark had seen and declared the Lord, in the very act of pressing in.

Verses 18. Coming in, under false colors he had to take his place with the enemies of his Lord, rather than by His side to comfort him. His presence was an added sorrow to Jesus.

Verses 19 to 21. The crafty ANAS sought to convict him of having organized some secret society outside of the Jewish fold. He was utterly unable to do this, for he had no power. He sought nothing in secret, why should the disciples of Christ be members of secret societies? When solicited to join such, remember these words, and read what God will. It is all right to be a member, but don't do it. You will be happier, and more useful as a Christian, by following your Lord in this, as in all other things. Never mind about "getting on" in the world, but be a member of the secret society of God. The "Lord is a great high priest" to ward the final judgment, for rejecting Christ. Let us have a care that we be not judged with all the world for fellowship with them in this.

Verses 24. Probably across the court to another audience room in the same building.

Verses 25 to 27. Poor Peter! What a series of unhappy blunders and pitfalls that fatal night! His having used the word led to his final identification.

From Mr. Moody.

"Do you know how Peter felt? He felt like ten thousand people full because they don't understand the Son of God. He saw a man standing all around, and he was ashamed to own his Lord and Master. Am I speaking to any one here tonight, who is ashamed to own Christ to his busi-

ness, ashamed to own him among his circle of acquaintances? Have you been out to some dinner party, the last of these meetings, and been ridiculed, and heard them scoff and jeer at Christ? If you did, and did not confess Him and own Him, then you denied Him. If you are not willing to take your stand on the side of the Lord, you need not expect that He will bless you. Every truly converted man will confess openly that Christ is his Lord.

Text for the day, verse 27.

Saturday, June 11th.

John xviii. 28 to 40.

Verses 28. "Hall of Judgment." The Greek word used by John was "Prætorium." It was the palace of Pilate the governor. The entrance of a Jew into the house of a Gentile made him ceremonially unclean until sunset. The expression, "might eat the passover," does not necessitate a contradiction of all the other Gospel narratives, as to the passover having been killed the night previous, but is explained by understanding it to be a general term applied to all the observances of the passover feast, extending to the close of the Sabbath. In the Jewish law, the Sabbath was a picture of what man's life by nature is represented. They were really a band of murderers, filled by Satan with hatred of the Son of God. Yet, they are scrupulous as to religious forms. Peter denied his Lord, but he would not deny his Lord in the presence of the Son of God, and Pilate the representative of Imperial Rome. Who looking upon the scene, would not a human stand, predict that the power of Rome would fall before the power of Christ? Who would have said that, as between Jesus and Pilate, Jesus was the mightier of the two? Poor, pitiful Pilate! Poor prince of the earth, still blinded by the devil, and rejecting the Lord of Glory.

Verses 30. 1. Pilate asks seven questions, and receives an answer to all; but the most important one "Is he the King?" He probably asked without expecting an answer, since not as a sincere seeker, asked without proposing in his heart to obey the truth. If he had been serious, God would have shown him the answer in the person of Jesus, standing under the charge of being a malefactor, bound at his judgment bar.

Note in verses 35 and 37, how clear and explicit the answers of Jesus to his Roman's direct questions have been. There is nothing in Christ's answers aimed in his teaching or work, to overthrow the government. He was deeply impressed and would have delivered Jesus, if it had not cost him too much. Besides, perhaps you would be a Christian, but for the same reason.

From Rev. Thomas Boston.

"It is no easy thing to humble man's spirit, it is not a little thing, and it is a work that is not soon done. There is nothing so dignified as a thorough humiliation in the work of conversion. Luke vi. 4. Many a stroke must be given as the root of the tree of this natural pride of the heart is laid, and the heart is made to be broken and felt to arise again, and even when the root is given in believers, the root of pride buds, so that there is still occasion for new humbling work.

From Ripper.

"Truth's seat is least of all at the courts of the great in this world. To the humble heart, the truth that Christ gives, is a truth unto a knowledge of the Father, and a knowledge of the Father, the forgiveness of sin, truth unto everlasting comfort through grace, truth and strength in godliness."

Text for the day, verse 37.

Sunday, June 12th.

John xix. 1 to 16.

Verses 1. To 16. This was done by Pilate to still the clamorings of the mob, and with the rain how

by thus degrading Jesus and treating his claim to be a King with contempt, he would be able to save his life. His last fact was that he was the King of the eternal fact that there can be no compromise with truth. Every man must put Christ the crown that belongs to him as the Son of God and man's Redeemer, or die in the crown of thorns and purple robe of indifference, or mere creature laborer, he must crucify him.

Verses 4 and 5. What a condemnation this of the man's injustice and cowardice and cruelty! He would not fail in him, and he would not fail in him, and allowed his soldiers to torture him. This is a specimen of man, and under all that Greek philosophy and Roman law (which infidels so highly exalt) had accomplished for him.

Verses 6. Pilate thought to move them by pity, and simply excited them to the greater rage. Surely George Whitfield said the truth when he so oft repeated this sentence, "Man is half devil and half beast." How manifestly, in this trial of Jesus, Jew and Gentile are both tried, and both utterly and forever condemned.

Verses 7. Here we have the truth forced upon them by the reason of their condemnation, in Jesus. See in John v. 37 that it was the Father who bore witness that he was the Son of God.

Verses 8 and 9. Pilate's superstitious fears were aroused. Jesus will be a witness of himself. His works must witness for him.

Verses 10 and 11. So Pilate confesses that he had power to prevent this awful crime. The answer of Peter denied his Lord, but he would not deny his Lord in the presence of the Son of God, and Pilate the representative of Imperial Rome. Who looking upon the scene, would not a human stand, predict that the power of Rome would fall before the power of Christ? Who would have said that, as between Jesus and Pilate, Jesus was the mightier of the two? Poor, pitiful Pilate! Poor prince of the earth, still blinded by the devil, and rejecting the Lord of Glory.

From Augustine.

All that are born again in Christ, are made a Kingdom out of this world. Thus hath God taken us out of the power of darkness, and translated us into the Kingdom of his dear Son. When Christ says "My Kingdom is not of this world," He does not deprive the world of his government, and superintendence, but only shows that His government is not human and corruptible. The Jews killed Christ for the very reason for which they ought to have worshiped Him. What they said, "We have no King but Cæsar," without one second they denied the Kingdom of God, and God suffered them to fall into their own condemnation; for they rejected the Kingdom of Christ, and called down upon their heads that of Cæsar.

Text for the day, verse 5.

Monday, June 13th.

John xix. 17 to 31.

Verses 17. He bore the cross alone as far as his strength permitted, and then, when he fell under it, Simon of Africa was seized by the soldiers from among the crowd of spectators and compelled to bear it after him. This is the probable explanation of this verse, with Luke xii. 35. "Our Lord was crucified upon one of the cross, as his way to Golgotha.

Verses 18. They placed him between the thieves to degrade him, and show contempt for His claim to be Messiah. Nothing they could have done would so substantiate His claim. It fulfilled prophecy. 2. It showed the purpose of His coming into the world to save the lost; 3. It teaches us that we are doing God's work, nothing we do for men can degrade us. Jesus, by this humiliation, raised one of these thieves, degraded by sin, up to fellowship with God, and eternity in Paradise. He changed the crowd by which they thought to humble Him, into a symbol of the highest grace and love.

Verses 19 to 22. Pilate was undoubtedly exasperated with the Jews for the position in which they had placed him, as making him responsible for the death of Christ, and intended this title as an insult to them, as well as a statement of why Jesus

priests were offering the daily sacrifice. How much the sacrifice upon the Altar signified to Peter and John, who had seen its fulfillment in Jesus! How little it signified to those who rejected Jesus, and how little the priests they made signified to God.

Verse 2. As this man's defect came with him into the world at his birth, so we are born with a sinful nature, and must be born with the same power of God in Christ to be healed him.

Verse 3. Being there daily, he must have known something of Peter and John as disciples of Christ, and have heard something of the doctrine they preached.

Verse 4. If Peter had not been full of the Holy Ghost he would never have given the man this message. How Jesus was with him, and that Christ could heal the man. When we have faith in the presence and power of Christ, we are glad to come in contact with those who need Christ.

Verse 5. So we should want before God when we have prayed and expect Him to fulfill His promises. So, if we are filled with the Holy Ghost, will man wait for our words "expecting to receive something." How often are we disappointed in men, because they do not always speak in the Spirit. God will never disappoint the expectation exercised in Him.

Verse 6. The so-called successor of Peter at Rome, can no longer utter either of these sayings; yet he would have the world bow down to his authority as the vicar of Christ.

Verse 7 and 8. This is a picture of Christianity as Christ intended it. It should be help on our side, and joy and gladness on the other, with Christ honored and God praised by both.

Verse 9 to 11. How often are sinners converted, crucified, silenced, and the people wonder. Verse 12 and 13. How Peter hides behind the Cross and gives God His glory. He exalts Christ and casts a shadow of all the people upon the crucified Redeemer.

From Mr. Moody.
But I bear a great many people saying: "How am I coming to get this faith? I would come to Christ, but I don't know how to get faith." It would take months and years to get that. Now, I was a long time getting faith. I was anxious to pray for the Lord, but I wanted faith. I wanted to get faith, but I went about it the wrong way. I prayed for it and did nothing else. That ain't the way to get faith; to pray for it and neglect the Word of God. The way to get faith is to know who God is and to never know a man or woman that was well acquainted with God that wanted faith. Some one said to me, "I wish you were a woman of great faith." I said, "I wish you were a woman of little faith; but I have got a great deal."

Text for the day, verse 4.

Wednesday, June 29th.

Acts 11 to 15.
Verse 14. "Holy One" is a name from Ps. xiv. 10 applied to Israel's Messiah. "The Just" (meaning "the Righteous One") is also a proper name of the Messiah. Some use in Acts vii. 32, who testified from Peter; and by Paul in Acts xiii. 41, who heard it from Stephen. Israel's sin was shown in what they desired, and what they desired. It is the same now with all who reject Christ. The Jews had not planned this crowning of Barabbas, but it determined upon the rejection of Christ, they did not hesitate to take this step in their own condemnation. So now, those who reject Christ, little know the final step that rejection involves. The responsibility of Christ's death is here definitely put upon the Jews. Pilate yielded to their clamors. Barabbas was only introduced by Pilate in the hope that he would shame the Jews by asking for the release of Jesus rather than Barabbas.

Verses 15 and 16. "Prince of life," or "Author." Same word is used, Heb. ii. 10; v. 9 and especially in I John 1: 1. The fact that Jesus was the author of life was shown in the life imparted to the healed man; and, the fact that Jesus had been raised from the dead, and was living, was shown in the same way.

Verses 17 and 18. How the love of the Spirit is manifested by these heartfelt words! When God perceives the morning of repentance in a heart, there is immediate relief in his heart, and He frames excuses for us that we could never frame for ourselves. The Jews were rejected, not for the "rejection of Christ, but for the rejection of the Holy Ghost's testimony to Him as the Son of God, as shown by His resurrection and the work of the Spirit in His name.

Verses 19 to 21. These are remarkable verses to study. The revised version reads: "That the times of refreshing may come." So the Holy Ghost here connects the fulfillment of the prophecies as to the future blessing of this earth, with the acceptance of Jesus as Messiah by Israel. This still remains true.

Verses 22 to 26. Christ said, "I am not sent but unto the lost sheep of the house of Israel." The Jews here had a clear statement of His Messiahship, and a definite offer of life, coming from heaven to fulfill the prophecies, if they would accept Him.

Text for the day, verse 25.

Thursday, June 30th.

Acts 17, 1 to 12.

Verses 1 and 3. The Jews, in Christ's time, were divided mainly into two parties, one called Pharisees, and one Sadducees. The first believed in a resurrection, the second did not. They both united in rejecting Christ, but after His resurrection, many of the Pharisees seem to have become his disciples. The Sadducees, on the contrary, were made more bitter against him, and, having the ascendancy by the favor shown to the High priest, and the Temple officials of their party, they are the active enemies of the apostles.

Verse 2. How Peter and John at last get to their prayer meeting. What a day it had been! How they must have blessed that for courage imparted and strength given, to witness boldly for Christ! How happy they must have been over the number of those that believed; how successful were the rejection by the rulers, of the testimony of God through them.

Verse 4. "Howbeit" is very suggestive. For the two men shut up in prison in order to silence their testimony, "Howbeit" were it outside to carry on the work. It is impossible to overture, or imprison truth.

Verses 5 to 7. Peter and John had been with Jesus for two months, and in the presence of this man. From verse 12 it is probable that both were remembered. They may have answered when they saw Peter, and have thought to openly browbeat and terrify him.

Verses 8 to 12. Peter, self-reliant and trusting in himself, is one thing, and Peter, filled with the Holy Ghost, quite another. Before he had finished they had no further thought about "browbeating." He said Paul like a tower of ivory, from a high field, and concentrated, and gathering up all the points to be presented. God still speaks in them.

From John Newton, 1772.
"The Holy Ghost makes the word hot." I have many books that I cannot sit down to read; they are indeed word and sound; but, like half-pence, there goes a great quantity to a little amount. There are good books, and a very few golden books; but I have one book worth more than all called the Bible, and that is a book of bank notes.

Text for the day, verse 12.

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