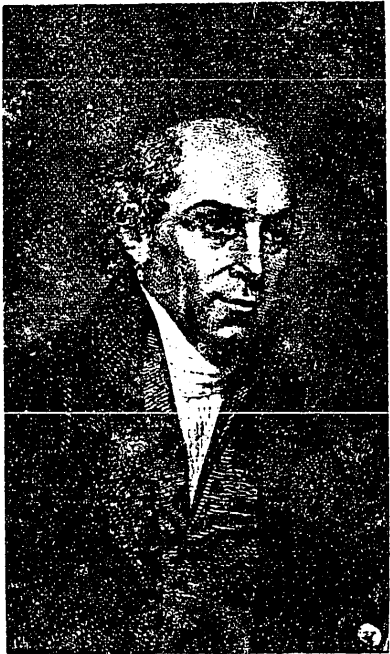


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## Editorial Notes.

Isaiah lived a long and useful life, giving his days to God in service, but preceding all this there was preparation. I have often thought that Isaiah's preparation is just what we need to-day. First, he saw God. There are three ways in which we ought to see Him if we would be effectual servants of His—in His majesty, in His judgment and in His Fatherhood. Secondly, I need to see myself. The prophet in the presence of God saw himself as a man of unclean lips. I must see God first or I will not know how I really look. Third, I must confess penitently my lack and my sin. Fourth, I must pass through the purging process. The angel took a coal from God's altar to burn away the prophet's uncleanness. Then I must be ready, both to hear and volunteer. "Here am I, send me."

\* \*

When Jesus put the clay on the eyes of the man born blind he left him with a command, but just as blind as he was before Jesus had finished his work but the man was not benefited until he obeyed the command, "Go wash." He might have said, "I can't see my way to the pool," but he didn't. I have often thought that Jesus took pity on the man's ignorance and gave him something easy to do. He put clay on his face and said, "Go wash it off." Why shouldn't he! It was not likely that he would care to let it remain, and yet it was obedience. The man went blind; he came seeing. He received like so many others in Scripture, and as every one must to-day, his blessing in obedience. Sight often comes by faith, but faith by sight never. The witness of the Spirit is given to those who obey Him, and feeling is but one of the results of Faith in action.

\* \*

How will God overrule the Chinese Exclusion Bill to His honor and the glory of His name? This is a perplexing question. Nothing has been done by our Christian (?) government for many years so hurtful to missions, so un-American in its character, so inimical to the spirit of our institutions, so partisan in its nature as discriminating against the many in favor of a few. That the Chinese militate against high-priced labor in some sections is true, but there might be any number of schemes, better adapted to regulate the question, suggested than the present iniquitous bill, which in the natural course of events ought to sever entirely our diplomatic relations with China and leads us to expect multiplied retaliatory hostilities and outrages, and calls for such an expression of indignation as came from Boston from every section and city in the union.

No better or rather worse expression of the moral deadness in so many of our churches can be found than that complained of by Rev. W. F. Crafts of the Sabbath Observance Society, who says that a large proportion of the pastors, though circulars have been sent to them as many as three times, have failed to take any notice of the effort.

How foolish are those teachers who fear too much reverence for The Old Book. In this day of wanton wickedness and worldly wisdom who could be so absurd as to fear an epidemic of Bibliolatry. "For thou hast magnified thy word above all thy name." If God has so magnified it why should we his servants fear it? But, says the higher critic, "That psalm wasn't inspired; the psalmist merely had a 'concept,' and guessed at it." Yes, that is the secret. The man who fears bibliolatry does not believe in the inspiration of Scripture, and he who does not believe in the inspiration of Scripture does not believe in the fall of man, and he who does not believe in the fall does not believe in a divine Redeemer. Better hold to the old moorings, brother, for thither we must all return at last no matter how far we drift.

Jesus, standing at the tomb of Lazarus, refused to work a miracle until the friends of the dead man had done their part. "Take ye away the stone," said He. He might have moved it by a motion of his hand, or by a thought, but this part was theirs to do, and until they did it Christ couldn't work. God will do nothing for me that I can do for myself. My extremity is God's opportunity. God can get no glory by doing for me that which I can do for myself. Why should I sit down and expect God to do my work? If I try and fail, God will either give me strength or do it for me if it ought to be done. Many a one is asking God to save some friend, and Jesus says, "Take ye away the stone." What is it? an inconsistent life? a bad habit? a cross disposition? a long tongue? an inconsistent business? Look well and see what boulder in your life obstructs the tomb and shuts out Christ from your beloved, dead in trespass and sin. "If I regard iniquity in my heart the Lord will not hear me." How many prayers are but insults offered to God. Iniquity cherished in the heart yet by my prayers asking God to countenance my wicked life. If God should answer the prayer he must needs set the seal of His approval on my sin. One of the great premiums offered in God's book for a holy life is the listening ear of God and the promise of a sure and speedy answer to our prayers. "Search me, O God" should be our daily prayer.

When Christ pointed to an ideal of perfection, He said, "Be ye perfect even as your Father in heaven is perfect.

When God pointed out an ideal He pointed to His son and said, "Hear ye Him." I have sometimes wondered if Christ, knowing how they were taking, pointed away from Himself, as much as to say, "You call me a gluttonous man and a winebibber. You say I consort with publicans and barlots. Very well, I will point you to Jehovah, Israel's God, in whom is no variableness neither shadow of turning. Let him be your ideal.

M. B. W.

Rev. Arthur T. Pierson, D. D., sails for New York, June 24th, to spend the summer with his family at Northfield, Mass. The doctor will be one of the speakers at the widely-known Northfield Conference this year. It is also expected that Rev. F. B. Moyer, of London, will again be present and spend the month of August in this favored town, giving daily Bible Studies.

The success of Dr. Pierson in sustaining the interest in the great London Metropolitan Tabernacle during the past eight months has been almost phenomenal. It was originally predicted that none could be found able to hold the great audiences after the lamented death of Mr. Spurgeon, but not only has the interest been maintained, but the audiences have been even greater. A most hearty call has been given Dr. Pierson to return to London for at least another year, the officers and congregation being a unit in their enthusiastic appreciation.

## Our Meditation for the Month.

## A Missionary Hero.

"Thine eyes shall see the King in His beauty."  
Isa. 33:17.

*Faith* saw the King when He was

....."extended on a cursed tree,  
Besmeared with dust and sweat and blood."

It saw a wondrous beauty in Him then, and sang His praises with a grateful heart. He who has looked on Him as He was nailed to the Cross, and thought Him lovelier than the sons of men, shall see Him radiant with eternal loveliness.

*Courage* saw Him as the Captain of Salvation, and followed Him to battle. Wounds gained in that fight shall win nearness of access when the Conqueror shall take His seat on the throne of universal dominion.

*Hope* saw Him as He came down to the riverside to lend a helping hand to the pilgrims as they crossed the flood, and, touching the hand, was helped over to see the beauty that had not been half told her, though she was so good a listener.

*Love* heard the voice, and went through fire and water to see One brighter than the sun, and more beautiful than words can tell.

### "With Jesus."

"They took knowledge of them that they had been (were) with Jesus." ACTS 4:13.

Iron sharpeneth iron, so the countenance of a man his friend. The law holds good in the natural and in the spiritual world, in the lowest and in the highest and most hallowed friendship. The interaction is real and proportionate to the closeness of the fellowship. To associate with the good and true will develop these qualities in ourselves; to make friends of the low and godless, save as Christ did, is to degenerate like them. His person and ministry suffered nothing from His surroundings, but, like a pure ray of heaven's light, not only remained uncontaminated by human sin, but left behind in the hearts of His disciples "a quenches gleam of the celestial fire." They caught His Spirit; they continued His work. And men "took knowledge of them that they had been with Jesus."

Dr. Macduff, whose devotional works have given him place among the writers of our generation, in his volume, *St Paul's Song of Songs*, presents a series of devout and edifying expositional discourses on the Eighth of Romans, designed to unfold and illustrate, in a practical way, for the quiet hour of meditation, one of the most precious parts of Scripture. He shows characteristic insight into the meaning of the Word; illustrates it aptly with choice bits of poetry; brings out its hidden sense, and applies it skillfully to the needs of the Christian.

May 31st was a notable day among Baptists all over the world. On May 31, 1792, William Carey preached his great sermon before the Baptist Association, in Nottingham, England, which led to the formation of the Baptist Foreign Missionary Society of that country. This was the pioneer organization in modern times for missionary work in foreign fields. Other societies followed, until there are now about one hundred belonging to different religious bodies. Millions of converts have been made in the foreign field, and contributions for this purpose amounting in the aggregate to many millions of dollars annually have been raised. Probably no sermon since the Day of Pentecost has led to such results as that of "the consecrated cobbler" of a hundred years ago.

The *Illustrated Christian Weekly* says: In the long line of missionary heroes the name of Carey will ever shine as a star of the first magnitude. He was the embodiment of heroic faith. The words that fell from his lips one hundred years ago at Nottingham, struck a clarion note that was born of spirit that had counted the cost, and was ready to start in the front of the new movement that sought to carry the message of the Gospel into the strongholds of pagan superstition and heathen life. In the face of what would have appeared insurmountable difficulties to a man of different mold, Carey entered upon the work in which, during years of unremitting toil, he proved the power of an unflinching trust in God.

In later life, when some one made reference to what he had accomplished, he replied—unconsciously revealing the inner self—"There is nothing remarkable in it; it has only required perseverance." Another time he said to a friend: "If, after my removal, any one should think it worth his while to write my life, I will give you a criterion how you may judge of its correctness. If he gives me credit for being a plodder he will do me justice. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything." But this capacity for toil was sustained by a consecration that was complete. In the midst of many discouragements he once wrote: "I am perfectly at home as a missionary, and rejoice that God has given me this great honor, to preach among the Gentiles the unsearchable riches of Christ. I would not change my station for all the society of England, much as I prize it; nor, indeed, for all the wealth in the world. May I but be useful in laying the foundation of the Church of Christ in India, I desire no greater reward, and can receive no higher honor."

The great work upon which the fame of Carey will ever rest in missionary annals, was his translations of the Bible, either alone or

aided by others, by which, in whole or in part, it was printed in some twenty-four Indian languages, and thus became accessible to more than three hundred million human beings. Even in old age his labors were abundant and fruitful.

Alexander Duff, the great Scotch missionary, relates this incident in connection with their last interview. He had spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, "Pray." After the prayer he said good-bye, and started to leave the room, but turned back as he heard his friend feebly call his name. With gracious solemnity he said, "Mr. Duff, you have been speaking about Dr. Carey. Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour." The then young Scotch missionary went away rebuked and awed, with a lesson in his heart that he tells us he never forgot.

The grave of Carey is to the left of the entrance gate into the native Christian burial-ground at Serampore. The stone that marks the spot bears the inscription which he directed in his will should be cut in it, "and nothing more."

William Carey, born August 17, 1761, died, (June 9, 1834).

"A wretched, poor, and helpless worm,  
On Thy kind arms I fall."

For a complete Life of William Carey, see "The Missionary Series," published by Fleming H. Revell Co.

Many a good sermon, many a good impression is spoiled by standing around and talking after the services. We do not believe in undue haste in leaving God's house, but we could better just see the propriety of standing about for twenty minutes or half an hour to engage in worldly conversation. We believe it would be to the good of all were they to pass out of the house of God quietly and reverently, when the benediction is pronounced, without the usual gossip. God would be glorified thereby.—*Christian World*.

A minister who is very strong in the pulpit should be equally strong in pastoral leadership and organizing faculty in order to build up his church in substantial ways. An admiring congregation is not necessarily a good church. One of the best tests of a minister's work is, what becomes of his church when he leaves it. He may not have been a brilliant preacher, but if he has succeeded in building individuals into the spiritual temple; if his members do not drop off when he leaves, but are held by higher motives than that of personal admiration for the man, to the service of God, then his work, in the largest and broadest sense, is successful.—*Watchman*.

## Mystery No Stumbling-Block to Faith.

BY JOSEPH PARKER, D. D.

Revelation, or Religion, need not be given up because of the suggestion that it is founded upon ideas that are "inconceivable," "unthinkable," "unknowable." Long words are not always deep arguments. We may be said to be living our whole life in what may be called the very atmosphere of inconceivableness. In reality, there is nothing that is simple. Men of science have told us that an atom of iron may be more complicated than a system of stars. Mathematicians have told us that no man can tell the length of the diagonal of a square inch. If we have to give up revelation or religion, simply on the ground that it is inconceivable, the argument cannot stop at religion. My contention will be that we cannot give up the idea of a Creator on the ground that it is "unthinkable," without giving up the fact of the creation, of the universe, or a blade of grass, for precisely the same reason. The limits of this view should be carefully marked. If we give up the Creator because of inconceivableness, we shall have to give up the creation, in its wholeness and in its detail, and in the end we shall have to give up ourselves for the same reason.

Men of science say that in every cubic inch of the human brain there are six million fibres! Is that thinkable? Do you know what a million is? Then, again, we are told that human blood is composed of millions of millions of corpuscles, each a little world in itself! Can you conceive the full meaning of that fact?

Do you know what a chemical atom is? Do you know at what rate it travels? Chemists themselves have told us that each constituent of a chemical atom must pass through an orbit in the millionth part of the twinkling of an eye! If you had come upon this statement in the Bible, you would have been told that it is inconceivable; but because you find it in scientific books, you are told it is very wonderful. If Moses had said it, men would have smiled; but the chemist has said it, and therefore it becomes sublime!

The astronomer tells us about two great planets thousands of times larger than the earth. One of them (Arcurus) has for countless ages been coming toward the earth at the rate of fifty-five miles a second, and yet is apparently so far off as ever! The second (Sirius) has been flying away from the earth at the rate of forty-one miles a second, yet telescopically it is just where it ever was! Can you conceive it? Is it thinkable? Is it simple? Is it not clear, even from these instances, that if we have to give up the idea of a Creator simply on the ground that it is unthinkable, we must also give up the creation for the very same reason.—From *The Young Man* for May 1892. Fleming H. Revell Company, Publishers.

## Thoroughness in Christian Work.

[We make the following extracts from a stirring address delivered at Mildmay, and reported in a recent issue of *Service for the King*.]

When the Holy Spirit came upon the early Church, its one distinctive mark was "thoroughness." A judgment came upon Ananias and Sapphira for their want of thoroughness in consecration. Perhaps if the thoroughness of the early Church had continued, the Lord's coming would not have been delayed so long, and the Gospel would have been preached for a witness to all nations.

"Cursed be he that doeth the work of the Lord negligently." Jer. xlviii. 10. (marg.) These are solemn words in connection with our subject, for they just explain what want of thoroughness is—negligence. It is important to remember that if "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3), and that when He comes He will bless according to the works (Rev. xxii. 12). In Bullinger's "Greek and English Concordance to the New Testament" the definition of thoroughness is, "put in perfect readiness for," and, as a secondary meaning, "ready in every way." It is a word in common use among us; we often speak of a "thoroughly reliable person," a "thoroughly good article," a "thoroughly good servant," etc. It is a word to which we cling intensely; and yet is there anything that pains our Master more than our want of thoroughness in our character toward Him and our work for Him? Contrast with this the thoroughness of his work for us. He came "to do his Father's will!" (Ps. xl. 7, 8). "I have finished the work," etc. (John xvii. 4), and "It is finished" (John xix. 30). There was no half doing or half living for us. Look at his thoroughness also in the work of our individual salvation (Matt. i. 21). He came to "save his people from their sins"—not in them, as we so often read it. Compare this with Titus ii. 14.

Have you never wished you could read the Bible for the first time, without preconceived ideas, and taking these two verses, had been able to step out with the footstep of faith, and prove in your own personal experience what He could do for you?

He will keep us every moment, in every difficulty and every assault of the enemy; He will thoroughly plead our cause for us; and in so doing He unfolds to us more and more of Himself, and as we get nearer the Light we see more of the need of purging. We find He then undertakes to purge his people (Matt. iii. 12). If the past years have not been sufficient to get rid of the chaff of half-heartedness, let us put ourselves into his hands, saying to Him, "Deal with me as Thou wilt, and let thy Spirit come and purge out from me all the chaff." His reason for all this is that He may thoroughly equip his workers, that, by

the medium of the Word, by the power of the Spirit, and by the working of the Holy Trinity, the man of God may be "THOROUGHLY furnished unto all good works."

As He works so thoroughly, He looks for thoroughness in our love and loyalty to Him. He wants our hearts. Read Isa. i. and see how he considers all outside religion as nothing if the heart is not true to Him, putting away all evil. Josh. xxi. 13 tells that the consequence of the children of Israel not driving out the heathen was, that they became "born in their sides," etc. It will be just so with us if we cling to anything contrary to God's will. It will help us in becoming more thorough in our love and loyalty if we study the account of the cleansing of the temple (2 Chron. xxix). It was cleansed from the inside to the outside, and this is always God's way of working. We must be cleansed within before our lives without are clean (not as the Pharisees, who cleansed the outside first). We should earnestly pray, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit," etc.

Restlessness may be a sign of fickleness, or it may be a sign of constancy. One may be restless from a lack of purpose and aim, turning hither and thither without any fixedness of thought or desire, now enjoying one thing and now another, but never satisfied with any lot, or contented in any sphere. But one may also be restless from an unwavering and never varying aim and purpose, turning hither or thither, as the skilled navigator tacks and veers according to the hindrances of wind or tide, or to the tortuous windings of a shifting channel in order to reach surely the one destination which is in his mind from first to last. There is the restlessness of the dead leaf stirred and tossed by every passing breeze without even an instinct of aim or purpose; and there is the restlessness of the magnetic needle that quivers ceaselessly on its pivot, in its determination toward the pole in spite of all counter attractions and deflections. Before we pass judgment on the restlessness of another's life, let us be sure that that restlessness is not in itself a sign of constancy.—*Sunday School Times*.

"Natural law," says Joseph Cook, "without God's will behind it is nothing more in itself than a glove without a hand within it. Natural law, of itself, no more causes grass to grow and the sun to shine than it plows the ground and sows the wheat. There must be a will behind law or law is inoperative."

I find the great thing in this world is, not so much where we stand, as in what direction we are moving.—O. W. Holmes.

## Prayer.

BY CANON FARRAR.

"The soul of man is like a kindled brand—so long as the air breathes on it, it will retain to the last its genial warmth and crimson glow. But let the air stagnate around it, and, flake on flake, the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is on the glowing brand, that prayer is to the soul. Let a man or a woman live a prayerless life, and all the light and fire and glow, all the wisdom and generosity and love will die away, because these are the results of spiritual grace alone, and, covered with the dead, white embers of its own selfishness and pride, the soul will soon become cold and dead."

"True prayer is much more than asking. It is praise, it is gratulation, it is a colloquy in which the soul engages with the All-wise and the All-holy; it is a basking in the sunshine varied by ejaculations of thankfulness to the Sun of Righteousness for his light and his warmth. It is nothing less than the whole spiritual action of the soul turned toward God, as its true and adequate object. And in this sense it is clear that as to much prayer the question whether it is answered or not can never arise, for the simple reason that no answer is asked for; since such prayer is, to a vaster extent, its own answer. Its blessedness requires no further fruition than itself. In such high hours thought dies away into rapture and beatitude. As distinguished from the mere ejaculations of our agony, or cries of our alarm, or reiterations of our selfishness, I would define prayer as the reverent intercourse and intense communion of the soul of the Christian with his Father in heaven."

"The worst and deadliest of all hindrances to prayer is a bosom sin. It is like an evil spirit seated on the temple-roof, mocking at every hollow utterance, and scattering the unhalloved incense with the beating of his wings. Ah, no, my brethren, we can not be both pardoned and retain the offense. If we pray with a secret determination to continue in sin, we pray false prayers and can not be heard. It is as if a man prayed to be healed while, shrinking from the necessary pain and the necessary effort of healing, he determined to leave the shaft-head rankling in his wound. Oh, try to make your prayers sincere!" It is said that in Japan there is a prayer called the "Mirror-prayer"—the worshiper holds up a mirror or looking-glass, and on beholding his image in it says: "O God, look into my heart as I see my face in this glass."  
—From a Sermon.

"It is wonderful how Providence likes to stir—things—up." "In 1888 the whole Church was at peace. Where are we now?—The fact is, we weren't studying our Bibles. Except Dr. Green and a few others, nobody knew or cared anything about the Pentateuch. What attention were we paying to the details of Leviticus or of Deuteronomy? Then God said, 'If they won't study my Book, I'll take it away from them!'" This was the tenor of Dr. James A. Worden's remarks to us Wednesday evening. Dr. Worden is superintendent of Sabbath-school work for our denomination, and as such is the head of our correspondence school and the author of its text-books. He is in a position to know pretty well the attitude of our church as a mass in respect to Bible study. His remarks were spoken with emphasis and honorable warmth. He continued: "Why, what did the Church as a mass know of the details and the structure of the four Gospels—till Strauss attacked them? Yes, God makes the wrath of man to praise him. He taketh the wise in their own craftiness. He leads the Church in a path of progress by antagonisms when necessary. This is what we understood Dr. Worden to mean.—*The Occident.*"

The old saw that ministers should confine themselves to religion, is mere claptrap and shows a lamentably narrow conception of what the Gospel aims to accomplish for the world. Of course there are limits to the sphere of the pulpit. No pulpit should ever become a lecture platform. It should never become partisan. If the minister can not discuss social, industrial and political questions from a biblical standpoint applying principles deduced from the word of God for their solution he had better let them alone.

It is not the mission of the pulpit to suggest methods or to devise means. Its purpose is not to provide specific remedies for existing evils. Its mission is to apply principles, to arouse conscience, to stir men to a sense of responsibility, to emphasize individual righteousness and to give prominence to such principles as will bring about the desired reform. The pulpit does not do away with philosophers, statesmen and political economists. It aims to deduce such principles from the word of God as lie at the bottom of all right thinking and right acting. And just in proportion as statesmen, philosophers and political economists, apply these principles, will they act correctly with reference to the vexed and intricate questions of the day.—*Rev. J. W. Laughlin.*

For every process in strenuous work for God there must have been a slaying of the selfishness which urges us to work in our own strength and for our own sake.—*F. D. Huntington.*

## Higher Criticism.

REV. W. W. MC LANE, D. D.

Higher Criticism, no doubt, has its place and its uses. But that which may seem to be of prime importance to the professor in the solitude of his study and the sphere of the classroom, where the results of labor are estimated by intellectual attainments, may not seem so important or necessary to the preacher in the publicity of the pulpit and the sphere of the Church, where the results of labor are estimated by moral attainments. Now it is possible for a theological student to acquire and for a minister to possess such an attitude of mind, and habit of thought, and method of study in relation to the Bible as to unfit him for the immediate place which he is to fill, and to impair the power of his pulpit ministrations. That attitude of mind which approaches the Bible without reference to the question whether there is any God at all, whether there is any revelation, whether there is any doctrine, whether there is an religious teaching, but which concerns itself simply with the human agency in the production of the Bible and with the literary form of it, will, to say the least, a dangerous attitude of mind for the preacher to possess.

The theological student who, in his brief course of three years, acquires the mental habit of historical criticism and of analysis of literary forms, rather than the habit of spiritual insight and the power of expressing spiritual truth, will find, after graduation, that he is presenting to the people matters in which they have as little interest as in the question whether Bacon or Shakespeare wrote the immortal plays, and that his habit of thought and methods of expression fail to awaken the minds or to move the hearts of the people.

My criticism in brief is this: the mental habit of the critic and the mental habit of the preacher must, in the nature of things, differ widely from each other. The critic must be a man of cool, analytical, careful, calculating, judicial mind, coming slowly to his conclusions; and his appeal must be to the intellect of men.

The preacher must be a man with the instincts of love, the perceptions of faith, the convictions of experience, who can utter great truths out of personal knowledge.

The preacher must be a man of profound convictions, of positive opinions, and of powerful and persuasive utterance. And his appeal must not be simply to the intellect but also to the conscience and heart and will of men. Any theological seminary which is set to prepare men to preach and which trains them into that habit of mind that would prepare them to be critics is making a profound if not fatal mistake.

The preacher must, in the main, devote himself to a knowledge of the contents of the

Bible and to the application of its teachings to the moral, social and political conditions of his times. The successful preachers of the present use the Bible in this way. Those who teach the lowest element of society like General Booth; revivalists like Moody; evangelists like Pentecost; pastors who build up and maintain large churches, like Spurgeon and Parker, Cuyler and Hall; preachers whom the people gladly hear, like Alexander MacLaren and Bishop Brooks—all preach the positive truths of the Bible in their application to the conscience and the life of men. To this end the theological seminary must train men, if it would send them out as preachers fit and furnished for every good word and work.—*The Independent.*

The exercise of true power, equal to its task, is always accompanied by a certain unconsciousness of the effort put forth. Successful work, as a rule, is marked by lack of friction. It is harder for the clumsy dabbler in clay to make the rudest vessel than for a skilled potter to shape the finest vase. A man who is not equal to his work, no matter how Herculean the effort he puts forth, can never accomplish great things.

This principle applies to the activities of the Christian life as well as to those of the secular life. Conscious effort is no criterion of strength. Neither does one deserve particular credit for doing Christian duty because he finds that duty hard. The most desirable and commendable condition is that in which the Christian does his work with a smooth, joyful ease—an ease which comes, not from the slightness of the task, but from the grand, whole-souled devotedness with which it is performed. This is the condition of spiritual power—the soul being unconscious of the effort which it puts forth.—*Dion's Herald.*

There are some who speak little, but their words are weighty. Everything they say counts and tells on the interests of those around them. Men watch for their words and hang upon their lips. There are others whose words are so empty and frivolous that they produce no more effect than the rattling of peas upon a shingle. Some persons have a fatal fluency. There is no end to their talk. They condense a vast number of words into a few ideas. Their greatest gift is the gift of continuance. They are never at fault for a word, but their words mean nothing and amount to nothing.

If we will let the word of Christ dwell in us richly and "speak according to the oracles of God" then our words may thrill and stir the careless, may alarm and warn the impenitent, may drop on weary hearts like dew upon the thirsty soil, may cheer, bless and help the sons of men, and may live in the hearts of others long after our earthly journey is ended.—*The Christian.*



## WORK AT HOME.

## The Brotherhood of Andrew and Philip.

Facts and needs made evident in connection with church work among young men led to the establishment of the Brotherhood of Andrew and Philip. The organization was effected by fifteen young men of the Second Reformed church, Reading, Pa., May 4, 1888.

The two features of prayer and effort were emphasized in the pledging of the members to daily prayer for the spread of Christ's Kingdom among young men and God's blessing upon the labors of the Brotherhood, and to earnest effort to bring each week at least one young man within hearing of the Gospel of Jesus Christ.

Chapters were formed elsewhere, and their number grew so rapidly that a convention was called June 6, 7, 1889, to form a general organization. Fifteen Chapters with some 400 members reported.

The first convention was attended by nearly one hundred delegates and visitors representing some forty churches. The convention adopted a constitution and badge, and elected an executive council.

There are now seventy Chapters with a membership of 2,500. It is evident from inquiries being constantly received that the impression has been made upon Christian men that here is a church agency which is helping to solve the problem of reaching non-churchgoers by training church members under simple, definite rules to go after them.

The movement is in its beginnings. The Great Head of the Church has blessed it. Doubtless the work will improve with age. A boundless field of endeavor is opened. Mistakes will be made, but the work will continue. It rests on prayer to God and work for man; its union is based upon man's oneness in Jesus Christ, and is a result of the Fatherhood of God; its sole object is "the spread of Christ's Kingdom among young men." "Come and see" is the invitation of every Andrew, of every Philip, in fulfillment of the command: "Follow me, and I will make you fishers of men."

Correspondence on subjects of interest and information in relation to Brotherhood work heartily invited. Address, T. A. Wonder, General Secretary, 2026 Lexington St., Baltimore, Md.

## The Japanese in San Francisco.

The Japanese community in this city and surrounding towns numbers about 2500. This small colony receives additions by every steamer from Japan. They began to come about fifteen years ago in very small numbers, but latterly at the rate of 100 a

month. They are all young men except a score or two of women, and mostly students, seeking for something from the West to enrich and beautify the far East, their home land. Still there are some merchants and laborers among them. Those who push out from home into a new and distant country are usually self-reliant, ambitious, and energetic, much above the average.

For some time this renewing and strengthening power was confined chiefly to church members, though many sinners were being converted all the time. About one year ago, however, the brethren, filled with the new wine of the Spirit, went forth to testify among the unsaved. They met with startling success, and rejoiced with unspeakable joy. Within the past six months more than 400 have been hopefully converted. Of this number 188 have been baptized and received into the Church. But few of these have been converted in the regular preaching services. In private rooms, in class meetings, in the field at work, in the quiet places, the great transaction was done.

Many workers now in Japan were converted here, and many more are being raised up to glorify God in Japan.

## The Intellectual Development of the Negro Race in the Southern States.

There are in the South 21,000 public free schools for the Negroes supported by taxation. These schools cost the several states about \$7,000,000 per year. In them are gathered 1,357,000 children. Not less than 2,500,000 of the colored people can read and write. Besides these public schools, a large number of others, of various grades, are sustained by private beneficence, mostly operating through Northern Churches and societies. There are 24,042 colored school teachers. In colleges, seminaries, academies, high schools, etc., there are 30,445 students. The work of these higher schools is, as yet, largely to train teachers. There are 247 Negro young men and women in Europe studying foreign languages and science intending to return here as teachers. There are 7 colleges, 17 academies and 49 high schools under the charge of Negro teachers. Three of the college presidents were once slaves. At the Patent Office it is estimated the number of colored patentees is between 5,000 and 10,000. Their inventions cover a wide range of subjects and some of them are valuable. A Negro invented a cotton chopper that is pronounced a success. He sold a share of his invention for \$20,000. Negroes own, edit and publish 250 newspapers and magazines, some of which manifest fine ability and have a wide circulation and influence.

## The Children's Cause.

The work carried forward by the American Sunday School Union in the West, under the superintendence of Mr. F. G. Ensign, has been so successful that it now has the endorsement and financial support of the leading ministers, evangelists and business men.

The following table shows the growth of the work in the Northwestern district during the last twenty years, and the prospect for 1892 is brighter than at the opening of any previous period. Those who would like to help this society save the neglected children by gifts of money, can do so by sending to Mr. Ensign, 149 La Salle street, Room 73, Chicago, Ill., remembering that \$800 will support a missionary for one year, and that every dollar put into the treasury of this society since its beginning in 1824, has enabled the missionaries to place at least one neglected child in

Sunday school, and supply him with helps for Bible study for a year.

Dr. J. E. Roy reports that there is a vigorous Society in the Indian Normal and Industrial School at Santee Agency. He says: "As a gentleman was spending the Sabbath there, he saw in the afternoon a lumber wagon driving around and a lot of Indian young people climbing in." He inquired, "what does that mean, on Sunday? The answer was: That is the Endeavor Society, going out upon the Reservation to run a Sunday school among the children of the white settlers who are coming in. These children of the red men, you see, are no respecters of persons. The same was also manifest when the missionary society of these same Sioux Indians took fifty dollars out of its treasury and gave it to the Sunday-school missionary of South Dakota to help plant Sunday-schools among the white children of the state."

Table showing the work of the American Sunday School Union in the Northwestern District during the last twenty years, divided into periods of five years each.

	1872 TO 1877	1877 TO 1882	1882 TO 1887	1887 TO 1892	TOTALS. 1872 TO 1892
New Sunday schools organized.	1,545	1,945	2,507	2,653	8,650
No. Teachers in these Schools.	7,010	8,116	9,614	10,344	35,090
No. Scholars in these Schools.	48,509	60,545	78,307	82,731	270,092
No. Times Aid was given to Schools.	3,915	5,758	7,335	15,545	32,563
No. Teachers in these Schools.	17,965	23,309	37,933	63,930	143,137
No. Scholars in these Schools.	155,880	209,879	355,311	595,747	1,306,817
No. Visits made to Families.	14,725	31,399	34,867	109,799	211,291
No. Religious Meetings held.	5,968	10,779	15,715	25,456	57,917
No. Bibles and Testaments Distributed.	13,322	13,960	21,773	24,946	74,001
No. Churches Developed from our Schools.	82	92	308	340	822
No. Professed Conversions Reported.	1,687	1,419	4,802	10,350	18,477
Collections for the Work made by F. G. Ensign.	\$20,616	\$47,080	\$77,112	\$124,862	\$263,670
Collection for the Work made by the Missionaries.	3,492	8,631	\$19,126	4,374	\$72,623
Total Collections.	\$24,108	\$48,711	\$96,138	\$166,236	\$336,293

The number of conversions reported is undoubtedly too small, as this item is not called for specifically in the reports rendered by the Missionaries. The churches organized are not in excess of the actual number. The steady and healthy growth in collections indicates a growing confidence in this work among the thinking and philanthropic men and women of the Northwest. Collections for year ending March, 1891, were \$35,142; for 1892, \$43,827.



## WORK ABROAD.

## Mission Notes and News.

It is scarcely a quarter of a century since the first baptism in Micronesia. Now there are forty-six self-supporting churches, with over 5,300 church members.

Reports from Japan indicate that about four hundred people are baptized in the Protestant churches every month.

The Sandwich Islands, within half a century, have become Christian, and stand to-day at the head of Christian activity in sending the Gospel to other islands of the sea.

The North Africa Mission have extended their work by entering upon Egypt. Upper Egypt is occupied by the American Presbyterian Mission, but Lower Egypt, with a population of four-and-a-half-millions, is, with the exception of Cairo, almost wholly uncarred for.

The present tendency in Japan seems to be decidedly anti-foreign, and the emperor has stopped the elections for a new parliament, which is equal to a resumption of despotic power.

Arrangements have been made for the preparation of a commentary on the New Testament in Japanese. Bishop Bickersteth, of the Church of England, is to be the general editor.

One of the marvelous triumphs of the Gospel in modern times is the McCall Mission in France. One of Mr. McCall's men says: "So many doors are open that our opportunity is simply measured by our ability." Another says: "If in twenty years the work has so spread, in the next twenty years we hope to see France become a nation of Huguenots."

Dr. Mackay writes from Formosa, an island on the coast of China, that there has been an extraordinary turning from idols on the part of the people of Kalevan. Nearly five hundred idolaters cleaned their houses of idols in his presence, and they also gave the missionary a temple, built for idols, as a place of worship.

Rev. Dr. George W. Northrup, in his address at the Seventy-seventh anniversary of the American Baptist Union, said, "The Christian churches of the world should be satisfied with nothing less than sending out one ordained missionary for every 50,000 of the accessible pagan population of the world. 2. That no church ought to call itself thoroughly aggressive and evangelical that does not expend, for the support of missions at large, at least one dollar for every five it expends for itself."

*The Kaskob America or Star of America*, is a weekly paper in the Arabic language, recently started in New York City. Its editor is Mr. Joseph Arbely, a native of Syria and a graduate of the Syria Protestant College at Beirut.

The command to go into all the world and preach the Gospel to every creature is given to the church as a whole. It is not necessary, therefore, that any particular denomination should suppose itself in duty bound to extend its labors into every part of the earth. A wise division of labor among the different bodies of believers is one of the speediest and surest means of securing the fulfilment of the great commission.—*Nashville Advocate*.

A meeting was held at Harley House, London, May 5th, to welcome Miss Guinness from China, and Dr. Harty Guinness from Africa. Dr. Guinness spoke of the deadly climate of the Congo which has worked such ravages among the missionaries, and gave a glowing tribute to the workers there and the success that was already crowning their labors. It was reported that the whole number starting for missionary fields on the Congo, West and South Africa, India, and South America was twenty-two and that there are 345 students in the three colleges of the East London Missionary Institute preparing for service in different parts of the world.

The complete results of the recent great gathering in the Telugu Mission (American Baptist Missionary Union) have not yet become known, but the next report, it is officially stated, will show about 8,000 baptisms in the mission during 1891, of which 3,239 were in the Cambou field. In the year from November 1, 1890, there were more than 10,000 baptized.

A missionary of the British Foreign Bible Society tells of a Bible meeting held in Madagascar which was attended by 1,246 persons, representing eleven churches, and coming, some in canoes and many on foot, a distance of from ten to twenty miles. And another one writes of a similar gathering held in the theater of a Spanish city, with an audience of 1,000, and being reported by one of the papers of the place, the whole region heard of it.

The disturbances in Uganda and the Yoruba country, east and west of Africa, respectively, are affording much anxiety to friends and supporters of the missionaries in those districts. In the east the dispute is between Roman Catholic and Protestant natives. In the West two powerful tribes which possess the land near the coast, the Eghas and the Jelbus, have agreed together to stop all the roads to the interior to prevent all trade caravans from passing to and fro. The British Government,

which owns the island of Lagos, close to the Yoruba coast, has had to send a military force to compel these tribes to open the roads.

Professor Drummond at the annual missionary meeting of the Free Presbytery of Glasgow, speaking of the New Hebrides Mission which he had recently visited, said that there was "no spot in the world where pure missionary work had had a fairer trial than in the New Hebrides, and it had made remarkable progress. He never met any one in the East or South who had a single adverse criticism upon the work of these missions—the result was so palpable.

Along the China coast and the Japanese coast, he heard many hard and unjust things said by men of the world of their missions; but in the Pacific seas, he could talk to the worst man on board the worst ship, and he would say the Christian missionary was a heroic and a true man.

Mohammedanism always becomes weaker and weaker without political power, and that political power is always and everywhere necessary to its extension and growth. It never has been, never can be, never will be, formidable without that power. Just now it is making strenuous efforts to recoup its heavy and continued losses in nearly all Mohammedan countries by recruits from among the negroes of Africa; but that ground will soon be found unproductive. The word of the Lord hath spoken all this—and more. The English Church Missionary Society reports one thousand recent converts from Islam; the Rhenish society, two thousand; in Java there are at least twelve thousand Christian converts from Mohammedanism, while in India the numbers are increasing wonderfully.—*North-western Christian Advocate*.

The *Church Missionary Intelligencer* contains a report of the conversion of the number of Mohammedans who some months since were baptized at Pooona. Among them was a Maulvi, who was said not to have his equal in Pooona. 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 200 or 300 disciples whom he is seeking to bring to Christ.

West of the capital of Madagascar is a tribe of the Sakalava nation numbering about 1,500,000. Two years ago one of the missionaries of the Society for the Propagation of the Gospel penetrated into this region to find that he was the first white man ever seen by the people, who were heathen, with no intercourse with the outer world, and no idea of

the value of money. He established friendly relations with Tocra, the ruling chief, who expressed his readiness to receive a teacher. In August last the missionaries landed on the West coast, and with the assistance of a friendly princess, sister of King Tocra, they have made their way inland, being often met on the way by natives bringing their sick for treatment. Many such cases having been alleviated, the missionaries have secured the respect and protection of the blacks.

## Corea.

Corea, or "Chosen," is rightly called "The Hermit of Nations." While it somewhat resembles both China and Japan in its customs and religion, it is like neither, and is isolated by its peculiar geographical location from much contact with outside nations. While Corea has a king and is independent, China exercises authority over the country as a tributary state, and Japan has claims conflicting with those of China, which it has not been able to enforce. The dress of the Coreans is that of the Chinese before their country was conquered by the Manchus, who compelled them to wear pigtails as a sign of their subjection. The Coreans are as nearly without a religion as a people may be, having the moral philosophy of Confucius, in common with the Chinese and Japanese, but Buddhism has not a hold upon them as among both these people, neither does ancestral worship occupy the same place. The people seem to respond quite readily to the teachings of Christianity, but the government has issued an edict forbidding the teaching or preaching of Christianity, and the missionary work is therefore carried on under difficulties. The king has an American court physician, Dr. C. C. Vinton, son of the late librarian of Princeton College, and does not seem averse to foreign ideas, so that we may hope that the edict against teaching Christianity will be revoked after more is learned of its character. In entering Corea Christianity suffers, as in China and Japan, from the fact that it is associated in the minds of the people only with Roman Catholicism. That was introduced into all these countries many years ago, but the intolerance and arrogance of the priests excited hostility against everything which bears the name of Christian. Severe persecutions nearly annihilated the Roman Catholics in Corea, as in Japan, but there are now reckoned to be about 50,000.—*The Kingdoms*.

The Chinese Government has been so favorably impressed with the educational work the Methodist Missions are doing in Peking that it has promised to give positions upon the railroads or in telegraph offices to all graduates, at a fair salary, and the privilege added of keeping the Sabbath—a great concession.



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. Do not write to disagree to print, everything sent. The editor's pen and scissors may be freely used in clipping and editing 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.

Evangelists Veazie and Geach have been holding successful revival meetings at Bird City and McDonald, Kans.

Mr. C. E. Mails, who labored so successfully at Wheaton, Kans., and elsewhere last winter as an evangelist, has accepted a call to the pastorate at Wheaton.

The Rev. Charles H. Yatman has returned to this country and has begun his summer's work at Ocean Grove, conducting daily meetings. This year's services opened very auspiciously.

The evangelistic meetings of State Evangelist Vernon, which closed at Little River, Kans., June 5th, resulted in about sixty hopeful conversions, the quickening of both churches in the town and a general awakening of religious thoughtfulness.

Evangelist Dean has just closed a series of Bible readings in South Hadley, Mass. These meetings are supplementary to a two weeks' visit from the Christian Crusaders in April. The result has been a large number of conversions and the quickening of the spiritual life of the church.

Evangelist Joel Martin, of Hillsdale, conducted revival meetings for eight days at Mattison, Mich. Rev. C. F. Hawley, pastor. The congregations were large, the interest was deep, and there were some conversions. The church voted to ask him to return and hold another series of meetings, beginning July 1st, to continue for ten days.

Union services were held from May 10th to May 20th, in the Congregational church at Pittsville, Wis., in which the local pastors were aided by Evangelist C. W. Merrill, of Minneapolis. In spite of most unfavorable weather the success was quite marked. The conviction was forced upon those attending the services that they had to deal with God and not with a preacher, and the soul-subduing effects of this feeling were manifest. In a word, deep spirituality and good results, with-

out any of that excitement formerly considered an essential ingredient of revival meetings.

A series of evangelistic services and fellowship meetings has just been held in seven of the churches in Windham County, Vt., in which the pastors have been assisted by Rev. E. L. Walbridge, the State evangelist. The meetings have been held for three days in each place and have brought quickening and inspiration to Christians, and others have been led to begin the Christian life.

Rev. H. C. Keeley closed up a campaign of twenty-one meetings, since last September, in Inwood, Ia. There was a strong impression of the power of the Spirit working nightly. The audiences were very large more than filling the church, and the interest very deep. The meetings resulted in an addition that was equal to 50 per cent. of the former membership, and also in a subscription that guaranteed the erection of a \$25,000 church in the place. Although the weather was very warm, yet in the interest of the meetings it was scarcely noticeable. This was Mr. Keeley's sixty-second meeting in the State of Iowa.

The Goldsboro (N. C.) *Argus* says: "The Fife meetings are over, but the great good they have accomplished in this community will go on to eternity. A cursory summing shows that 502 cards were issued to converts up to and including last night's meeting; of these 317 have already been returned, giving their church preferences.

Mr. Fife leaves at noon to-day for his home in Fayetteville, accompanied by his excellent Christian wife, who has done great good by her tireless aid in the meetings here—may God bless both, as we know He ever will, abundantly.

Twenty-one hundred people crowded the hall of the Philadelphia Breakfast Association at a recent service. Every foot of space was taken up in the main hall, and the basement was crowded to the walls, over 300 being turned away for want of room. The floor of the hall and basement were occupied by unfortunate men who came to get spiritual instruction and temporal food in the shape of rolls and coffee.

Evangelist H. O. Wills, of Detroit, Mich., delivered a stirring, forceful address, and at it close over forty men decided to change their lives, and marched to the front of the platform for prayers, and professed Christianity. All signed the pledge and expressed a firm determination to keep it.

A few Sabbaths since, Mr. E. P. Hammond spoke in Rev. Russell H. Conwell's church in Philadelphia. Mr. Conwell has a very remarkable church, and conversions occur there continually. Mr. Conwell welcomed Mr. Hammond most cordially to his pulpit. At the close a prayer and inquiry meeting was held, to which hundreds remained. Mr. Conwell has one of the largest churches in this country. Sometimes over 5,000 are crowded into it.

Last Sabbath, Mr. E. P. Hammond preached at Stamford, Conn. The different churches united in the work, and great interest has been manifested. Sunday he preached in Dr. Vale's church in the morning, and the Methodist church in the evening, and addressed a meeting for men only, in the afternoon. Hundreds were unable to crowd into the large church in the evening. Next Sunday he is to conduct a union service for the young in Rev. Samuel Scoville's church. Mr. Scoville is son-in-law of Henry Ward Beecher, and he has long felt a deep interest in the conversion of children.

A Gospel tent meeting, which Rev. M. B. Williams has been conducting in Petersburg, closed on June 3th. The three weeks of that meeting marked an eventful period in our old Virginia town.

So many can look back to that period as the time when they "first saw the light" in Christ's kingdom, and praise God for sending Bro. Williams to them.

The power of our brother's preaching was not only seen in the close attention that the large audiences gave him, but in the more blessed fact that so many nightly sought salvation, and found Christ precious to their souls. With the sledge-hammer of Truth in one hand, he gave powerful blows to sin, while in the other hand a Saviour's love was extended, and the people were persuaded to accept that love, and find peace. The Sword of the Spirit cut deep, and men and women, young and old, felt that the burden of sin rested upon them, and eagerly they pressed forward and rolled the burden off at the foot of the cross, and went their way rejoicing in a Saviour's love.

The result of the meeting can be measured directly by about 250 professions, among them some of the worst in the city, but the indirect result can never be known, because large numbers of Christians were greatly strengthened, and resolved to do more for the Master. Backsliders came back to their first love, and the careless are thinking of salvation as they never did before.

Our brother has been a great blessing to us, and we say good-bye and pray God to richly bless him in his labors.

LEROY L. BANKS.

### Woman's Ministerial Conference.

The tenth anniversary of the Woman's Ministerial Conference has just been held in Boston. The ladies who are now successfully carrying on evangelistic work with the Congregational churches of Vermont are practically preachers, although not formally ordained and set apart for the work of the ministry. There are several bands of these "district visitors or lady evangelists" now laboring in Vermont. Miss Melton and Miss Rodgers have been conducting meetings in Colchester, and have now gone to Shoreham. The former recently addressed the LaMoille Conference on her work. A second band consists of Miss Billings and Miss Jessie M. Kirkland, who has been studying for this work at the Northfield Training School. These ladies are employed in the southern part of the state. A third band, consisting of Miss D. N. Bass, of Greenfield, Mass., and Miss Alice A. Thompson, of Morristown, N. J., both from the Northfield Training School, have accepted an invitation from the churches in Georgia, South Hero and Grand Isle, to do evangelistic work with those churches. A fourth band, consisting of Miss Hartig and Miss Yarrow, are also at work. Miss Billings and Miss Hartig were the pioneers in this work, and now nine ladies, including one from the Chicago Training School who is working in Burlington under the City Mission, there are employed in evangelistic work in Vermont.

Rev. W. F. Stearns, of Hartford, Vt., writes in the *Vermont Chronicle* of the work of Miss Hartig in his town. He speaks very cordially of what she did there, and declares it is his firm conviction that Miss Hartig and her co-laborers are appointed of God to show the churches their privilege and opportunity, and to help them enjoy this privilege and embrace this opportunity. Miss Hartig spent three weeks in Hartford, dividing the parish into five districts. In the past two weeks she held meetings evenings in the school-houses, and spent the days in visiting from house to house. The third week she spent in the village conducting the services Sunday evening in the chapel, and attending the regular week-night prayer meeting.

The power of the gospel to attract men and arrest their attention has been marvelously attested during the recent visit of the evangelists, the Rev. B. Fay Mills and Mr. L. B. Greenwood, to Santa Ana. In a town of less than 6,000 inhabitants was gathered three times a day for four days an audience numbering from 1,600 to 2,000 people—to hear "the old, old story," to which their ears had been familiar from childhood, told most simply by two consecrated servants of God. Gray-haired men with the irreligion of a long lifetime upon their shoulders, yielded to their persuasion and stood for Christ.

## Tenth General Conference

FOR THE PROMOTION OF CHRISTIAN LIFE AND SERVICE, EAST NORTHFIELD, MASS., FROM AUGUST 4 TO AUGUST 15, 1892.

DEAR FRIENDS AND FELLOW LABORERS:

By the favor of God there is again set before us an open door, inviting us to our annual Northfield feast of Christian fellowship and service. During the conferences of past years we have found it good to wait upon the Lord in united worship and Bible study, in service and quiet rest. They have been seasons of refreshing to many, who have gained new experiences of grace and power, and have gone forth with renewed life and hope and strength in the work of God. Many have also come to realize, in these meetings, as never before, the oneness of believers in Jesus Christ, as they have held sweet fellowship with Christian workers from many lands, meeting on the common ground of faith in the only Saviour, and seeking that union in love and service for which He so earnestly longed and prayed.

Every year of this age of material progress and spiritual unrest shows more and more clearly that "it is not by might nor by power," not by worldly wisdom and skill, not by human devices and expedients, that the great work of Christ's Kingdom is to be done. All experience but repeats the one lesson, that there is only one Power that can prevail for righteousness against the forces of evil, and save even the church itself from corruption and decay, and that the more utterly we feel ourselves shut up in helpless dependence upon that Divine Spirit for wisdom and power to do the work our Lord has given us to do, the more surely we shall succeed in accomplishing it.

It has been the aim of the Northfield Conferences to unite believers in the love that casts out fear and in the faith that works by love, in the uttermost dependence on the Holy Spirit. We are encouraged by the experiences of past conferences to expect still better things in the days to come. Let us then gather together again in conference, around the Cross of our Lord Jesus Christ, to glorify Him; to build each other up in the faith of the old Gospel; to provoke one another unto love and good works; to bear one another's burdens, and so fulfil the law of Christ. Let us seek to gain still fuller and clearer views of the greatness and urgency of our Lord's work that waits to be done, and of the fullness and freeness of grace and power that He offers to his willing servants.

On account of my necessary absence, on foreign shores, the coming conference will be under the leadership of my friend, Dr. A. J. Gordon, of Boston, who has kindly consented, at my request, to lay aside other plans and work, and take my place. Dr. Gordon is well

known as "a brother beloved," who has from the beginning taken a deep interest and a prominent part in these meetings. I trust that the friends of Christ will do all they can, in hearty co-operation with the leader, to make the conference a great blessing. Though absent in body, I shall be present in spirit with my brethren, laboring together with them in earnest desire and prayer for the success of the conference. May abundant grace and peace rest upon the assembly from the beginning to the end.

Among the speakers who will be present are: Rev. A. J. Gordon, D. D., of Boston; Dr. Arthur T. Pierson, of Philadelphia; Rev. R. A. Torrey, of Chicago; Rev. James M. Gray, of Boston; Rev. Hermann Warzariack, the Christian Hebrew preacher, of New York, and others. Mr. Ira D. Sankey and Mr. Geo. C. Stebbins will lead the singing.

Accommodations may be obtained at the Seminary buildings during the time of the meetings for one dollar and fifty cents (\$1.50) per day. The Betsy Moody Cottage will be open, as last year, for the accommodation of any who may desire more quiet and retirement than is possible in the larger buildings; rates will be two dollars and fifty cents (\$2.50) per day for room alone, or two dollars (\$2) per day in room with another person. Parties wishing to tent can have a suitable place on the Seminary grounds free of charge, and, if desired, board may be had for seventy-five (75) cents per day. "The Northfield," a beautiful, quiet hotel, furnishes first-class board to those desiring.

All communications in regard to accommodations at Seminary buildings, as well as at "The Northfield," should be addressed to the Manager, Mr. Albert G. Moody, East Northfield, Mass.

Northfield is on the New London Northern Railroad, which connects with the Fitchburg Railroad at Millers Falls, the Central Massachusetts Division of the Boston & Maine Railroad at Belchertown, the Boston & Albany Railroad at Palmer, the New York & New England Railroad at Willimantic, and the steamers of the Norwich & New York Transportation Company at New London. It is about two miles from South Vernon on the Connecticut River Railroad, which connects with the Fitchburg Railroad at Greenfield, the Northampton Division of the New York, New Haven & Hartford Railroad at Northampton, and the Boston & Albany, and New York, New Haven & Hartford Railroads at Springfield. Stages are run during the meetings from South Vernon to Northfield. Reduced railway rates will probably be obtained as heretofore and definite instructions in regard to the same will be sent later.

Yours truly,

D. L. MOODY.

LONDON, May 26, 1892.



## Scriptural Studies.

BY REV. CHARLES BRIDGES.

*The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.* Isa. lxi. 18.

The Lord knoweth the proud afar off. Ps. cxxxviii. 6.

But he dwells with him that is of a contrite spirit. Isa. lviii. 15.

When the sinner feels his distance from God, then it is that he is drawing nigh to God.

He has a broken heart, and God draws nigh to him. Luke xv. 18, 30.

*In a broken heart there is,*

1. A sense of sin, Ps. xxxviii. 4. Luke xviii. 13.

2 Self-abhorrence on account of sin. Job xlii. 6. Ezek. xvi. 63.

3 Justifying God's dealing. Pa. ii. 4.

4 A view of the love of a dying Saviour. Zech. xii. 10.

5 A confidence in returning to God. Hos. vi. 1; Luke xv. 18.

*The Lord is nigh, and saveth them,*

1. He accepteth such a heart as his sacrifice. Ps. li. 17; Isa. lvi. 2.

Is it not by this I am enabled to persevere in any one act of faith, to cherish one holy desire, or to maintain anything like a continual walk with God? Not satisfied with possessing some faint evidence of my union with Christ, am I seeking to glorify God by bringing forth much fruit? John xv. 8.

*I breathe thee, show me thy glory.* Exod. xxxiii. 18.

1. How was this prayer answered to Moses?

1. By a display of the goodness of God. Exod. xxxiv. 6, 7.

2. By a display of his sovereignty. Exod. xxxiii. 19.

3. By a display of his justice. Exod. xxxiv. 7.

*Through what medium will it be answered to us?*

1. In the Gospel. 3 Cor. iii. 18.

2. Through Jesus Christ. John i. 12; 2 Cor. v. 20; 2 Cor. iv. 6.

3. By the Spirit. 1 Cor. ii. 9, 10; Eph. i. 17, 18.

*What effect will a sight of this glory have upon us?*

1. Abasement. Exod. xxxiv. 8, 9; Job xlii. 5, 6. Isa. vi. 5.

2. Devotedness. Isa. vi. 8, 9. Acts ix. 3-6.

3. Conformity. 3 Cor. iii. 18; 1 John iii. 2, 3.

Let your desires be supremely fixed on the subject of this petition. Pa. lxxii. 1, 2.

Let it be the object of daily pursuit. Pa. xxvii. 4.

Let faith be exercised to behold it. John xi. 40.

Let heaven be anticipated as the complete fulfilment of this prayer, John xvii. 34; Rev. xxi. 33.

## Methods for Winning Souls.

*The Bible Law of Methods.*

"Unto the Jews I became as a Jew, that I might gain the Jews. To them that are under the law, as under the law, that I might gain them; that are under the law. To them that are without the law, as without the law; that I might gain them that are without the law. To the weak became I as weak, that I might make the weak."

"I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake." 1 Cor. ix. 20-23.

*1.—Study the History of the Church Concerning the*

"The Wesleyan Reformation, "Faith," Wesley and Whitfield in the fields. Hymns, Psalms, Gospels, Instruments, etc. Women taking part. Missionary movements. Sunday-schools. Work for young men, etc.

*II.—Apostolic Methods.*

Christ in the open and by the sea. Peter on the streets of Jerusalem. Philip in Enoch's carriage. Paul in his own hired house.

*III.—The Commands of Scripture.*

Is to preach the Gospel. Question of "How" left open. Members of the class to read Lecture XIV in Revival Lectures, by Charles G. Finney.

LESSON THOUGHT.

"The eye is an open window of the soul."

*Question:* How shall we use part or all of the five senses in presenting truth!

*1.—Sight.* "Look unto me, and be ye saved." Isaiah xiv. 22.

The use of pictures. Blackboard illustrations. Christ's method—"Behold, a sower." "Look on the field," etc.

Brass serpent. Snow, wool, etc. "Fare as a leaf."

*II.—Hearing.* "Incline your ear, and come unto me." Isa. lv. 3.

The use of music. Power of the human voice. The noise of nature. Niagara, thunder, storm, sea.

*III.—Feeling.* "If haply they might feel after Him." Acts xviii. 27.

Chestnut burrs. Thorn branch. Binding of boy with thread.

*IV.—Smelling.* "All thy garments smell of myrrh." Ps. xlv. 8.

Illustrations by flowers. Perfume. The burning of powders. Deadly gases.

Salt sea breezes.

*V.—Taste.* "On chafe and see that the Lord is good." Psalms xxxiv. 8.

Fruit—apple, etc. Grain—wheat and bread.

*Biblical use of Illustration.* Paul—of Mars' hill—"Saw an altar."

Paul—the armour of a Roman soldier. Jesus—Salt, light, seed, tares, pearl, etc.

Let the worker study from these, as an indication and then put them in use.

# The Bible Institute

## Ladies' Department.

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 vocal 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 churches, 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 90 W. Pearson St., Chicago.—D. L. Moody.

Maj. Whittle will continue his lectures through the early part of July.

Mr. Torrey conducted the workers' Bible Training Class at the Southern Secretarial Institute during the latter part of June and lectured two or three times. This Institute meets at Knoxville, Tenn., and is under the management of the Y. M. C. A.

The first half of July he will conduct the Ministers' Institute at the Chautauqua Assembly, Beatrice, Neb.

Mr. Bernard Ange', of the Hebrew Mission, presented the work among the Jews in Chicago, before one of the meetings of the Volunteer Mission Band. A former student, Mr. J. G. Burgess, who has been working among the Sioux Indians, also spoke before the Band, awakening a deep interest in the terrible need of the simple Gospel of Christ among those people. Some portions of his talk are given elsewhere.

Ralph Gillam held meetings for two weeks at the Lake View Congregational church. Mr. R. L. Brouson led the singing, assisted by a quartette from the Institute.

Availing himself of the presence of the Princeton Quartette at the Institute, Maj. D. W. Whittle planned a series of Gospel meetings throughout the churches of the city, spending a week in each of the three divisions. The leader of the Quartette is P. P. Bliss, son of the well-known singer, and the other members are all preparing for some form of Gospel work. Their voices were a great addition to the meetings. Miss Whittle and Prof. McGranahan, with a large chorus of students from the Musical Department, also assisted in the singing, and at some of the meetings Mrs. Wilson, Mr. Bliss' sister sang. These meetings were not entered on without much prayer. In spite of rainy weather there was good attendance and manifestation of deep interest. It is believed that many found the

We continue to receive good reports from our workers in the field. The following is from Miss A. J. Stewart, whose father is secretary for Boys' Clubs in Massachusetts.

"I have helped my father in the Boys' Work. He had two Clubs in Boston, and after we got the boys under a little control, I took full charge of one, meeting them every night, from seven to nine, and visiting their homes.

Our work was among the poorest and most degraded. We got many of the boys into Sunday school, and through them reached the parents.

On Thursday afternoon, we had a mothers' meeting. Our aim was to reach those women who either could not or would not go into any church, but who would come into the hall where their boys, spent their evenings. The meetings have been very precious, and some of those women have found the Lord.

A Loyal Temperance Legion was organized among the boys and girls, meeting every Saturday afternoon. The lessons taught and the temperance sentiment awakened will not be easily forgotten.

I do love to work among these little fellows who live on the streets almost entirely. It is wonderful to see the change that has come over them since we began our work. At first, they came in filthy and ragged. All they seemed to think of was how they could get the better of us, or how much they could carry from the club room, but now they look upon us as their best friends. They come all washed and dressed up and count it an honor to have us visit their homes."

The following is from Miss Ritchie, who, with Mr. J. Ritchie Bell, is well known in connection with the Montreal Sailors' Institute: "At our annual meeting, May 13th, a captain, who is a constant visitor to our port, spoke of the improvement in conduct of the sailors, and attributed this in a great extent to the valuable work of the Sailors' Institute."

The result on the individual is not apparent in all cases. In some it is. We know many who praise the Lord for the spiritual blessings which have come to them in this port.

In my work I see so often how ready my Heavenly Master is to help me. A ship had just come into port. A man sick in the hospital had a friend aboard, whom he wished to visit. After returning from the hospital I was sitting planning the best method of finding this friend as soon as possible. A man came

to the office door with a message from the Secretary of the Sailors' Union in London.

This man was from the ship which had just arrived and was the man needed. So very soon my sick sailor's heart was made glad by the sight of a familiar face. I believe the Lord made all that easy for me, and gratefully I said, "Father, I thank Thee."

I think I have learned, too, not to worry about results. If we faithfully plant and water, God will give the increase. Our sailors change ports so often that sometimes we are allowed only to plant; at other times to water what some one else has planted. The Lord watches over it, and quite frequently He cheers our hearts by letting us hear of the increase.

Some of our sailors who have been blessed and helped in this Institute are true to their Master, and are being used of Him in the conversion of their shipmates. I praise the Lord for this."

The demand for "Rich Folks and Poor Folks" has been so great that a third edition has been issued. Copies may be mailed postpaid for twelve cents each.

By the same author we have a reprint from *The Advance*, entitled, "The People Who Wait for Us." Copies of this will be furnished for six cents each, postpaid. Address

LADIES' DEPARTMENT, Bible Institute,  
230 La Salle Avenue,  
Chicago, Ill.

## The Scotch Coachman.

An Incident of work with souls.

BY EDITH E. METCALF.

Author of Rich Folks and Poor Folks.

It was just tired time at the end of the Mission meeting when the workers are shaking hands in sympathy and stealing away.

It did not seem right to pass a certain face without a word. He had been there often before. An honest, aged man, who always sat in perfect quiet during the hour, as if trying to think out something for himself.

"Have you a Bible?" I said. "I have a little Testament; but half the time they talk about things that aren't in it. I want a Bible."

"I will bring you one next Tuesday night, and would you like then to talk about being a Christian?" "Yes." "Then I shall pray God your heart may be prepared," and I said good-night.

Very often such friends disappoint us; but I relied upon his thoughtful face. On Tuesday evening he was there.

When the leader asked who would be prayed for he raised his hand—slowly—not with the slowness of hesitation but of de-

liberation. He had made up his mind to that step, at least, that he wanted the prayers of those people he had sat amongst for many evenings, while he communed with his own mind.

When, afterward, I asked him if his heart were prepared he seemed a little surprised at the question. "Didn't I show you it was when I held up my hand for the people to pray for me?" he replied, almost gruffly.

What an early conquest for the Lord! God gives some workers all the easy errands, I thought. Yet, after all, he was not yet that surrender. "I am not quite sure yet that I can stick to it. I'm thinking it over."

Every line of his face evidenced that he would be very slow to promise anything to man or God, but bound to keep it if he promised.

"Well, now what shall I do to be saved?" "Why that's just the question the jailer asked." His Testament was quickly opened to the story of the prisoner, releasing the jailer: from his letters of sin, and I read slowly that he might take it all in.

This plain story with his own question in it seemed exactly to suit his slow-working, matter-of-fact mind.

"Yes, that makes it plain. I see it. And how did you say I was to be kept? 'by the power of God?' Yes, Miss, I'll do just as the jailer did."

Would he kneel down? "Oh, yes," and he whispered, "I ain't been on these knees for ten years and it feels queer;" but he prayed such an honest, contrite prayer of utter surrender, I could but think of the angels in heaven rejoicing over this quiet soul, which at last had thought it all out and so earnestly given himself to God.

He was not one of the testifying kind. For many nights after he used watched him sitting there silent, just as he was, except for a serene shining in his face, which spoke of entire peace, a witness of inner peace, and wondered of what he was thinking. Would his strong conscience at last compel him to break his natural stern reserve and confess his Lord?

Night after night I was disappointed. He gave up chewing tobacco, which he bravely decided was a hindrance to his Christian life; his growth in grace, like his conversion, was slow and solid; his face shone more and more, but still he did not speak.

I waited, knowing that the Lord would teach him that he must.

Finally it came! with great effort, as if at last something in his heart had burst and let the words come forth.

"It's no difference to you people what my past life has been; that's a matter between my God and me. I only want to say: I BELIEVE ON THE LORD JESUS CHRIST!"

The words that had saved him, that was all. The solemn emphasis he put upon them showed how his mind had worked over that story of the jailer until it had become the central theme of his life. They stirred the room

more than many a lengthy recital of sin and wonderful reformation.

He looked around, later, surprised to see I was there, and I told him I would not for anything have missed hearing just that word from him.

I need worry over him no longer. The Son of Man will not be ashamed of him before our Father.

I am thankful for many lessons learned of this new friend.

What a good sturdy answer of his, when asked the other night in his turn by the leader why he became a Christian: "I studied my Testament, and I thought it was best.

Another time he told me that what set him to *thinking it over* was that he kept his eyes open and couldn't help seeing how man after man came in there and somehow got made over; he couldn't deny that *something* did it and he liked to investigate *facts*.

He is half the time out of work, but always cheery and trustful—far more even in his Christian life than many who receive the word with rejoicing.

Oh for a few more of these common-sense Christians among our "spiritual children."

Religion is not a dream for the visionary, but a practical thing for plain men, and in our work with many, to find such an one is an oasis of delight.

### Work Among the Indians.

BY A FORMER STUDENT.

Mr. Burgess began by stating that there were 295,000 Indians in North America outside of Alaska.

Some years ago he had left London, sick at heart and without God, and came to Canada in search of peace. Circumstances led him to teach among the Sioux Indians, though not a Christian, and without the least idea how to become one. For about five years he lived among them. They came to him for everything, and he saw those whom he had learned to love dying, one after another, and yet he lacked the one thing which they needed. At last he made up his mind to go back to his own country and seek the one thing needful, hoping to return again to the Sioux with the news of salvation. After his conversion, however, the way of return was closed, and feeling his need of instruction he came to the Bible Institute. Later the way opened for him to go to a mission of the American Missionary Association among the Indians in Dakota, where the Gospel had been preached for seventeen years with but two converts. There was the usual routine of teaching and meetings and also what we would call a cottage meeting held in the nearest Re camp.

After this meeting had been held for a long time, amid much discouragement, there came

a bitter cold day. As they were starting out a friend said, "Well, you do deserve to have some results, for going in this bitter cold." The interpreter was badly frozen, but they had gone praying that they might see results. After the meeting was thrown open for general participation, one Indian took a little box, and bringing it close beside Mr. Burgess and the interpreter, *sa* down. Pointing to a little closet where were coffee and tea and sugar—things which the Indian loves—he said, "It is as if you had given us some of those things." "But are you willing to go that way?" "Yes." Then another Indian came and said he, too, wanted to go that way.

Many people think that the only work which can be done for the Indians is that among the children. If that be true, the Gospel must have lost its power, for it is "the power of God unto salvation."

Two-thirds of the children at Ft. Berthold, where Mr. Burgess was stationed, are Christians. Their parents are anxious for them to learn to read and become civilized, if they are not converted to Christianity, but when they go home for the long summer vacations and avow themselves Christians, they meet with great persecution. Those who have reached the age of sixteen are entered for the dance. If they refuse to go, they are fined \$2.00 and are subjected to persecution if unable to pay it, so they dread to take a stand for Christ, fearing the summer vacation.

These 295,000 heathen in our midst surely have a claim upon us.

### Open-Air Meetings.

Feeling that something should be done to reach the throngs who go to the parks on Sunday, a few of the students obtained a permit to hold street meetings. There is an open space in the street near the lower end of Lincoln Park, and here they take their stand on Sunday afternoon and sing until a crowd gathers. Then a few words of Scripture are read, and, if it seems wise, prayer is offered. One of the number then begins a short Gospel talk. He speaks only about ten minutes. Then another takes it up, and another, as long as the people seem interested. At the close of the speaking they pass around among the people, engaging them in conversation, and a number have professed conversion. On one occasion a crowd of between two and three hundred were gathered about the speakers, and as the people were continually coming and going, at least five hundred must have heard the Gospel message.

Of course, there is a proper regard for our happiness, but if we only knew it, duty and delight are inseparably wedded.—*Dr. A. T. Pierson*



*A workman in this inventive age is always alert for the best tools, anything that will add efficiency to his labor is welcomed. In this department we purpose cutting from works as a rule new, sometimes from the 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 work.*

### Some Useful Books.

*The Bible Doctrine of Prayer*, by a layman, Mr. Charles E. Simmons, is a helpful little classification and study of Bible passages on this subject. Though confessing his lack of acquaintance with the original tongues of the Scriptures, Mr. Simmons exhibits the scholar's instinct in bringing out their teachings, forming his conceptions from what is laid down rather than trying to make the texts square with a preconceived theory.

Our Lord, in His public instruction, never hesitated to use objects in nature with which to point His meaning. The flowers of the field, and the birds of the air, upon His suggestion, teach some of the most precious lessons that any one can learn. Doubtless great good can be accomplished in imparting spiritual truth, by appealing to the eye as well as to the ear, when a wise discretion is had in the use of means. *Object Sermons in Outline* has the advantage of containing object sermons that are known to have benefited many in their delivery, and in so far it can be commended as of value.

*The Problem of Jesus* is a profound study, of the most remarkable phenomenon in human history. In a strong and remarkable antithesis the author shows that Jesus was intellectual, yet not cold; wise, yet not oracular, imaginative, yet not fanciful; original, yet not pretentious; positive, yet not dogmatic; constructive, yet not extravagant; broad yet not vague. The book is the compendium of the studies of a lifetime. Its conclusions are unanswerable. It deserves the widest circulation. We wish that every minister and theological student and Sunday-school teacher could have it.

The belief on the part of the author of *Theosophy* that it is avowedly connected with paganism and agnosticism, and is unconsciously substituting for the God of Christianity a being antagonistic to him, is the reason for this monograph. It is his conviction that this strange phase of thought is destructive of faith and is of pagan origin. This book

is well worthy of a careful perusal, and its contents will be relished by all lovers of orthodox Christianity. It shows up in a clear and scriptural light the false assumptions of the theosophists.

*Brave and True* is one of the books, the wide distribution of which cannot be too greatly desired. The author has the very happy faculty of saying just the right thing for the instruction and encouragement of young men, a class sadly needing, at times, the utmost sympathetic interest. The tone of this volume is healthful and stimulating. "How to get on in the World, Body Culture, The True Gentleman, The Bubble Reputation, Out of a Situation, and kindred subjects receive the most faithful consideration, and every word is freighted with the soundest advice.

Miss Frances E. Willard says in the *Union Signal*: "A little book which we warmly commend to all Christian people is, 'The Present Tenses of the Blessed Life.' It is one of the most helpful books that we have ever read—having done us so much good that we feel desirous of having all of our comrades know its power.

The friends of the lamented French pastor, Eugene Bersier, having in honor of his memory issued a memorial volume of his sermons, have had the great pleasure of seeing 10,500 copies sold in less than six weeks. The committee has decided to devote the profits of this phenomenal sale to the creation of a prize, to be awarded once in five years by the committee of the Society of the History of French Protestantism, to the author of the best work relating to that history, which may have appeared within that period. English readers will find the volume of *Twelve Sermons* by Mr. Bersier full of earnest living thoughts.

In *A Winter in North China*, Mr. Morris gives information of particular value in regard to a land and people in which so many are interested. He writes in a way to gain and hold the attention of his reader, is dispassionate in his judgments, and in all ways to be depended upon. His "winter in North China," impressed him, so he says, with three things: "The greatness of the opportunity set before the Christian church; the urgency of China's spiritual need; and the satisfactory and encouraging character of the missionary work which we were permitted to see."

In her introductory note the author of Windows, or Gospel Lights tells us the design of her book and the significance of its title. "Illustrations," the author of Daniel Quorum, "are like windows. They serve reminds us, they serve for us to look out through. The Bible is full of such windows. Letting in glorious light and opening up far-reaching prospects. The little volume is intended as a help to those who desire to use the 'windows,' in imparting to others the truths contained in the Word of God." These illustrations are arranged by subjects in alphabetical order. Sunday school teachers and speakers can find valuable suggestions from this book. It is systematically arranged, and what it supplies you can easily find.

June 8, 1862, is the date of Mary Willard's death, whose memory is enshrined in the well-known little book first published in 1864 by Harper & Brothers and now issued by the F. Revell Company and entitled Nineteen Beautiful Years. The thirtieth anniversary of this event occurred on Wednesday last and Miss Willard, her mother (nearly eighty-eight years old), and intimate friends, visited the old Willard home in Evanston, Ill., and entered the room where Mary Willard died, and the large front room in which Nineteen Beautiful Years was written.

This book has been translated into French, Danish and Spanish, and is circulated in all parts of the world. Lady Henry Somerset read the English edition published by Morgan & Scott, London, and her American trip resulted from the determination then formed to see Madam and Miss Willard, and Evanston.

Dr. J. M. Stiffer has just issued a book on the Acts—An Introduction to the Book of Acts, he calls it—that is so thoroughly good and inspiring that I simply wish to commend it. It is a book that a busy man will read with avidity and then return to study. The author thinks his way through these wonderful and pregnant chapters of what the Apostles did, and he makes you think. The sermons of Peter are analyzed, everything is sifted. The Acts and shades of this brief history are all thrown on these pages. "The book of Acts is a very brief history. It covers only about thirty years. But it is doubted whether any other thirty years in all the world's centuries have seen such marvelous social and religious changes—changes, too, accomplished without war and without any serious shedding of blood. Every hope, every sentiment of patriotism and religion, bound the Jew to the law of Moses. That law was never more scrupulously observed than in this very period when it lost its divisive power. It had been a wall between Israel and the Gentiles. The latter lay in the soddiness of Abraham, and despising the descendants of Abraham, and

being themselves heartily despised in turn. Nothing but the power and presence of Jesus can account for the coming together of these two diverse elements on the common level of the church." The book is a torch in the night.—J. K. D.

A well printed pamphlet of two pages for 10 cents is something not often met with, even in this day of cheap literature. But this question is not so much "Is it cheap?" as "Is it of any value?" That there is value in "Do Not Say" is evident from the fact that this is the third edition. It is certain that there are few Christians upon whom the great need of the Mission field has not in some way or other, been brought to bear, and it is equally certain that the great majority has met this claim by some word or thought of excuse for not taking more active part in the fulfillment of our Lord's latest command. These varied excuses are here met, and in a clear and scriptural manner, their weakness is shown up. It is possible that many of those who make excuses could give no valid reason. Mr. Horsburgh here gives solid reasons why excuses should not be made. If you are among the shirking ones, buy this book. As you are likely to meet with shirking ones, you had better buy it. In other words it is a book all should buy.

FROM FLEMING H. REVELL COMPANY. CHICAGO AND NEW YORK:

The Bible Doctrine of Prayer, by Charles E. Simmons, 122 pages, 16mo., cloth, 75 cents.

Object Sermons in Outline, by Rev. C. H. Tyndall, 24 pages, 16mo., cloth, \$1.00.

The Problem of Jesus by George D. Boardman, D.D., 36 pages, 16mo., half cloth, 35 cents.

Theology, by G. H. Pember, 80 pages, 16mo., half cloth, 50 cents.

Brave and True, by Rev. Thain Davidson, D.D., 117 pages, 16mo., cloth, 50 cents.

Present Tenses of the Blessed Life, by Rev. F. B. Meyer, 130 pages, 24mo., cloth, 50 cents.

Twelve Sermons, by Eugene Borcier, D.D., 220 pages, 12mo., cloth, \$1.25.

A Winter in North China, by Rev. T. M. Morris, pages, 12mo., \$2.00.

Windows or Gospel Light for Gospel Subjects, by Sarah G. Stock, 130 pages, 16mo., cloth, 60 cents.

Nineteen Beautiful Years, by Frances E. Willard, 202 pages, 16mo., cloth, 75 cents.

An Introduction to the Book of Acts, by J. M. Scribner, D.D., Professor of New Testament at Exeter and Crezier Theological Seminary, 228 pages, 12mo., \$1.25.

"Do Not Say," or, The Church's Excuses for Neglecting the Heathen, by J. H. Horsburgh, Lecturer in Mid-China, 96 pages, 16mo., paper, 10 cents.



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, 1688.

AUGUST, 1892.

Monday, August 1st.

Acts xv. 13 to 29.

Verse 12. They told of the work at Antioch, Iconium, and Lystra; of the multitude converted, of the churches formed, and of the gifts of the Holy Ghost bestowed upon the Gentiles, circumcised or uncircumcised, all alike blessed.

Verse 13. No wonder the opposers held their peace, as this wonderful missionary report was made to God by the bestowment of the Holy Ghost, received and approved the uncircumcised who believed in Christ, who were they that they should reject them? Peter had spoken for the apostles now James speaks for the elders. This was not James the son of Zebedee, for he had been put to death by Herod. It might have been James the son of Alphaeus, but, from Gal. i. 19, it is quite sure that it was James the brother of our Lord.

Verse 14. "Simon" here means Peter. The work of the Lord had been declared by Simon, and now the word of the Lord, confirming the work, is declared by James.

Verses 15 to 18. Read Amos ix. 8-15 to get the full scope of this wonderful prophecy brought by the Holy Ghost to the mind of James at this critical epoch of the Church's history. The prophecy is clear upon these points. 1. The fall of Israel; 2. the restoration of Israel; 3. the blessing to come upon the Gentiles through Israel after their restoration. Through our Lord Jesus, there was a preservation of a spiritual Israel in the church at Jerusalem, and so the prophecy had its application in teaching the Jews that the church, and that it was the purpose of God to bless the Gentiles through them. James never dreamed, however, that the Gentiles who were admitted to the church, would ever claim that the prophecy had been entirely fulfilled in them, and shut the door upon the future blessing of Israel, that it so plainly declares.

The words of James are of great value, in furnishing a key to the prophetic Scriptures, and to be made manifest an effort to get them clearly in mind, and he will be amply repaid. Ist. God's purpose in this present dispensation is declared in verse 14 to be "the taking out of the Gentiles." See Ch. xiii. 46; xviii. 10; Rom. vii. 29 and 30; Eph. i. 11 to 18, 19 to 22. 2nd. After the Church is gathered, our Lord Jesus will return, and be made manifest to the Jews, restoring them to the place of favor and blessing with God as His covenant people, re-establishing them in their own land, with Jerusalem and the Temple rebuilt, and every man made to their fathers full of peace. See Rom. xi. 25 to 29; Acts i. 6; Zec. xiv. i. to 9. 3rd. Through Israel thus restored, the whole Gentile world shall be blessed. Zec. xiv. 18; Rom. xi. 15; Isa. 17-23.

Verses 19 to 29. So the action of the Holy Ghost was confirmed by the word of God, and simply recognized and assented to by the servants of God.

Text for the day, verse 28.

Tuesday, August 2d.

Acts xv. 30 to 41.

Verses 30 and 31. God gave to Paul a notable victory, in bringing him back with this loving and hearty endorsement of his person and work, and

the unanimous approval of the apostles of the position he had taken on the question of circumcision. This was not, however, the end of the strife. He had to continue to do battle against Jewish prejudice, and without the Church, in every place where he preached Christ, down to the end of his life. "Beware of the consolation" (Phil. iii. 5.) he writes, in one of his latest letters. The church at Antioch had cause for joy, and we to-day, have cause for joy for the victory of Paul.

Verses 32 to 34. We know nothing of Judas, beyond the mention of him here made. Silas, by the missionary journey he made with Paul, will ever be remembered in connection with the great apostles. "It pleased" Judas to return to his friends at Jerusalem. "It pleased" Silas to remain at the front, and go forward with the zeal of a young Christian, in an attack upon the enemy. The young Christians of our day are having similar opportunities.

Verse 35. Antioch was a great city, and a great church was gathered there. Its influence was felt throughout the world for centuries. Ignatius and Chrysostom of the early fathers preached a pure gospel here, long after the light had gone out in the city.

Verse 36 to 41. Barnabas was the brother of Paul should spend much time here "teaching and preaching," and building up this important church. Verse 38 to 41. Mark was their old home. (Col. iv. 10) and Cyprus, was their old home. (Acts iv. 36.) From these considerations, and from the fact that we have no further record of the work of Barnabas, we infer that Barnabas acted in the flesh in this matter, and probably lost some degree of blessing. 1 Cor. ix. 6 and Col. iv. 10 would indicate that neither he nor Mark were set aside by the Lord, and that Paul did not lose his love and friendship for them.

From Pierce, Mission Worker.

Oh, we need the Holy Ghost. We need the sweetness of His love; we need the gentleness of His peace; we need the compassion of His sympathy; we need the cleansing of His fire; we need the guidings of His strength; we need the acknowledgments of His power; we need to be baptized with Himself. Oh, at some place where you will be stripped of every other thought and care; shut yourself in with Him alone; lock the door; bar out all the human; stop in your busy and weary and busy Holy Ghost in your heart and life. If things go wrong, let them be wrong until you get right, and satisfied with a short prayer. Wait for His coming. Let your waiting bring a loquacious expectancy. Seek for the conscious burning of the drops in your heart. Long for, and yield yourself up to entire cleansing. Get that purity which must precede peace.

Text for the day, verse 40.

Wednesday, August 3d.

Acts xvi. 1 to 13.

Verse 1. See in Ch. xiv. 6 the account of Paul's former visit to Lystra, during which Timothy had been converted, and in 1 Tim. i. 5 and 6, 11 to 15. It is implied that the father of Timothy continued a pagan, and was neither circumcised as a Jew or baptized as a Christian. The







at Corinth (see verse 1) to take his life and the depression of mind that the apostle's words written to Rome at that time, see Rom. vii. 5, 6. It is to be the outcome of the journey, we may see how deeply he felt as he spoke of his "many tears" and "temptations," "hindrances" of his ministry.

Verses 1 to 3. His keeping back nothing of the Lord's truth, as he had said, is his faithfulness to them as was faithful to himself. To have men thoroughly right toward God for their sins will come of many tears and much suffering to "booster witness" to the cause. He will take up to the "brave and the sufferers," when they see with their own eyes some one of Christ's members suffering with Him and weeping over their sins. This was the secret of the cause which he had, and is now the secret of our lack of power. A true repentance toward God "always increases faith toward our Lord Jesus Christ." They come together when Christ is seen and never to separate. He is "found in spirit." He knew that it was of the Lord that he should go upon this journey. Nothing but this absolute assurance would have kept him steadfast on the road.

Verses 3 and 4. From city to city as he went, being the Holy Spirit through prophets in the churches, "we have been obedient." Still he pressed on. It was the power of the greatest hero the world has ever known, the most courageous man that ever lived. Consider all the circumstances no creature could ever have lived.

Verses 5 to 7. No wonder these disciples loved such a man. No wonder these words uttered by the man at Miletus have outlived everything connected with the once famous "revelation city."

From C. H. Spurgeon.

We assent to the statement, "My times are in the hands of God as are their needs." Whatever is to come out of our lives is in our heavenly Father's hand. He guards the time of life, and also protects the powers which shall be produced in the life. He is to direct the hand of the great Husbandman and the harvest of that field is to be His. The ultimate results of his work of grace upon us and with us, the education of our life are in the hands of our heavenly Father. We are not in the hands of carnal teachers, but we are under the valid operation of His hands, which made us what we are. The seed of life is not decided by man, but by God. We are not to be afraid. We shall not be before our time, neither shall we be forgotten and left upon the stage too long.

Text for the day, verse 2.

Monday, August 15th.

Acts xi. 1 to 14.

Verses 1 to 4. In the spring of the year a steady north wind has blown across the strait of the Mediterranean sea, and after the passenger a quick voyage along a coast lovely in scenery, and full of historical interest.

Verses 5 and 6. Paul's ship went no farther than Patara, so the brethren transferred their luggage to a ship bound for Tyre, and Plolemias on the coast of Palestine, and were probably of the same evening. The distance was three hundred and forty miles. With a good wind the passage would be made in forty-eight hours.

Verses 1 to 4. During the seven days waiting for a ship to discharge her cargo, before going on south to Plolemias, Paul, at his Master's word of bidding up and feeding the Jews. There were that the Christians had for food on the shore were women and children, all knelt in prayer as Paul commended them to God. We are not to take the request of these disciples at Tyre, that Paul should accompany them as a command of the Holy Spirit. The Spirit had revealed to them that Paul would be in danger at Jerusalem, and they of their selves would naturally bid him to stay. The Lord is to be our strength, and we are to be a servant, and also to prepare him for the coming conflict.

Verses 7. At Plolemias they probably took the ship, and pursued the rest of the journey on foot. Verses 8 and 9. In the city of Tyre, Philip at Caesarea, after the conversion of the eunuch, and before the conversion of Paul. Here, after twenty-five years, we find him, and can imagine the joy of the meeting of Paul. Verses 10 and 11. Paul must have had together about Philip's old friend Stephen. How Paul would condescend to befall him! Verses 12 and 13. As at the time of fulfillment drew near, the prophecy became more clear and definite.

Verses 14 to 14. What a union of tenderness of heart and consistency of purpose, the spirit of Christ, which the loved apostle so manifest in this trying scene.

From Scripps and Luther.

The love of believers to their Shepherds, must yield to the love of that Shepherd, Jesus Christ, 1. Cor. x. 1. The chief virtue of the Christian, and the source of all other virtues is his readiness in all cases to do the will of God, even in opposition to his own will and desires, whether he is called to act or suffer. Blessed is he who submits to the will of God; he can never be unhappy. Men may deny that him they will the day after the next, but they cannot deny that water may confine him in a dungeon or release him. He is without care, he knows that all things work together for good to him. The time will come when he shall rejoice, not because he has not been comforted in sorrow, and met with great prosperity, as because the will of God has been fulfilled in him as God wills and through us.

Text for the day, verse 14.

Tuesday, August 16th.

Acts xi. 15 to 25.

Verses 15. "Carriers" is an old word for luggage. Perhaps the heavy baggage was left at Caesarea, and the baggage by Paul, that if spurned he would soon sail from there to Rome. As he was back within a week as a prisoner, and was kept in confinement at Caesarea for two years, the Lord thus directed Paul to preserve order.

Verses 16. This probably by way of precaution, in view of Paul's danger.

Verses 17. See in Gal. iv. 10, how some of the disciples from Jerusalem, had opposed Paul in Asia Minor and how plainly he had written of them. He must have been relieved of some anxiety of mind, at being gladly received by the Jewish Church.

Verses 18 to 21. This James was the brother of our Lord, (Ch. ix. 13, Gal. i. 19, James 1. 1) and the second ranking elder or bishop of the church at Jerusalem. That a story they listened to from the lips of Paul, of the work at Corinth, Ephesus, Thessalonica, Berea and through the Grecian cities. No wonder "they glorified the Lord." All manifestation of opposition to Paul was checked, and no word of criticism of any of his teachings, was offered. He is simply appealed to as the teacher of the thousands of converted Jews in the church at Jerusalem, who still were troubled in conscience as to the restoration of the law.

Verses 22 to 24. Men had made a vow to gratitude to God for some blessing, were usually supplied for thirty days, and then came into the temple to offer their vows. Some men sometimes offered more the expense of these offerings out of love to the Temple and the law. King Artaxipps had recently done this to gain favor with the Jews. The elders advised Paul, for the sake of the peace of the Church, do so.

Verses 25. Paul gladly conformed to the wishes of the brethren, and in accordance with his testimony, "became a Jew" that he might win the Jews. 1. Cor. ix. 20. Rom. xii. 1, 2, 3.

From M. Moody.

If the Son of God had time to preach to one soul, and that every day, it is not to do the same? If people instead of coming to these meetings, folding up their arms and enjoying themselves, without personal effort, would wake up to the fact that they

have a work to do, what a wonderful work could be done! It is not a few meetings; it is the meetings; we want ten thousand workers in New York City. We want ten thousand men and women that are willing to say, "Lord, here am I, use me." Ten thousand of such people would revolutionize this city in a little while. Look at the work of the mighty Wesley. The world never saw a hundred souls living at the same time. The trouble is, let us ask God to give us grace to give our souls. Let us have a man who is a man of the world, but a true spirit. There is a wife, but she dare not speak to her husband about his soul. There is a husband, but he dare not speak to his wife about his soul. What we want to do is to speak to our souls about these things. We call it a little work, but let me say to you it is a great deal. If we could do this, we might turn ten thousand to the Son of God.

Text for the day, verse 19.

Wednesday, August 17th.

Acts xi. 27 to 40.

Verses 27. Those whom he had so often defeated in argument in the synagogue at Ephesus, (Ch. xix. 3 and 4.) We can imagine their feelings as they saw the hated Paul there in the Temple. They at once saw that they now had him in their power. Verses 28 and 29. The Jews had so often had brought an uncircumcised Greek within the enclosure, where none but Jews could enter. That these Jews were from Ephesus, is shown by their names, Trophimus, Trophimus and Paul on the streets of the city.

Verses 30 and 31. They dragged him down the steps from the sacred enclosure, where as a Jew he had a right to be, to the outer court of the Gentiles, which was overlooked by the castle of Antonia, where the Roman soldiers were quartered. They had fully determined to kill him, and would have done so, but for the coming of the Romans.

Verses 32. A steward connected the castle with the outer court of the Temple. There were frequent tumults in this court, and the soldiers were often called upon to preserve order.

Verses 33. He should have taken those that were beating Paul, and bound them. Paul had done nothing.

Verses 34 to 36. The soldiers had great difficulty in carrying Paul from this inner court, the casting of his blood. How he must have remembered Stephen, as he heard their cries:

Verses 37 and 38. They had come to the top of the Temple, and were surrounded by a multitude. Paul astonished the chief captain by his Greek. "The Egyptian" was a man who had headed a revolt, and had when his followers had been Roman soldiers sought to apprehend him, and the captain had thought Paul was he.

Verses 39 and 40. The Jews, gathered in the court, did not expect to see Hebrew spoken, and were so much impressed to hear from Paul, as the captain was to hear his Greek. What a man he was to thus quiet this raging mob!

From C. H. Spurgeon.

The most mysterious joy one ever experiences arises from a sense of God. Known in his affectionate love as reconciled in Christ Jesus, and in intimate relation, the soul perceives Jehovah's all-pervading presence by an unutterable sense of overshadowing which brings with it a delight such as nothing can rival, as much above all joy as the earth as the heaven is above the earth. The will alone is then the soul's highest will; his glory, its light. More than all, it is not content; yet it is not bliss that it thinks of, but of himself. The outward surroundings are then as the small dust on the balance. The secret, unuttered, innermost revelation of the Spirit of God, is and is not. Never is it more consciously alive, and truly is, but never is itself so like to being dead, and so we are led up in the All-in-All. If ever the passive and the active can meet in one condition, that

singular fact is realized in the hour of full fellowship with God in Christ Jesus."

Text for the day, verse 40.

Thursday, August 18th.

Acts xxii. 1 to 16.

Verses 1 and 2. There were probably gray haired numbers of the band in the crowd before him. It was a marvel that the Jews, with their knowledge of the full force of Paul's eloquence, allowed him a hearing, but God compelled it, that they should hear the Gospel of His Son, at this time, and at this place. Verse 3. Gamaliel died about four years after this date. He may have been present before Paul. Paul could not have had a better introduction to the Jews than to be seen by Gamaliel.

Verses 4 and 5. Witnesses were before him to corroborate every word that he said. Notice that he leaves out any mention of Stephen until the close of his address, where he connects it with the Lord's message sending him to the Gentiles. He knew that any mention of Gentiles being brought to Israel's God, would excite their wrath, and wisely withhold any mention of this as possible.

Verses 6 to 10. This is given in connection with the addition here of "Nazareth," to the name of Jesus. The words really are "Jesus the Nazarene." Paul was called by his name, "Nazarenes," and Jesus announces himself as their leader, and proceeds to bind Paul.

Verses 11. The Jews would remember that Jehovah was revealed to the Fathers in light from Heaven. "The glory of that light, which could have discolored upon it, would make a wonderful sight!"

Verses 12 and 13. Note again his wise way of dealing with their prejudices, in the words about Ananias.

Verses 14 to 16. 1. Chosen; 2. Instructed; 3. Confirmed; 4. We know of Christ, the subject-verb of our testimony.

From Rosseau.

"The glory of that light." "I will confess to you that the man of the scriptures strikes me with admiration, as the purity of the Gospel bath its influence on my heart. It is possible that the Sacred Personage, whose history it contains, should be himself a mere man. Do we find that he assumed the tone of an enthusiast or ambitious man? What sweetness, what purity in his manner! What affecting gratefulness in his delivery! What sublimity in his doctrine! What profound wisdom in his discourses! What presence! What subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the man, who could so live, and so die, without weakness and without ostentation!"

Text for the day, verse 11.

Friday, August 19th.

Acts xxii. 17 to 33.

Verses 17. This is the first account we have of the vision. The fact that he came to Jerusalem, and went to the Temple to pray, would show that his conversion to Christ, had not turned him against the Temple; and his desire to stay at Jerusalem and labor there would show that he had not turned against his people. The having heard before being shown in the Temple, would show that the Lord of the Temple had not turned from him.

Verses 18 to 21. Paul's answer shows that the vision was strong upon his mind, as the Jews would be forced to recognize that nothing but a stable truth could have converted such a hot persecutor of Christ as they had known him to be, and they must be turned to Christ by his confession. He now has the opportunity of trying to show himself twenty-five years before. So far as we know, not a Jew was led to Christ by this address. With a man so true, so honest, and a confession of his guilt in his death, he closed by showing that it was by God's express command given in the Temple, that he had gone to the Gentiles.





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rowing from the stern when the tempest struck them; and passed ropes over one side and under the keel of the ship, up to the other side, to hold it together in the violence of the gale, and in case they were driven into the straits, a dangerous bay on the coast of Africa near Tunis. Their ship had but one mast, with an enormous sail, and was of course subjected to great strain when struck by the tempest. "Astonishingly a leak was sprung, and there was danger of foundering."

Verse 18. The cargo of wheat was thrown overboard.

Verse 19. Here Paul and Luke seem to have worked with the sailors in throwing over the heavy spars which the ships of that day carried.

Verse 20. They had no compass, and were dependent upon the sun and stars to guide their course. Driven on the sand and stars to guide their course. The whereabouts, despair settled down upon it but "the whereabouts of the Lord," by his master. "Be of good cheer, Paul; thou must bear witness also at Rome."

Verse 21 to 23. What a joy to serve such a Master! always coming when we need him, whether in the lonely prison cell, or on the raging sea, and always

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Verse 29. God's hand was guiding them, and they could have gone safely on, but they "feared," cast out four anchors and "wished for day." This is just the

Verse 30 to 32. The sailors would be needed to the morning of the battle.

Verse 33 to 35. No one but a man who served God, and "believed first," could talk in this way, and have

Verse 36 to 38. The sailors could have that managed the

Verse 39 to 41. The sailors could have that managed the

Verse 42 to 44. So the prisoners were twice debtor

Verse 45 to 47. So the prisoners were twice debtor

Verse 48 to 50. So the prisoners were twice debtor

Verse 51 to 53. So the prisoners were twice debtor

Verse 54 to 56. So the prisoners were twice debtor

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Verse 84 to 86. So the prisoners were twice debtor

Verse 87 to 89. So the prisoners were twice debtor

Verse 90 to 92. So the prisoners were twice debtor

Verse 93 to 95. So the prisoners were twice debtor

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Verse 99 to 101. So the prisoners were twice debtor

Verse 102 to 104. So the prisoners were twice debtor

Verse 105 to 107. So the prisoners were twice debtor

Verse 108 to 110. So the prisoners were twice debtor

Verse 111 to 113. So the prisoners were twice debtor

Verse 114 to 116. So the prisoners were twice debtor

Verse 117 to 119. So the prisoners were twice debtor

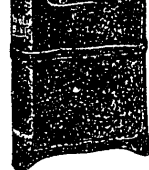
Verse 120 to 122. So the prisoners were twice debtor

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Text for the day, verse 25. Wednesday, August 31st.

Acts xxvii. 27 to 41. Verse 27. They heard breakers. Probably some of them began to believe Paul. Paul believed before he heard the breakers. Verse 28. There are the same soundings to-day, as the Bay of St. Paul, on this island of Malta, is approached from the southwest.

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