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The Welsh Revival.

OUT of the mass of material that has appeared in the English papers, we select what follows, in order to explain the beginning and progress of the Welsh revival, always allowing for the unseen workings of the Spirit of God:

HOW THE FIRE STARTED.

A reporter of *The Western Mail*, Cardiff, Wales, which makes a business of reporting the revival at length, says:

"The revival originated in the Calvinistic Methodist church, New Quay. The 'fire' broke out on the morning of the second Sunday in February last (1904) in a crowded Christian Endeavor meeting, after the morning service, when a young lady, moved by the words and appeal of a lay speaker, arose in the midst of the congregation, and in a clear voice, intense and pathetic, testified:

"I love Jesus with all my heart."

"Her soul seemed to be in every word. Unaccountable power accompanied her simple testimony, and seemed to overwhelm the people. After this the meetings multiplied, and some were held in private houses, wherever entrance could be got. In all the neighboring villages and towns the people were everywhere electrified by the intense passion of the meeting."

It thus appears that the Spirit of God fell upon that young woman a year ago when she gave her simple testimony to Jesus—true to John 15:26, 27. LOVE TO JESUS was the prime cause!

HOW THE FIRE SPREAD.

This can best be told in the words of Evan Roberts, a young man of about 27 years, formerly a miner but recently a theological seminary student. He soon after caught fire, and has become the most prominent human factor.

The picture on our front cover shows him and six young ladies who compose a prayer-band that has sustained him in prayer, testimony and praise.

Mr. Roberts is described by Rev. F. B. Meyer as follows:

"Presently Mr. Evan Roberts enters—a tall young man of twenty-seven years, with a pleasing open face, a winning smile, dark searching eyes, unobtrusive, simple, strong. No weakling this, but a man born to lead, and certain to be known as one of the great religious forces of the coming time! This is the man whom God has awakened to hold communion with Himself from one till five a. m. for three successive months, promising that a revival should break out, which like a tidal wave should sweep through the world. What wonder that he who has seen God is a master of assemblies, and that hearts bend before his words, though these may be the simplest!"

Now for his own testimony, dictated in Welsh and translated into English for *The Life of Faith*, London:

"For thirteen years I had prayed for the Spirit; and this is the way I was led to pray:

"William Davies, the deacon, said one night in the Society: 'Remember to be faithful! What if the Spirit descended, and you absent? Remember Thomas! What a loss he had!'

"I said then to myself: 'I will have the Spirit.' And through all weathers, and in spite of all difficulties, I went to the meetings. Many times as I went I saw other boys with the boats on the side (the tide flows up the river close by his home), and was tempted to desert the meeting, and join them. But, no. Then I said to myself, 'Remember your resolve to be faithful'; and on I went. Prayer meeting Monday evening at the chapel, prayer meeting Tuesday evening at Pysgah, Society Wednesday evening, Band of Hope Thursday evening, and class Friday evening—to these I went faithfully through the years.

"For ten or eleven years I have prayed for a revival. I could sit up all night to read or talk about revivals. It was the Spirit that moved me to think about a revival.

"One Friday night in the spring of 1904, as I prayed by my bedside before retiring, I was taken up to a great expanse—without space and time—to communion with God. Before that night I had a far-off God. I was frightened that night, but never since. So great was my shivering that I rocked the bed, and my brother, being awakened, took hold of me, thinking I was ill.

"After that experience I was awakened every night a little after one o'clock. This was most strange, for I had always been to sleep like a rock, and no disturbance in my room would awaken me. From that hour I was taken up into Divine fellowship for about four hours. About five o'clock I was again allowed to sleep, up till about nine o'clock, when again I was taken up into the same experience as in the early hours of the morning, and this lasted until about twelve or one o'clock.

"What it was I cannot tell you, except that it was divine. They questioned me in the house: 'Why did I not get up earlier? Was I awake? etc.' But it was too divine to say anything about it.

"This went on for about three months. When I went to school to Newcastle Emlyn, I was afraid I would lose the communion. I set aside half an hour daily for it. And for the first week I did the school work very well. But after that all the time was taken up. I had four days in bed with a severe cold. But day and night there was nothing but prayer.

"I got up on Sunday. The Rev. Seth Joshua was there.* Tuesday evening there was a prayer meeting, and Sydney Evans and others came to see me, and asked if I would go to the meeting. At that moment I felt the Spirit coming upon me, and so irresistibly did He come that I rushed to chapel without my top coat. The influence began. I was ready to pray—to pray for power for the young women who had come there from New Quay, lest the people should wait upon them. I had prayed for them in my room Monday night. I was not allowed to pray publicly Tuesday evening. That day I had been asking where the devil was. I was hard. I could look at the Cross without feeling. I could weep for the hardness of my heart, but could not weep for Christ. I loved the Father and the Spirit, but did not love the Son.

"On Wednesday I went to Blaenannerch. In the morning I met the railway guard, and told him I was as hard as flints. I was as if some one had swept me clean of all feeling. And my conviction was that I must be cast on a bed of affliction, or receive the Spirit mightily.

"The daughter of the minister came to me. There was a prayer meeting going on at the time in the house of the Rev. Evan Phillips. I

*Rev. Seth Joshua conducted a mission at Newcastle Emlyn about this time, September, 1904.

had two reasons for not going into the house. One was lest they might talk about me, because I ventured out; and the other reason was that I wanted to talk to Mag about the state of her soul. 'You pray for me and I'll pray for you,' said I to her; and the tears burst from her eyes. Both of us were blessed the same day, I in the morning, and she in the afternoon.

"When returning Wednesday night, the young women from New Quay tried to help me, but nothing touched me. And they said: 'We have nothing to do for you.' 'No,' said I, 'I have only to wait for the fire. I have built the altar, and laid the wood in order, and have prepared the offering; I have only to wait for the fire.'

"About half-past nine the next morning the fire fell, and it has been burning ever since.

"We started for Blaenannerch about six o'clock Thursday morning. Now joyful, now sad, now hard and cold—so my feelings varied on the journey. We sang in the brake, and my feelings were very varied—now high, now low.

"The seven o'clock meeting was given to asking and answering questions. The Rev. W. W. Lewis conducted. At the close the Rev. Seth Joshua prayed. In his prayer he asked: 'Lord, do this and this,' etc., and 'bend us!' He did not say: 'O Lord, bend us!' It was the Spirit that put the emphasis for me on 'Bend us!' I remember none of his words except 'Bend us!' 'That is what you need,' said the Spirit to me. And as I went out I prayed: 'O Lord, bend me!'

"At the breakfast table in the house of the Rev. M. P. Morgan I was offered bread and butter. I refused, as I was satisfied. At that moment Mr. Seth Joshua was putting his hand forth to take of the bread and butter, and the thought struck me: 'Is it possible that God is offering me the Spirit, and that I am unprepared to receive Him, and that others are ready to receive, but are not offered?' Now my bosom was full—quite tight!

"On the way to the nine o'clock meeting, the Rev. Seth Joshua remarked: 'We are going to have a wonderful meeting today.' To this I replied: 'I feel myself almost burning.'

"The service being handed over to the Spirit, I was conscious that I would have to pray. As one and another prayed, I put the question to the Holy Spirit: 'Shall I pray now?' 'Wait awhile,' said He.

"When others had prayed I felt a Living Force coming into my bosom. It held my breath, and my legs shivered, and after every prayer I asked: 'Shall I now?' The Living Force grew and grew, until I was almost bursting. And instantly someone ended his prayer—my bosom was boiling. I would have burst if I had not prayed then. What boiled me was that verse about God commending His love. I fell on my knees with my arms over the seat in front of me, and the tears and perspiration freely flowed. I thought blood was gushing forth. It was fearful for about two minutes. I cried: 'Bend me! Bend me! Bend us!' Then I cried aloud, and Mrs. Davies said, as she wiped my forehead: 'O wonderful grace!' 'Yes,' said I, 'O wonderful grace!'

"What bent me was God commending His love, and *I not seeing anything in it to commend!* After I was bent a wave of peace came over me, and the audience sang, 'I hear Thy Welcome Voice.' As they sang I thought of the bending at the Judgment Day, and I was filled with compassion for those who would be bent on that day, and I wept. Henceforth the salvation of souls became the burden of my heart. From that time I was on fire

with a desire to go through all Wales, and, if it were possible, I was willing to pay God for allowing me to go.

"A plan was agreed to whereby eight of us were to go, and I to pay all expenses incurred. One Sunday afternoon a few of us went to New Quay about it. I had only about two hours there. I had promised to return to Newcastle Emlyn, for the sake of one soul. The rest stayed there, and had a prayer meeting over the matter, but no light came. After the wonderful experience at Blaenannerch I had prayed God to fire six souls in Newcastle Emlyn, and He gave me six. After the last of the six was fired, I was commissioned home to Loughor. The vision was given me in the Sunday evening service just before the Rev. E. Phillips began to preach."

* * *

Dr. G. Campbell Morgan went to Wales to see things for himself, and on his return to London, told his experiences—how the fire is at present burning, how the meetings are conducted, etc. We have printed that address in pamphlet form, and are prepared to send copies free to interested friends, trusting that God will use this as revival fuel to start fires in this land. Requests for supplies, and free-will offerings to bear the expense of wide distribution, should be addressed to A. P. Fitt, Supt., 250 La Salle Avenue, Chicago.

May God visit America with fire from heaven, giving us the revival for which we have been so long praying and working!

"The Way of Salvation" (Acts 16:17).

Notes of an address by

DR. JAMES M. GRAY.

1. *First Milestone*, marked Romans 3:23.

All have sinned—though not in the same way or same degree.

The bucket in the well falls as far and as truly if *one* link of the chain breaks as if *all* the links break (James 2:10). Some one must reach down from above to recover it. And this is as necessary if only one link is broken as if every link was broken.

2. *Second Milestone*, marked Ezekiel 18:4.

The soul that sinneth shall die—not be annihilated, but pass into an eternity of existence apart from God, with the consequent pain and punishment which this must always involve.

There can be no "second probation" without a *first* probation. The race is not under probation now—it is under condemnation (John 3:18).

3. *Third Milestone*, marked Galatians 3:13.

Christ *hath* redeemed us—the trans-

action already completed—once for all!

But though redeemed, the race is not saved. Each individual must choose for himself to accept or refuse redemption.

4. *Fourth Milestone*, marked Acts 16:31.

What is it to "believe" on the Lord Jesus Christ? Take the synonym "commit," as in John 2:24, where Jesus did not "commit" (R. V. trust) Himself unto the people.

There is a life-buoy. You are told it is a life-preserver; you assent to this; but not until you commit yourself to it in case of accident, do you exercise your belief or trust in it.

5. *Fifth Milestone*, marked Romans 10:10.

Confession before men seals heart-belief before God. A letter should not be posted until it is sealed. Your salvation is not complete until the transaction is sealed by your confession of Christ.

Close of the Liverpool Torrey-Alexander Campaign

PRAYER ANSWERED IN A MIGHTY WORK OF GRACE.

LIVERPOOL, January 23, 1905.

THE mission in Liverpool is at an end. We trust the revival is just begun!

The mission closed with tremendous crowds and wonderful interest and glorious displays of God's power. We have held meetings for nine weeks, and the interest has increased from beginning to end. The difficulties were of a peculiar kind, the greatest being the inaccessibility of the hall. There were no public means of communication with it whatever, the street cars stopping a half mile short of the building. There was no large population anywhere contiguous to it, and in some directions no population for half a mile or more. Elderly and feeble people could not get there unless they came in cabs or private conveyances, and of course few were able to do this. This may account in part for the large preponderance of men in the audience. The weather some of the time has been the worst that Liverpool has known; some nights and days the fog so thick that walking was accompanied with more or less danger, at other times violent winds blowing, and at others still rain and snow, and what is considered very cold weather, though we should not call it so. In view of the inaccessibility of the hall, it is wonderful to think of the crowds that gathered night after night for nine weeks.

For the first six weeks the hall was so incomplete and the draughts and cold so bad that many considered it a veritable death-trap, and in point of fact people could not come without running great risks of catching cold. This, however, was obviated in the last three weeks of the mission. No one was to blame for having such a bad location for the hall. It was either there or nowhere, and there was no hall in the city that was half large enough to accommodate even the ordinary crowds, to say nothing of the Sunday gatherings. The distance of the hall from other centers of labor made it very difficult for many of the clergy or ministers to attend the meetings with any regularity, yet some of them scarcely missed a meeting. How they succeeded in getting there so often and attend to their own congregations I do not know, but I think they have been repaid. One clergyman especially, who was most regular in his attendance, is having a very large accession to the membership of his church. One non-conformist minister who was very regular in his attendance has written me a glowing letter in which he tells of the blessing that has come—not only to his congregation, but to himself and to his entire family. His membership, too, speak of the great change in him.

SYSTEMATIC BIBLE TEACHING.

In consequence of the length of the mission it was possible for us to give more systematic Bible teaching than we ordinarily do in our missions. At the afternoon meetings we took a regular course of doctrine, and it was very much like the Bible Institute lecture-room on a large scale. Prominent business men made great sacrifice to get to these afternoon meetings, as they felt them so profitable to themselves. We took up such subjects as the Atonement, Justification by Faith, Regeneration, Sanctification, the Holy Spirit—His Person and work, the Second Coming of Christ; and studied them systematically. These meetings were attended with great blessing, not only to Christians, but many were converted in these afternoon meetings through the presentation of Christian doctrine. There are many

who think the general quickening of life among Christians and their clearer apprehension of Christian doctrine has been the greatest blessing that has come through the mission.

Saturday evenings we have given up to a question meeting, where all kinds of questions were sent in, some from Protestants, some from Roman Catholics, some from Jews, many from skeptics, infidels, agnostics and atheists. To many this meeting was the most interesting of the whole week. At the last question meeting about 9500 people were present. I answered questions for an hour, and scarcely a person moved. These question meetings were always followed by an after-meeting, and there were many conversions at them, largely of men. At the last question meeting 109 persons made a definite profession of accepting Christ, a very large proportion of these being men.

MEETINGS ON THE CORN EXCHANGE.

A unique feature of the meetings have been those held upon the Corn Exchange. There have never before been but two men who have been invited to speak upon the Corn Exchange in the city, Lord Roseberry and one other prominent public man, whose name I do not for the moment recall. It created a good deal of interest, though as far as I know no opposition, to have eleven religious services held in a place given up wholly to commerce. Many of the best known business men of Liverpool were in constant attendance. The interest was of the deepest character; men were sometimes seen weeping, and during the whole address the people would sit or stand with an intensity of interest that was sometimes painful. There was absolutely no singing at the meeting, simply a brief prayer and then the address. Seats were provided for a small portion of the audience, but most had to stand through the entire meeting. No invitation was given out at the close of the meetings, but we know of a number who were converted. Many of these had been skeptical before, but the meetings served to remove their doubts, and they came out decidedly for Christ.

The Sunday morning meeting at 8 o'clock was a training class, training people to do personal work, part of the time conducted by Miss Parker and part of the time conducted by myself. The hour was very early, especially for the winter, but many hundreds came every Sunday morning, and these meetings not only prepared the workers for the present mission, but also to do effective work in their own churches for all time to come. It may be that the largest ultimate blessing will come from these meetings.

If we are to measure the importance of meetings by the numbers in attendance and the immediate outward results, of course the most important were the evening evangelistic gatherings. One indication of the interest was that one snowy evening, when street car traffic was blocked all over the city, and when the streets were quite bare of other walkers, crowds could be seen trudging miles to the mission. There were perhaps 4000 people in attendance even on that night, though many did not get there until nearly 9 o'clock. One man told me that it took him three hours to get there, though ordinarily he got there in 45 minutes. A good proportion of those who came were unconverted people, many of whom were converted on that wild evening.

The last three weeks of the mission, both the attendance and number of conversions increased greatly. In one week there were something over 1000 professed conversions, the next week even more, and this last week, though I have not yet received a definite statement of results for yesterday, I should think there have been between 1500 and 2000 conversions.

Yesterday was a wonderful day. The early morning meeting at 8 o'clock was the largest early meeting we have had here, and the Spirit of God was present in power.

THE CLOSING SABBATH.

The day was bad. A dark yellow fog settled over the city. It was necessary to keep gas burning in the house all day, it was like night. At times it was very black, but the meeting that was to begin at 3 o'clock began at 2:30 with an attendance (I think) of 8000 or 9000.

The evening meeting was to begin at 8 o'clock, but by 6:45 it was necessary to shut the doors. The corridors outside were soon filled with a crowd of people and the yard outside the building, then it was necessary to shut the gates. It was said there were 15,000 inside the building, and 20,000 outside. It seemed too bad when people had walked so far not to make some attempt to let them in, so we decided to have two meetings, and the announcement was sent outside that there would be another meeting. Though thousands had already gone, thousands remained. There were four open-air meetings going on outside while I was preaching inside.

The first meeting closed about 8:20, but it took an hour to empty the building and get the new crowd in; it was about 9:20 when we began the second meeting with the hall full again. At the first meeting I preached on "Today: Tomorrow," and at the second meeting on "And I, if I be lifted up from the earth will draw all men unto Me." Though there had been a great confusion at both the first and second meeting at the beginning, because of the crowds in the corridors and the disappointed ones and the confusion in changing the two crowds, a hush fell over the meeting as I began to speak. There was a most intense interest, and a solemn awe.

The Spirit of God wrought with mighty power. Hundreds were brought to a decision for Christ. I think there were very many whose names and addresses it was impossible to get last night, but there was something like 250 whose names were secured of those who had made a public profession of accepting Jesus Christ, and who had been dealt with personally.

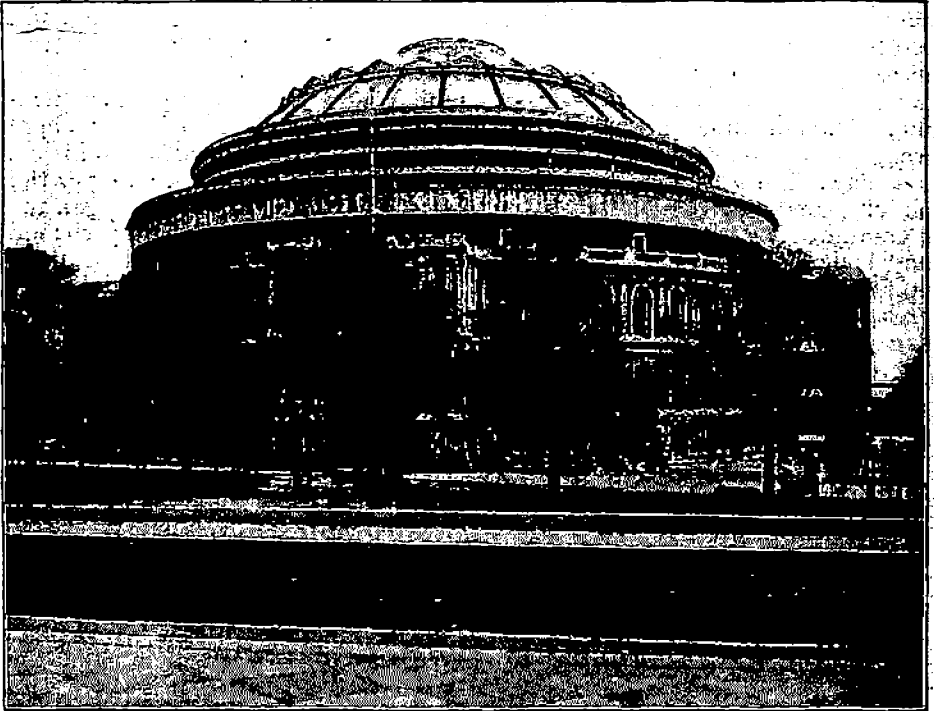
One of the most touching things in the mission was in connection with the Girls' Reformatory here in the city (they are girls who are sentenced to the Reformatory for five years). These girls, aged perhaps 15 to 25, were permitted to come to quite a number of the meetings, and many of them were converted. The matron of the home was talking with them about the mission, and wanted to know if they wanted to do anything to help, and voluntarily and unanimously they voted to give their quarter's wages as a thank-offering to the mission. This meant a great deal, and I don't know of anything about the mission that has caused us more joy than the conversion of these young women.

REVIVAL INTEREST SPREADING.

The daily secular press has shown a remarkable interest in the mission the last two weeks. Almost all, if not all, the London papers have had something in them daily, and some of the papers have had whole columns daily about the mission here and the coming mission in London. I am told the proprietor of the daily paper having the largest circulation of any daily in Great Britain gave orders to his men that the first two weeks in January he wished a mention of the mission made every other day and the last two weeks mentioned every day. He is also the proprietor of other papers, and these have given very large accounts of the mission. One of his papers sent up a photographer from London to spend the last days of the mission here, getting such views of the mission as he could. Many of the papers have

sent to me for a message to the people of England, or to various classes of people, so I have been able to preach to millions of people in a day.

It is recognized on every hand that a great revival is here. The revival in Wales is spreading. It seems destined to reach every corner of Wales. It is manifestly the work of the Holy Ghost. People have about given up trying to account for it by attributing it to some man, and now it is quite universally recognized as being the direct work of God. Human instruments are used, but they are in the background, and God is exalted on every hand. In parts of Wales, police courts have been adjourned for lack of business, saloons have been closed up for lack of trade, and theatrical per-



THE ROYAL ALBERT HALL, LONDON.

formances and football matches have been given up. The one all-absorbing subject is Christianity. We are longing to see the fire spread to America, and are cheered by tidings that are already signs that the work of God is beginning in mighty power in our beloved native land.

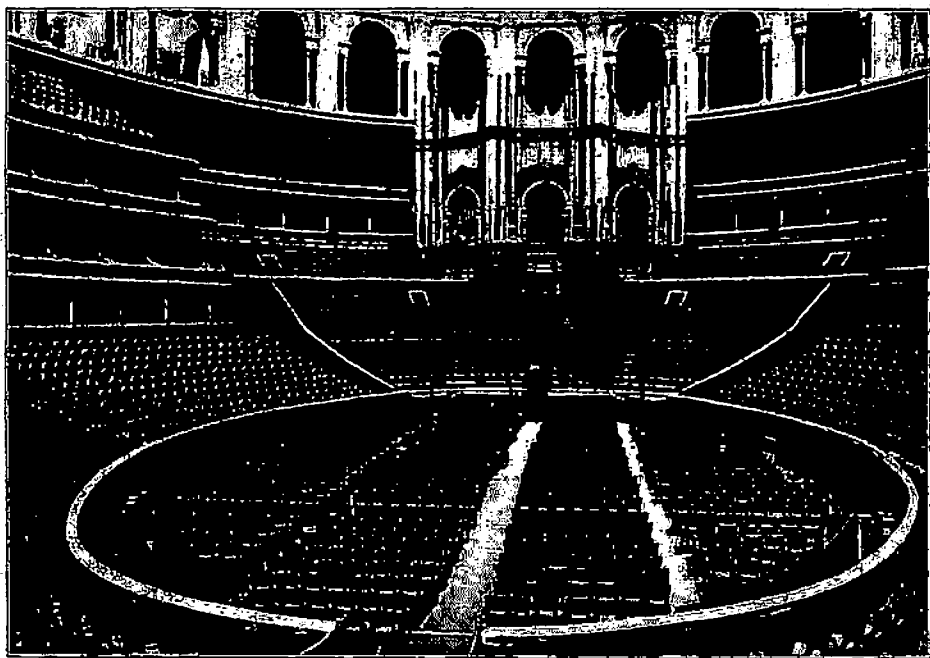
AN APPEAL FOR PRAYER.

We need your prayers for London. If newspaper booming and social patronage could produce a revival, a revival in London would be assured; and though we appreciate the unexampled kindness of the newspapers of London and the support of so many leaders in London society and commercial life, yet we realize that a true revival cannot be brought about except by God Himself. We cannot help but see the danger that there is in the very popularity of the mission before it begins, and we believe that we

are more in need of prayer than ever before. The arrangements are, I suppose, the best that we have ever had. The committees have done their work faithfully and well. The hall provided, and the halls to be provided, are all that could be desired; but what we need, and what we must have, is the blessing of God, and this only comes in answer to earnest prayer. Urge everybody to pray, pray, pray as never before, not only that there may be a marvelous work of God in London, but that God Himself may get the glory of it. There are dangers, too, I fear, that many of those who are very enthusiastic in supporting the mission are not really in sympathy with the doctrines that must be preached. Cry to God to give me fearlessness in the proclamation of His whole counsel, and also to enable me to preach the truth in love!

Sincerely yours,

Rt. Torrey



INTERIOR OF THE ROYAL ALBERT HALL.

Mr. Torrey wrote on Feb. 24 that thousands were being turned away every night.

Mr. Alexander at Cambridge.

BETWEEN the Liverpool and London campaigns, Mr. Alexander spent one night at Cambridge University. Mr. Torrey expects to go there for a month next fall, and the present meeting was arranged by the Intercollegiate Christian Union.

Mr. Alexander won his way tactfully with the same old message and

the same old songs as God had blessed under different circumstances. At the close of the meeting, 35 students came forward to profess their acceptance of Christ.

Northfield Conferences.

Students' Conference, June 30-July 9.
 Young Women's Conference, July 11-21.
 Woman's Missionary Conference, July 24-31.
 General Conference, Aug. 4-Aug. 20.

Jesus Christ the Key to the Bible

These studies are intended to be suggestive rather than exhaustive; not covering all references that might be given, but leaving the student to fill up the outlines by private study. It is hoped that they will also serve as a basis for study by group Bible classes, church prayer and conference meetings, young converts' meetings, etc.

III. JESUS CHRIST THE GENEALOGICAL KEY TO THE BIBLE.

I. THEORETICALLY PROVED.

Let us unfold this study in successive propositions as follows:

1. *Genealogies are the key to O. T. chronology.*

For instance, Genesis is the *book of the generations* of the heavens and earth (2:4), Adam (5:1), Noah (6:9), sons of Noah (10:1), Shem (11:10), Terah (11:27), Ishmael (25:12), Isaac (25:19), Esau (36:1, 9) and Jacob (37:2)—eleven genealogies.

Again, "All Israel were reckoned by *genealogies*" (1 Chron. 9:1; compare chapters 1 to 8). Many other examples might be given.

The reason for this is that they had no almanacs, but reckoned time by the lives of prominent men. But the chronological use of genealogies requires great caution on account of omissions, abbreviations, altered successions where lines failed, etc.

The purpose of genealogies (so far as Israel was concerned,) was to ensure correct succession (1) in the priesthood, and (2) in the possession of land and other secular matters.

2. *Only the genealogy of Jesus Christ is given in the N. T.*

Two lists are given—one in Matthew 1:1-17, the other in Luke 3:23-38. These are not contradictory, but complementary, and may be compared thus:

MATTHEW'S GENEALOGY.

Written for Jews.
Hence, begins with Abraham.
Gives Jesus' national descent:
—the legal lineage of Joseph,
—his successions.

LUKE'S GENEALOGY.

Written for Greeks (Gentiles).
Hence, traces back to Adam.
Gives Jesus' racial descent:
—the private lineage of Joseph,
—his sanguinis.

The members of this lineage would be conscious of the Messianic prophecies, and would be careful to preserve links in the chain; although the individual who in himself continued the line was apparently unknown until Messiah was revealed and light was thrown backward.

Note that (a) these genealogies are never used further in the N. T. by way of argument. Why not? Perhaps because—

(b) They were never challenged or denied even by Christ's enemies. Why not? Because they could have been verified by the official records. Josephus says the priests had records in his day going back 2000 years. These were doubtless destroyed at the fall of Jerusalem in A. D. 70.

Since the official records are lost, no man claiming to be the Messiah could arise today and prove his Davidic descent, as Jesus Christ could.

3. *Genealogies have no further religious use or value after Christ.*

Proof texts: 1 Timothy 1:4—"Neither give heed to fables and endless *genealogies*"; Titus 3:9—"Avoid foolish questions and *genealogies*."

Why useless? Because their purpose (see above) was met and fulfilled in Christ.

4. Hence, *Jesus Christ is the GENEALOGICAL key to the Bible.*

For He is the key to the genealogies, the heir of all the past, the consummation of Jewish history, the last of His line!

II. PRACTICALLY PROVED.

If the above propositions are sound, the next question is: *How is Jesus Christ the genealogical key?*

This can be answered by taking Christ's ancestors, and weaving around them all O. T. history. Just as the history of the United States might be unfolded by giving the history of each successive president.

Thus we get the names of *Adam to Hezron* in Luke 3:33-38; Matthew 1:2, 3. Their life-story includes the book of GENESIS (see Genesis 46:12, where Hezron went down into Egypt)—2300 years!

Ram (Mat. 1:3; Luke 3:33) was born in Egypt. *Amminadab* (Mat. 1:4; Luke 3:33) was Aaron's father-in-law (Ex. 6:23). He left Egypt in the exodus, and of course died in the wilderness. His son, *Naashon* (Mat. 1:4; Luke 3:32), was prince of the children of Judah (see Ex. 6:23; Num. 1:7; 2:3; 7:12; 10:14; 1 Chron. 2:10). He died in the wilderness, according to Num. 26:64, 65. The books of EXODUS, LEVITICUS and NUMBERS can therefore be woven around the lives of these three ancestors of Christ.

In like manner, all the O. T. record can be recast in relation to succeeding ancestors, until in the fulness of time Jesus is born according to the flesh.

[*.*Next month: Jesus Christ in TYPE.]

Founder's Day Memorial Exercises.

THE memorial exercises associated with Founder's Day (Feb. 5th—Mr. Moody's birthday—) were a little more elaborate this year than usual, and were blessed by God throughout.

As Feb. 5th fell on Sunday, Dr. Gray made the morning service in Chicago Ave. church a memorial service, inviting Mr. John Morrison and Mr. J. H. Hitchcock to speak. These friends gave personal reminiscences of Mr. Moody's earlier labors in Chicago in Sunday school and church work.

Saturday, Feb. 4th, was observed at the Institute as a day of prayer and fasting, in accordance with a call that had been issued to the church in the United States. The faculty and students assembled in the Lecture Hall at 10 a. m. Mr. Fitt conducted the first hour, speaking for part of it on Mr. Moody's character and career. Dr. Gray followed at 11 o'clock, making it an hour of prayer. Petitions were

centered especially on Mr. Torrey's mission in London (which was to open that night), and on the Welsh revival. The same program was followed from 2-4 p. m. in the church.

A cablegram was despatched to Mr. Torrey to let him know that the Institute was specially holding him up in prayer that day.

Monday night, Feb. 6th, faculty and students gathered again informally in the Lecture Hall, and listened to addresses on Mr. Moody by Hon. John V. Farwell, Mr. F. G. Ensign and Dr. Towner. These were inspiring and profitable, bringing to a close what proved to be one of the most helpful observations of the anniversary yet held.

An Acknowledgment.

Our hearty thanks are extended to *The World Evangel*, Winona Lake, Ind.; *The C. I. Mission*, Toronto; and *The Christian Herald*, N. Y. city, for the loan of some cuts used in this issue.

Selected Notes of Dr. Patton's Lectures.

THE WEAKNESS OF SOCINIANISM.

Don't tamper with the vicarious view of the atonement. There is something generically different in the sacrificial and Socinian views of the atonement—the one which says God has done something *to save man*, and the other which says that God has done something *to enable man to save himself*.

The latter (the moral influence theory) is open to objection on three grounds:

(1) it does not satisfy the demands of reconciliation, redemption, propitiation and justification;

(2) it does not give Jesus honor worthy of His death and resurrection—these become only a dramatic display—He didn't die for anything;

(3) it lacks moral initiative. How would you convert a person? How can a man who doesn't want religion, get it? You say he could if he would. But the trouble with him is, he can't "would"! You must manipulate the gearing of a time-lock on the inside. No man can be reached through external agencies—what he needs is an internal change through the operation of the Holy Ghost. The faith capacity is needed before he can be regenerated.

BOTH CURE AND PARDON.

Sometime ago in New York state a man who was dying of pneumonia was condemned to be hung. What did he need to save his life?

A doctor only? No, for he would be hung if the doctor cured him.

A pardon only?

No, for he was dying of pneumonia even if pardoned.

He needed both doctor and pardon—to be saved from the disease and also from the penalty of his crime.

So with man in relation to sin. It is both a moral disease and a transgression of God's law. What the sinner therefore needs is both cure

and pardon. And both are provided in the Gospel.

THE PURPOSE OF SALVATION.

What is the purpose of a watch? To make its two hands go around so as to tell time right. What is needed to achieve this? Active power distributed in the right ratio—the wheels arranged properly—the hands put on last. Thus what was first in the maker's purpose was last in his execution.

So God's plan of salvation through Jesus Christ was first in His purpose, but last in His execution.

The beauty of the Gospel is that what the needy sinner wants is not sociology nor sentimentality. He must be told that he is a lost sinner, that *nothing* in the world can save him, that the *only* thing for him to do is to believe on the Lord Jesus Christ.

(Concluded.)

Correspondence Department.

The few statistics given below concerning the Correspondence department will be of interest to TIE readers.

Twenty-four of the total enrollment to Jan. 1, 1905, have entered the Institute as "regular" students, giving their entire time and attention to training for Christian work.

Twenty-one of the total enrollment are those who have been "regular" students at previous different times, and are thus continuing their studies in the department.

There are 43 states and 15 countries represented by the students of this department, Illinois at the head with the largest number, or 71; while Canada as a country leads all outside the U. S., having 29 representatives.

There are 39 Correspondence students in this city.

The Surrendered Life.

Nuggets from an address by

DR. JOHN BALCOLM SHAW.

"GOD says, 'I will guide thee with mine eye,' but many of us want Him to guide us with our eyes—want to walk by sight, not by faith. When He leads in pleasant pastures we gladly follow, but when He leads where the pathway grows dark—into hardship and conflict—then we hold back. We would be so happy if we would just follow the Lord's will, letting Christ be the pilot through storm and shine. If we let Him lead, He will take us the shortest and surest and safest course through the year.

* * *

"It is an easy thing for a good man to cherish sin in his heart without knowing it. I had a watch which stopped without cause that my closest examination could discover. I took it to a watchmaker and he could see nothing wrong with any of its parts; but examination with a magnifying glass revealed a tiny speck of dirt which was the cause of the stoppage. The cherished sin, however small, is sufficient to stay the flow of the Spirit into your heart.

* * *

"If we are to follow the Lord, we must heed His call to separation from the world. Unless you are willing to drop the world you will be lagging on behind the Lord all the time.

"We must put ourselves over into the will of God as we have never done before. The more I surrender to God, the more I find I have to surrender. The more I live in His will, the more I see there is to surrender. Keep surrendering day by day, morning by morning.

"Most Christians are self-controlled, and not God-controlled. I once bought a little section of land on an eminence in New York state where I planned to have a quiet summer retreat. It was a considerable distance from the road, and when the deed was drawn up I anxiously insisted that a provision be inserted giving me a right of way from the road to my property; but was informed that was unnecessary since a right of way in such case was guaranteed by the state law. Is there any little inside section of your heart unsundered? If there is, be sure Satan will have a right of way in and out, and if not banished by full surrender to the Lord will eventually dominate your whole life."



DR. JOHN BALCOLM SHAW

Prize Essay on the Bible.

NEW York, Feb. 13th.—
Three prizes offered by
Miss Helen M. Gould
for the three best essays on

"The Origin and History of the Roman Catholic and Protestant Versions of the Bible" were awarded as follows:

First prize, \$1,000—Rev. William Thomas Whitley, Baptist minister of Preston, England.

Second prize, \$500—Rev. Gerald Hamilton Beard, Congregational minister of Burlington, Vt.

Third prize, \$250—Charles B. Dalton, teacher, of New York City.

Mrs. E. A. Marshall is teaching a Bible class for two weeks at Auburn, Ind., under the auspices of the local Y. W. C. A.



THE EVANGELISTIC FIELD

E. J. Bulgin, '92-'93, is now in Los Angeles, Cal., resting from his labors in the evangelistic field.

O. A. Miller, '96-'98, is conducting evangelistic meetings at Chatsworth, Ill., in the M. E. church.

R. L. Jones has been recently holding evangelistic meetings at Lakota, N. D., Seth E. Gordon of Chicago assisting in the services of song.

Evangelist Wm. A. Sunday began revival meetings in a specially built tabernacle at Dixon, Ill., on the 16th ult. A successful work is anticipated.

Oscar Lowry, '97-'98, reports that at his meeting in Luverne, Minn., 183 came out for Christ, and in many respects it was the best meeting they have had this season. He went with J. D. Stentz, who assists him to Fairview, Ill., on the 5th ult.

Rev. A. B. Hobbs writes: "I have just closed a glorious meeting in the Lucas (O.) Cong. church. There were upwards of 80 professions of faith in Christ, 72 persons of this number uniting with the Cong. church, the others with churches of their choice."

Evangelist W. E. Sloan of Des Moines, Ia., assisted by his wife, recently conducted a three weeks' series of special revival meetings in Pawnee City, Neb. The results were very encouraging and beside conversions, which were numerous, many Christians were built up and strengthened in the faith.

J. A. Hoffman, '93-'95, known as "the children's evangelist," conducted very successful evangelistic meetings recently at Plainfield, Wis., and Rochester, O. A wonderful work of grace in the hearts of scores of children and adults was the result. He is now engaged in meetings at Whitefox, O.

R. E. Johnson, '98-'99, writing from LeSueur, Minn., says: "We

commenced union meetings in the opera house here Tuesday night. We earnestly desire the mighty prayers of all TIE readers for a great outpouring of God's Spirit upon this town and upon us as we work. D. W. Reinhart, '04, is leading the singing."

J. D. Hickman, '00-'01, pastor of the M. E. church at Whiting, Ind., reports a gracious revival season in his church recently which lasted for about seven weeks. There were 108 conversions, and the church is in a greatly quickened condition. Mr. Hickman conducted most of the meetings personally, but was assisted by his wife.

Rev. Frank A. Miller reports: "We have had some wonderful meetings in Madison, Minn. About 300 have confessed Christ, and scores of them are men in active business life, and the fire is spreading from the county seat to the surrounding towns and villages. The power of God seems to be moving among the people. Just before coming here we had over 165 confessions in a glorious meeting at Columbus, O."

Mr. C. Martin, '99-'00, writing from Litchfield, Minn., says: "We are in this town of 3,000 population, conducting union meetings, Rev. J. Pratt and myself. Sunday was a day long to be remembered in this town, when over 100 came out and publicly confessed Christ in the afternoon meeting. In the evening many more took a stand for the first time. The meetings continue all this week in the opera house. We have a chorus choir of 125 to 150 voices. As a result of evangelistic meetings conducted by R. E. Johnson, '98-'99, the Presb. church at Alden, Minn., of which I am pastor, received 30 new members, 24 being on confession of faith. The M. E. and Bapt. churches received about 20 each."

Rev. J. B. Ely, assisted by Prof. T. Williams-Pearman, held a successful evangelistic meeting recently at Maysville, Ky.

F. A. Enslow, '98-'00, writing of his meetings at Ingersoll, Okla., says: "The work is progressing well. There were 21 at the altar last night."

Evangelist C. N. Hunt recently held a successful series of union revival services at Berea, Ky. W. C. Gamble, '91-'93, had charge of the music. There were about 150 conversions.

E. R. Dow, '01-'03, has been engaged in a very promising revival work at Port Huron, Mich. The meetings, which were union, were largely attended, 2,000 being present at the opening services.

Evangelist Hay Bell has just held good meetings at Salem, Ill., in the Cumb. Presb. church. About 100 professed Christ, and there were 75 additions to the C. P. church. Some were brought to Christ through open air meetings who had not heard a sermon for over 20 years.

R. B. Fisher, '02, Macomb, Ill., writes as follows: "It has been my privilege to be engaged in two splendid local awakenings. One at Biggsville, Ill., where in November and December I was called to conduct a meeting. Twenty-seven united with the church, I believe. I have just returned from a country congregation, the West Prairie C. P. church, six miles east of Industry, Ill. Twenty-two have united there and others still are to unite with the church, and they are talking of putting up a new building."

A Helper for Evangelists Available.

Any evangelist seeking the services of a earnest colporter, or "book missionary," to assist in evangelistic work either before, during or after special meetings, is requested to communicate with A. P. Fitt, Supt., 250 La Salle avenue, Chicago, who can almost always suggest a suitable person for the work.

J. D. Taylor, '97-'98, writing from Rice Lake, Wis., where he was holding meetings, said: "The break came Monday night when we had two conversions; Tuesday, 38; Wednesday afternoon and evening, 13; making 53 thus far this month. The church is packed. Last Sunday we went to the opera house, and that was full."

A. H. Clark, '01-'02, writing of the meetings at St. Paul, Minn., in which he assisted J. M. Burwick, says: "We had five meetings in two churches. Quite a few railroad men accepted Christ along with others. We went to Metrose, Minn., for a week, following J. D. Taylor, '97-'98, there, and reaping from his sowing, the altar being filled each night."

Lovic P. Law, '01, wrote a few weeks ago as follows: "We have just closed a successful work of grace at Higginville, Mo., where about 150 professed conversion and reclamation to Christ's fellowship. The town was greatly stirred by the power of the Holy Ghost. Mr. E. G. Phillips and Mrs. Law led in song. We go next to Downs, Kans., for meetings, Feb. 12th, for three weeks. THE readers, please pray for us."

Mrs. C. R. Scafe, Fruita, Colo., writes for Mr. Scafe, '99-'00, as follows: "We have just closed a very successful 11 days meeting here. Joel Harper, '93, assisted. He is now pastor of the Cong. church at Montrose. Some 40 manifested a desire to lead a Christian life. The majority of this number decided definitely for Christ. Five of them are men, heads of families. Two were men reared as Seventh Day Adventists and were bound by the law, but they are saved by grace, and are now happy. Our work is growing. I have a children's meeting once a week, with 40 in attendance. I thank God for the instructions received in children's work while at the Institute, and for practical work along this line. I remember well my first experience with the children's meeting on Sedgwick street."

Chester Birch conducted evangelistic meetings a few weeks ago at Murphysboro, Ill. The services were held in the Presb. church, and later in the opera house. It was a union work.

Loren G. Jones will take the place of Gospel singer for Rev. French E. Oliver during the coming year, Professor Oliver, the evangelist's brother, finding it necessary to have a year's leave of absence on account of throat trouble.

Harry Monroe, of the Pacific Garden, Mission, recently conducted some very successful evangelistic meetings in Mason City, Ia. Eleven hundred are reported to have accepted Christ. On Sunday, Feb. 19th, a men's mass meeting was held attended by 2,000 men, 200 of whom arose and said: "Pray for me."

The series of revival meetings at Alden, Minn., led by R. E. Johnson, '98-'99, assisted by Mrs. Johnson and David Reinhart, '04-'05, were closed Jan. 22d. It was declared to be the most successful evangelistic effort in Alden. There were 96 converts, a large proportion being young men, and many of these from the surrounding country and towns. A union men's prayer meeting was instituted to help establish the new converts and to promote the revival already begun.

Ira E. Hicks, '97-'98, assisted Homer Alexander, '03-'04, in a series of union revival meetings at New London, Ia. The meetings, which began in Mr. Alexander's church, were very soon removed to the opera house in order that the increasing audiences might be accommodated. The series lasted four weeks, and 300 persons are reported to have accepted Christ during that time. Mr. Hicks preached at nearly all the services, and Mr. and Mrs. Alexander assisted in the singing.

C. R. Haudenschild, '94-'96, held a successful meeting in January at Burlington Junc., Mo., during which over 80 persons knelt at the

chancel and publicly confessed Christ. Sixty united with M. E. church on the last Sunday of the meetings, and 15 with another church in the city. He is now engaged in evangelistic services in the Mountain View M. E. church, Butte, Mont. It is the largest Protestant church in the state. At the end of two weeks over 100 persons had publicly confessed Christ, and the meeting continues. His next engagements are Anaconda and Lewistown, Mont. Then El Paso and Denison, Tex.

C. C. Smith, '94, and R. B. Holden, '99-'00, have recently held a very successful union meeting at Bedford, Ind. Mr. Smith writes: "Last Sunday morning, for lack of time because of other services to follow, I closed a meeting by asking those who desired to accept Christ to simply stand. Immediately a prominent banker, a moralist, sitting in the rear, arose and walked to the front and gave me his hand, and said so all could hear, 'I was on my knees for an hour before coming to this service, asking God for strength to do what I have never wanted to do—openly confess Christ. His noble act produced a wonderful impression, and nearly a score of other men followed him into the kingdom during the services of the day, among them a man who had forbidden his wife to come to the meetings, but who, as a result of her prayer and the definite prayers of others, had been brought to conviction and conversion. Truly God does hear and answer prayer and does convict and convert. On the last Thursday of the meetings all the banks, stores, saloons and pool rooms closed from 11 to 12 a.m.—an unheard of thing, and a men's meeting was held in the court house, which was literally packed, many being turned away who could not get in. At this service 40 men requested prayer. At one meeting three brothers-in-law came together to confess Christ."

Rev. J. H. Elliott, writing of the recent simultaneous evangelistic campaign in Los Angeles, Cal., says: "I have never witnessed such scenes as we are having in this city. I feel the work has gone far beyond that which any of us dared to hope for. The city is being swept by a tremendous movement that equals anything

churches, and a splendid corps of workers and pastors united."

A successful meeting was held at Brookville, O., in January by Frank W. Hoover, '91-'92, of Peoria, Ill. It was a union of the U. B. and M. E. churches. A newly dedicated church with a possible seating capacity of over 500 was far too small for the



DR. TOWNER IN HIS OFFICE AT THE INSTITUTE.

that I have heard reported from England or even Wales."

Rev. H. W. Pope, writing from Riverside, Cal., where he is holding evangelistic meetings, assisted by Rev. W. F. Newton, says: "We had a splendid work at Pomona. For three weeks there were daily conversions. We spent a week at Claremont also, and had a blessed time among the students of the college there. We began here on Sunday with full houses. There are three

audiences. There were 106 conversions, over 40 of whom were men, most of them fathers. The strongest men in the community were reached, among them the president of the bank, the leading physician, the principal of the high school, several teachers, farmers, merchants, mechanics and two ex saloonkeepers. Brookville's attitude on the saloon problem is settled for the next 20 years. The Christian people are greatly encouraged.

John A. Davis, '93, assisted by Mr. Leonard, conducted a union evangelistic meeting at Canton, Pa., recently, that was largely attended. The town seemed thoroughly awakened. In one service about 35 signified their decision to accept Christ.

Rev. M. S. Rees, '90-'93, held a very successful series of evangelistic services a few weeks ago at Malone, N. Y. It was a union work and the meetings were crowded. Especially notable was the Sunday afternoon meeting for men, which was attended by the largest number of men ever gathered in Malone.

W. D. Ogg, '94-'97, Hendrum, Minn., writes: "We have had a little foretaste of something greater that is soon, I believe, going to sweep in upon us. We had meetings nightly the first three weeks in January, and 39 souls took a definite stand for Christ. People who have not been to church in years are now in regular attendance."

E. R. Hermiston, '92, writing from Red Bluff, Cal., says: "We are having a great revival here. Multitudes are turning to Christ, and the churches are all awake. We are crowded out of the largest places of meeting. The Christians march the streets and sing the songs of Zion." Mr. Hermiston is the missionary in charge of Am. Bapt. Pub. Society's chapel car "Emmanuel."

H. S. Kimura, '99-'01, Tokyo, Japan, has sent a detailed report of his Bible teaching, missionary and evangelistic work done in 1904. This zealous worker is full of praise to God for His mercy and guidance in all the busy service. His report for the year shows that he spoke 278 times, to audiences amounting in total to 22,977 persons. He claims 941 converts during the 12 months.

J. R. Lunt, '90-'92, waiting from St. Louis, Mo., recently, says: "I am to write you that we had a gracious work at Carthage, Mo., First Presb. church, Jan. 29th to Feb. 11th. Be-

gan here Feb. 12th at Plymouth church, and souls are being saved. Sickness and the weather have been against us, but the crowds are coming. The first night a Roman Catholic woman was converted. Shall be here probably till April 1st, working in the city, as a number of calls have come."

Miss E. Veerah Kahle, '00-'02, writing from Danville, Ill., says: "I have been assisting in evangelistic meetings this winter. Many souls were born into the kingdom, most of them being young folks. I have never known a time when the young people seemed so ready to accept Jesus Christ. Christian people were revived and brought into a more blessed experience, Bible classes formed, and young people's societies organized. The new converts are going to work for their Master, especially in winning their friends and companions to the Lord. I came here the first of February to assist a minister in his work here and at Westville. The latter is a mining town of 4,000, mostly foreigners, and has 21 saloons. The Catholics are strong in numbers. Our church is the only Protestant church, and the pastor the first minister to live in the town."

Subscribers, Attention!

Don't breathe a word of complaint if you do not receive this magazine regularly and promptly when you have changed your mail address without notifying the TIE at once.

Remember, your magazine will go to the old address and the postmaster will not forward it unless you provide him with *additional postage* for that purpose.

Letters and postals may be forwarded when re-directed without further postage, but not so with any other kind of mail matter.

J. W. Erskine, '98-'99, Standish, Mich., reports a successful series of evangelistic meetings in which the M. E., Baptist and Cong. churches united. There was a number of conversions, and many Christians were quickened.

The Evangelists' Calendar.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these fields in their prayers.

E. J. BASKERVILLE—March, Wausau, Wis.; April, Grand Island, Neb.

HAY BELL—March, Mt. Vernon, Ill.; April, Vandalia, Mo.

J. M. BURWICK AND A. H. CLARK—March 6-26, Warren, Minn.; March 28-April 9, Valley Springs, S. D.; April 11-30, Superior, Wis.

J. WILBUR CHAPMAN AND PARTY—March 5-19, Oakland, Cal.; March 22-April 12, Portland, Oregon; April 13-30, Seattle and Tacoma, Wash.

CROSSLEY AND HUNTER—March, Chicago; April, Ottumwa, Iowa.

HORACE GEIGER—March 1-12, Toledo, O.

M. F. HAM AND W. D. WAKEFIELD—March 5, Ocala, Fla.; April, Jackson, Tenn.; April 30, Clarksville, Tenn.

J. O. HOFFMAN—March 1-15, West Clarksville, O.

C. N. HUNT AND C. H. COULTES—March 1-21, Canastota, N. Y.; March 26-April 9, Milwaukee, Wis. Union meetings.

MR. AND MRS. L. P. LAW AND E. G. PHILLIPS—March 1, Oak Grove, Mo.; June 20, Wellington, Mo.; July 1, Arrow Rock, Mo.; July 20, Madison, Mo.; Aug., Memphis, Tex.

OSCAR LOWRY AND J. D. STENTZ—March 5-26, Hutchinson, Minn. Union meetings.

J. W. MAHOOD AND F. B. STAFFORD—March 1-17, Bowling Green, O.; March 27, Alameda, Cal.

O. A. MILLER—Feb. 19-March 5, Chatsworth, Ill.; March 12-26, Tiffin, O.

H. M. MOREY—March 17, Bay City; March 18-30, Sanilac. Both in Michigan.

FRENCH E. OLIVER—March, Stafford, Kans.; April, Arapahoe, Okla. These meetings in special tabernacle.

C. N. D. POWERS—March 1, Pendleton; March 3-17, Baker City, then Portland. All meetings in Oregon.

J. R. PRATT—March, Minneapolis, Minn.

PAUL PRICE—March 12, Montgomery, Ala.; March 26, Quincy, Ill.; April 9, Cuthbert, Ga.

M. S. REES—March 19, Pottsville, Pa.; April 16, Knoxville, Tenn.

DANIEL SHEPARDSON AND WIFE—March, Fitchburg, Mass. and Bangor, Me.; April, Syracuse, N. Y.

GEO. W. SHEAFOR AND WIFE—Feb. 19-March 15, Rocky Ford, Colo.; March 22-April 16, Plainfield, Ind. All union meetings.

ARTHUR J. SMITH—March 1-20, East Liverpool, O.; April 2-16, Chelsea, Mass.; April 23-May 21, Berwyn, Ill.

C. C. SMITH AND R. B. HOLDEN—March, Huron, S. D.; April, Ortonville, Minn. All union meetings.

R. A. TORREY AND CHAS. M. ALEXANDER—March-June, London, England.

H. M. WHARTON—March, Oxford, N. C., and Sumpter, S. C.; April, Alabama.

M. B. WILLIAMS AND L. SUTHERLAND—March 12, Hebron, Neb.

Forthcoming Conferences, Etc.

We believe our readers will be glad to know of the following named gatherings for Bible study, methods of Christian work, prayer, and the deepening of the Christian life. Address the secretary (if named) for names of speakers and further particulars.

ASBURY PARK, N. J.

Ref'd (Dutch) Church in Am., Genl. Synod, June 7.

BALTIMORE, MD.

Y. P. S. C. E. Int. Convention, July 5-10. Von Ogden Vogt, Tremont Temple, Boston, Mass.

CHICAGO.

Cook Co. S. S. Ass'n, April 27-29. C. E. Hauck, 132 La Salle Street, Chicago.

DETROIT, MICH.

Y. M. C. A. Am. Com. Convention, April 26-May 1. Miss Lillie Janes, 917 Hartford Bldg., Chicago.

FORT WORTH, TEX.

Presb. Church South, Genl. Assembly, May 18-26.

FRESNO, CAL.

C. P. Church, Genl. Assembly, May 18.

KESWICK, ENGLAND.

General Convention, July 24-31.

LONDON, ENGLAND.

Baptist World Congress, July 11-18, J. H. Eager, Jr., 1523 McCulloh St., Baltimore, Md.

NEW YORK CITY.

Ref'd Presb. Church, Genl. Synod, May 17.

TORONTO, ONT.

Sunday School Field Workers' Conference, June 20-23. E. A. Fox, Louisville, Ky.

WASHINGTON, IA.

U. P. Church, Genl. Assembly, May 24.

WINONA LAKE, IND.

Presb. Church of U. S. A., Genl. Assembly, May 18.

THINK ON THESE THINGS

"The Name of Jesus."

MISS E. S. STRONG.

ONE can but be impressed in the opening chapters of the Acts with the emphasis placed by the apostles on the very name of their risen Lord. From the day they returned from Bethany, where a cloud had received Him out of their sight, there was just one name to them henceforth, the name of Jesus. So much did it fill their whole vision that often they spoke only of "the name," not considering it necessary to add more. They healed in His name; they did many signs and wonders through the same name; they rejoiced that they were counted worthy to suffer dishonor; hazarded their very lives, and were even ready to die for the same wonderful name. The rulers themselves were so impressed by its (to them) magic power that they threatened them with punishment if they spoke or taught any more in the name of Jesus.

* * *

Is this name as precious to us as to them? Have we the same faith in its power? Are we as willing to suffer, even to die, for it? Paul tells us that it is "above every other name," and before it "every knee shall bow."

Let us hallow it. Never taking it on our lips carelessly or without a thought of reverence, which will express itself in our very tone. An old student once said, "I have no liberty to even abbreviate the name of my Saviour in writing my Bible notes." Would that we all used that precious name with the same reverent care.

Let us love it. Is His name as ointment poured forth? Does it sound sweet in your ears? Do you rejoice in it all the day long? When you are reading the Word or sing-

ing some spiritual song, does your heart melt in tenderness over the very mention of the name of Jesus? It will be so, if He, whose best-loved work it is to take of the things of Christ and reveal them unto us, abides within us.

Let us conquer through it. Going out against our spiritual enemies as David went out to meet Goliath "in the name of the Lord of Hosts." Instead of trusting in chariots and horses, we shall then "make mention of the name of the Lord our God," and "through His name tread them under that rise up against us." "The name of the Lord is a strong tower; the righteous runneth into it and is safe." A poor African saved from a life of drunkenness was asked to account for the marvelous change. In reply, with a wonderful look in his face, he breathed rather than spoke just one word, "Jesus!" Have we proved this name of power, and in our daily life are we doing all in that name?

Let us pray in His name. With no other can we approach an infinitely holy God, but that name used aright brings access and answer from above. "If ye shall ask anything in My name, I will do it."

Can you sing from the heart:

"There is a name I love to hear,
I love to sing its worth;
It sounds like music in my ear,
The sweetest name on earth."

A report for 1904 of the "Substitute Work" initiated by H. G. Gibbud, and carried on since his death by his widow, shows that \$9,120.50 was received and disbursed in missionary channels. We rejoice that God continues to bless this simple and effective enterprise.

Book Reviews.*

Real Salvation and Whole-Hearted Service, by R. A. Torrey.

What a splendid title! It carries within it all Christian life and experience.

A new volume of Mr. Torrey's sermons, which needs no further endorsement or advertising in this magazine, whose readers know and love the author.

We hope that the three volumes of Mr. Torrey's sermons now on the market may soon be gathered into one volume at a price within reach of students and poor preachers.

267 pages, 8x5½ inches. F. H. Revell Co. \$1.00 net.

THE STUDY OF THE TYPES, by Ada R. Habershon.

Bible types are out of fashion with so-called Christians nowadays, and one who studies them is apt to be regarded as a faddist. The fact remains true, however, that the Bible (especially the Old Testament) is full of types, that they are a divinely-chosen means of revelation of truth, and that the study of them is interesting, helpful, and necessary to the right understanding of God's Word.

This volume is by a specialist, who knows her Bible well. Whether every reader will agree with all her statements or not is of little importance as compared with the valuable features of the book, including—reasons for studying types; double types; grouping of types; types of Calvary, the Holy Spirit, etc.; typical characters, places, etc. Perhaps there is no book on the market so suggestive on this subject.

100 pages, 5½x8 inches. Morgan & Scott, London. 80 cents net.

THE BURDEN OF THE CITY, by Isabelle Horton.

The supt. of social and educational work in Halsted St. Institutional

church, Chicago, here presents a study of city problems that has been adopted as one of the "Home Missionary Study Courses."

Settlement and church work, deaconesses in city missions, and efforts among children receive attention, making, with Bible lessons and suggestions for collateral reading, a volume that is well worth study on the part of all who are facing city problems.

222 pages, 5x8 inches. F. H. Revell Co., Chicago. 50 cents net.

THE STUDENT'S CHRONOLOGICAL NEW TESTAMENT, by Archibald T. Robertson.

Prof. Robertson, of Louisville, Ky., here presents a novel arrangement of the New Testament for the student. It contains the text of the American Revision, the books being rearranged chronologically in groups; thus, the Gospels are in this order—Mark, Matthew, Luke, John. While the volume is therefore only partially true to its title, the author's introductions to the books make it useful to the student.

8½x5½ inches, not paged. F. H. Revell Co., Chicago. \$1.00 net.

Rev. E. H. Byington of Beverly, Mass., has published a pamphlet entitled "The League of the Golden Pen," which embodies a plea for letter-writing as a means of spreading the Gospel—personal work by correspondence. Send stamped envelope for a copy—9 Dana St., Beverly, Mass.

The annual report of the Institute for 1904 is now ready. Copies will be mailed to all our subscribers, and further copies can be obtained on request. It is valuable not merely as a record and review of 1904, but its numerous illustrations, "Facts of Interest," and "Summaries" make it a history and guide book of the Institute.

*Any book mentioned above may be secured at price named from the Colportage Association, 250 La Salle Avenue, Chicago.

A Children's Revival.

J. A. HOFFMAN, '96.

WE are not so much in need of more organizations, or better facilities for work among the children, as we are of a method by which we may win them to the Lord Jesus Christ. We have Brigades, Clubs, Societies, Circles, Bands, and a host of other organizations, the chief aim and object of all being to interest and hold the children in the Sunday school and churches; and yet we hear the cry going up all over the land,

"Our young folks are dropping out, and we can't hold them!"

We believe we must first win them to the Lord, and then their love and devotion to Him will hold them in Sunday school and church.

How shall we do this?

1. *Preparation.* Get the pastor and S. S. supt. interested in a children's revival, and praying for it. Let them interest the teachers in the salvation of their classes, and the teachers work to get the parents and friends of their scholars interested. Thus a foundation is laid for a good work.

2. *The Meeting.* Plan for at least ten days of meetings. If held in connection with adult meetings, the general meeting for children should begin between 6 and 7 o'clock, thus giving an hour to them before the other meeting. Good live singing and a plain practical Gospel talk should occupy the hour. At possibly the third meeting an invitation to accept Christ should be given, and all who desire to become Christians should be invited to attend a special meeting the day following at 4 p. m. This serves as a means of sifting and testing: Should any appear who cannot give a satisfactory reason for being there, they should be dismissed and invited to attend the evening service.

Now we are ready for business, and with the aid of blackboard and

illustration we aim to make clear to the child mind—"Four things necessary to do to become a Christian: REPENT, CONFESS, RECEIVE, BELIEVE."

If all are willing to take these steps, we are now ready for prayer. Each in turn is asked to confess and accept. A little more time is spent on Scriptural assurance of salvation. All are asked to meet next day at 4 p. m.

After a brief review of the work of the day previous—all seeming clear—we devote ourselves to "Four things necessary to live a Christian Life: STUDY, PRAY, CONFESS, AND OBEY." All are persuaded to start on these four lines.

On alternate afternoons an opportunity is given to decide for Christ, the other afternoon is being devoted to "How to live." Opportunity is given in the afternoon meetings for prayer and testimony, and as all converts are urged to attend these meetings, before the week closes many are praying, testifying and working for the salvation of others in a way few adults will work.



The Resurrection of Christ is the *Heart* of Christianity, which makes it pulsate with the life of God; it is the *Keystone* to the arch of truth, which holds all the faith of the Gospel together; it is the *Foundation* of the Church; it is the *Mainspring* of Christian activity; it is the *Lever* of power which shall move the world; and it is the *Link* that unites all believers.—F. E. Marsh.

Enclosed find 25 cents for which please send the little "John's" *Emphasized edition*. We have 100 of our University girls carrying them in their pocket books and reading in them daily. These are the girls who otherwise would not look at a Bible.

M. W., Nebraska.

[See advt. on page 347.]

Our Question Box.

When you have dealt faithfully with one who is an unbeliever, and testified to him, would you keep after him continually?

No, I would not. There are certain people that come to meetings just to be coaxed; it ministers to their pride. I would deal with them, and then I would pray for them and leave them with God. One time a man in Minneapolis said to me:

"I wish you would come to see my sick wife."

I called and found her the very picture of despair. I dealt with her, and when I started to leave, she said:

"You will come back and talk with me again?"

I said: "I shall not come back and talk with you again."

"I think that is cruel! You ought to come and talk with me again."

"No," I said, "and I won't pray for you any more. You just like to lie down on my prayers. The one thing for you to do, and you can do it right now, is to come to Jesus Christ. I am not going to comfort you, and if you become insane it is your own fault."

And I said good-bye. A few nights later, when I began to speak, two fine, happy women came down and sat in front. After the service one came up to me and said:

"Do you know me?"

"You are very much changed, but I do know you," I replied. She was happily believing in Christ. She said she had been talked with every day, and people patted her on the back, and she had kept on in that way, but when I knocked every prop out from under her, she came to Jesus Christ. When people understand that they must rely upon Jesus Christ they will come.—*R. A. Torrey.*

B. S. Hughes, '04, Canton, O., reports success in his church work, 20 uniting with the membership up to a recent date.

Bird's-eye View of Six Bible Books.

NORMAN H. CAMP, '00-'01.

GOSPEL OF MATTHEW.

KEY NOTE—Christ the King. Written specially for Jewish converts, showing them in Jesus of Nazareth the Messiah of the Old Testament whom they expected. It is pervaded by the one principle—the fulfillment of the LAW and the Messianic prophecies in the person of Jesus.

GOSPEL OF MARK.

KEY NOTE—The Mighty Worker. **KEY VERSE**—Acts 10:38. Written all in the present tense, hence vivid with a picture of the human life of our Lord. It is the history of the war of Jesus against sin in the world while He was man among men.

GOSPEL OF LUKE.

KEY NOTE—Son of man. This is the Gospel preached by Paul. It gives us the life upon earth of the Saviour of mankind, clearly showing that the Gospel is no longer the privilege of a single nation, but is open to all mankind.

GOSPEL OF JOHN.

KEY NOTE—Son of God. **OBJECT**—20:31. Shows Jesus as the Jewish Messiah, to whom the previous history of the chosen people pointed, and also the Son of God, through whom God reveals Himself to mankind.

ACTS.

KEY NOTE—Witness. **PURPOSE**—2:8. This book forms the link from the records of the Lord's life to the results of that life. The fulfillment of the promise of the Father by the descent of the Holy Spirit and the results of that outpouring by the dispersion of the Gospel among Jews and Gentiles.

ROMANS.

KEY NOTE—Justification. **SUMMARIES**—1:16, 17. Faith is the beginning and end of man's justification in the sight of God. The purpose is to open out a way to righteousness and salvation for men by faith in Christ's death, etc., and sanctification through His indwelling Spirit.

☞ Those receiving a sample copy of THE INSTITUTE TIE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

COLPORTAGE DEPARTMENT

A Ten Years' Resume.

SOME FACTS ABOUT THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION, BROUGHT UP TO JAN. 1, 1905.

4,242,165 MOODY COLPORTAGE LIBRARY books published.

1,399,913 pounds weight of printed pages is represented by the above mentioned total edition.

Five languages are used in publishing "the Gospel in print."

115 titles published in THE MOODY COLPORTAGE LIBRARY.

1,482,632 copies of Mr. D. L. Moody's own works published in the Colportage (paper covered) series alone.

Fifty states and territories, and about twenty-five foreign countries have made up the field in which the Colportage Association has operated.

100 colporters (about) at work at any one time.

Twelve regular employes at Association's headquarters in Chicago.

Twenty-four depots of supply for the Association's colporters, in the United States and elsewhere.

498,675 Bibles, Testaments and Gospels published.

425,515 Gospels of John (Emphasized edition) published.

1,063,550 tracts published.

400 Scripture text placards published.

540,175 Colportage books, Bibles, Testaments, "portions," tracts, etc., distributed free to prisoners of the United States and Canada.

52,210 Colportage books sent to India for free distribution and for sale at cost.

3,000 Colportage books sent to South Africa for distribution by Rev. Andrew Murray's missionaries.

34,305 Colportage books distributed to the soldiers and sailors of our own country, especially during the time of the Spanish-American war.

3,539 Colportage books given to the lumbermen in the northern woods.

1,412 Colportage books, Gospels and tracts placed in the city lodging houses and cheap "hotels."

3,430 Colportage books sent to neglected mountain districts of the south, for the young especially.

521 Colportage books forwarded for distribution in the mining camps and fishing stations of Alaska.

Pamphlets on the Welsh Revival.

The Story of the Welsh Revival. A compilation of statements by eyewitnesses. Paper, 25 cents net.

The Revival in Wales. A narrative of facts, by W. T. Stead. Paper covers, 7 cents.

W. C. Gamble, '91-'93, now secretary of Berea (Ky.) college, writing the Colportage Association in a recent letter, said, "You will remember the Moody Colportage Library books which you sent me some weeks ago. I have given a great many away, and have sent quite a number to teachers in the mountain schools. I am now giving them to young men who have been reached during our revival meetings which just closed. A few days ago a young man came into my office, telling me of his purpose to go home. I urged his staying and at last, when he told me that he fully decided and would not think of staying any longer, I went to the shelf of books and told him I wanted to give him a book to take home. I gave him *Tales of Adventure*, writing my name in it and also a passage of Scripture. The next day I learned of his elopement with one of our girls. I did not realize that I was kindling a more adventurous spirit when I gave him the book. I trust, however, he will get great good from it."

Does the Work of a Colporter Pay?

IF IN DOUBT, READ THE FOLLOWING:

Mr. A. P. Fitt, Supt., Chicago, Ill.
Dear Sir:

I bought a copy of the MOODY COLPORTAGE LIBRARY two or three years ago from a colporter, and as I have benefited by reading the same, I would like to get several more copies. Please send me catalogue.

L. J. C.,
Morgantown, N.C.

Local Correspondents Wanted.

THE Bible Institute Colportage Association, 250 La Salle avenue, Chicago, is seeking to widen its constituency and scope of good to be done through the dissemination of the Gospel by means of the printed page, through Christian workers and laymen everywhere, especially in the rural districts. They wish to effect a more or less permanent organization of local "correspondents"—Christians who are in touch with spiritual conditions of their home town, who know the Christian workers, Sunday school teachers and similar laymen, and who could assist the Association, especially in carefully distributing announcements and catalogues of Gospel literature, Bibles, etc. The local representative will not be required to sell the publications of the Association, though orders will naturally and easily come to him, and on such a cash commission will be paid. For the work of distribution of printed matter and such other simple service as may be rendered, the Association will give liberal remuneration to the correspondent in valuable books. Interested readers of this announcement are invited to address the Association for further particulars. The plan is adapted for men and women alike, and to those connected with any evangelical denomination.

Good Books for Revivals.

Many books of the MOODY COLPORTAGE LIBRARY series have been used, under the blessing of God, for the promotion of the revival of true religion. Pastors and others praying



for and working in the direction of a spiritual awakening in their home churches will be glad to know that the following named books, among others, have had a most helpful ministry:

- No. 85. The Revival of a Dead Church, by Len G. Broughton.
No. 89. How to Pray, by R. A. Torrey.
No. 6. Prevailing Prayer, by D. L. Moody.
No. 70. The Power of Pentecost, by Thos. Waugh.
No. 9. To the Work! by D. L. Moody.
No. 98. Back to Bethel, by F. B. Meyer.
No. 49. The Spirit-filled Life, by John MacNeil.
No. 91. Short Talks, by D. L. Moody.

Price, 15 cents each, 8 copies (assorted if desired) for \$1.00, carriage paid.

Christian workers should have at hand ready for reference a complete catalogue of these useful books. A complete list and classified index to same will be sent on application to the Colportage Association, 250 La Salle Avenue, Chicago.

Knows a Good Thing When He Sees It.

NEWARK, N. J.

I sent for your catalogue, "Best Books for Bible Believers," some time ago simply because I did not wish to be without it in case I needed any of the books, which I might do at any time. I had given away the copy which I usually keep on hand."

E. H. TOMPKINS.

THE MOODY BIBLE INSTITUTE OF CHICAGO

FOR HOME AND FOREIGN MISSIONS.

OBJECT.—To equip men and women, by the study and use of the Word of God, and by the study and practice of the best methods of Christian work, to become successful city, home and foreign missionaries, evangelists, pastors' assistants and church visitors, workers among the children, and other classes.

Men and women get actual training that will be invaluable to them when they go out from the Institute. Study and work go hand-in-hand. Mornings are devoted to lectures; afternoons to study; evenings to meetings in cottages, missions and halls.

Full information as to conditions of admission, etc., can be secured by addressing the Superintendent (Men's department), 80 Institute Place, Chicago, U. S. A.; (Women's department), 230 La Salle Avenue, Chicago, U. S. A.

An Appeal from a Loyal Home Missionary.

WILL "TIE" READERS HELP?

The following letter was received by the Bible Institute Colportage Association a few weeks ago, and is now printed with the hope that message may touch the heart of some reader who will enable the Association (otherwise unable) to respond with a donation of Gospel literature for this needy field:

Mountain, Maine.

Feb. 13, 1905.

I am in a country district where the people don't have much religious reading, and Sunday is a convenient day for visiting, riding around on little business matters. There are no meetings, and the children (some of them) hardly know a word of the Bible: This place has been upon my heart for years. I organized a Sunday school July last with 27 members, including the teachers. We have quite a number of little ones enrolled. I have had papers given me from Sunday schools, some Bibles and Testaments from the American Bible Society, New York, but we have only a very few

dilapidated Sunday school books given us many years ago, and six old singing books.

We have no music in our Sunday school. The children don't know how to sing, but if we had books they could be taught. I am praying the Lord to send us a little instrument, too, to guide their voices, and some hymns for the children and books for the older ones and Gospel reading matter.

I fed the children on cake until I had gathered them, and am continually devising



Melvin E. Trotter and Mr. Fitt visiting in the city jail, Grand Rapids, Mich.

means to keep up the interest. We have two home departments, one studies the Bible and the other reads it.

To Pastors Needing Helpers.

SHOULD this notice fall under the eye of any pastor in city or country who would appreciate the services of a consecrated colporter, he should write to A. P. Fitt, Supt., 250 La Salle avenue, stating briefly the particulars of the opportunity and situation. The Colportage Association is frequently able to direct to such points excellent Christian men or women who are able not only to assist in reaching the people of the vicinity with the Gospel, but to lend a hand also in the regular or special services of the church and Sunday school.

FINANCIAL

The Moody Bible Institute.

The following contributions have been received from January 19, 1905, to February 21, 1905, inclusive:

R/C/P/T	AM'T	R/C/P/T	AM'T	R/C/P/T	AM'T
7321	\$484.00	7363	\$ 97.00	7400	4.00
7324	1.00	7365	10.00	7401	5.00
7325	5.00	7366	5.00	7406	300.00
7326	5.00	7374	1.00	7408	1.00
7327	5.00	7378	5.00	7409	10.00
7328	5.00	7379	3.00	7410	20.00
7329	2.00	7381	5.00	7411	5.00
7330	1.00	7385	50.00	7415	2.00
7331	1.00	7386	5.00	7418	10.00
7332	1.00	7387	1.00	7419	232.99
7333	1.00	7388	8.00		

Total, \$1,800.49

The Moody Bible Institute is supported by the voluntary contributions of Christian friends. Would you not like to take part in this work by contributing for the training of at least one student for the whole or part of a year?

\$150.00 will pay for the training of a student for one year.

\$75.000 for one-half year.

\$25.00 for two months.

(LEGAL FORM OF BEQUEST.)

I hereby give, devise and bequeath unto "THE MOODY BIBLE INSTITUTE of Chicago," a corporation organized and existing under the laws of the State of Illinois, the sum ofDollars to be paid out of any real or personal estate owned by me at my decease.

Family Fund.

Last December Dr. Gray addressed a letter to the faculty and former students of the Institute, as also to those who have spent time here as visitors and guests, inviting them to contribute to a "Family Fund" for the extension of Institute activities. Annual pledges were sought, where friends see their way to make such promises.

The letters received in reply have been very cheering, not only on account of the contributions and pledges enclosed, but more because of the expressions of love and gratitude they contained.

The financial returns are as follows:

R/C/P/T	AM'T	R/C/P/T	AM'T	R/C/P/T	AM'T
7319	\$ 1.00	7348	\$ 5.00	7384	1.00
7320	1.00	7350	1.00	7385	1.00
7322	5.00	7351	.50	7386	1.25
7323	2.00	7352	1.00	7387	1.00
7324	1.00	7356	2.00	7388	1.00
7325	5.00	7358	1.00	7389	1.00
7326	1.00	7359	1.00	7390	2.00
7327	2.00	7360	5.00	7392	1.00
7328	1.00	7361	1.00	7393	1.00
7329	5.00	7364	5.00	7394	2.00
7330	1.00	7367	2.50	7399	2.00
7331	1.00	7368	1.00	7402	5.00
7332	1.00	7369	1.00	7403	2.00
7333	1.25	7370	1.00	7404	2.00
7338	5.00	7371	3.00	7405	5.11
7339	5.00	7372	1.50	7407	2.00
7340	1.00	7373	5.00	7412	1.25
7341	5.00	7375	1.00	7413	1.00
7342	2.00	7376	2.50	7414	.25
7343	7.00	7377	1.00	7416	2.00
7344	1.00	7380	10.00	7417	1.60
7345	1.00	7381	.25		
7346	1.00	7382	1.25	Total, \$151.21	
7347	1.00	7383	1.00		

The Students' Aid Society.

The receipts for this work from January 19, 1905, to February 20, 1905, inclusive, have been as follows:

Mrs. E. S., Ill.....	\$ 2.00	Mrs. M. L. H., Ill.....	2.00
Mrs. E. A. M., Ill.....	2.00	Mrs. M. T. S., Can.....	2.00
Mrs. C. R. K., Ill.....	2.00	Mrs. J. A. M., Ill.....	3.00
Miss V. E., Ill.....	2.00	Miss A. R., Ill.....	2.00
C. M. W., N. Y.....	2.00	Miss A. M. T., Ky.....	1.00
Mrs. M. S. R., N. Y.....	2.00	Mrs. L. W. C., Ill.....	15.00
Miss C. E. H., N. Y.....	2.00	Mrs. F. E., Ill.....	5.00
Miss L. E. A., N. Y.....	2.00	Miss M. A., Colo.....	60.00
S. S. Class, 31, N. Y.....	2.00		
Mrs. G. F., Ill.....	2.00	Total.....	\$110.00

Mr. Moody's Book Funds.

The following contributions have been received from January 20, 1905, to February 20, 1905, inclusive:

Prison Book Fund:	
L. V. L., Pa.....	\$ 1.00
N. W., S. Dak.....	4.00
Mrs. S. W. D., Mass.....	5.00
E. E. B., Ill.....	10.00
E. S., Pa.....	5.00
Miss E. L. H., Pa.....	10.00
Miss M. C., Mich.....	5.00
V. A. F., Ohio.....	2.50
B. Ch. Ref. Church, Mich.....	12.44
M. R. C., N. H.....	2.00
Mrs. H. L. T., Md.....	5.00
Seamen's Book Fund:	
M. F. W., Fla.....	\$ 15.00
Scripture Text Placard Fund:	
J. C. L., Nev.....	\$ 5.00
Miss E. S. S., Ill.....	1.00
D. W. S., Pa.....	5.00
Total.....	\$ 11.00
Lumber Camp Book Fund:	
Anonymous, N. Y.....	\$ 5.00
Mrs. L. H. C., Ill.....	10.00
G. A. C., Iowa.....	.50
Total.....	\$ 15.50

FROM HOME FIELDS

An Island Mission Field.

PETER MACKENZIE, '96-'98.

DENMAN Island mission field is situated about eighty miles west of the city of Vancouver, and off the east coast of Vancouver Island. We have one place called Union Bay, on Vancouver Island, where we hold services. Then a few miles across the bay, is Denman Island itself, the garden of the gulf, an island noted for its apples, potatoes and deer; here we have a nice little church to worship in. A few miles further across Lambert channel, is beautiful Hornby Island, like a mountain covered with forest, lying between two bays. On these bays H. M. battle-ships have target practice, and the sound of the shots echoes and re-echoes like thunder among the hills.

In and around these islands and bays are between forty and fifty families, to all of whom the missionary can be of service. Our greatest difficulty is that on account of the islands being covered with forests, roads are hard to make. In consequence, many of our scholars have to walk far to our Sunday school. In one place the Sunday school is held in a private house, and in another in a public school, while our third school is held in our beautiful little church.—*East and West.*

A Home Made Happy.

P. R. VAN BLARCOM, '99-'02.

LAST April in my visits before organizing a Bible school at Mineral Point, in eastern Ohio, I called on a coal miner's family. They were at supper. The husband had once made a profession of religion, but had drifted back into the world. The wife was a Christian. I left the home and went on with my work. In September I called on this family again. The wife said: "I am so glad that you called and spoke

to my husband; he and our boy and girl united with the church on the same Sunday, and we now have a family altar. Where once my husband stayed around the house on Sunday, now he is in the church morning, afternoon and evening."

At Mineral Point we have a union Bible school; their boy and girl are members; we made an offer that the scholar who committed to memory the largest number of verses in three months would receive a Bible, and the second largest number a New Testament. Their boy got the Bible and the girl the New Testament.

City Mission Work.

A NEWSY letter has just been received from Dr. and Mrs. F. J. Betts, '03-'04, now in charge of the Central Friendly Inn, Cleveland, Ohio.

"We are holding Gospel services every night but Monday, and four afternoon meetings, making 10 Gospel services a week. A great many alterations have been made since our coming almost a year ago. New rooms have been built, old partitions torn down, walls newly decorated, and things have a generally prosperous look. The meetings have come up a great deal in attendance, and almost 300 have professed Christ since last February. Our children's meeting averaged 106 in attendance for this month. At one of the meetings this last month about 20 of the older children took a stand for Christ. We also have a sewing school for the girls, our average attendance being about fifty-five. They are quite faithful and regular in this. There is also a mothers' meeting held each Friday afternoon, and it is a bright spot in the lives of some who know little brightness. Last week the attendance was fifty. We have introduced the banner system in our Sunday school, and it has worked great changes.

Mr. Torrey and His Critics.

THE following letter, copied verbatim from the *Liverpool Post and Mercury*, is very pleasing. It is stated to have been written by Rev. John Watson ("Ian Maclaren"):

A PREACHER OF THE EVANGEL.

TO THE EDITOR OF THE POST AND MERCURY.

Sir,—This afternoon I had the opportunity of hearing Dr. Torrey give an address in Hope Hall, and I am moved to make some notes upon it: partly because many have been testifying both for and against this evangelist, and partly because a minister must have a keen professional interest in any preacher who has obtained so large a hold on the public.

First of all, one must be impressed by the speaker's personality. Dr. Torrey is a tall, straight, well-made, upstanding man; not gross and heavy as many evangelists become through want of exercise. He looks perfectly fit, a man in good training, and he carries himself with dignity, as becometh an ambassador of Christ. You are inclined to respect him when he stands forth to speak, and he does not forfeit the pledge of authority which he has given. Today Dr. Torrey neither said nor did anything to offend the most fastidious critic. His bearing was that of a gentleman of Christ.

What struck me next was his intellectual sanity. From beginning to end of his address, which was on the Spirit of Sonship, he was persuasive and reasonable; resting his argument on the analogy between the earthly family and the divine. We ought to think of God as we thought of our own father, and believe that God was the ideal Father of whom all others were faint shadows. This convincing line of appeal was in happy contrast to that which insists on the difference between man and God, and asks us to believe that our Heavenly Father would do things of which an earthly father would be ashamed. Dr. Torrey is much more modern and less dogmatic than one of his audience expected.

But the most winning feature in his address was its graciousness. It was evangelical in the proper and final sense; it gave one an attractive and comforting idea of God. The preacher taught the wholesome and heartening truth that God's children should not be in terror of the Father, but that they should be at home with Him, and "as gay as a bird in sunlight." This was said with reverent emotion, and seemed to me a touch worthy of one of the mystics. He also condemned "morbid conscientiousness," and urged perfect confidence in God.

This felicitous address concluded with an admirable illustration of the difference between a wilful corrupt heart in which the Spirit of God could not dwell, and one in which He could do His saving work. Imagine, said Dr. Torrey, the saintliest woman in

Liverpool invited to live in a den of nameless infamy as a helpless tenant. Impossible and horrible! Imagine that pure woman placed in control of that house and all therein. She would go at once and be its saviour. And the missionary offered a most tender prayer that everyone might be so possessed by the Holy Spirit.

During the meeting Matthew Arnold's favourite hymn, "When I survey the wondrous Cross," was sung, and it seemed to me that Mr. Alexander conducted the music with much technical skill, and also with spiritual insight. There was nothing sensational or fanatical in the service; from first to last it was spiritual, sincere, and edifying.

May I add that I have not the honor of knowing Dr. Torrey, and that his theological standpoint may not be exactly mine; but I left that meeting convinced that the preacher was a single-hearted lover of the Lord Jesus and a faithful servant of the Evangel. If these lines should come to Dr. Torrey's notice it may encourage him to know that a fellow-servant of the Master went back to his work with a warmer heart and a stronger faith.—Yours, &c.,

A MINISTER OF THE SUBURBS.

January 5, 1905.

Home Study Lesson Leaves.

HOW these leaves help both scholars and teachers, is well illustrated in the following note from one who has used them from the beginning:

"Both my mother and I have intended writing to you to thank you for these leaflets. They are a great help. We are so glad for the personal question at the end of each leaflet. It gives the children a whole week to think about it, and when Sunday comes they are so much better prepared for the seed which the teacher, with God's help, can plant."

The leaves are designed to be given to the scholars a week in advance, to be returned, with answers written after each question (space being provided for the purpose), the following Sunday—the day on which that lesson is studied in class. The teacher marks them and returns the corrected paper to the scholar the following week.

For samples, address

Home Study Lesson Leaf,

Room 14,

80 Institute Place, Chicago.



MISSIONARY STUDY AND PRAYER UNION

OBJECT: TO STIMULATE AND DIRECT EFFORT IN THE EVANGELIZATION OF THE WORLD.
MISSIONARY STUDY OF THE SCRIPTURES, CONSTANT INTELLIGENT PRAYER FOR MISSIONS AT HOME AND ABROAD.



New members received since Jan. 1, 1905, twenty-five.

The topics for the weekly meeting on Saturday forenoons during February have been as follows:

Feb. 11.—The Defining of Religious Terms (theism, atheism, agnosticism, infidelity, skepticism, monotheism, dualism, pantheism, animism, polytheism, idealism and materialism). Mr. Marshall.

Feb. 18.—Buddhism. Mr. Marshall.

Feb. 25.—The Argentine Republic. Rev. George Smith.

Former students will remember one mode of collecting missionary money, which the Union has adopted—the mite barrels on dining room tables and in students' rooms. The

revenue from this source during January was \$20.00.

The Saturday evening prayer meeting, held in one of the parlors of the Chicago Avenue church, is still prospering. The object is to remember the missionaries on the field. The present leader is J. D. Morrison.

Under the auspices of the M. S. P. U. there have been placed (one in each building) three missionary "calendars," giving for each day in the month interesting facts about missions, reasons for studying mission fields, etc. The calendars being different, they need only to be changed from building to building to get the information before each student.

Institute Students in China.

The names and location of former Institute students now on Chinese missionary fields:

Edwin C. Barber, '99-'00, China Inland Mission, Shanghai.

Charles Best, '90-'92, China Inland Mission, Nanking.

Edwin C. Bevis, '94-'96, China Inland Mission, Kai-feng Fu, Honan.

Peter Bow, '01-'02, Ning-po, Chi-Kiang, Presb. Board.

Allen N. Cameron, '00-'01, Kiu Kiang, Kiang Si Province, Central China. Independent.

A. W. Davidson, '93-'94, Chung King, W. China. Friends' Mission.

Walter S. Elliot, '99, Independent Board, Tzu Chou, N. China.

John B. Fearn, '94-'95, Suchow, F. M. M. E. Church, South.

John S. Fiddler, '93-'94, China Inland Mission, Han Kow.

A. V. Gray, '93-'94, China Inland Mission, Ngan-Kin.

W. H. Hockman, '95-'96, China Inland Mission, Chung-King.

Wilbur C. Hooker, '92-'93, Chung-Ling, W. China. American Bible Society.

August W. Z. Lagerquist, '89-'90, China Inland Mission, Shanghai.

Albert O. Loosley, '93-'95, China Inland Mission, Ningpo.

Geo. J. Marshall, '90, China Inland Mission, Shanghai.

Adam Marty, '93-'95, China Inland Mission, Shanghai.

Elmer L. Mattox, '01, Hang-Chow.

Robert T. Moodie, '95-'96, China Inland Mission, Han Kow.

Henry J. Openshaw, '92-'93, Bap. Bd. F. M., Kiat-ing, W. China.

C. E. Parsons, '99-'00, China Inland Mission, Shanghai.

Alexander Paul, '93-'94, China Inland Mission, Ningpo.

H. Clarence Ramsay, '95-'96, China Inland Mission, Chong King, W. China.

George H. Seville, '99, China Inland Mission, Wenchow.

August E. Thor, '90, China Inland Mission, Nanchang, Kiangsi.

John W. Wilcox, '95, China Inland Mission, Shanghai.

Benjamin T. Williams, '91, China Inland Mission, Shanghai.

Grace E. A. Agar, '02, care Christian and Miss. Alliance, Luncheo, Kansuh Prov.

Mrs. Woodford Taylor, '98-'00 (Harriet Armour), care So. Chih-li Mission, Tai-ning Fu.

Mrs. C. A. Bunting (Hannah Bance), '94-'95, care China Inland Mission, Shanghai.

Dr. Josephine M. Bixby, '94, Bap. Bd. F. M., Swatow.

Emma S. Boehne, '97-'98, Chinan-Fu, Presby. Bd. F. M.

Cordelia E. Brown, '00-'02, care So. Chih-li Mission, Tai-ning-Fu.

Mrs. M. E. Manley (Florence M. Brown), '92-'93; Tsi-cheo, via Chung Kiang, M. B. Bd. F. M.

Mrs. Mary L. Burnham, '93, Pres. Bd. F. M., Chinan-Fu.

Mrs. E. W. Ellis (Minnie C. Case), '02-'04, P'ang Chuang, Te Chou, A. B. C. F. M.

Dr. Eleanor Chesnut, '94, Pres. Bd. F. M., Canton.

Caroline E. Chittenden, '92, A. B. C. F. M., Foo-chow.

Mary Clow, Macao, '96-'98.

Mrs. Wilbur Hooker (Mary Coombes), '01-'02, Chung-King, care Amer. Bible Society.

Ida Craig, '95-'96, China Inland Mission, Yang-Chow.

Mrs. Alfred Hearn (Anna L. Davidson), '97-'99, Huchow, M. E. Bd. F. M.

Ellen E. Dresser, '91-'92, Pres. Bd. F. M., Hanking.

Margaret B. Duncan, '02-'03, Pres. Bd. F. M., Ningpo.

Lily M. Duryee, '93, Amoy, China. Dutch Rev. Bd. F. M.

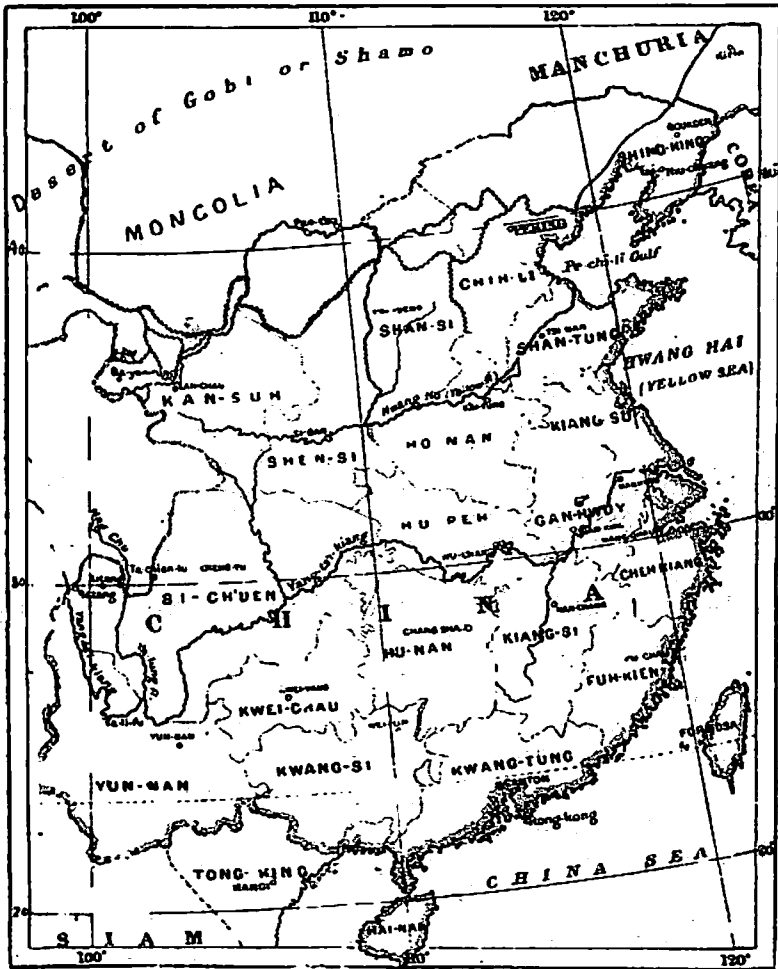
Mrs. A. J. Fisher (Armina W. Elliott), '99-'00, Canton, Pres. Bd. F. M.

Mrs. F. L. Guthrie, '99 (Addie Goetz), M. E. Bd. F. M., Hing Hua.

Louisa Hastings, '93, China Inland Mission, Knei-Yang-fu, Knei Cheo Prov.

Emma Hicks, '04, Pres. Bd. F. M.
 Mrs. W. W. Hicks, '01-'02 (Agnes M. Hubbard),
 Pres. Bd. F. M., Peking.
 Margaret Jones, '01, Pres. Bd. F. M., Hang-Chow.
 Effie Kellar, '97-'98, Christian Ch. Bd. F. M., Wuhu.
 Mrs. Harry Boot, '02-'03 (Nettie Kleinheksel), Re-
 formed Church Bd. F. M., Amoy.
 Mrs. R. F. Fitch, '97-'98 (Isadore Kloss), Pres. Bd.
 F. M., Ningpo.
 Mary E. Kollrat, '02, Pres. Bd. F. M., Siantong.
 Hunan.
 Annette E. Lawrence, '89-'92, M. R. Bd. F. M.,
 Changteh Hunan.

Frances Patterson, '06-'07, A. B. C. F. M., Tientsin.
 Mary Peters, '91-'93, M. E. Bd. F. M., Foochow.
 Elizabeth Paterson, '02, China Inland Mission,
 Singanfu, Shensi.
 Ida Porter, '97-'98, China Inland Mission, Shanghai.
 Mary Posey, '96, Pres. Bd. F. M., South Gate,
 Shanghai.
 Mrs. Albert Biggs, '91-'95 (Emma Randall), China
 Inland Mission, Shanghai.
 Elizabeth E. Rea, '03, care So. Chih-li Mission, Tai
 Ming Fu, No. China.
 Juniata Ricketts, '01, Pres. Bd. F. M., Hangchow.



Alice E. Lay, '99-'00, China Inland Mission, Kuei-
 Ki, Kiang-Si.
 Elfrida Lindholm, '95, South Gate, Shanghai, Pres.
 Bd. F. M.
 Jessie A. Marriott, '06, M. E. Bd. F. M., Hinghua.
 Frances L. Morris, '97-'98, China Inland Mission,
 Pingyao, Shansi.
 Nettie Moomau, '93, Pres. Bd. F. M., Soochow.
 Bessie McCoy, '96, Pres. Bd. F. M., Peking.
 Mrs. C. P. Newton, '93-'94 (Lizzie M. McDonald),
 Shanghai.
 Mrs. Robert T. Moodie, '95-'96 (Mary McLenag-
 han), China Inland Mission, Hankow.
 Mrs. John McWillie, '97-'98 (Lottie McMorran),
 United Evang. Ch. Miss'y Society, Changsha, Hunan.
 Dr. Mary E. Newell, '95-'96, China Inland Mission,
 Shanghai.

Edith Rowe, '01-'02, China Inland Mission, Taiho.
 Nellie N. Russell, '90, A. B. C. F. M., Peking.
 Anna C. Skow, '02-'03, China Inland Mission,
 Shanghai.
 Belle Smith, '01-'02, So. Pres. Bd. F. M., Soochow.
 Dr. Emily D. Smith, '96-'01, A. B. C. F. M., Ing
 Hok, Foochow.
 Hattie E. St. John, '04, Bapt. Bd. F. M., Swatow.
 Belle Takken, '94-'95, China Inland Mission, Auren,
 Kiangsi.
 Mrs. L. L. Moore, '92-'93 (Mary B. Torrance), So.
 Pres. Bd. F. M., Chin-Kiang.
 Mrs. H. J. Openshaw, '91-'96 (Lena A. Van Valken-
 burg), Bapt. Bd. F. M., Kiating, W. China.
 Mrs. W. A. Hemingway, '99-'00 (Mary E. Williams),
 A. B. C. F. M., Peking.
 M. Anna Wood, '94, China Inland Mission, Chian.



THE EVENING DEPARTMENT



The total enrollment for the winter term is (Feb. 18th), 151, nearly twenty per cent. increase over the corresponding term last year.

Notwithstanding the stormy weather, the attendance at all the classes has been very good.

There has also been much evidence of the presence of the Spirit in the lecture room.

* * *

From the Evening department four students have already gone to the foreign field—South Chih-li, China, being their present location. Their names are: Miss Ritter, Miss Rea, Miss Schrack and Miss Kimmel. In a recent letter Miss Kimmel tells something of their journey, which lasted 17 weeks. She also says:

"This is one of the finest compounds in all North China. We have all good buildings. There are

39 here at this station, and there are 19 in the other four stations.

"This is Thursday night, and I was just thinking of the classes—how much I should like to be there! But I would rather at present be here. God has put such a burden upon us for the lost ones here. When I hear the police pounding on some kind of a piece of wood to drive away evil spirits, my heart just aches. On the outside of the wall I saw many graves. When the people are real poor, they just put the bodies in the ground without a casket, and the dogs dig them up and eat their flesh. O that more young men were separated unto God! Men can go and do things here that a lady cannot. I am so glad He called me to China. I do not want to go back. I wonder if God is not calling more members of the Evening department to this field? I hope the Lord is richly blessing the classes."

Students' Aid Society of the Women's Dept.

THE above-named society, which does such a valuable work, celebrated its 10th birthday at its recent annual meeting.

During these 10 years, 144 students have been aided, of whom seven are now in China, two in Japan, one each in Assam, Korea and South America, while the others are variously engaged in the homeland as city missionaries, Y. W. C. A. secretaries, church visitors, Bible teachers, etc.

The sum of \$15,506.62 has been raised from all sources during this period, not counting \$2,908 that has been refunded by beneficiaries; total, \$18,414.62.

* * *

The report for 1904 is perhaps the most satisfactory ever presented, and may be summarized thus:

25 students given aid.
22 former beneficiaries refunded nearly \$700.
162 annual memberships received.

\$3,888 received from all sources.
\$2,005 advanced to students.
\$1,799 65 pledged to students.

We shall hope to give extracts from time to time telling of the good work done by these students.

* * *

With more funds, the society could do a larger work. The annual membership fee is \$2.00, while a life membership takes \$50.00. A scholarship requires \$150.00 a year. Money once contributed remains forever in circulation, since beneficiaries return the amount of their loans (without interest) after they have entered active work and are earning money.

The directors who have carried on this society deserve the highest praise and thanks for their successful administration—especially Mrs. H. F. Osborne (president) and Mrs. A. F. Gaylord (treasurer).

MOODY BIBLE INSTITUTE EXTENSION

Mr. Evans spoke in the First Presb. church, Neenah, Wis., Sunday, Feb. 5th.

Mr. Delmarter has regular charge of the music at the Hamlin Avenue (Chicago) M. E. church.

After leaving Louisville, Ky., Dr. Gray goes to Rochester, N. Y., for two weeks; then to Pittsburgh.

Mr. Marshall's class at the North Avenue mission on Tuesday evenings continues with blessing and interest.

Mr. Evans teaches the International S. S. lesson at Willard Hall every Friday at noon, under the auspices of the Cook Co. S. S. Association.

Mr. Fitt spent Jan. 29th and 30th at Le Mars, Ia., holding services in the churches and speaking also at Western Union College and at a united ministers' meeting.

Mr. Newell spoke on Romans in First Presb. church, Neenah, Wis., Monday, Feb. 6th, to Thursday, Feb. 9th, inclusive. Much interest and blessing was manifest.

The Institute is glad to receive calls for Bible teachers at conferences, or for special occasions, and can usually make helpful suggestions if its regular staff is occupied.

A union Bible class was started Feb. 23d, at the Warren Ave. Cong. church, Chicago, to meet on Thursday evenings, under the direction of Mr. Marshall. He is giving synthetic studies in the Old Testament.

Increased interest is manifested in the extension music classes as conducted by Profs. Trowbridge and Delmarter in the Endeavor Presb. church; Jefferson Park Cong. church, Grace Cong. church, 52d Ave. Cong. church, and Hermosa M. E. church, in this city.

Dr. Gray and Dr. Towner took part in the Louisville simultaneous campaign Feb. 12th to 26th. Their

location was the Warren Memorial church, 4th avenue and Broadway. Their meetings opened very promisingly in spite of the cold weather. Forenoon meetings were held for Bible exposition, these being attended by the students of three theological seminaries; and evening evangelistic meetings.

The Park College Glee Club sang on two days at Dr. Gray's meetings in Kansas City in January. Their rendition of "My Anchor Holds," "If Any Man Thirst, Let Him Come," and "Wildly Sweeps the Tempest," from *One Hundred Hymns for Male Voices* was uplifting.

Harvey Union Bible Class.

DURING February the class has met in the Methodist church.

The attendance has been gratifyingly larger than for some time, the church being comfortably filled sometimes.

On a recent evening Mr. Hunter spent some time telling of the revival in Wales. This was followed by a season of prayer, which was much blessed.

Miss Gaynor, a missionary returned from China, addressed the class after the regular session one evening.

Confessing Christ.

MR. NEWELL'S new booklet of the above title (see adv. on page 347) is being warmly received. N. H. Camp, '00-'01, in connection with his Bible classes has taken 600 copies; Rev. G. S. Avery, "Chester Crest," Mt. Vernon, N. Y. has ordered 100 copies; Prof. W. W. White, Bible Teachers' Training School, N. Y. city, 150 copies; Tom Mackey, Chicago, 100 copies; and many others, including the trade.

THE RECORD OF A MONTH

Feb. 3.—Mr. W. R. Newell conducted morning devotions.

Feb. 6.—Mr. Geo. B. Studd, Los Angeles, Cal., addressed the men students at prayer.

Feb. 10.—E. L. Buchanan, '91-'92, Newberry, Mich., led morning prayers.

Feb. 12, 19 and 26.—Mr. Evans preached in the morning at the Chicago Avenue church, and Mr. Newell gave the Gospel address in the evening, as also on the evening of Feb. 5th.

Feb. 14.—Dr. W. E. Archibald, East St. Louis, Mo., spoke to the men students at morning devotions.

Feb. 18.—C. J. Harlan, Cresco, Ia., led prayers.

Feb. 19.—Rev. C. H. McCaslin, St. Louis, Mo., spoke at devotions.

Feb. 20.—At the "pleasant Monday evening" hour for students of the Men's department, C. S. Knight spoke on Pike's Peak, Cripple Creek and Salt Lake City. An orchestra of home talent furnished music.

Feb. 26.—Early morning prayer service of the M. S. and P. U. in library.

Feb. 27.—Reception tendered by the Women's department to all present Institute students, faculty and visitors. This pleasant social function was held in the "Annex."

Some February Visitors.

E. J. Cranston, Elgin, Ill.
 J. H. Ahrens, Sterling, Ill.
 C. H. Gray, Boston, Mass.
 E. J. Holthuson, Elgin, Ill.
 C. J. Harlan, Cresco, Iowa.
 Rev. McKay, London, Eng.
 Rev. George Smith, London.
 L. M. Jeffries, E. St. Louis, Ill.
 W. B. Denny, '03-'04, Avon, Ill.
 Miss Ella Kilgore, Pittsburg, Pa.

W. L. Hiecksteen, Omaha, Nebr.
 S. B. Dexter, '91-'94, Sterling, Ill.
 Rev. E. V. Loucks, Oskaloosa, Ia.
 George B. Studd, Los Angeles, Calif.

Rev. C. H. McCaslin, Bucyrus, Ohio.

S. H. Jackson, '00-'01, Wakefield, Nebr.

E. L. Buchanan, '91-'92, Newberry, Mich.

Ira E. Hicks, '97-'98, Madisonville, Tenn.

R. B. Holden, '99-'00, Ortonville, Minn.

C. H. Coulters, '95-'99, Mount Verdon, Ill.

Miss Veerah Kable, '00-'02, Chicago, Ill.

Rev. W. E. Archibald, E. St. Louis, Ill.

Institute Arrivals.

MEN'S DEPARTMENT—C. E. Bubar, Denver, Colo.; Otto Lyman-Carr, Barry, Ill.; Mr. and Mrs. D. A. Dickey, Chicago; G. W. Erb, Chicago; Jas. Erskine, Gordon, Scotland; F. W. Fayer, Chicago; Morris Goodrich, Tilden, Nebr.; James Edw. Healy, Winnipeg; W. H. Knight, Oakdale, Pa.; K. Komura, La Porte, Ind.; W. A. Maltbie, Breckinridge, Mo.; J. H. Means, Herman, Ill.; Mr. and Mrs. Isaac S. Mershon, Chicago; S. C. Morrison, Onslow Station, N. S.; Mr. and Mrs. C. W. Mountain, Cumberland, Ia.; E. Rosenberger, Denver, Colo.; Mrs. Paul J. Tan, Pittsburg, Pa.; Paul J. Tan, Pittsburg, Pa.; R. O. Thomson, McGregor, Mich.; A. E. Waechter, Detroit, Mich.

WOMEN'S DEPARTMENT—Miss Beatrice Bishop, Evanston, Ill.; Miss Nora Churchman, St. Mary's, Kan.; Miss Blanche Cunningham, Adamsboro, Ind.; Miss Euphemia Davidson, Stanwood, Ia.; Miss Bertha Harris, Gray's Lake, Ill.; Miss Helen L. Rose, Mazon, Ill.; Miss Grace Williams, Winfield, Kan.; Miss Alatheia Woodward, Chicago; Miss Anna Zimmerman, Chicago.

Institute Departures.

MEN'S DEPARTMENT—Fred Gamba, Managua, Nicaragua, C. Amer.; D. J. Gillanders, Chiam, B. C.; J. W. Jorgenson, Chicago; J. W. Mahoney, Kemp, Ill.; O. M. Mitchell, Chicago; S. Murakami, Chicago; A. E. Mygatt, Bassett, Nebr.; W. D. Pardon, Chicago; Wade Pinckney, Chicago; W. P. Powell, Fort Elgin, Ont.; J. A. Reynolds, W. J. Shieferstein, Managua, Nicaragua, C. Amer.; C. M. Stamford, Chicago; H. Von Ohsen, and wife, Orangeburg, S. C.

WOMEN'S DEPARTMENT—Miss Lulu Davidson, Lewistown, Ill.; Miss M. O. Harriman, Chicago; Miss Anna B. Lavery, Greenfield, O.; Mrs. Jessie McKenzie, Bisbee, Arizona; Mrs. Claire Murphy, Chicago; Miss Mabel Sunter, Honolulu, H. I.

Schedule for March, 1905.

HOURS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
6:55	Morning Watch	Morning Watch	Morning Watch	Morning Watch	Morning Watch
7:15	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
7:45	Morning Devotions	Morning Devotions	Morning Devotions	Morning Devotions	Morning Devotions
9-10 BIBLE	Report Meeting and Methods of Work		Practical Homiletics	Bible Chapter Summary	Missionary Study and Prayer Union
10-11 MUSIC	Elementary Notation	General Chorus	Advanced Notation	Elementary Notation	Conducting Class
11-12 BIBLE	Synthetic Bible Study	Bible Doctrine	Biblical Introduction	Personal Work	Bible Doctrine
12-30	Dinner	Dinner	Dinner	Dinner	Dinner
1:30-2:30 MUSIC	Male Chorus	Elem. Harmony Composition	Advanced Harmony	Normal Training Class	
5:30	Supper	Supper	Supper	Supper	Supper
6:00	Fellowship Meeting	Fellowship Meeting	Fellowship Meeting	Fellowship Meeting	Fellowship Meeting
7:00	Practical Work	Practical Work	Practical Work	Practical Work	S. S. Lesson

NOTE: Monday is observed as a day of rest. The 9 o'clock hour on the first Tuesday of each month is set apart for prayer by faculty and students on behalf of the Institute.

Lectures on First Aid to the Injured are being given for a few weeks at an afternoon hour by a representative of the American White Cross First Aid Society.

E. W. Clark, '02-'03, writing from Valdevia, Chile, S. A., says: "Last week our board here held their annual conference. Fourteen missionaries and 4 native workers were present. We had a blessed time. The Alliance work (we are under the Alliance board) had 120 conversions in Chile last year, and we look for a greater blessing this year. The crying need in South America is for more workers."

J. H. Davies, '96-'00, at Webster City, Ia., writes: "This winter I have been looking after the Sunday schools started during the summer, and have held revival meetings with my wife, or with other ministers. Quite a number of souls have been saved. All the training at the Institute is now put to good use. Where C. W. Everett, '03-'05, helped to start a school in the summer, we held revival services this winter, one result being the organization of a M. E. class, with preaching every two weeks."

A. W. Smith, '94-'95, has removed from Dixon to Moweaqua, Ill., where he is pastor of the United Evang. church.

Thomas P. Ullom, '97-'98, Traverse City, Mich., has issued a very helpful card of the "daily companion" order, for his Christian Endeavorers. On one side twenty-one goals for 1905 are given, on the reverse a well-chosen selection of Bible memory verses.

N. H. Camp, '00-'01, writing briefly of his work in Ontario a few weeks ago, said: "I was in Berlin over Sunday and spoke at the Y. M. C. A. in the afternoon, and at the Zion Evangelical church in the evening. I believe God greatly blessed the Word. Monday I was at Hamilton and spoke in the First M. E. church at the young people's meeting, giving them an outline of Ephesians and starting them on the study of that epistle. We had a blessed time. We are now conducting meetings for boys and girls on each Friday afternoon at 4:15 at Brantford. We are taking up the study of the Acts, and the work is quite encouraging all around."

Personalia-Women's Department

Miss S. Monahan, '02-'03, is engaged now in rescue work in Buffalo, N. Y.

Miss Lucy Ketcham, '96, has gone as a missionary to Skagway, Alaska, under the Peniel Mission work of California.

Mrs. Etta M. Mitchell, '02, is now assistant superintendent of the Hollenback Home for the Aged in Los Angeles, Cal.

Miss Rose Boehning, '03-'04, a member of the M. S. P. U., expects to sail for Africa soon, to engage in active missionary work there.

Miss Theodora Auman, '00-'02, was called home from Vermont to the bedside of her father in Lincoln, Neb. He has since passed away.

Miss Emilie E. Barnes, '89-'91, for some years a missionary in India

under the Presbyterian Board, has returned for a few months study at the Institute.

Miss T. Esther Ruch, '93-'94, is spending the winter in Los Angeles, Calif., and is enjoying the ministry of H. W. Stough and other members of the Presb evangelistic committee.

Miss Ida Alexander, '03-'04, who is now serving as pastor's assistant in Knoxville, Tenn., has had some very interesting work in the jail, and is also teaching a large Bible class.

Many old students will be saddened to hear of the death in India of Mrs. Abbie M. Stebbins, '92-'93, who has been a missionary for some years under the Presbyterian Board. Mrs. Stebbins spent two weeks of her furlough about two years since at the Institute, and was greatly enjoyed by the students.

Fell Asleep.

Mrs. Abbie M. Stebbins, '92-'93, Jan. 6, 1905, at Cawnpur, N. P., India.

Mrs. Dimple Hayes-Jones, '94-'95, Jan. 22, 1905, at Monette, Wis.

Married.

Milan Bertrand Williams to Juliette Mead, Feb. 1, 1905, at York, Neb.

Ira E. Hicks, '97-'98, to Clio M. Wolfe, Dec. 28, 1904, at Dryden, Va. At home, Madisonville, Tenn.

Nara Janie Smith, '04, to Rufus Franklin Huneycutt, Jan. 26, 1905, at Marshall, N. C. At home, Albermarle, N. C.

Mary Amelia Farr, '98-'99, to Rudolph William Heyse, Feb. 7, 1905, at Colorado Springs, Colo. At home, 708 E. High street, Colorado Springs, Colo.

Born.

To Mr. and Mrs. A. W. Smith, '94-'95, a son, Feb. 1, 1905, at Moweaqua, Ill.

To Mr. and Mrs. Wesley M. Owen

(néé Ora M. Augustine), '99-'01, a son, James Wesley, Jan. 22, 1905, at Leroy, Ill.

To Mr. and Mrs. N. R. Curtiss, '00-'01, a daughter, Feb. 7, 1905, at Pueblo, Colo.

To Rev. and Mrs. French E. Oliver, a girl, Kathyne Rose, Feb. 2, 1905, at Winfield, Kans.

To Mr. and Mrs. T. W. Harris, '98-'00, a son, Thomas Rowland, Jan. 12, 1905, at Macon, Ga.

To Mr. and Mrs. Lewis K. Jones (néé Mary M. Fisher, '02), a daughter, Margaret Murray, Dec. 25, 1904.

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Personalia-Men's Department

E. H. Edgar, '98-'99, and wife have removed from Mellen, Wis., to Oa-coma, S. D.

H. F. Beck, '99-'01, is president of the sophomore class at Mount Hermon School, Mass.

Jas. Russell, '96-'97, is a Presb. missionary in the Boise presbytery, with headquarters at Caldwell, Idaho.

W. B. Denny, '03-'04, has accepted a call to the Cong. church at Avon, Ill. He will, while ministering there, attend college at Galesburg nearby.

J. H. Todd, '93-'94, presided at the United Christian convention held in Queenstown, N. Z., Dec. 28-Jan. 1, last. He also conducted throughout the sessions of the gathering an afternoon Bible class.

An illustrated and descriptive article concerning the work of the Central Friendly Inn (Mission), Cleveland, O., Dr. and Mrs. F. J. Betts, '02-'03, supts., appeared in *The Cleveland World* for Feb. 4, 1904.

G. M. Gordon, '00-'01, is attending school at Marshall, Mo., and is enjoying himself. He says there are plenty of opportunities for work, there being several preaching points to supply and a well-organized Y. M. C. A.

R. L. Evans, '92-'95, reports progress in his work at Carrollton, Ill. A special feature of the past few weeks has been the study of the Gospel of John at the Wednesday evening meetings to large and appreciative audiences.

Adam Murrman, '93-'94, has resigned the pastorate of the Forest Heights Cong. church, Minneapolis, and has been making a tour of the Pacific coast. He is supplying the pulpit of Trinity Cong. church, Los Angeles, for a couple of months.

E. R. Barnard, '01, writing from Mount Hermon, Mass., where he is attending school says, "God is wonderfully blessing us. Many young men who have stood away from Christ and kept aloof are asking to be saved. We want Hermon for Christ."

When Mr. BAER lectured at the Institute last month, he told of a new church in Porto Rico that was badly in need of a bell, because (as the minister wrote) the people of the neighborhood have no way of knowing the time of services. A collection was taken and over \$54.00 was given for this object.

Robert McNaughtan, '00-'02, has resigned his pastorate of the Cong. church at Fairmount, Ind., in order to accept a unanimous call to the Cong. church at Napier, New Zealand. His work at Fairmount closed with the end of February. He returns to New Zealand via Great Britain. Harold Cooper, '01-'02, has accepted a call from the Fairmount church to succeed Mr. McNaughtan.

Wilbur L. Clapp, '00-'02, pastor of the Garfield Park Baptist church, has recently conducted a three weeks' series of evangelistic meetings in his church, doing the preaching and leading most of the singing himself. Some 20 conversions have been the result, while Christians are greatly blessed and strengthened, and rejoice in a new vision of Christ and new victories in their life and service for Him. Many of the converts were men, some among the most promising in the neighborhood, while others were reclaimed from great depths of sin. The meetings have now closed, yet persons are being converted constantly at the regular services of the church. The organization hopes to break ground soon for a new church building.

THE INSTITUTE TIE

A MONTHLY MAGAZINE

DEVOTED TO THE INTERESTS AND WORK OF THE
MOODY BIBLE INSTITUTE, ITS STUDENTS,
SUPPORTERS, AND FRIENDS

Published on the first of each month

A. E. FITZ, *Editor*
A. F. GAYLORD, *Treasurer*
WM. NORTON, *Bks. Manager*

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Boil It Down.

A HINT TO "TIE" CONTRIBUTORS.

If you've got a thought that's happy,

Boil it down.

Make it short and crisp and snappy,

Boil it down.

When your brain its coin has minted,

Down the page your pen has sprinted,

If you want your effort printed,

Boil it down.

Take out every surplus letter,

Boil it down.

Fewer syllables the better,

Boil it down.

Make your meaning plain; express it

So we'll know, not merely guess it,

Then, my friend, ere you address it,

Boil it down.

Boil out the extra trimmings,

Boil it down.

Skim it well, then skim the skimmings,

Boil it down.

Boil it down.

When your sure 'twould be a sin to

Put another sentence into,

Send it on, and we'll begin to

Boil it down!

—Selected.

Some men get more dust out of
the pulpit cushion than light out of
the text.

The talebearer bath the devil in
his tongue, the talehearer hath the
devil in his ear.

The London Revival.

ALL the news we have received
direct goes to indicate that
Mr. Torrey's mission in Lon-
don started out with abundant evi-
dence of God's favor.

On Saturday, Feb. 4th, a welcome
meeting was held at 7:30 p. m. in the
Royal Albert Hall. People began
to gather at 11 a. m., and thousands
were turned away.

The first Sunday night it was said
that 300 professed to accept Christ.

The London correspondent on the
New York Tribune, in a 1½ column
letter dated Feb. 6th, speaks in the
kindest way of the mission, showing
that Mr. Torrey and Mr. Alexander
had immediately gained the confi-
dence of the people, who saw their
sincerity and their ability and their
sanction by God.

* * *

Mr. Torrey's repeated appeal is
that we shall pray lest the very
popularity of the mission shall grieve
the Spirit of God by substituting
other things for His power, and by
tempting to a compromise of the
message.

Remember the mission is expected
to last until June. Pray that London
may be shaken, and with London,
all England!

Mr. Meyer's Approaching Visit.

Mr. W. R. Moody, who is making
arrangements for Rev. F. B. Meyer's
approaching visit to this country,
informs us that his schedule will be
as follows:

Arrives at New York—March 23d.

Atlanta, Ga.—March 25th to April 2d.

Los Angeles and San Diego (order not yet
decided)—April 9th to 21st.

Portland, Oregon.

Dayton, Ohio.

Northfield, Mass.

We shall be sorry if Mr. Meyer
does not pass through Chicago, so
that he may address our students.

Memorizing Scripture.

Some months ago Miss Helen Gould, who is taking more and more of a definitely decisive stand in helping evangelical Christian enterprises in many channels of usefulness, suggested a list of Scripture passages to be memorized during the present year. This list has been published by the International Y. W. C. A. committee. It comprises the following passages:

- Exodus 20:1-17.
- Psalms 1: 8; 19; 23; 27; 91; 103; 121.
- Isaiah 53; 55.
- Micah 6:8.
- Matthew 5:1-16, 43-48; 6: 7; 10:2-4, 34, 22:35-40; 25: 26:18-20.
- Mark 10:13-16.
- Luke 9:23; 15.
- John 1:1-14; 3:16; 4:1-26; 10; 14; 15; 17.
- Romans 8:35-39.
- 1 Corinthians 13.
- James 1:12.
- Revelation 21:22-27; 22:1-5.

We believe most emphatically in storing the mind and heart with God's own Word—during adult years as well as in childhood—and are glad that one so prominent as Miss Gould has lent her influence to this movement. Send to Mr. W. E. Lougee, 3 West 29th St., New York City, for a copy of the list and keep it in your Bible until you have memorized all the passages.

Off to England!

Mr. Fitt expects, God willing, to sail from New York for London, on March 18th, returning about June 1st. In addition to spending time with Mr. Torrey in the London campaign, he proposes to visit Wales and see God's working there. He will also make calls upon various individuals in the interests of the Institute and the Colportage Association, and post himself as fully as he can regarding Christian work across the water.

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Publishers' Announcement

Among the *Special Articles* that have appeared in THE INSTITUTE TIE, during the past three months, are the following:

- Personal Letters from Mr. Torrey about the Torrey-Alexander Evangelistic Campaign.
- The Unencumbered Life (D. L. Moody). Rev. Teunis Hamlin, D. D.
- What "Saviour" Meant to Central Africa. Willis R. Hotchkiss.
- The Mark for the Prize. (Phil. 3:12-21.) Rev. James M. Gray, D. D.
- Out of Egypt into Canaan. E. A. Marshall.
- Selected Notes from Dr. Patton's Lectures.
- Jesus Christ the Key to the Bible.
- Slothfulness. Miss E. S. Strong.
- Our Question Box. R. A. Torrey.
- Reminiscences of D. L. Moody. J. M. Hitchcock.
- The Art of Questioning. Mrs. Flora V. Stebbins.
- How to Pray Prevalingly. W. R. Newell.
- "Redeeming the Time." Miss E. S. Strong.

From the above, those not now subscribers may get some idea of what they are missing.

MUSIC DEPARTMENT

C. H. Coultres, '95-'99, is assisting Evangelist C. N. Hunt in special meetings at Mount Vernon, Ill.

Dr. Towner is to assist the pastor of the Grand Ave. M. E. church, Milwaukee, in revival meetings, March 1-15.

W. A. Maltbie, '02-'04, recently assisted G. H. Worden, '01-'02, in evangelistic meetings at Breckinridge and Hamilton, Wis.

Ira B. Wilson, '03-'05, and wife have gone to Oshkosh, Wis., where he will have special work among the young people of a large Presb. church.

C. E. Rykert, '03, is still singing with Rev. J. M. Elliott. They are now on the Pacific coast working under the direction of the Presb. Evangelistic Committee.

S. H. Jackson, '00-'01, returned recently from a successful evangelistic campaign with Evangelist W. E. Olmsted, '02, at Wakefield, Neb. It was a union meeting. They are now at Sullivan, Ill., holding revival services in the M. E. church there.

Under the direction of Prof. Trowbridge a mixed chorus choir and a male quartet, all from the Institute, participated in the program of the interdenominational young people's missionary rally held at Association hall, Chicago, on the evening of the 23d ult.

O. A. Miller, '96-'98, relates the following touching incident regarding his recent evangelistic work at Millington, Mich.:

One Sunday at the afternoon meeting, two little girls, the daughters of an unconverted woman, joyfully accepted Christ. At a service on the following Thursday, after the Gospel address, the pastor and I sang as a duet the old hymn, "Almost Persuaded." As we proceeded in the song the interest deepened. When we came to the last lines:

Sad, sad, that bitter wail,
"Almost—but lost!"

We paused after the word "but," omitting the word "lost" altogether. The silence all over the house was intense. It was an awful moment. Suddenly there came from the rear of the room a voice of a woman who said: "I am now fully persuaded to take Jesus as my Saviour." The incident created a profound impression in the meeting, and many came to Christ because of this testimony.

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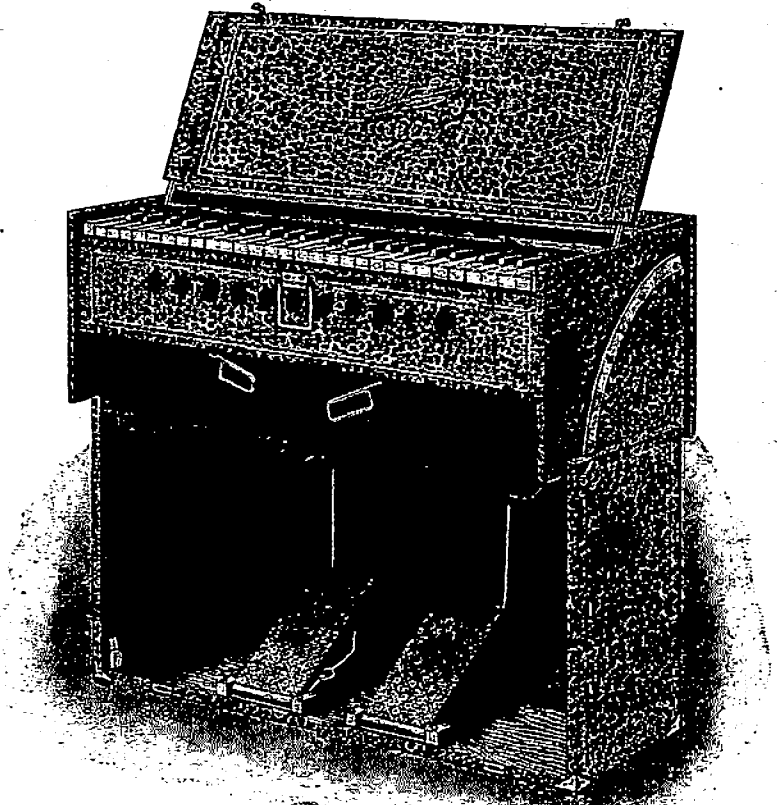
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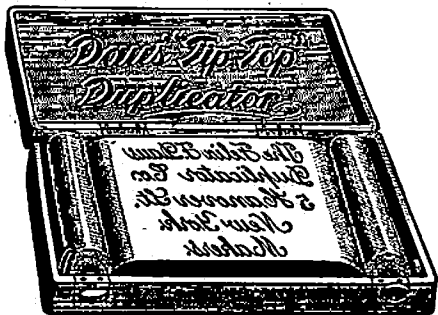
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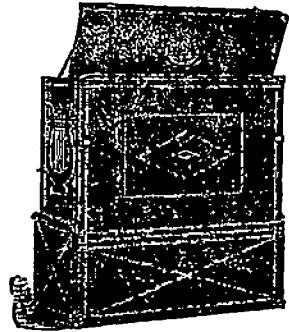
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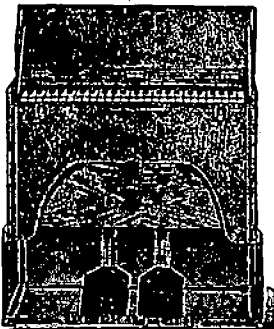
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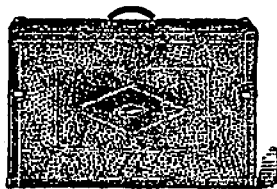
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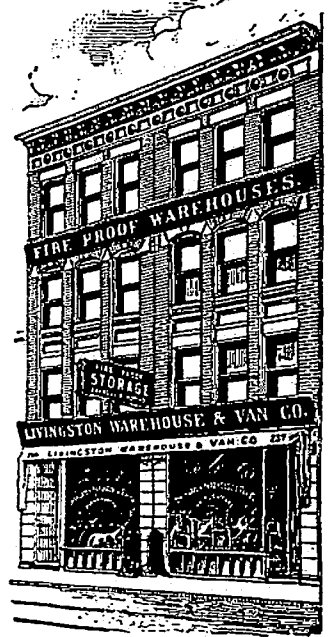
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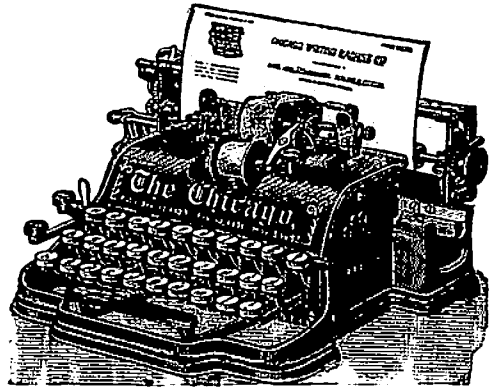
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