

Record of Christian Work.

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

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

VOL. IV—No. 10.
OCTOBER, 1885.

PUBLISHED BY F. H. REVELL, CHICAGO.

Terms:
Fifty Cents per Annum.

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THE PUBLISHER'S CARD.

This paper aims to be a medium of communication between Christian workers, giving the methods of work and results that have been well tested by experiment, to those who desire to avail themselves of such experience. During the coming winter it will make special effort to present to its readers the fullest reports possible, in its space, of the work of evangelists North and South. It will aim to keep its readers informed regarding Messrs. Moody and Sankey's work in the South, and Messrs. Whittle and McGranahan's work in Kansas—not excluding, however, reports from other well known and accredited evangelists.

The publisher would be glad to have your help in extending the circulation of this paper. The subscription price is fifty cents a year, and he feels confident that it will be so helpful to all Christians who are pleased to become regular readers that they will feel abundantly repaid for this very small outlay. The many hearty commendations from pastors and laymen in the past, lead him to look confidently for like appreciation on the part of others who may add their names to the list of subscribers.

Will you please show this copy to your friends, and let us hear from you and them.

\$500,000.

Last year a wealthy lady left a bequest amounting to some \$450,000 to establish a hospital for incurables in the city of Chicago. If some one would leave or give now half a million dollars to plant a Training School for Christian Workers in Chicago, and place D. L. Moody at the head of it, they would do a work for the elevation and salvation of the poor and neglected and outcast of this city, and the whole county, that cannot be overestimated. It would prove a perpetual blessing, not only to the giver, but to those who were ministered to.

CHURCH WAGON.

One of the first practical results of the Northfield Conference was a movement started by Mr. Moody to aid the people living near Northfield, who have no horses, to come to church.

They raised the money in the Congregational Church at the morning service to buy a large wagon or bus, which will call every Sabbath morning at the homes of the people who have no conveyance of their own, and bring them to church.

At the afternoon service at Stone Hall it was proposed to raise money to buy a second wagon to bring the people from another town, which was heartily responded to.

A PRESENT NEED.

If there is any one thing Chicago and the West needs more than another to evangelize the masses of our population, who are as yet unreached, it is a Training School for Lay Christian Workers.

From 100 to 300 such persons could be in training every year in this city, in such a school, for city missionary work, pastors' helpers, Sunday-school missionaries, house to house visitation, Sunday-school superintendents and teachers; and while in this school they could be set into the work right here, and under competent leadership be taught the practice of missionary work. By visiting at the homes of the people, by holding services in halls, on the streets, or in tents, by inviting the children into Sunday-schools, thousands of the people would be reached and many saved.

WHAT IS IT GOOD FOR?

Money is good for what it will buy. It may be made to purchase enduring good both to the one who gives it and to all the world. When one links his money with eternal things his name is likely to become a perpetual blessing.

The woman, in the time of Christ, who gave all she had, and did it from love to God, raised a memorial that shall never be forgotten.

When such men as John C. Green, Wm. E. Dodge, C. G. Hammond and Cyrus H. McCormick die, the world realizes that it has been made richer by their having lived. They had no better opportunities for doing good with their money than did thousands of other business and wealthy men who were, perhaps, their associates, yet who have been almost forgotten, save by a small circle of friends, and perhaps they chiefly interested in the distribution of the money that was left.

Peter Cooper's name will go down to latest posterity as a benefactor. John Hopkins has raised a monument that will cause him to be remembered gratefully as long as this government stands. The opportunities for a repetition of like imperishable doing are still open.

The Chicago Training School for Christian Workers, with a man like Mr. Moody

to supervise it, in whom the whole Christian world has confidence, and Chicago, above all other cities, furnishes such an opportunity now.

THE SCHOOLS AT NORTHFIELD, MASS.

On visiting these seminaries one is led to exclaim—when he remembers that it is only six years since the first pupils were received here in a single frame house—"Behold! what hath the Lord wrought."

Had He not been in this "movement"—for such we feel bound to call it—and by His Spirit touched the hearts of Christian men and women, leading them to give the money to erect these twelve beautiful, and we had almost said perfect, college buildings, in this the most charming of all the valleys of the Connecticut, the work never would have been done.

But what is all this great outlay for? Simply to educate young men and women and train them for Christ's service. D. L. Moody is the head and soul of these schools. His impress is seen everywhere, and he is gathering around him some of the ablest Bible scholars in America, who will not only aid by their presence and influence, but will also lecture to the young people, so that in addition to the instruction of competent teachers in the class-rooms, the students will have the advantage of the ripest scholarship in Bible lore in America. In the new buildings now in process of construction at Mt. Hermon Mr. Moody is likely to realize more fully his ideal and see his plans reach out towards the end for which the whole has been inaugurated.

His plans are indeed large, and to a man of less faith would seem chimerical, but to his vision all is clear and real, and in due time his ideas will take shape in perfected buildings and plans, and the world will feel the power of this school for training young disciples. Mr. Moody lectures to these students five days each week during the portion of the year that he spends at Northfield. His thoroughness is also seen in other things as well as in the plans for these schools. The school has a farm, and each boy and young man is required to work two hours and a half per day, doing whatever requires to be done on a well-regulated farm, plowing, planting, tilling, reaping, mowing, gathering up stones (an exercise that western boys are not very familiar with), building fences, planting trees, grading roads, caring for the stock (about seventy cows), and whatever else is called for. The farm is "kept up," everything is done on time and in first-class order; seemingly even here nothing escapes Mr. Moody's attention. If there is a broken pane of glass in a barn, even, or a rough place in a road, or a piece of machinery uncared for, or a fence broken, or anything going to waste, if it be only of small value, his watchful eye detects it. At the girls' school, now numbering two hundred, the pupils do all the work of the

house except the cooking, and the food is said to be first-class, abundant and healthful. One who is so careful and exact will not be likely to send out half-educated men and women.

We take great pleasure in calling the attention of young people who wish to become thoroughly prepared for Christian work as a life service, to these schools. The girls' school is now complete in all its appointments. Its course of study is well and wisely laid out, and it has an able corps of teachers. The boys' school will be fully equipped as soon as the new buildings are finished. Three hundred young men can be accommodated there.

WHAT CAN WE DO?

One of the Chicago daily papers said recently, "a wave of murder seems to have swept over Chicago and vicinity lately, and in the majority of the cases the identity of the murderer is shrouded in mystery." So we are living in a time when men are stricken down and the assassin escapes, or if caught, not unlikely through some technicality of the law he escapes, or his case is continued until the cost of his trial is doubled or trebled. It is said

"There are in the United States more than fifty penitentiaries and 2,400 jails. They contain over 50,000 criminals, and their estimated cost is \$500,000,000. These figures are worthy of study. What a vast amount of money is spent on our criminal population. Such as are opposed to the Christian religion, and do not believe in its power to raise the vile had better make a visitation of these prisons and see how many truly converted persons they will find there. Give religion a chance and our jails will be emptied."

Give religion a chance and these prisons would not be filled. Could \$250,000,000 of the \$500,000,000 be expended in carrying the gospel to the homes and hearts of the people, the prisons would soon be closed for want of occupants. Let this good work begin in Chicago for example, and let \$250,000 be put into a training school where young men and women can be taught how to do the hand to hand work, which must be done in order to evangelize the masses. Hundreds of such workers could be sent out every year into all this land, but more especially into our cities, and they could be helpers to pastors, workers in missions, street preachers, house to house visitors, and lay evangelists. If some wealthy man to whom the Lord has given the heart to feel for the suffering multitudes, would lay aside \$250,000 for such a plant as that, and call some man of power and skill like D. L. Moody, to the head of the school, who would transfer his wisdom and skill and enthusiasm for souls to the students, would not the donor erect a monument that would be imperishable?

DYNAMITE OR GOSPEL.

It becomes more than a sentiment in these times, when we consider "how shall we reach the masses"—for some of

the unreached are restless and have organized for aggressive work of their own.

About a month ago the Socialists had a parade of 5,000 strong in Chicago. One speaker only proclaimed that they were the "cut throats of society." Such mottoes as the following were displayed: "Lawlessness means equality for all;" "Down with government, God and gold;" "Capital represents stolen labor." It was asserted that Chicago has 20,000 Socialists, of whom 8,000, it was said, were armed. This was followed by such advice as the following: "Take your knives, and guns, and dynamite, and let them try to stop us."

Whatever this may mean, of danger to life and property, immediately, it is a loud call to the better class to carry the gospel without delay to these people.

One riot would destroy more property in a day, at the hands of such an organized force, than it will cost to carry the gospel to every soul in Chicago, and to erect and endow a training school for Christian workers, capable of sending out one hundred men and women every year, well qualified to do this most important service.

Evidently mission work can no longer be carried forward at the old rate. We are, by the introduction of these restless elements, living in times entirely different from those of a quarter of a century ago; times which demand strong, skillful and wisely directed effort.

GEORGE YARDS RAGGED SCHOOLS EAST LONDON.

BY MRS. J. E. K. STUDD.

This is one of the largest centres of work in the East End of London, and is situated in one of the most degraded and densely populated parts of the metropolis, far away from any of the wealthy class. It was started about 35 years ago by Mr. George Holland, who gave up his original intention of becoming a clergyman in the Church of England, thinking he would be more useful as a layman. He converted an old warehouse into a mission room, in which to hold gospel meetings, ragged schools, classes, etc.

From the very commencement of his work he resolved never to appeal for money on behalf of the mission, but day by day to lay its needs before his Heavenly Father, and, although he may sometimes have had to wait even months for an answer, the answer has never failed to come. His testimony is that God has supplied his every need, and these needs have, at times, been very great, for tales of misery and poverty are continually coming to him. He is surrounded by thousands of poor, many of the houses containing five or six families packed together, each family occupying one room.

When Mr. Holland began his work, George Yard was inhabited by such a desperate class that he has often had to be accompanied by two policemen, bricks, flower pots and other missiles being, even then, flung at his head. Now, however, any one may walk through that locality with impunity, and ladies and gentlemen from the West End of London frequently go down to assist Mr. Holland and his fellow laborers with the various classes.

Classes are held for girls of all ages; the younger ones are gathered into sewing classes, where they are always spoken

to of the Lord Jesus, and those too young for work are formed into a class and amused with toys. At first these toys disappeared with startling rapidity, but now captains are appointed from among the children to be responsible for them, and, under this system, the class works admirably.

Perhaps one of the most interesting features of the work may be seen on Monday and Thursday evenings, when a large number of the wildest factory girls attend a night school held by ladies. This was commenced by a young Scotch lady, who, nine years ago, gave up her life to work in this district, and became deeply stirred for the thousands of girls needing Christian friendship in the midst of hardship and temptation. At first her faith was severely tried, for so few seemed inclined to respond to her efforts. Determined, however, to win them, she started a night school; and now, instead of the half dozen with which she commenced, some 800 attend regularly, to be taught reading, writing, sewing, cooking, etc. by a number of young ladies from the West End. The aim of course is to reach the souls of these poor girls, and therefore the classes are never closed without one or two hymns and a short gospel address. It is astonishing to see how quiet they become as they are spoken to of the Lord Jesus and very many have been led to love and serve him in spite of real persecution, both in their homes and factories. Some number of them have gained permission from their employers for ladies to visit their factories at dinner hour, and careless ones have thus been brought to the Savior.

In George Yard schools no less than 150 of these factory girls attend a Bible class every Sunday afternoon.

Bible classes are also held weekly for young children, attended by over 100, and it is most touching to hear the earnest prayers and questions of these little ones. There are, in addition to this, Bible classes for mothers, working men, etc., and last, not least, one for rough boys, out of which have come such earnest Christians, that they have formed themselves into a band of "Workers." A successful method of reaching some of the roughest of these, was to start a knitting and sewing class, now largely attended, and many of their number gained prizes at an industrial exhibition held this year in the east end. The Crèche is also interesting. It consists of a day nursery (capable of holding about 50 infants), fitted with cots and everything necessary for the amusement and comfort of infants whose mothers are obliged to be at work during the day.

The Sunday school is entirely taught by poor women, factory girls, boys and men, almost all of whom have been brought to Christ under that roof, and poor girls are frequently known to visit the children belonging to their classes after a hard day's work; young men, also, by visiting the low lodging-houses Sunday morning and holding open-air services, etc., etc., reach the most degraded.

Ladies help in the women's sewing classes, missions to inebriate women and other branches of the work. So stirred was one of these ladies at the sickly appearance of the poor, that she established two convalescent homes in the country, one for women and one for men, where, during the last two years, a fortnight's rest and change has saved many from sickness and even death. Other ladies have taken a few children at a time into the country for some weeks, boarding them out under good care in their villages. Between five and six thousand now pass through the mission weekly, some of those who came as babes attending even after they were married.

It would take long to mention all that goes on in George Yard, for every hour, from 8 A. M. till 10 P. M. is daily filled with some kind of work for the Master. From a human point of view the success of this work has been mainly owing to Mr. J. Holland's untiring zeal, three days being the longest holiday he has allowed himself in any year since he first put his hand to the work.

WILLIAM PATTON MACKAY.

BY GEO. C. NEEDHAM.

One of Great Britain's noble standard bearers has fallen. A prince and a great man in Israel has passed away. It is with profound sorrow that many will hear that the author of "Grace and Truth" is dead. In the vigor of manhood, in the prime of life, amid the highlands of his native Scotland, William P. Mackay put off his earthly tabernacle and passed beyond all earthly fellowships into the presence of his Lord.

His death was tragic and harrowing in the extreme. Summering with his family in his cottage at Oban, in Scotland, he planned for a few days' recreation on board a coasting steamer going to Skye. Arriving at Portree about 10 p. m. he escorted some friends on shore, when, after parting with them, he sought the gangway in the darkness, where, missing his footing, he fell between the pier and the vessel, striking his head against the latter before dropping into the water. The second mate of the steamer had heard the fall, and promptly jumped over the bulwark, creeping down the face of the pier to the tide, immediately grasped the drowning man by the collar, and so sustained him until help arrived. When rescued he was unconscious, but soon became sensible and continued so from Wednesday night, when the accident occurred, till Saturday morning, when in the midst of mourning friends he fell asleep in Jesus.

Dr. Mackay suffered greatly, having not only received a severe wound by his fall against the ship's side, but on Thursday acute pneumonia set in which developed rapidly and terminated fatally. But as the man lived so he died. The Glory of God was an old favorite theme with him; that glory filled his soul to the last. Nearly twenty years ago he delivered a remarkable discourse on this theme, and frequently since then he enlarged upon it. Only the Sunday previous to his death he preached to a crowded church on Luke ii., 14, enlarging on the first part of the verse, "Glory to God in the highest," reserving the latter clause, "Peace on Earth," for the following Lord's day. But though in the providence of God he had not lived to speak of peace on earth, in the higher and holier state he lives to enjoy it in heaven.

During the closing moments of this grand life, when the mind became weakened and wandered, his lips moved and distinctly were uttered the names of God, on which he so often discoursed. The first was "God is Love," and the second, "God is Light."

The grief-stricken wife and three children did not reach their beloved until he had passed away. On Wednesday he had parted from them in the full powers of a vigorous manhood, in the 46th year of his age; on Saturday morning they looked upon his dead face.

Dr. Mackay was best known to the churches generally as the author of "Grace and Truth." This book having a world-wide circulation, contains the substance of addresses given by him in the early years of evangelistic labors. It has been translated into many languages and has a wide circulation in the United States and Canada. About a quarter of a million of copies have been issued, all told.

As we write, the memories of former days crowd upon us, when we first grasped his hand and welcomed the young Scotchman to our own native Isle. Twenty-one years ago he joined the writer in Evangelistic work in the south of Ireland. He was then a medical student, hailing from Edinburgh, where he completed his medical studies. But in those days of student-life he abounded in Christian work and in general evangelism. Throughout England, Ireland, Scotland his voice was heard preaching with rare ability and manifest

power, the grace and glory of God. Mackay was a born theologian, and as a young man, grasped with wonderful clearness some of the deep things of God. Most convincingly he presented the personal pre-millennial coming of Christ, out of the Scriptures the true hope of the Church; and to the close of life he testified with growing powers that this was the key to true scriptural eschatology.

For 17 years he had been pastor of a large presbyterian church, in Hull, Yorkshire. The building had been erected for Andrew Jukes, but finally Dr. McKay was called to the pastorate in 1868. He was also editor of the *British Evangelist*, a monthly exponent of gospel and prophetic teaching, and besides engaged in various forms of philanthropic and missionary labors. He paid two visits to this country, and was a prominent speaker at the Prophetic Conference held in New York, seven years since. In the midst of his arduous and increasing labors this earnest, cultured man, gave much of his time to his old loved work of evangelism.

It was during a visit to a prayer meeting in a Scottish church he broke out in prayer "We praise thee, O God, for the Son of thy love; for Jesus who died and is now gone above," and afterwards wrote that stirring hymn beginning with these unpremeditated lines, the opening praise notes of that spontaneous prayer.

Dr. Mackay, the pastor-evangelist, has been called hence by the Master of the household; his pen and voice are silenced but his influence and writings will live. He often acknowledged the imminency of our Lord's return moved him along the path of an earnest consecrated life, and his burning zeal in missionary enterprise should forever silence the false criticism that the speedy hope of Christ's personal coming and kingdom would retard missionary work in the world.

Though our brother did not live to welcome his returning Lord, he is nevertheless waiting in the upper room, yet unclothed, for the Day of Resurrection and Victory.

When that Day comes our Lord will call His faithful servant, with all the sleeping saints, to arise and sing, while those who are alive and remain shall be caught up together with them to meet the Lord in the air; and so the loved and gone, and those who tarry, shall be reunited—never more to be severed—a glorious company to be forever with the Lord. So let us who mourn and grieve over absent friends comfort one another with these words.

Only One.—One thinker can think out a thought that gives light to a multitude. One voice can fill a room crowded with people with glorious words full of wisdom and power. One determined will can provide a plan and a place, a purpose and a desire, out of which good influence may grow.

One person can keep up a Sunday-school the whole year round—winter as well as summer. He can open the school-house, get everything in order, welcome each pupil, urge them to come again and bring others with them. One soul can thus serve and inspire other souls.—*Ev. Messenger*.

My Uncle's Practising.—The world may get very good ideas of Christianity from book and sermons, but a living specimen of a faithful Christian furnishes an object lesson which is often more vivid than anything which one can derive from books. "Under whose preaching were you converted?" said one to a young man who had recently found the Savior. "Under no one's preaching," was the reply, "I was converted under my uncle's practicing." The name of Christ is as ointment poured forth, and His grace manifested in a redeemed soul cannot be hid, and when he makes a man a living epistle and sends him up and down this world, scattering the incense of praise and blessing on every hand, the life of such a man will be a means of grace to all who come beneath its influence. What we are is sometimes more important than what we say or what we do.—*The Watchman*.

Church Work.

CHILDREN IN THE CHURCH.

Rev. E. P. Goodwin, D. D., has succeeded for about two years, in getting the children from the Sunday-School, to attend the morning preaching service. The following are the conditions upon which those who attend receive a reward at the close of the year. A few Sabbaths ago 885 children were present in church from the school:

CONDITIONS OF RECEIVING A BIBLE.

1. The pupil must be a member of the First Congregational Church Sunday-School.

2. Must attend morning service at the First Congregational Church fifty-two consecutive Sundays, or morning service elsewhere, if providentially away from the Sunday-School.

3. Must recite the text of the sermon with the Scripture reference each Sunday in the text-book.

4. Must have the signature of the teacher each week, in addition to his own.

5. Must present the text-book at the close of each year to the teacher for examination, and to be handed to the pastor.

Note.—An absence of but five Sundays entitles the pupil to an illustrated Pilgrim's Progress; an absence of not more than ten Sundays, to some other book.

If the pupil has already received a Bible, Schaff's Bible Dictionary will be substituted.

If any pupil has received the Pilgrim's Progress some Bible help will be substituted.

Is there any pupil in the Sunday-School who has not a text book? It is not too late to take one now. The year can begin any Sunday.

* These "Year Books of Sermon Texts" are published so as to be suitable for any church at 60c. per doz. copies. Sample copy, post free, 10c. Chicago: F. H. REVELL, Publisher.

PASTORAL VISITATION.

"I am so glad we are to have some ministerial visitation, it has been about abandoned here of late." This was the substance of a remark made to us the other day by a Christian lady who evidently missed her pastor's visits.

We sympathize with her. Faithful pastoral visitation is an efficient aid to pastoral work in all its other departments.

Never a truer saying than that "a house going pastor makes a church going people."

By faithful pastoral visiting is not meant the mere brief formal call, with its talk about the weather, and the gossip of the day and neighborhood, but a visit in which the pastor is recognized as the ambassador of Christ, and is himself conscious about his Master's business and sensible of his own responsibility for the souls with whose spiritual welfare he stands charged. Visitation very inferior to this will not be without its beneficial effects in stimulating church attendance, and quickening the interest of the people in parish affairs, but house going of this higher sort engaged in by the minister, encouraged and enjoyed by the people, will sooner or later be productive of blessed results.

We know of such an instance, one at least, in a Presbyterian Church, in New York City, in which the pastor accompanied by one of his officers, makes a regular periodical visitation of the families of his flock. At each house religious conversation is had, the spiritual welfare of the family enquired into and prayer offered, invoking the Divine benediction upon the household and each member of it. That pastor knows something about every member of his flock in the varied relationship of each, and when he preaches does not draw his bow at a venture.

It is needless to say that his people are models in church attendance, prizers of the Gospel, earnest and active in every good work, and the whole congregation feels, and its spiritual life responds, to the fidelity of the pastor and his church officers.

This is certainly an example to be heeded at a time when parochial visitation of the old style has fallen into some disrepute, and when not a few ministers are heard openly avowing their dislike and abandonment of a habit so productive of good and so largely promotive of pastoral efficiency.—*Episcopal Recorder.*

CHURCH WORK.

The Calvary Presbyterian Church of Peoria, Ill., Rev. John Weston, pastor, has had a remarkable history as a working mission church. Its buildings are among the best in the land, so far as adaptability to the needs of the church is concerned, and the following statements will make it clear to any who desire to know as to the reason for needing the best of buildings to contain such a church:

THE CHURCH AT WORK.

The working force of the church is distributed among four societies and two committees.

YOUNG MEN'S ASSOCIATION.

1st. The Young Men's Association is composed of the men of the church. Its object is to promote the moral, spiritual, social and intellectual improvement of the members, to promote in every way possible the interests of the church, and lead young men to a loving knowledge of Jesus Christ. The Association meets every Monday evening in the church parlors. The reading room of the Association is kept open every evening, and all young men of the church and congregation are cordially invited to enjoy the benefits of the library, papers and magazines. The officers of the Association are: President, Vice-President, Secretary, Treasurer and Librarian.

WOMEN'S ASSOCIATION.

2d. The Women's Association, composed of married ladies of the church and others, meets every Friday afternoon at 3 o'clock. The object is to promote in every way possible by prayer and work the interests of the church. These faithful women are into every good work. They help the pastor in his visitation and care for the sick; study to promote sociability among the married women of the church; take care of the temporal things connected with the sociables; are busy showing courtesy to the strangers that come to church; constitute the Foreign Missionary Society of the church, and devote one meeting in the month to Foreign Missions. The officers are: President, Vice-President, Secretary and Treasury.

MARYS AND MARTHAS.

3d. The Marys and Marthas, composed of the young ladies of the church, are banded together in a sacred covenant to plan and labor for the advancement of Christ's kingdom in connection with the church, and the exercise of a sisterly care and Christ like concern for the moral, spiritual, social and intellectual welfare of all the young ladies of the church and congregation.

Their names indicate in a measure what they are. As Mary and Martha belonged to the circle of friends whom Jesus loved when upon earth, so each member of the society is expected to belong to that circle to-day, and be among the intimate friends of Jesus. As Mary sat at the feet of Jesus lovingly, to listen to His words and profit by His teachings; and as Martha was eager to serve the Lord in the active duties of life, and as they both set forth the two prominent characteristics of every true loving disciple—that of constant reception and loving contemplation on the words of Christ, and diligence in serving Him, so each one is expected to develop in their life the traits of both Mary and Martha, and thus worthily bear the name. The motto of

the society is, "For Christ's Sake," thus indicating very appropriately the motive by which they are prompted in all they do. The officers of the Society are: President, First Vice-President, Second Vice-President, Secretary and Treasurer.

WILLING WORKERS.

4th. The Willing Workers are composed of boys belonging to the Sabbath-school and church. The object of the Society is mutual improvement and whatever form of missionary work it is possible for the members in connection with the church. By entertainments of a musical, literary, and social character they are enabled to raise money, which they devote to the Boards of the church as they may determine. This Society has its own room and library and meets every Friday evening. In connection with the Marys and Marthas, they attend and help to make the pastor's Palestine class a success during the winter months. The officers are: President, Treasurer, Secretary and Librarian.

SOCIABLE AND STRANGERS' COMMITTEE.

5th. The object of this committee is to see that sociables and receptions are held for the purpose of promoting sociability among all the members of the church and congregation, and that strangers among us are made to feel at home. It is composed of volunteers from the societies and church, and the pastor of the church is chairman.

MISSIONARY VISITATION COMMITTEE.

6th. This committee has for its object a thorough canvass of the whole of the parish once a year, to form the acquaintance of families recently moved in, and to extend to them and the children who do not attend elsewhere a cordial invitation to attend our church and Sabbath-school. The pastor is chairman of this committee.

THE MISSION SCHOOLS.

Our two Mission Schools—Hope Mission on the East Bluff, and Bethel Mission in the lower part of the city—have been doing a grand work during the year. The attendance has been very good and quite a religious interest has been manifested. They both contributed largely to swell the members that have been gathered into the church. The building for Bethel Mission has become entirely too small, and a much larger one is needed in order to meet the demands of the field. Here is a splendid chance for some rich persons to put their money where it will do good service for the Master.

Evangelistic services are held every Sabbath evening and during the week in each of the Missions, and many who can not attend the regular church services because of the distance, hear the gospel at the Missions.

A STORY OF VILLAGE WORK.

Sipton is a village situated about a mile and a half from Tedworth. The late Mr. Studd lived there—being master of the Tedworth Hounds, and a great sportsman. Some of your readers may know the story of his conversion. When Messrs. Moody and Sankey were in London ten years ago, a friend who was interested in the work of the evangelists sent copies of *The Christian* to Tedworth House. Mr. Studd was attracted by the reports of the London meetings, and determined to go and hear the preacher. He went to London, heard Mr. Moody, and was converted. Mrs. Studd and other members of the family being also led to Christ. Upon this great change, other changes followed. The race-horses were disposed of, the dogs given up, and the enthusiastic sportsman became an earnest disciple of the Lord Jesus. The hall of the mansion was used for religious services, the preachers being supplied by Mr. Studd through the Evangelization Society and others.

But the Lord called his servant to himself, and the other members of the family soon left Tedworth. The Christians

there (and many I was told found the Lord during the time the services were held at Tedworth) then had some difficulties to contend with. Mr. Studd's successor having no sympathy with the meetings they had to be discontinued for want of a place to meet in. Not being able to obtain a site in the immediate vicinity of Tedworth, the nearest patch of ground that could be bought was at Shipton. Here an iron room has been erected, which makes a very comfortable room for services. Here the Christians have been and still are holding their meetings.

While the departure to China of Mr. C. T. Studd has given such a joy to the church at large, it was particularly interesting to move among the old servants of Tedworth House, and hear their humble and very natural recital of the change wrought in the lives of the family. I could not convey to you anything like an adequate idea of the interesting details I was able to hear from the lips of the people, regarding this work of God.—*Selected*

DO NOT BE IDLE.

Idleness is the great destroyer of young men. It is sure to work out the ruin of the most talented. Give a man plenty to do and he is safe. Allow him to spend his hours in idleness—to loaf around bar-rooms—stand on the street-corners, or stay about home, with no higher ambition than just to eat, drink, sleep and smoke, and you lay for him the broad foundation of future disgrace. Parents, you may depend upon it, that your grown-up boys find little that adds to their manhood in the walks of idleness. Better to give them some honorable trade than to trust to chance for some wind-fall of luck or fortune to benefit them in after life.

If young men are out of employment, let this great truth be impressed upon their minds, that time, even though it brings no money, is valuable. Self-improvement should be kept up, so that every spare hour may bring to its possessor some valuable acquisition. Enrich your minds by the careful study of some good work; for you may rest assured your labor is none the less for being intelligent. Better be found studying at home, thereby improving and disciplining your mind, than to be seen on the street corners with hands in pockets, a cigar between your lips—the very picture of laziness.

Nothing can be accomplished without labor. Excellence in every trade or profession depends upon it. It is not the idlers that make their mark in the world, but the earnest, go-ahead men who never stop for little troubles, or give up for great ones; but who go forward to be, and do something in this world. Turn over a new leaf—place before you the object of your desires and work for it.

Congregational Church, Palestine, Tex.—A distinguishing principle of this church is to deny no one's profession of Christianity; but to accept only the Christian worker as Christian, and to insist on proportionate giving from all the members.

Exodus from Rome.—In every land Catholics are coming out of Rome. Since Mr. Foulkes returned from the Romish priesthood to the Anglican Church he has received the recantations of 50 Romanists in England. On a recent Sunday, Pastor Berthe of Brest received 30 converted Catholics at the Lord's Supper. The Presbyterian Church at Yalparaiso has added to its membership during the present year 150 Catholic converts. Father O'Connor of New York reports 22 converts from Rome under his preaching between January and July. Rev. R. B. Desroches of Detroit, who left Rome while training for its priesthood, has established six churches, mostly of converted Catholics; and he does not know that any ever went back. Among his converts have been priests and monks.—*Christian Leader.*

Evangelistic.

Messrs. Moody and Sankey, have been holding conventions at Brookfield, Mass., Orange, N. J., and Lynn, Mass., in September. Mr. George C. Needham preceded Mr. Moody for a week at Lynn, and will continue the meetings after the convention. Mr. Moody holds conventions at Newton, Mass., October 1 and 2; New London, Ct., Oct. 6 and 7, and New Britain, Ct., Oct. 14, 15 and 16. S. M. Sayford, of Boston, has been engaged to follow the meetings in New Britain. This is a very important matter, and it is earnestly recommended in all cases where an evangelist can be secured. The Evangelists will probably soon turn their steps toward the South, where they are likely to spend the winter. The evident blessing of the Lord upon Mr. Moody's Convention at Richmond, Va., last winter, should lead God's people to pray for a like and larger work in New Orleans. It is suggested that all readers of the Record make this winter campaign a subject of special prayer, that the Lord will so prepare the way that a great blessing shall come to the South through the labors of the Evangelists.

Major J. H. Cole is holding meetings at Normal, Ill.

Harry F. Sayles has commenced evangelistic meetings at Janesville, Wis.

H. G. Smead, of Cedar Rapids, Iowa, has just closed a series of meetings at Franklin, Ia., where many found Christ.

Report comes to us that a series of two weeks' meetings, held at Lampasas, Texas, in charge of Dixon C. Williams, there were over four hundred conversions. He is now laboring at Waxahachie, Texas.

Dr. Munhall will begin at Savannah, Ga., on the third Sabbath of October, and Messrs. Whittle and McGranahan will soon open their work in Kansas, where there has been considerable preparation which really began in the Christian Conventions of Messrs. Moody and Toxner last spring.

Rev. Sam. Jones is already at work in St. Joseph, Mo. This remarkable preacher is attracting many hearers, and from the reports given of his work in Nashville, Tenn., it seems as if he was raised up specially for the work he has undertaken.

Rev. Rufus S. Sherwood has been spending the summer at Cummington, Mass. He held special services for three weeks in July in the Congregational Church, and though it was in the midst of hay time the people come out grandly and many have declared themselves for Christ, and twenty-nine are to unite with the church on confession of faith, of whom one-half are males. All ages are represented from the child of nine to the old man of eighty-five. After a few days rest, Mr. Underwood begins his Fall campaign.

Mr. William Noble, the celebrated Gospel temperance evangelist, whose work in this country in 1877 will be fresh in the recollection of our readers, is again here on his way to Australia, New Zealand, and South Africa. He is at present on a visit to his intimate friend, Mr. J. B. Gough. Numerous invitations from all the States have been sent to him, soliciting a visit, so that it is probable he will remain in the United States through the fall and winter. His work at Hoxton Hall, London, has been the wonder of the whole country. Many of the drunkards reformed under his effort are now lecturing and working in the cause of temperance. Mr. C. H. Spurgeon, writing of him, says: "He has done grand service in England, and is fitted for abounding usefulness anywhere and every where. He needs no introduction, for he is his own best commendation through the exceeding usefulness of his life. I hope his visit to other lands will be fraught with untold blessing to thousands, both as to temperance and the Gospel. I rejoice in all that Mr. Noble has done, and I desire for him every blessing that I could wish for myself." Letters for Mr.

Noble may be sent to the care of Mr. J. B. Gough, Worcester, Mass., or to the office of this journal.

Messrs. Mateer and Parker, the English evangelists who have been doing excellent work in connection with Mr. C. H. Spurgeon's church, have arrived in New York on an extended visit to this country. They purpose visiting all our chief cities, and are desirous of holding union meetings wherever that is practicable. Their permanent address is the Young Men's Christian Association, Brooklyn, N. Y. They bring a letter of commendation from Mr. C. H. Spurgeon, which will be a strong passport to Christian ministers and laymen in America. The following is an extract from that letter: "Messrs. Mateer and Parker were two students in my college, and they have been for some considerable time evangelists at large, in connection with us. They have done eminent service. Mr. Mateer has received high commendation as an earnest speaker, of remarkable gifts and grace. Mr. Parker has a specially fine voice for singing. I believe that those who will provide for them spheres of Christian service will do good service to our Master's cause. I send this, with hearty salutations, to all the followers of our Lord Jesus."—*Christian Herald*.

KANSAS.

The preparatory work for Messrs. Whittle and McGranahan, in Kansas, referred to above, is more than confirmed by the recent reports from that field. It is just the preparation such a worker as Major Whittle will appreciate. There is probably no evangelist in the field who has the peculiar power and skill in using the Word, that Mr. Whittle possesses. He is the Scriptural Evangelist, and his work leads men and women to Bible study. A correspondent from Kansas, says: "We are rejoicing in the Lord in our Brother Whittle's decision to make Kansas his field of work this Fall and Winter.

I believe that the decision is of the Holy Ghost, an answer to prayer, and an interposition of the Lord, to reach our cities at a very critical period in their history. When these cities become twice as large, it will be much harder to move them, and then, too, the State would be less influenced by them for good things.

Now, these meetings, with God's blessing, will be felt in all quarters. There is a remarkable willingness in these cities to do union work under Bro. Whittle. Lawrence, where Major Whittle begins meetings Oct. 7,—Wichita, Atchison and Leavenworth already definitely respond and fix the date preferred. I expect soon to hear from Topeka, Emporia, etc."

A correspondent writes from Leavenworth, "I have never known a better spirit among the churches here."

Last Spring there was much prayer offered for the blessing of God upon Kansas, and now all Christians are asked to pray for these meetings, so soon to be inaugurated by Messrs. Whittle and McGranahan.

ANOTHER TENT MEETING.

LAMPASAS, TEX., Sept. 20, 1885.

A copy of RECORD OF CHRISTIAN WORK came to me through the post-office and I am delighted with it.

The reports of revival meetings and conventions of Christian workers stir my heart and fill me with zeal and enthusiasm for the work.

They come to me with greater freshness and force, because we have just passed through such a delightful season and powerful revival.

As it was conducted by an evangelist not mentioned by you, let me add another to your list by giving you a short account of the meeting for your paper.

The pastors of Lampasas feeling the great need of a united effort in a religious meeting, invited Mr. Dixon C. Williams, a lay evangelist of Lebanon, Tenn., to

come and hold a series of meetings in our city. He accepted the invitation and appointed August 16th as the time. We erected the large "Gospel Tent," formerly used by Maj. Penn, seating about 2,500 people, and held meetings in it several days before he came. Mr. Williams came at the appointed time and conducted a ten days' meeting.

He is a young man of considerable personal magnetism and power. His methods are much the same as other evangelists, with a few personal eccentricities and peculiarities sufficient to give his meetings a personality and attractiveness to the people.

From the first he seemed to secure the attention, respect and confidence of the people. They came from near and far, filling the tent and camping on the grounds near the beautiful Sulphur spring.

The whole city was stirred; many backsliders and cold Christians reclaimed and souls converted. At every service souls were converted and great rejoicing among friends and families over loved ones brought into the kingdom.

Several hundred were reported converted and all the churches shared in the ingathering of souls into the fold of Jesus Christ.

Tent and evangelistic meetings are doing a great deal of good for our country, in enabling us to reach the masses, and if followed up by faithful pastoral work, and sound, spiritual preaching by the local pastors, will be of immense value in quickening and strengthening the churches.

May God bless every means used for the furtherance of the gospel and the preparation of the Church—the Bride of Christ, to meet Him at His glorious appearing to be glorified in His saints, and to reign with them a thousand years.

J. GIFFEN.

THE REV. SAM JONES.

SKETCH OF HIS LIFE.

Great excitement has characterized the ministrations of Sam Jones in various parts of the country. His revivalistic efforts have been followed by numerous conversions and large accessions of membership to some of the Protestant denominations. Starting his evangelistic work in Alabama in the year 1881, he has visited, at different times, Florida, Mississippi, Kentucky, Texas, Tennessee, South Carolina and New York. Vast crowds everywhere attend the services conducted by him, and he could make great gain by his wonderful popularity if he would. But he consistently refuses to enrich himself as the result of his work, and seems content to be poor as well as laborious.

Many of his sayings have found their way into print. If not all of them particularly wise they are racy. This is one of many equally quotable: "Sow billiards, reap fools. I never knew a first-class billiard player that was worth the powder and lead it would take to kill him. Some of these so-called Christian homes have got billiard tables in them." His own statement about himself is that

HE WAS A VERY WICKED MAN

at one period of his life. This may account for his extreme condemnation of practices which many professed Christians do not disapprove when they are not abused by excess.

Sam is an effective speaker, courageous to rebuke and terribly outspoken with regard to what he considers wrong. He is earnest in teaching the doctrines of Protestant theology, but never spends time in theological hair-splitting. As a preacher he deals with his hearers individually, and gives everybody something to remember and to feel, overcoming prejudice by his earnestness and manifest sincerity. He wields every weapon of available attack on what he believes is evil-doing, and is always at the same time earnest and in command of all the resources of a rough-and-ready style of

speech which has more pith in it than the shallow critic may perceive.

This redoubtable preacher is of good stock. He was born in Cartersville, Bartow county, Ga., in 1849. His father was

A SOLDIER IN THE WAR, and afterward practiced law. Several of his uncles and his grandfather share, or did share with him the preacher's vocation, with preferences for the Methodist denomination.

Sam Jones, though not a learned, is far from being an unlettered man, and could be more elegant in his diction if he cared more for the literary proprieties. He received a good academic education, and was a voracious reader during his boyhood and youth. Having attained the proper age he adopted the learned profession of the law and prospered in practice, notwithstanding that, according to his account of what he was at that period in his life, he was a drunkard and a gambler. There is no evidence that he was ever a "hard" character. He was generous, gay, jovial, and a bit wild, and blundered into wickedness sometimes, but was

NEVER A HARDENED SINNER, and his friends deprecate his being so understood when he calls his past to mind in the great congregation.

The revivalist married when young, and began a singularly harmonious domestic life with a daughter of Kentucky, who is now living and the joyful mother of six children.

It was in the year 1870 that he began to take a religious view of life, the occasion of the change being the impression wrought on his mind by the death of his father. Soon after this event he was "soundly converted," joined the church, and began to be heard in meetings. His gifts illuminated his graces, and before long he was a popular preacher. The first ten years of his work in the pulpit were spent in different parts of Georgia. After that time, in 1881, he began evangelistic work outside of his native State. His reputation is now wide as the nation.—*Inter Ocean*.

EVANGELIZATION OF THE WORLD.

BY CHARLES T. STUDD.

Eighteen hundred years have passed away since our Lord and Saviour ascended into heaven; and although His final command to His followers was, "Go ye into all the world, and preach the Gospel to every creature," yet at the present time five-sixths of the world lie in heathen darkness.

Surely this cannot be according to the will of God.

The early Christians, in obedience to our Lord's command, carried the Gospel to all parts of the then known world.

We, on the other hand, with such easy and quick means of traveling, have neglected to send the Gospel to the heathen.

Whilst most of the English people have received the invitation to come to Jesus hundreds and thousands of times, the heathen are left without even one invitation.

Whilst every Englishman has the Bible within reach to give him a full knowledge of Jesus, the heathen have no book to tell them of the Son of God.

Whilst thousands of heathen souls are dying every single hour of the day and night without Jesus and without hope in the world to come, English Christians have been content to live at home in indifference, luxury and ease.

Among the early Christians, persecution had no other effect than to scatter them and make their efforts more fruitful; it did not deaden, but quickened the Church of God. But what the devil could not then do by means of persecution, he has in these days been able to do by substituting for it the love of this world—its pleasures, its riches, its luxuries, its ease, and its friendships.

The Church of God is fast asleep; living in disobedience to our Lord's last command.

Our Lord is still saying to His church on earth, "Go ye into all the world, and preach the Gospel to every creature," and He still says, "If ye love Me keep My commandments."

Jesus said, "Lay not up for yourselves treasures on earth;" yet look around and see the hosts of Christians who, whilst possessing far more than enough to keep body and soul together and those also of their families, still continue to spend their lives in working for money. Doubtless many will say that they work in order to make money for the Lord Jesus; but the Lord Jesus does not want money—all the beasts of the forest are His, and the cattle upon a thousand hills; He will not suffer His true children who trust in Him to want; "the Lord will provide"—He has all power, both in heaven and on earth. He wants nothing but our hearts; He wants men and women who are willing to leave all and follow Him—to obey Him with true and perfect hearts. "Go ye into all the world, and preach the Gospel to every creature." "If ye love Me keep My commandments."

Hitherto we have done comparatively nothing for the evangelization of the world: we have kept the light of the Gospel in England to breed dissension and controversy, instead of unity of spirit.

Is it to be wondered at that England, like an unpruned vine, brings forth but little fruit?

Oh, fellow Christian, it is high time to awake out of sleep! Yield yourself to God as one alive from the dead! Surrender your heart, your will, your all, yourself to Jesus and prove Him: see if He does not fulfil His promise, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal Life." Mark x: 29-30.

Oh, yield to Him; He loved you, and gave Himself for you. You are not your own, but are bought with a price, with the precious blood of Jesus: and He that "spared not His own Son, but delivered Him up for us all, how shall He now with Him also freely give us all things?" Rom. viii: 32.

Yield to Him that He may sanctify you wholly, and fill you with the Holy Ghost; then you will be led into all truth; you will have the peace of God which passeth understanding, and the joy unspeakable; better far, the power of God will go with you, and you shall bring forth much fruit.

Oh let us all awake from this sleep; let us deny ourselves; let us take up our cross; let us follow Jesus wherever He may lead.

Let us say with whole hearts:

"What wilt Thou have me to do?"

"I come to do Thy will."

"Not my will, but Thine be done."

Then He will cleanse us from all our idols; He will sanctify us wholly, and fill us with the Holy Ghost.

Then we shall all be of one doctrine—having one Lord, one faith, one baptism. Then we shall be full of love, of joy, of peace, and of power.

Then the love of God in our hearts will constrain us to go to the heathen and tell them of the love of Jesus.

Thousands will leave England to preach the Gospel.

England freely purged shall bring forth much fruit.

"The earth shall be full of the knowledge of the Lord as the waters cover the sea."

Give Constantly.—The irregularity of beneficence is one reason of its irksomeness. Spasmodic exercise leaves a feeling of soreness in the unpractised muscles. A little practice in the gymnastics of generosity will ensure a pleasant sensation to the giver. It is only by cultivating a habit of giving that one learns how much more blessed it is give than to receive.—S. S. Times.

Missions.

TRANSFORMATIONS IN FIJI.

It is surprising how little is known of this fine colony, which is destined to take an important place in the affairs of the South Pacific. Though there are 250 isles in the group, and a larger area than the West Indies, yet I see that the German Minister in England speaks of the colony as a "fertile island." Still, Fiji is not unknown as the arena upon which a great Christian battle has been fought. Over a hundred thousand Fijians, either erstwhile cannibals, or the children of fathers once the most dreaded of the people of the South Seas, now name the name of Christ, and many of them have departed from iniquity. Fifty years ago not a Christian Fijian! Now, not an avowed Pagan! They are all, too, gathered into the fold of a Church, nearly 100,000 being Wesleyans, and about 8,000 Romanists. An army of missionaries, native ministers and Fijian Church officers watches over these.

There has just been completed a series of ceremonies at the Islet City of Bau, in connection with the public putting off of mourning for the historic chief, King Thakombau. Three thousand people of many tribes were crowded together on Bau. In the heathen days it would have been impossible to have got all those people together. Even those that might have come would have been all armed, and watching one another like cats. On this occasion I heard of no disgraceful behavior of any kind, and the many houses of the Bau Chiefs resounded in the early morning, and at eight o'clock at night, with the sounds of singing and prayer. The large, stone church, which the people have built for themselves, was full to overflowing with a congregation that would have riveted the interest of many of your readers could they have witnessed it. In the old days a large stone stood in front of a great temple, near the present site of the Christian church, and to it the bodies of the clubbed victims were brought, and the heads dashed against it in offering to the deity. After years of purification by wind, rain, hurricane, fire and the lightnings, that stone has recently been removed to the church interior and transformed into a baptismal font.

In prominent places in the building stand out texts of Scripture in the Fijian tongue, admirably worked by an English lady in colored letters on a white ground. Curious enough, no one has yet been able to learn who this tasteful donor is, but the texts preach on.

I have lately held a Fijian service for church members in the Levuka native church, and a Manchester family who have recently arrived in the colony kindly came and sang to the natives. Moody and Sankey's well-known music, "Ye must be born again;" "Peace, be still," and the grand "Hallelujah! what a Savior!" were heard there for the first time, sung by people who knew how to sing them. It was something to see how the Fijians listened. They did not know the words, but they had been told the theme, and they felt the music. To my own soul it was a "feast of fat things."—ARTHUR J. WEBB, in the Christian.

MILDMAY MISSION TO THE JEWS.

From the commencement of the Mission in 1876, we have steadily kept before us our one object, that of preaching Christ to all the Jews in Great Britain, before their restoration in Palestine, or the return of our Lord. This object has already been largely realized, though the number of Jews has increased about 20,000 since the Mission commenced. Our Medical Mission has been and is still an untold blessing to multitudes. Its two doctors, two deaconesses, and dispenser, besides other helpers, have as much work as they can get through. The room is

usually crowded with the poor and the sick, who listen most respectfully to the preaching of the Gospel, and many engage in earnest conversation after the address, hymn and prayer. We are safe in saying that hundreds are secret believers in Jesus as the Messiah. The last two Saturdays the room at Cannon place, Whitechapel, was crowded. Our night school for Jewish children, four nights a week, has on its books about 150, with an attendance of about 70. A work of God is going on amongst these little ones, and several truly love Jesus. Our weekly meeting for Jewesses at Wellclose square is usually filled with about eighty, while several are shut out for lack of room.

God's signal blessing has rested on our Convalescent Home at Highgate, on our Home for Inquirers in Newington green, on our Cromwell Lodge Home for destitute children; indeed, on every branch of the work. Our Itinerant Mission has already visited the Jews in about fifty or sixty towns and cities, some twice or three times over.

Surely we ought to have a thousand times more interest in Israel than is now manifested. The Jewish field was never more inviting, never more promising. We are praying and longing for such a mighty movement of the Holy Spirit amongst the Jews as the Church has never witnessed since Pentecost. Will the Lord's people join us in this prayer?—JOHN WILKINSON, in *The Christian*.

GROWTH OF THE KINGDOM.

Three and a half years ago a census was taken of Protestant missions in India, in order to see exactly what progress was being made, and that showed that in India alone, at the end of 1881, the native Christian Protestant community numbered 417,372, of whom 113,315 were communicants, 461 native ordained ministers, and 2,488 lay preachers or catechists. The most remarkable and encouraging fact disclosed by that census was the decennial rate of progress during the last three decades. The rate of progress from 1851 to 1861 was about 53 per cent.; from 1861 to 1871 it rose to 61 per cent., and from 1871 to 1881 to 86 per cent.

Statistics of Christian work in Japan during the year 1884, which are approximately correct, have appeared in the Christian newspaper published by Mr. Kosaki, of Tokio. The total number of Protestant churches is put down as 120; church members aggregate 7,791, a gain of 2,200 during the year. The largest church in the empire is that at Imabari, of which Mr. Ise is pastor, having 410 members. This church also reports the greatest gain in membership within the year, having received 195 new members. The church at Annaka has received during the year 113 members. The city of Tokio is reported as having twenty-nine churches, with 2,279 members. The money contributions of the native Christians for the year are reported as 18,220 yen, which is a gain of 2,382 yen. This report is very encouraging.

A GREAT WORK.

Very few people have an idea of the magnitude of the missionary work as it is being carried on by the different societies, both American and European, and it would do them good to study missionary statistics. But with this general ignorance of mission work, there is also an opposition to the cause. The work seems useless, the results do not justify the enormous expense connected with it. These excuses are continually presented by such as have no heart in the work of bringing the world to Christ. Whoever makes himself acquainted with the work, and learns the vast amount of good that has already been accomplished, will not be found among those who find fault with missionary work in all its branches. For the consideration of such we give the following summary of the great missionary army.

The missionary work of the world now

includes 100 societies—fifty American and fifty European—which report an income of \$9,723,850, of which \$4,420,618 came from America, \$5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 ordained native preachers, 10,936 other native helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 549 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, and 278,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 4,755 ordained missionaries, 2,163 women, 2,248 ordained native helpers, and 524,785 communicants in churches. These totals show a gain over the preceding year of \$656,350 in income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 3,637 native helpers, and 26,137 communicants.—*Chr. World*.

The Last Words of a Congo Martyr.—We have read few expressions of the missionary spirit more impressive than the last words of Rev. Alexander Cowe, who went out from Edinburgh to the Congo only a few months ago and who died at San Salvador on the 21st of May, having been attacked by fever twelve days after his arrival. Before leaving Britain, and in view of recent losses on the Congo, he wrote: "These losses, if they were ten times as numerous, can only be regarded as so many clarion calls to further service and renewed consecration. I know not what may be in store for me, but I pray you remember, if I should be early called away, with my last breath I hope to pray for more men, deeper devotion, and more thorough surrender of all for Christ." On his voyage out he wrote a letter to his parents, brothers and sisters, to be sent to them in the event of his death, in which he beseeches them not to grieve overmuch. "I am sure you could wish no more glorious end for me—with the exception of rising without death to meet the Lord at His coming—than dying in the thick of the fight against sin and iniquity for my Lord and Master who died for me."—*Christian Leader*.

A Rival of America and Great Britain.—It has not heretofore been a characteristic of German Christianity that it has sought expression in sending the Gospel to the heathen. In this respect Protestant Germany has been far behind Great Britain and America. Now, however, that Germany has gone into the colonizing business on a somewhat extensive scale, there is a noticeable change for the better on the part of many German Protestants. Some of the churches and congregations are already bestirring themselves in the matter, and by many who formerly had no faith in missions the missionary is freely spoken of as the pioneer of civilization. In the Congo region, on the northeast coast of Africa and in New Guinea, Germany has visiting mission fields; and it will not be at all wonderful if North Germany should become before long in mission work a rival of Great Britain and America.—*Christian Home*.

China Ready for the Gospel.—The movements of the God of missions call for prompt attention. China, we are told by the London Missionary Society's *Chronicle*, is "accessible to the Christian Church as never before." The following are the words of missionaries in the field: the Rev. Griffith John, "It is easy to find an audience in the most outlandish places any hour of the day." Rev. T. W. Pearce (Canton), "Missionaries find the people attentive to hear them in places where a year ago they were insulted." A Presbyterian minister (Shantung), "We have added to the Church last year 418 members, and the inquirers are from 150 to 200." Rev. R. Leshar bears witness to the "remarkable sincerity of the converts;" and Rev. J. Gilmour to the quickening effect of a visit of Stanley Smith and his colleagues.

Sunday-Schools.

WORK OF THE AMERICAN SUNDAY SCHOOL UNION IN HARRISON CO., IOWA.

BY C. N. CADWELL, SECRETARY OF THE COMMITTEE.

In the summer of 1881, Harrison Co. was visited by a missionary of this Society, in the person of our beloved brother, F. H. Jewett, who, though gone to his reward, his work in this county follows him.

The friends of Sunday-Schools here had wished that some way could be devised by which some one could be employed to organize and assist Sunday-Schools in the county, to encourage any needing encouragement and interest all in the work.

Still, when Bro. Jewett came he did not receive the encouragement he should have had. For nearly a year his work was mostly in one corner of the county, but those who were most intimate with his work were caused to feel a deep interest and as a result of the first winter's labors in one neighborhood, where he had established a school, there were some 20 conversions and a prayer meeting commenced that still continues. The schools he organized that season are most of them still kept up.

During the second year his work was more extended over the county, and by personal contact with the people and at our county conventions, by his earnestness and devotion to the work of saving souls, caused many to become enlisted in the work of Sunday-Schools and of missions.

In the western part of the county, where vice had held full sway, schools were planted that have continued to live and exert an influence for good that is felt and acknowledged by all.

In one neighborhood a school was established and a young man called to act as superintendent who would have given up in despair but for the talks and encouraging letters Bro. Jewett wrote him, which caused him to continue till Bro. Comstock, the first missionary sustained by the people of the county, came, and this was brought about and the means raised by the exertions of Bro. Jewett, who was called there the first winter after Bro. Jewett left, and held a series of meetings which resulted in the conversion of upwards of 20 souls, and the organization and the building of a church, a neat house of worship, now dedicated to the worship of God. That whole neighborhood has been transformed from the worst to one of the best in the county.

From this beginning the work has gone on, except during six months, caused by the resignation of Bro. C. as missionary, and the selection of the right man by the Am. S. S. Union to follow him. During this time the friends in this county felt more and more the need of a missionary and were ready to do all they could to sustain him.

In May last Bro. R. A. Shaw came among us as a missionary of the Am. S. S. Union, and since that time he has made many friends and caused very many to take hold of the S. S. work. He has organized 12 schools that are doing well, some having doubled in attendance since organized. The best of all is that many have become anxious for their soul's salvation.

In one locality, where there was no preaching, a prayer meeting was also established and at one meeting over 20 rose for the prayers of Christians, many manifesting a determination to serve the Lord.

It is found that a S. S. missionary can get to the hearts of the people where a minister cannot. They are more free to state their feelings and desires to him than to a minister, therefore, it is felt that the money paid for the support of a missionary is well expended.

Again, we feel that it leads churches of all denominations to see that it is work

that each can engage in for the good of all. The S. S. committee in our county supervise the work, leading the people to feel that it is their work, and, therefore, they should help to sustain it by influence and means.

So far there is but little trouble to secure means enough to carry on the work, and we find that the Am. S. S. Union, through their superintendent, F. G. Ensign, is ever ready to aid in any way they can to further the work here, and without their influence we should be greatly crippled, and, in fact, the work would not have been undertaken and carried forward without them.

Bro. R. A. Shaw, our present missionary, is felt to be the man we need, because of his earnestness and devotion to his work, and we anticipate great good to come from his labors.

Among many of the encouragements to the S. S. cause from this missionary work, we will note the following:

- 1st. More people are interested.
- 2d. A larger attendance in Sunday-Schools.
- 3d. Better teaching.
- 4th. Better records kept.
- 5th. A larger number of schools continuing through the year.
- 6th. More conversions reported every year since 1881 than ever before.
- 7th. Over 30 new schools organized in country places and kept alive.

A RECORD OF ONE MONTH.

BY E. B. STEVENSON.

Since last writing you I have gathered over 200 children into six Sunday-schools, and they have about thirty teachers; have visited and aided twenty other schools that have over 2,000 children in them, visited 148 families, given twenty-five Bibles, delivered thirty-seven addresses, and traveled 1,200 miles; besides all this, we are trying to build us a home, which, of course, takes lots of time in figuring and planning to get the best we can for the missionary's small means to work upon.

To do all this, you know something what it costs, night rides, muddy roads, through storm, sleep on floor in depot half of the night, catch a coal train and ride in an old box car the rest of night to make appointments, hard fare, and some times rebuffs from those we are doing our best to benefit. This is all done for the children to bring them to Jesus.

I find it more difficult here than in Nebraska to get people out, and it puts me to my wits' ends at times to get the people interested enough to come out to the first meeting. At one place I secured the services of three boys, by giving each of them a Bible, to go to every house in the community and tell the people of the meeting. Neither of the boys knew that one had already been ahead of them to give notice, and as a result, where time after time they had made failures to get out the people, we were successful in getting out a good crowd; in fact, many could not get seats, and a rousing Sunday-school was organized. At another place, where I had been talking for some time with a gentleman who had been recommended to me as a man who would be interested in Sunday-school work, and who was giving me a most discouraging history of his "heathen neighborhood," as he called it, I noticed a boy approaching on horseback, and asked who it was. After telling me his name he said, "he is the wickedest boy in all this country, and his folks are worse than he is." By this time the boy had come up to us and I spoke to him, told him who I was, and called him by name, asked him how they were getting along with their work, how much corn they had planted, etc., etc., and finally asked if he knew where I could get a boy to go round the neighborhood and tell the folks about a meeting I was going to hold down at the school-house next Sunday. "I guess I could go," he

said, promptly, and we agreed a Bible would be a sufficient compensation for the work, after which he turned to my discouraging historic friend and said, "Don't know but I might as well commence now as any time; there's going to be meetin' down to the school house next Sunday morning, at ten o'clock; a feller from Cedar Rapids going to be there and speak; be sure and come down and bring the old woman and all the kids along." At ten o'clock Sunday morning the house was full, and I found that he had been from house to house and told them that "the funniest man he ever saw would be there to speak and they would miss a big thing if they didn't come."

After the address, four rose for prayers and two were caught, we trust, in the Gospel net for Jesus, and the Sunday-school was organized.

Last year, in the Congregational Churches in Connecticut, seventy-six per cent. of the accessions by profession, come from the Sabbath-schools.

Nearly one-half the additions to the Presbyterian Churches last year come from the Sunday-schools.

GERMANY FOR CHRIST.

Those interested in the coming of Christ's Kingdom on the earth, will be glad to hear of the open doors for the Gospel, in Germany.

It seems as if a new reformation is coming over the land of Luther. A great share in this revival, which is now spreading over the country, is due to our German-American friend, F. von Schlumbach, who, about two years and a half ago, began evangelistic work in Berlin. It has pleased God to crown his labor of love with such success, that a great awakening has taken place in the Fatherland. Mr. von Schlumbach began to preach the simple Gospel to the poor, and he succeeded in reaching them, and touched their hearts. The largest halls in the capital of Germany were night by night filled to overflowing with souls anxious for the message of salvation, and many have been blessed. The rich, the educated and nobility, have also been greatly influenced for good, by the powerful appeals of the "German Moody," as Mr. von Schlumbach has been styled, and a large number of them are now consecrating their lives to the service of the Master. Whilst holding mass-meetings in the evenings, Mr. von Schlumbach was during the day to be found in the drawing-rooms and parlors of the aristocracy, explaining to them the way of life. In fact, he could not yield to all requests, that were constantly made to him in this respect. As a fruit of his ardent work, one of the worst dancing saloons in the north of Berlin, was purchased by some wealthy Christian friends, who changed it into a mission hall, where now the Gospel is being preached day and night.

The greatest work however, Mr. von Schlumbach has done for Germany, is the new interest he has given to the Young Men's Christian Association cause.

He succeeded in getting sixteen young men interested in this work, men of high and low standing, but who were deeply impressed with the necessity of rescuing their perishing brethren. An Association on the American plan was consequently organized, young men were set at work, and under God's blessing, the sixteen has grown into 1800 within the last two years. Now those two facts, show the large field in Berlin, but the pressing need for evangelistic work of any and every kind, will be more clearly seen by mentioning that the capital of the German empire, with a population of over a million and a quarter, has only about fifty churches and from one hundred to one hundred and twenty ministers.

To help the church there is now a city mission work, under the leadership of the noble court preacher, Stoecker, who

Missionary Training School.—The Methodists in Chicago are moving in the direction of a Training School for Women. The matter has been agitated a good deal this Summer by Mrs. Lucy Rider Meyer, and a committee of ways and means has authorized the renting of a house and the opening of the school this Fall. The object is to give to all women who may desire it a practical training in the Bible and all kinds of religious work; and incidentally, the accomplishment of mission work in the needy districts of Chicago. Though under the special care of the Methodist Episcopal Church, Mrs. Meyer says that "any woman who wants to know more of the Bible, or more as to methods of teaching the Bible will feel at home in the school." The hope of its founders is that the school may soon become self-supporting. Its expenses to the pupils are to be very light, rent and tuition to be furnished free.

Value of Union Work.—The statement has been recently put forth in a work written by a distinguished English statesman, and late Governor-General of India, who has studied the laws and religion of India, that the Indian people will not ultimately embrace Christianity in any of the numerous forms in which it is brought before them by European Christians. He rather believes they will go farther back, and adopt a form of Christianity more nearly approaching the simplicity of the Apostolic Church than any which now exists. This is a strong argument for denominational work.

Daily Bible Study in Japan.—There is an interesting organization in Japan known as the *Nippon seisho notomo* (Friends of the Bible). It was formed in 1888, and, though but little over a year old, numbers about eighteen hundred members, of whom about four hundred are from Tokio, the rest being scattered through many towns and villages of the empire. Its object is to promote the study of the Bible, and the only qualification for membership is an application, accompanied by a promise to read daily a fixed portion of the Scriptures. The list of readings is prepared, and thus a large number of the Japanese are united in the daily study of a particular portion of the Holy Scriptures. This is another sign of the times as to the remarkable religious awakening in Japan.

SALVATION ARMY.

At the annual meeting of the Salvation Army, which was held at Exeter Hall, London, recently, Mr. Booth delivered an address on the rise and progress of the movement. He said that in 1878 their colors were flying in two countries; to-day they were to be seen in seventeen. Seven years ago there were eighty-one corps; to-day there were 1,050. They had then 127 officers; now there were 2,650. Seven years ago there were no small corps in the villages affiliated with the large corps; now there were 662. They had then but one newspaper—a small monthly magazine; to-day they have twenty-two separate publications, nineteen of which were newspapers with a united circulation of something like half a million a week.

During the past twelve months there had been an increase of 301 corps and 567 officers. That was very near doubling their strength in a year. If this speed were kept up for a few years the statistics of the army would then be really wonderful. By the year 1900 it would number nearly twenty million soldiers. By that time, too, they would have their "World's International Central Temple," the proceedings in which would be by means of telephone and other wires, be heard by fifty thousand people at once.

has been called a second Luther, on account of his brave manner in doing aggressive Christian work. All the faithful ministers of the Gospel in Berlin, now welcome every effort, that is made to promote religion among the masses, as they themselves are unable to reach the great majority of the people.

The head of the Berlin clergy is the general superintendent of the state churches in Berlin, Rev. Brueckner, D.D., who has recently delivered a public address, on the necessity of evangelization. The very fact of which is an event and may become a turning point in the German religious life. Whilst a few years ago, evangelization seemed almost to be an impossibility in Germany, the doors are now wide open, and the cry for workers is everywhere heard. A hundred evangelists could now easily find work. The field is large, immensely large, the soil is ready to receive the seed, but where are the sowers? We sincerely hope Mr. von Schluembach will see his way clear to take up his work again in the fall, his German friends would rejoice to have him do so, and, God willing, a great harvest may be gathered in. Brethren, pray for Germany.—*The Watchman*.

Benevolence.

The Rev. J. M. Pendleton, D.D., says in the *National Baptist*, that "Baptists, white and colored, spend a great deal more on tobacco than they do on missions, home and foreign. Baptist women expend five times as much on jewelry and costly array, as they give to religious objects. Where do we find men or women who give to the cause of God as He prospers them? So long as the Baptists of the United States give on an average less than a dollar a year to the cause of missions, so long a stigma will rest on them, which all the waters of 'old ocean' cannot wash away."

There are 600,000 members of the Presbyterian Church. Suppose that the daily earnings of rich and poor averaged one dollar each; then their daily tithes would amount to \$60,000; and their yearly tithes to \$18,000,000 for 300 days. It is true, some are children; but some have an income of thousands and tens of thousands. How our church debts, missionary debts, and college debts would melt away. And God fulfilling his promise, what a new era would have dawned in the work of the world's conversion. Who is asleep over this great law.—*North-Western Presbyterian*.

Sir Moses Montefiore.—The death of Sir Moses Montefiore, which occurred on July 28th, has removed from our midst one of the most devoted philanthropists of recent years. The approach of death was very gradual, and he was conscious until near the end. His last illness continued a fortnight. As the end drew near he frequently prayed, and often ejaculated, "Thank God," and "Thank Heaven." The aged baronet's benefactions were almost universal. No Jewish charity or philanthropic movement appealed to him in vain, and, in return, Jews throughout the world hold his name in reverence as a symbol of honorable well-doing. It is said that his latest act was to sign the cheque to pay for the cabinet which he presented to Princess Beatrice, accompanied by an eloquent and congratulatory letter.

The Sacred Tenth.—"How much for missions?" The person addressed was a young man only twenty years old. His pastor was the questioner. The young man held up both his hands, as much as to say, *ten dollars*. "You do not mean ten dollars," said the pastor, "it is too much for you." "Yes, I do," said he, "I mean ten dollars," and so his name was announced. The next day the

pastor went over to see his mother about it, and said to her, "I think Frank gave too much yesterday." "Let him alone," said his mother. "Before he was converted and joined the church, many a time we did not know where our next meal was to come from, and now we have all we need. He provides for us. He gives one-tenth of his income to God's cause. He has vowed to do that. Let him alone." Boys who give to missions do not neglect widowed mothers.

A Good Example.—Chas. Cramp and wife, of Macon, Ill., have just turned over to the trustees of the Illinois Wesleyan University, at Bloomington, \$27,000 for endowing a professorship in that institution. This is by far the most generous gift ever received by this most worthy school. The donors deserve the thanks of all good people. The Wesleyan University needs \$200,000 more added to the endowment fund.

Cyrus H. McCormick gave \$460,000 it is said, to the Presbyterian Seminary of the Northwest. In this monument he will live in the hearts of the church and of all good men, while the years roll on.

Giving is a "work" of faith, and without works faith is dead. The mere parting with the money is not enough. We must study to give with intelligence and sympathy. The minds of some of our readers seem, we are glad to know, exercised about this subject. One asks would poor churches do well to give of their poverty to outside work, and we say most unhesitatingly: Yes. The widow and her mite should teach us faith. How often collections should be taken up is a matter of expediency. But giving is an act of worship, and it will not do any harm for some of our church members to be reminded of it every Sabbath.—*Christian Hour*.

"The Lutherans of Saxony are bound to preserve the reputation of being benevolent, for the papers show that not less than \$1,600,000 (an equivalent for about \$1,800,000 in our land), were given for benevolent purposes within the last eighteen months." The faith in Germany is not dead.

OBJECTORS.

We have met with a few Christians of late who will never make a subscription to any benevolent cause; who object to using the envelope that is sent out to collect the regular benevolent offerings of the church; who will not systematize their offerings with their fellow church members. The reason they give is that the Lord has said that we ought not to let our "left hand know what our right hand doeth." We have no doubt that some Christians are sincere in this matter, and we always hesitate to criticize conscientiousness, wherever it may be found. But we are constrained to believe in some cases it is not so much a conscientious desire to follow the literal command of Christ, as it is that they are ashamed to let their left hand know what their right hand gives, because it is so small a gift; and they are especially ashamed to let their brethren know. We sometimes wonder whether they are not ashamed to let the Lord know. Then we wonder why these same Christians are so punctilious in obeying this command, and so oblivious as to many others.—*Words and Weapons*.

The Revelations True.—The committee of investigation, of which Mr. S. Merley, M. P., officiated as chairman, and which included Archbishop Benson, Bishop Temple, Cardinal Manning, and Mr. T. Reed, M. P., the liberal candidate for Dumbartonshire, have reported that, after carefully sifting the evidence of witnesses, they are satisfied that the horrible disclosures in the *Fall Mall Gazette* are "substantially true."

THE EARL OF SHAFTESBURY.

Just as we go to press announcement is made that this true English nobleman has closed his life, in the 84th year of his age. He was the recognized leader of the evangelical party in his church, was president of the Bible Society, Pastoral Aid Society, and the Society for the Conversion of the Jews. His sympathies were broad, and his hand and heart were open to every good endeavor for the salvation of men, or for the amelioration of the condition of the poor, the unfortunate or the oppressed, at home or in lands far away.

The Rev. Newman Hall, who recently visited this country, referred to the remarkable faith cures now being witnessed, in the course of a recent sermon, in England. He said it was admitted, on the highest Christian authority, that miracles were a feature of the Apostolic Church, and that the power of working miracles remained in the Church long after Apostolic times. It was claimed by the Waldensians and the Moravians, not to speak of the Catholic Church, that miracles were performed in answer to prayer. If it was the good pleasure of God, why should it not be so? What He had done He could do again. He produced a profound impression by instancing the case of his own mother, who, in answer to his father's prayer, was brought back miraculously from the jaws of death.

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SUNDAY AFTERNOON LECTURES.

On the 27th of September, Rev. Nathaniel West, D. D., began a course of lectures upon Modern Infidelity, in Farwell Hall, Chicago, to continue for twelve Sundays. The following are the themes of the lectures:

- 1. A general view of the Past and Present Conflicts of Christianity with False Science and Philosophy.
2. False Methods, and True Ground and Methods of Certitude in Knowledge.
3. Evolutionary Materialism.
4. The Answer to Agnostic Philosophy.
5. Hypothesis of the Eternity of Matter.
6. The Refutation of this hypothesis, and the Proofs of the existence of a Personal God.
7. What is true in Evolution.
8. The Evolutionary Doctrine of the Genesis of Man, and its antagonism to the Bible.
9. The Resurrection of Jesus of Nazareth. The importance of the speculative side, in the defense of this central doctrine.
10. Discussion of the Historic Evidence of the Resurrection.
11. Discussion of the false theories invented to account for the Christ's belief in the Resurrection.
12. Final Causes and True End of Divine Revelation.

It will be seen that the scope of the series takes in a discussion of the false Science and Philosophy of modern times; and handles Darwin, Huxley, Tyndall, Comte, Spencer, Clifford, Hume, Kant, Spinoza, and the chief leaders of Skeptical and Evolutionary Science and Philosophy.

The purpose of the lecturer will be to endeavor to lead the minds of the thoughtful to see and discover where error lies in the skeptical propositions that have become current in modern thought, and to establish the unsettled upon the solid basis of truth.

QUESTION ANSWERED.

The question has been frequently asked why it is that such men as D. L. Moody, Sam. Jones and others, are able to draw immense crowds to hear the Gospel, that they come out at six o'clock in the morning filling the largest building to overflow. Mr. Moody is original and has the gift of illustration. Sam. Jones is peculiar and says many telling things, but these as attractions would not continue to draw. The fact is, and we think most of our readers will agree with us, that these men and others like them, have the power of the Holy Spirit; to this, and nothing else do we attribute the success that has attended their work. Many talented and godly ministers are lacking in these promised gifts, and few of our laymen have it. Why should any lack this power? It is the privilege of every consecrated Christian worker to have the power of the Holy Spirit. What a power our four hundred General Secretaries would be if all had this baptism. What a power our Associations would be if all our workers had this gift. May God hasten the time when all our Association workers shall feel the need of and receive this promised baptism of power.—The Watchman.

Begin Early.—"Education commences at the mother's knee, and every word spoken within the hearsay of little children tends toward the formation of character." Endeavor always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudgery to study in books; and, even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every

company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young children—a place from which they will escape if they can. How much useful information, on the other hand, is often given in a pleasant family conversation, and what unconscious, but excellent mental training in lively social argument? Cultivate to the utmost the graces of conversation.

CIGARETTE SMOKING.

The United States Navy annually takes into its service a large number of apprentice boys, who are sent all over the world and taught to be thorough sailors. It has been the policy of the Government since the war to educate the "blue jacket" upon the principle that the more intelligent a man is the better sailor he is likely to become. There is no lack of candidates for these positions. Hundreds of boys apply, but many are rejected because they cannot pass the physical examination. Major Houston, of the Marine Corps, who is in charge of the Washington Navy Yard barracks, is authority for the statement that one-fifth of all the boys examined are rejected on account of heart disease. His first question to a boy who desires to enlist is "Do you smoke?" The invariable response is "No, sir;" but the tell-tale discoloration of the fingers at once show the truth. The surgeons say that cigarette smoking by boys produces heart disease, and that in ninety-nine cases out of a hundred the rejection of would-be apprentices on account of this defect, comes from excessive use of the milder form of the weed. This is a remarkable statement, coming as it does from so high authority, and based upon the results of actual examinations going on day after day and month after month. It should be a warning to parents that the deadly cigarette is sure to bring about incalculable injury to the young.

LITTLE THINGS.

No man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing seldom accomplish anything. If you want to be wise in winning souls you must be ready to do just what the Holy Spirit prompts you to do. If this were done by Christians generally, streams of salvation would break out in every quarter.

If you are going to work for God you must let Him take care of your reputation. If you look for your reward here, you will be doomed to disappointment; the reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing His reproach." The nearer you live to Christ, the meaner will be things that worldly people will say about you. If you want the applause of the world you had better give up Christian work, because you cannot be useful in God's vineyard without the world beginning to slander and abuse you. D. L. Moody.

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