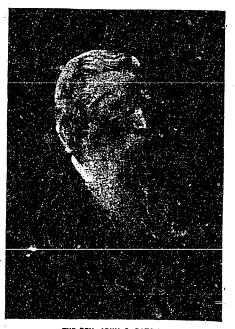


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THE GOOD SHEPHERD



CHICAGO and NEW YORK, JAN., 1892. ol XI

THE RECORD OF CHRISTIAN WORK is published monthly. Subscription price, 50 cents a year CLUBS 1 copy to one address, whereas each, Scopess Scorns each PLEASE NOTICE the date of experience of your subscription appears on the printed address after. Please renew promptly, Alcoholists in parties for ditter to Tellion Records or Christians Works. To Madison Street, Chicar . ADDRESS all business communications to

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Editorial Motes.

Mr. Moody's work in Scotland will be followed with interest by subscribers. The work has from the first meeting been most fruitful. The plan appears to be to compass the land

> with a series of brief evangelistic missions in all the large. towns with Edinburgh and Glasgow as the last of the series.

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

As we go to press we receive the intelligence that the Rev. John McNeill, the Scottish Spurgeon," has decided to join Mr Moody in his work in Scotland, leaving for a while, or

REV. JOHN MONEILL possibly resigning altogether, his pastorate at Regent Square, London. It appears that since his return from America Mr. McNetll has felt a desire for a position more favorable to aggressive work than is afforded by his London appointment. At the time of writing it is not known whether he will appear on the same platform as Mr. Moody, or will "follow up" the work. In whatever way however. Mr. McNeill may share in the work, a blessing will surely follow his labars.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Pleared to see the new and attractive form."-E. P. H.

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

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

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

A New Year's Meditation.

BY REV. THOMAS CHAMPNESS.

"Whereon never man sat."

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

There will be plenty of rivals to the Lord seeking a place which should be filled by none but himself; keep them at arm's length; or better still, drive them out of thy sight. Others have had the rule of us too long; it is time they found their right place. Behold thy King cometh unto thee! Shall he not have the New Year?

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

THE RESORT OF THE BAFFLED SOUL.

An Exposition.

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

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

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

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

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

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

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

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

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

The Worker's Theme.

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

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

- r. Jesus in the humiliation of His death for us (Acts viii. 35).
- 2. Christ in the power of His resurrection (Acts xvii. 3).
- 3. Christ in the Deity of His Sonship (Acts ix. 20).
- 4. Jesus in the exaltation of His Lord-ship (Acts xi. 20).
- 5. The Kingdom of God in its claims (Acts viii, 12; xxviii, 23).
- 6. Repentance toward God (Acts xiv. 15).
- 7. Forgiveness through faith in Christ (Acts xiii. 38).
- 8. Peace by Jesus Christ (Acts x. 36).
- 9. The Word of God in its naked simplicity (Acts viii. 4, 25; xi. 10. xiii. 5; xiv. 25; xvi. 6; xvii. 13). F. E. Marsh.

MESSRS. MOODY AND SANKEY.

Exeter Hall.

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

Edinburgh.

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

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

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

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

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

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

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

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

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

Glasgow.

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

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

sociation in St. Andrew's Hall. There was animmense concourse of people, many, doubtless, having been drawn by the news, which soon spread abroad, of the expected presence of Mr. Moody and his companion in labour. Mr. Moody made a rousing speech, laying emphasis on the importance of trying to reach the thousands of young men in 2 great city such as Glasgow.

Campbeltown.

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

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

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

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

Ayrshire.

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

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

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

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

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

Inverness.

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

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

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

SOLVING A PROBLEM. .

The Industrial Missionary Association of Alabama.

How best to help the colored people of the South out of ignorance and vice into good citizenship, is one of the great problems of our American statesmanship. Besides the various forms of missionary and educational work carried on by the Christian churches as such. there has recently been inaugurated a new plan. It is called the Industrial Missionary Association of Alabama. Its official field is the so-called Black Belt of that state where. within seventeen counties, there are on the plantations and outside of all cities and villages about 450,000 freedmen. This association is a missionary stock company, holding its shares at ten dollars each. The company buys up the plantations, rents them to the negroes who work them and encourages the occupants to labor towards fin all owning their own farms. The association uses the rents received along with their share of the public school fund to gain for the colored people better educational facilities, and a more intelligent ministry. It also gives the colored renters or owners such instruction in improved agriculture and other industries as may help them to a permanent independence. When plantations thus bought up are sold to occupants the money received is then re-invested according to the plan first mentioned. The humanitarian as well as missionary and educational features of this work ought to command the hearty support of all philanthropists as well as Christians. The president, Rev. C. B. Curtis, who has for the pust three years been throughout the north soliciting the funds needed to start and carry on t .is work has now returned to the South where for ten years he was a missionary among the colored people. Valuable tracts of land have been secured and he is now prepared to give personal supervision to the rapidly growing work. Mr. Curtis and his wife are aply seconded in this missionary work by two ladies from the north who have offered their services, with scarcely more of remuneration than a home. This seems to us to be an evidence of God's approval of this effort to lift up the neediest of his needy ones. The fourth annual meeting of the I. M. A. A. which was held in Selma, Ala., Dec. 8th, was a success, A board of nine directors was elected and officers for the ensuing year. This association is interdenominational there being five denominations represented in the management.

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

Should any desire to know more of the plans and work of the I. M. A. A. information will be gladly given upon application to Rev. C. B. Curtis, president of the Industrial Missionary Association of Alabama, Selma, Ala.

DEATH OF BISHOP CROWTHER.

A Remarkable Career.

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

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

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

Wheaton College.

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

WORK ABROAD.

Mission Notes and News.

All newly converted people believe in missions.

All who receive the benefits of missions believe in missions.

No. 4. It selfish man was ever known to believe missions.

n in China is assuming a character of missions.

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

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

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

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

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

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

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

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

The work which the Rev. James A. O'Connor, a converted Roman Catholic priest, bas been carrying on in the City of New York among his Catholic brethren for the past ten years, has taken a new start. Its origitator has just secured a building more adapted for his peculiar work. It includes a hall for religious services, conferences and lectures, a publication office and residence and a temporary hame for such priests as desire to leave the Church of Rome on religious grounds. This building was opened several weeks 260 with appropriate services, which were participated in by Rev. Drs. Hall, Booth, Strong, and other leading Protestant clergymen.

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

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

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

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

AN INDIAN MISSIONARY'S CRY.

"More Help!"

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

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

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

the wiles and the machinations of the devil. But having overcome these, when our resources are cut off and the means of making good our success withdrawn, the blow comes from a quarter which we are not watching, and it

strikes with most telling and disastrous effect.

"Last year fifty souls slipped through my fingers for no other earthly reason than that I had no money to employ a preacher for that village. They stayed with us six months, then drifted away, just as I knew they would, and just as I know other new converts will do if no help comes."

COSTLY PRAYERS.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him, very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have in answer to this prayer pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, your life will no longer be your own when your prayers begin to be answered."-Er

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

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



We need your halp to make this column fresh and helpful. Send us clippings from dails paper atporting meetings, write short items report from work. Incidents are always of which the will not agree to print exercitions. The editor's pen and scissors may be free grained in elipping and boiling down. Reports a loften use so largely the same list of adjectives to become tiresome to the constant reader. Send items of interest.

NOTES FROM THE FIELD.

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

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

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

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

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

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

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

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

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

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

headquarters. The services were productive of much good.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Evangelist Harold F. Sayles spent the last weeks of the old year in Cassopolis and Dowagiac, Mich. At the former place the feature of the revival services was the reaching of a choice company of young people. At Dowagiac a great awakening among a people filled with Universalist and infidel opinions was experienced. Over 300 were brought to take a stand for Christ. Mr. Sayles began work on Dec. 31st at Kewanee, Ill., with a watch-night service.

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

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

During the year the "Church Evangelistic Union" has been formed at Buffalo, N. Y., with Mr. J. J. McWilliams, president of the Y. M. C. A. of that city, president; and with Mr. F. A. Seabert, assistant superintendent of the D. L. & W. Railroad, and Chairman of the Railroad Y. M. C. A. work, together with pastors of four denominations, vice-presidents and officers; Rev. Wm. A. Robinson is secretary and treasurer. Messrs. E. F. Goff and A. L. Paquette are the evangelist and soloist. Mrs. Paquette assists her husband as organist and singer. They have returned from a fruitful tour through New Jersey and Connecticut. They began December 20th 2t Anderson, Ind; thence at Frankfort and Portland in the same State, following at Pontiac and Libertyville, Ill., etc.

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

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

Rev. C. H. Yaiman's work in Williamsport, Pa., last month was characterized by the local press as a most successful effort, a great revival which swept the city mightily, though quietly. On one Sunday alone five hundred people professed a purpose to begin anew to lead a Christian life, and the audiences at the various meetings that day numbered 5 000. The day, December 6th, commenced with early service at 5:30 when four hundred were present; at 9 o'clock a meeting for girls only, at 10:30, a "little maids" meeting; at 3 o'cloca, united Sunday school gathering; then a men's mass meeting, a boys' meeting, and the evening sermon. The sermon to men only was thought to be the most effective talk that Mr. Yatman gave during his stay at Williamsport. "His earnestness was so intense that his voice quivered and his frame trembled." writes a local correspondent. "As he took samples of wild oats from the bins of Drink, Blasphemy and Licentiousness, he seemed to thing open the very doors to hell and show men its awful interior. While he was thus speaking his power was so great that men hardly dared to move their eyes from the speaker."

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

Rev. S. Hartwell Pratt.

Mr. Pratt's work in Chicago at the first Baptist church in connection with Prof. D. B. Towner has proved most helpful and fruitful.

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

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

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

Echoes of the Revival Spirit.

A GOOD WAY.

To promote the revival spirit in your church hold cottage prayer-meetings weekly or twice a week from house to house.— $\mathcal{E}x$.

A FARALLEL

Certain chemical elements refuse to enter into combination with others except at the moment they are disunited from some previous combination. In this nascent state they readily seize with energy upon substances with which they will not unite under other conditions. So the convert, at the moment he is liberated from his past life, has affinities that act with an energy that they will lose if he is not at once put into the line of active Christian work.— $\tilde{E}x$.

THE REVIVAL BLESSING.

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

TWO FACTS.

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

THE NECESSITY OF REVIVALS.

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

INSTRUMENTALITIES.

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

A PRESBYTERIAN'S PRAYER.

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

And why net? I see the Church not in diese

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

UNCTUOUS POWER.

A. P. GRAVES, D. D.

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

LIVING EXPERIENCE.

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

IN CHRIST'S LOVE

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

IN PRAYER.

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

THE WEEK OF PRAYER.

TOPICS SUGGESTED BY THE EVANGELICAL ALLI-ANCE.

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

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

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Rev. Thos. H. Lelich. Charleston. S. C. W. P. File. W. Whittie, 230 Spruce street. Philadelphia. Pa. delphia. Pa. W. A. Claggett. St. Louis. Mo. Rev. G. W. Wilson Jacksonville. III. Peter Bilhorn. 148 Madison street Chicago. III. Mrs. Esther Frame. Jamestown, O. Mrs. Esther Frame. 11 N.6th st. Richmond, Ind. Miss Mary M. Deunis. 11 N.6th st. Richmond, Ind.

Great Thoughts.

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

Life is made of small things, as a body is built up of cells .- Olive Schreiner.

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

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

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

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

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

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

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

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

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

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

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

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

Groups and Jottings.*

Faith vs. Works. Jas. 2:17,20,.6. "Workless faith God never regar is. Faithless work God never rewards.

Ye in Me"—Peace I in you"—Power	Jo Ro.	14:25. 8:1.
I in you"—Power	Phil	. 4 :13.

Eplesians 5:8.

Past..... "Ye were darkt ess." Present.....Ye are light." Future...... "Walk as child en. &c.

"On either side, one, and Jesus in the midst." Unsaced thief. Saved thief. Tesus. Sin in him. Sin en Him, Sin in him. Not in Him. | And on him. Not on him.

God's order in Evangelistic work, Ac's 1:8. Jerusalem......Home circle. Judea.....Relatives.

Samaria.....Neigh orhood. Uttermost part of the earth Heath an.

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

"That I may know Him." Luk: 10: 38. ---Martha. "The power of His Resurrec- | John 11: 44-

tion."-Lazarus. "The fellowship of His suffer- | John 12: 3. ings,"-Mary.

The example of Christ in Philipp ans.

Ch. I .-- The Gospel mind and Christ the life. Ch. II.-The numble mind and Carist the example.

Ch. III -The earnest mind and Christ the object.

Ch. IV .- The peaceful mind and Carist the strength.

Our one Lord.

In the Gospel of John, Christ is presented to us as the One in whom we BELLEV B.

In the Epistles of John, as the One whom we

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

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

THE BIBLE INSTITUTE

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

Wherein does it differ from other schoolef. In studying the Bible only, and in requiring chardent each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under compelent supervision.—D. L. Moot!

NOTES BY A RESIDENT.

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

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

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

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

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

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

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

Children's Choirs.

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

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

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

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

Incidents.

Just as an evangelist was leaving Clybourn Avenue Hall, where he had been preaching, he was met by a man who said, "Do you know me?" The evangelist did not recognize him. "Well," said he, "there has been a great change. Twelve months ago, while you were preaching in Moody's tent on North Halsted street. I came in one night in my shirt sleeves, very dirty and very drunk. I had been a hard driver for a number of years, seldom really sober. Had managed to keep my situation with good wages as foreman of a pile driver, but most of my money went for drink. My home was one of the darkest in the city. I nearly killed my wife and child, but that night something came over me. A young man talked to me at the close of the meeting and I went home a changed man. Haven't drank any since; haven't sworn an oath. The boys on the driver thought it strange I did not want to drink and swear any more—wanted to know what Lad happened to me. I told them I hardly knew, but if they would come to the tent the same might happen to them. It is different in our home now."

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

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

A student who had spoken with no one the preceding week with reference to their salvation, was criticised for it at the report meeting. He resolved upon another course and has since spoken to many whom he met on the street. He was distributing invitations one evening and went into a tailor shop to leave some. He gave one to a young girl who sewed there with the inquiry as to whether she were interested in Christian work. "O, yes, a little?" This led to further conversation, and the student soon told her he thought she was under the works of the law, and showed her Gal. 3:10, and asked her, if she never were a Christian before, if she would not now become a daughter of God. After a little more persuasion she put out her hand, with her eyes full of tears, saying she would surrender herself to the Lord.

Cowan Mission.

About a year and a half ago a mission was started at 1,39 Milwaukee avenue, in the vicinity of Maplewood. After passing through the various vicissitudes incident to the early days of most russions, it has iately been taken in hand by two Institute men. Thompson and Nazber. They began in the middle of October with an attendance of ten or twelve which hancw risen to from fifty to sixty Four meetings for grown people are hald during the week, with a Sunday school and children's meeting. About fifty children attend the latter and the Sunday school has risen from thirty-six at its organization. October 11th, to one hundred, and is self-supporting.

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

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

LADIES' DEPARTMENT.

The work in the homes and streets leads the women out into something bright and helpful through the persuasion and aid of the worker.

Miss E. S. Strong has furnished an account

Our Mothers' Meeting.

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

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

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

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

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

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

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

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

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

Occasionally one is found eagerly anticipating your coming.

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

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

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

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

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

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

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

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

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

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

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

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

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

Then follow quickly, other requests.

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

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

gathering is dismissed and almost every week

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

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

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

From the Bible Institute Lecture Room.

D. Baines-Griffiths.

Every benefit is also a promise. Fear and faithlessness are twin-sisters.

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

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

R. A. Torrey.

Christ is not only holy, but he is the Holy

Christ pities the sinner; Christ delights in the saint.

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

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

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

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

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



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

Some New and Useful Books.

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

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

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

First Battles and How to Fight Them. Some Friendly Chats with Young Men. By Fred A. Atkins. In his "Introduction" to this book, the Rev. Thain Davidson remarks that "its author combines the vivacity of youth with the mellow wisdom of maturity." This is high praise from one so competent to speak. But Mr. Davidson goes on to say "that the perusal of these pages cannot but be useful to all who are just entering on life's first battles, and that for young men going forth on push their own way in the world a more suitable gift could hardly be selected. Our readers will say that the book scarcely needs further words of commendation. It is a strong book, free from cant and the weakness of sentiment. The style is easy and the chapters go with a swing and rush from the first sentence to the last. There are few men who will take up "First Battles" without reading it from cover to

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

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

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

The frontispiece is a reproduction of one of the most restful and beautiful representations of our Lord yet painted. The introduction is from the warmly appreciative pen of the Rev. John Hall, D. D.

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

OBJECT SERMONS.

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

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

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

Sabbath evening to teach the lesson of the

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

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

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

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

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

First Battles and How to Fight Them, by Fred A. Atkins, 50 cents. How to Mark your Bible, by Mrs. Menzies, paper

35 c., cloth 75 cents. Brate and True, by Thain Davidson, D. D., 50 ets.

The Earthly Footprints of our Risen Lord, (Illustrated) Introduction by Rev. John Hall, D. D., \$1.50; full-gilt edges, \$2.0).
Ten Reasons why I believe the Bible is the Word

of God, by the Rev. R. A. Torrey. 15 cents. Cruden Condensed, 30 cents. Published by Fleming H. Revell Company, New York and Chicago.



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

FEBRUARY, 1892.

Monday, February 1st.

Mark xiv. I to 16.

Verses 1 and 2. It would seem that they thought Vorses i and z. it would seem that they inought of waiting until after the passover before carrying out their purpose to put Jesus to death. "They said not on the feast day." According to the determinate counsel and foreknowledge of God." (Acts it. 23) they were to be permitted to put thrist to death, but it must be done upon the feast day, for he was to be the fulfillment of that which was signified by the feast. "Christ, our passover, is sacrificed for us." I Cor. v. 7. Verse 3 to 2. From John zil. 3, we read that it

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

lasting memory.
Verses 10 to 16. Side by side with the act of loyal affection, comes the act of darkest treachery. It is said of Judas "he went unto chief priests." "He sought how" he could sell his Lord. Peter fell be-fore sudden temptation. But Judas conceived his ain in his heart, and gave himself up voluntarily to do the devil's work. The singular command about the man with a pitcher, was to guard from being interrupted by Judas during the passover least. The Lord knew his heart, and knew what he intended doing.

From Mr. Moody.

A sweeter word was never spoken of any man or woman that has ever lived than this of Jesus of wary of Bethany. "She hath done what she could." Now every redeemed man and woman has a work appointed to them for Christ. No one can do that work for us, we must do it ourselves. I belleve in what John Wesley used to say, "All at it, and always at it." My prayer has been for years that God will let me die when the spirit of revival dles out in my heart and I don't want to live any lenger if I can't be used to some purpose. What are we all down in this world of sickness and sorrow for unless it is to work for the son of God and improve the talent he has given us. Let us do all the business we can for our Lord.

Text for the day, verse &.

Mark ziv. 17 to 25. Verse 17. "In the evening." See Exodus xii. 6. 18: Lev. xxiii. 5. and Deut. xvi. 6. Lamb to be killed 14th day of Abib, in evening. Unleavened bread alone for seven days, commencing that evenorean atone for seven days, commencing that even-ing, "In the fourteenth day of the first month at even is the Lord's passover." "Thou shalt sacrifice the passover at even, at the soing down of the sun, at the season that thou camest forth out of Egypt." What an evening was this! As the sun went down and the shadows fell over Jernaslem, as the Son of God came to keep the Passover, what memories of the night that fell in Egypt, when the Passover was

Tuesday, February 2d.

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

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

Verse 19. They felt their own weakness, as they witnessed the sorrow of their Master, and feared lest the power of Satan whose presence at their very board was thus announced, might overcome them. "Let him that thinketh he standeth take heed lest he sai!" ',' Cor. x. 12.) In one day heed lest he fail ' (2 Cor. x. 12) In one day thousands of Christ's professed followers, in pulpits, and out of pulpits, by voice and by pen, will be led by Satan to betray our Lord, in the denial of His truth. Well may we in conscious weakness. and foreboding fear of the awful power of Satan and the enmity of the world, say sorrowfully. "Is it I?" Yes, brother, it may be you, if you get your eyes of from Christ and become possersed of a eyes on from these and become possesses of a spirit of corectoraces, force of applause, fleshly in-dulgence in these last and cell days. When the temptation comes, you will betray the Master into the hands of sinners. Take heed, watch and pray. Whatever others may do hold fast the faithful word.

Verses 20 and 21. We read in John xiii. 26 and 30, that Jesus gave a piece of bread dipped in the dish to Judas, and that he went immediately out. So Judas was not present, from verses 22 to 25. The swful sentence upon Judas is an overwhelming refutation of the heresy of a future and final restoration of all souls to God. No twisting of words from the simple and obvious meaning, can relieve from the force of this testimony.

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

They all drank of it." Verse 25. Glorious hope. Study Isa. XXV. 7 to 9. Amos ix. 13 and 14 with Rev. xix. 7 and 8.2s to what be meant. There is to be the Kingdom of God set up upon this earth; there is to be the new wine of the kingdom; there is to be the presence of Jesus as the King: and there is to be with him the redeemed church in glorified bodies. Matt. xxvi. 29 and xxv. 34.

From C. H. Spurgeon.

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

Text for the day, verse is

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

Wednesday, February 3d.

Mark xiv. 26 to 42.

Verse 26. They sang one of the Hallelujah psalms from ext. to exviit. What a memory it is to psaims from Cr. to Cavell. What a memory it is to think of our Lord as singing upon the eve of his betrays, and agony! "Who, for the joy that was set before him, endured the cross, despising the set perore nim. enqured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xil. 2.)

Verse 7. "Offended." means caused to stumble.

He anticipates their fall, and gives them this word of God, that shall help them to a restoration. So, in the word of God, there is provision for every need that any child of God shall ever have in his conflict here on the earth. With our Lord Jesus making Zec. xiii. 7 thus clearly to apply to his death as rejected by Israel, we are forced to apply Zec, xii. 10 and xiii. 9 to a future repentance of Israel, and Zec. xiv. to a future judgment and restoration of Israel.

The scriptures cannot be broken." Verse 28. Consider the unshaken faith of Jesus

in his own resurrection. Verses 29 to 31. Think of Peter telling this to Mark to be written down for the eternal ages as a part of the word of God! He spoke from a sincere heart, but, in creature confidence, utterly ignorant of his own weakness and the power of the devil. Let us never boast, but ever make our prayer to God. "Hold thou me up and I shall be safe."

Verses 32 to 42. As a great mystery surrounds the sufferings of the garden as the sufferings of the cross. Perhaps we may consider the sufferings of the cross, in the offering up to God of the passover Lamb as the sacrifice for sin, as beginning in the "The soul of his sufferings was the suffering of his soul." "He by himself" was to purge away sin. The awful loneliness and overwhelming sense of the nature of God's judgment of sin came upon him. Oh, how heavy must have been the load to have brought from the lips of the patient Re-deemer such intense word. "My soul is exceed-ing sorrowful unto death." "Abba Father, if it be possible, let this cup pass from me.

From John Trapp.

By Mount Olivet stood this garden; and there be began his passion, as well to explate that first sin committed in a garden, as to sanctify unto us our repasts and recreations. "He took with him Peter, etc." He took the same that had seen his glory in the mount, to see his agony in the garden, that they might the better stick to him. Let no man envy others their better parts or places; since they have them on no other condition, but to be put upon greater temptations, botter services. "My soul is executing sorrowful." His human soul, not his delty in which he sustained all the sorrows and condicts with hell and death due to us; by which sufferings we are delivered from sorrow and fear of them all. "If this cup may not pass except I drink." It passeth then, even while we are drinking of it. Hold out faith and patience. It is but a storm and will soon be over. It is but a death, and that is but the daybreak of eternal brightness.

Text for the day, verse 38.

Thursday, February 4th.

Mark xiv. 43 to 59.

Verse 43. Every man in doing wrong likes to have "a great multitude" with him. This may for a time, hide from conscience the wickedness and danger of his deeds, but it cannot change the fact of individual responsibility. We must each separate from the crowd when we come to die, and when we stand before the Judge. It will not help the dishonest young men and defaulters of our day, that nonest young men and detauties of our cay, that the land was filled with them, and that they were no worse than the multitude. They will each of them be inducted under the law of God for stealing, and

be indicted antier the law of God for steamin, and will be punished as thieved decrire Christ and his Verse 4th with the would decrire Christ and his fellow disciples and bear no responsibility for the fellow disciples and bear no responsibility for the fellow disciples and heater. So many in our day, we betraying the word of God into the hands of those who had it, and whose purpose it is to rand and destroy had in an an indicatory of the service of th

it. They kiss the book, and profess to believe it to her come from God and to have divine authority, and then agree with infidels that the book is untruthful. "I kies him, you take him, and do your

will apon him."

Verses 48 and 47. To some, this would appear as a brave act on Peter's part, so, he has Mark leave out

verseo 48 and 49. "The Scriptures must be ful-filled." Notabir Isa. IIII. 12. "He was numbered with the transpressors." Verse 50. Peter, with bis word. John and James Verse 50. Peter, with bis word. who had said they could drink His cup, and all the disciples "forsook Him and fled." We would have

one the same. We can never withstand the devil, but by the Spirit of God.
Verses 31 and 52. Not one of the disciples cers
ainly, but, possibly, Mark himself, as reported by the early fathers.

verses 55 to 59. Note the steps in Peter's fail: Verses 33 to 59. Note the steps in Peter's fall: 8elf-confident; eleoping, and lack of prayer; rash when what the step of the state of his Master; fol-lowing afar off; in ungodi; company, This is about the order now, in backsliding from 0-rist. The out-burst of initielity and blasp; emons denial, does not come all the rose but her a programming more state. come all at once, but has a progressive preparation. Note in the trial of Jesus, the foregone conclusion of his enemies that he must die. "Ther sought" for witness as a mere form, for a legal justification of the marder already committed in their hearts. They failed utterly in securing even a form of legal justineation. Their witnesses did not agree, and their methods were illegal, and their sentence contrary to nemous were mean, and men sensence contrary to law and evidence. Jesus never said "I will destroy this temple," but (see John ii. 19), "Destroy this temple and I will raise it up."

The Son of God wept over the lost, and "His sweat was as it were great drope of blood" in the arony of his sufferings. Oh, hard heart! Shall not the Redeemer's tears more thee! The Son of God did the Redeemer's tears move the rears, or for a light not weep vain and causeless tears, or for a light matter; nor did He for Himself either spend His matter; nor did He for Himself either spend His matter; nor and no tor imment either spend this own, or desire the profusion of others tears. "Weep not for me O daughters of Jerusalem." He knows the value of souls, the weight of guilt and how low it will press and sink them; the severity of God's justice, and the power of His anger, and what the fearful effects of them will be when they awally fall. If thou understandest not these things threelf, believe Him that did: at least believe His tears!

Text for the day, verse 49.

Friday, February 5th.

Mark xiv. 60 to 72.

Verse w. This was illest. He had no right to compel a prisoner to testify against himself. The sileace of Jesus was a protest against the wicked injustice of his accusers, and the malice of his Judge-Verse dl. "Art thou the Christ, the Sou of the Verse 61. "Art thou the Christ, the Son of the Riese d?" What could be more concise and directly to the point than this question? The word translated "Blessed" is a word confined in its use in the isted Biessed is a word comment in 13 use in the New Testiment to God alone. The question means 'Art thou Jeens of Nazareh, Israel's Mossiah and the Son of God?" If Jesus is to be received as a truthful witness, his answer must settle forever all controversy upon either of these points. So Rev.

Verse 62. Not as admitting the right and lawfulness of the proceedure of the court, or of the leg lity need of the proceedings of the court, or of the leg lifty of the attempt in the one-stion to make a prisoner in the blasself by selow God, and for the glory of the dand fo, our sake. He confessed the glory of the dand to the glory of the g "Jeous is the Christ the Box of the Blessed." also, that the confession of Jesus is just as explicit, simple and plain, as to his second coming in glory to this earth, as it is to His Meesiabship and Deity. His being the Messiah necessitates a literal accepta his being the Bessian necrestrates a first acceptance of this personal second coming to be seen by a Jewish high priest, and the nation of Israel. Ban, vil. 18: Micah iv. 1 to 8: v. 2 and 4: Escaled

xxxvii. 21 to 24. etc., etc. "Christ died for our sins according to the Scriptures." "He rose again the third day according to the Scriptures." (I Cor. XV. 3 third day according to the computers. (1 to 7.27.3 and 1, He will come again in glory "according to the Scriptures" (1 Cor. 27. 23 and 21, 51 to 51) why should man take the first two as literal, and seek to explain away the third? The Scriptures must desplain away the world seek to explain away the world seek to explain away the world seek to explain away the world seek to seek t termine in what sense the words of Christ must be taken as to his coming in glory, "in the clouds of heaven," as they must be taken as explaining what

his death and resurrection were for. Verses 63 and 64. This is conclusive that the Jews clearly understood Christ to assert that he was God. Verse 55. The "some" who spit upon Him, evidently refers to members of the court. They forgot dignity and decency in their batred of Jesus. to please their masters joined in heaping indignity upon the Lord of glory. He bore it all for us. Those who now deny His Deity and make Him

ns. Those who now deny His Deity and make Him a liar, are joined by food with those who smote and spat non him, when he said "I am." Versee 86 to 72. Poor Peter, It was a sad fall, a most cowardly and cruel denial. We would have done the same. Judas, after his sin hanged himself, Peter went out and wept. One was a child of the deril, the other a child of God.

Text for the day, verse 62

Saturday, February 6th.

Mark xvi. 1 to 16.

Jesus and Pilate and Jesus and Barabbas are the

subjects for study in these verses.

Verse 1. Note how this delivery to Pilate is confirmed by the solemn sanction and co-operation of all Israel as represented by "chief priests, elders, scribes and the whole council." In the light of the history of the Jews for nineteen centuries, with its awful record of their robbery, persecution and mur-der by the Gentile powers of the world, how significant does this act become!

Verse 2. Pilate asks two questions of our Lord and three of the Jews during this trial. This first question goes direct to the point of all that Pilate would care for. If Jesus claimed to be King, and was stirring up the Jews to throw off the Roman yoke, he must be dealt with. In his reply Jesus admits he was "the King of the Jews." He made it plain to Pilate, however, that his claim to this title was not for the purpose of overthrowing the Roman authority, and that he had not incited his followers to rebellion. See John xviii. 33 to 38.

to recollion. See John 1911. 33 to 38.

Verses 3 to 5. See in Luke xxiii. 2 the nature of these charges. They were false, and were based apon a knowing perversion of his words. His dignified silence was more powerful in convincing Pilate of their untruthfulness than a denial in words would have been. Twice we read that "Pilate mar-velled." Here, at the silence of Jesus before his accasers, and in verse 11, at the sudden death of Jeeus upon the cross.

Verses 6 to 15. See the inconsistency of both the Jews and Pileto. The charge against Jesus was that he had made insurrection, and they shouted for his death. Both Jews and Pilate knew that he was innocent; but here was Barabbas proved guilty and condemned justly of the same crime, and the guilty one is set free and the innocent one is condemned. Thus crocked are all the ways of sic, and equally without instification is every rejection of Christ. From C. H. Spurgeon.

"Jesus is the chief among 10,000 for tenderness as well as for everything else. How tenderly considerate he is! How gentle and generous! He has never said a stinging word to u-ever since we knew him. He is that riches which has no sorrows added to it. He has rebuked us; but his rebukes have been like an excellent oil, which has never broken our head. When we have left him, he has turned and looked upon us, and so he has cut us to the quick; but he has pever wounded us with any sword except that which cometh out of his mouth, whose edge is love. When he goes away from us, as lieved did from those 200 who would not keep up with him, yet be always comes back again in mercy, back so speedily. so heartily, leaping over the mountains. So he has come to us, and he makes our hearts glad at his coming. Let us indular our hearts this morning as we

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

l'ext for the day, verse 14.

Sunday, February 7th.

Mark xv. 16-28.

Jesus and the soldiers come before us in these

Verse 16. They had already accoursed him by Pilate's command. This was the usual preliminary of crucifixion. As administered by the Romans it was the most horrible punishment that could be con-ceived. Under its açouy, the victims usually fainted, often died. After this awful cruelty, the soldiers were permitted, according to Roman custom, to take the prisoner and make sport for themselves, by mocking and torturing him. The "whole band" of rude soldiery are summoned from their barracks, and with oaths, ribaldry and laughter, they gather around the Lord of glory, our Redeemer. The Roman army was recruited from every nation of the world where their engles had been carried. All were represented in this motley band. They clothed him with some old cast off purple robe, as a mock emblem of royali; they placed a crown of thoras upon his beau, ally; they placed a crown of thorns upon his bead, and a mock sceptre in his cord-bound hands; they marched in single file before him, bowing on their knees in mockery, and rising to smitch thin on the head, and spit in his face. In Lake xxiii, 25 we read "Plate onlivered him to their will." In a higher sense, God did the same (Acts iv. 27 and 28), and what an exhibition is here made of the wickeiness of man! It is still the same, Jesus is still the touchof man: It is still the same, seems in still the folich-stone revealing the hearts of men. We must adore, obey, and be made like him, or be joined with those that despise and deride him.

Verse 21. From the care to identify bim, it is probable that this Simon was, or, afterwards became, a disciple. It is thought that Jesus left Pilate's hall bearing his cross, but sank from exhaustion, and the soldiers compelled Simon, who was passing, to

Verse 23. This drink was given to deaden pain. "He received it not." He drank our cup to the

Verse 24. "For our sakes he became poor." This was his all of earthly goods. Verse 25. Among the Jews, the period of time de-

noted the third hour, continued on until the sixth hour: that until the ninth hour. Nine, twelve, and three o'clock of our time. It probably was the latter part of the third hour, near the sixth hour, when the soldiers nailed Jesus to the cross.

Verse 23. Written in three languages. John has it probably, as Pilate wrote it, in Latin. Matthew the Hebrew translation, and Mark the Greek, just as they were copied by Pilate's clerk. So each of the evangelists is literally and verbally correct in this. as in all other matters they were stided by the holy Ghost to record.

Verse 27. They did this to degrade him; but, O how he has been magnified, and His grace made known by their action!

Verse 28. So Isaiah liji, is applied by the Holy Ghost to the crucified Saviour. So John xii, 38 and Ghost to the crucined Sationr. So John XII. 38 and Acts vill. 35. If this wonderful chapter be not a verbally inspired message of the Messiah, our "faith is vain: we are get in our sins." Thank God! it is auch message.

From Canon Farrur.

The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike, in close proximity to every gesture of insult and hatred. He might hang for hours to be abused, ourraged, even tortured by the ever moving multitude who, with that desire to see what is horrible which always characterizes the convert hearts, had thronged to gaze upon a sight which should have made them weep tears of blood. And there, in tortures which grew ever more insupportsble, ever more maddening as time flowed on, the unthe, ever more momenting as that the color, the happy victims might linger in a living death so cruelly intolerable, that often they were driven to entreat and implace the spectators, or the arecutomers, for dear pity's same, to put an end to amentals. too swful for man to bear-conscious to the last, and often, with tears of abject misery, beseeching from their enemies the priceless boon of death.

Text for the day, verse 28.

Monday, February 8th.

Verses 29 to 32. How wonderful that in their batred they were compelled to bear such true testi-mony of him. He did build again the Temple on the mony of nim. The did build again the Temple of the third day, by his glorious resurrection from the dead he had "saved others." His erranu into this world was to save others; and to rebuild the Temple of Gred. His death upon the cross was to result in both of these objects being accomplished. Not by both of these objects being accomplished. Not by his "descending from the cross," but by his secen-sion from the grave, and by a second descending from hearen to eath." in the glory of His Father," were the Jews to be brought to "see and believe." Verse 33. From 12, until 3 o'clock.

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

Verse 34. These words of Jesus are in the Syriac language, the vernacular of the people of Palestine in Christistime. How intense must have been the agont of his soul to have led to such a Gry! The Finther hid Hu face from his well beloved Sop for a few hours, when he bore our sins, that he might not

hide his (see from us for eternity.

Verses 35 and 38. "Elias" or, "Elijah" whom the verses 35 and 38. "Elia" or, "Elijah" whom the Jews expected to come as the forerunner of the Mesiah. (Mark ix ?!) In Matthew it reads. "The rest said, let be," etc. One had some pity, and would have ministered to him, but was hindered.

Verse 37 Of note, as showing that his death was not from physical exhaustion. There was, without

doubt, a rupture of the heart.

doubt, a rupture of the heart.
Verse 35. By the hand of God. To understand the
meaning read Ex. xxxi. 31 to 35: Lev. iv. 6 and 17;
Lev. xvi. 15: Heb. vi. 19. 20; ix. 3 and x. 20.
Verse 39. Perhaps this was Cornelius. We do not

Verres 40 to 47. It was ordered of God that these godly women, and this well-known and honorable

man Joseph, should care for the body of Jesus, rather than his disciples, that the reality of his death and resurrection, might be by them confirmed.

From Rev. James Smith.

"The New Testament indeed, is red with the blood of the Cross; but it is also bright with glory of the sacred consequences thereof for all time to come but it also tells us of his glory, and his righteons rule. And as the first Advent in humility and in the might of meekness and mercy, commenced an age of mignt of meekness and mercy, commerced in age, the proclamation of grace, peace and pardon to all alike; so the sacred Advent, in majesty and manifested power, will commence an age of restitution, when the world will be delivered from its present disorder and crime, and when righteons rule, by a righteous King, will be administered over all the nations. There are 103 direct references in the New Testament, and as many more parabolic, incidental and indirect references to the personal literal,

Text for the day, verse 38.

Tuesday, February 9th.

Mark zvi.

Verse 1. A contemplated service, carefully pre-pared for, but never rendered. The will was taken for the deed, and these loving disciples who desired to embaim the body of their Lord with sweet spices. have made their own names fragrant for all time. Verse 2. "At the rising of the sun." What a mem-

orable can riving it was for them, and for all the

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

from going as far as they could in the accomplish-

from going as are as may contain the ment of duty.

Verse 4. Have faith to go forward, and your diffi-culties will roll away, as did the stone from the se-pulches, albeit some of them may be "very great." Verse 5. This was an angel from heaven. They are ever near us when we are engaged in the service

of Carist. Yours 5 and 7. Note in the angel's message the three fundamental facts of the gospel. "Jesus of Nazaret... was crucified;" "He is risen;" "Ye shall see him." So I Cor. xv. 1 to 4 and 20 to 23. The death resurrection and coming again of our Lord lesus should ever be our testimony. It made the Jesus should ever to leap with joy, and their feet to run with speed to carry the glad news to a sorrowing world. It should have the same effect

Verses 9 to 11. See in John xx. of the wonderful interview with Mary. This was before the women had come with the spices. She received her command from the Lord himself, and went and told the disciples. The women did not obey the word of the angel.

west. Yerses 12 and 13. Related in Luke xxiv, 13. Verses 14 to 18. The great commission: for every Christian, "to every creature." Power from above shall still be given, according to our need, and ac-

cording to our faith.

Versee 19 and 20. He is still there, and the work is still going on. O for more feith to claim the Pentecostal power!

From Thomas Carlule.

Under every theory of it, the Christian Religion, in the believing or the unbelieving mind, must be ever regarded as the crowning slory, or rather the life ristianity arise and spread abroad among men? arranged systems of mechanism? Not so; on the contrary on all past and existing institutions for those ends, its divine spirit has inwardly been found those ends, its divine spirit as it was the properties to languish said decay. It arose in the mystic deeps of man's sou; and was spread abroad by the presching of the Word, by simple, altogether natural and individual efforts, and flew like hallowed fire, from beart to beart, till all were purified and illuminated by it; and its heavenly light shown, as it still shines, and as sun or star will ever shine, through the whole dark destinies of man. Man's highest attainment was accomplished, Dynamically. not Mechanically.

Text for the day, verse 20.

Wednesday, Fobruary 10th.

Luke i. I to 25.

Verses 1 to 4. That the writer of this Gospel and the writer of "the Acts" is the same person, is shown by comparing these verses with Acts i.1. That the writer of the Acts was a compenion of Paul upon his last journey to Jerusalem, and remained near him during his two years of imprisonment at Caseato Rome, is evident from the reading of Acts xx. 5, 5, 13 to 15: xxvii. 1 and 2: xxviii. 15 and 16. The 24. The Fathers also record that Paul was Luke's instructor and helper in the preparation of the Gos-pei, and gave it has approval, when it was finished. Some have conjectured that Luke was one of the two disciples, to whom Christ appeared on the way to

Verse 5. "Zacharias" means ["God rerusmbers;" and "Elizabeth" means "God's oath." The dawning of the new day for Israel and the world, is first seen in the Temple. The priest was all well-known and reputable man, and one easily identified by any who wished to investigate Luke's narrazive.

Verses 0 and 7. By such conduct their union must have been a happy one, although children had been

Verses 8 and 9. This was counted a most honorshie office.

Verse 10. The people without in the court of the

Verse II. Into people without in the court of the Temple, while Zacharias was within the Holy place, burning incase at the Golden Altar before the well. Verses II and II. Prepared by a blameless life, by the offering of sacrifice that preceded the offering of incense, and by prayer within the holy place, to behold the vision, and receive the mea.

place, to behold the vision, and receive the mes-sage. Yet, as a sinful man be trembled in the presence of the heavenly messenger. Yerses 13 to 17. "Thy prayer is heard." What his prayer had been must be interred from the words his prayer had been must be inferred from the worths of the ancel. First for a son, and, second for the coming of Messiah. Or first for the Messiah, and second, for a Son. Neither be nor his wife, proba-hly, had ever dreamed that the two things for which they most prayed, should have such a wonderful connection with each other.

Verse 13. The language ever of unbelief, "Whereby shall I know this?" If he knew the angel as from the Lord, the word should have been sufficient.

Verses 19 and 20. Gabriel surprised at the question. He had never had God's word through him tion. He had never had God's word through him doubted before. There are many dumb Christians now, whose dumbness comes from doubting the simple word of God. Verses 24 and 25. Elizabeth a type of the faith which receives God's blessing, enjoys God's peace, and waits God's time.

From Leighton

"If our sine interposed hide Christ sometimes from "It our sine interposed, must corner sometimes from it, it is as when the sun is sellipsed when we are deprired of light, not the sun. A blind man knows not that it is light as noonday, but by report, but to those that have eyes, light is seen by itself."

"That flower which follows the sun doth so even in dark and cloudy days, when it doth not shine forth, yet it follows the hidden course and motion of it. So the soul that moves after God keeps that course when he hides His face, is content, yes even glad at His will in all estates, condicions or events.

Text for the day, verse 20.

Thursday, February 11th.

Luke i. 25 to 39

Verse 28. "The sixth month," is explained in verse 28. "Gabriel" means God is mighty. He is mentioned three times in the Bible, as coming from heaven with messages of the Mess'ah. Daniel viii. léand ix. 21: Luke i. 19 and here. In each instance note the word "sent." "Sent from God, anto Nazareth." How high the place from which he was sent.

how low high the place from which ne was sent, how low the place to which he came. Verse 27. Matthew's gospel is mainly occupied with Joseph and Link's with Mary, in the occupant given of the birth of Christ. Probably Luke derived

his information from Mary.

Verse 25. Not until the 18th century is there any record of Christians being taught to use this as a prayer on their part to the virgin. Not until 1508, did the Romani church teach that Mary should be called "the mother of God."

Verse 29. If Mary herself was miraculously conceived, as the Church of Rome teaches, why should the have been troubled at the syring, and fearful in the have been troubled at the syring, and fearful in the herence of the angel? We never read of an angel syring the syring the syring and we never read of the syring troubled at the appearance of an agret. Verseeing troubled at the appearance of an agret. favored." not as Rome teaches. "Dispenser of favore. "Blessed among women": not "raised above women." I. "He shall be great." "He shall reign." Not Thou great: the u queen of beeven; thou shalt reign. Note of the Messigh: 1. Born of the Holy from Note of the Messian: 1. Born of the north-frost 2. Without human parentage: called the Son of God." 3. His human name. "Jesus." Under this nume is grouped all the work of ealtra-tion. Obedience, death, resurrection, gift of the tun. Obedieace, death, resurrection, six of the spirit, satherms of the church, coming in the clouds to be rereated to Israel. 4. "be Jehorah God (the covenant keeping Lord) shall give nuto him the throne of his father Devid." It was this feature the coming of Messiak that most occupied the mind of Mayr, and all of the Jews, and it is therefore made

nyominent. It yet waits to be fulfilled. Rom. xi. 25.

25. "He shall reize nover the horse of Jacob forever." In fulfillment of that "which God hath
sooken by the mouth of all his holy prophets since
the world began." Acts iii. 21. Let not any resider
treat Gabriel's words as did Zecharias. "Salvation
is really of the Jews, and will one day return to
Irsaal." O'O'his kindrom there shall be no end."

"O'D'his kindrom there shall be no end."

"It is an all the shall be not all the shall be no end."

"It is an all the shall be no end."

"The land of the shall be not shall be no end."

"The land of the shall be not shall be no end."

"The shall be no en prominent. It yet waits to be fulfilled. Rom. xi. 25. cavillings of little men, when the Almighty God stands back of His word! Verse 38." Behold her faith, her submission, ther

joyful expectation, her great reward.

From C. H. Spurgeon.

Oh! believer! you will be happy in the highest and Oh! believer! you will be happy in the highest and best sense if you trust in Jesus; but you will soon lose your happiness. If your bappiness becomes the ground of your confidence. If we live by feelings brethren, we shall live a very wretched life; we shall not dwell in the Father's bouse, but we shall so kind of gypsies whose Itents are known from the water that was a feel to be shall be a kind of gypsies whose Itents are known from the life the trust the water. a kind or krisses whose tents are too trait to sout out the weather. God sare us from being like the baromeier, which at one time is "set fair"; but "set fair" with the barometer does not last long, it is back again to "rain" and it drops down to "much rain" before we know where we are. Strong faith rain before we know where we are. Strong rains knows where its true standing is. as good one day as another: for its stan ing is in Christ. Our faithful God will save all those who put their trust in him: and there is the top and the bottom of it; we need not go any further.

Text for the day, verse 37.

Friday, February 12th.

Luke i. 39 to 58

Luxe 1. 39 to 36.

Verse 39. "With haste." The Holy Ghost had come upon her, and he was leading her in this journey to go to her kinswoman Elizabeth, of whom the

ney to go to her kinswoman Elizabeth, of whom the angel had told her.

Verses 40 to 45. "Elizabeth was filled with the Holy Ghost." These words of the mother of John are in the true spirit of John, who said "He must in-crease but I must decrease. As being older than Mary, and the wife of a priest, nature would have let her to expect deference from Mary. The Holy Ghost had revealed to her that the Messiah was her Lord, and that he was to be born of woman, and that that woman was Mary. With the thought of the Messiah filling her a ul, she was filled with humility. In the affing eer w. o., see was meet with numinity. In the stath verse she exalts Mary's faith in Gabriel's message, with, perhaps, a thought of the unbelief of Zacharias in contrast. That the leaping of the babe was because of Mary's Lord, and not of Mary, is shown by the testimony that John the Bantist in his minority bore to Jesus, with never any word about

Mary.

Verse 48. "My soul doth magnify the Lord."

How as ful it would be to "the blessed Virgin" to
come back to the earth and find that do was being
magnified at the expense of her Lord.

Verse 47. When we magnify the Lord we experience the highest joy that the soul is capable of

rience the highest joy that the soul is capable of knowinz. To properly magnify the Lord, we must be taught by the Holy Ghost, as was Mary, that he is "God my Sarior." See what this means in the word taught Mary, its alv. 21 to 25. 11 Mary was born with ain, he could she say, "Grid my Savior?" "Low was the same of the country of the country of the degree. The country of the Holy those beds degree." The country of the country of the country of the degree. The country of the country

Mary to use in speaking of herself. Anything con-trary to this is not of the Holy Ghost. Versee 34 and 53. "Our father." Mary was a true daughter of Abraham and exalted the God of the covenant, the Lord of Israel.

From Van Oelerzee.

Mary's song of praise is the climax of all the hymns of the Old covenant, the beginning of all the hymns of the New covenant. Contrast Mary and Eve. Faith in God's word the source of supreme jor: unbelief of God's word the source of deepest sorrow. Mary was one of "low estate" in her own eyes, and so Luther well says "It is the nature of God to make something out of nothing; therefore, when any one is nothing, God may make something out of him.

To the art of praising God belong: i. A clear eye to estimate the works of God; 2. a joyful heart to rejoice in them; 3, a loosened tongue to express the joy aright. Hymns of praise, from sanctified hearts, are the most acceptable sacrifice to God. In Mary's h) mn all the perfections of God are glorified in the gift of the Savior. 1. Grace, 2. power, 3, holiness, 4, mercy, 5, justice, 6, faithfulness.

Text for the day, verse 46.

Saturday, February 1800

Luke i. 57 to 80.

Verses 57 and 52. Note the difference between faith and sight. Mary had been rejoicing with Elizanaturanu signi. Mary man usen reporting with Dizz-beth for three months, and had gone home rejoicing. Lefores the bale was born. The cousins and neigh-bors had no rejoicing until they saw the child. Vere 59. With the Jews a male child is always circumcised upon the 8th day, and is always named

when circumcised. God gave this rite to Abraham, and he circumcised his son and called him Issac on the 8th day. Throughout the East, and even in Africa, travelers tell us that the custom of naming children upon the 7th or 5th day, is very prevalent.

Veree 60. Probably her husband had told her that verse by. Economy are automate and tota are that the babe had been named by the Annel. (See verse 15.) Verses 61 to 63. Zacharna was not said to be deaf, and he probably had heard the conversation. The writing table, handed to him, was a tablet smeared with war upon which letters were formed with a

with wax upon which retries were formed with a sharp pointed stick called a style. Verses 64 to 66, "He spake and praised God," after he had first in wilking upon the tablet, borne testihe had host in which a on the table. As four teethmony to the truth of the angel's message. As four came to Zacharias and Mary, in the presence of the an cel as fied's messanger, so fear spread among the people, in the consciousness that God was manifesting His presence among them.

Verses 67 and 68. Note the ferrent piety and in-tense patriotism of this true Israclite, leading him to speak of Israel's Messiah, and Israel's redemption. before he speaks of his own son, the beloved little one of his old age, as dear to him as Isaac war to Abraham. The great word of all of his song is the word "Redeemed." With the Spirit of God upon word tredeemen. With the Spirit of thou upon him, he spake as one who saw the Messiah incarnate, and saw the results of His coming.

Verse 68. The Resiemer was of the house of David. "Horn of salvation," means the power the Redeemer would have to deliver His people. David as a warrior never defeated, was a type of this.

Verse 70. Then these prophecies are to be studied in their Messianic bearing, and their fulfillment looked for in Christ. Zacharias had a rich Bible. So have we, if like him, we take the Holy (thost as our teacher, and steer clear of mere intellectual criti-

Verses 71 to 75. These are Jewish promises, and they were spoken with a primary reference to the Jews. Note the order. 1. Sared 2 Mercy on the ground of the covenant. 3. Deliverance. 4. Ser-

round of the covenant. 5. Deliverance. 4. Gervice. 5. H diness and righteousness.

Verses is to 79. The father here turns to his child.

See in Mal. iv. 5 and 6, how the first prophecy of the New Testament, takes up the last prophecy of the Old. Note the order here. I. Salvation by remission of sins. 2. This secured by the coming of Messiah, called Dayspring or branch. (See Isa. X. I.) Zec. vi. 12.) 3. The visit of Messiah to Israel will be not only to save them but to give light to the Gentiles.

Verse 86. God's desert school for such as Moses, Elijah and John.

From Lange.

Redemption, (iod remembering His God-forgetting Redemption, (10d remember of find is a service of fhout people. The true service of find is a service of thout 1. Without timid fear of man. 2. stavish fear of God. No salvation without forgiveness of suns; no forgiveness of sins without knowledge of the truth; no knowledge of the truth without divine revelation: no divine revelation without divine mercy, grace and faithfulness.

Theologians who deny the existence of Messianic

prophecies so-called—i. c., of special promises given by God Himself, with respect to the coming of Christ-should take a lesson from Mary and Zachariah. In their view, "God spake by the mouth of His holly prophers," spake for centuries past; spake Abraam and his seed, of the coming 'thrist; spake so, that all future ages should believe, and expect, that all that was yet unfulfilled, should surely come to pass in due season.

Text for the day, verse 79.

Sunday, February 14th.

Lake ii. 1 to 20.

Verse 1. The culmination of Gentile power, was in the reisn of Augustus. It was on God's ordering that "in this fulness of time" (Gal. iv. 4) Chr. it, the head of God's Kingdom upor the earth, should be ness of trous a mission upor the earlier would be some with the exaltation of the depression, and oppression of the article and come the depression, and oppression of these translated as subject to flome, and ruled by Herod an Edomite, and ject to flome, and ruled by Herod an Edomite, and

Verse 2. The tomb of Cyrenius has been found at Hadrian's Villa, near Rome, and from the inscripnadran s viim, near nome, and trout enterched tion upon it, it was discovered that he had been twice the prefect of Syria. This enabled critics to harmonize Josephus and Roman history with the word of Gwd. For Josephus places the taxing of Acta v. 37, as being under Cyrenius, and at a time twelve years later than the birth of Christ. Of course, until the tomb inscription explained all this, the most ready way the critics found to explain the matter was to admit an error in God's explain the matter was to admit an error in God's word, and to say that Luke, although inspired by the Holy Ghost, had made a mistake! Let simple-minded readers hold fast to the absolute truth of every statement of holy Scriptures. All of the "Erthat conceited human criticism talks about, will prove as mistaken as the caviling over this parenthetic statement of Luke as to Cyrenius.

Verses 3 to 5. Mary would not be compelled by law to go with Joseph, but familiar with the prophecy of Micah. v. 2. she went with her husband, as

led by God's spirit.

Yerse J. How humble the beginning of the Kingdom of God! The King of Kings and Lord of Lords. commences His life upon the earth, in the stable of an inn! No one there to welcome him, no one to

give him room.

Verses 8 to 20. Note of these shepherds how faith terses 5 to 10. Acts of these supports and half so flow. I. I. They heard. So flow. I. If. 2. They believed. Acts xiii. 48. 3. They journeyed at once to see. I Thes. i. 9 and 10. 4. They proclaimed to others what they had seen, II Cor. v. 3J. 5. They were filled with joy in believing. Rom.

From Krummacher, etc.

The threefold birth of the Son of God. Regotten of the Father before all worlds.
 Born of the flesh in the world.

Born of the Spirit in us.

The coincidences between the birth of Christ in ns, and the birth of Christ for as. The birth in us, as the carefully prepared for; 2, quietly brought to pass; 3, as much misunderstood by the world, yet, 4, as quickly manifested upon earth, and rejoiced over in heaven, as the birth for us.

The lowly birth of the Saviour of the world is, 1, surprising, when we consider who He is that comes; 2 intelligio c, when we ask why He comes; 3. a cause of joy, when we see for whom He comes. The birth of Jesus, the new birth of the human race; 1. Without it, a new birth for mankind is impossible; with it, the new birth is begun; 3, by it, the new birth is assured.

Text for the day, verse 11.

Monday, February 15th.

Verse 21. So we, if spiritnal children of God. are named by God before we are born. (Rom. viii. 29 and 30.) We take our name in Christ and of Christ. intelligently and consciously, when circumcision in its spiritual signification, is apprehended and accepted at the cross Col. ii. 11 to 14 and Phil. iii. 3.

Verses 2: (o 2i. Every male child born to a Jew

was devoted to the Lord, and had to be redeemed by sacrifice. See in Lev. xii. 4, that "the days of puritare ordered to continue as "thirty-three days after the circumcision"; also, in same chapter, that "a pair of doves, or two young pixeons," were only allowed as an accommodation to those too poor to bring the more costly sacrifice of the Lamb.

to bring the more cosety secretice of the Lamb.
Verses 25 to 35. Note of holy Simeon. 1. The
Holy Ghost was upon him, 2 the Holy Ghost taught
him, 3 the Holy Ghost led him, and 4, the Holy tihost spoke through him. Dr. Bonar illustrates the wonder ul picture presented by the infant Savior. forty days old, in the arms of Simeon in the Temple, by a mention of the far away source of the Nile in heart of Africa. The scope of Simeon's prophecy is heart of Africa. The scope of Simeon's prophecy is remarkable. Christ as "the light to the Genitles," is put before his being "the glory of Israel," and, "the fall of Israel" by means of speeking against the babe, is placed before their rising again." It is made plain also, that Mary herself was to suffer by the rejection of her son.

Verses 36 to 38. Another waiting and watching one "abiding under the shadow of the Almighty," with eyes to see and a heart to welcome the Bon of God. Simeon is a type of the Jew looking upon Jeans as the one who shall bring to Israel the promised Messianic glory. Anna is a type of the church, as she speaks of him in councetion with redemption.

Eph. i 7. Gal. iii. 13, etc. Verse 39. If parents now are careful to annor God by keeping his law in a similar spirit, what follows of the child Jesus may be said of their children.

Verses 41 and 42. Jewish bors went to their first preserver at the age of twelve, and from their thirt with year were fully subjected to the obecience of the law. Commencing at this age our Lord was twenty-one times at Jerusalem at the passover feast. flow dear the city of God must be to him, is indicated by Ps. zlviii. How much these feasts, year ufter year, must have meant to him, and how precions they were to God when Jeans was there.

Verse in The Son of God in the House of God. As he heard error, and saw ignorance and darkness. the light that was in him had to shine out. As now by the law, made subject to the law, he went "about his father's business." Note from Mary's experience that it is easy, even in the performance of religious duties, to part company with Jesus, and that we have to neek him again surrowing.

Text for the day, verse 30.

Tuesday, February 16th.

Luke iii. 1 to 23 and 38.

Verses i and 2. It is from the definite date here given, and the fact conveyed in verse 23, that the birth of Christ is reckoned to have taken place four years before A. D. 1 of our calendar. Luke's ac-ciracy and intelligence as a qualified historian is shown by these names and dates. Surely as Paul said before Agrippa "none of these things were done in a corner." In the promulgation of Christianity in a corner." In the promulgation of Christianity fraud, or the discovery of fraud. The enemies of the timpel in Luke's day were many, malevolent, keenwitted and intelligent. If no work is extant from them, exposing untruthful statements, and unmasking fraud, it is because there were no nutruthful statements to be exposed, no frauds to be unmasked The tacts of the Gospel were well-known, and could not be denied.

Yerser I to d. The word of God came not to the areat ones who ruled the earth, or to the pricats who ruled the temple, but to John in the wilderness and to the common people, through him. We make too

much now of the great and wealthy.

Verses 7 to 14. There is a vigorous ewinging of the axe here, as John deals faithfully with Pharisees, people, publicans and coldiers, and lays bare their sins. It is such preaching leading to conviction of sin that humbles proud hearts, and prepares the way for Christ to enter in. We do not in our day, need less Gospei; but, we do need more law. Verses 15 to 23. Man may baptize with water; God

only can baptize with the Holy Ghost. This baponly can capture with the Holy Ghost. This captism, God now offers to all who accept 'the sprink-ling of the blood,' as the sole hope of redenption. (Gai. iii. 13, 14, 1 Peter 1.2). The baptism of fire, is yet to come. Joel ii. 29, 31. Mal. iii. 18, iv. 1. If These i. 7 and 8. Acts ii. 19 and 29, etc., etc.

"Wheat," in verse 17. represents the regenerate, "Chaff" the nnregenerate. Plenty of the latter will have been baptized with water. Not one of them

with the Holy Ghost.

The Holy Ghost came upon Jesus at his baptism, to testify to the people that he was the one to baptize them with the Holy Ghost. As he took the place of judgment before God and was praying when the Holy Ghost came upon him, so must we if we would have the power of the Spirit upon us.

Verse 23. May be properly translated "Being the son of Eli, though supposed to be the son of Joseph. Thus Luke's genealogy gives Christ's descent back from Eli, the father of Mary through David, Abraham, Sham and Noah to Adam. (Van Osterzee.)

Text for the day, verse 16.

Wednesday, February 17th.

Luke iv. 1 to 13.

Verse 1. The immediate result of being filled with the Holy Ghost, was to be specially tempted of the devil. As with the Lord, so it ever has been, and ever must be with every disciple. Satan hates God, and the flaming up of any testimony for God on this earth, where he bears rule, is seen by him more quickly than fire is seen by those who watch over a sleeping city, and he is on hand to quench it, with more baste and intensity of action, than the Chicago fire department, or any other on earth, have ever shown. Oh, don't you be a christian if you can help snown. Oh, don't yon be a 'hristian if you can he'pi', my soft and world-loving young friend! If you do, you will catch it: sure. See ch. iz. 23, zii. 49, ziv. 28. Hard? Yes. But ch. xyi. 23 and 24 is harder. "Count the cost," both sides. Veree 2. The first Adam was tempted in a garden of pient; and fell. The second was tempted in a wilderness when bothers; and effood firm.

Verses 3 to 13. This was a personal devil; who could come, and depart; who could speak and quote scripture; who could go up into a high mountain, and had a place on the very temple of God itself. His three temptations are: 1. distrust God, 2. exalt self, 3. tempt God. "Lust of the flesh, lust of the eyes, and pride of life," are appealed to. See in Gen. iii. 6 that Satan had conquered the race on this line. See in i. John ii. 16 that this is still his plan of attack. It had no effect upon Christ. It will have o effect upon us, if we be in Christ. It will have no effect upon us, if we be in Christ. In 18th rene "the deril leaveth him for a season." While Christ tarried in the flesh, the battle continued. So must it he with us.

From John Owen.

But sin, in respect of the creature, is folly, madness, fury, blindness, hardness, darkness, stupor, giddiness, torpor, turpitude, ancleanness, nastiness, a stain, a spot, an apostacy, degeneracy, a wandering from the mark, a turning saide from the right path, a disease, a languer, destruction-death.

In respect of the Creator, it is a disgrace, an affront, blasphemy enmity, hatred, contempt, rebel-

lion -an injury.

In respect of its own nature, it is poison, a steach. dung, a romit, polluted blood, a plague, a pestilence, an abominable, detestable, accursed thing: which, by its most pernicious power of metamerphosing, hath transformed angels into devils, light into darkness, life into death, paradise into a desert. a pleasant, fruitful, blessed world, into a vain, dark, accursed prison, and the Lord of all into a servant of servants: which hath rendered man, the glory of God, au enemy to himself, a wolf to others, hateful to God, his own destroyer, the destruction of others, the plague of the world, a monster, and a ruin. Attempting to violate the eternal, natural, and indispensable right of God to cut the thread of the creature's dependence upon the creator, it has made this present world of iniquity.

Text for the day, verse 8.

Thursday, February 18th.

Inhair 11 to 90

Verse 14. This is the fifth time that the Holy Verse 14. This is the fifth time that the Holy Ghost is mentioned by Lake in connection with our Lord. 1. Born of the spirit, ch. 1. 25. 2. "Wax-d strong in Spirit, ch. 11. 3. The Holy Ghost descended on him." ch. 111. 22. (Fell of the Holy Ghost, "ch. 11. 2. "Ministry in the power of the Spirit." There is the same order now in the spiritual septement of: all believers. It is the anomining of a sperience of: all believers. It is the anomining of the Holy Ghost that we need if our utterance of God's truth is to have effect.

Verse 13. "As his custom was."-He had often read from the Scriptures in the little Jewish synagogue at Nazareth, at the Sabhath day gatherings, and, undoubtedly had read so as to attract attention and do good, but, to-day it was different from former

times. A divine power scoompanied the word.

Verse 17. This "book of Issish, was, of course, not a printed book, but_a rolll of parchment with the words written in (probably) Hebrew characters. The reading of the Scriptures in the synagogue was methodical and by course, 1st. A lesson trom the law, 2d, a portion from the prophets, in regular course. The lesson for that Saibath was Isa. Ixi.

Verses 18 and 19. These are wonderful verses 1st. there is the preparation of the preacher. "The Spirit of the Lord is gron me:" 2d, the work of the preacher. of the Lord is upon me;" 24, the work of the preacher.
"Freach the Gopel to the poor, a, what to preach; b,
who to preach to. Study, life of Christ to see how
perfectly be fuffilled this divine program, As: o,
preaching, See Luke xx. 1: 2. "Heal the broken
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of the con biind." Luke rrill, 35 to 43. 5. Liberty to bruised."
Luke x 30-35. 6. "Acceptable year of the Lord."
Luke xxir 47. For the 7th and completing work of
the Red-ener, we must turn to Isa. Ixi. 2 and read
the isat haif of the varse, so remarkably omitted by
him, as he announces the purpose of his first coming
into the world. The judgment will be fulfilled at
his second coming. Luke xxi. 25-27.
Verses 20 to 30. This rejection at Nazareth was at
type of his rejection by the whole nation. His allusion to Nauman was an intimation that the cleaninformation of the property of the complete of the complete

From C. H. Spurgeon.

We know not Christ till he putteth on his crimson garments, on the cries we look into his inmost heart and behold what manner of love he bore toward and behold what manner or force he torce toward guilty men. My beloved is white and ruddy, the chiefest among 19,000. "A suffering Saviour bears the palm for me." A wounded Saviour is my Lord and my field. The lower he went for my redemption. and my true. The lower he want to my retendant, the higher does he rise in my soul's loving esteem. He saw this when he said, "I, if I be lifted up"; for indeed it was "a lifting up" for him to die upon the cruel gibbet. To the wondering universe the Son of God is lifted to a beight of wondering admiration, by tron is litted to a neight of wondering admiration, by his becoming obedient unto death, even the death on the cross out of love to his chosen. He is lifted up in svery grateful heart and shall be lifted up for ever. Our fellowship with Jesus largely thous along the great deep of his suffering; and to me, at least it is then deepest, truest and sweetest.

Text for the day, verse 18.

Friday, February 19th.

Luk . iv. 31 to 44.

Verses 31 and 32. Again note the impression made by the simple word of God, as Jesus used the Scriptures. His reading from the book in Nazareth, is an example of how ne ever spake and taught. He hon-ored the words and unfolded to the people its mean-ing. This is still the way of God in reaching the

Verses 33 to 35. So when the word of God is with power, the devil, who is sure to be present in the possession he has of one or more in the congregation, is forced to cry out with race. Note in ch. iv. 3 and 2 the devil's questions." If then be the Son of God." Ali doubts Satan had had as to the divinity of Christ had vanished in the utter defeat of temptations that had never failed to overcome mere man. He now cries out in baffled rage, and under the foreshadowing

of his final doom, "I know thee who thou art; the Holy one of God." How the day il must laugh at the stupidity of the so-called wise of this world who are led by him to day; that which he was forced to admit was the truth.

mit was the truth.

Vers 33. "What a word is this!" 1. The word of God. Verse 4. A word to live upon 2. A word of grace. Verse 22. To make others live 3. A convicting word. Verse 25. Humbling pride and exciting word. 4. A teaching word, Verse 31 and verse 15. "The entrance of thy words giveth light is giveth understanding to the simule." 5. A word of power. Verse 32 and Verse 14. 6. A word of healing. Verse 33 and 40. "Speak the word only and my servant shall be besled. 7. The word of the word

Verse 42. They sought him, they came to him.
they held on to him. May we be like them.

From Archbishop Leighton.

"When God is in the midst of a kingdom or city. He makes it firm as Mount Zion, that cannot be re-moved. When he is in the midst of a soul, though calamities throng about it on all hands and roar like the b llows of the sea, yet there is a constant calm within, such a peace as the world can neither give nor take away. What is it but want of having God nor take away. What is it but want of having God in the soul, and that in His stead the world is in men's hearts, that makes them shake like leaves at every blast of danger?"

"Let the morables go, the inheritance is yours: You are a child of the house, and joy is laid up for you in the coming kingdom. He who loves you better than you love yourself both been loosing you at that root from perishing things, to take the faster hold

Text for the day, verse 40.

Saturday, February 20th.

Luke v. 1 to 11.

Verse 1. "They presed upon him and heard the word of God." So if we would hear the word of God, we must come to him. Curist is the word of

God, and his words are the words of God.

Verses 2 and 3. When we are emptied of self, as
these ships were emptied of the fishermen, Christ will possess us and speak from us and through us to men. Our Lord recognized Simon's ownership of the vessel and "prayed" him to put it in position to be used. So he recognizes our free moral agency and asks, rather than commands, us to "present our and ask, rainer than commands, ds or interest out bodies a living sacrifice th two may prove what is that good and perfect will of God. (Rom. xii. 2.) So n. Tim. ii. 21. "If a man purge himself he shall be a vessel unto honor, etc." Put your craft in order, my brother, and thrust out from the world to which you are now tied, and the Lord

will soon show you what use he can make of you.

Verse 4. He proposed to reward Simon for the use of his boat, and to give him an object lesson as to his future work. How many unhappy Christians there are who would get a blessing if they would at once obey this command. Go to work. Do something. You will never see God's power or feel his

presence with you while you are idle.

Verse 5. Simon's answer shows that he had but little expectation of catching any fish. The night was the time for fishing, and now, when the morning was the time for fishing, and now, when the morning was far spent, it seemed to an old fasherman a use-less thing to let down the net. "Novertheless at the sourd." Let me remember this lesson. However dis-couraging the circumstances, take a look at Christ and remember the command, "praced the gospel to every creature." He who could bring the fish from the label and the state of the properties of the country of the properties of the state of the properties at her of every creature." He who could bring the hab from the late under the sha low of his presence as he seat upon the boat, can "draw men unto himself" if we are faithful in "lifting him up." (John Xii, 32.) Yernes 6 to 10. Peter felt the sin of his little faith.

and was overwhelmed by the consciousness of the presence of God. If we would have people feel their sinfulness, we must so live, and so speak, in the power of God, that they feel God's presence. It is not our talking about sin, so much as it is having

God with us, that produces conviction. Note that the Lord did not convict Simon in order to depart from him, and leave him to be lost, but in order to save him, and use him to save others. It is the same

Verse 11. They gave up a good business and for-souk full nets. What were ships, fishes, "filthy large" or any thing else on earth compared with

Text for the day, verse 11.

Sunday, February 21st.

Lake v. 12 to 17.

Verse 12. "Full of leprosy." A very had case indeed and a fit type of each of as, who by names are full of an. "Full of extortion and excess." Full of all uncleanness." **Sulf of posterior and indicate and indicate and indicate and indicate and indicate and indicate. It is a sulface and indicate and indicates. "(dom ii. 14. "Full of enry, murture, debt.o. deceit.mailenity." (Rom ii. 23.) "Eyes yell of adults of the indicate and indicate and in the indicate and indica Verse 12. "Full of leprosy." A very bad case inii. 14.) "The heart of the sons of men is juil or evil, and madness is in their heart while they live." (Ercl. 13.) Note in ch. iv. 1. "Jeans being foll of the Holy Ghost." So this man "full of ireprovy," taucht of God, "fell on his face," and said "Lord, it toou wilt thou canst make one clean. The only hope for any son of Adam setting rid or anis to foll. low his example. Acts iv. 12. in contrast to what the unregenerate are filled with, look up the testimony as to what the regenerate are to be full of.
Acts vi. 3, 5 and S. Acts ix. 36, Jan. iii. 17. John 27. 11. etc., etc.
Verse 12. So "If we confess our sin, he is faith-

ful and just to forgive us our sin, and to cleaned us from all unrighteousness." Confession must precede form reness forgiveness. Consession must precede cleansing; and cleansing must precede cleansing; and cleansing must precede being full of the Holy those. To 'fall at his feet,' is the first step, and secures all the rest.

Versee I and 15. The priest could only restore him

formally to his legal status, as a Jew. "A great multitude came to hear, and to be healed." Alas!

hamitude came to near, and to be nearest. Also, when many now come to hear, but not to be healed. Verse 16. If our Lord thus sought for strength, as he ministered among sinful men, and withstood Satan, how much more do we need to be earnest in prayer? Ve - 17. Note how power follows prayer.

From Mr. Moody.

I remember a man in one of our meetings, who in the inquiry-room, fell into the hands of a good worker, a Scotchman. The man said he felt be was leannd by a chain so that he coclid not go to God. "Eh. mon." said the Scotchman, "Why don't you go, chain and sil?" "Why, I never thought of that." And he went. He was told when the devil assails you, don't fight him with your feelings and opinious, start no the send of God. Given him John vi. 37. He you, oon t ngat aim water your testings and opinions, but use the word of God. Give him John vi. 57. He remembered this, but, in many the left, the devil suggested to him "How do you know thrist ever and that, after all? Perhaps the translators made a mistake. At last he came to this conclusion: If will believe it any way; and when I get to heaven, if it isn't true, I will just tell the Lord I didn't make the mistake, the translators made it.

Text for the day, verse 12.

Monday, February 22d.

Luke v. 18 to 28.

Four things that Jeess saw. 1st. He saw "their faith." There were five men in the party: the man who was broccht on the bed and the four who brought him. So Mark ii. 3. "Their faith, refers to all of them. Our Lord saw their faith by what they were doine. So James says "show me thy faith by try works." (Jas. ii. 18 margin.) 2d. He saw the sick man's cins. His friends, and perhaps he him-a-if, had thought only of the need be had of bodily and thought only of the need he has or nothing bearing, and they came into the presence of the Lord. Then, there is no doubt, the man so felt his class that he forwork his body. His disease had most likely here incurred by a file of sin. All this came before him, as his eyes met the kind but searching

look of the Son of God. He could have had no faith for his healing, if Jesus had not dealt first with this or mis needing, my sens had not dealt first with this burden upon his conscience for sin. The lesson to us, is that we must first bare the question of sin dealt with before we can exercise faith for sanctification or any blessing from God. 3d. Jesus saw theman's physical condition, and knew all his need. He did not propose to amply fornive him, and leave him helpless and hopeless under the power of disease. helpiese and hopeless under me power of unsesse-so with as: Our forgreness is the commencement of God's work. These whom he pardons, he pur-poses to make perfect. "He that hat begun a good work in you will finish it. (Phil. i. 6.) The svi-dents to the world of, the (anneys of heart, must always by the new walk. By the grace of God, in the power that comes from our risen. Dy the grace of 190at, in the power that comes from our risen. Lord, we must overcome our carmility, and 'arise and walk.' Sees saw the thoughts of the cavilling Pharists. They denied that he was God, and so counted it, blaspheny that he should forgive size. It is blashing the company of the property of the prop phemy for any but God to pretend to do this.

From C. H. Spurgeon.

"Long after I knew the Saviour, and believed in him, I used at times to be staggered with the thought that it was too good to be true. The tempter would say 'It cannot be that you really are forkiven, and say it cannot be that you really are foreiven, and that you are Christ's own, that you are wanhed in his blood, and saved forever! Well, it does all out-seem to be too good to be true; but then, nothing is too good to be true when you are dealing with a King. If it be a king who is about to not, we say that the grander and kinglier a thing it is, the more that the grander and kinglier a thing it is, the more likely is it to be done. But rise higher than kings. If it is superlative, if it is infinite, if it is altogether inconceivable, but for its having been revealed, then is it more likely to be true; for it is more like God. the throne likely to be true; for it is more like trou.

th. then, I pray you bring your unbelief before
Christ and let it die in his presence. Unbelief does
not like the Cross. If you look to the dring Saviour,
to the risen Christ of God, unbelief dies. God helps you to say, 'Lord, I believe; help thou mine unbelief.'

Text for the day, verse 30.

Tuesday, February 23d.

Luke v. 27 to 39.

Verse 27. Here we have again "what Jesus saw." The Pharisees and Priests despised the publicans: and, no religious teacher who a ught their endorsement would have defined to notice one of them.
"Jesus saw Levi." and saw him right at the work
that the Jews so hated any one of their nation for doing, collecting taxes of the people for the Roman government. For a Jew to do this was to do a sinful and unpatriotic set; and, no doubt the most of them that did it were a covetous lot. Jesus saw him "in the act." and yet he cailed him on the spot, and made him a disciple. So now, he calls sinners. Calls them while they are in their sins. It is the hearing of this call that leads us to for sake sin. Not one who has ever come to Christ. but were found by Christ in sin, just as truly as Matthew was thus found

Verse 24. How did Matthew get rid of sin! He heard Christ's voice, he looked in Christ's face, "left all, rose up, and followed him." friend, look earnestly on the one whom Matthew gazed upon, and, as you look, take home to yourself the call. "Follow me," and you cannot but do

as Matthew did.

Verses 29 to 32. Taking leave of his old companions, he makes this effort for their salvation, by introducing them to his new master. It was a feast the Lord enjoyed, and that no doubt resulted in the salvation of souls. How blind were these Pharisees! The 32d verse, had they understood it, was an awful condemnation of themselves

Verses 33 to 35. Note the "why?" of the 30th verse, and the "why!" of the 33d verse, "Our Lord is now rejected, and by the world dis-owned. We have abundant reason to fast in our

day.

Verses 35 to 30. The forms of the Jewish dispensation were not to be transferred to the Gospel era. Gal. Iv. 6 to IC.

From John Angel James.

God's truth should work in us like new wine. to give us desires after holiness and after the salto give us desires after holiness and after the salvation of our fellow men. "But, alsa; with many there is scurcely a perceptible pussation of desire, there is scurcely a perceptible pussation of desire. They have hardly life enough left to be sensible of the paisy that has smitten the frame. What languer has fallen upon the church of God! and yet here the impulse must begin which is to subdue the world. We need a succession of impulses: we need new baptisms of fire and of the Holy Ghost. Oh, that we felt our responsibility to the world: Our coldness and deadness end not with ourselves. We propagate coldness and death; we putrefy the moral atmosphere of the world Let us shake of our apathy; let us long for a revival, and covet, with intense solicitude, a resuscitation of religion.

Text for the day, verse 32.

Wednesday, February 24th.

Luke vi. 1 to 19.

Verses 1 to 11. Two object lessons to impress the word spoken in verses 38 to 39 of the previous chapter. Jewish legalism as to the Sabbath, was chapter. Jewish legalisms to the Sabbath. was not to be used to hamper the ministrations of Christ to man. In the drist incident, of plucking and eating the corn when they were hungered. Jesus claims authority as "Lord of the Sabbath." to set aside the letter of the law, for the purpose that for which the law was the description that for which the law was the standard of the companion that for which the law was the standard of securing that for which the law was instituted. He oftes David as doing an unlawful act in eating the priest's bread, but, im-fieldly justifies him in doing it, under the circumstances in which he was placed. and as God's anointed head of the nation. In the second incident, he caunciates and illustrates the principle that "it is lawful to do good on the Sabbath days." A generalization from these expressions, would do away with all the sancity of the Christian Sabbath. Sunday papers, Sunday excursions. Sunday theatres, and Sunday saloons. all claim that they are doing good to men. It is obvious that our Lord would have had no sympathy with such views. Our safe way is to follow his example, and confine our doing good to "works of necessity and merce." As Christians, we should not seek so much to put our fellow men under law, as to how they shall keep the Sabbath, as to be careful ourselves that with conscience toward God, we keep it as a day set apart for the worship and service of our risen Lord.

Verse 13. With his work of power and mercy, and his words of wisdom and grace, thus contemped by those whom he loved and came to save, no wonder that he sought relief in prayer.

The Sabbath was instituted during man's innocency in Eden, afterwards it was placed in the moral code of the ten commandments. It was said expressly that "the Sabbath was made for man." Not for the Jaw or the Gentile, but for the species, for all mankind, even to the end of the world. Christ being Lord of all was Lord of the Sabbath. It is clear, that after his resurrection he assembled with his disciples on the first day of the week, and it is absolutely certain, that the aposties and primitive Christians did the same, and have done so through every age until the present time. Instituted to commemorate the completion of the material creation, it was changed to commemorate the completeness of the new and spiritual creation of man in Christ, for which the material creation was preliminary.

Text for the day, verse 5.

Thursday, February 25th.

Luke vi. 13 to 26.

Verses 13 to 16. A night of prayer had preceded the calling of the disciples. No company of men who ever lived on the earth, were called to so great a work, as that which these men were to accomplish. "Judas Iscariot, which also was the traitor, was one of the number. Many questions arise over this matter. That our Lord knew him, is of course,

a matter not to be questioned. He permitted Satan to have his way in this, as in the death upon the cross, that the Scriptures might be fuifilled and that, in his death and resurrection Satan's final and complete overthrow, notwithstanding the odds given him, should be accomplished. In view of this, whatever may seem to be the triumph of the power of larkness, let us never despair of the victory of our Great Redeemer.

Verses 17 to 19. He brought the apostles whom he had chosen down among the people, in contact with the diseased and the devil-possessed. This is the place for all true disciples of Christ to-day.
If we were filled with the spirit of God we would be there, and so preaching a real and risen Christ that virtue from Him, would pass through us for the healing of the people. Note the words, "They came to hear and to be healed;" "And they were came to hear and to be heated." And they are heated: "There went virtue out of Him and heated them all." In revised version it reads, "power came forth from him." Apply this to

Verses 30 to 26. Four "Blesseds" and four woes, The world puts the "woes" where Christ put the "Blesseds," and the "Blesseds" where he put the "woes," but his arrangement will stand for all eternity.

From Lange.

There exists an inward connection between the choice of the spostles and the sermon on the Mount. Now when the heralds of the King are appointed the Magna Churta of the Kingdom of heaven is proclaimed. The beatindes give us to see the final purpose of the Kingdom of God as in see the final purpose of the Kingdom of God as in the highest degree adapted to satisfy the deepest spiritual interests of man. They present before us the image of the citizen of heaven, as well as the character that is peculiar to him, and the destiny that stands before him. We see the alternation of joy and pain in the life of a disciple of Christ. The joy of the world must become sorrow carist. Ine joy of the world must become sorror for sin, and sorrow for sin become joy in Christ. No disciple of Christ will be without hatred from the world, and no hatred from the world, without richest compensation. Tears belong to time but true joy to eternity. Whoever finds it irasome to bear the Cross of Christ understands not its worth.

Text for the day verse 30.

Priday. February 26th.

Luke vi. 27 to 38.

Verses 27 and 28 Love them, and love them in Verses 3" and 28. Love them, and love them its such a way, that your love will maintest itself by your actions. "Do, good" to them: "Bless them: "Pray for them: "Take injuries from them: "Give to them: "A hard program! Yes undoubtedly. "It Christ has come into your heart, and opened your ears, there will be nothing stranger in these words. What it may cost you to strange in these words. What it may cost you to strange in these words. strange in these words. Wast it may cost you hat live this way, will not weigh. You will know that your highest happiness will be found in doing it. Verse 31. The royal road upon which the re-

deemed return to Zion. Verses 32 to 34. Three questions, that pierce to verses 3/10-34. Three questions, that pierce to the center of our selfish hearts, and expose the hyporray of car soils. "What thank have re!" Why are you pared up with concels over your self-ish acts of kindness, and filled with self-righteous-ness, as though by these things you had put God myler chillention to expose cons under obligation to reward you!

under opinsation to reward you:
Verses 35 and 36. It is like a climb up a mountain to read this verse. The riews broaden and expand, the farther we so. We see in its words what Christ came to do for us, and where He must have us, before His love for us can be satisfied.
"Children of the Highest." "As your Father:" Not by the cultivation of the old man apart from God, can this be brought shout but, by the re-generating power of the spirit of God, whereby Christ is formed within us, the new man, the hope of giory. "As He is, so sre we in this world."
John !v. 13 to 17.

Verses 37 and 38. These words apply to our relations to our fellow men. It is the man quick to judge others who will receive quick judgment from others. The words "shall men give," explain this as Christ's meaning.

From C. H. Spurgeon.

Who among the bright ones are the brightest in the land of light? They that wear the ruby crown of martyrdom, most certainly lead the van, for they suffered, even to the death, for their Lord. O friends, it is a glorious thing when we make no calculation, of costs, but with our whole heart and soul follow the Lumb whithersoever he leadeth us. soul follow the Lumo whither soever he leaned us. Let us walk in this heroic path. But some will say. "It is too hard." You cannot expect men to love God well enough to die for him." No, but there was One who loved us well enough to die for there was one wan loved us well enough to die for us, and to die a the usand deaths in one, that he might save us. If Christ so loved us, we ought so love him. "Well." says one, "think it is im-possible. I could not bear pain." It is possible, for many have endured it. I remember one of the martyrs, who was to be burned on the following morning thought that he would try himself, and there being a large fire in the cell he put his foot into it to see if he could bear to have it burnt and then shrank back. Therein he was foolish; but when he went out the next morning to stand on the fagots and burn, he stood like a man and burnt bravely to death for his Master."

Text for the day, verse 35.

Saturday, February 27th.

Luke vi. 39 to 19.

Verse 37. Does not this mean that those who profess to be Christians, and live in habitual disprotess to be Christians, and five in assituations regard of the teachings of the sermon on the mount, are blind? Did not Jesus live exactly as ite taught? Does not the word say, "he that saith he ablock in him, ought himself also to walk eren as He walked." (L. Jho. 24.) Feet and to the control of the co prepared: Certainly. See Eph. vi. 15. No other shoe leather will answer, and none other will keep you, or those that follow you, out of the ditch.

Verse 4). What a humbling word, and, what an exalting word! It should humble us into the casting word. It should humble us into the dust, that we have been too proud to obey our Masters's words, and to follow our Masters's ample. It should fill us with mutterable joy, that our Almighty Saviour has declared, that before he is through with us, we are to be "perfected as our Master." "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit." (II Cor. 7.5.) "Faithful is he that calleth you. who also will do it Thess. v. 24), "Shall be as his master." Amen and amen. That it shall be accomplished with us, as with him. by sufering, is obviously included; but O. how light the affliction that secures such a weight of glory!

Verses 41 and 42. This upon the 37th verse about judging a brother.

Verse: 43 to 45. Nature will make manifest the prevailing type of life in the physical world. So, if Christ be not really formed within, he cannot be lived out, or made manifest in the conduct.

Verses 46 to 49. True and false profession conmatter. Ine doing of God's will is made the su-preme test. One may bear much and call Jesus "Lord, Lord," and yet "the rula of that house be great."

From Robert Traili. A. D. 1705.

When a believer is satisfied by faith, that Christ wills giory to him in the end, he will find it easy to submit to Christ's conduct by the way. He may, indeed, in some trial of his faith, be put to sav "this is a dark path I am led to walk in." but faith will say. "But I am in Christ's hand; this is his way of leading me: every step that Christ leads the believing traveler in must lead to heaven."

Text for the day, verse #0,

Sunday, February 28th.

Luke vii. 1 to 17.

Verse 1. In Mark iii. 19. it says they took a

Verse 2. Note the compassion of this Roman Captain in his love to his servant, (slave is the word), and in his care for him when sick. Many well-born, were captured in war, and made slaves, well-ourn, were captured in war, and made slaves, in those days. This slave had found a good master. Verse 3. Note in this verse the faith the man had that Jesus could heal the servant.

Verses 4 and 5. Note the argument of the Jews.
"He is worthy, etc." This is human nature, and especially Jewish nature. Only grace can deliver us from the rule of it, and teach us Phil, iii, 9. We see by the building of the synagogue, that the Roman soldierhad intelligence as to the one true God, and was probably a proselyte to the Jewish faith.

verses 6 and 7. See the different ground the man bimself takes. "I am not worthy." "Neither thought I myself worthy." He came on the ground

of grace alone.

Verse 8. That is he counted it just as easy for the Lord to send away the disease, as it was easy for him to order one of his soldiers.

Verses 9. Only twice are we told that Jesua "marvelled." Here, at the faith of a Gentile; and

marketten. mere, at the latter of a Gentle; and in Mark vt. 6. at the unbelief of Israel. Verse 10. The reward of faith. If Christ on earth, could cure without a sight of the person cured. Christ in heaven can do the same.

Verse 11. "Nain" means beauty. Like all the beauty of man, sorrow and death had come to it. Verses 12 to 17. Study the compassion, sympaverses 13 to 11. Study the compassion, sympa-thy, love and power of Jesus. This funeral was turned into a feast. So will many be when Jesus comes in glory, as in I Cor. xv. 57. When dead ones live then truly it may be said. "God hath visited his people."

From Van Osterzee

Nain's gate the sanctuary of the Glory of God. We see. 1. The great prophet who confirms His preaching with the most astonishing signs; 2, the compassionate high priest who dries the tears of the sorrowing; 3, the Prince of Line who snatches from the grave its booty. The journey of the Saviour in the midst of His disciples is a perpetual confirmation of John i. 51. There is a perpetual communitor of John i. 51. There is a personal meeting here of the Prince of Life with the spoil of Death. Christ is the life of man: 1. In the creation: 2 in the renovation: 3. in the resurrection. He who marrels over great faith has also compassion on the deepest misery. Nsin, in a few moments changed from a vale of misery into a vale of beauty. There was the work of the Lord: 1. On the soul of the mother: 2. On the body of the son.

Text for the day, verse 16.

Monday, Pebruary 29th.

Luke vil. 18 to 35.

Verse 18. Showed him about the raising of the dead man to life, th healing of the centurion's servant, and other notable miracles.

Verses 19 and 20. John was in prison and expected, perhaps, that if Jesus were the Messiah. he would come and deliver him. He did not doubt the word of God that came to him at Jordan, but without doubt he grew impatient at the delay, and did not understand the plans and purposes of Jesus in his great work of redemption. Like Elijah, he was "a man of like passions with ourselves," and

grew weary in his unjust imprisonment. Verses 21 and 22. These were the things that the prophets had foretold that the Messiah should do. so that these works bore witness of him. He could offer nothing further to John than this.

Verse 23. Sent for John. as well as for his disciples. John would have greater trials yet. No explanation could be given him as to why his Lord should permit the wicked to triumph, and allow him to meet a cruel death. He must simply

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

Verses 24 to 30. We must see the kingdom of God fulfilled in its incipient stages in the church, to get the meaning of this. Whatever John's place in heaven, or, in the resurrection, he was not dispensationally, while on the earth, in the kingdom of God, as inaugurated on the day of Pentecost. See Acts. v. 32 to 33 and Eph. 23 to 25.

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

From Rev. James Harrington Evans.

"Satan is strong, the world is strong, corruptions are strong; three strong currents, and all setting are strong; three strong currents, and all setting one way; but the new and boly sature though in itself weaker than any of them, yet in Christ, and by the power of the Holy Ghost, is stronger than all of them. We have reat encourage-ments, an indwelling spirit, as interceding Christ, a coverant Father, with all His perfections en-gaged on cur side. We have an inexhoustible treasury, an open door into it, all the riches of grace and glory, free."

Text for the day, verse 23.

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