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The publishers of the RECORD OF CHRIS-TIAN WORK have been prolific in their issue of new works of practical character during the past few weeks. Among the more important are, a new Life of Charles H. Spurgeon, by Rev. J. J. Ellis, a graduate of Mr. Spurgeon's Pastors' College. The volume teems with interesting reminiscences of Mr. Spurgeon in every phase of his wonderfully busy life, and has the distinct advantage over many other works of being absolutely reliable. It is a work of unflagging interest. (\$1.) --- Supplemental Bible Studies, by Rev. H. T. Sell, meets the demand for a short and comprehensive course of study upon the Structure, Geography, History, Institutions, Doctrines and Times of the Bible. The Advance says, "Mr. Sell has had the rare good fortune to hit upon the doing of exactly the kind of thing that sorely needed to be done, and has done it well." The price of this work (paper, 25 cents; cloth, 50 cents) has been put sufficiently low as to afford the supplying of classes. ---In The Highest Critics vs. The Higher Critics, Dr. L. W. Munhall, the evangelist, has handled with great care and marked ability the present popular falacies regarding the contents of that Book which, in all ages, has been the target of the keenesi criticism, but which stands to-day unimpaired above the ruins of all devices of men set up for its destruction. (\$1.) - The Modern Superintendent, by J. R. Pepper, is small but weighty-not heavy-by no means; the author's style is in keeping with his name inasmuch as his pointed suggestions would certainly add a spicy variety to any Sunday school following his plans. (15 cents.)-The Abiding Comforter, by Rev. E. A. Stone, D.D., is a series of Bible studies on the Person, the Presence and the Power of the Holy Spirit. The volume has received warm praise as a helpful, devotional volume. (75 cents.) --- The Psalmody of the Church, by Rev. M. H. Parker, is delightful reading. "It is not a dry review, but is composed in a fluent, racy style, and with an enthusiasm that is contagious;" so says the Boston Watchman, while all other re-

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Entered at the Postoffice of Chicago as second class matter

Vol. XI. CHICAGO and NEW YORK, MARCH, 1892. No. 3.

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FLEMING H. REVELL COMPANY, Publishers, 30 Union Square E., New York City, or 150 Madison St., Chicago.

Editorial Motes.

That a great man has fallen in Israel is the verdict of all Christendom. Little can be added by the "RECARD" to the heart-felt eulogies which have filled both secular and religious press since the death of Mr. Spurgeon. Few men either in political, social or religious life have been permitted to wield so large an influence, and this influence by no means ceases with the departure to a better life of this eminent servant of God. No greater eulogy of the man nor

truer portrayal of his character bave we seen oz heard than that of a friend who heard both Mr. Spurgeon and another noted divine, the same day, and said, after hearing the latter, "certainly there is no mistake, this preacher is a great man: what an intellect." But later, bearing Mr. Spurgeon, be left the great tabernacle saying to himself. "Surely I have been lifted upward: what a great Saviour."

The man was ever lost in his mes-



C. H. SPURGEON .- A late portrait.

sage. He delighted to be a tool in the Master - workman's hands, and while many who listened to him came from the service somewhat disappointed that they had not beard what they would have considered a master-piece of oratory, found as the result of their experience, proof that they had witnessed a perfection of oratory after all. in that the message rather than the messenger had made its impression, and their life had re-

ceived the inspiration for which the messenger was striving.

Naturally one of the most frequent remarks heard in connection with the vacancy caused by the death of the lamented Spurgeon is "who will be found to take his "place." We down if the congregation will be in haste to find a permanent supply. From all reports reaching us, Dr. Pierson, who has been filling the pulpit for several months has been much blessed and

has won a large sympathy and prayerful support; but Dr. Pierson is not a Baptist and probably could hardly be called for permanent pastor, though the following extract from Rev. Theodore Cuyler's letter to the Evangelist in so far as it refers to Rev. John McNeill's denominational connection would apply equally to Dr. Pierson. There is no question but that Mr. McNeill would fill to overflowing the great Tabernacle. The only times we have seen that great auditorium crowded with audiences larger than we had seen when Mr. Spurgeon preached, was upon two occasions when Mr. McNeill was in the pulpit. We do not however want to see him settled in London; the world is, we believe, his field. Possibly we are a little selfish. But we are hoping to see Mr. McNeill give a year to the United States. His work in Scotland in connection with Mr. Moody's present campaign has demonstrated, if ever there was a doubt, Mr. McNeill's peculiar fitness for world-wide evangelistic service. But here is the extract refered to. Dr. Cuyler says:

"Like Martin Luther and John Wesley, Spurgeon will leave behind him no successor, at least none is yet visible to the naked eye. The Metropolitan Tabernacle will remain and the Orphanage and the mission schools and the great working church, with its twelve elders and admirable spiritual machinery. , There is some talk of calling the Rev. Archibald Brown (who was a favorite pupil and intimate friend of Spurgeon) to the vacant pulpit. But Mr. Brown is, and has been for twenty-five years, the highly successful pastor of the "East London Tabernacle," and is doing a grand missionary work among the "slums." He cannot be spared. Charles Spurgeon, Junior, is an excellent preacher, but he is not his father. But for the denominational barrier (beshrew such barriers!), the man for that world-known pulpit would be our Presbyterian brother, the Rev. John McNeill. London is the right field for his popular powers, and he is a man after Spurgeon's own heart. Why could be not go to that Tabernacle pulpit and do the preaching, with Rev. James Spurgeon or Charles Spurgeon to be his colleague and do the baptizing? That would be Christian unity nobly realized."

Postmaster General Wanamaker continues a deep personal interest in the work of his large Mission Church in Philadelphia, notwithstanding his multifarious and trying outies as the head of the postal department of the United States. During Major Whittle's recent visit to Bethany, Mr. Wanamaker gave the special address to young men in connection with the series of meet ings being held.

It is an interesting fact that a native Chinaman and a native Hindoo are at present making a tour in England pleading for the repeal of the odious epium laws, forced upon Chinamen at the mouth of the cannon. This condition of things is most humiliating to many English Chris tians while their sympathy is entirely on the side of these native speakers. Three special days of fasting and prayer in connection with this great question have been observed in many parts of Britain (February 9th to 11th), and it is sincerely hoped the interest of the nation may be fully aroused as to effect a repealing of the infamous and inhuman laws now in existence, and the day may speedily come when Christendom shall be indeed Christian.

Messrs. Moody and Sankey's work in Scotland seemingly increases in interest as the week go by. For the present the plans continue the same as heretofore, covering a large field territory with brief visits to numerous places.

At Kirkcaldy, a town of only 15,000, fully one-third this number turned out to the various meetings. Two large buildings were filled, and fully as many were left in the street in front the closed doors. The large buildings to be had in many of these small towns has proved quit a surprise to the Evangelists; there being frequently found great churches easily accomodating an attenuance of from 2,000 to 3,000. A special day of prayer and conference in connection with the general work in Scotland was held in Edinburgh February 3d. All the various semi naries were closed, and professors and students in a body attended the meetings which crowden the great free assembly hall. It is estimated that fully 700 ministers from all parts of Scotland as far north as Inverness and extending scuth into the north of England were in attendance during the various services of the day.

Messrs. Moody and Sankey left their work at Cupar in Fife early in the morning, reaching Edinburgh at 11 o'clock, Mr. Moody giving two addresses, and leaving a little after 1 o'clock the same day for Dunfermline, where they were due at 3 o'clock for the first meeting in that place. A very real and hearty support is given the Evangelists in the indorsement of the various professors of the institutions of learning in both Edinburgh and Glasgow. Alarge petition has been sent from Paris including the signatures of all the Protestant clergy most strongly urging a visit to that Metropolis. Another equally strong call has been sent from Sweden and Norway. It is quite possible both calls may be accepted after April 1st, when the Scotch campaign will probably end. A further account of the Evangelist's work on another page will be read with interest.

The twentieth anniversary of the McAll mission of France has just taken place on the seventieth birthday of Mr. McAll, the founder. On the occasion of this anniversary, a purse contributed from among the friends in Paris, amounting to \$900 was presented to Mr. McAll, and also a bronze statue, representing Luther as a singing student, the latter gift being purchased by penny contributions from the attendants of the various "balls of conference." In 1871, the year when Mr. McAll visited Paris and was so greatly impressed with the need of evangelistic work in that city, and conceived the idea of establishing the mission which has proved so large a blessing in that country, the writer was also visiting the French capital; the visits occurring we believe during the same month. We have often felt rebuked in contrasting both the object and results of the two visits. Our time was spent in mere sight seeing, with little thought, we fear of other than personal pleazure, while this great-hearted soul was moved with the sights about him and given an inspiration which has not failed of recognition throughout the world. It is to be hoped Mr. McAll may yet be spared many years to carry on the grand work be was permitted to found.

Words like the following are most cheering. They represent but a few among many recently received:

"In renewing our subscription we want to say that we thank God and you as His instrument for the good we have received. We are very pleased with the new form." E. C. S., J. H. O., and E. J. S. Philadelphia.

"Success to the RECORD in its new dress. I trust we shall grow old together." W. A. S., Germantown, Pa.

"Having recently become a subscriber to the RECORD, and being greatly pleased with it. I desire to extend its circulation and have secured forty-two new subscribers who want the Daily Bible Readings because of their excellent belp in devotional study of the Word." Rev. J. C. H.

"The RECORD in its new form is a wonderful improvement. I congratulate you." D. C. W., Indiana.

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"The number just received is a complete thing, just splendid, a great improvement. A. J. C., Providence, R. I.

"I receive so much food by the reading of the Bible Notes." "E. L.," McAll Mission. Marseilles, France.

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"Enclosed find \$4 for eight subscribers. Am much pleased with the RECORD It has a work to do which cannot be done by any other paper or magazine that I know of." C. A. F.

Our Meditation for the Month.

BY REV. THOMAS CHAMPNESS.

"They know not the voice of strangers."John 10:5.

This is the leading characteristic of those whom Jesus calls "My sheep." Those who love the voice of their Shepherd have no ears for the voice of the fees of God. The wolf comes, but does not appear in his own character, for that would frighten the sheep. Those who are his helpers try to charm away those who are following Jesus; but to listen to them is to destroy ourselves, or to prove that we are not of the elect.

"My sheep hear My voice," said the Lord. It would be well, my soul, to get nearer to the Good Shepherd, and to learn the tones of His voice better, so as not to be deceived, as many silly sheep have been. If only I listen to the Shepherd's call, what matters it how the wolves may how!? They do not take the sheep, for the Lord hath promised. "No wan shall pluck them ou: of My hand." The wolf of hell tried to get Job out of the Master's grip; but I warrant he wishes now he had let him alohe!

"Getting up Sermons."

BY REV. F. E. MARSH.

"How do you get your sermons up?" was asked of a certain preacher, who was considered rather eccentric, and his reply was, "I do not get my sermons up at all, I get them down." And every true servant of Christ gets his addresses "down" by the way of prayerful meditation upon the Word of God, but there are various ways in which the Lord gives His servants their messages. A friend may ask one to speak on a special occasion on a special subject, and that sets one to seek the Lord's direction in the suggested line. A visit to a bed-ridden saint, in whom one sees exemplified the grace and patience of Christ, suggests the power of the grace of God in strengthening His people to suffer. The lark as it soars away in the open field from its lowly nest may set one thinking of that heavenly home to which the believer will soon go from his earthly abode. The vessel as it is making for the harbor in the storm at once reminds one of the sinner fleeing to Him, who is the Shelter from the tempest and the Harbor of Refuge. The Master Himself took up the surrounding objects and special incidents that struck His vision and came under His notice, and used them to illustrate Divine things. In this is the largest warrant for every day illustration of eternal truths. Every teacher and preacher should get his message both "down" and "up" by prayerful dependence on the Divine teacher and an intelligent following of His method and example.

Gathering God's Gifts.

BY REV. JAMES STALKER, B.D.*

Author "Stalker's Life of Christ," "St. Paul,"

"The Your Men," "Temptation," Etc.

"That thou givest unto them they gather."Pr. 104: 28.

This text refers to the animals mentioned in the preceding verses of this psalm of nature. The birds and beasts are set forth by our Lord as examples of the providence of God. "Your heavenly Father feedeth them," says He. And perhaps to our minds they supply the most perfect illustration of dependence, God supplies their wants; He gives them everything; and if He did not feed them they would perish.

Yet, though He gives all, they have to gather all. Not a mouthful does one of them get which it has not worked for. The birds lead a busy life. You think you are busy; but are you up as early as they? You have your household cares, but so have the birds. Many an anxiety has the mother bird about her housekeeping and the bringing up of her family. And the bee-do you think it leads an idle life and gets everything done for it? Not at all. God gives it the honey in the blossom and the flower, but the bee has to gather it busily. And besides, it has the cells of its comb to make, with the skill of a mathematician and the nicety of an artist. And, if it did not do its work, what would the honey in the flowers matter?

Now, there is a great principle of the divine procedure here, which God observes not only in providence but in grace. He gives, but we must gather. He is able to make his grace abound to us, so that we, always having all sufficiency in all things, may abound unto every good work. It is this fulness of the divine grace, accessible and available to us, that we must think of first when we are speaking about the deepening of the spiritual life. But the other side is not to be forgotten, or the good of it all may be lost—that which He giveth we must galher.

Often you hear it put in this way. It is said, we have the organization of the Christian life and of Christian work perfect. There it lies, in readiness and in order, and what we need is the power from on high to fill it. You have often heard it illustrated by the image of a railway train. There are the rails, providing the track, and on them is lying the huge engine, with its wheels ready to revolve, and the carriages and trucks behind it. But why does it not move? It is lying heavy and inert. What it needs is warmth; it must get the steam up; then the piston will begin to act, and the whole mass obeying its impulse, will go.

Notes of address at the Conference in Free As sembly Hall, Edinburgh.

Now, this is perfectly true; yet I think the case is often just the other way. God's power is there, but we are not in a position to use it. God is giving, but we are not gathering.

Take even the illustration of the steam engine. You say, What would the engine be without the eteam? Yes; but what would the steam be without the engine? There was plenty of steam in the world before James Watt was born. But it was not gathered. It was only when he constructed the steam engine to collect and condense it, to harness it to its work with strong iron bands and direct its force to a given point, that it became our servant, to carry us from place to place and to multiply a thousandfold the merchandise of the world.

. Take another illustration. Here is a rifle. exquisitely constructed, beautifully grooved inside and with it cartridges made on the most scientific principles. You might look at it and moralize in this way: What a heavy thing; what a cold thing; how useless it would be to hit anything without the power; it is the little thimbleful of gunpowder and the flash of fire by which everything is done. Now, this is perfectly true, and it illustrates a grand spiritual truth. It is the flash of fire from heaven that does all the execution in the wars of the Lord. Yet how important also is the other side of the truth. What would the powder be if it were not for the gun? Why, the puff of it would hardly singe a fly. It is when its force is gathered and packed close in the cartridge, and when the ball is directed on its course by the finely grooved barrel, that it brings down the object at a thousand yards.

God's power. I say, is often there; but we are not in a position to use it and to retain it, He gives, but we do not gather.

Why, take the address we heard this morning. Where did it come from? From God, was it not? We are sure it was. God gave it. Yes, but Mr. Moody gathered it. I wish you divinity students could hear him tell how, when a subject strikes him, he writes the name of it on an envelope, and keeps that envelope by him for months, popping into it everything he thinks, or reads, or hears, bearing on the subject; and then, when the time comes, he is ready to make the address with what he has gathered.

This is the grooving of the rifle. God's power flows in the same channel as our bonest work. Others may speak for themselves; but my experience is that those sermons and addresses in which God's power is most conveyed are those which have been most honestly prepared. It is when you have cleared other engagements away in order to get to your work, and have studied down and down into your subject till you have touched the central fire, that you obtain the elements which will kindle and inspire those who listen to you.

This is a principle in Christian work of every kind. Mr. Moody has been going from town to town over Scotland. Now, if you meet the ministers of some of these towns a year hence, they may tell you that the meetings were very successful, the district was stirred, the churches were filled, and there were hundreds of inquirers. But it has not come to much. The results that have lasted are small. This may be true, but what is the reason of it? In many cases the reason, I believs, is this. God has given, but his servants have not gathered. They have not followed the work up. They have allowed the smoking flax to be quenched instead of fanning it into flame, and impressions to be slowly dissipated instead of driving them home with one effort after another.

Ab! we all do tais. God is in our work; He gives us his Spirit; impressions are made; but we do not follow them up, to see that the driction is made, and the newly consecrated talent fitted to its appropriate work. God gives, but we do not gather.

It is the same with his work in our own souls. He blesses us, but we lose the blessing. For example, I hear a Christian complaining that he is cold and not growing in grace. But, I take up his Bible and turn over its leaves. They are as clean as when they came from the printer, and here and there they are actually sticking together. The man might as well construct a zinc covering over the flower-bed in his garden and then complain that the flowers are dying for want of rain. There is plenty of rain, but he has kept it away from the plants.

Or I meet a young man or woman-and this happens often-who is at that period of life when the mind is all awake and alive, reading books, acquiring scientific methods of research, and entering into the glorious heritage of the knowledge of the past. The man complains that he is not enjoying his Bible; and the fact is his Bible is distressing him. I ask him how he reads it, and he says; "Oh, just as I have always done." "That is," I say, "you read a chapter a day, and you give five minutes to it?" "Yes." "You never spend the time on it that you do on an ode of Horace or a paragraph of Thucydides; you never study a book of it as you would a play of Shakespeare?" "Oh no, I never thought of such a thing." "Then no wender you are getting no good out of your Bible. You will never get the good

are not gathering it."

Men and brethren, we are not straitened in God; his blessing is not far off; his Spirit is not restrained; his power and his peace are ours in Jesus Christ. But we must gather them, and, when we get them, we must keep them. In many an Eastern country on the edge of the desert there are spots to be seen

of it till you use upon it the same methods of

reading and the same concentration of all

your powers as you make use of in reading

other books. God's manna is there, but you

side by side, the one of which is a garden and the other a wilderness. Yet the soil is the same, and the amount of rain falling on them is exactly the same. But in the one place the rain is gathered. When it comes it is stored up in tanks, and from these a system of canals is organized to every corner of the garden, by which, as it is required each spot is refreshed just as it needs it, and the place smiles in everlasting beauty and fruitfulness Is our life a garden or a wilderness? It is not that the heavens are as brass. No; the river of God is full of water, and He gives showers of blessing. But do we gather; and do we know how to keen and use?

Singular Christians.

AN ENTRACT FROM WM. SZCKER.

"If you salute your brethren only, what do ye more than others?"

I shall not curiously dissect these words, est I should present to your view, a frightful skeleton; nor shall I lavisbly paint these windows, lest my deep colors should shut out the light. The native comeliness of Scripture, scorns the unnatural color of a bewitching Jezebel. One rough diamond is of more value than many smooth counterfeits.

My subject treats not of oratory but divinity; and my design in it is rather to express affections, than to affect expressions. Though the sweetness of the sauce may yield pleasure to the palate, yet it is only the soundness of the meat, that can administer nourishment to the blood.

This text is like a precious jewel, small in quantity, but great in quality. The words contain two parts.

I. An Action propounded.

II. A Question proposed. I. An Action propounded, touching that which is lawful. If ye salute your brethren only The Greek word signifies to salute, but with kisses and affection; therefore, what one verse calls saluting, the other calls loving; because salutation is only a pledge of affection, it is the overflowing of the heart at the lips. There is a kiss of subjection and obedience, that is the subject's kiss; there is a kiss of wantonness and temptation, that is the harlot's kiss; there is a kiss of dissimulation, that is the traitor's kiss; there is also a kiss of tenderness and affection, and that is the brother's kiss.

Now this Scripture enjoins you, not only to salute your friends, but your enemies also. Party esteem is but withered fruit, and falls rather from Sodom's than Sion's trees. There is therefore a kiss of pity and forgiveness, and that is the Christian's kiss: if this be wanting, the others are vain. For, if ye salute your brethren only, then observe what follows, which is,

II. A Question proposed, "What do 'ye

more than others?" What abundant or singular thing do ye? The words thus understood contain this golden head of instruction.

Doctrine, That singular Christians, will perform singular actions.

This is the well from which I shall draw the water, and the foundation upon which I shall raise the superstructure. You cannot rationally imagine, that you will be supplied with bitter streams, from so sweet a spring, or that I should make a bowing wall or tottering fence, with such choice materials. Those who collect pearls from this spot, will leave as many behind them, as they carry with them. As the disciples of Christ are more than

others, so the disciples of Christ do more than others. A hypocrite may move beyond a Sodomite; but a Christian moves beyond them both. Though the naturally dead can do nothing, yet the spiritually dead may do something. Though they can do nothing to merit the grace of life, yet they may do something as to using the means of life. Cicero complains of Homer, "That he

taught the gods to live like men:" but grace teaches men to live like gods. It is lamentable, that we should live so long in the world, and do so little for God; or that we should live so short a time in the world, and do so much for satan. Other creatures are not more below a sinner, than a saint is above a sinner. Man is the excellency of the creature, the saint is the excellency of man; grace is the excellency of the saint, and glory is the excellency of grace.

Believers are among others, as Saul was among the Israelites, the tallest by the head and shoulders. Their birth is truly low, who are not born from above. What are such earthly shrubs, compared with heavenly cedars; or such thorns of the world's brake, to the willows of God's brook? Those trees which have their top branches of hope in heaven, will have their lower boughs of activity on earth. Those who look for a heaven made ready, will live as though they were already in heaven.

Grace not only makes a man more a man, but it also makes him move than a man. The primitive Christians were the best of men. None were more lowly in their dispositions. or more lovely in their conversation. Noah was a just man, and perfect in his generation. He was not a sinner among saints, but he was a saint among sinners. Who would have looked for so fair a bird, in so foul a nest? Though he once acted as the sons of men do, yet he was numbered with the sons of God. A field of wheat may be good, and yet have a weed in it. A saint is not free from sin, that is his burden; a saint is not free to sin, that is his blessing. Sin is in him, that is his lamentation; his soul is not in sin, that is his consolation.

Mark how an immaculate Saviour glories in one of these singular saints: "And the Lord said unto satan, Hast thou considered my servant Job?" Why, what is there in him so considerable? "There is none like him in all the earth." Though there were none in heaven so bad as Job, yet there were none on earth, so good as job. He was a man so like unto God, that there was no man like him.

As an echo returns the voice it receives, so many will show kindness, where kindness is shown; but shall publicans be as godly as the Lord's disciples? Shall the sons of men equalize the sons of God? Shall the law of nature swell to so high a tide, as the law of grace? This were for the dribbling rivulet to vie with the drowning ocean; this were for royalty to degenerate into beggary; and for the meridian sun to yield no more light than midnight shades.

A true Christian not only does more than others will do, but he also does more than others can do. Whatsoever is not above the top of nature, is below the bottom of grace. There are some who pretend to believe, but work not; there are others who work, but believe not; but a saint does both: he so obeys the law, as if there were no gospel to be believed; and so believes the gospel, as though there were no law to be obeyed. Religion consists not singly in believing, or doing, but in both.

"Shall we have a revival?" is a question that is presenting itself to many a church and pastor just now. There is no reason why you should not have a revival. It depends largely upon yourselves. God is as ready now as at any time. If you do nothave a revival you. may rest assured the cause is with yourselves -Pittsburg Methodist.

Pray. Pray without ceasing. For all things needful pray. But remember that the Lord does not by miracle answer our prayers when we can by our own exertions answer them. If you are a farmer, you should pray for a good crop, of course; but from your devotions you must go straight to the plow. Devoutly fold your hands in prayer for a bountiful harvest, and then with the same earnestness and in the spirit grasp your hoe handle. The Lord loves to enable us to answer our own prayers .- Cumberland Presbyterian.

The Revival in Scotland.

So large a number of places have been visited by the Evangelists Messrs. Moody and Sankey and so large a work done by Rev. John McNeill with Mr. J. H. Burke as his assistant in Mr. Sankey's place, and by others associated with this extended work, that the limit of the RECORD's pages will admit of only fragmentary extracts of news, notes and incidents of the campaign, most of which we cull from the local secular papers which give extended accounts of the work, although the following summary from The Christian, of

London, evidently well describes the work being accomplished:

A WEEK OF FLYING VISITS.

Since they started out in this Scottish campaign, Mr. Moody and Mr. Sankey certainly have not allowed the grass to grow under their feet. Last week, however, they probably reached high water mark in the number of places visited. A Perthshire ministerial newspaper critic evidently thought he had scored a great point against the evangelists when he had described them as "peripatetics." He got the best possible answer from a fellow minister, who said that in that respect they were only treading in the footsteps of the great Exemplar Iesus Christ, who con-

tinually "went about doing good." The beatiful county of Perth has been the

scene of the past week's labor with the exception of a re-incursion to Fife for the closing day. On Monday the evangelists closed their work in the Fair City. On Tuesday morning they went northward to Alyth, and after a single service there, drove to Blairgowrie for the afternoon and evening. By Wednesday afternoon they had reached the picturesquely situated town of Crieff, where two meetings were arranged. Next morning there was an early start by carriage for Auchterarder, where one of the most interesting and hopeful meetings of the week was held. A further five miles drive bron at them to the accient little town of Dunning-a sort of modern "sleepy hollow," and there the Gospel was preached and sung afternoon and evening. Another early drive on Friday enabled the evangelists to get from Bridge of Earn to Ladybank, in Fifeshire, in time for an 11 o'clock service, and the working week was rounded off by two meetings the same day at Auchtermuchty. Eight different centres of population reached within the compass of five days; surely a

unique record! To those who know the workers it is not necessary to say that all this hurry implies nothing hasty or slipshod in the work. Mr. Moody has declared, time and again, that there is no spot on the world's surface where the way of salvation is better known and understood intellectually than in Scotland. It is almost like carrying coals to Newcastle for a preacher to come from another hemisphere to declare the Gospel message in Scotland. What the people in this land of Bibles and catechisms and Sabbaths and sermons really need is to have their dormant knowledge set in motion, and brought to a due and decisive issue. And this is what Mr. Moody has been striving to do with all the urgency of his native and national character, and all that passion for souls and for reality in Christian life with which God has so richly endowed

PLAIN SPEAKING TO CHRISTIANS.

him.

One of the undoubted secrets of Mr

Moody's success is his great plainness of speech. He speaks as bluntly and outspokenly to the half-hearted Christian as he does to the procrastinating sinner. On Wednesday afternoon at Crieff, in the Free church, he gave a very deep-cutting discourse on Conformity to the world. The fittility of attempting to live a double life, and the misery that falls to the lot of "border Christians" were very tellingly and practically depicted. As the fruit tree that grows by the roadside gets more stones and sticks than all the other trees in the orchard, so the professed Christian, who tries to live hand and glove with the giddy world is a target for both sides, and gains the respect of neither. In his last sermon at Perth, Mr. Moody dwelt on the importance of a faithful ministry. He orged that Christian parents, for the sake of their children, ought to bring them under the influence of sound Gospel teaching; if their minister was one who flattered his hearers, and did not deal faithfully with their souls, let them get out of the church, even though their family had antended it for generations. That was pretty strong and bold advice to give in a denomina; tion-loving country, but the wisdom of it can not be gainsaid.

MR. MOODY INTERVIEWED.

The special representative of The Scottish Leader, whose full and judicious daily reporting have had a universal meed of praise interviewed Mr. Moody and gives a lengthy and interesting article from which we cull the following points of interest in connection with the progress of the movement:

"Where our work," said Mr. Moody, "has been preceded by preparation, and followed up by some good man, on whom the people could all unite, the results have been very gratifying and satisfactory. I have more confidence now in regard to the outcome of our visit than I had expected to have. Of course, if there has been nothing done before we get to a place, and nothing is done after we leave, eternity alone can tell what the results may have been."

"There are some places which can be very

highly spoken of?"

"Yes: for example, Aberdeen, Dunfermline, Dingwall, Nairn and Wick. There were good results there, because our work was followed

"You are being well supported by the clergy

everywhere," I remarked.

"I can readily say we have never had such support from the ministers as we have had on this occasion. All branches of the Church are supporting us very cordially. I really can not understand how we are receiving such united help; and we have hardly had any complaint. I should like to say in particular that the Established Church is more with us to-day than when we were here before. It might be said that the half of the time Mr. Sankey and

I have been evangelizing has been spent in Established Churches. That speaks well for the evangelistic spirit in the Church of Scot-

"You have always had splendid congrega-

"Yes, we have; and what has surprised us greatly is the large churches that we have come across in the more outlandish districts. We had no idea that such capacious buildings could have been found. The only defect was the scarcity of accomodation for meeting with inquirers. We need separate halls for the more efficient carrying on of this particular

"Something was said of your coming to a different Scotland than you came to pre-

viously?"

"Yes, some of the papers said that we would find a 'New Scotland.' But we have not realized that. On the contrary, we have found Scotland more cordial than ever, and, as I have said, our hands have been held up in 2 way that is most encouraging."

"Then do you think that Scotland was ripe for this revival movement?"

"Well, we never came to Scotland without being invited, and we do not believe that such a large number of friends would have asked us at this time had there not been appearances that the present was eminently suited for evangelistic work all over Scotland. The recep-Con and the response which we have met with show that if there is a special season of blessing

"I suppose you find some peculiarity among

'The Scotch are very reticent and shy: but when you get a Scotchman converted you have got a man who will stick to what he has

"That leads me to ask if you have come across evidences of your former visits?"

"Everywhere we have been we have come across fruits of the work of '73 and '82."

"I was coming away when Mr. Moody, as an additional item of interest, gave me his opinion that he had never preached to so many ministers as he has done during the last three months. He was struck with the number that attended every meeting, and it was specially gratifying to think that many had come to hear him and Mr. Sankey from twenty to thirty miles off.

The evangelists have received a very cordial invitation to visit the cathedral city of Norwich, some time in the course of their sojourn in England. The requisition is signed by the mayor and by no less than forty-eight Church of England clergymen and forty-one Nonconformist pastors in and around Norwich. Ar earnest and hearty call has also come to them to hold Gospel services in the German capital, Berlin.

A certainly remarkable feature of the meetings at Hamilton, was the fact that not only the merchants but the "publicans" (drinking places and gin palaces) unanimously agreed to close their places of business for the morning, thus affording their assistants an opportunity of attending the services. This was the more remarkable as Mr. Moody has been so particularly outspoken in his condemnation of the liquor traffic and drinking habit of the country.

Work Abroad.

In China there are goo large walled cities where no missionary has ever been stationed.

Messrs. Moody and Sankey have promised to visit Liverpool in response to a voluminous invitation presented by clergymen and laymen of that city. The names of more than forty Church of England clergymen are included in the signatures.

Dr. Pentecost's work in India has continued with remarkable interest. Many of the cities already vi. ed are calling for a repetition of the meetings; a growing interest among the English speaking natives being most encouraging.

The census officers of India have found that the native Christians in British India were increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population of India as a whole.

General Booth returned to England from his Eastern tour February 11th, landing at Southampton. A fleet of ten steamers with 4,500 soldiers on board was sent out to meet him. and on the following Saturday a great demonstration was held in Hyde Park, London. where the general met with 10,000 soldiers of

The number of divorces in Prussia reached three thousand a year, or ten a day. The Protestant pastors, rightly alarmed, agreed to refuse to marry those who had been divorced even for adultery. This agreement was made in 1851, with the result, as the Church Times of London says, "that applications for divorce fell at once by one-third and have continued to decrease "

At a meeting of the native Christians held at Port Moresby, in New Guinea, recently, the collection (which was its missions) consisted of \$37 in money, 320 spears, 65 shell armlets, oz bows, 170 arrows, besides drums. shell necklaces, feathers and other ornaments. all of which have of course, a marketable value as curios. This as Canon Scott Holland said, at the meeting of the Universities Mission, in a similar case, may well remind us of those three kings who knelt to offer gold and frankincense and myrrh; for we believe and know that these offerings of New Guivea are as valuable in the eyes of God as those rich gifts of the kings.

AFRICA.-There are about 200 bantized Christians in Uganda in connection with the Church Missionary Society, and about 2,000 adherents under instruction. At present only the Gospel according to Matthew has been translated into the native tongue. The arrival of 100 copies from England some months ago was attended with the wildest joy. "It is really piteous," writes a missionar, "to hear the people asking for books, and we are unable to supply them. We could sell several thousand in a few days-I might say hours. I wish you could all have seen the intense joy of the people. Thanks unending, some actually dancing and shouting for lov. -Herald of Mission News.

It appears to me that the only true ground upon which a man can go abroad to the heathen is a distinct consciousness that Christ wants him to go there. I do not very much believe in making impassioned appeals to young men to devote themselves to this service. So often I have seen men of impulse spring to their feet and volunteer-men who evidently have not been suitable; for, when the Lord gives a true call. He also in arts gifts to suit men for the work to which ... a calls them. It has always been my method, without any appeal to emotion or passion, to lead men to consider themselves the slaves-the bond Slavesof Jesus Christ; and out of the attitude of entire surrender to God there springs the best missionary fervor and spirit, a ferror and spirit which do not depend upon the impassionate appeal, but upon the resciute determination to be anything that Jesus Christ may wish, whether in this land or in any other. Out of the deep consecration spirit which pervades some of our conventions. is formed the material of which the finest missionaries are made. - F. B. Meyer.

At the annual missionary meeting of the Glasgow Presbytery of the Free church, Prof. Drummond gave an interesting address upon the New Hebrides Mission, in which he said: "There was no spot in the world where pure missionary work had had a fairer trial than to the New Hebrides, and it had made remarkable progress. He never met anyone in the East or South who had a single adverse criticism upon the work of these missions-the resuits were so palpable. Along the China coast and the Japanese coast he heard many hard and unjust things said by men of the world of their missions. But in the Pacific seas he could talk to the worst man on board the worst ship, and he would say that the Christian missionary was a heroic and a true man. And what made one wonder at the patience of these men more than anything else was that every man amongst them knew that in a short time every vestige of these populations would, in all probability, be swept from the islands. At the present moment the deaths were vastly greater than the births on almost every island. White men's diseases were decimating these people; and in a few years it was very unlikely that there would be any large number of them alive to tell what had been done for

A Remarkable Missionary Institute.

BY REV. JOHN LIGGINS.

The first mission on the Congo was established by graduates of the East London Missionary Institute, and the greater part of the eight missionaries who have recently gone to labor among the ten millions of people in the Balolo country on the Upper Congo, are from this seminary. This Institute is presided over by the scholarly but intensely evangelistic Rev. Dr. Henry Grattan Guinness.

When Rev. J. Hudson Taylor founded the China Inland Mission, about twenty-five years ago, Dr. Guinness was desirous of accompanying him to China; but Mr. Taylor advised him to remain in London and train men for missionary work. This he did, and with an ever increasing number of applicants for mission service. All his missionary students have been trained in laborious study and self-denying habits, and exercised in evangelistic work among the poor in East and South London.

A few years after beginning the work which Mr. Taylor so rightly judged that he was fitted for, Dr. Guinness founded the East London Institute for the Training of Home and Foreign Missionaries, which has been generously supported by the Christian public, and from which have already gone more than a thousand earnest and self-denying workers. Dr. Guinness says that he receives no candidates for training "save spiritually-minded men possessed of good health, good common-sense, and devotedness to God's service."

Mrs. Guinness, like her husband and others connected with the Institute, is an energetic worker in London city missions, and like them also she has an intense interest in the foreign missionary work. She is the author of "The New World of Central Africa." which so graphically describes the countries on the Congo, and the missionary labors which have been carried on there. She edits the magazine Regions Berond, which is the organ of the Institute, and of the missions which its graduates have established. Her daughter Geraldine, after working for some time in the East End missions, has gone to North Central

China. She is the author of that fascinating and very successful book, "Letters from the

Dr. Pentecost's Mission in Lahore, India.

The visit of the American evangelist to Lanore, says the Civil and Military Gazette, has excited much interest, and may suggest to us a few thoughts concerning his undoubted success in arousing and attracting public attention. When a speaker comes all the way from America, and succeeds for a fortnight in gathering round him large audiences, one cannot help thinking that there must be something very much out of the common in what he has to say, or in the way he says it. Dr. Pentecost's hearers were not confined to one class or to one creed; civilians, clergymen, and ladies all came to hear him, and those who came once, came again. Nor was it only Europeans. Natives, educated and uneducated, crowded to his lectures and listened with unwearying interest to the message he had to deliver. What, we may ask, was

THE SECRET OF DR. PENTECOST'S SUCCESS

in gathering hearers and-which is more difficult-in keeping them? It is not, we think, the attraction of a great orator. Dr. Pentecost is not that, and probably would not claim to be. Moreover, the American evangelist had not anything new to say. Everything he said has been said in substance from the various pulpits of Lahore over and over again with varying power, but we may believe with not less of earnestness or faith.

Nevertheless, we think that some reason may be found why he could do what no one else could, and gather all classes, ranks, and professions, both of Europeans and natives, to listen so attentively to his words. First, then, the personal element is a very great one in all preaching, and is in reality of far greater influence than any gifts of oratory or of thought. It was impossible to listen to Dr. Pentecost without coming into a kind of

PERSONAL RELATIONSHIP AND SYMPATHY

with him; he took his andience into his confidence, and made them understand what he believed, and why he believed it. No one could listen without feeling as though a friend were speaking. No one could doubt that he cared, that what he himself believed to be the secret of life and happiness should be theirs as well as his . . In the second place he was very plain of speech, he put his message into good, simple words, and illustrated all the more difficult points in the most apt and appropriate fassion. . . Another strong point was that he was never in a hurry, and never haunted with the fear of repeating himself. . . Then, too, he was never dull. If the attention of the hearers wavered, he had a story, a little fragment of personal experience, an illustration ready, so that the discourse never had that professional monotony, so apt to disguise the best thoughts and the greatest truth. There was nothing artificial, nothing professional in his speaking, it was all perfectly simple, clear, and natural; and he talked with, rather than preached at, the people he had before him. . . To a thoughtful listener his was a new revelation of the power of the sim-

ROOT IDEAS OF CHRISTIANITY

to win the hearts of all races. The people who could listen to Dr. Pentecost, as the native audiences listened, could have no difficulty in accepting the truths he preached if to grasp Christian truth and to understand the power of it were all that is needed.

Nor was it only natives who could learn something about the power of Christianity. The clergy who were present must have seen with something, it may be of astonishment, that the old evangelical and puritan conceptions of Christianity have by no means lost their power.

Dr. Johnston's African Mission.

There is now in the interior of Africa, with a party of colored missionaries, a man, a short sketch of whose history and work we believe will prove interesting to our readersthe Rev. Dr. Johnston, of Brown's Town, lamaica, W. I. We are indebted to The Faithful ivitness for the following particulars:

Dr. Johnston was born in Huntley, Aberdeenshire, Scotland, in 1854, and besides receiving a thorough general education in his own land, graduated in medicine in Trinity Medical College, Toronto, and also in Edinburgh. In 1875 he sailed for Jamaica, where he at once began work among the natives and succeeded in gathering several congregations together. His principal work was in Brown's Town and St. Jean D'Acre, where he has reared two large churches, having latterly an average Sunday attendance of about 2,500 There are also churches in some five other places, all of which were almost entirely built by the free labor of the people, without debt.

Besides preaching the Gospel and healing the sick the Doctor taught his people the value of manual labor, how to build their houses and to best cultivate their patches of land; and he has carefully trained them in the art of singing, so that his congregation is said to be a sort of "big, well-trained choir." He has besides instructed a large band of performers on many different sorts of wind and stringed instruments to aid in the work.

His indomitable spirit was manifested by the course he took when prevented, by the District Medical Officer, from giving simple remedies to the sick poor. He arranged with his congregation that he should be allowed six months leave of absence in each of three

years, and during those years be traveled between Toronto and the Island of Jamaica, spending half of his time in the study of medicine, and the other half among his people. The result was that he became a duly qualified and licensed physician and enabled to engage in the alleviation of suffering without the lat or hindrance of any. But all this work was but a preparation for

a larger which it would seem has been mapped out for the Doctor by an Allwise hand. While attending the funeral of David Livingstone in Westminster Abbey, the great need of Africa was impressed upon him. Then seventeen or eighteen of his fellow students went out to the Congo, thirteen of whom were, in a short time, carried off by fever. One had reached as far as Stanley Falls and being unable to obtain assistance from the natives, who heartlessly left him alone, was endeavoring to build a hut for himself when he was overcome by the dread disease. While in this prostrated condition he managed to write a few words to Dr. Johnston expressing a wish for some of the converted blacks of the West Indies to assist in these unaccustomed labors. This added to the burden upon the Doctor's heart for Africa; and tpom a Sunday evening be asked if any of his people would volunteer to go back to their native land and help the white missionaries there. Nineteen young men immediately offered for this service, if the Doctor would but lead them. Mrs. Johnston that night volunteered to remain in Jamaica and manage the work there during the absence of her husband, if he would go, and a few days afterwards the Doctor was in Canada seeking to raise funds to take a party of his volunteers into Africa, his own expenses being provided for out of a fund which he had been saving from his medical practice.

Having succeeded, Dr. Johnston started to Africa, where he purposes leaving his dark friends. These are all picked men and are not only trained in the work of saving souls but are skilled in different trades that will prove of great value to the missionaries already laboring there.

Dr. Johnston purposed entering Africa by way of Benguela, on the southwestern coast. From that place he proceeds by way of Bihe to the southern point of Lake Tanganyika, thence along the eastern shore of the Lake to Ujiji, and thence eastward to Mombassa, on the East coast, traversing the country lately brought within the German "sphere of influence" and leaving his assistants at different

The work is a purely undenominational and can in no way interfere with existing missions, but it is desired rather to co-operate with and assist any that may need such assistance as can be given by these men.

We shall watch this movement with great interest and trust the experiment of blending black with white labor in Africa may prove a glorious success.



We need your help to make this column fresh and helpful. Send us clipping from daily papers reporting meetings, write short items reporting nechwork. Incidents are always of interest, which will not agree to print everything ent. The editor's pen and scissors may be freely used in clipping and boiling down. Reports too often use chargely the same list of adjectives as to become irresome to the constant reader. Send items of interest.

From the Field.

Rev H. W. Brown has been having a very interesting work at Sauford, Fla.

Evangelist Dixon C. Williams recently closed a large work in Jefferson, Ind., and is now engaged in special services at Louisiana,

Evangelist Wolfe held a short series of quite successful meetings during February in Girard, Kau., four denominations oining in the services.

Rev. E. P. Marvin is now at Syracuse, N. Y., having just closed at Knoxville, Pa., where many confessed Christ as the result of the services.

Messrs. Irwin and Harris, the latter an able cornetist, recently conducted a series of Evangelistic Services in Canon City, and later in Trinidad, Colo.

Waiter H Villiers, formerly a student of the Chicago Bible Institute, haz conducted fruitful special services in several Illinois towns during February.

Mr. C. S. Mason requests prayerful interest for work in small towns of California An excellent work is going on with most encouraging results.

Rev. H. C. Keeley, evangelist of the Presbyterian church, of Iowa, has just closed his fiftieth series of revival services in as many different towns since his entering upon this special service.

Evangelists Pratt and Jacobs are having large and deeply interested audiences with many inquirers at Grand Rapids, Mich. They are engaged for the month of March to work with the Second Baptist church of St. Louis.

From Rapid City, S. D., comes a report of three weeks meetings conducted by Mr. H. G. Smead, more than a hundred were led seek Christ; while the churches of the four denominations are happily united in continuing the work.

F. Schiverea is now laboring in Chatham, and is to spend April in similar work in Georgetown, Ont. Bro. Schiverea is much liked in Canada, and his services have been marvelously blessed there as on this side the line.

After the close of the present meetings at Cincinnati, Rev. B. Fay Mills goes to Portland, Or., and will spend the entire summer on the Pacific coast, visiting Tacoma, Seattle, Spokane and other cities, returning East in November.

Rev. Joel Martin, State Evaugelist of the Home Missionary Society, has heen holding successful meetings during February in Vestaburg, Crystal, and other points in Michigan, and will visit Mecosta and Chippewa Lake during March.

Rev. Francis E. Smiley, of Philadelphia, conducted a two weeks service in Marnetta. Pa., with much spiritual interest. A number of heads of families have been reached and large good accomplished. Heis now laboring in Shippensburgh, Pa.

As a result of special services at Centralia, Wash., conducted by George R. Cairns, forty-nine persons united with the Baptist church of that place, while all other denominations received additions. The meetings for men only were a marked feature of the work.

Mr. Abe Mulkey whose work in the South, especially in Texas, has been much blessed, is preparing for another season of tent work, beginning shortly after April 1st. During the winter months the effort has been continued in various churches with most gratifying results.

The Presbyterian, Baptist, Methodist, North Methodist and Reformed Presbyterian charches of Mount Vernou, N. Y., are holding a series of union revival services conducted by Rev. L. W. Munhall, the well-known evangelist, and Professor and Mrs. Lowe with a chorus of 100 voices.

Rev. D. P. Brown, after several years' experience in the pastorate and as District Missionary in Iowa, has entered the general evargelistic work. His large and varied experience and thorough training specially fit him for work in the churches. He has just closed an important work in the Englewood Baptist church, Chicago. The pastor, Rev. Myros W. Haynes, speaks of lasting benefits expected from the seed sown.

Rev. E. F. Goff has been conducting excellent meetings in Greenville, Ind., and later at Frankfort, in the same state. In this later place, a town of only 7,000, the Methodist church has a membership of nearly 800, with average of 700 attendance in the Sunday school. Certainly an excellent showing.

Word from several pastors of Cambridge, Ill., indicate a most interesting and successful series of meetings as having been held in that town under the direction of Evangelist T. Smith. The entire place has been greatly moved, and numerous additions have been made to the several churches.

Evangelist Heary Date, of Chicago, closed twenty-seven days of service in Owosso, Mich., February 15th. Over one hundred were added to the Methodist church of that place on probation. Mr. Date began similar services in Racine, Wis., February 17th. following which he is to spend the month of March in Kankakee, Ill.

Rev. M. S. Rees, assisted by the pastors of the to-ru. is having a good work in Leetoniz, Ohio. The result of the former special services at Edinborough, where meetings were conducted for fully five weeks, were certainly encouraging; the Methodist church receiving one-hundred and five additions. the Presbyterian eighty-eight and the Baptixt forty-nine.

Captain Kelso Carter, assisted by Professor Perkins, has been holding most interesting services in Saugerties, N. Y. The Weekly Post of that city giving an extended account of the meetings, speaks in warmest praise of the message of life, as presented both in word and song. The churches have been crowded and bundreds have been turned away from the doors.

Rev. George C. Needham has just closed a series of ten days meetings at Bethany church, Philadelphia, and it is probable will in March accept a unanimous call from the churches of Ashtabula, Ohio, for a series of special meetings in that place. Mr. Needham is devoting the greater part of his time to lectures on the Lord's coming in various cities. He is to spend the menth of April in North Carolina.

Johnstown, N. Y., is enjoying a general revival after thirteen years of plodding (J. W. Dean, State Y. M. C. A. evangelist, conducting the work). Five churches are happily united, some of them never having had any season of special effort. Amid wintry storms and icyness of earth the Spirit is making hearts as watered gardens. Throngs meet for Bible study daily, and at eventide two churches are necessary for the multitude. Such delight in the gospel message, interpreted and interspersed with the Spirit's own words, was never known here hitherto. Pastors are gratified with the increase of knowl-

edge as well as members of the church. Watering and planting every day. Increase assured.

Rev. C. M. Yatman, evangelist, spent the entire month of January with the St. James Methodist Episcopal church, New York City, Dr. J. E. Price, pastor, and enjoyed a triumphant success with that wealthy but spiritually-minded congregation. More than three hundred converts are reported and the church mightily stirred. Almost every member of the Sunday school was already in the church, so that this movement largely reached the non-church going community, some being converted who had not been inside any church for seven, ten and in one instance twenty years.

Mr.W. E. Blackstone, author of the popular and helpful little volume, "Jesus is Coming," went to San Diego, Cal., hoping to spenda few months in quiet rest, but was pressed into service almost on arrival, turning rest into somewhat severe but loving service. The severe illness of his daughter in Cleveland has necessitated a hasty return from the West, thus further interfering with Mr. Blackstone's plans. His numerous friends to whom his word and work have been a blessing, trust he may be encouraged by a speedy return to health of his beloved daughter.

Dr. L. W. Munhall and his co-wokers. Professor Lowe and wife, have just closed a very successful series of meetings at Cohoes. N. Y. All the churches united in the services, and much good has been accomplished. Several hundred names were recorded as signifying their acceptance of Christ. Many Christians have been built up and strengthened. Bible reading services were held each afternoon in which the Old Book became new to us. A great interest has been awakened in Bible study. Professor Lowe and wife, with a large chorus of over one hundred voices, led the service of praise; Professor Lowe also conducted special services for children and young people, which were largely attended and much good has been wrought.

The work of Evangelist E. W. Oakes with the Dorchester Temple church, Boston, has been highly gratifying to pastor and people, both in methods and results. The pastor, Rev. J. W. Brigham, says of Mr. Oakes: "His clear and impressive Biblical teaching, his unexceptionable methods, his wise and loving dealing with believer and inquirer, have helped the church and pastor into an excellent condition for continuing vigorously the work so thoroughly begun, and others are coming out for Christ. It has been a real revival.' During February Mr. Oakes conducted special services in various Boston churches, including Dr. A. J. Gordon's Clarendon Flace, Dr. McDonald's Warren Ave., and the Stowton St. church, of which Dr. Adams is pastor.

The work of Maj. J H. Cole at Kansas City, Kan., mention of which was made in the last issue of the RECORD has continued with steadily increasing interest. The special services nave now entered upon the eighth week. Wednesday, Feb. 16th, was observed by allday meetings. All the principal business houses (over 200) closed during the morning while the churches were crowded. More than nine hundred names have been handed in to the various pastors of the city of persons wishing to openly confess Christ. Among these are a very large number of the leading business men of the city, including lawyers, merchants, policemen, gamblers, workingmen, besides women and children. Major Cole's battle cry is "Get right with God."

Mr. H. Cordner, secretary of the Y. M. C. A. at Marinette, Wis., writing concerning the work of Evangelist M. B. Williams in that city, says: "Mr. Williams came here through a union of the churches and Y. M. C. Association. From the first his work under God was successful. His style of preaching differs widely from that of any other evangelist we have ever heard. He attacks dancing, card playing, licentiousness, drinking customs and worldliness in every shape and for a. Four hundred and fifty persons have already made application for church membership through these meetings, and yet that is perhaps the smallest part of the work, for almost every address given was pointed at the church, and large numbers of Christian professors, who had been living away from God in cold formality, are now earnest working followers of the King. Mr. Williams' mode of dealing with anxious ones is to ask the inquirer to come to the front and take his hand. Then he takes a seat and is dealt with by some experienced worker. At the close of the service each night an opportunity is given the converts who wish to unite with a church to come forward and then give their name and church preference to a secretary who stands with book ready for applications. These names are given to the pastors daily. Whole families have been converted and gone into the various churches. It vas astonishing to everyone to see the crowds attending the morning meetings at 10 and the daily Bible reading. Mr. Williams has done much in opening up the Bible, which has been hitherto as a sealed Book to many. At the closing meeting \$6,200 was subscribed for a Y. M. C. A. building in Marinette.

A very interesting, profitable and fruitful series of meetings under the leadership of Evangelist George L. Barker, have just closed at Perth Amboy, N. J. Mr. Barker is accompanied in his work by Mr. Isaac H. Meredith, who preaches the Gospel in song and adds to a cultivated and beautiful voice a distinctness of enunciation that serves to make his message not only pleasing to the ear and musical sense, but effective in carrying home

the truth to the hearts of men. The three Evangelical churches, Methodist, Baptist and Presbyterian of the city, united in the services which were held in the Methodist church. Special preparation had been made for them by continuous meetings every evening since the beginning of the Week of Prayer in early January. So thoroughly had this preparation been carried on that no attempt was made by Mr. Barker in his first meetings to arouse and unify the Christians, but the first sermon preached was addressed to the unconverted and was signally blessed by the conversion and open confession of a number of adults. The results of these services can not be accurately summed up; one of the most blessed of all, was the thorough awakening of the Christian element in the city to attention to the need of more earnest, persistent and aggressive work for the purging out of evil and the uplifting of higher standards of life especially among the young men, and there is every reason to believe that a much larger fruitage than that definitely seen during Mr. Barker's stay will be the outcome in the near

A Great Work in Cincinnati.

Cincinnati has witnessed a month of great blessing; Rev. B. Fay Mills began his special services in that city on Jan. 21st. For the first week meetings were held among clusters of churches in various sections and now all effort is being concentrated in the central meetings which continue with great power in the great Central Music Hall. The testimony of the pastors of the city appears to be uniformly to the effect that their largest hopes regarding the work have been more than realized and their prayers abundantly answered. Certainly there is great joy in that city. The preparations had been in progress for more than a year. Seventy churches, numbering probably 20,000 members, banded together for the purpose of endeavoring to reach with the gospel of Christ, and by personal influence, the entire population of the cities on both sides of the river. In the actual organization, on the various committees (including canvassers, ushers, and choirs), working under the General Executive committee. are enrolled the names of more than one thousand men and women, including many of the most eminent Christian people of the cities. The manifest blessing of God has rested upon the services conducted by Mr. Mills and Dr. Chapman, and their musical assistants, Mr. Greenwood and Mr. Stebbins, since the first day. On Walnut Hills, and in the Covington and Mt. Auburn Districts, many hundreds have been converted, and Christians and churches wonderfully quickened and revived. The meetings which are now in progress in the great central districts of the city are being attended by vast numbers of people, and are marked by an earnestness which promises large results.

For the purpose of preserving a full record of this great movement, and of extending its influence beyond the limits of this city. and so, by God's blessing, of extending the Kingdom of Christ elsewhere, the "Executive Committee" (consisting of seventeen ministers of all denominations, and six advisory members), which has had the entire work in charge, has decided to prepare a memorial volume, giving a complete historical and descriptive account of the movement, to be published by the Standard Publishing Company of that city.

The central meetings are being held in the great Music hall. Of the first meeting in this mamoth place the Cincinnati I inter says:

"For effective Gospel preaching you must first get your listeners. There is no magnetism in an empty pew." If there is magnetism in a full pew and a full church, what is to be said of the effect of a vest presence like that at Music hall last night upon the preacher.

There have been great political meetings and great religious gatherings in this immense auditorium before, but it is very certain that there never was a larger audience than that of last night. Twelve thousand four hundred and sixty-four people by actual count wedged themselves into the seats, aisles, balconies and platform, and that number very accurately recasures the full capacity of Music hall. At least 3,000 people did not get in.

Mr. Mills' reputation for generalship in the management of huge audiences was fully sustained. At 7:40 the doors were closed and further admission denied. Quiet was easily secured at 7:45. Twice, in order to sift out the merely curious and to reach certain special classes of his bearers, he changed the complexion of his congregation as if by magic.

complexion of his congregation as it by magic.

A choir of you offices under the direction of
Mr. Greenwood, together with the great organ,
produced a volume of sound that was most inspiring.

The total number of signatures thus far obtained through the card system is 5,280.

Reclaiming the Drunkard.

A recent issue of the Minneapolis Tribune gives an interesting account of Evangelist John G. Woolley's new effort for the establishment of a Christian retreat for drinking men seeking a reform. From the article we will give the following:

"Four years ago Jahn G. Woolley awakened his wife to tell her that he had done away forever with his old life of wrechedness and misery from driuk. He kept his word right manfully and at Plymouth church the anniversary

will be celebrated and the fifth year of Mr. Woolley's temperance work will begin to-day.

"A newspaper wants news stuff," he said yesterday, "and the life of an Evangelist is not news stuff."

He was diffident to talk of his work of the past and declined to estimate results. Of the future and especially of Rest Island, he is most hopeful. This work he pronounces distinctly Evangelistic and says it "is Christianity with both fest on the ground and no wings." The island embraces 167 acres. It is now the property of the recently incorporated Rest Island Mission, which also owns 140 acres on the main shore opposite the island. This property was bought on contracts. It is here that Mr. Woolley proposes to help penniless drunkards to reformation and clean lives.

"Four years ago to-morrow morning," he said, "I began trying to be a Christian mao, and the instant that determination was formed came the other conviction that I must be a missionary to drunken men. I started at once without any friends, any backing, any apparent opportunity to be heard. Various little neetings gave me a chance to open my mooth, and attention was called to me, and the way widened. For three years I have been traveling and speaking, and as a result many have signed the pledge.

"I saw from the beginning that the work was discouraging, for men will sign the pledge and break it. To help a drunken man you have got to help him in material ways. He must have clothes, money, and a chance to start again. There is nothing in a mere prayer to nourish the body of a man who is bankrupt. So I looked over the various reformatory asylums of the country, in some of which I had been an inmate. I found that. all were in cities, where temptations are greatest and the noise and motion induce rather than cure nervousness. All were expensive, save such as were mere prisons. All were places of idleness for the inmates. So I conceived the idea of a farm easy of access from the cities and cheap enough to be available for the poorest man who wants to begin a clean

"Our aim," continued Mr. Woolley, "is to keep men at work until they are fit to have positions on the outside. Then we get them a place. If they tumble down we will take them back again just so long as they meat business and really desire to reform. Our aim is further to reach the really poor men who want to be right. If a man wants to clean up, lack cf money will not stand in the way. We will keep them away from liquor, teach them the Bible, put our bealthful lives against their diseased ones and lead them upward."

The RECORD OF CHRISTIAN WORK has the largest sympathy with this effort and sincerely hopes the founders most sanguine anticipations may be more than realized.

The Gospel for the Stranger.

MISSION WORK AMONG BOHEMIANS.

Cleveland, Ohio, is the centre of an interesting development of home mission work. Nine years ago one of the pastors of the city was deeply touched by the spiritual destitution of ten thousand Bohemians located there and secured the attention and aid of Rev. Henry A. Schauffler, son of the well known missionary in Turkey, with special advantages and aptitude for the work; he speedily succeeded in building up a thriving church with a great Sunday chool, mission bands, Bible readers, and all that is now considered essential to city mission work.

The mission has had two remarkable outgrowths. It was soon felt that a native ministry must be prepared for this work. The way began to open by some gifts, and the Slavic Missionary Training Department was established in connection with Oberlin Seminary. The first student was a former millworker, converted in Cleveland. There are now ten young men students in this department-one Pole, and nine Bohemians.

Another outgrowth is the "Bible Readers" Home." it was necessary to have women workers, carefully trained for their service and the new department was begun. A home was erected on a lot near the church, and at the present time there are nine young women under instruction.

The work has enlarged with remarkable rapidity. Under Dr. Schauffler's energy, and wise organizing power, there are missions at Chicago, Milwaukee, St. Paul, Silver Lake, Iowa City, Detroit, Toledo, Pittsburgh, and Braddock, some of them being for Poles, and others for Slovaks. Besides these there are a considerable number of missions at other points. In Cleveland the one has become three In 1884 there was one missionary; now there are twenty-nine fully engaged in the work, twenty-two for the Bohemians, five for the Poles, and three for the Slovaks (Hungarians). A Bohemian newspaper is published which serves as a bond of union among the missions, and a help to all the workers.

A lady sends to the RECORD the following account of personal devotion: "A young lady dedicated herself to the Lord and expected to go to the perishing women of China, when suddenly she injured her hip and became lame, thus unfitting herself for field work. In great sorrow she went to the Lord, and one stormy night it seemed as though a voice said to her "send others." She said "Oh Lord, how? I have no money." Then came the answer, "work for it," and she began printing little books by band, selling them at five cents and as the attended the meetings at Ocean Grove, several ladies bought of her, and one told a friend of her desire and work. This friend suggested making little book marks of ribbon with a verse of Scripture. They were sold quickly and the result is: One missionary and two Bible readers in the field. Thus she has

been enabled to more than fill her own place in the foreign field.

Work To Be Done at Rome.

From an excellent article in the Interior we take the following telling paragraphs:

Of the population of our country there are thirty different nationalities in every city of our country having a population of over 100,000. The immigration of last year represented ninety-seven different countries. From Europe alone came 455,000 immigrants; of these only 122,000 spoke the English language, and of others 92,000 were Germans, 52,000 Italians, 50,000 Scandinavians, and 126,ooo of other European Countries In Texas there are twenty counties dominated by Germans. One fourth of the population of Chicago and of New York are Germans. Onehalf the population of Wisconsin is German and two-thirds are foreigners. Minnesota has a population of 200,000 Germans. In New York, Chicago, Baltimore and Omaha there are nearly 100,000 Bohemians. In Minnesota there are 50,000. La Crosse has 30,000 population, only 8,000 speaking the English language.

Evangelists.

Titalian.	•
D. L. Moody	
D. L. Moody oare Y. M. C. A., Glasgow, Scotland.	
Geo. C. Stebhins	
D. B. Towner Cormantown, Ps.	
Dr. L. W. Munnall V M. C. A., Glascow, Scotland.	
Marian D. W. Whitele 200 Sernes street, Philadelphia, Pr.	
Der S Hartwell Pratt Springtield, Mass.	
J. W. Dean	
S. W. Sayford Y. M. C. A., San Francisco, Cal.	
Rev. E. P. Hammond, D. D	
Peter Bilhorn Philadelphia Pa.	
C. H. Yatman 1917 N. Dell server Asheville, N. C.	
L D. W. Palmer. O. W. Palmer. D. W. Palmer. H. O. Wills. H. O. Wills. H. O. Wills. H. O. Wills. H. O. Waller. D. Orand Karvis, Mich. Adrian, Mich. H. P. Sayles. J. O. Smead. S. Seminary synner. J. O. Smead. S. Seminary synner. D. W. Potter. First National Bank Boilding. Micro. J. W. Potter. First National Bank Boilding. Micro. J. W. Potter. J. W. Potter. J. W. Waller. J.	
B. Fay Mills Oberlin. O.	
U. Wills Detroit, Mich.	
I. P. Rowland Grand Rapids, Mich.	
Major J. H. Cole	
H. F. Sarlos 130 Adams street, Chicago, 111.	
H. G. Smead	
To the Dilas Con Marren and Dank Smilding t Micago, Ill.	
D. W. Potter First Nationel Bank Building. Morgan Park, Ill.	
Rev. H. W. Brown live Monroe street, Chinago, Ill.	
Rev. Henry Date 151 Madison street, Chicago, Ill.	
W. F. BishopSpringfield, III.	
W. F. Bishop	
C. S. BillingsOmaha, Neo.	
C. W. Merrill	
W. F. Bishop. Contoe, iii. Smith. Omaha, Nob. C. W. Merrill. Minnescolab Ina. W. H. Irrill. Minnescolab Ina. W. H. Irrill. Anderson, Ind. Diano. R. Minnescolab Ina. John A. Todd. John A. Todd. John A. Todd. Scott of Trade Building, Burlaie, N. Y. Eve. J. M. Readley. M. Scilladish, Mass. Henry J. Pierson. S. Hancock Strikapion, M. R. Henry J. Pierson. S. Hancock Strikapion, Mass. Rev. J. M. Extraction. M. Scilladish, Mass. Rev. J. Turner. Rev. J. Turner. Grant S. Turner. Grant S. Turner. Grant S. Turner. Grant S. Colland S. Oct. Grant S. Turner.	
Dixon C. Williams Lonisville, Kr.	
George H. Simmona V M C A San Francisco Cal.	
C. S. Mason Des Moines, Is.	
Board of Trade Building, Buffale, N. Y.	
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W. S. Marrin	
Henry J. Plerson 63 Hancock street, Boston, Mass.	
Rev. R. S. Underwood	
Rev. J. E. Turner Ken	
Rev. J. M. Frame Favattavilla, N. C.	
W. P. File St. Louis, Mo.	
W. A. SIARROLL Providence, R. L.	
Hoy Lucius Hawkins, 1711 Gratz street, Philadelphia, Pa.	
Mrs. Fether Frame Jamestown, O.	
Miss Mart M. Dent.'s 11 N. Sth street, Richmond, Ind.	,
Rev. J. M. Lee Darnam, N. C.	•
Rev. S. A. Reen, D. D.	•
Rev. A. P. Gravec, D. D 313 W. 220 Breet Somerville, Mass.	
E. A. Lawrence GW Cain street, Atlanta, Ga.	
Vancouver, Clarke Co., Wash.	
Da N B Bandall M Elv avenue, Long Island City, N. J.	٠
Res C H St. John Beloit, Wan	
A. F. Sanford Sidney Centre, N. 1.	•
P. W. Oakes 1 Wakallough street, Boston, Many	
Miss Bessie B. Treon If E. leto street, New York, N. 3	•
F. L. Smith	:
Rev. B. Underwood. Northampton, Mass. Rev. J. E. Turner Rev. J. E. Turner Rev. J. M. Prame Rev. Lucius Hrekins. ITH Urats street. Philadelphia Rev. Recher Frame Rev. Lucius Hrekins. ITH Urats street. Philadelphia Rev. Recher Frame Rev. A. M. Rev. M. Rev. Michaelphia Rev. J. M. Rev. M. Rev. M. Rev. Michaelphia Rev. A. P. Graves, D. D. 313 W. 22d street. Richmond, Ind. Delawart, O. Rev. S. A. Keen, D. D. 313 W. 22d street. Romervilla, Mass. Rev. A. P. Graves, D. D. 313 W. 22d street. Romervilla, Mass. Rev. A. P. Graves, D. D. 313 W. 22d street. Romervilla, Mass. Rev. A. P. Graves, D. D. 313 W. 22d street. Romervilla, Mass. Dr. N. B. Randall. Ell streen, Long Island City, Nan. Dr. N. B. Randall. Ell streen, Long Island City, Nan. Rev. C. H. St. John. Rev. C. H. St. John. Rev. Rev. Rev. Rev. Rev. Rev. Rev. Rev.	

Groups and Jottings.

From "How to Mark your! Bible."

Two High Priests.

It is expedient for us (Caiaphas) Jo. 11: 50. It is expedient for you (Christ) lo. 16: 7. BISHOP ANDREWS.

Justification.

Rom. 3: 26.-God, the Author. Rom. 3: 24 -- Grace, the Spring. Rom. s: o.-Blood, the Ground.

Rom. 4: 25.-Resurrection, the Acknowledge Rom. 5: 1 .- Faith, the Principles. __ [ment.

las. 2. 24. - Works, the Evidence. "Christ's four visits to Bethany."

First, as the Gracious Teacher. Lu. 10: 38, 39. Second, as the Sympathizing Friend. Ino. 11. Third, as the Suffering Savient. | 100. 12. Fourth, as the Ascending Lord. Lu. 24: 50,51.

Important Changes.

Repentance is a change of mind Regeneration is a change of heart. Conversion is a change of life. Adoption is a change of family. Sanctification is a change of employment. Justification is a change of state. Gloritication is a change of place.

Faith's pleas in Prayer,

Psalm 86	(8 "Fors.").
The soul's need	"For I am poor."
Covenant relatiouship	"For I am holy."
Constant communion	"For I cry daily."
Hearty prayer	"For unto Thee do
•••	[I lift up, etc."
God's character	"For theu art good "
Full assurance	"For thos wilt
	lans mer."
God's power	"For thout art great"
Past favors	"For great is Thy mercy

[toward me.

The Lord's hands for His people.
Pierced for their sins. Ps. 22: 16. Graves with their names. Isa. 49: 16. Waling their infirmities. Mark 1: 41. Grand for their supply. Ps. 145: 16.
Uplifted for blessing Luke 24: 50. Strong for heir defense Psa. 138: 7.
Sustaining their weariness Cant. 2: 6. Cunning for their fashioning Cant. 7:1.
Re-assuring for their fears Rev. 1: 17. Hiding for their preparation Isa. 49: 2.
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A Sample Bible Study.

THE STRENGTHENING PSALM, PSALM XX.

Object of the Lesson:
To thow how to glean from God's word and the application of what is gathered to ones personal life and work. First, read the Psalm through, then compare it verse by verse with the revised version.

Note on the margin of your Bibie the important changes, such as verse :: "Answer," verse 5, "Tri-

Four persons to keep in mind: the Lord, David, the writer, Jacob and his troubles, and yourself.

Now begin with the nine mighty promises: z-Hear thee; verse t.

What a thing to have audience with God. 2-Defend thee ; verse 1.

God secured as our defender against world and

3-Send thee help; verse 2.

The powers of heaven to our rescue. 4-Strengthen thee; Yerse 2.

Out of weakness were made strong. y -Remember thy gifts: verse 3.
Giving is but lending unto God. "Interest."

6-Accept thy Sacrifices; verse 3.
Better than that of the Jew. Rom. xil, r

7-Fulfill thy plans; verse 4.

Joshua i-8 and Psalms i-3. Fulfilled.

8-Grant your heart desires; verse 4. Unnamed requests granted. Psa. 37-4.

9-Answer your pravers; verse 6. Immediately or in the future.

After a full consideration of the above, take up "The defense of Jacob," and then remember our God is no respector of persons, and is the same resterday, to-day and forever.

Study Jacob before and after conversion, his whole

Then see how God helped this big sinner—the same for us. One half of the book of Genusis is but a story of Jacob's life.

Verse 2 is mighty to push one to prayer meeting and the services of the Lord's house. See Psa. 92. Put verse 7 alongside of Deut. xx, verses 1 to

and make the applications to your battles of life for bread or faith. Three times the word "name" is used. Take the

names of Christ and by faith prestone get the sweetness out of them.

Examples: Prince of Peace. Lily of Valleys. Rock of Ages. My High Tower.

My Shield, &c. The contrasts in verse 8-note them. On this text, "We will set up our banners," we could study a whole week.

Set banners: My friends for Christ. My family for Christ

My business for Christ.
My class for Christ.
My class for Christ.
My town for Christ.
My country for Christ.
My country for Christ.

The world for Christ.

Look at the "assurance" in verse 6, and close with the sweet prayer in verse o.

From Lessons for Christian Workers, by C. H. Yatman. (25c.)



What is it? A school where the Bible is studied under connectent instructors both of America and Great Britain, and training given in methods of

practical Christian wor."

Wherein does it differ from other schools? In Wherein does it differ from other schools? In windying the Bible only, and in requiring enery sturies with the schools of the sc

Institute Notes.

The Institute has more students than ever before.

The Day of Prayer for Colleges was one of great blessing. A prayer meeting was held in the morning, and in the afternoon the students were addressed by Dr. Judson Smith of the American Board.

At different times during the past month the Institute was favored by addresses from outside speakers which had a tendency to deepen the spiritual life of the students, stimulating a fresh desire for the salvation of the lost and awakening a great sense that the one thing needed in all Christian endeavor is the baptism of the Holy Ghost.

Miss Catharine Gurney, of the International Police Association, London, waile staying at the Institute, gave a stirring address upon her work. A profound impression was made by her evident sense of personal weakness and entire dependence on the Holy Spirit.

Rev. Mark Fuller, who has for ten years been engaged in missionary work at Abela. Berar, India, not being under any board but living entirely by faith, spent some days at the Institute and spoke twice to the students. Mr. Fuller feels that there is room in the foreign field for missionaries of every degree of education, and especially for young men who are masters of a good trade.

A most rousing talk on mission work in the Rocky Mountains was given one morning by Rev. R. C. Cameron.

After closing his work at Langley Avenue Baptist church, Mr. Torrey preached several weeks in the LaGrange Congregational church and later the meetings were taken into a hall.

In November, John Best went into the lower part of Illinois to a very rough county, having few Gospel privileges. He held his first meetings in a Jog bouse, built by the farmers

for club meetings, and later went to various school houses. The people crowded in till there was no more room for them, and evinced the greatest eagerness to hear the preaching, following him from place to place. He remained in the locality till about the first of February, and at the close of the meetings even unconverted people testified to their value, saying that the moral tone of the whole community had undergone a change, especially that of the young men, who at first were loud in threats against him. About twenty-five professed conversion. Another student has now gone to the field.

George S. K. Anderson has resigned his pastorate in Harvey and accepted a call as State Evangelist for New Hampshire under the Congregationalists.

Meetings were held in Ontario, Ills., in which the pastor was assisted by Mr. and Mrs. W. B. Ladd, of the Institute, who had previously been in Galesburg holding meetings. In spite of bad roads there was much interest and a blessing on the work.

Charles L. Pcik is now Asst. Gen. Sec. of the Y. M. C. A., Leavenworth, Kas.

About 35 cottage meetings are now being hald weekly by the Institute people.

Musical Department.

The Spring Term in the Musical Department will begin Tuesday, April 5th. Two music classes are held daily, besides private vocal and instrumental lessons.

Music is so necessary and important a factor in evangelistic and mission work that all pupils who have any musical ability are given such a course of training as will fit them to at least lead the singing for their own meetings.

Several of the prominent missions throughout the city are now supplied from the Institute with leaders and organists.

J. Richie Bell, a former pupil, is singing for Merton Smith in connection with Mr. Moody's work in Scotland.

The Minneapolis Ensign of Feb. 11th, contains a notice of the ordination of Rev. Thos. Broomfield at Vernon Center, Minn., by the Baptist churches of that Association Mr. Broomfield is pastor at Vernon Cente

and Good Thunder and also preaches at Rapidan and Pleasant Grove. The Engine has kind words of commendation for Mr. Broomfield, who left the Institute in May, 1891.

Jottings From the Bible Institute Lecture Room.

"They shall reign forever and ever," and reigning means being on the upper side of circumstances.—Mrs. S. B. Capron.

Beautiful thoughts cannot take the place of exact knowledge.—D. Baines-Griffiths.

Sometimes the most unselfish thing a man can do is to pray for himself.

It is not our business to reconcile Scripture, but to believe in it.—R. A. Torrey.

The sheep that was lost was not a specially precious sheep—it was simply a sheep. In India the whole ninety-nine are lost. Christ's happiness and satisfaction depend on finding the whole ninety-nine in India as much as on finding the one bere.

If you are waiting for a "call" to foreign missions, the Bible calls you, and the burden of proof ought to be on the man who says he is called to stay at bome. Meet it here instead of at the judgment seat.

Did you ever see a tool looking for a carpenter to use? No, saws don't have houses to build. You want to use the Holy Ghost, but if you will be fully yielded to Him He will use you.

The secret of the Christian life is not in doing great things, it is not in doing hard things, it is simply always doing the things which please God.

Sir Edwin Arnold bas written about "The Light of Asia." I don't know where he found it. His book is made up of a great deal of sentiment and a great deal of ignorance. The men are better than their gods. There is no "Light of Asia" excepting the light which came from Asia to Europe, from Europe to America, and from America we are trying to carry it back to Asia.—Rev. Mark Fuller.

Incidents.

The wife of a bar-tender came into a tent some two years ago, in opposition to her husband; a wishes, and was converted. The husband, a Catholic, once followed her to the tent and drove her home very indignantly. During this two years he stood in her way and interfered with her religious life in every possible manner. One evening, without any special invitation, he appeared at a meeting. As he had been so bitter he was left alone, but he came repeatedly and finally asked the workers to call at his home. When they did so he immediately began to speak of religion

and within ten minutes was on his knees, utterly broken down, and, making a full surrender, accepted Carist as his Saviour. Athis wife's request a cottage meeting is now being held in his house, with the especial object of reaching other members of his family. The man has given up his saloon business.

Encouragement for work among the children is frequently met with. A boy this winter stopped an Institute lady on the street, asking if she remembered him. He had been converted in a tent last summer and was then promised a testament, but when he went back to claim it the tent was gone. He now wanted it. He was still trying to lead a Christian life and asked the lady to visit his mother She proved to be very hard, having seen much trouble, and was now divorced from her husband on account of drink. It required many calls to bring her to the mission but she accepted Christ the first time she came. Within a few weeks her eldest boy was taken ill. He had never attended church but had led a wild life, and now at the age of twenty-four, realized that he was facing death without a Saviour, but patient teaching brought him to trust in Christ and he died a Christian. The mother's one thought during his illness was the question of salvation. It paid to bring that little boy to Christ.

Ladies' Department.

Miss Catherine Gurney and Mrs. E. A. Walker spent three weeks with us, giving os refreshing and inspiring Bible readings. They represent the Christian Police Association in England. They were unwearied in their efforts to establish a similar organization in this city. They visited many of the Police Stations at the time of evening roll call and were invariably received with courtesy. They were desirous to have short Bible readings attendance being voluntary in these stations. The love of these earnest and consecrated ladies for the spiritual welfare of these guardians of life and property among us has been a most valuable lesson.

An encouraging result in our work is seeing a disposition, on the part of those who have been blessed by our efforts, to help and biess others. We give an illustration of this. "Our last call will be upon a family in the third flat of a tenement. This woman and her husband have lately united with the church. She is always glad of a promise and a word of cheer. and to-day she had something encouraging to tell me. Mrs. Capron had talked in the mother's meeting about how we could help each other and bring joy and gladness to the homes of some of our neighbors, by going to them with the word of God, and telling them about the Saviour. This dear woman asked the Lord, when she came home, to send her on an errand to some one. She had heard of a woman who was in need, and, preparing a basket of food, and taking her Bible, she went forth in the name of the Lord. She said it was her 'first trip out' and the did not know just what to say. The woman could not understand much English but was so pleased and comforted, and our missionary said. Oh it made me feel so good to go and I thought of another woman and went to see her. She let me read to her and said sue hoped I would come often. It required a great offort for this poor ignorant woman to go out alone on such a mission, but she had received a great blessing. It is a joy, none on realize unless they too, have taken a 'trip out' in the name of the Lord."

We have had printed in the style of an attractive little booklet a narrati o by one of our lady workers. It is entitled, "Rich Folks and Poor Folks." Mr. Moody writing from Stirling, Scotland, says of it: "It is a wonderful thing. It brought tears to my eyes as I read it. It will do much good. She has my thought how to reach the people and that kind of work will tell and the church will some day come to see it." Copies may be had at ten cents each Application may be made to Ladies' Department Bible Institute, 230 LaSalle avenue, Chicago, Ills.

We like to attract our foreign missionary friends. Miss M. P. Wright, from Marsovan. Turkey, has been with us a month. We have also entertained Rev. and Mrs. Charles Harding from Shelapur, India, and Mrs. W. H. Gulick from San Sebastian, Spain. Mrs. Gulick has laid on her heart a plan for an institution for the higher education (including training of Bible women) of the daughters of

We need the RECORD OF CHRISTIAN WORK for November, 1889, to complete our file, Any one having such a copy can confer a favor by sending it to us.

The best way to train and edify souls is to set them to work to win other souls.

Don't be afraid of pounding persistently at one thing. Don't be afraid of being called a one-idea man or a crank. If you have one idea, you have one more than most men. It takes a smart man to be a crank.

The hard part of church work is not the work. It is the workers. If we could only make the very sensible workers a little more sensitive and the very sensitive workers a little more sensible, and could go about a church putting in spiritual touches here and there just where they were needed, so that we would work a little less on one another's feelings and a little more on the coming of the kingdom, it would make an amazing difference in the statistics of year-books and the-wrinkles on 1. S. Lec. ministers' faces.

Workers' Library.

The condition of our great cities, the contrast in their people and the habit of their lives has of late attracted urusua interest. It is sincerely bored this is not merely to be the "fashion of the hour" but the large permanent good may be accomplished in the practical sympathy and a wise charity that this interest should develop. Among the several books, bearing on this subject, issued of late the most pretentious and not the least attractive and insnost pretentions and not the least attractive and in-teresting is "Durkness and Daylight, or. Lights and Shades of New York Life" publicised by A. D. Worth-ingron & Co., Hartford, Com. The work is the result of the joint authorship of Mrs. Halen Campbell along time missionary in New York aims. Col. Thos. W. Knox and Inspector Thos. Byrnes, chief of the New York Detective Bureau, Dr. Lyman Abbut fornished the attractive to the New York Introduction. The volume deserves a more extended review than our limited space will allow. interceting to all, the volume with its nearly 300 excellent engravings will have a very special value to all persons interested in mission work among the masses as pointing out the conditions under which such effort must be carried out and giving no end of halnini suggestions.

The strong personality of the late Rev. C. H. Spurgeon always stamped itself upon his writings. and appeared, perhaps, no more strikingly than in the quaint and frequently unique manner in which he would, in a brief sentence or two, sum up his ne would, in a Driet sentence or two, sum up his criticism of the many publications sent to him for review. The following referring to "New Notes for Bible Readings," may serve as an illustration: "A man at a police court, under a delusion, spoke of having his brrine taken out and then put in again. A fellow with the brains gone from his cranium would reckon this a stupid book; but he who has his sensebox in uncracked condition, and has his heart right also, will rejoice over this volume as though he had found a crock of gold. The 'New Notes' are not Scotch One Pounders, nor English Five Pounders, but they are of nigh value among those who deal with the spiritual currency. Preacher of the Gospel, do you get short of themes? Buy this book."
"NewNotes for Bible Readings by S. R. Briggs,

cioth \$1, tlez. cloth 75 cents.

Miss Florence Nightingnie, from her sofa in a quiet house in Mayfair, London, still directs the chief training school for nurses. Mr. F. B. Son. Advertiser, says: "In the conet training scands for nurses.

born, in The Boston Advertiser, says: "In the load hids for notoriety now made by many philanthropists, it is well to remember that in the cause of nursing the sick the best and greatest worker is the gentle and retiring invalid to whom Longfellow adgenue and retring invalue to whom Longtonov and dressed 'The Lady with the Lamp,' in his peam of Santa Filomena.' In their World's Benefactors Serica, Fleming H. Revell Company, New York and Chicago, have just issued a biography of this famous soldier's friend, by Eliza F. Pollard, whose volume makes an earnest appeal for greater extension in

Rev. John Hall, D. D., of New York, writing of First Battles and How to Figat Them. says: Young men, especially in our city, need this book. It is true in its substance, attractive in its style, and admirable in its spirit. It is entitled to the commendation of Pr. Thain Davidson, and few men have a better right than be to speak on this subject. I heartir command this little volume. "First Rattles and How to Fight Them, by F. A.

Flaming H. Revell Co. have taken up the agency in this country for the Newberry Bible, published in London by Hodder & Stoughton. The work was formerly known as "The Englishman's Bible," and comprises the English-Hebrew Bible and the English-Hreek To-tament, designed to give, as far as precticable, the accuracy, precision, and certainty of the original Hebrew and Greek Scriptures on the same page with the Authorized Version. It will appear in two forms (variously bound), to be known as the Handy Reservance Edition and the Postable Edition.

Notes on Daily Readings, together with comments of Rev. C. H. Spurgeon, Rev. H. Bonar and D. L. Moody, and augtations from John Trapp, Puritan, 1668.

APRIL. 1892.

Friday, April 1st.

Luke xix. 22 to 48.

Verse 23. It is a steady climb all the way from the plains of Jericho. up to Jerusalem, toward which our Lord was taking his last journey. Verses 29 to 34. He knew where the colt was: He

knew that mover man had sat upon it; He knew what the owner would say when the disciples unloosed it. He also knew the prophecy of Zec. ix. 2th verse, and sent for the colt, that another sign might be given to Israel that he was the Messign might be given to larned that he was the Meesiah. In the words given to the coulter of the colt,
"The Lord hath need of him," we have the only reply that need ever be given to justify the call of a
child to foreign lands, or of a loved one to serve in
the courts of heaven. The Lord's claim upon us sund
(probably a disciple of Christ) must have been that
he had that which the Lord could use.

Verses \$5\$ to 40. For the full significances of this
scace read Ps. carviii. The disciples were much
wrought upon by this first permission of their Mastter to publicly proclaim his Messichabit). The displace had been the country of the country of the country
verse 41. The thought of Jesus weening over the
Nerse 41. The thought of Jesus weening over the

Verse 41. The thought of Jesus weeping over the city should endear Jerusalem to every Christian heart. "Pray for the peace of Jerusalem."

Versee 42 to 44. Fulfilled in the siege of Titus,
forty-six years after the prophecy was uttered.

Verses it to 48. The temple was erected for Him, and He took possession of it; first cleaning it, before making use of it. In plotting to destroy Him, they would drag Him from the very horns of the

From C. H. Spurgeon.

II Chron. xvii. 16. "When Amasiah willingly offered himself to the Lord, he made no reserves as to how that service should be rendered. He began with all his heart to serve God in his youth, went on in middle life, and his children were found round about him and he was still unfalteringly the servant of God. Ay, and he would serve God by doing nothing at all, if such was His will. One of the hardest works for saints to do is to do nothing. When they get so infirm that they cannot leave their room or even their bed; perhaus their very voice fails them, so that they cannot speak; then what difficult work it is to say with the heart. "Lord, I served thee when I labored for thee, and I will serve thee when I cannot labor for thee. I trusted thee when I could speak about thee, and I will trust thee now that I cannot speak about thee. I am thy servant. If my Lord hids me do anything. I will do it, if He gives me no com-mand, yet will I be His servant still. Have you not sometimes seen the telegraph boys standing or sitstituting at the post office when there is no message to be delivered? They are as much doing their work by raiting as when they carry to its destination the dispatch which has been flashed along the wires. In waiting they serve; and in like manner they most truly serve the Lord who give up all idea of self-pleasing, and go or stay, as best pleases Him to whom they willingly offer themselves to be His ser-

Text for the day verse 34.

Saturday, April 2d.

Luke xx. 1 to 19.

Verse 1. "On one of those days," i. e., one of the days of his last week on earth, before his crucifixion. He "preached the Goopel." It was this that aroused their ensuity. It was the same when the apostles preached. Bee Acts iv. 2 and 3 and 17, etc. It is only by grace that man can be seved, and yet every man has in his heart a spirit of pride and selfrighteoneness that leads him to hate the preaching

Verse 2. Poor little ec lesiastics! Making mer-chandise for their own advantage of the things of the Almighty God! seeking to put the Spirit of God, and the Son of God under their authority. They and use you or you under their authority. They claimed to derive their authority from Moses but, He who spoke to Moses from the burning brah; and from the first of Sinai; He who wrote the law upon the tables of stone, stood before them, and they were asking for His authority!

Versee's to 8. If He had said plainly "I am the Messiah of Israel, the eternal Son of God, your Jehovah, the Lord of Abraham, the source of all power and anthority." they would at once, seized him and killed Him if they could. He knew this, and therefore dealt with them as He did. Their dishonesty of heart, and lack of moral integrity is shown by their dodging the question as to John. Modern infidelity among scholars is in the same dilemma. They accept the testimony of Josephus and the Talmudic writings of the Jews as to John and the laimedid wridings of the Jews as to John the Baptist having lived at the time represented in the Grapela, and that he was a holy and good man, testifying truly to the Messianic expectations of Israel. Why then should has testimony that Jesus of Nazareth was the Messian be rejected?

Verses 9 to 19. This parable is suggested by the fifth charter of Isainh. The vineyard means the Jews, as God's earthly people; the servants sent, are the prophets: the Son is the Lord Jeens. The treatment given the Son, is prophetic of the treatment that Jeeus would receive in a few brief dars. The giving of the vineyard to others, is the calling of the church from the Centiles, and the use of the church to testify for God upon the earth in place of Israel. The prophecies quoted are wonderfully striking and convincing as showing Jesus to be the true Messiah.

From Van Osterzee.

The history of centuries told in a few minutes. God's way and counsel with Israel misanderstood by Israel: 1, the gracious election, vs. 9; 2, the long Israel: 1. the grace rescous election, we with the long work of grace, was 10, 11, 3, the fulness of the time, ws. 12; 4, the most hideous crime, ws. 14, 15; 5, the righteous punishment, ws. 16, 26; 6, the curse turned into blessing (the other husbandmen), ws. 15. Only when grace has reached the hindest degree, can sin reveal tiself in its full strength. What is less to: pected often happens first. When the light has gone out, the candlestick is pushed from its place. From our Lord the church may learn with what eye she must view the prophetic Scriptures of the Old Testament. The history of Israel is the history of man-kind in miniature. The institution of God's kingdom in the Old Testament a type worthy to be haken to heart by the children of the new covenant.

Text for the day, verse 13.

Sunday, April 3d.

Luke xx. 20 to 47.

Verse 20. How foolish these, who thought themselves so cunning, appear to us, as we see who they were doaling with. "Our hearts are naked and open were dealing with. 'Our hearts are naked and open before the eyes of Him with whom we have to do. We are just as foolish, when we seek to appear other than we really are, in the work of God.

Verse 21. A good character from the lips of an

Yerse 22 A very conning question. If he said they would have had a charge against him before the Roman governor, and he would have been put to death upon the charge of inciting to revolt. If he said "yes," they would have used the answer to

in he said yes, they would have used the dinwes to bis injury with the people. Versee 23 to 23. How easily they were outwitted in their crafty schemes. Their possession and use of Cassay's coin, was an acknowledgment on their part of Caesar's power in the affairs of this life. "His part of Cassar's power in the affairs of this life. 'His government protected their property and gave them the power of th

ones, but, real fools and hypocries, with a made up story, that, in their judgment, was to fully explode the doctrine of the body. The explosion occurred, but the control of the body. The explosion occurred, the control of the body. The explosion occurred, the standard of the footine, that explosed Liebers, adapted to our material senses and environment is one thing; and life in another world with a resurrection body is another. From the dead," a world where there are connected. "Neither marry: "Neither can they die." The change that marry: "Neither can they die." The change that the change of earthly reletionships now sustained. This change of earthly reletionships now sustained. This does not mean that those who are been mided in

does not mean that those who are bere united in Christ shall not know and love each other in "that world," and in the resurrection body. See I Peter iii. 7; I Thess. iv. 17. He answered these carnal ones according to their carnality. The reference made in verse 37 shows that God is pledged to give a resurrection to Abraham, Isaac and Jacob. This is opened up in Heb. 11. 13, 19, 22, 35, with 39 and 40. Versee 41 to 46. "How can David's son be David's Lord?" A question that can only be answered by the incarnation of the Son of God. Rom. i. 1 to 4.

Verses 45 to 47. This is to be taken as connected with the deceit and hypocrisy of their questions,

which he had just exposed.

From Payson.

If Christ be not truly and essentially God, then they who worship him as such, are guilty of gross and abominable idelerry in giving that glory and honor to a creature, which is due to the Greater alone; and how a gross idelator can be a good Christian, it is difficult to conceive. On the contrary, we are told that he who denieth the Son, denieth the are not that he was desired the son, center the Father also; that he was believeth not the record which God gave of his Son, hath made him a liar; and that he who dath not honor the Son, honoreth not the Father. Now if Christ be God, then those who deny it, deny God the Father; they make Him a liar, and they do not honor him as God; and how they can do all this, and yet be ('hristians, it is not so easy to determine. The doctrine of our Saviour's divinity (Detty, "essentially God") involves, therefore, consequences of the utmost importance, and of which either the opposers or the favorers must be essentially in the wrong.

Text for the day, verse 44.

Monday, April 4th.

Luke xxi. 1 to 19. Verse 1. He sees the rich men of our day who are not casting their gifts into the treasury of the Lord, just as plainly.

Verses 2 to 4. What a Saviour is this! An eye for a poor lonely woman, and for her two mites, and an appreciation of the devotion of her heart to God, that led her to give two mites, when she might have kept one. Her example is no approval of small kept one. Her example is no approval of small gifts, when these are made without self-denial. The approval of the Lord is given because her two mites was "all the living that she had." When we give in the same proportion, and with the same motive, then

the same proportion, and with the same motive, then we can class ourselve with the poor widow, and our offering with her two mites." Not before.

Verves in the contine." Not before.

Verves in the contine who worshiped there. This takes the acribes who worshiped there. This takes the built that the Messiah might come into it. (bee flaugai it, 100 %). But when He came they rejected Him, and the outward splander of the temple pertahed. So is it now with the sons of men who turn from thrist. who turn from ('hriet.

who turn from Christ.
Verse 7. We have here the question of Matt. xxiv.
S, that led to the Olivet discourse. The disciples, as
Jews. connected the overthrow of the temple with Christ's coming in indement and the end of the world. In their minds all were to be simultaneous. We are taught by our Lord's reply that they would be widely separated as events, with common phenomena attending them and with specific prophecies fulfilled in all three of them, so that one is made a fulfilled in all three of them, so that one is made a type and foreshadowing or the other. The over-horw of Jercualem would occur within the lifetime of many who then heard lim. He gave them signs that were fulfilled in that event. Many false Christe arose at that time and miseld the Jews. The true Reseith did Lot, however, come back from Heavan Reseith did Lot, however, come back from Heavan to deliver them, as in accordance with the prophecy of Zec. ziv. 2 and 3, for the obvious reason that the Jews of that time did not repent of their rejection of Jesus as their Messiah, as a generation of Jaws must do before His return as prophesied in Zec. xii. naut do octors nis return as propussion in Acc.

10. There is therefore a future judgment upon
Jews at Jerusalem, resulting in their acceptance of
Christ and a future coming of Christ for their delirerance. Judgment closed the past dispensation at erance. Judgment closed the past dispensation at Jerusaiem; judgment will close the present, of the zame place as a centre, but over the earth in its effect. Those who live in the last days, will need the encouragement of the precious promises from verses 15 to 19.

Text for the day verse 19.

Tuesday, April 5th.

Luke xxi. 20 to 38.

Versee 20 to 23. The church in Jerosalem in the year 79 when the Roman armies besieged Jerusalem, warned by this prophecy, fled from the city, and warmed by this prophecy, itself from the city, and were saved from the horrors of that swful eleganess. Rev. xviii. 2 to 5, was written offer the fall of Jerus salem, and describes a future cetastrope, similar in character, to come upon a future serusalent, some world capitol, now in existence spile to be. The warnings of Jesus, such singular to the three judgment of the companion of which is to the account pages of Jesus and Jesus salem was a type, as well as to the event nearest at

salem was a type, as well as to the trent ment as hand when he spoke. Verse 24. In these few words are condensed the history of the Jews, and of Jerusalam, from the renatury of the Jown, and or occussion, from the re-jection of Messiah until the present time; Zion in still "trodden down of the Gentiles," under the rule of the Turks By Ottoman clict, Jewa are forbidden to settle in the land of their fathers, "Times of the Gentiles," means the period of time God has al-lotted for the governments of this world to be in the hands of the Gentiles, rather than in the hands of the Jews. Dan. xii. 7 and Ro. xi. 25 explain the expression. Gentiles now rule the Jews. Jews are soon to rule the Gentiles, but not until they are judged in the tribulation that is coming, and accept of Jeens as the Messiah. In the chaos and despair that shall come upon the godless nations in the last days, order and authority shall be restored by the largel of God.

Verses 25 and 26. These are the last days. The closing up of man's efforts to govern his fellow men

without ('hrist.

Verse X. "Then"—when men are at their last ex-Verse 27. "Then"—when men are at their last ex-tremity. When the boat seems about to sink; when the disciples are unable to cast out the devil; when a great stone has been rolled to the door of the

a great atone has been rolled to the door of the tomb of the world's hope; "Then" Christ appears. Vetse 28. When troubles thicken among the Gentile powers; when the Jews again come to the front. tile powers; when the Jews again come to the from and are growing in Jower, and obtaining rule; when Jerusalem beetna to lift up its head, and changes are occurring in the Lord's land; "Then," disciples of Christy be watchful and walk in hollings. "p heart of Chris, be watchful and waik in holines. Theart and life, day by day. The Lord is about to atwest from heaven, the morning of the resurrection of the saints is about to days. These, iv. 16 to 18. Vecese 22 to 31. The meaning of this seems to be, signs of reviving in the Jewish nation. Annily of the Verees 22 and 33. The generation, annily of the Jewis to be preserved on the safe to sain a not this

God has spoken of them comes to pass. Is not this

God has spoken of them comes to pass. Is not this being fulfilled right before our eyes?

Versee 34 to 35. A warning to the church for the last days distinctly different from the warning about Jerusalem. That was a local event confined to that city and people. This speaks of the "whole earth." Verses 37 and 38. No place for him in the city. He slept under the trees of Olivet during this last

Text for the day, verse 36.

Wednesday, April 6th.

Lake xxii. 1 to 20.

Verse 1. He was the Passover, to be sacrificed for Verse 1. He was the Passover, to be scarrinced for us (i. Cor. v. 7). He was the 'unioavened bread' to be broken for ns, that we partaking of Him might have life. This coming Passover, when He was to die, was really "the Passover;" all the others had been but types of this. Verse 2. Unconsciously to themselves, seeking for the lamb, and falifilling scriptore. Werse 3. Place and been made by Jadas by his verse 3. Place and been made by Jadas by his

covetons spirit, for Satan to come in, or he had not entered. Had be gone to Jesus and confessed his temptations, how different the result to him might baye been

Verses 4 to 6. If we think of Judas following Christ because of a certain kind of faith in His genius and power, and with the expectation of riches and glory from the earthly kingdom he believed Christ would establish, and imagine how the words of Jesus in Luke xxi. 16 and 17, fell upon his ears, we can readily understand how he was led to make this bargain.

Versee 7 to 13. All this was done to hide from Judas where He would be, until his hour had come-Neither Satan, Judas, Jews or Romans had any power to compass his death, until he was ready to surrender Himself to them.

Verses 14 to 20. () ur hearts grow tender as we Verse 14 to 20. Unr hearts grow tender as we read these simple words describing this memorable scene of the last supper. As we take in the situation and know that the hour of his suffering had come, how striking His expression "with desire have I desired to est this Passover." He longest to the place of serrifics. God fortivens, that we were forget His command, "This do in remembrance of forget His command.

From C. H. Spurgeon.

Some are very like a mouse behind the wainscot. You are in the Lord's house, but you are not known as one of the family; sometimes you give a little squeak, in your hiding place, and sometimes come out at night, as the mouse does, to pick up a crumb or two, without being seen. Is this worthy of your-self? Is it worthy of your Lord and Master? You are a Christian, you say, but you do not want to be known to be a Christian. A soldier in the Lord's army, but you never put ou your regimentals! You like always to be in multi. You are afraid lest anybody should know that you are a soldier! If a man bebared like that in the British army, they would drum him out of the regiment. What would be the good of such a fellow? If he is ashamed of her wou of such a fellow; it he is sanamed of her Majesty's uniform, let him be gone. He is not loy-al to his sovereign. I am not going to condemn you, who have never come out and owned yourselves

followers of Christ: I wish that you would hold a little court and condemn yourself; and tha; instead of my drumming you out, you would drum yourself or my aramming you one, you would aram yourself out and say. "I will not stay any longer like that. I will confess him openly, glory be to Him who hath loved me and washed me in His own blood."

Text for the day verse 19.

Thursday, April 7th.

Lake vvii. 21 to 38.

Lake XXII. 2 to 38.

Verses 21 to 23. "Offenses must come" (Luke XXII. 1), and "betrayals" must come; but wee to those by whom they come! So the floy float has said in I Cor. xi. 15, R. V. "For there must be also breaise among you that they which are approved may be made manifest." In our day, meny who sit at the table of Christ, and many who minister at the Altacof ('hrist, are betraying Him to Him enomined and the troth He base you and aft the body of the betraying him to Him enomined the troth the base you and aft the body of the betray the work of the betray they would be the body of the betray they would be they would be the bedream to be they would be they wou

ime believers, but "woo" to these men who are between the Master whom they profess to serve. John ii. 18. 19. 26 to 28.

Verse 24. What an exhibition was this of the nature of the flesh! Pride, enry, jealousy in His very presence, and at this time of His soul's exceeding sadness. Yet He bore with them. He did not leave them. He did not send them worthy and units to parter whelmed by the conscious-temperature of the serve them. The serve the serve them are in the sand in ness of what we are in the sinfulness of our nature. while we come to the table.

Verses 25 to 30. How kindly He instructs them;

how gently He rebukes their wrong spirit and selfish aspirations; what shame must have filled them at aspirations; what shame must have filled them at the words "I am among you as he that serveth." What grace in the words of commendation, because in the main their hearts had been, and were, true to him; although, all were that night, to temporarily forsake Him. What marvellous grace in the asurance that all were to be in the kingdom; all at His

ance that at we're to be in the kind of the table; all to sit on thrones!

Verses 31 to 33. Wheat is sifted that the chaff may be blown away. This is all that Satan can do to any true child of God. How angry it must make him. that after all his efforts to destroy us, he is nothing after all but the Lord's wheat sifter and patent chaff extractor.

The way of willing humiliation, the way of true rectness in the kingdom of God. 1, the ancient way; 2 the difficult way; 3, the safe way; 4, the blessed way. The bequest of the dying testator to his chosen friends. A man is regenerated but once. He chosen triends. A man is regenerated but once. He is converted, it may be, many times. Conversion means to be turned. Peter was a regenerated man, but fell into tamptation and had to be turned back. Statan intent on the destruction of Peter, the Lord on his deliverance. The best guide is he who has found his way out of darkness; the kindest physical that he has hear sich the most rating teacher. cian, he who has been sick; the most patient teacher, he who has been patiently taught.

Text for the day, verse 32.

Friday, April 8th.

Luke xxii, 39 to 53.

Verse 39. "Came out" from the upper room, and from the city, "and went, as he was wont," Indas judged he would find him sleeping under the trees,

naged ne would had him sleeping under the trees, as he had been doing all the week.

Yerse 40. He felt at this midnight hour the presence of Satan and of all the powers of evil spirits. He knew the awful temptations of the next few hours to his disciples. Some one has rightly said that the most remarkable thing about man is that he takes no warning from his Maker. We in our day takes no warning from his Maker. We in our day are solemnly warned of coming apocator, and of temptations from Satan of peculiar power, "deceiving if it were possible the very elect." (T fim iv. 1; I' Tim, iii. 1: I' Pet. iii. 3; Mark x iii. 22, etc.), and are athorted to "watch and pray" (Luke xii. 50), swopt away by worldliness, blinded by carnallon, were the world of the control of the cont

ity and selfish ambition, we give no heed; and, as a rule, the Church of Christ is sleeping upon the threshold of the most momentous events in its

history. Verse 41. They could not pray with him, for they could not sympathize from their standpoint with

the distress of that swful hour. Verse 42. This cap is described in the prophets as the cap of God's holy wrath against sin. Not suffering in the flesh, but suffering as a sin-bearer caused this thrice repeated prayer to be wrung from the heart of our Redeemer.

> Ye who think of sin but lightly. Nor esteem the evil great: Here may view its nature rightly. Here its guilt may estimate.

Verse 43 Strengthening bim, that he might not die under the assaults of Satan, before the appointed time, and out of the appointed way.

sime, and out of the appointed way.

Vernes 44 and 45. In the nature of His sufferings, and in their inability to keep from sleeping in such an hour, we see the impossibility for any mere man to have fulfilled the Scriptures, and borns what was

necessary to make atonement for sin.

Verses 46 to 53. "This is your hour." So the kiss of betrayal and the binding. How brief should be the triumph!

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In a garden the disobedience of the first, in a garden, again, the obelience of the second Adam was manifested. The Garden of Olives has borne rich fruits for the extension of the kingdom ofGod. The first Greenlander who was converted, owed his conversion to the preaching upon our Lord's Passion in (lethsemane.

Our Lord also had his fixed customary place of prayer. Prayer is for Jesus' disciples the best weapon against temptation.

To will what God wills is the essence of true religion. He that will talk with God does well to repair to

selitade. In the conflict of Jesus: 1, His anguish; 2, His

prayer: 3. His strengthening. In the prayer of Jeeus: 1, A human Nay; 2, A Divine Yee; 3, A Divine decision.

Text for the day, verse 42.

Saturday, April 9th.

Luke xxii, 54 to 71.

Verse 54. So, when Christ and His cause are held reness. So, when Christ and rise cause are all in contempt by the world, many in our day, like Peter, "Follow afar off;" so far, some of them, that it would take a powerful telescope to discover that they were following at all.

Verse 55. So the man that follows Christ "afar off" will soon find his place with the enemies of his Saviour, warming himself at the world's fire, with his Master left bound in the darkness and cold.

Versus 56 to \$2. The words of the Lord fulfilled in the three-fold denial of Peter. Self-confident, sleeping, without prayer, how poor Peter was prepared for this cowardly failure! We are just like him. Our only place of security, is to keep in touch with Christ by prayer, and in the place of outspoken confession before the world, or we will fall. Praise God, not fall, to be forever cast off, for hie who "turned and tant, to be forever east on, for the wan turned and looked upon Peter," and broke his beart into peni-tence, is our Lord, and Ho will deal with us, if we are truly His, in the same way. "The Lord looked;"

"Peter remembered;" "Peter wept bitterly."
Versee 63 to 65. The Lord undoubtedly drew their attention to Himself, that He might withdraw their attention from Peter, as in the garden he said, "If therefore ye seek me, let these go their way. (Jno. therefore ye seek me, let these go their way. (23th, viii. 8.) If Peter saw this, and without doubt be did, his tears fell the faster, and his heart ached the more for the sin that caused at the suffering and such

Verses 66 to 71. As in the other Gospels so here the record is plain that Jesus was condemned by the Jews upon His own confession that He was the Son of God. "Ye say it, because I am," is found in the Revised Version. Amen.

From Chrysostom.

Tell me not that you are lost—that there is no hope for you—that you have sinned beyond remedy. There is a Physician, whose skill is greater than your disease, and who is able to subdue it-ay, one your chroms, and who is able to should it-say, one who has power to cure you with a single look-a Physician who can and will set right all that is wrong with you. He called you into being when as yet you were not; and if He did that much for you, can He not do more? He who made you can mend you. You cannot tall how your soul is kept in life. neither can you tell how it is parsed from the defile-ment of sin. . Do not anxiously inquire how this can be; do not seek to pry into the means by which it is accomplished; but believe in the miracle.

Text for the day, verse 69.

Sunday, April 10th.

Lake xxiii. 1 to 16.

Verse 1. They had solemnly condemned Him to death before the Jewish court, but their sentence must be approved by the Roman Governor before it could be executed.

Verse 2. What a lie was this! Christ had told them "Render unto Casar the things that be Casar's" This charge of rebellion against Rome had to be nus charge or recention against frome use to be made, to get Filate to take cognizance of the case. The purity of Christ's moral character is shown in that no word is whispered against Him on that line. Verses 3 and 4. Luke gives the substance of Pilate's examination. In John we find the answer of Jesus, that fully satisfied Pilate, that his claim of being king of the Jews was a religious matter, and did not teach or contemplate rebellion against his authority.
Verse 5. They were like a pack of wolves, deter-

mined to have His blood.

Verses 6 and 7. Seeking to be delivered from the various sand 1. Desking to be delivered from the responsibility of condemning Jesus, he availe him-self of this word about (Hallies, a province under Harod, to secaps from his difficulty. He cannot, however, dodge the issue. No more can we. Christ must be accepted as Bon of God and Saviour, or

given np to ecropical signature of the truth from John the Baptist, and turned from it. Christ was slent to him, and Christ will be silent to all such. Yerse 12. Wicked men in their harved of Christ,

verse 13. whosed men in their harred of Christ, are made friends by joining in His condemnation.

Verses 13 to 16. How full of contradictions was this remarkable speech. He declares explicity that esus is an innocent man, yet be proposes to socurge Him! There can be no escape in this way.

From C. H. Spurgeon.

"What a frozen religion that is which has not the Godhead of Christ in it! Truly, they must be men of a very sanguine and imaginative temperament who can pretend to receive any comfort out of a Christianity which has not the divine Saviour as its very centre. I would as soon think of going to an iceberg to warm myself, as to a faith of that kind to find comfort. Nobody can ever praise up Christ too much for you and for me: they can never say too much of His windom, or of His power. Every divine attribute ascribed to Christ makes us lift up a new song unto Him; for whatever he may be to others, he is to us God over all blessed forever." Amen.

· Text for the day, verse 4.

Monday, April 11th.

Luke zxiii. 17 to 28.

Verse 17. "Of necessity," because he was committed unto this by his promise. If it was a necessity that the Roman Governor should keep his cessity that the noman covernor should keep in word, can we not reckon upon it as a certainty, that the living God will keep His word, and so rejoice in our trials. "In hope of sternal life which God that cannot lie promised before the world began?". (Titus i. 2.)

Verses 18 and 19. Their sin was shown in their rejection of Jasus, and their reception of Barabbas. Holiness incarnate, and sin incarnate went put before them. So, whenever we yield to temptation and prefer the pleasures of sin to the self-crucifixion that Christ requires, we "deny the Holy One and the just, and decire a murderer to be granted nato na. (Acts iii, 14.)

(Acts iii. i4.) Yerose 20 to 23. Peter arrs (Acts iii. 13) that "Piliste was determined to let Him go." He laboured hard to this end, speaking three times to the Jews, but without avail. At whatever cost, he should have taken a bold and determined siznal and refused uttaken a cold and dotermined stand and refused ut-terly to be a party to the murder of Christ. This would have cost him a good deal, as he apprehended, and he gave up Jesus to them. He released the guilty, and condemned the innocent.

Verse 25. Jesus being too week to bear the weight of his cross, this man from Africa was seized upon by the soldiers and compelled to bear it with him. Let us remember this when we are urged to help

send the sopel to Africa. God remembers it.

resea 27 to 31. If indpendent for sin thus deals
with Christ who bore hit unto God in righteousneed, as a "green tree," what will be done to the
'dir trees" who have lived in sin and borne no fruit? Verzee 52 to 38. Read Isa lili, 12 and Pa. xxil, 7 in

connection with these verses.

From Edersheim.

"In the book of Psalms we have a clear exposition of the nature of the Messianic hope of Israel. The littray, the hymnody, and in great measure the dog-matics of the Old Testament church are here. Here we have sectforth in clear lineaments the portrait-ure of the Messaish King. Thither all the lines of thought run up. The wail of the righteous sufferer leads up to the agoniss of the cross; the shout of the King to the gladness of the Besurrection morning. King to the granness of the Desurrection morning.
Over and above the noise of many waves and the rebellion of heathen nations rises loud, clear and for
ever the God assertion of His Kingdom upon earth. and the God proclamation of the Christ unto all the world." (So in the inscription upon the cross we see the decree of God concerning "David's greater Son.")—Editor.

Text for the day verse 34.

Tuesday, April 12th.

Luke xxiii. 39 to 56,

Verse 39. Here we have the words of Paul, in rr verte av. Here we have the worus of raul, in it or, iii if, illustrated, Christ on the cross is made the "Savour of death" to one man, and the "Savour of life" to another. Both seem alike in moral character, and in the measure of condemnation they are bearing. Both are alike near to Jesus and see His afferings, and hear His words. This man seems blind to everything but the sense of his own afferings and is filled with hate that Jesus should claim to be the Jews' Messish, and not give him release.

Verses 40 to 43. All we can say of this man is that Yeroes 40 to 43. At we can very or tone minn as more withe Spirit of the Lord' removed "the vail." and he caw in Jesus the Meesiah, his Lord. Why God thus wrought, and home He did it, we know not. We simply see the effect in 1, the fear of God: 2 confession of the justice of his condemnation; a his vindication. tion of Christ: 4, a faith that Jesus was the Christ, and was to have a kingdom; 5, a personal applicaand was to have a kingdom; 3, a personal application to Christ by believing flis word. See three vital
questions dealt with in verse 48: 1. Where shall I
be when I go hence? "In persolies." 2. How thall
be when I go hence? "In persolies." 2. How thall
leater persolies? "With men. 3. When shall this
be? "To day." Beoure citisenship at once, by reciving (Snits, If the Lord tarry and desth come,
your spirit will be there, as was the Spirit of the
malefactor. When Jesus comes and paradise is
restored to earth, you shall share it in the resurrection body with the redeemed. tion body with the redeemed.

Verses 44 to 49. The Gospela were written (except John) before the destruction of Jerusalem, during to lifetime of the generation to which the discipled belong. Had these things not occurred, there would have been testimony extant to the contrary. Yerees 50 to 56. All this to fulfill iss. Illi, 9.

From Lange.

A pilgrimage to calvary on the mortal day of our Lord: 1. What seest thou there? 2. What feelest thou there? 3. What confessest thou there? 4. What promisest thou there?

The rent veil; of what it gives testimony: 1. That, a, a new economy is begun: b, a perfect atonement effected; c, a blessed followship founded; 2 to what it incites: a, to believing; b, to courageous approach (Heb. x. 19); c, to holy self-surrender.

Jesus' death: 1. The lowest depth of His humiliation. 2. The beginning of His exaltation. "Let us go with Him, that we may die with Him." John

"Ye do show forth the Lord's death," I Cor. xi. 26. Calvary, a school for Christian life, suffering and dying. Christ has: 1, Died; 2 died for us; 3 died for us that we also might die with Him.

Text for the day, verse 43.

Wednesday, April 13th.

Luke xxiv. 1 to 12.

Verse 1. These spices were never used as the women had purposed, but the Holy Ghost has twice recorded (Mark and Luke) the fact of their pose to do. This should be a great comfort to parants who have consecrated their babes to Christ's service on earth, and He has taken them away heaven. The fragrance from the spices prepared by the Marys, and by Joanna will last as long as the gospel is preached on earth.

erse 2. When we rise early and do what we can Verse 2. When we rise early and do what we can to honor our Lord, and go as far as we can in the line of duty, the obstacles beyond our power to remove, will be rolled away for us, as they were for

nove, will be rolled away for us, as they were for these gold women. Verse 3. This is the first time in Luke, that the two names "Lord" and "Jesus" are coupled to-gether. Jesus was "declared to be the Son of God with power by the resurrection from the deed."
(Romans i. 4.) If they had found his body in the tomb he could not have been called the "Lord Jeans."

Verses 4 to 7. The angels, who had rolled away the stone from the door of the tomb, now, by the use of the words of Jesus, remove the darkness from the minds of the perplexed and corrowing women, and fill their souls with joy and light. "He is not here, but is risen."

Verse 8. So to us, the spirit of God will ever bring peace and comfort by causing us to "remem-ber His words. "Go to your Bible, reader, and turn its pages until the message of peace shall come.

Verses 9 to 12. "To the eleven and to all the rest."
Their continued testimony shows the reality of their faith and their great joy. The certainty that the disciples of Jesus had no part in any deception connected with the removal of the body of the Lori, and that their testimony does not rest upon visions is shown abundantly from this simple relation of

From Robertson.

The Christian proofs of the resurrection are two fold. First, the evidence to the senses of the disciples who saw Jesus after His resurrection. Second. the evidence of the Spirit to all who believe in and accept Him as their Saviour. You may satisfy yourself about the evidences of the resurrection, you may bring in your verdict well, like a cantious and en lightened judge: you are then in possession of a most valuable fact, but faith of any saving worth you have not, unless from the fact you pass on, like Thomas, to east the allegiance and the homase of your soal, and the love of all your being, on Him whom Thomas worshipped. It is not belief about the Christ but personal trust in the Christ of God. that saves the soal. That blessed thing which the Bible calls faith is a state of soal in which the things of God become glorious certain

Text for the day, verse 6.

Thursday, April 14th.

Luke xxiv. 13 to 52

Notes of sermon by Dr. Alexander Whyte, Edinburg. Feb. 21, 1889.

"Every spark of faith and hope in the disciples was quenched by the crucifixion. Strange reports smoon them on the morning of the third day, spread smong them on the morning of the third day, spread like wild fire. All agreed that the body of Jesus was one; all accapted the report of Peter and John that Joseph's tomb was empty. What had become of the body of the linster? That the question. Had Joseph for some purpose, removed it? Or, was be alived from the body of the body first came to know Jesus, and of what they had expected from him for themselves and for their nation, pected from nim for memselves and nor their nation, when a stranger joined them. Not "loome at first. Too said to talk too a stranger. His kind queetion. Cleopes, with some anger in his tone, told him of the treatment given Jeens, and of their disappoint. the treatment given Jeans, and or their disappointment. His reply arrested and rebuked them. They looked with astonishment upon him, as he took them upon their own ground, this crysterious but masterful transer, and answered them in a way that they never forgot and that, a thousand times afterwards they rehearsed to intening and breathless auditors. They forgot where they were and where auditors. They furgot where they were and where they were going, as her hang nopon his words. Seed of the woman seed and the season of the woman of the season of the seas I too have read these, and the very things you stumble at I glory in. The very things that stagger your faith, seels and establishes mine."

What a rich treasure to the church to have posseesed a report of this divine exeges of the Scrip-

But we have it. It is not for one moment to be believed that one of the words that afternoon ut-tend, have been left to fall to the ground. The dis-ciples, taught of the Holy Ghost, have preserved them in Gospels. Epistles and Revelation. We have the whole of our New Testament out of this Emmans walk. If you wish it all condensed read Hebrews.

They despised themselves as they saw the meaning of God's word. Every passage a new coal of fire

upon their hot hearts.
Our true work as ministers is to take up and carry on this expository work which Jesus began. There is nothing the people so much need, and nothing is nothing the people so much need, and nothing ther so much rejoice in. Hearts will burn if we simply cut and put on this divine fuel. Jesus did not address himself to move the feelings; but to open the understanding.

Text for the day verse \$2.

Friday, April 15th.

Luke xxiv. 33 to 53.

Verses 33 to 34. What an excited company were in the upper room discussing the events of this memorable day! Two reports from the women who had seen Him, and the report of Peter and John as to the empty tomb, had come to them early in the day. Now as they are gathered in the evening, Peter tells them that he too has seen the Lord. This personal appearance of Christ to Peter was, undoubtedly, for the purpose of essuring him of the Lord's forgive-ness for his denial, and to manifest to the disciples by the honor thus bestowed upon him, that the Lord by the honor thus bestowed upon him, that the Lord had not revoked his commission. Not the two from Emmans, but the eleven in the upper room, uttered the words of the 3th verse. The Emmans disciples add their testimony in verse 3th. It is interesting to note that all the spoales except Peter and the state of the sta and Thomas enter into a certain degree of faith that Jegs has arisen, upon the testimony of others to the Jecus has arisen, upon the testimony of others to the fact, and the explanation given by the excitators the fact, before they see Him, just as we do. A sight of Him was given to different cones, and to different proups, at different places, and under different circumstances, until over five handred had seen Him.

that the fact of His resurrection might be overthat the fact of his resurrection might be over-whelmingly confirmed to ms. See I Cor. v. 3 to 8. Verses 55 to 43. What an boar of gladness was this! How fraught with meaning very word, every action! "Peace be ento you," and they gaze upon the body "marred more than any made, by which nervo more tonn any man s. oy which peace for them and peace for us had been made. There is no vision in this. As sin, condemnation, death and judgment are read, so we have a real Seviour. They heard him, they saw him, they handled

Verses 44 to 49. Most weight, most precious and most important to be studied are these words. The

whole gospel message is here.

Verses 50 to 53. Worship, obedience, joy and praise;
rectored man blessing God; this is the fruit of the

From President Gales.

The only hope for man is in a close personal re-Ine only nope for man is in a close personal re-lation with a personal Saviour. Not in masses will men be lifted out of vice and sin. Society will be purified, institutions will be made better and kept purined, institutions will be made better and kept better, only as men are drawn one by one to Him "who has been lifted up." The great social discon-tent of our time, whose hoarse warning voice comes tent of our time, whose noarse varining voice comes to our ear from every continent on the globe, finds its cause in the lack of a true cantre for each man's life in Christ. The pittishle blind pearnings of so-cialism mest touch the hearts of true Christians, because they are the gropings of men after that true cause they are the gropings of men after that true brotherhood which men find only wen they see the statherhood of God. Christ is the "Desire of the Nationa," though they know flin not. The greatest work to be done in this world is to bring men one by one made the sway of that one Supreme Personality one made the sway of that one Supreme Personality the Lord Jesus Christ.

Text for the day, verse i?.

Saturday, April 16th.

Verse I. "In the beginning." See same words used by the Holy Ghost in Gen. I. Way back in eternity before sun moon stars or earth had extence, the Word was, "and the Word was with God, and the Word was God." Our Lord Jesus is called the Word was God." Our Lord Jesus is called the Word beginning. He manifests God. called "the Word" because He manifests God, as we by words manifest ourselves to the comprehension and understanding of others. What God is in power, love and goodness, and what God thinks toward us sinful men, is shown in Jesus.

thinks toward us sinful men, is shown in Jesus.
Verse 3. So our Lord Jesus created the world,
that he afterward died to redeem. Every manifestation of God's power and personality in creating,
coverning and preserving the world, has been
through His eternal Son, the Jehovah of Israel, in
he Old Tatarappent, the lawned the church in the the Old Testament, the Jesus of the church in the

new. Verge 4. Called "Word," as showing the power of God in creation; "He spake and it was done." Called "Life," as having power to impart life to others. Only God can do this. Man has never solved the mystery of life, and never will solve it

solved the mystery of the and acret will solve to as a matter of philosophy.

Verse 5. Called "Light," as baving light in Himself, as He had life in Himself, "God said, Let there be light, and there was light." As the sun was shining above the chaotic gloom and fogs that wrapped our globe, long before its genial rays fell upon the earth, and brought forth fruit so men in spiritual darkness through sin compre-hended not, and felt not the presence of God, when

Jesus came in the flesh.

Verses 6 to 8. John the Baptist was a herald of

Verses 8 to 8. John the Baptiss was a nersin of the dawn, dlight, but not "the Light," Verses 2 to 14. To "receive Him." is to "believe on His name." Count the name given to describe Him in this chapter. His name for us, is "Lord Josus Christ." All that he is, these names through the chapter would fair describe. Thank God the the chapter would fain describe. Thank 60d the light has pierced the clouds, and, in the person of Jesus glorified, is now shining for all.

Believers in Christ have power given them "to become sons of God." Christ is the eternal, only

begotten Son of God by nature; men become chilnegotien son of God by regeneration, or a celestial birth. This believing "in his name," or faith is a continued act and habit of the children of God. It is not only an intellectual, but also a moral act, and implies trust in and appropriation of Christ as our Saviour. The name of Christ denotes the concen-Saviour. The name of Christ denotes the concentrated expression of His nature in His gospel, in which truth and personal fact are one. It is not the believing that Christ died for all, or for me, or for believing that Christ died for all or for me. of for the elect, or any such proposition, that saveth. It is believing on Christ. The person, or name of Christ, is the object of faith.

Text for the day, verse 12.

Sunday, April 17th.

John I. 15 to 27.

Verse 15. This testimony of John to Jesus as the Messiah of Israel, is an important link in the chain of scriptural and historical evidence to the truth of the Gospel. John is as truly an accredited and accepted historical personage, from Jewish records, as Augustus or Herod.

records, as Augustus or Herod.
Verses 16 to 18. Verse 16 refers back to the 14th
verse where Jesus is spoken of as "the only begotten of the Father, full of grace and truth." When we receive Him, we receive "grace and truth." When we receive Him, we receive "grace and truth." for He is full of grace and truth. God, through Him, bestows the grace of the Spirit upon us, leading us to come to Christ for salvation, and when we come with this grace, we receive all grace. Note that "grace" is always put first; in the apostolical benedictions, and teachings, as here. See Titus ii. 11: Eph. ii. 7 and 8, etc. When you have time, go through the epistles and read all the verses that speak of grace. Grace brings us into the place of pardon and then teaches us truth as to place of parton, and then teaches us truth as to how we should live. If you have not a copy of Mackay's "Grace and Truth." you would get kreat good, and be enabled to do great good, by obtaining it, and reading it.

Verse is. Every manifestation of God to man, from Adam down, has been through His Son. See Heb. i. i to 3, and John v. 23. "This is the true God and eternal life." I Jno. v. 20. Do not be swerved from the simple testimoty of the Scrip-tures as to the Deity of our Lord Jesus Christ.

Verses 19 to 27. There was great excitement, in verses is to at. Indeed was great extrement in Israel over John, as recorded by Josephus, and this deputation was sent by the Sanhedrin to see if he were the Messiah. With this in view how important is his testimony to the Jewish nation.

From Rev. Charles A. Fox.

"I am not, I am not, I am not; it is He, it is He."
This is the character of the true herald of Christ, this is the way to deny self and to exalt Christ. "I must decrease, He must increase." May we all learn this most obvious lesson, yet one so often missed by us ail. And yet the testimony of Jesus to His herald who uttored it was most unstinted and generous,"among them that are born of women there bath not arisen a greater than John." yet his true greatness was this, that he disowned all greatness for himself. I am not, it is He, "I am a roice and what is He! First. Behold the Lamb of God that taketh away the sin of the world and secondly, "Behold one mightier than I cometh; He shall baptize you with the Holy Ghost and with fire." Behold Calvary and Pentecost, Behold sub-stitution and sanctification.

Text for the day, verse ia.

Monday, April 18th.

John i, 28 to 39.

Verse 28. This is in harmony with the other three Gospels, and with Josephus, as to the scene of John's labors. So great was his fame, that the people left the cities and docked to hear him.

Verse 29. The deputation from Jerusalem would seem to have been still with John, when Josus came. Note how important these days were in the mind of the aged spostle, when by the Holy Ghost

he recalled and recorded his memory of Christ's earthly ministry. The day is mentioned three times in the chapter. Here, verse 35, and verse 43. The first day, Jesus is exalted as the sin bearer; The first day, Jesus is exalted as the sin bearer; the second day, as the santifier; the third day, as the glorider of His people. So death, resurrection, and the glory mark the progression of the Gospel. To understand verse System Cen. iv. about Abe'ls Lamb; Gen. vill. A), Noah a sacrifice, as he took possession of the purified earth; Gen. xii. 8. Abraham's sacrifice, as he took possession of Canaan; Gen. xxii. Isoac on the altar and a ram taking his place: Gen. IXIV. Jacob's sacrifice at Bethel, as he takes possession of the land; Exodus xil. Moses commanded to institute the passover; Exodus xxix. 38 and 39, to institute the passover: Exodus XXIX. So and So,
"A lamb in the morning, and a lamb in the evening, day by day continually." Every Jew who
heard John, had seen this done repeatedly at the temple in Jerusalem. Lev. xvi. 21, etc., the great day of atonement: Josh vili. 31. Joshua's sacrifice. as he took possession of the land; Isa. liii., the as he took possession of the land; isa, iii... the Messianic prophecy of Him "who was led as a lamb to the slaughter." "Lambs" prominent in all the history of the Jews because of "The Lamb of God never had but one Lamb. Allothers

types. Verses 30 to 34. He who was "Lamb of God" putting away sin, was also "Son of Goa," with power to bestow the Spiritof God upon those who accepted His sacrifice.

accepted his secritice.
Verses 35 to 30. The second testimony is to Jesus
"as He walked." He is our example. Saved ones
will follow Him, as did John and Andrew.

From Watthew Henry and others.

John was more industrious to do good than to appear great. Those speak best for Christ that say least of themselves, whose own works, not their own lies praise them. Humility is the beginning of Christian graces. Personal experience is the best lest of Christianty, which like the sun in heaven, can only be seen in its own light.

It is Pascal who says, that human things must be known to be loved, but divine things must be loved to be known. The first hour of his Christian life was indelibly fixed upon the memory of John, as a great and glorious turning point, as a transi-tion from darkness to light. Such days will be remembered in eternity, when their fruits shall fully appear. According to Jewish computations of time, the tenth hour would be four o'clock in the afternoon. According to Roman, ten o'clock in the morning.

Text for the day, verse 29.

Tuesday, April 19th.

John i. 40 to 51.

Verse 40. From the well known custom of John the beloved disciple, not to mention his own name, it is inferred that he was the companion of Andrew. Verses 41 and 42. We see in this incident the

mind of God as to the methods to be employed in the extension of Christ's Kingdom. Each one who finds Christ is to go and find another and lead him to Christ. How simple this is, and yet how effective. Reader, have you yet brought your man? if not, be hunting him up, and get him in before the door is closed. Andrew is mentioned but four times in John's Gospel, and Peter is mentioned thirty-three times. Luke mentions Andrew but twice in his writings: Once in his Gospel, and once in the Acts: while Peter is mentioned sevenly-seven times: nineteen times in the Gospel, and fifty-eight times in the Acts. He was not one who secured attention to himself, by his preaching, or acts of public service, but, with a true and sincere heart, he had power from personal character, over those who were nearest to him, and used this power to bring Peter to Christ. There are hundreds of men in the church like Andrew, who feel that they have no gift for public work, but who that they have no gift for public work, but who have the gift of integrity and sincerity of character that commands the respect of their fellow men, and who do not consecrate this power to Christ in making personal efforts to lead souls to Him. They are just as culpable in not doing this, as Peter would have been in refusing to use his gift of public preaching.

Verse 43. Though Peter was now in the church brought in by Andrew (who, if precedence was to be observed should have been the Pope), yet Philip is not brought in by Peter, or through Peter, but

by the Lord himself.
Verses 44 to 51. Philip, another disciple, but little mentioned, but made our example in this personal work. See in Nathanael: 1. An enquirer— under the fig tree;" 2. His prayer answered in Philip anding him: 3. Nathanael as a doubter. "Can any good thing come out of Nazareth?" Convinced and made a disciple by coming to Jesus. 5. A witness and partaker of the coming glory.

From C. H. Spurgeon.

"I wonder how many goung men who read this will have pluck enough in them to come out on Christ's slide? I do believe that many youre men do not want an easy life; the ward's "after have a hard time, and a stern battle. We have ward spirits among us still, who like to lead the folton hope, and are not afraid. I challenge such to come and serve my Master fully and thoroughly, and they shall have a rough time of it: but they shall have glory and honor and immortality as their reward. Make a whole burnt-offering of yourself, my brother, body, soul, and spirit for Christ. 'I beseech you, by the mercles of God. that ye present your bodies a living sacridee, holy, acceptable unto God, which is your reasonable service. Let the faith of your spirit, carry your whole body with it in hearty obedience to God's commands. Let this be true of you:

> 'In full and glad surrender I give myself to thee, Thine utterly and only. And evermore to be.

Text for the day, verse 41.

Wednesday, April 20th.

John ii. 1 to 11.

Verse i, "The third day," reckoning from the Verse I. "The third say, recknoing from the call of Nathanael, on the day that Jesus started from the Jordan for Galilee. John was writing this Gospel in his old age, half a ceutury perhaps, after these events occurred. The Holy Ghost brought very vividly before him the memory of those early days with his Lord (see John xiv. 26). and he is led by the Spirit to make a definite record of his dirst week with Josus. How natural and lifelike, and yet how supernatural and powerful it all is:

Verse 2. It would seem to have been a family affair, perhaps the marriage of one of the brethren of the Lord. The invitation of the disciples was an after thought, and accounts for the supply of wine being exhausted.

Verse 3. Mary must have been informed of the scene at Jordan, and knew that Jesus had entered upon his public ministry, and seeks for herself and for others the manifestation of his divine power.

Verse 4. A direct intimation that his work was to be in no sense guided by or interfered with by Mary. It was a gentle rebuke and the words "not were seized upon by the mother as an intimation that he would fulfill her desire in his own way and time. It is probable that Mary was in an existed state of mind, and familiar with the Messianic prophecies, thought that the time of "the feast of wines on the lees" (Isa. xxv. 6) had come. "Minehour is not yet come." is the reply of Jesus to this thought of her heart.

Verse 5. Good advice from the Blessed Virgin that ought to be followed by all who respect and reverence her, as against all that Pope, Bishop, or

reverence her as against at that rope, blaub, or priest may say See John v. 39. Verses 6 to 11. Moses' first miracle was to turn water into blood: a symbol of judgment of sin under law. Christ's first ultracle was to turn water into wine. A symbol of joy by the forgiveness of sin through grace in Christ. That any hurt or harm would ever come to men in drinking such wine as our Lord made at Cana we do not believe. It is abourd to call the decoctions that in our day are degrading, defiling and damning our fellow men by millions by the same name. But we are taught by our Lord, that even the wine of Cana is to be given up by his disciples during the period of His rejection. While the Bridgeroom is away we are to fast, (Matt. ix. 15; Lev. x. 9 and Rom. xiv. 91.) He himself became our example in this, as in all things when he said."I will not drink of the fruit of the vine until the kingdom of God shall come." (Luk. xxii. 18.)

The significance of the wine at the marriage of Cana may be gathered from this. Under His rule in the hearts of men, wine that He would give might be and a blessing. During His rejection whe that the deril would give, would be a curse. The pro-phecies that speak of wine can all be understood in this connection.

Text for the day, versu li.

Thursday, April 21st.

John II. 12 to 25.

Verse 12. This is the only place where we read of 'his mother, and his brethren' taking a journey with him. His brothers had, evidently, been with their mother at Cana. They were impressed by the miracle there, but not continued, they followed. lowed him with the expectation of seeing further signs. This expectation Jesus seems not to have signs. This expectation lesus seems not to have gratified, for in chap vil. we find his brothers un-believing, and complaining of his not showing him-self to the world. Mark vi. 3, gives us the names of these brothers; and Gal. i. 19, and Jude i. shows us that two, at least, of them became disciples of

Verse 13. John seems to record four passovers as kept by our Lord during his ministry. Here; John v. 1: vi. 4; and xii. i. It is not certain, how-

John V. 1; 4; and Mr. 1. It is not certain, now-ever, that John V. 1. was a passover feast. Verses 14 to 17. He commenced his ministry by this public rebuke of the corruption permitted in God's house, and closed its ministry in the sam

Note the words: "He drove them all out." The oxen men would have been quite willing to have oxen men Joulu nave oven quite withing to have had the sheep men driven out, and, vice versa; but, "He drove them all out." So if we let Jesus into our hearts we must be prepared to part with all of our sine. Also note His gentieness to the doves. "Take these hence." He did not "drive" them out. Our Lord has the same zeal to cleanse us from sin, that He had to cleanse this building called by His Father's name. See II Cor. vii. i. Verses 15 to 20. They asked for the sign that should establish his claim to the Messiahship. He gave them an answer in parable because he ne gave now as answer in parable occasion he could not have said pisinly at that time: "You will kill me, and the third day I shall rise again." See in Romans i. 4, that his resurrection is the authentication by God of his claim.

Verses 23 to 25. Professors have to be tested.

Jesus knows men now, as He knew them then.

From Rev. Charles A. Fox.

"Eye witnesses of His majesty." II Peter 1-15. what a grand apostolic word, and what a vision!
This must indeed be the ideal man that all the
world is in search of. For to live a great life is imworld is a seaton. For the interest the state of the possible without a noble ideal. Surely here is the ideal man. "Eve-witnesses of His majesty," what a sublime experience! What a life-long possession and inheritance for every poor mortal man: This is the only true consecration for witness bearing the vision of the Divine Man, "that which we have seen and heard declare we unto you," and surely this is the only adequate and legitimate outcome and worthy consummation of this wonderful world, still travailing before our eyes with mystery, sin, suffering, and magnificence together! This is the light of life, which poets and seers, philosophers, have yearned for all down the ages—His majesty our Lord Jesus Christ.

Text for the day verse 94

Friday, April 22d.

John 111, 1 to 10.

Verse I. A member of the Sanhedrin, the highest Jewish court. Read his further history in chapters vii. 50, 51 and xix. 39. A secret inquirer; a well disposed friend; an open confessor. Our Lord Jesus "knew all men (ch. ii. 21), and he knew this man.

Verse 2. He came by night, as an inquirer,three years after he came by day as a confessor. Commencing with the admission of his belief that Jesus was "a teacher come from God." he was pretty certain to come to the knowledge of the truth through Jesus. It must logically follow that when the claim of Jesus to be from God is admitted. his utterances must be accepted. So we should preach Christ and bring to the person of Christ. rather than to doctrines and theological propositions. These will be received when Christ is re-

Verse 3. "The end of all fiesh is come before me" is God's sentence against the race. "There are none righteous, no not one." Nicodemus was included. He must abandon any hope of salvation in his own righteousness, and be saved by receiving new life from Jesus Christ. All that he had ever done up to the time he came to Jesus had not brought him within sight of the kingdom. If you are not trusting the blood of Christ for your redemption, and have no knowledge of the witness of the spirit of Christ sealing your adoption, it is just the same with you, my reader.

Verse 4. Like us all. Nicodemus belonged to the "How?" family. In verse 9 it is "How can these things be?"

Verses 5 to 8. "Wonderful words of life," Mysterious' undoubtedly: Life is a mysterious fact. See James i. 18 and I Peter i. 23 as explaining "water." The birth is "from above;" water cannot be a procuring cause.

From Dr. Howard Crosbu.

If we would see men born again we must "preach the word." This is the command from heaven it-self to all who fill the office of evangelists or preachers in the New Testament church. There preachers in the New restament church. There has been a tendency from the very beginning to conform the doctrine of Christ to the philosophy of man, and, to fuse the two together. Paul saw this and wrote "Beware lest any man spoil you through philosophy and wain decit.—and not after Christ." It is as preachers depart from the Word that their preaching becomes barren and fruitless. The Divine Spirit will only accompany the Divine Word. His mighty power will act only in His own way and by His own means.

Text for the day, verse 3.

Saturday, April 23d.

John iii, 11 to 21,

Verse II. A lawyer-like definition of a witness. "What do you know? What have you seen. in this case." These are the questions lawyers ask. See what is said of Jesus, as a witness, in Isa. ly. 4: John vill. 46. What we believe as Christians, we receive upon His personal testimony. Those who reject him, make God a liar. (See I John v. 10.)

reject him, make God a Har. (See 1 John v. M.) Verses 12 and 13. His competence as a witness here based upon, 1. his perfect knowledge of the hearcaly things of which be spoke; 2. His perfect veracity in all matters of an earthly nature within the limits of man's investigation. If found true in the latter, we should trust Him for the former.

Verses 14 and 15. The last recorded miracle of Moses was the lifting up of the serpent. See Num. xxi. 9. See chapter xii. 39, 33, and xviii. 31, 33, as showing that Jesus certainly meant his being lifted on the Cross in death for our sins. Obedience the on the cross in cents for our sins. Commence to God on the part of a bitten Jew, meant confession on his part that he was bitten; faith on his part that God would heat him if he looked: Obedience in looking. So we are to see in the atonement of Jesus upon the Cross, a full satisfaction made to

God's law for our sins, and trust in Jesus for all we

need for complete salvation.

Verse 16. God's part: He loved, and gave. Our part: We believe and have. Looking at the Serpent, gave physical life; looking at Jesus gives spiritual and eternal life. Don't stop to discuss "how," but "look and live." What sense would there have been in a bitten Israelite, insisting on throwing how God was going to heal him, before he would look at the Serpent!

Verses !7 to 21. Salvation is as free on God's

part, as air or light. But as these may be shut out, and men die in darkness, so Christ may be rejected

and men die in sin.

From C. H. Spurgeon.

"When we are converted, we become members of Christ's living body; and as we grow in grace and got the true spirit that permeates that body, we shall say when any member of it is honored. That is honor for us." It all comes from the same hand, and it will all come home to the same house. We are something like men in a great shop, where there are different people serving. One young man has a counter where ladies come, and he serves them. and he takes a lot of money in the day; another and he takes a for or money in the day; abother counterman at the back, sells goods that take a great deal of trouble to dispose of, and upon which there is but a trifling profit. Pose the Maswhich there is out a triming prone. Eves the mass-ter praise the men of the shop according to the quantity of money each takes! The one who is put to the back place, and sells poor goods is just as diligent and just as worthy in his Master's sight as the others. Suppose that they are all members of one family, when they meet at night, one will say 'I took so much.' Another will say 'I took ten times as much as that' but they are all glad, because it all goes into the firm; it is all a part of the same concern. Go then, dear brothers and sis-ters, and work away for Christ, and do not envy one another but all be glad to be permitted in this work of grace, to take any part or any portion for

Text for the day, verse is.

Sunday, April 24th.

John III. 22 to 35.

Verse 22. See in ch. iv. 2. "Jesus bantized not. but his disciples." Th's baptism by the disciples seems to have been administered to those who ac-

cepted the testimony of John the Baptist that Jesus was the Messiah of Israel. Verse 23. In Matt. iii. 6 it reads "were baptized of him in Jordan confessing their sins. In Acts xix. 3 to 5, we have the significance of John's baptism stated, and the meaning of a further bap-tism in the name of Jesus explained. The one act tism in the name of Jesus explained. The one act of Christian bayism now includes the three baptisms mentioned in Acts xix. according to the formuls of Jesus in Matt xxviii. 19. "In the name of the Father." "Repentance toward God;" "and the Son, "Fath in our Lord Jesus Christ," "and the Holy Ghost." "Ye shall be baptized with the Holy (Acts i. 5.)

Gnost. (ACIS I. S.)

Verses 2 to 26. The "purifying" meant here was
undoubtedly some act of mere form commanded
by Rabbis and neglected by John's disciples. It
suggests. however, the truth, that John's captism as an outward rite could not deliver the soul from the guilt and power of sin, or purify the heart, Neither confession that I am a sinner, nor real sorrow for sin, and an honest effort to put it away, will avail to purify the soul. We must accept John's testimony and go to Christ for this. "All men came to him." Would to God that ther wouldt

Verses 27 to 36. These are wonderful and lifegiving words. As the sun rises the stars disappear. So John rejoices that he is to stand aside, pear. So John rejuices that he is to stand using, and beaded the people looking to Jesus. "He must increase, but I must decrease." Let this be the language of our hearts. Let us seek to more and more be delivered from self, and more and more magnify Christ. See in verse 34. where we are to look for power to do this. "God giveth not the spirit by measure." This is true, not only as applied to Jesus, but to all who accept and trust in

Jesus as God's son. Verse 36. Two classes: Those that believe on the Son; and those that believe not the Son. The first class have everissting life: The second class are under the wrath of God. Which class do you belong to! If the first, why do you not rejoice in what you have?

From J. R. Müler, D. D.

How can we present ourselves as a sacrifice to God? By the complete surrender of our heart and will and all our powers to Him. We need to get this matter of consecration down out of cloudland into the region of actual common daily living. We sing about it and pray for it and talk of it, oftentimes in glowing mood, as if it were some ex-alted state with which earth's life of toil, struggle and care had nothing whatever to do. But the consecration suggested by the living sacrifice is one that walks on the earth, that meets life's actual duties, struggles, temptations and sorrows, and that falters not in obedience, fidelity or submission, but follows Christ with love and joy wherever he leads. No other consecration pleases God.

Text for the day, verse 30.

Monday, April 25th.

John iv. 1 to 15.

Verses 1 to 3. Not until he was "lifted up" did he wish to draw men unto him. (John xii. 24 and 31.) These that came to him at the Jordan and were baptized had to be tested and sifted. It was not our Lord's way to commence with a crowd. Thousands gathered to Him during His ministry, but on the day of Pentecoat only one hundred and twenty men and women were among the chosen, upon whom the Holy Ghost came, and who constituted the church of Christ.

Verse 4. He could have crossed the Jordan and avoided Samaria as the devoted Jews usually did. The "need" to go was because of the compassion of the Shepherd, for the sheep that would be there waiting for him.

Verses 5 and 6. The well is still there. Dr. Bonar dropped his Bible into it by accident years ago, when in the land, and recovered it again some time after, from a subsequent visitor who was let down into the well, which he found dry and filled up with stones. The sixth hour was high noon. The town was two miles to the west, of from the highway to Galilee, which Jesus was traveling. Jesus, therefore, rests at the well, while the disciples go to the city to buy meat.

Verse 7. Note that our Lord commences the conversation. "Have you found Jesus!" was asked of a little girl. "No, sir; but Jesus found me.

Verse 9. First objection. Suspicion as to grace. She thought that Jesus as a Jew hated her. So the sinner suspects God, and thinks God hates

Verse 10. A beautiful verse. 1, the gift; 2, the giver: 3. asking: 4. receiving. Verses II and 12. Second objection. Could not

understand the method of imparting the water. Verses 13 and 14. No wonder that the beauty of this description led to her thirsting for the water. Verse 15. Not fully intelligent, but thoroughly sincere, her prayer opened her heart for the in-

From D. L. Moodu.

If we only lead one soul to Jesus Christ. We may set a stream in motion that will flow on when we are dead and gone. Away up the mountain side there is a little spring; it seems so small that an ox might drink it up at a draught. By and by it becomes a rivulet; before long it is a large brook, and then it becomes a broad river sweeping onward to the sca. On its banks are cities, towns and villages where many thousands live. Vegetation flourishes on every side, and commerce is carried down its stately bosom to distant lands. So

if you turn one to Christ, that one may turn a hundred: they may turn a thousand, and so the stream, small at first, goes on broadening and deepening as it rolls toward eternity. Our Lord Rimself is our example in seeking souls one at a

Text for the day, verse 10.

Tuesday, April 26th.

John Iv. 16 to 30.

Verses 16 to 19. The woman's prayer was to be answered. She was chosen of God to be brought unto "the kingdom of the Son of his love." (Col. i. 13.) The first step to be taken was to be brought to see herself as a sinner. Before she could come into light, she must feel that she is in the power of darkness. Before she could know the joy of healing, she must feel herself sick. Our Lord here wounds her, that he may heal her. We cannot too attentively study this as showing how God would have us deal with souls. The conscience must be dealt with in a personal way, so that conviction precede conversion. Christ will forgive. but he would have us know and feel what he for-

Verse 20. An example of how people try to get away from a personal application of truth to con-

away from a personal application of truth to con-science, by starting a religious discussion. Verses 31 to 34. It is evident from this answer that the woman had been resorting to the Samaritan synagogue on the top of the mountain, and to the sacred well of Jacob, in the vain endeavor to find peace with God. That peace cannot come from the observance of religious forms. It can only come from God himself, and is given by God to those only who come to Him as a person and bring table only who come to him as a person and bring their sins to him for judgment with true confession and contrition. Jesus emphatically maintains the truth of the Old Testament record of the revelation of the one true God to the Jews, and his manifestation in the Temple at Jerusalem. "We know what we worship: for salvation is of the Jews." Not by Greek learning. Roman law, Indian Buddhism, or Chinese philosophy, shall come salvation to men, but "of the Jews," through Jesus Christ of the seed of Abraham, as revealed in the Jewish Scriptures. With such a revelation of God as is here given, in the words of Christ to this woman, the teachings of man are but as the glimmerings of brimstone matches compared to the full orbed

Verse 25. This thought she had of Messiah, and the longing that he would come, explains why he was there. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst; I the Lord will hear them; I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the val-(Isa. xli. 17, 18.)

Verse 26. At the end of self, of well and mountain she looked upon the Lord and lived. She came no more to Jacob's well. for she had found Jacob's Lord, and went away bearing within her soul "the well of water springing up into everlasting life."

Verse 27. They were astonished to find him talking with such a woman, but they saw something in his manner that prevented them from saying to her, "What seekest thou!" or to him, "Why talkest

thou with her?" thou with her?"
Verses 28 to 30. When life is received, service
will commence. The light had come, and she immediately lets it shine out.

Text for the day, verse 94.

Wednesday, April 27th.

John iv. 31 to 49.

Verses 31 to 34. To understand these words of our Lord, as he refused to eat read in Luke xv. of the joy of the shepherd over the sheep brought home: and the joy of the Father over the son that was dead, and is alive again; he was lost and is found." This woman was made a partaker of eternal life in the few minutes of the interview at the well. The Lord was so happy over her new birth that he had no desire for food. He is "the same yesterday to-day and forever." What tenderness of heart it should give us to think that He feels the same joy over each of us who are brought to know and trust Him and how earnest and untiring we should be in trying to win souls to Him, that He may have this joy repeated. See in Heb. x. 5 to 7, what our Lord rejoiced in bearing that God might be made known to sinners, and glorified in their salvation.

Verse 35. Some think that He pointed, as he spake these words, to the crowd of Samaritans approaching from the city, seeking "the Christ" of whom the woman had testified. He had rather speak to and instruct them, than to eat his food. The real of thine house hath eaten me up Reader, have you ever postponed the eating of a

meat that you might lead a soul to God?
Verses 35 to 38. Working orders from the Master
of the Vineyard. ist. "I sent you to reap." This is the characteristic of this Holy Ghost dispensation. The sowing period has passed, and the reaping time has come. Souls are to be pressed to a detime has come. Souls are to be pressed to au-cision. "Compel them to come in." "A nation shall be born in a day." 2d. While you reap give honor to those who have sowed. "Ye have entered into their labors." 3d. Rejoice in your work, You receive "wages" you gather "fruit unto life eternal;" and you cause the sower, who permits you to reap, to rejoice.

Verses 39 to 42. "Many believed for the saying of the woman;" "Many more believed because of His own word." Happy woman! to have this fruit at once from her testimony; happy and blessed Lord and Saviour to have such glad and willing service from His child.

From D. L. Moody.

It is not the great of this world who will shine the brightest. For a few years they may shed bright light. Shining for a time, they go out in the blackness of darkness. Where are the great men who did not know Daniel's God? Did they shine long? Why, we know of Nebuchadnezzar and the rest of them scarcely anything, except as they fill in the story about these humble men of God. Look at the great ones who have passed away. How wise in council they were! how mighty and victorious over many nations! what gods upon earth they were! yet their names are forgotten. and written in the sand. But the man of God shines. Yes, it is he who shall shine as the stars for ever and ever. And this blessed, thrice blessed, happiness, of shining in the glory is like all the blessings of God's Kingdom, for every one.

Text for the day, verse 36.

Thursday, April 28th.

John iv. 43 to 54. .

Verse 43. He had paused for a noon hour's rest. and the interest of one woman in the salvation of her soul had kept him two days. The further fruit of this two days visit is found in Acts viii. The woman was, most likely, still alive, and shared in the great revival under Philip.

Verses 44 and 45. He had to go away from home and make a reputation before his own countrymen would receive him. From John ii. 23 and iii. 3 with verse 45, it would seem that our Lord must have performed many striking miracles at Jerusalem at the time he cleansed the Temple.

Verse 46. At Cana, where he had given joy to the living, he now comes to give life to the dying. The word "not leman" means ruler. This man was a prot ment and leading Israelite, perhaps connected in some way with the government.
Verse 47. Note here his sympathy for his son, and his faith in the power of Jesus to heal him. Like us, however, he has upon his mind the particular method that Jesus will pursue in answering

his prayer. We must leave all that to the Lord.

Verse 48. Our Lord read his thoughts, and had a
lesson for him and for us. It is as if he had said, "You expect me to go down to your house, and

there before you and all your family give you this sign of my power, and then you will confess me."

Verse 49. He had real faith and a love for his son that wanted the blessing more than he wanted

the #PRIL .

Imagine the man looking at Jesus as be heard these words: "What; you are not going with me, and I am to believe your simple word." that my prayer is answered, and the work done?" "Yes" was the reassuring answer from the eyes of the Lord. This is one of the best instances of pure faith that we have in the Bible.

From Ren. Charles A. Fox.

"Much teaching, though perfectly true doctrinally, falls powerless by reason of the want of spiritual tone in the messenger. True spiritual tone may be defined to be the fresh touch of God on the soul; and to convey truth with spiritual power, we must convey it, whether it be an old sermon or a new one, with the same fresh touch of God the Holy Ghost about it-just as the disciples conveyed the miracle-bread to the multitude, straight from the hands of Christ Himself. If less time and pains were spent upon the sermon and more upon the spirit and tone of the preacher, the aim of the arrow would be truer and its effect more permanent, though the bow should be drawn at a venture. The venture of faith is what most spiritual bows lack to-day: and how many sharp arrows lie unused in our quivers to-day which ought to be sharp in the hearts of the King's enemies, because the lone of the minister is not right with God, or his own spirit has relaxed its intensity or has become dry through lack of the dews of the Spirit, whom he has neglected to seek."

Text for the day, verse 48.

Friday, April 29th.

John v. 1 to 15.

Verse 1. See in Deut. xvi. 16, the command of God as to an Israelite's going up to three feasts each year. We do not know which one of the three great feasts this was.

Verses 2 to 4. "Bethesda" means house of mercy. verses z to t. Detricate means nouse of mercy. None but needy ones were here. Note how un-godly, and unmerciful merely religious people may become. In the crowds that came to go through religious forms at the Temple, none thought of the poor man at the pool. The feast had no attraction for Christ, and He left the Temple, and came to seek for some neglected soul to whom He could minister. Would He not turn away in the same manner from many of our modern churches, where those who neglect the poor come to worship God, whole world, in the sight of God and the angels, is really a Betherda, full of "impotent folk, blind, halt and witnered." Thank God, our Lord Jesus still moves in our midst, asking each and every one who will give Him heed, "Wilt thou be made

Verse 5. The most helpless and hopeless one there. This is the reason he paid attention to Jesus; this is the reason Jesus came to him.

Verse 6. 1. A question of the will; 2. a personal question: 3. a question of God's creative power; 4. a question involving complete cleansing, com-plete cure. Many want Christ for some sins, but not for all sins. We must take a whole Christ, or, no Christ at all.

Verse 7. His reply would show that he was willing and desirous of cure, but was looking at the pool rather than Christ. So with sincere inquirers. they are looking at means and methods instead of at Christ.

Verses 8 and 9. No pool needed. So now, it is Christ who saves. Look to Him: Trust in Him: Obey His word, and He will save you. Compare the confession of the 15th verse with the question of the 6th verse.

From U.H. Spurgeon.

"Mr. Payson, the American divine, a man who walked with God in his ministry was one day with a

brother minister when he made a call at a lady's house. The lady pressed them both to stay to tea. She was not a Christian woman, and Payson had She was not a Christian woman, and Payson had other business, and therefore he demured; but as she pressed him very earnestly, he sat down, and invoked the divine blessing, which he did in terms so sweet, and full of holy unotion that he impressed everybody. The hady waited upon him with great attention, and when he rose up to go, he said to ber. Madam, I thank you much for your great kindness to me, but how do you treat my Master?" A work of grace was wrought in that lady by the question: she was brought to Jesus. She opened her house for preaching, and a revival followed. Now if Jesus had not been with Payson, what had become of that woman!"

Text for the day, verse 6.

Satu day, April 30th.

John v 16 to 30

Verse if. How blind was their bigotry! The essence of their law was, "love to God, and love to man." They were indusenced by neither. Their tradition had been disregarded; their petty authority trampled upon; in their auger they thought not of the power of God shown in the miracle, or of the happiness brought to the man who was healed.

Verse 17. The Sabbath rest of God in creation. was broken by man's sin: He has had no rest since, and will have none, until sin is put away from this world.

Verse is. If Jesus had not meant to be under-stood as saying that He was "equal with God," would not the apostle have put in an explanation here as he did is ch. ii. 21?

nere as de did in ca. it. 21? Verse 19. He further affirms His Deity. "All that the Father doeth, the Son doeth likewise." Verse 20. As the power of the Father is in the Son, so there is unity in love and knowledge.

Verse 21. God only can give life. Christ pos-sesses, as God, and with God, this power. Verse 22. Judgment is the sole prerogative of God. Christ as God, and with God, exercises this

prerogative.

"Honour" in adoration and worship, is due to God, as God, from all intelligent creatures made by Him. Christ. as God, and with God, claims this honour.

this honour.

Verse 34. What we are to do: "Hear," and "believe." What we are to hear: Christ's word. Whom we are to believe: Goá is the testimony He gives that Christ is His eternal Son. See I John v. 9 to 18. What we are to have when we believe: "Everlaating life." Note the words "hath," "Shall not." "is passed." This surely, is a personal, a present, and

a perfect salvation.

Verses 25 to 27. This refers to the present Gospel dispensation, and the spiritual quickening of

dead souls. Verses 28 to 30. This refers to the close of this dispensation, when the Saints shall be raised, and the close of the millennial refign of Jesus, when the wicked shall be raised to judgment. Life is fraught with tremendous responsibilities. The resurrection of Jesus our Lord from the dead, has secured the offer of Spiritual life to all

They who accept of Christ, are quickened men. They was accept of Carist, are duckesses with Him, and by Him, and made partakers of the divine nature. By His Spirit dwelling in them, their bodies are to be re-created and glorified at His second coming that they may have bodies like His glorified body. Those who reject Him, shall not see life" (Jno. iii. 36), i.e., they live without the presence and power of the Spirit of God in their presence and power of the Spirit of God in their souls, and shall have no part in the resurrection of the just (Phil. iii. ii), but come forth from their graves to be judged at the last day. Rev. xx. 5. The resurrections, different in character, just and unjust; and a thousand years apart in time, harmonizes these Scriptures.

Text for the day, verse 24.

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