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THE RECORD OF CHRISTIAN WORK is published monthly. Subscription price, 50 cents a year. CLUBS: 10 copies to one address. 40 cents each; 25 copies, 35 cents each, PLEASE NOTICE: the date of copies of your subscription appears on the printed address label. Please renew prompts of the Please renew prompts of the Please renew prompts of the Please renew prompts of Street, Chicago. ADDRESS all business communications to

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Editorial Motes.

Why do the wicked prosper? Wait. Girdled trees look well for a while. But they are as good as dead. They are getting a little from the air about them, yet see that fatal band—they are cut off from life. Without God: without hope.

John McNeill is right about it, fearfully, terribly right. "Hark you, my friend, hark you, young man, if you are not trusting this eternal Jehovah, you are a fool. Suffer a plain word from the man who loves you. If you are not lying on His arm, you are the biggest fool out of Bedlam."

Complaint has been received from not a few subscribers that our special monthly offer, being inserted at the end of the 'Bible Notes' (see page 128 of this issue) is not apt to be seen by subscriber; until after the month is past during which it is passible to avail themselves of the offer. Calling attention to the matter in this manner will perhaps be a sufficient reminder. It would be wise to watch this space from month to month.

Some one asked Rev. C. H. Tyndall, whose "Object sermons in outline" recently published give a hint as to his luminous illustrative preaching, if "object sermons" were scriptural. The preacher had only to refer to Ezekiel's tile, and Jeremia's basket of figs and Christ's lilles of the field "The heavens declare the story of God, and the firmanent showeth his hands work."

The queen of Sheba heard of the fame of Solomon, meaning the name of the Lord. That is, Solomon's fame was God's fame. So the Christian's good name is God's good name in the eyes of the world. And his disfame is also disfame for the master he professes to serve. Have a care.

When Mr Yeaman, our one time minister to Copenhagen, gave a dinner on a certain occasion abroad, he spent ten thousand dollars on it. Extravagant, you say. Yes, had it been lavished for himself. But it was for his country's sake—it was nobly done. And God wants the best. Let him have it—yourself—for Heaven's, if not for your own sake.

You can tell Charles Spurgeon's power on two fingers. He was a man of the Book: he was a man of prayer. But to tell it again in actuality will take a life, a whole life. He was a man who believed; from his eyelids to his finger-tips he believed God in whatever He said. Other things being equal, when we have another man that believes like Spurgeon, we shall have another man to preach like Spurgeon.

Dr. George Nye Boardman, of Chicago, in his excellent little work on "Regeneration," says that in view of what God is doing in the world all the time, it would be the part of blindness to deny that "regenerating power accompanies effort." To prove this he instances the experiences of such men as David Brainard, Charles G. Finney, John G. Paton. E. Ludwig Harms. Why have we not such outpourings here and now as were given to these men? Has God changed? Nay. "Help thou mine unbelief."

"H. W. W." writes to the editor regarding the Notes on daily reading for March 3d, '92, Lake 8:30-34: "Swineherds, brevers, gamblers," etc., and asks "what Bible authority is there for brewers, maltsters, liquor dealers, and the like, being excluded from Heaven. I would be greatly obliged for your texts on the subject."

Referring to Luke 8:30-34 in Notes of March 3d, '92: Romans 13: 10, "Love worketh no ill' to his neighbor, therefore love is the fulfilling of the law;" settles the matter to an unprejudiced mind as to the inconsistency in our day, of a man professing to be a follower of Jesus Christ, and engaging in the manufacture or sale of intoxicating beverages. With this text see 1 John 3: 10 and 11, 14 and 15. This must ever be the Christian platform. The living up to it in the power of the Holy Ghost will certainly put a Christian in antagonism with all forms of selfishness and sin. For specific texts as to the end of the controversy that a Holy God must have with those who cling to sin, and oppose Christ in His work for man's salvation, see Mal. 13: 40 to 43; I Cor. 6: 9 and 10; Gal. 5: 19 to 21; Eph. 5: 5 and 6; Phil. 3: 18 and 19; Re. 21: 8 and 27; Isa. 5: 20 to 22; Habakuk 2: 15 and 16.

It is absurd to say that "drunkards" shall be cast into hell, and that those who, because of covetousness (just as great a sin) have helped to make them drunkards, shall go to heaven.

Of course "brewers, gamblers, and liquor dealers," are no worse off as condemned sinners in God's sight than we are, and, if they repent and forsake their sins, and believe in our dear Redeemer, they will be forgiven and saved.

D. W. W.

Another veteran missionary has entered into his well-earned rest. Rev. James Calvert, the pioneer missionary of the Fiji Islands, died on Tuesday. March 8th, at Hastings, England, aged 79 years. In the history of Christian missions in Fiji, the life of Calvert is replete with thrilling stories of the wonderful triumphs of the Gospel. No missionary had been called to labor among a more degraded people or undertook such work under more unfavorable circumstances, while few if any, were parmitted to see such a far-reaching and permanent reformation as the result of their labors.

Of another noble missionary was written: "When he came there were no Christians," when he left there were no heathen," and this might not inaptly have also been said of Mr. Calvert on leaving Fiji, after nearly thirty years of service in those Islands. After his first long term of service and his return to England, he subsequently visited the islands on several occasions his last visit being as late as 1885. Mr. Calvert then being at the age of seventy-two.

Thus one by one are passing away the great pioneer missionaries, who have done so much toward the hastening of that day when "this Gospel shall have been preached unto all nations." An interesting and fully illustrated memoir of the life and work of Mr. Calvert appeared a short time since in the Missionary Biographical Series issued by the publishers of the RECORD, and is replete with interesting facts concerning the remarkable transformation of these islands.

Mr. Moody's third visit to Scotland seems likely to be of lasting importance, not merely be cause of the thousands who are accepting Christ under his powerful preaching of the Word, but also by reason of a movement, now well under way, to found in the two cities, Glasgow and Edinburgh, Bible Institutes similar to that in Chicago. The movement began with Rev. John Smith, who, as most of our readers will remember, paid a visit to the Bible Institute last summer. He was so deeply impressed by the wisdom of its methods that he determined, on his re-

turn to Scotland, to move in the same direction in his own city. At a meeting of the prominent clergymen and laymen he made at eloquent plea for such a movement, and a committee was appointed to inquire further into the matter, of which he was named as chairman. As a result of the deliberations of this committee, the following conclusions were reached:

"That if a training were to be given which would be recognized by the churches as fitting for home and foreign service, (1) the workers must give their whole time, during the period of training, to the instruction and discipline of the Institute; (2) they must live together under a superintendent's care; (3) there must, therefore, be a building provided for purposes of residence and instruction; and, while recognizing the formidable character of this proposal, and the great practical difficulties which may lie in the way of its realization, they are distinctly of opinion that nothing less will meet the wants of the case. Should the directors see their way to enter upon this work, it was suggested that a special managing committee might be appointed for this special work, consisting of, (1) representatives of the Presbyterian and other churches; (2) members of the Mission Boards of the various churches; (3) one or two leading men specially identified with educational work; (4) prominent Christian laymen. An outline course of study was also sketched. I. General Course .- I. Interpretation of Scripture; 2, Outline studies of Books of Bible; 3. Scriptural studies of great Christian doctrines; 4. Methods of Christian work; 5, Technical instruction in voice culture, also in composition of addresses; 6, Singing. II. Course for foreign service. - z, Heathen religions; 2, Practical lectures on specialties for foreign work; 3, Training in useful trades, etc.; 4, Classes for languages. No deliverance was given on these last matters, but they are appended to the report for the guidance of the directors.—On behalf of the committee, John Smith, convener.

We give also an extract from another paper that states Mr. Smith's views regarding the Bible Institute in Chicago.

The superintendent of the men's department, Rev. R. A. Torrey, has proved very successful. By direct exposition, by analysis of the dogmatic contents of passages exegetically studied, he contrives, in a somewhat popular but very thorough fashion, to give the students a clear comprehension, and a real mastery, for teaching purposes, of Holy Scripture. Indeed, while valuing very highly, and regarding as indispensable to the more minute examination of the text in Greek exegesis, one often wished that in our theological halls students were carried into the heart of the Epistles, and were enabled to master their theological contents through some such rapid but careful system of exposition and analysis. He also gives them a thorough course of instruction in conduct of meetings, dealing with inquirers, and all matters entering into agressive Christian work.

"Associated with the superintendent are many leading ministers and well-known professors who come into residence for a month or so, and supplement by expository or theological lectures his more detailed and systematic instructions. Through this arrangement the students are brought into contact with scientific teachers, and also with some of the most forceful personalities in the American religious world."

A little further on, in the article refered to, Mr. Smith, dealing with the practical and prayerful spirit animating the whole, 2273:

"The whole scope of the instruction was designed directly to train and furnish for practical and aggressive Christian work. Those only were admitted who had given some evidence of burning zeal and devotion; and every effort was made, while imparting the necessary training, to maintain great warmth of spiritual life. All the students resided in the institution, under the eye of the superintendents, and much time was given to prayer. Throughout the city too, in the more sunken and degraded parts, were mission halls and tents, to which the students went night by night under the guidance of skilled evangelists. Here they took part in singing, in dealung with inquirers, and now and again in speaking. A more magnificent training than this hand to hand fight with the devil in his chief seats one can not conceive. The men came back sometimes flushed with conquest, on other occasions baffled and in agony of need. Their common talk was of notable cases—of some notorious thief humbled at the foot of the Cross—of work among characters where the bowie knife or revolver were as common as swearing or drink. We met after supper, like a regiment before going into action, to lay the whole matter before God, and I shall never forget their brief, burning, and pointed prayers. God was being counted on, there and then, to stand by them, and so they went to the fight."

Glasgow has taken up the matter with an enthusiasm equal to that of Edinburgh, a prominent merchant of that city leading the way with the subscription of a lot on Bothwell street, valued at fourteen thousand pounds. (About \$70,000).

Our Meditation for the Month.

BY REV. THOMAS CHAMPNESS.

"The sword of the Spirit," Ephesians 4:17.

It is not enough that we resist evil. We should strike a blow for God. The sword is not like the shield, merely to repel attack, but to pierce the wicked one.

But to be a soldier that can wound the foe, we need to learn how to handie the Word of God; and to do this, we should be often alone with the Spirit of Truth. He who used the resources of Divine wisdom to make the Bible, can teach us how to use it. Nor must we wait till the time of battle before we handle the sword; we must become expert in the days of peace. Jesus was led into the wilderness to be tempted, but he was full of the Holy Ghost. Is it any wooder that He could wield the Spirit's sword so skilfully, driving back Satan with apt quotations?

It is well to take some portion into the mind early in the day, and thus be furnished for the conflict. Leave not this great work till the day is gone, and body and mind are wearied; but, with the freshness of the morning, give thyself that which shall be as a soldier's brand, within reach all the day.

The Worker's Confession.

BY REV. F. E. MARSH.

One of the most important things to observe in our Christian life and service is the condition attached to any blessing that we may need. "Make this valley full of ditches" (a Kings 3:16) was the word of the Lord through the prophet Elisha to the king of Israel; and after they had made the ditches, then the Lord caused the water to come and fill them. In like manner, when there is on our part obedience to the Divine condition, there follows abundant blessing and continuous victory. True confession of sin is making, as it were, the ditches; then follows, as a consequence, the filling and favor.

It is also most important to observe the order of Divine blessing. Confession of sin leads to cleansing from sin. and consecration to God follows. Power with God and man means. first, purity of heart and persistency in prayer. Salvation from the power and love of self means separation to God in consequence, and following this comes meetness for the Master's use. We have this illustrated in the case of Isaiah (Isaiah 4). As he viewed the holiness of God, and saw himself in the light of His presence, the vision caused him to cry out. "Woe is me! for I am undone, because I am a man of unclean lips," etc. Then comes the cleansing. The seraph takes the coal from off the aftar (the emblem of the accepted sacrifice), and placing it on the prophet's lips (the application of the sacrifice), says, "Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged," or atoned for. Then Isaiah willingly responds to the voice (which was saying, "Who will go for us?"). "Here am I; send me;" and forthwith he is commissioned. Thus we see that there is—first, confession of sin; then cleaning from sin; and then consecration to the Lord for service.

Bethany Church, Philadelphia.

BY THE REV. J. WILBUR CHAPMAN, D. D., PASTOR.

On the 2d Sunday of February 1858, a Sunday school was opened in two second story rooms on South St. Philadelphia, with 27 scholars and two teachers. It was not long before the rooms, halls and stairways were crowded with scholars, and then a tent was erected a short distance away. 300 children with their parents gathered in this canvas church on this special occasion. The next move was to erect more permanent quarters on the site of the tent, and on the 27th of January 1859 the Bethany Chapel was dedicated with appropriate services. The school now numbered 274 scholars and 17 teachers. March 25th 1865 the Rev. S. T. Lowrie was called to later in the Chapel. Under his ministry the enterprise prospered rapidly, and at last it was decided to erect a more commodious building, so the site of the present church was purchased, corner of 22d and Bainbridge Sts., and the corner stone of a newer and larger building was laid Feb. 13th 1870. In 1869 Dr. Lowrie resigned, and in January 1870 Rev. J. R. Miller, D. D., became the pastor. The school and church have been considered the greatest success along the evangelistic line in this country. From the small beginning we have to-day a Sunday school Hall seating 3,020 adults and children, and a church building seating 2,500, the value of the property being more than \$250 000.00, while the membership of the school is 3,000, and that of the church 2,500. This has been the life work of the Hon. John Wanamaker, the present Postmaster General, in the Cabinet of President Harrison. He has given his time, his strength and his money to the enterprise and has thus erected a monument which will abide long after he has been called to his reward. In the midst of all the cares which come to him in his great mercantile life, and also in his position as a member of the Cabinet, his work at Bethany stands nearest his heart, and he is present every Sunday in the services of the church, and on the platform of the school as its able and efficient Superintendent. He is loved by the people he has gathered about him, because they know him to be one of the most genuine and kindly hearted of all God's children.

Dr. Miller was succeeded by the Rev. James B. Dunn, D. D., of Boston, and he, by the Rev Arthur T. Pierson, D. D., who is now supplying the lamented Spurgeon's pulnit. The present pastorate has existed over two years, and in that time the work of the church has gone forward with great enthusiasm. Bethany is distinctively a seven day church. Its doors are open day and night. A force of workers, are in constant attendance to minister to the wants of those who are in need of heip. The pastor has one ordained assistant, four lay helpers, together with a private secretary. These are busy day and night in carrying on the work of the church. It embraces the following departments: A men's department, under the control of the Brotherhood of Andrew and Philip, one of the very best organizations for the carrying on of such a work. They have a Reading Room which is open every evening and which is supplied with all the best periodicals. They hold two social meetings a month, a prayer meeting on Sunday morning, and numerous Cottage Prayer meetings during the week.

A young women's department, working under the name of the Bethany Guild, doing a most efficient work for Christ.

A children's department under the direct control of the Junior Society of Christian Endeavor. In addition to these there are the regular societies known to church life, not the least of which is the Young People's Society of Christian Endeavor.

One year ago the Bethany Home was opened a few doors from the church in a separate building. It has just made its first annual report. It embraces a Day Nursery, where 1660 little children of poor mothers have been cared for; A Sick Diet Kitchen from which over 500c kettles of beef tea and broth, and thousands of glasses of jelly have been sent to the sick. An Employment Bureau for women; A Kindergarten for the older girls. A repository for articles used in the sick room. (These are cheerfully loaned). There is a night school for working girls where instruction is given in millinery, dressmaking, equining, German and cooking.

There is also in addition to the Bethany Home, a Dispensary where a corps of physicians is daily in attendance, and treat over 600 patients a month, and a few doors from the church is the First Ponny Savings Bank of Philadelphia, which is one of the Bethany Institutions. The first deposits were only a few pennies, the peesent deposit is more than \$150 000.00. Two clerks are constantly employed, and the bank owns and occupies its own building. The Hon. John Wanamaker is President of the Bank. The present work of the church is carried on along Evangelistic lines. All the methods known to evangelists and used by them successfully, are adopted here. The story of one Sunday in Bethany is as follows:-

In the morning at 0:45 the Pastor leads a

prayer meeting for men, which often numbers more than 200. This is one of the regular meetings of the Brotherhood. At the same hour there is a prayer meeting for women conducted by the church Deaconess. At 10:15 there is an elder's prayer meeting, the 16 elders of the church meet and pray for their pastor. They then sit with him on the platform during the service of the church. At 10:30 the preaching service. At 2 o'clock Mr. Wanamaker meets his Tithe Men, who are the leaders of the great class of 700. At the same hour the pastor meets the leaders of the bands of ten of the Brotherhood of Andrew and Philip. At these meetings, reports are made concerning every member of the class and of the Brotherhood. At 2:30 the Sunday school. At 3 o'clock the Superintendent's Bible Class in the church. At a o'clock the teacher's prayer meeting.

At 7:15 a few of the men meet together to pray for God's blessing upon the evening meeting. At 7:45 the preaching service, when the crowds are so great that it is necessary to admit them for 15 minutes by tickets previously distributed. At the close of this meeting, an after-service is held, and in this after-service we are able to reach a large number of . those who are impressed; we have had as many as so conversions at a single service. During the present pastorate of about two years, 1000 people have been added to the church, The pastor is not alone held to his work in this individual church, but has the free permission of the elders to accept a number of engagements from other churches or combinations of churches. He has labored much with B. Fay Mills, and has just returned from a great campaign in the city of Cincinnati. Bethany Church has transformed the Southwestern portion of the city of Philadelphia. It stands as an unanswerable argument for the statement that evangelistic preaching will not only draw, but hold. It should be an inspiration to all the churches in this country. It has lost its mission character, but holds to the missionary spirit, and is, to-day, a people's church. Not a great number of the members are wealthy, but they all give and give with a will, and the result is that almost any amount of money can be raised in the congregation to carry on the work of the Master. The Pastor will gladly answer any, questions

The Pastor will gladly answer any, questions touching the work of the church and especially the work among men, for of the thousand additions, more than half are men, and to the Brotherhood of Andrew and Philip, a great deal of the credit is due.

"The church is so far away; it is too far to walk, and you detest riding in a street car, and they're always crowded on Sabbath." That is indeed distressing; sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description. I wonder how some of us are going to get there.—Burdstite.

An Apostolic Postscript.

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NOTES OF AN ADDRESS BY REV. JOHN MC NEILL.

IT seems as though the Apostle John had intended to close his Gospel at the end of chapter 20. You can see him finishing his nanuscript after having written:-

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

There, I believe, he meant his Gospel to end. But the Holy Spirit, on whom we depend for our Scripture, its authenticity, authority and accuracy, and not on the Evangelists themselves-the Holy Spirit brought the things contained in chapter 21, to his remembrance. He eagerly unrolled his scroll: "Dear me! Why was I going to publish my narrative about the life of Christ with this left out?"

In speaking in this human way of our Divine Book, I am not to be considered as weakening by one jot its Divine inspiration. What is inspiration? I do not know; and you cannot tell me. It is the subtlest miracle that ever God wrought-so fleet and nimble and subtle that it has been the despair of theologians ever since they began to study it, and will be so to the and. It is a fascinating subject, but, as I say, it is at once

THE DESIRE AND THE DESPAIR

of an interpreter who would attain to a knowledge of it. But while actual definition and knowledge are difficult, we have here an illustration of it. Here it is jogging the Apostle's memory, after he thought he was gone, making him write this postscript; for it is agreed on all hands that this twenty-first chapter has a postscript look about it. Here the Holy Spirit prevents a man from forgetting what He wanted to reveal. The matter he is adding is an additional proof of the Resurrection, and there we have an explanation of why this postscript was written. The truth of the Resurrection is one that must be overwhelmingly proved. It was as if the Holy Ghost had looked down the ages and seen that in the end of the nineteenth century there would be questionings as to the date and the authority of this Gospel. So He said: "Oh, ye critics, I will break your hearts with instances of the Resurrection, and your teeth with nuts to crack." So He would establish in all its glorious strength and immensity the fact that God in Christ lived and died and rose again. Of all the irritating things that we defenders of God's Word have to endure this is the worst-that when somebody over in

Germany writes a book to prove that the Gospel by Matthew, Mark, Luke or John belongs to some other century, an Englishman must sit down and write an equally learned book on the other side. Let it stand there. The man who cannot take God's Book as he finds it. will not take it in through apologetics-as a rule. I never yet found a man who did.

Now, let us look at the story. These were trying times for disciples. Remember what discipleship meant then. To-day it may be dull and humdrum enough-trotting to church and home again, with a little extra trotting to special meetings once in a while-a mere flicker that soon passes away. But from the beginning it was not so. You object to excitement in religion? Well, you would never have done for one of the first disciples. From the day in which they joined hands with Jesus, their dull days were over. They simply never knew what was going to happen next. You say you do not believe in sensation in religion. I beg to say that I do not believe in a religion that has no sensation. It is not the religion of lesus Christ. For that is the freshest, liveliest, and most stirring thing that ever entered into the heart of man or a community of men. Whenever you find it getting very dull, so that people can stand it, you may know

THERE IS SOMETHING WRONG.

Sensation does not mean vulgarity. There is nothing so grand or fine as the religion of Jesus Christ. There are no false notes in it; but it is in the deepest and truest sense real excitement and sensation. It is the breaking up of death; and is that not sensation? Is not the spring a sensational time, when the icy bands of winter are breaking before one's eyes, and the bare black earth begins to be covered with its mantle of green, and the flowers appear, and the singing birds come back? You like the excitement, the revival of the springtime; why object to it where it is still more needed-in the dull, dead heart of us?

The life of the disciples had always been a life of sensation, because Jesus had been in the midst of them. But now it was more wonderful than ever. The Master had been betrayed by one of themselves. Surely there was a sensation in that. Don't you know of anybody who sells Jesus for gold? Ahl that sensation is among us every day we live. The disciples had seen him taken, scourged, crucified, and buried. Surely there must have been breathless excitement in that. And, wonder of wonders! He had risen from the dead and had appeared to them; had convinced them of his identity; and had breathed on them the Holy Ghost, and said, "As the Father hath sent Me, so send I you." Yet here we find them away up in Galilee idiing. doing nothing. The Lord wanted them to go there and wait for Him; and a waiting time is always a testing time.

At last Peter said. "Well! well! come he soon or come He late"-and perhaps his manly mouth twitched as he added, "or come He not at all-I am going to fish; I cannot stand this waiting any longer. Let us go and do some work." He did not say heroically, "Let us go and convert the world," but "Let us go and catch fish." It was a good step down, you think. But when some great and terrible trial comes upon us, it is the doing of the humdrum common-places of life that keeps us from going to pieces.

Some of the commentators are always down on Simon Peter. They never can get over the fact that he denied his Lord; and they always seem to think of him as cursing and swearing. Altogether it does look for a good while as though he were the wrong man for the Lord's work. He is not at all as composed as we consider a preacher of the Gospel ought to be. But the Lord made no mistake in calling Peter to be a preacher of his Gospel. All the Apostle's blundering and going wrong was worth the trouble. I am inclined to say with respect to some of us-not even excepting my ministerial brethren-that three grains of Simon Peter at his worst would be a beginning of days for us. Unfortunately most of us belong to that dismal crowd who never said a foolisis thing and never did a wise one. We are "content to dwell in decencies forever," and the Lord leaves us there. We are so awfully concerned for our reputation. Either the editorial or the ecclesiastical Mrs. Grundy has frightened the soul out of us. Thank God, Peter had got rid of that terrible old woman! He preserved his individuality and his outspokenness. And one day the Lord gave him 3,000 souls; and that in a city that was mad drunk with its Redeemer's blood. How many of us want to trim Peter; but, then, what have you left? There are those who would send Sampson to have his hair cut, so as to make him look respectable! Then he would be like other people—and just as useless! But Peter is showing here that the Lord made no mistake in his man when He chose him to be "a soldier of the Cross, a follower of the Lamb."

Now let us be like him. Let us get something to do. Do not go moping about the shores of Time, as these disciples were doing on the shores of Galilee. What were they doing? Putting in the time till Christ should come. What are we doing? What is the continual attitude of the Church of Christ on earth, but just this waiting for his coming? As they ran away up into a far corner of Palestine, and waited till Christ should come, so we are away in the far corner of the nineteenth century; and still He does not come. The word He left by the man who saw him last was, "Behold, I come quickly." I beg to say that nineteen hundred years count for something; surely it is "a while of a forenoon," both in God's calendar and in man's.

How are we to put in the time? Peter gives us the right idea. I do not say he did it perfectly. Jesus is coming, as he promised; what are we to do? For one thing, do not mope. I know of no doctrine that might do us more good, or that is more spoiled, practically, than this doctrine of waiting for our Lord's return. It is a thing that the Church seems occasionally to take down from the shelf to frighten berself into good behavior when she has got terribly worldly. What she should do is to use it permanently and steadily as a leverage for patient, faithful service. So do not go about the shores of Time saying:

I 'gin to be aweary of the sun. And wish the world were at an end.

You know you don't. You are just as fond of the world as your neighbors; and if the Crack of Doom were to sound, you would be considerably surprised and frightened. Do not talk rant or cant about the Lord's coming. Neither sit down with your Bible between your knees and turn over its pages to find out when He is due. Woe is me for the folly of those who say they have discovered that the Lord is going to arrive on such and such a day! I pity those poor people who cannot get that Euphrates to dry up, or those ten horns to go on to some beast, just to please them!

Do not hold the truth that way. Then how shall we hold it? Because you believe the Lord is coming, go out and do your best work. I do not say a word about pre-millenarianism or post-millenarianism. Let us hold the doctrine practically. Let us beware of heresy on the one hand, and of lunacy on the other. Be diligent that you may be found of Him in peace. How we spoil our Lord's Second Coming! In the midet of our day's work let us often betake ourselves to it as unto a mountain of myrrh, or a hill of frankincense, till the day break and the shadows flee away. He said, "A little while." and when He comes it will be found to be a little while.

A little while with tides of dark and light The moon shall fill: Warm autumn's gold be changed to shrouded white And winter's chill.

A little while shall tender human flowers In beauty blow. And ceaselessly through shade and sunny hours Death's harvest grow.

A little while shall tranquit planets speed Round central flame:

New empires spring and pass, new names succeed And lapse from fame. A little while shall cold star tapers burn

Through Time's brief night; Then shall my soul's beloved One return With dayspring bright.

A little while-but ah, how long it seems. Surpass the rapture of my sweetest dreams. My Jesus come: And take me home.

"Professors have generally more of the moon than of the sun! little light, less heat, but many charges."-Flavel's "Touchstone of Sincerity."

How to Promote a Revival.

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A SUGGESTION

Rev. Theo. L. Cuyler in a recent issue of the N. Y. Evangelist says: I would venture to suggest that it is not wise to be talking too much about "a revival:" and it is presumptuous to predict one. Lay hold of your heaven appointed work of preaching the whole Gospel especially the cardinal truths of repentance, faith, the claims of Christ and the Bible rules of godly living; soak your sermons in prayer; do your utmost to keep your people at work: and then leave the results with God. Do not worry: do not be discouraged because the seed does not sprout at once; do not scold your people; do not venture on rash or sensational devices; undertake nothing but the fearless and faithful discharge of your duty to your Master and to immortal souls. Keep your eye on Jesus only. Deal with sin boldly; press home upon the consciences of your hearers, the tremendous claims of God, and the necessity of immediate vielding to Christ., Watch with open eye and ear for the first tokens of an especial manifestation of the Holy Spirit's presence, and the moment you detect such a manisfestation, followit up promptly. THE SECRET OF SUCCESS is to co-operate with the Spirit. We must watch the leadings of the spirit, and follow them, when we do not, we deserve to suffer for our disappointments.

News and Notes.

New York Methodists propose to build a large mission church in the Bowery. Dr. Mc-Cabe is specially interested in the enterprise.

Rev John McNeill is continuing his work in Glasgow. Scotland. A mid-day service for business men has been continued for four weeks. Mr. McNeill frequently preaches four times a day.

A movement is on foot in Edinburgh and Glasgow, to establish a training institute for Christian workers in the home and foreign fields.

Messrs Moody and Sankey's Scottish campaign being almost over they have resolved to rest in the South of England prior to setting out on their English campaign. They will also spend a part of the summer in an evangelistic tour in Norway and Sweden.

Some stir is being created in religious circles in France by Mr. M'All's new scheme of evangelizing the country by means of a "sermon boat". It is a floating church capable of accommodating an audience of 200, and of passing up the rivers and canals.

Bishop William Taylor continues the aggressive work in his African field. The last number of the African News contains a most interest-

ing letter from the Bishop with instances in connection with his work that would indicate a most varied and trying experience, but not beyound the faith and courage of this indomitable missionary.

Christian friends visiting in Europe and tarrying in Liverpool will find Shalom House a pleasant stopping place during their stay. It is the special resort of Missionaries and Workers who are visiting in Europe or passing through Liverpool to their foreign fields. The house is conducted by Mrs. Stroud. Smith at 134 Upper Parliament St. Liverpool.

An Important Work.

Some striking facts are brought to notice in the little folder issued by the State Executive Committee of the Illinois Young Men's Christian Associations. It is shown that of the 720,000 young men who live in Illinois, 650,000 are non-church members, while 520,000 are non-church geers. The need for special work among these young men is apparent when it is seen that the thousands of saloons, hundreds of grambling dens and hundreds of other vicious resorts get more than ninety per cent. of their patronage from young men.

The lines of work carried on under the supervision of this State Executive Committee which consists of twenty-seven Christian business men, representing all parts of the State, are in part:

 Establishing home-like bradquarters in the cities and towns—forty-five already secured—twelve provided with buildings.

2. Securing corresponding members in the unorganized towns, through whom young men entering cities are brought into immediate contact with Association work. Illinois now has more than 260 such members.

3. Banding together college students for work among their fellows; twenty-four of these organizations now at work.

4. Establishing young men's meetings. These have increased from five to more than one hundred and fifty each week in the last twelve years.

Through these combined agencies more than fourteen hundred young men each year, for several years past, have been led to accept Christ as the.: Saviour, to say nothing of the thousands of young men who have been kept from going astray by means of contact with these various lines of work

It has sometimes been thought that considerable effort and money is being expended in this branch of work, but when it is considered that against seventy-eight men now being employed in this practical effort in Illinois, the saloons alone employ 15,627 men, it is readily seen that this special department of work should be thoroughly equipped and made more far-reaching in its influences by the outlay of more talent and money.

A Voice from the West.

Referring to the recent Deacon tragedy at Cannes, after discussing the social perils of women in the American "colony" abroad, the Argenaus, San Francisco, distinguishes itself by this piece of rare good sense and sentiment.

"No woman can lead a life devoid of responsibility, with display and pleasure as the sole aims of her being, without running the risk of her sense of duty becoming atrophied and her heart ossified. There are other things worthier the thought of honest women in this world than dressing, and dancing, and playgoing and filtring. The woman who does not think so has need of watching. The lesson of Cannes reaches far. It bridges an ocean and spans a continent."

The moral quality of this little sermon makes it eloquent and impressive, and its fearless home-thrust cuts to the quick.

The Spurgeon Tabernacle.

At the annual meeting of the members of the Metropolitan Tabernacle a request to Dr. A. T. Pierson to continue as officiating minister until the time of his return to America at the end of June was enthusiastically passed. Mr. James Spurgeon declared there was no man he should like as a colleague so much as Dr. Pierson, from whom he had received the utmost of respect, esteem, and brotherly affection, which he reciprocated to the fullest extent. In an interesting speech supporting the appointments, Mr. Harrald, the late Mr. Spurgeon's private secretary, mentioned that while at Mentone Mr. Spurgeon had decided to ask the church, if he were able to return to London in June, to appoint Dr. Pierson (for whose financial support he would be responsible) as his co-pastor. Mrs. Spurgeon: has returned to London.

The McAll Mission in Algiers.

Under the superintendence of Mons. Borel, the McAll Mission has four balls in which an encouraging work is being done among the French. A number of those frequenting the meetings give evidence that they have been truly converted. A hall has also here opened for French soldiers to use as a reading-room, etc., and here it is sought to bring their under the influence of the Gossel.

A tent, capable of seating from 130 to 150 persons, has now been secured for the purpose of evangelizing in the French towns and villages of Algeria, which are very dark spiritually. M. Borel hopes, accompanied by MrPope, of the North Africa Mission, to begit this work when the weather is settled. They would like to take with them a portable organ and some Gospel lantern slides if some one would supply them. There is great need of

French-speaking evangelists among the many thousands of French colonists.

Baron Hirsch's Scheme.

Lieutenant-Colonel Goldsmid, who has been appointed Director-General of the Jewish colonies now in process of organization in the Argentine Republic, occupied, until quite recently, the position of Deputy-Assistant Adjutant-General at the War Office. These colonies are the outcome of the movement known as "the new exodus," which Baron Hirsch has initiated on behalf of Jews who are suffering persecution in the Russian Empire, and which he has endowed with the munificent capital of \$15,000,000. Colonel Goldsmid is now in his forty-sixth year, and is described as a genial and energetic man. He takes his wife and family to Argentina. and enters upon his work with much heartiness. He comes of a family of soldiers, traditionally descendants of the Maccabees.

Colonel Goldsmid has for a good while been an earnest advocate of the colonization of Palestine, and in a recent interview with the correspondent of The Daily Graphic he declared himself still deeply attached to this ideal. He said: "My colonists will, I hope, become faithful Argentine citizens, and in time will supply an important part of the agricultural population. But I look upon the Argentine as a nursery ground for Palestine. In a revival on a large scale of the agricultural life of their early history, the Jews will see a picture of their future.

"The creation of a land of milk and honey in South America will bring the question of the reclamation of the Holy Land within the bounds of practical politics. We shall train a lewish yeomanry to whom the future of Israel will be no longer a dream. They will cultivate the national aspirations which of late years have made so much progress under the auspices of the Chovevei Zion (Lovers of Zion) Society. I am taking out with me a selection of songs calculated to foster this inspiration. One thing I shall do in order to promote it. The use of the Jewish jargons I shall resolutely discountenance, but side by side with the vernacular Spanish I shall give every encouragement to the use of pure Hebrew.

"The Jawish question will never be solved until a Jewish state guaranteed by the Powers is established in the Land of Israe!. Such a State will not be physically, though it may be morally, powerful. Constituted as it will be of a nation gathered from among all nations, it will be admirably fitted to act as an international arbitrator. I hold that the more we Jews identify ourselves with the interests and welfare of the land of our birth, the nearer we are bringing ourselves to this ideal, for in such an experience we are collecting precious material for building up our own State."

An Interesting Letter from Athens.

To the Editor Record of Christian Work.

Dear Sir: Doubtless notices have already appeared in the American papers with reference to the sad and startling event of Feb. 14th when the Evangelical church at the Piræus was stoned, dismantled and pillaged by a fanatic mob. Our own time has been too much occupied by pressing claims incident to this to permit us to write full statements for pub-

lication in America, but we shall do so soon. Meantime we feel so deeply the importance of the crisis, both for the cause of truth here and for the entire interest of the country, that we would ask Christians everywhere to unite in earnest and continued prayer that the Great Head of the church may overule all for the advancement of His kingdom.

We ask prayer that all who have anything to do with the adjustment of affairs may be guided in every step taken, that all in authority may be inclined to do justice, and that the counsels of those seeking to prevent religious liberty may be overturned.

We ask prayer, too, for the little band of

believers now so sorely tried.

We rejoice that they all remain firm and display the power of a living faith and Christian love. The effect of this trial in the hearts of those who suffered most gives us reason to believe that God has a very gracious purpose in it all. Not only are our usual services at Athens sustained with no decrease of numbers or interest, but little groups meet often for prayer in private houses and thus encourage each other and are strengthened of God.

We wish also publicly to acknowledge the very signal manifestations of the protecting hand of God in our preservation from very great peril; fifteen being in the building while the bombardment with stones was going on for more than an hour, and when the doors were finally forced, and the ringleaders rushed in with loud threats, all escaped from the building and through the crowd without serious injury-not by the intervention of the military, as was reported, but by God's care. To Him be the praise and to Him a renewed consecration of the lives preserved.

Of course for the moment there is a suspension of preaching at the Piræus. Only the bare halls of the church remain, and it would be unwise to attempt anything in the present excited condition of the country. But our other work here and elsewhere is undisturbed. and we are glad to be able to record that the voice of the Greek press has been unanimous against the outrage.

Sincerely yours,

Athens, March 5, 1892. M. K. KALOPOTHAKES.

P. S.-I wish to add our thanks for your RECORD OF CHRISTIAN WORK which we read with great interest and then lend to others. but my husband has so much to do through

Greek that he neglects to write for English

M. K. K.

Pomare, Queen of Tabiti and Morea, was seventy years of age when she died. At her birth the first missionaries had just landed in the South Seas; at her death three hundred islands were evangelized. "This is the Lord's doing, and it is marvelous in our eyes."

A "Burden of Prayer" for Missions.

The following from the pen of Rev. Z. M. Humphrey in Missionary Papers presents a very real need.

"Thy prayers and thine alms are come up for a memorial before God." -Acts 10: 4. The old prophets were wont to call their

message to the people The Burden. The weight of it lay upon their souls as a me: sage of destiny. It was to them "The Burden of the Lord." We hope it will not seem irreverent to say that the message of these pages is The Burden of Prayer, and that we humbly believe that it is a burden of the Lord. Why shall not this be "a year of the right hand of the Most High?" The office of the Holy Spirit is "to convince the world of sin." Missionaries tell us that no word so expresses the condition of the heathen as the Scripture phrase, "Dead in trespasses and sins." Thus there is no sense of need of a Saviour. Multitudes are convinced in a way, of the truth, but there is no stress upon them to "fiee from the wrath to come;" "none to lay hold of eternal life." This stress comes from the Holy Spirit, and he is given in answer to prayer. God is ready to give the Holy Spirit, more ready than we are to give good gifts to our children. What hinders that we should join our hearts with those of the brethren and sisters in foreign lands in wrestling prayer that God would now pour out his Spirit mightily upon the heathen world. And how would it stir to their depths the souls of the home churches if the wires should begin to tremble under the messages that copious "showers of blessing" were descending upon the thirsty mission fields in all the earth!

We earnestly hope that many Christians to whore these words shall come will take upon their hearts a Burden of Prayer which shall be indeed a burden from the Lord.

But the message of these pages is also The Burden of Giving. God will have no trace of bypocrisy in our petitions. Of what use will praying he if we do not accentuate our sincerity by self-denying gifts? Is not God weary of this perpetual saying over "Thy Kingdom come," from such a multitude of selfish lips? Is he not asking again, and with a new emphasis-now that the world is open, and the church knows that its untold millions are perishing for bread-"Will a man rob God?" And if we say, "Wherein?" is not the answer clearer and

more incisive than ever before. "In tithes and offerings"? It is a waste of breath-worse, it is irreverent, to pray that God will "open the windows of heaven," if we do not accept the condition, "Bring ye all the tithes into the storebouse."

Let us have done with this parleying with God -this half-hearted pretense of praying that His Kingdom come, when there is no honest purpose in our souls to give something to make the Kingdom come.

He that will drop a tear in prayer, let him also drop a coin into the outstretched hand of Christ and he will cherish both, and add to them the resources of his own infinite power.

Times of Refreshing.

The Missionary Herald brings tidings of tokens of the Spirit's presence in not a few missions of various societies. What Christian's heart does not throb with unspeakable desire for a Pentecostal blessing as he reads the pleadings of missionaries in these pages! We do well to recall "The years of the right band of the most high."

Such words as these are in an account of one of the first revivals in the Ceylon Mission:

"In the afternoon the Holy Spirit came down with power and filled all the house where we were sitting. The brother who first led in prayer was so much overcome as to be unable to proceed. He had scarcely strength to rise from his knees. It was not common prayer, but wrestling with the Angel of the Covenant with strong crying and tears."

Then came the blessing and the ingathering "Who could have expected that we should ever see such a day-Is it so? or is it a dream

that I see such things among the heathen?" In 1836, Mr. Coan wrote from the Sandwich

Islands: 'I began to see tokens of interest that I scarcely understood. The people turned out wonderfully and crowded around me afterward to inquire the way. I preached just as hard as I could. There was a fire in my bones; I felt like bursting. I must preach to this people."

In the next three years 7,000 or 8,000 were converted and 1.705 persons were received by the church in a single day.

In 1796, the London Missionary Society began work in the Society Islands. There were twenty-two years of sowing before the first sheaf was gathered. Then the great harvest began. Wonderful revivals followed and in twenty years Christianity became the only religion through a space of three thousand miles.

The English Wesleyans ventured to land missionaries among the 200,000 cannibal Fijis in 1835. In thirty years, 90 000 of this fierce people were church attendants, 22,000 of them communicants, with 600 native preachers. Here might be seen aged chiefs sitting near

the ovens where their cannibal feasts had been baked, with tearful eyes slowly spelling out the words, "But I say unto you. Love your enemies." "All things whatsoever ye would that men should do unto you, do ye even so unto them."

There were thirty years of almost fruitless labor by baptist missionaries among the Telugus. Then came glorious "times of refreshing." Between June 15, and July 31, 1878,

8,691 were baptized, 2,222 of them in one day. In this same July, 1,200 people from one of the Ongole pallums came to the mission, gave up their idols and asked for baptism. The

churches here now number 33,838 members! These are but hints and foretokenings of what God's people may expect when with one consent they bow themselves in wrestling prayer for the descent of the Holy Spirit. Why shall not this closing decade of the century be signalized by such times of refreshing as the history of the church has nowhere yet recorded?

The Proportions.

The proportion of benevolences in the Presbyterian Church as recommended by the Gen-

eral Assembly: Foreign Missions 33 per cent. Home Missions..... 31 Ministerial Relief 9 Church Erection Aid for Colleges.... Board of Education, (belping students)..... 5 Freedmen 5 Sunday school work..... 3

It will be observed these are outside the expense of sustaining services in the congregation, which averages nearly 8: one cent, of the entire contributions of the period the Home work has seven Boards. The barrigh work, one; and yet the Presbytumes and adenomination are in the first rank reign Mission work.

The annual contributions to foreign missions of the whole Evangelical Church, according to the Missionary Review of the World, are as follows: European Societies..... \$ 5,852,549

Native Contributions..... 796.315 American Societies..... 4,180,602 Native Contributions..... 507.883

Making a total of \$ 11.337.349 The Salvation Army and a few more independent societies are not included in the

above. These would probably swell the amount to nearly \$13,000,000. The statement made in a prominent Christian paper recently that the amount approximated \$40,000,000 was a typographical error. If we all possessed the missionary spirit of the Moravians, that amount would be about right.

EVANQELISTIC STATE OF THE PARTY OF THE PARTY

We need your help to make this column fresh and helpful. Send we clippings from daily papers reporting mediate, incidents are always of interest. No, we will not agree to print everything sent. The editor's pen and scissor range be freely used in clipping and soling down. Reports too often use so largely the same list of adjectives as to become tiresome to the constant reader. Send littens of interests.

From the Field.

Evangelist E. P. Marvin, of Lockport, N. Y., expects to spend May and June in Kentucky.

Evangelist C. W. Palmer is at present in Republic City, Kans., and has changed his permanent home from Oberlin, Ohio., to Lincoln, Neb. During the winter his work has been largely confined to points in Iowa and Kansas.

The pastor of the First Congregational church of Sedalia, Mo., sends report of a successful series of meetings in his church, conducted by Mr. C. W. Merrill. All classes were reached, and very effective work appears to have been accomplished.

Evangelist Walter H. Villiers and Rev. H. E. Oberdestine having been richly blessed in their work at Braidwood, Ill., seventy new members being added to the Presbyterian church and sixty to the Methodist Episcopal at the last communion.

Rev W. J. Young, of Des Moines, Iowa, reports - work of considerable interest in Des Moines, Iowa, in which he has recently been engaged in connection with Mr. J. B. Clapp. As a result of the work nearly fifty have been added to the church, nearly the whole number on profession of faith.

The Witness, of Ocala, Florida, has an extended account of the interest in that city in connection with Rev. H. W. Brown's special services. A large number have professed Christ, and several churches are expecting large additions. Mr. Brown goes from here to Muncie, Indiana.

Rev. M. S. Rees is in the midst of a most promising work at Aliona. Pa. The attendance is the largest ever gathered in connection with religious work in that city, excepting only the Moody meetings of a few years since. April 17th, Mr. Rees begins work at Meadville, Pa., four churches uniting.

De Pauw University, La Fayette, Ind., has invited Evangelist P. J. Kain to conduct a series of evangelical meetings in April in that city. During the winter Mr. Kain has been temporarily supplying the First M. E. church of Pittston, Pa., from which point report reaches us of most encouraging work.

Rev. Frank Hall Wright the earnest Gospel preacher and singer, who spent two weeks in the Thirty-fourth Street Reformed church, New York City (Rev. Dr. Peter Stryker, pastor), is with that church again. Large audiences are drawn to hear this earnest young man. New York City needs just such work as Dr. Wright is doing.

Rev. C. W. Merrill has just conducted a series of Union Evangelistic meetings at Charles City. Iowa. The Congregational, Methodist and Baptist Churches united in the support of the meetings. The result has been a decided quickening of the religious life of the community. About 350 persons signed cards expressing the desire to live a Christian life.

Rev. I. H. B. Headley has been having a work of real interest in Plainfield. Conn., regarding which the pastors of the several churches speak in the warmest terms of appreciation, and auticipate a very considerable accession to their church membership, while each church has received a very decided quickening to more healthful, vigorous Spiritual

Rev. J. Spencer Kennard has been conductducting a special mission at Fon du Lac, Wis. From the pastor of the Congregational Church we have word that large blessing has accompanied the ministry of the Word, and he adds, "I have never seen a town no moved or a people so hungry for the gospei." The Christian people are deeply aroused and there is every promise of a large ingathering.

Rev. E. P. Hammond has been conducting two services daily in the City Mission Hall, New Haven, Conn., for two weeks. A large number of young people have been reached. An interesting feature in connection with the meetings was the presence of Rev. Mr. Hume. a missionary for several years in India, who was converted when a boy in one of Mr. Hammond's meetings in Springfield, Ill. Mr. Hume preached in New Haven at one of the Sunday services.

Dr. L. W. Munhall assisted by Prof. Lowe, has closed special meetings at Mount Vernon, N. Y. A large number avowed their faith in Christ. At the close of the meetings the pastors and others compozing the general committee in charge of the work, presented an exceedingly appreciative series of resolutions to the evangelists, speaking in the highest terms of the workers and their methods, together with an expression of sincere gratitude and thankgiving to God for the times of refreshings with which their churches had been visited.

Mr. S. M. Sayford has been engaged at Oakland, Cal., for several weeks. Closing there, where the services have been largely blessed, he goes to Berkley in the same State for a week, following with two weeks at Santa Cruz. He has just received pressing solicitations to spend most of next year in work for medical students in New York City. A special association building has been erected for this purpose, and Mr. Sayford, who has already done good in that line near New York is urgently desired to return for a protracted engagement.

Rev. George H. Simmons, Evangelist, assisted by Prof. and Mrs. D. B. Towner have just held a most interesting Bible Institute, at Hopkinsville, Ky., lasting three days. The theetings were well attended in spite of unfavorable weather. Much good was done in several ways. The excellent singing of Prof. and Mrs. Towner was charming and touched many hearts. They sang the Gospel distinctly and most effectively. Mr. Simmons is sure to do good always by his consecration and consuming earnestness and emphasis on the study of the Word. Similar meetings are being arranged for in various parts of the State.

Rev. W. H. McCaughey, of West Philadelphia. Pa., writes that he had the pleasure of publicly receiving ninety-three persons into membership in his church; seventy-six of these being on profession of faith, a most entirely the result of the special services conducted by Evangelist Arthur J. Smith. This was Mr. Smith's second series of meetings in this place, he having a very successful work among the same people a year ago, that being the first occasion of his taking entire charge of such work. Pastor McCaughey states that the result of that work was sixty-six additions, and naturally the evangelist was warmly received on his return and found the heartiest co-operation awaiting him.

Miss B. 3. Tyson has just concluded a fortnight of work among the children of Richmond Hill, L. I. The meetings were held in the Union Congregational church and consisted of blackboard illustrations of Scripture subjects conveying practical lessons to old and

young. The weather was very unpropitious during her stay, but the interest was unabated. The results have been gratifying beyond all expectation; many children have yielded themselves to Christ and many of the older Christians have been aroused. Miss Tysonis a wonderful worker with children, winning their affection and holding their attention from the start, at the same time reaching adults with her practical talks. The whole community has been very much blessed by Miss Tyson's visit and labors.

Mr. John W. Dean, the Evangelist, has been giving Bible readings, and holding special Evangelistic meetings in the Baptist, Presbyterian and Congregational Churches of Warsaw, N. Y. for the past two weeks. He has also addressed two large meetings for men in the Y. M. C. A. Mr. Dean has a wonderful familiarity with the Bible, and his clear and pungent explanations have been very helpful to all who have been privileged to hear him. The afternoon Bible readings on "The Word," "Sin," "The Holy Spirit," etc., have been much enjoyed, and have done much to awaken and build up Christians. The attendance has been quite large, business men, teachers and scholars, and many ladies making up the congregation. It is believed that quite a number will unite with the different churches on account of the special effort which has been made at these meetings.

Evangelist M. B. Williams has just closed four weeks of most fruitful meetings in Richmond, Va. The city was divided into several districts, and union meetings held for about ten days in each district. The interest in the Daily Bible Readings was not less than that of the evening services. The Academy of Music, engaged for the central meetings, was crowded again and again: twice with men only, the' possibly the largest interest was in connection with Mr. Williams' address on "Inspiration." Twenty pastors were united in the work, and as the result more than five hundred names have been given as desiring to unite with the various churches, while more than two hundred more have given their names as interested, but as yet undecided as to church membership. Mr. Williams began a work in Chippewa Falls, Wis., on March 27th. In April he will return to Virginia, visiting various points throughout the State for the next two months.

Kansas City, Kansas, has certainly enjoyed a most extraordinary religious awakening. Maj. J. H. Cole, assisted by Mr. P. J. Jenness has conducted these special services for twelve consecutive weeks. Twice the meetings were expected to have been brought to a close but the deep interest forbade. The converts during the past few weeks have been largely business men, including lawyers, county officers, railway men, etc. The work has seemed to have

special effect among politicians, while several prominent gamblers and other sporting men have been reached. Over 400 have already joined the church, while fully 1200 have professed conversion. The continuance of such an interest for more than three months in a city of this size is certainly phenomenal, 25 two meetings have been held daily, including Saturdays. The pastors and business committee joined in a resolution "that it is their unanimous judgment that Major Cole remain here conducting union evangelistic meetings as long as it shall seem to him that God would have him, and that they give him their hearty co-operation as long as he shall remain." A later report however, announces that illness in the Major's family has necessitated his closing the work, and his departure for his home at Adrian Mich.

Regarding the work of Dr. Munball in Jersey City Rev. Edwin N. Crasto, in a letter to the Independent, says: "Never before in the history of the upper part of Jersey City and West Hoboken has there been such a remarkable religious awakening as has resulted from the efforts of Messrs. Munball and Lowe, evangelists. The Palisade Methodist Episcopal Church, the Rev. Edwin N. Crasto, pastor, the Baptist, under the Rev. Frank Fletcher, and the First Presbyterian, under the Rev. J. C. Egbert, D. D., united in extending a call to Dr. Munhall, who entered upon the work Sunday evening, March oth. While at the outset it was clearly apparent that great results were to be secured, the realizations have been far in excess of the most sanguine anticipations. A striking feature of the entire work was the strong personality of the worker himself, which was sustained to the very last. With fine physique, wide and varied experience, keen knowledge of human nature and high purpose to win for Christ, he ranks undoubtedly as a phenomenal character among Christian workers. Dr. Munhall was exceedingly careful, throughout the whole series of meetings, to explain Scripturally the heinousness of sin, the absolute helplessness of the sinner, the necessity of conviction, of repentance, willingness to forsake all known sin, dependence upon Jesus Christ for salvation, conversion and public confession of Christ as a personal Saviour. Under such straightforward presentation of the Word, large and deeply interested audiences for three weeks filled the church, which was entirely inadequate to accommedate all desiring to attend. On more than one occasion overflow meetings were necessary, and even then many were unable to find admittance and were turned away disappointed.

The Chicago Medical Mission Training School have issued their announcement for a spring course, from which one would gather that a very decidedly aggressive work is to be carried on both as to Biblical and medical in-

struction. A large number of lectures appear in the announcement which may be had on request of Dr. H. C. Whiting, Supt., 2242 Wentworth Ave., Chicago, Ill.

The New York W C. T. U. has placed three petitions in circulation in various parts of the State. The first asks the United States Senate to ratify the Brussels Treaty. The second and third are addressed to the Legislature; the former requesting it to aid the closing of the Columbian Exposition on Sunday by refusing to open the State exhibit on that day, and the latter urging it to pass an act prohibiting the employment of bar-maids in salcons and restaurants.

The Work of Dr. Diaz in Cuba.

The following notes of an address by Dr. Diaz have been held for some little time for want of space. It will be read with great interest portraying as it does the trials and the successes of an eminently devoted and practical worker.

I was born in the city of Havana, and, after my conversion, was the first native Protestant in that country. I never saw a Bible in the Island of Cuba. When the troubles came on with the Spanish government I went with the Revolutionists. At last being hemmed in at a certain point on the coast by the Spanish soldiers and having to choose between their guns and the ocean, a companion and myself seized pieces of plank and threw ourselves into the water, and were carried away by the current of the Gulf Stream, and were picked up by a vessel and brought into New York, strangers and without money or proper clothing. Not being used to your winter weather I took cold and was sent to the hospital with pneumonia. One day while there a young lady came in and sat down beside my bed, and commenced to talk, but I didn't understand English, and she didn't understand me. After a while she took out a book and commenced to read, then she got on her knees and, as I thought, commenced to talk again. She came again to see me, and read some more out of her little book; then she shut her eyes and talked again. I didn't know what she was doing-women don't pray that way in my country, and I concluded that she was a lunatic.

When I got well enough to go out of the hospital she gave me the little book, and I tried to translate it into my own language, but I found it very slow work; after a while I got one in my own language, but I did not read it in the spirit. One day I read about the blind man Christ healed, then I thought that I was like him; then I kneeled down, but I didn't know what to say, and for about half an hour I didn't say anything. At last I said, "O God,

teach me how to pray." When I came to read of Christ on the cross I was converted. I took the words of Bartimens. Then when I got my sight I began to think about my own people in Cuba, and wanted to "begin in lerusalem" with the gospel.

After amnesty was proclaimed in Cuba, I consulted with the other physicians in New York who were natives of Cuba, and finally went back to my home. We held a Sunday meeting without notice at the house of the consul, and we had from one hundred and fifty to two hundred people there. The priests soon found out about it, and then they began to persecute, and they soon took away my bread and butter, so I had to leave. I went back to New York. After I was there a while some ladies got me to go back to Cuba, and act as the agent of the Bible society.

I was very anxious to save my mother. I went back, and continued my meetings. I found I had all my family opposed to me. They called me a heretic, and scolded me for taking up the foreign religion as they called it. At last my mother thought if she refused to talk to me then I would be sorry, and come back to the old religion. Then for six months my mother did not speak a word to me, nor notice me, but I prayed for her all the time and continued my meetings; and sometimes we had two or three hundred people to attend, but the priests were all the time molesting them. In our meetings I used to read the verses and then we would talk over them; thus commenced the church in Havana

I did not know that my mother had been reading the Testament until one day she came into our meeting; and when I asked that all who wished to be prayed for to stand up, she and four others rose up. At first I took to notice of her; I didn't know what she had come for. I thought perhaps to scold me before all the people. She stood silent; at last I asked her what she wanted. Then she asked, "Don't you want me in your church?" I said, "Yes, mother." Then she commenced to praise the Bible and said "it must be a good book for it has made my son a good man.

My mother was the first person I baptized. I was so full of joy, all I could say was, "Lord Jesus, this is my mother." This was in 1886. I had been working three years with no church organization. The young lady who gave me the New Testament in New York had said. "You must go by the New Testament if you want guidance." And that was all we had. When thirteen ministers, representing the Baptist church in Florida, came to Havana and examined our articles of faith and organization which we had drawn up, and they said we were Baptists. We knew nothing about any Baptists, we had simply gone by the New Testament as we understood it. Then we said to them, well, if these things are Baptists then we are Baptists.

We have one church in each town on the

New Testament plan. One organization, but more than one preaching station in Havana. We have six stations but all called the church of Havana. We have 2,000 members, twentyone mission stations around the larger churches. There are three independent churches thus organized, that of Havana, San Meguel and Les Pointes. We have twenty-one workers in the field and four ordained ministers. We have seven daily Sunday schools where we teach the Bible, and have 1,000 children in attend-

After the conversion of my mother and others of the family, I was very anxious for the conversion of my father, who was an unbeliever. I had been praying for him. We had asked him to read the Bible. He said, "No, I have no time to waste on that book." But he could spend hours on the papers. One day my older sister asked, "What can we do to convince him?" When my little sister, seven years old, and very active in the Sunday school, said, "I'll make him read it." We wondered bow, although we knew he would do anything she asked him. The next Sunday father was reading the paper when my sister came in in a great hurry buttoning her gloves, when she said to him, "I have been so busy I have not got my Sunday school lesson. Father, won't you read it to me two or three times, then I shall remember it?" Then he put down his paper and read the lesson. Afterwards she asked if he would not read it to her every day and he said yes. Then with the excuse that she was too tired she got her father to read marked passages. One morning in going to my room I found my sister in bed sick and my father by her side reading to her, as he would do for hours. After a while I asked him what he thought of the book, and he said, "It is good." He soon became converted and was baptized, the little child leading him.

I must tell you also of the conversion of Mr. Fernandez who came one Sunday to the church, drunk. Sunday is a great day in Havana for shows, games, drinking and fighting. He came to the meeting, and after the meeting was over I went to him, when he asked, me, "What kind of a man is that you talked about? who is the Lord Jesus Christ? can be love such a man. a drunken man?" Then I turned to some places and said, "You take the book and read." The next Sunday he came to church dressed and not drunk, and after a while he was converted. One Sunday he was not at church, the next day I went to see him. He was a baker by trade. His wife said he was sick yesterday, and there was nobody to keep the shop. I found the Bible nailed to the wall, two holes made in the cover, with a ribbon fastened around it to keep it open, so that he could both work and read. I asked his wife, "What kind of a man is

your husband now?" She ssid, "Oh, he is good; before he got this book he was bad, he got drunk, whipped the children, would swear and yell up and down the streets disturbing all the ecople." "This must be a good book to make such a man of my husband." Being unable to read she gets her consolation out of it by kissing it.

One day Mr. Fernandez came to me and asked, "Can I speak the Gospel?" I asked, "Why not, you have got a tongue, haven't you?" He said. "Yes." Then I said. "Go preach." He was a native of Spain, and said, "Then I must go and begin at Jerusalem." He went to Spain opened a chapel, and is now organizing churches.

The people of Cuba are a peculiar people. They are very jealous, what one does others are apt to want to do. If one in the church has a good voice, then they want to know why they can't be in the choir like others. There came a time, when I wanted deacons in my church. One Sunday I preached on the duty of deacons, dwelling so much on the great responsibility of the office that I thought nobody would want it. After preaching we held a business meeting, when I asked all who would like to be a deacon to stand up—when all, men, women and children stood up. Then I said, "Well, now you are all my deacons; now you must all go out, and preach." And they go with their Bibles into all the stores, and shops, they can all tell how Christ saved them, and this is the secret of the great prosperity of my church.

We also own three cemeteries, and this was brought about through the death of a friend of mine, a young American, who died of yellow fever, and must according to law be buried within twenty-four hours. I went to see the Captain-General about it, and as a special favor received permission to bury outside of the consecrated ground in the potter's field. I was troubled and told my wife-we buried him and next morning I went to see the grave, and to plant flowers, when I found the dirt removed. I met the priest, and said, "Look here, who did that?" Then he came, and looked and smiled and said, "Oh, that's good enough, its only the pigs come to uncover your American friend." I asked, "Why did you not protect the grave from the pigs?" He said, "Well, that is good enough for a Protestant." Then I shock him and let him go. Then I prayed and went to ask his pardon. but he shut himself up in the church and would not see me. Then I went back to my wife and we knelt down and nrayed for a cemetary of our own-and we prayed for it three or four days. When a gentleman from Boston gave me a check for three or four hundred dollars, and told me to go and buy a piece of ground that was to be had. I said to him, "You are the answer to my prayers." It has now been three or four years since we bought that ground, and altogether over 4,000 people have been buried, but not all Protestants, very many Roman Catholics. As a Roman Catholic family can not go back to their church after burying in our grounds it has been the means of drawing 25,000 people away from the church. After we found what was the result of this work, we then wanted to know just how many were in sympathy with us, so we opened books and invited all such to enroll their names and we secured 8,000 names, not all of them attendants of the church but all in sympathy with us.

Our cemeteries have brought us in \$6,000. The cost of a grave is \$5.50. Among the Roman Catholics a child's grave costs \$18, and a grown person \$20, while the whole amount to them is \$100 and they can not get off with less, while the cemetery expenses of the rich are from \$150 to \$200.

To remedy this leaving of his church the Arch-Bishop tried to buy us out, offering \$25,ooo, hoping thereby to get clear of us and our work. Now a bill is to be presented to the Spanish Government to prevent Roman Catholies from burying in our grounds.

One day I heard a great outcry and I went down to see what was the matter and my wife said a man had just stolen our little girl. I rushed out in the direction I was told he had taken. I soon caught up to him-asked him what he meant by taking my child? I touched him on the head when he fell down and they had to take him to the hospita!, and I took my little girl home where one day a man came to me and told me what he had overheard of a plan, on the part of the priests, to carry my little girl away and keep her until I would promise to leave Cuba; that, Isaid, I never would do.

I have been in jail twice for Christ. I wanted to come to the conference last year but when I thought I was ready to come I found myself in prison. This was for distributing Bibles. I was on the cars, and the officers came through speaking to the people, then one came to me and asked if this was Mr. Diaz? I said. "Yer." then he said. "You are my prisoner." I did not pay much attention to it until I got off the cars and was going to leave. when the officer put his hand on my shoulder and said, I was a prisoner and I saw a file of soldiers. Then I was convinced. I was marched through the streets and taken to the jail, where I was shut up from my books. On Sunday I heard the prisoners talking; and I asked the jailor if I could talk with them. and he said, "No! You can't talk with anybody but me." Then I commenced to sing and preach. The next day I was liberated. The Mayor came and defended the Bible against the priests who had got me in prison, and defended the teachings of my religion, and before I left the jailor was converted and baptized, and also the Mayor with many others.

In preaching I never say anything about the Roman Catholics only talk about Christ. Neither have I any time to fix up sermons, I just take the Bible and read.

At first we had no women at our meetings, all whe came were men; now we have more women, a proof to us of the change of public opinion.

Groups and Jottings.

From "How to Mark Your Bible."

Mark 4: 38, 30. "Asleep on a pillow"......as man. "Peace, be still".....as God.

Salvation

Christ wrought it for us Heb. 9: 12. Holy Spirit works it out Phil. 2: 12.

> , Joshua 1: 3. V Faith's fight. Faith's promise. Faith's assurance. Faith's security.

"Tempted in all points like as we."-Heb. 4: 5. Through the body Mat. 4: 3, 4. Through the soul Mat. 4: 9, 10.

His Eternal Purpose. Past-Christ loved the Church. Present-Sanctifies and cleanses it. Future-Will present it to himself a glorious Church. Epb. 5: 25-27.

"One Things" of the Bisie. Luke 10: 42-One thing needful-Conversion.

Mk. 10: 21-One thing lacking-Decision. John 9: 25-One thing known-Assurance. Phil. 3: 13-One thing to do-Press forward. Ps. 27: 4-Ope thing desired-Communion.

Josh. 23: 14-One thing never fails-The Lord's promise.

God our Rock.

/ For Salvation 2 Sam. 22: 47. For Satisfaction Cor. to: 4. For Strength Ps. 31: 2. For Shadow Isa. 32: 2 (mar.).

Christ is All.

The light of heaven is the face of Jesus. The joy of heaven is the presence of Jesus. The melody of heaven is the name of Jesus. The harmony of heaven is the praise of lesus. The theme of heaven is the work of Jesus. The employment of heaven is the service of

lesus. The way to heaven is the blood of Jesus. The fulness of heaven is Jesus himself.

Hinstrations, How to Make and Use them.

First note their power. First note their power.

A child will always listen to a story.

We never grow beyond liking them.

Crowds will hang upon their narration.

Jesus always used them. Every successful Christian worker uses them. This kind of truth is remembered longest.

See how the world uses this power, in theatres-2 tale acted out; newspapers—"The cry for some-thing new in story;" platform—lectures illustrated. A soul winner must be able to illustrate truth; be-

Cance t. It will secure him a hearing.

a. It will gain the attention. 3. It will enable him to reach both conscience and feelings and the will.

Illustrations, like bread, can both be made or bought.
To buy them we must pay the price of

First -Close attention. Second - A rejentive mind. Third .- A quick discernment.

Fourth.—A ready application.
They are to be had from sermons, addresses, newspapers, magazines, books, conversations, and every like source. "Use the sussors.

Pencil and paper are necessary to their being stored for use.

To make them we must have the faculty of construction. An eye that can detect good material. An ear that catches meaning as well as sound. Ability to read between the lines and some knowledge of

cause and effect. There must be a study of human nature and mental philosophy, either with or without books, or both.

BIBLE ILLUSTRATIONS .- These are the most power-

ful, because of the most truth in them.

loreph in prison-God's watch-care. Daniel's prayer meeting-illustrate prayer. Saul going to Tarsus-religion at home. Shunamite weman-good guesis. Feeding the five thousand-much in a little.

Lot's visit to his sons-warn the wicked. Four men at one man -carnesiness. Valley of Dry Bones-what God can do. The ten lepers-ungratefulness.

And a L. sussand more.

Bible illustrations usually carry or make their own

points. Never let an illustration cover up the truth, but make it clear.

Illustrations from your own experience are the best for you, as a rule. Keep them fresh. Clothe your illustration in words that all will under-

stand-use the language of common life. Leave out technical terms and never use Greek or

Latin. Men don't carry Webster's unabridged. Illustrations may be either real or supposed like a parable, as is that of the Prodgal Son. Use your

magnestion. An illustration is simply a medium by which truth is conveyed to the mind.

Be careful of too much illustration. It can be overdone.

My own plan of getting and using them. First .- Incidents of my work. Second .- Incidents in my past life.

Third .- Happenings around me. Fourth, - Keep everything good I hear. Fifth,-Make them in my walks and rides. Sixth, -Use them the first chance I get. Seventh .- Keep all that's good and no more; the rest throw away.

C. H. YATMAN.



What is it? A school where the Bible is studied under competent instructors both of America and Great Britain, and training given in methods of practical Christian work, and where students are laught cocal and instrumental music to fit them for Gospel service.

Every student is required each day while studying to do personal Christian uoik in missions, tents, homes and elsewhere, under competent supervision. Contributions sent through the publishers of this nagazine will be duly acknowledged. If further in-formation is desired write to Sup't Boble Institute 80 W. Pearson St., Chicago.—D. L. Moody.

Notes by a Resident.

The practical interest in the Institute manifested by Christian Endeavor Societies has been very gratifying because entirely spontaneous. From societies in different parts of the country contributions have been sent in entirely unsolicited and therefore the more appreciated.

A strong desire has been pervading the Institute for a deeper knowledge of the Lord and an outpouring of his Holy Spirit. This led to gatherings in special meetings of prayer for personal blessing. In two or three instances as the students returned from the missions at night, they gathered to pray-some remaining before the Lord until far into the night. The answer has come in a wave of blessing throughout the Institute, many receiving the baptism of the Holy Spirit.

Lady Henry Somerset, who has been in this country for some time in the interests of Christian temperance, became so deeply interested in the Institute that she secured rooms near it, in order to study its methods. She has been a frequent and very discriminating visitor. Being about to return to England a short farewell service was held on Wednesday, March 16th. Lady Somerset spoke to the students in words full of suggestiveness, to which Mrs. Capron responded. The students then chanted the 121st Psalm, after which they sang the Hebrew blessing (Num. 6.24.26), as arranged by Mrs. Lucy Rider Meyer, and in closing, Lady Somerset and her work were commended to God by Mr. Torrey.

An Opportunity.

At the close of last year's tent season the large tent, which accommodates a thousand people, was burned, taking fire from the lighting apparatus. Over 400 conversions were reported from that tent last summer. A successful campaign cannot be conducted without it. This portion of the Lord's work should

not be allowed to lag. Who will give the necessary \$600 for a new one?

Students at Work.

W. A. Bockhoven has been holding extra services at Hudsonville, Mich., and as the work was growing, wrote for assistance. A. D. Lewis responded to the call. A large number of conversions are reported.

C. B. Ludwig held extra meetings in Southnaven, Mich., W. H. Wellicome accompanying bim as singer.

Levin Johnson spent nearly two months in the towns of Plover and Lorenzo in northwestern Iowa. The whole region was stirred and many converted. Another evangelist has now taken up the work.

Ralph Gillam was lately called to Van Wert, Ohio, to hold meetings. A week or two later S. B. Dexter received a similar call to another church in the same place. The local papers report a great awakening and many turning to the Lord. Over two hundred conversions in all are reported by the pastors.

Some Christian men on the West Side, having a room at their disposal at 121 West Madison street, offered it for mission. Though an upper room, and not very accessible, the people have come in and the work has been blessed. Two students are in charge, J. R. Smith and S. J. Openshaw.

About two and a half years ago a man was converted in a Third Avenue Mission in New York City. The church which supported the mission thought him adapted to mission work and sent him to the Institute. He was lately offered a fine position in Scranton, Pa., but the mission where he was converted lost its leader and called him to the place. To-day he is in charge of the mission where he found the Lord.

Incidents.

Not only outcasts but people from better surroundings are often converted in the missions. A physician and professor in a medical college, reared a Catholic and for many years a freethinker rose at the close of a Gospel service at Milwaukee Avenue Mission and said he had been converted there six weeks before. The sweet testimony of a girl of thirteen had gone to his heart. He had worked against the Lord for years and now wanted to work for him. To prove that he meant what he said, he offered to open a free dispensary in the mission. Milwankee Avenue Mission has now a dispensary.

open two afternoons in the week, where the poor can get medicines and advice free of charge.

It is unusual in this country to see a lew in a low state of degradation. One lately came into a mission; a man but twenty-three years old and a thief from childhood. In his first position, as call-boy on the Board of Trade. he stole a hundred dollars, but out of consideration for his father was not arrested. At his next place he stole some diamonds and was sent to the Reform School for five years. Was twice again arrested and sent to prison. His family cast him off entirely. Though he had gone to a Christian Sunday school when a boy, it was the first time he had been in a mission meeting or a church for fifteen years. A thief, a gambler, and licentious, he had no conception of the Christian life. When he found he could obtain deliverance from his wicked thoughts as well as acts he joyfully accepted it.

From Lady Somerset's Farewell.

After alluding to her life-work in connection with temperance, Lady Somerset took up the words which had just been spoken on the resurrection, saying that there are multitudes to-day who see the light, like those who were with Paul when the Lord appeared to him, but hear not the Voice, and that they are stretching out their hands toward the light, and that the meaning of conversion should be to carry the light. Said she:

"I see people in almost every position in life. I have seen those who had almost everything that the world could give, and I have known and venerated those who had nothing that this world calls riches. I remember once going into a Salvation Army slum meeting over a stable. I sat next a woman, and I suppose that everything that woman had on her back would have fetched but a few cents at a pawnshop. The Captain said that it was the pennies of the poor that kept them going, and that but little was given them by those who had more means, and indulged in a few remarks which would have sounded hard to some rich people, though they may be too true. This poor woman sat absorbed in the meeting, and I heard her mutter beneath her breath, "The poor rich, they've a deal to contend

with." I thought, as I heard that woman say those words, that she did not know how true they were-how they have added responsibility for the different relations, and how few realize the difficulties they have to contend with.

"I remember before I left England, being asked by a woman who lives in one of the most splendid mansions of our city to go and see her. As I ascended the marble staircase and saw the costly pictures and the beautiful statues lining the hall, I wondered how much happiness this brought into her life. I was

not long left in doubt, for she told me how sad she was, and how beavy her life hung on her hands, and how she longed for some anchor, for something to rest upon, and as I heard her speak, my thoughts went back to a little cabin on the coast of Scotland, where I visited a poor woman, sitting by her poor hearth, with the rain dripping in through the thatched roof and, as I put my hand upon hers, I said, "Kitty, how miserable you must be." Turning toward me her sightless eyes, "Miserable!" said she, "why, I am the daughter of a King."

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"Of all the people I have known I don't think I could remember a single happy man or

woman who was out of Christ.

Lady Somerset closed her address with an account of her own conversion and bade the students remember that God did not convert all in the same way, but had many ways of

Ladies' Department.

As a result of the visit to Chicago of Miss Gurney and Mrs. Walker in the interests of the Police force, there are now regular services at three Police Stations, where our workers are in attendance. The satisfaction experienced by those who are engaged in this new work gives promise of its extension.

Mrs. Mark Fuller, for some years a missionary in Central India, gave a most helpful address to the ladies on the evening of Feb.

Miss Mayham, travelling Secretary of the Student Volunteer Movement, addressed the ladies, March 8th.

Miss Joanna D. Cutter, a successful worker in the Rescue Mission, Buffalo, N. Y., is now in the Institute.

We are much gratified to receive appreciative words about our little booklet, "Rich Folks and Poor Folks." A physician, after reading it, offers his services to our workers in their visits to the suffering poor. Mr. Moody sends us a copy of his reprint of this book in England.

Our Cottage Meetings are still well attended and are blessed in results.

We give an incident written by one of our lady workers.

My First Cottage Meeting.

It was my great desire to work up a cottage meeting on my street from the time of my first visiting. As I called week after week, giving invitations to our meetings, and more and more became acquainted in the homes, I was ever looking about for a room in which to gather some of my people for a quiet home talk of Jesus and his love.

At \$516 lived Mrs. C---, a dear Swedish woman, whose heart and home had been open the previous winter to these meetings, but though willing at this time there seemed to be no suitable room. Her husband not earning a sufficient sum to meet expenses, she was obliged to take boarders, and with the extra family there must be a bed in the parlor. So for a time it seemed best for me to join another worker who had a meeting but a short distance from my street, and so invite my people there.

But for many reasons 'I did not succeed in getting many to accompany me. I still felt that a room in the midst of my homes where the neighbors might be near would be much better. But it did not occur to me that a dingy little kitchen would suffice until it was suggested to me by another worker who had some acquaintance with a family in the rear of No. 53. And why not meet at poor Mrs. M--s? We felt sure that she would be delighted to have us, since she could not walk to church herself, and so she was and her husband as well.

I invited the neighbors and friends and our first meeting was one of thanksgiving for God's many mercies to us all. But the number the little room held was the sprovise. The children had glad faces, and we were all happy indeed, as we sang familiar hymns together and talked of the "Good Shepherd." All were interested, and one woman especially so She went home after her Swedish Bible that she might see the words for herself. She was the one who had rather abruptly shut the door when I called upon her a few weeks before, saying as she did so that "she didn't want any of my church at all." I had hardly dared go back to her, but the Lord had and had done the work. He even goes before and if we will but let him he will prepare the way for us to follow. He has done so, and since this memorable night we have not wanted for a place to hold our meeting.

We were invited to another kitchen, which, with the bedroom adjoining, held twentyseven persons. The leader did not have a seat, and there was not much more than room for the "baby organ" in the center of the room, but the Lord Jesus was there to save and to bless, and it is Himself that we desire above all others.

At our last meeting several unsaved ones were with us. We pray that they may soon be brought into the kingdom.

Our prayer is, "Lord increase our faith."

A POOR WAY of testing the metal of the "sword of the spirit" is to take it into a laboratory and besmear it with the acids of German criticism. If some professors in our universities would use the sword more and experiment with it less, they would be convinced that it is good metal. - Baltimore Bastist.

Another Cottage Meeting.

Our Cottage Meeting is held in the home of a colored family, and is attended chiefly by colored people. Among them are two women in whom I have been deeply interested. They are cousins, live in the same house, and seem greatly attached to each other.

One of them has a light, careless disposition. and during the most solemn meetings, will laugh and make fun for those around her; but I feel sure this is partly to hide her real feelings. The other from the first has seemed more serious, although greatly under her cousin's

But during a meeting of great power, it was evident that the Spirit was striving with her. The leader read the account of the Passover. and dwelt on the thought, "When I see the blood I will pass over you."

At the close of the meeting I asked her, if she did not need to have the blood applied to

She said, "Yes, I do need it. I want it." Then I said, "Just accept of the sacrifice He has made for you."

She hesitated and then said, "Suppose I do take Christ to night, I may get angry to-morrow, and that will end it all." I rold her to trust Jesus to take care of her temper for her. and showed her from God's word, that our salvation does not rest upon what we can do. but upon what Christ bas done for us, and I believe she did accept Him simply and fully. Upon leaving her I gave her a number of passages to read, that I thought would be a help to her. I knew she would have temptations to face, and truly she has. Her husband is not only an unbeliever but a porter in a saloon. But her greatest trial comes from her cousin, who, although she admits to others, that she sees a change in her and believes her to be a Christian, still when with her, omits no opportunity to taunt and ridicule her.

At our last meeting, for fear of this ridicule, Satan kept her mouth closed, and she went home, as she said, "miserable." She did not escape the taunt, "You think you are a Christian, but you are not. If you were, you would have said so in the meeting." The Spirit of God can control a quick temper, and she answered calmly, "Yes, I am a Christian, and I am praying that you may become one, and Bext week I shall tell them all so."

She also says she has read and re-read the verses given her, and the Bible that was once a dry book is now very precious to her. This shows where her strengti; lies, and I believe that by her prayers and daily life, her cousin also will be led to trust in the same Saviour. who is able "to save them to the uttermost that come unto God by him."



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

MAY. 1892.

Sunday, May 1st.

John v. 31 to 47.

Verse 31. Explained by verses 19 and 30; "I can of mine own self do nothing." He could not of his own self bear witness of himself. His will was own set bear winess of nimedia. His will was completely and in all things yielded up to God. The words he spake were "the words of God." (Jno. vii. 16.) (Jno. xii. 49.) The works he did were the "works of God." (Jno. x. x..) So.John z, 30, "I and my Father are one." As son of man. in the form of a servant, he left the father to bear witness of him, and vindicate his claims.

Verse 32. He here confirms the testimony of the Father to his sorship, as a matter of personal consciousness on his part. There is the same confirmation in Jno. viii. 14. God by voice from heaven said three times. "This is my beloved The spirit of God came upon him in visible Son:" form; the power of God was with him in the performance of miracles; the Scriptures of God were fulfilled by him in all of the prophecies relating to the Messiah: Finally, he was deciared to be the Son of God by the resurrection from the dead. So, not upon his own affirmation did he rest his claim to be the son of God, but first, and above all the witness of God, by the presence and power of God with him; and which he ever explained by asserting that he was the Son of God.

Verses 33 to 35. This witness of John the Baptist meant mire to the Jews than to us, because of their recognition of John as one of the greatest of their prophets.

Verse 36. In a large sense, this refers to the work of man's redemption from sia, still going on through the preaching of Christ. Every soul converted by the gospel and brought into communion with God by faith in Christ. is another testimony from God that Jesus is the Son of God.

Verse 37. From this verse, it is probable that only John the Baptist, and his disciples (perhaps not the latter) heard the voice from heaven. On the mount it was Peter, James and John who heard the voice. In John xil 28-30, the people heard the voice, but did not recognize it as the voice of God.

Verses 38 and 39. The word of God was in their hands, and upon their tongues, but, not in their hearts. A careful study of the Bible to find Christ, will always be rewarded. He is the key to the Scriptures. He unlocks every difficult passage. he explains all that is otherwise unexplainable. "The Scriptures" that he here speaks of are the books of the Old Testament. Every one of these books to stify of him.

Verse 40. So man's unbelief is a matter of the heart and not of the head. A perverted will rather than a puzzled mind.

Verse il. That is, his claim to be the Son of God is not a matter to be settled by popular majorities, or man's opinion. It is a matter of revelation that the intellect must bow down to in faith, but, which it never has, and never can, comprehend. When men judge Ch. ist by the intellect. as men, they at once become Unitarians. He receives not such honour.

Verse 43. He here refers to the Anti-Christ soon to be revealed. See Dan. xi. 36; 11 Thess. ii. 3-10. etc. A sincere love to God will lead to the accep tance of Christ, as the Scriptures are studied and the testimony of God to Christ is understood. Verse H. Conceil the cause of their inflicity.

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and conceif the cause of ours. Until a man has learned to say "O God I don't know anything; teach me." God will be silent to him, and the

word of God a puzzle.

Verses 45 to 47. Christ here refers to Genesis. Exodus, Leviticus, Numbers and Deuteronomy. He says these books are the "writings" of Moses, and that Moses in them writes "of him." Bow Moses wrote, whether with quill, stilograph, or pen; what his ink was made out of, and what he wrote upon, are all points of interest, if anybody has leisure to go through a German university, to be able to discuss them. But, the great point is, that our Lord Jesus had in his day, these five books, and said that Moses wrote them, and that in them he wrote of Him. Study them to find Christ, and you will not be troubled by German

Text for the day, verse 39.

Monday, May 2d.

John vi. 1 to 13.

Tuey were Alled."

Verse 2. So our friends are brought to follow Jesus, when they see in us the miracle of a Christ like life. They will not accept our testimony for Christ, until they see it translated into daily con-

Verses 3 and 4. The miracle of the creation of bread, and the discourse that follows it, are to open up to us, the spiritual meaning of the passover, as fulfilled in our Lord Jesus. This is one of the many wonderful chapters of the Bible, and needs careful study of marginal references.

Verse 5. He saw the multitude, and knew and

felt for their condition. Verse 6. Before Christ manifests his power, he waits until man has done his best, and confesses

his failure. Verse 7. Probably this estimate was far beyond the contents of Judas' bag, and was made so low that only "a little" bread could be given to each. This is man's idea of forgiveness and salvation. "A little." See in 11th and 13th verses, Christ's teachings in contrast. "As much as they would."

Verses sand 9 The account of stock is taken and the report made. "A lad;" "five barley loaves:" "two small fishes." Only God can make anything out of such a supply. So say we as we look at what we are, and what we have got, and go out to convert souls to Christ. If God were not back of us, and using us, what fools we would be to go. With His presence and power to do it all,

what fools we are not to go.

Verse 10. "Make the men sit down." Hard for some men to do, and they much hinder God's work because they don't do it. Brother, your self-consciouzness, nervousness, and anxiety in your work, arises from the fact that you are trying to use God, instead of letting God use you. You can't do anything. "Sid down," and let the Holy Ghost work. Soon the Master will call you to pass around the bread he has made, and you will be in

condition to do it, after you have gone through the sitting-down process.

Text for the day, verse 5.

Tuesday, May 3d.

John vi. 14 to 27.

Verse 14. See in Deut xviii. 15, the announcement made by Moses of this prophet, the Messiah of Israel, for whom the Jews were looking. They were right in looking upon Jesus as the Messiah; they were wrong in their conceptions of what the Messiah must do to save them.

Verse is. When the time comes for Jesus to take the kingdom, it will not be by man's work or force, that he will be made a king. I receive not honour from men." (Ch. v. 41.)

Verse id. He sent his disciples away that he might be alone with God. They had most likely been in sympathy with the crowd in their burst of enthusiasm to make Jesus king, and were not in a state of mind to be in fellowship with him. There was a loneliness in the life of Jesus. in the lack of being understood by these about him, that is very sad. What a relief it must have been to him, when after his death and resurrection, he could impart the Holy Spirit to his disciples, and they could understand and have followship with him.

Verse 17. It is always dark when Jesus is away.

Verses 18 to 20. I isappointed in his refusal to be made a king, they have this lesson to strengthen faith, and to comfirm their loyalty to him. The storm was permitted to come, and their hearts made to fear, that they might know still further of his almighty power. This is the explanation of the varied experiences of the child of God in this world.

Verse 21. So, when the soul willingly receives Jesus, it immediately finds rest, and knows the true meaning of life.

Verses 25 to 77. The 27th verse is very precious "Work not." "The son of man shall give you." "God hath sealed" Jesus to be the channel through which His life is imparted. The seal of God to Jesus was the presence and power of the Holy Ghost with him. See in Eph. i. 13 and 13 the same seal given believers.

From Mr. Moody.

We read that His disciples came to Him, and said, "Lord teach us to pray." It is not recorded that He taught them how to preach. I have often said that I would rather know how to pray like Daniel than to preach like Gabriel. If you get love into your soul, so that the grace of God may come down in answer to prayer, there will be no trouble about reaching the people. It is not by elequent sermons that perishing souls are going to be reached; we need the power of God in order that the blessing may come down. Men can as well live physically without breathing, as spiritually without praying.

Text for the day, verse 30.

Wednesday, May 4th.

Verse 24. "What shall we do!" This is ever man's question. He would be saved by doing. Not by God's mercy, but by his own merit, is his idea of how to be saved.

Verse : "The work of God," in the sense of

being the commandment of God, as in t John iii. 23. To believe on His Son, is the one thing we

can do that is pleasing to God.

Verses 3) and 31. "The Jews require a sign."
(I Cor. i. 2) i.e., a miracle. He had already given
them repeated miracles. The one they had just witnessed of the creation of bread should have sufficed them. To ask for more, after seeing what they had, shows their insincerity. They allude to the daily failing of manna under Moses, as if they had come expecting that the miracle of the pre-vious day was to be of daily occurrence for their

Verse 22. This may mean that the manna came not from Moses, but from God; or that the manna

was not bread from heaven, in the spiritual sense, that he applies to himself as "the true bread from

that he applies to himself as "ne true dream from heaven," of which the manna was a symbol. Verse at. "The bread of God." God has never had but one bread, as he has never had but one Lamb.

Verse St. No better prayer can be offered than this, without it be "Lord, give me a hunger for this bread."

Verse 35. When the woman of Samaria prayed "Give me this water." He revealed himself unto her. So here he simply offers himself, as the answer to the prayer. O for eyes to see in Jesus all that he here means in this blessed verse!

Verse 36. Praying for bread, and yet without any true desire for it.

Verse 37. If you hunger to come, the Father has

given you to Jesus. You need not doubt this. To come, is to confess your need and ask Him to save you. Have you done this! Then trust Him by beliering His word.

From Rev. Charles A. For.

"Eye-witnesses of His majesty." "When I could "Epe-witnesses of His majesty." "When I could not see the glory of that light." Thus St. Paul speaks in describing his own experience, and this is the experience of every Pentecost al man: for this is the solemn initial stage in all emancipated and enlarged vision of soul; this is that apprene moment of unspeakable shadow, when Heaven royal seal, with the King's own image graven deep upon it, seems, in its descent, to crush out, quench and obliterate the blazing wax of a soul on the for the vision of God. But in the cold light of day it is found that it has left its own image there, for s found that it has left its own image from glory to glory, as by the sealing spirit of the Lord," Oh for a burning Pentecost of lighted lives, which should thus kindle snew on every hand the quenched, or half quenched alters of an unbelieving Church. "Bearing aloft in folded hands of prayer, safe through this windy world the fire

Taxt for the day, verse 37.

Thursday, May 5th.

John vi. 38 to 46.

Verses 38 to 40. These are wonderful verses. Including the 37th verse, note the word "will" as a key word. Three times it is the will of God the Father, and three times the will of Christ the Son. and each time the will of the Son is the will of the Father in all the steps of our salvation. ist. It is the will of the Father that we should see that Jesus of Nazareth the son of man, is also the Eterual Son of God, made man for our redemption. Do you "see the Son?" (Verse 40 with verses 27 and 69.) 2d. It is the will of the Father that we poor lost sinners should believe on His Son and come to Him for pardon and salvation from sin (Verses 40 and 37). 3d. It is the will of the Father that when we come to Christ, we should not be cast out (Verse 37). 4th. It is the will of the Father that none of those who believe on His Son should be lost (Verse 39). 5th. It is the will of the Father that all who see the Son and believe on him should have everlasting life (Verses 40, 27, 47, 54 and 68). 6th. It is the will of the Father that all who now by faith in Christ are quickened by God's spirit in their souls, should have a resureotion of the body, at the second coming of Christ in glory (Verses 39, 40, 44, 54, with 1 John III. I and 2; I Thess. iv. io, 17; I Cor. xv. 51 to 53; Phil. iii. 10, 11,

"Our Father which art in heaven, Hallowed be Thy name. Thy Kingdom come. Thy will be done. In response to this statement of the Father's will note the words of Jesus as to His own will, "Him that cometh to me I will in no wise cast out." (Verse 37). "I came to do the will of Him that sent me" (Verse 30). "I will raise him up at the last day" (Verse #0).

Verses 41 and 42. Sec verse 36 verified. They stumbled at the doctrine of the lowly Jesus being

Verse t3. You are hungry, eat the bread, and you

will then be satisfied that it is from heaven. Do not stand starving while you vainly argue as to how the bread was made.
Verses 44 to 46. So the unseen invisible God.

convicts and convinces by His Spirit in ways and by means mysterious to us, and draws us to Christ. "Salvation is of the Lord." He gives His Son, and gives us also eyes to see the gift, and a heart to receive it. If a man does not, when he hears of Christ, accept Him as sent from God, he is not taught of God.

From C. H. Spurgeon.

"Oh." you say, "I am such a little plant: I do not grow well: I do not put forth as much leafage nor are there so many flowers on me as on many round about me." It is quite right that you should think little of yourself; perhaps to droop your head is a part of your beauty; many flowers had not been half so lovely if they had not practised the art of nant so tovery it they man not practised the art of hunding their heads. But "supposing him to be the gardener," then he is as much a gardener to you as he is to the most lordly palm in the whole domain. In the Mentone garden right before me grows the orange and the aloe, and others of the finer and more noticeable plants; but on a wall to my left grow common wallflowers and sacrifrages, and tiny herbs such as we find on our own rocky places. Now the gardener had cared for all of them, little as well us great; in fact, there were hundreds of as wen as great; in nact, mere were numereds of specimens of the most insignificant growths all duly labeled and described. The smallest sacri-frage will say "He is my gardener just as surely as he is the gardener of the Gloire de Dijon, or Mari-chal Nell. Oh. feeble child of God, the Lord taketh care of you."

Text for the day, verse 40.

Friday, May 6th.

John vi. 47 to 58.

Verse 47. Well, what do you say to Him? Do you believe on him? If so, tell Him so, as Peter did in verse 69, and thank Him for what He says you hare. Certainly if you believe on Him, His icord ought to be sufficient for you, and, if you do truly trust Him it will be sufficient. Your worthiness, or unworthiness, your feeling good or feeling bad, has nothing to do with it. If you do, as a sin-ner accept Jesus Christ as God's son and your Saviour. He says you have everlasting life. Faith, on your part, is not a feeling, but is a simple trust in Jesus by believing that what He says is true. Do you believe on Him? What makes you say yes -when you do not believe what he says in this verse? Read t John v. 10 to 13.

Verses 48 to 51. As the miraculous bread broken upon the hill side, and the manna from heaven in the wilderness, had been for the life of the body, so Jesus is the life of the soul. How the bread was made and how the manna came down, were both mysteries, but life was in both bread and manna for all who ate. How Jesus is God incarnate; now be could bear my slas; how he could be raised from the dead with his body changed to an immortal body; how he can come by the Holy Ghost and dwell in my soul imparting and sus-taining Divine life; how he can from the dust of my body of corruption, recreate a glorified immortal body, like his own giorified body, is exceedingby mysterious, and utterly incomprehensible to the intellect of man, but it is every whit true all the same. He is the bread from heaven. "Take,

Verses 52 to 58. "How?" "How?" exclaimed the puzzied Jaws. So vain man would analyse God's bread, and starve in pride, rather than to eat that which they cannot explain. The "eating of Christ's flesh and blood" means the appropriation of Him in his death and resurrection by my soul, as my body appropriates and assimilates food. From D. L. Moody.

If we would grow spiritually, we must feed on Christ; and, work for Christ. There are a great many people who are wondering why they do not mount up on wings, as it were, and why they do not make some progress in the divine life; why they

do not grow in grace. I think one reason may be they have too many earthly treasures. We need not be rich to have our heart set on riches. We need not go in the world more than other people to have our hearts there. I believe the Prodigal was in the far country long before he put his feet there. When his heart reached there he was there. There is many a man who does not mingle so much in the world as others do, but his heart is there, and he would be there if he could, and God looks at the heart.

Text for the day, verse 57.

Saturday, May 7th.

John vi. 59 to 71.

Verse 59. A lowly place for lofty words. Humble surroundings for heavenly truths. So the plants that blossom in heaven have their roots on the earth. Life everlasting may be the portion of the poorest rag picker of the streets, if he has come to the Son of God.

Verse 60. The saying which they murmured at is in the 53d verse. "Except ye eat the fiesh of the Son of man, and drink his blood, ye have no life in you." The majority of the educated portion of you. The majority of the educated portion of professed disciples of our day are murmuring just the same against the plain meaning of these words. It is the old story of "the offense of the cross," in the presentation of Christ as our substitute, bearing our sins. While Constit words are to be understood spiritually as to our appropriation of him by faith, the fact of his having a literal body, in which he literaly died upon the cross, is not to be spiritualized away, and his words made to mean nothing to a plain sinner who knows that sin is a fact, and who can only be satisfied by a fact that meets his need.

Verses 61 to 63. He does not sofen or modify the objectionable statement about "his fiesh and blood," but affirms that his resurrection will attest their truth, and confirm his claim to have been sent from God. "It is the spirit that quick-eneth." So Paul says in 11 Cor. iii. 6, yet the words that he uttered that were used by the spirit in quickening, were. "He hath made him to be sin for its who knew no sin, that we might be made the righteousness of God in him. (II Cor. v. 6.) There are those who deny a literal atonement, who mistake a sentimental spiritualism, for the "quickening of the Spirit:" there is a vast difference between the two.

Verse 64. Compare this with Rom. viii. 29 with 70 and 71. The foreknowledge of Jesus that Judas was an unregenerate man and would betray him, did not interfere with the free moral agency of Judge in his actions.

Verse 65. If you have come, this gives you a double assurance of salvation. You never would have come if the Father had not given you the desire. If you have not come, and want to this should encourage you to come, for the sense of sin that you have, and the desire to be saved is from the Father, that you may come.

Verse 66. His words left nothing for man's pride to build upon, and so the multitude turned away.

Verse 67. A test of true discipleship. Verses 68 and 69. It is pretty certain that Peter did not at this time understand all that Jesus had been teaching, but he looked at Jesus, and his heart went out to him. "Thou art the Son of the living God:" "Ihou hast the words of eternal life. Clinging to the person of Christ, the Spirit of God in due time gave him an understanding of the words of Christ.

Text for the day, verse 6%.

Sunday, May 8th.

John vil. 1 to 17.

Verse 1. "Jewry" means Jerusalem and its neighborhood. After this confession of Peter, the rulers seem to have come to a clear understanding that Jesus claimed to be the Messiah, and that

they rejected him. Verse 2. The feast of Tabernacies commenced with the atonement offerings. (See Lev. xxiit. 97, 28.) The Jews did not know it, but they could not have what the feast of tabernacles typified without killing him. How little men know that their blind impulses to do things are under the control of the providence of God.

Verses 3 to 5. His brothers (some of Joseph and Mary) understood about Peter's confession, but did not yet accept him as the Messiah. See ch. v. 31 again as to the difference between Christ and themselves. The refusal of Jesus to use his power to make people believe on him, is so at variance with what a mere man would have done, that it makes us the more certain that he was not mere

Verses 6 and 7. The evil of men's hearts was to be fully manifested by their rejection and crucifixion of Jesus. His brothers, of course, could not understand this. "The world could not hate them," because they were in entire harmony with the world, in their conceptions of the way the Christ should come and set up his kingdom. Outward show, pomp, power and splendour, magnifying man, rather than the humilation of the cross, and the meek and lowly spirit, that abides in God, and magnifies Him, was their idea.

Verse 8. He would not go to the atonement because the time had not yet come for him to die. He went up later to teach Israel and us the spiritual signification of the ceremonies of the

Verses 9 to 14. His absence created inquiry for him. So he has sometimes to stay away from us for a little, that we may search for him, and value his reappearance. Jesus teaching in the temple is the fulfilment of the types of the feast.

Verses 15 to 17. As the incarnate wisdom of God. he did not need a college course. Act up to your light and God will give you light.

From J. R. Miller, D.D.

"Christ's patience under the trial of being misunderstood and misjudged is a wonderful lesson to In every pain and trial there is a blessing foided. We may miss it, but it is there, and the loss is ours if we do not get it. Every night of sorrow carries in its dark bosom its own lamps of comfort. The darkness of grief and trial is full of benedictions. The truly happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. In one of the battles of the Crimea. a canon-ball struck inside a fort, gashing the earth and sadly marring the beauty of the place. But from the ugly chasm there burst forth a spring of water, which flowed on thereafter, a living fountain. So the strokes of sorrow gash our hearts, but leave fountains of rich blessing.

Text for the day, verse 17.

Monday, May 9th.

John vii. 18 to 38.

Verse 18. As the humility of Christ proved Him to be the true servant of God, and the real Son of Gon, so now those who are truly His will be humble ones. We should avoid those who are seeking honor for themselves in Christian work. They are not converted ones, or, if converted, they are not true to God. Much of this spirit is in us all by nature, and it is only by being filled with the Spirit of God that we shall overcome it.

Verse 19. Compare with verse 1. He knew their hearts, and spoke of their not keeping the law. because this purpose to kill Him was contrary to

Verse 3). Thrice, was this said of him. See Ch. viii. 48 and 52. They could not deny his miracles. and, to defend themselves for rejecting him, attributed his power to the devil. This is the sin against the Holy Ghost. See Matt. xit. 31.

Verses 21 to 24. This refers back to their enmity against him in Jerusaiem for healing the man at

the pool on the Sabbath day.

Verse 33. Means, that a man was circumcised by the Jews on the Sabbath day, without it being reckoned as a violation of the Sabbath. That being

so, they should not have reckoned this healing of a

man a violation of the law.
Verses 25 to 27. There were some present who knew that the rulers were seeking to kill him, and they wondered at his being allowed in the temple. The thought that the Messiah would come from some unknown quarter is taken from Mai. ili. 1, which refers to his coming in glory.

Verse 28. They knew him as Jesus of Nazaroth, the son of the carpenter, and stumbled at his being more than this, because they knew not God in their

Verses 29 and 50. They understood him as claiming to be from God, and the rulers present urged his arrest.

Verses 31 and 32. The power of God was with him, and the hearts of many were being touched. How Satan rages at such a scene.

Verses 33 and 34. How solemn are these words! Light rejected will be withdrawn. Darkness, if we turn towards it, will soon envelop us, and become an eternal darkness.

Verses 35 and 36. How blind they seem! How darkness had settled down upon them, as their hearts were set in enmity against the Son of God:

From C. H. Spurgeon.

"It is a sorry business when the heirs of heaven wish to dwell in the wilderness, and when men who have an inheritance on the other side of Jordan, forget the land that God has given them by covenant, and seek to enjoy their portion in this life. We do not wonder that the ungody do so: they may well make as much as they can of their little enjoyment here, for unless they repent of their evil way, that is all that they will ever have. I do not wonder that such as have their lot in this life should seek after carnal merriment, fleshly pleasures and the giddy dance. What have they more! It is not astonishing to see the swine greedy at the trough, pushing one another saide as they struggle to get their wash. But when those who have been redeemed with a strong hand and an outstretched arm sink into worldly conformity. worse, because more deadening than the slavery of Egypt, then indeed we see the sad havoc sin can work, and mourn because of it.

Text for the day, verse 33.

Tuesday, May 10th.

John vil. 37 to 53.

Verses 37 to 39. "The last day of the feast" was the eighth day. (See Lev. xxiii. 36.) The resurrection of our Lord on the first day of the week synchronizes with this day, and is the fulfillment of what it typides. It was a day of joy. Water was brought from Silosm and poured out before the Lord; boughs of trees, fruits and flowers were carried by the people, with the chanting of panims, and instrumental music, and the priests and chief men danced and threw up torches in the sir, to express their happiness before God. In the midst of all this "Jesus stood and cried." His heart yearned over the people to give them the real joy of which these forms were only expressions. Alas: that occupied with their religion they paid no attention to their Redeemer, and missed the blessing he would giadly have given to them. It is the same now in many of the churches. It some it is creed instead of Christ; in others it is forms instead of faith; in others, art, in music and in oratory, instead of heart, occupied with Christ. Proceders dance and send up sky tockets for the recently under and some up say lockets for the people to gape at while Jesus stands lovely and neglected, crying "Come unto me." Note in his invitation, first, who are invited: "It any man thirst;" second, what he is to do: "Come unto me:" third. "Drink." Apply to Christ, appropriate Christ, assimilate Christ; fourth, the result promised. Filled and overflowing with the Holy Ghost, Glorify Jesus by believing on him as the Saviour who bore your sins on the cross, and as the risen, living Lord, and you will know of the Spirit. Obey Jesus. Live for him. testify of him. and you will have the spirit flowing out from you in blessing to others. Dispensationally, the Holy Ghost was not given until Jesus had first "put away sin by the sacrifice of himself" (Heb. ix. 26) and had been raised from the dead "for our justincation." (Rom. iv. 25.) See in Jno. xx. 19 to 22 the way we are to receive the Spirit.

Verses 40 to 43. "Division because of him." there at Jerusaiem. It has spread over the world. Wherever Christ is preached there is "division because of him.'

Verses 44 to 49. The police officers report, and the Pharisees retort. How blind were the Pharisees: they were given over to a curse in rejecting Christ, and the people who believed were given over to a blessing. Nicodemus, who had been blessed in coming to Christ, could not keep still when he heard their words.

Verses 50 to 53. A brave word this, that came from Nicodemas, as he protested against their condemnation of Christ before knowing his claims. We can see that the word he heard by night bas entered his heart. How could it be otherwise! Think of a man looking into the face of Jesus and hearing such words as John !!!. 16.

Text for the day, verse 37.

Wednesday, May 11th.

John vili. 1 to 20.

Verse 1. Connect this with verse 53 of previous chapter. The Mount of Olives was a place of separation from the temple. He had to go there to be safe from those who sought his life (see vii. 1). See in Heb. xiii. 13. the application. In Exodus xxxiii. 7, we have Moses outside the camp of Israel, and grace there revealed.

Verses 2 to 5. They were a shameless, heartless, murderous band of hypocrites. They cared nothing for God's dishonor in the broken law, for, if they had, they would have executed the law upon both the guilty ones, as did the priest Phiness of They brought the poor wretched woman, who bal been drugged down by men just as brutal and beastly as themselves, and wanted to make the Lord responsible for either her condemnation, or her acquital. The mag, they have nothing to say of In Christ's sight they were far more vile and guilty than the woman. They were true sons of Judah, and wist not as they stood before the Lord that by their own confession, "Seal, signet and staff" all were gone. (See 'en. xxx. 1)

Verses 6 to 9. He blushed for them, and bowed his face in shame for their shamelessnoss. What a look he must have given them, as he lifted himself up, and gave sentence. Condemned and con-founded they slunk away. This is the only place where Jesus is spoken of as writing. How glad we would be to know what He wrote! Perhaps it was something for the woman, like Isa, lill, 11, By his knowledge shall my righteous servant

lustify many, for he shall bear their iniquities."

Verses 10 and 11. What a scene this for the woman: Delivered in an instant from the condemnation of the law, and grace given for a new life. It fulfills Jno. iii, 17. All who come to Christ. and all who are brought to Christ for judgment are by Him delivered from judgment. If we look upon this woman as illustrating Rom. viii, 31 to 30 we get a fine lesson. Christ will hear nothing against those whose sins have been laid upon Him.

From the last spoken address of Mr. Spergeon delicered at Mentone, France, January 1,1992:

"My faith places her hand upon the head of Limwho was our substitute and scape goat, and I see all my sins and all the sins of all believers forever put away by Him who stood in the sinner's place.
Let your tears fall because of sin: but at the same time, let the eye of faith steadily behold the Son of man lifted up, as Mores lifted up the serpent in the wilderness, that those who are bitten by the old serpent may look upon Him and live. Our old serpent may look upon Him and live. Our sinnership is that emptures into which the Lord pours His merry. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came lime the world to save almers. On that blessed lact I rest my soul. Though I have preached Christ crucified for more than forty years, and have ted many to my Master's feet, I mave at this moment no ray of hope but that which comes from what my Lord Jesus has done for guilty men." Text for the day, verse 11.

Thursday, May 12th.

John viti. 21 to 40.

Verse 21. He stood in the temple as he spoke these words. He knew their hearts, that they had rejected Him. "I go my way." To the cross to be made a sacrifice for sin; to the grave to conquer death; to the right hand of God as "leading captivity captive and receiving gifts for men." to be the eternal High Priest, for all who "come unto the Father by me." "Ye shall seek me." That is "Ye shall seek me." Israel would seek for the Messiah, and, in their extremity blindly follow false Christs. Refusing Jesus as the sacrifice "Once for all" for sins, they would vainly offer lambs and goats, and would die in their sins. (See Heb. x, 3 to 10 and 26.) "Whither I go. ye can not come." He was to pass within the vali into the presence of God, as our forcruner He did this on the ground of satisfaction made to our sins by His blood. If we do not trust in the blood, we can not follow Him. (Heb. x. 19, 20.)

Verses 31 to 24. In their ignorance they were not wide of the mark when they spoke of His death as dividing Him from them. Christ gives the true cause of the separation. They were carnal and without the Spirit of God. There must of ne-cessity be the separation. The only way they could be saved from dying in their sins, was to believe in Him. It is still the same. (Acts iv. 12.)

Verses 25 to 27. "Who art thou!" What a question: Approved by the voice from heaven, Hi works, and the testimony of John, they should no have asked who He was. Note ch. v. 31, as explain ing His answer to them.

Verses 28 to 30. See ch. iil. 14 and xil. 30, as to what He meant by the words "when ye have lifted up the Son of man." It is the sight of Christ on the Cross, and the meditation upon God's testimony as to why He is there, that the Spirit of God uses to convert the soul. "I do always those things that please Him." O, that this mind that was in Christ, might be more and more found in us! Note how he connects his pleasing God, with the word about being lifted up. (Heb. x. 7.)

Verses 31 and 32. See application in Heb. x. 38.

39. The test of true discipleship, is continuance in simple loyalty and subjection to the Master's word. We have entered upon a period of the mos serious and severe testing that perhaps the church has ever known. Many within the church bowing down to the assumption of a few German intidels. are plainly proving that they are no disciples of Christ, as they exait the dictum of these men above the authority of Christ's own words

Verses 33 to 4). The true children of Abraham are those of like spirit with Abraham. To them Christ as seed of Abraham comes to give them the liberty of the Sons of God. If we reject Christ we can not be of Abraham's seed, and shall die in our

Text for the day, verse 29.

Friday, May 13th.

John viii. 41 to 50.

Verse 41. "Ye do the deeds of your father. This is repeated from verse 28, and is explained by verse 34. "He that committeeth sin is of the devil. (1 Jno. iii. %) Men weave out in their lives what the devil, as the spianer, has prepared for them on the reel. (See Eph. il. 1 to 3.) Only Christ can cut the thread and stop the weaving,

Verse 42 to 47. Note the proofs presented by Christ that they were not children of God, and were children of the devil 1st. They did not love Christ, the express image of God in moral attributes: 2d. They had no spiritual apprehension to hear His words; 3d. They desired to kill Christ (verse 37 with 43.) The murder of Abel by Cain was suggested by the devil (I Jno III, 12); 4th. They loved the lie, and hated the truth; 5th. Unable to convince Christ of Sin, they yet refused His teachings, 6th. A man who knows God, will love God's word.

Verse 48. They could say nothing worse of Him

usin this. Verses 49 to 50. Whatever is of the devil will than this. oppose God. Christ shows the folly of their blasphemy. Instead of opposing God, his whole aim in all things was to glorify God. He leaves

his vindication to the Father.

Verse 51. The word "saying" is logos; the same as "word" in ch. i. He utters this message, as entreating them to pause in their rejection of Him.

Verses 52 and 53. See in verse 43 the explanation of their words. He had meant life for the soul, they had understood mere existence in the body. "Whom makest Their query is very suggestive:

thou thyself?" Verses 54 to 59. Their own Scriptures taught that the Messiah was from everlasting. Prov. viii. 23; Isa. ix. 6; Micah v. 2. The words in the 51st verse are "Before Abraham was born I existed." It is a wonderful word for those who deny the Deity of Christ. It corresponds with that met everywhere in John's Gospel. of "Christ's permanent consciousness of personal pre-existence.

From Lange.

The holiness of Jesus Christ is proof of the truth of his testimony about His divise dignity. Why truth is so hated: lst. Because it sees too deeply: 2d. Because it speaks to openly; 3d. Because it

judges too severely.

The world falsely declares itself free when it is over head and ears in slavery. This is the tyranny of the devil, which he exercises over natural men to such an extent, that Paul rightly calls him the god of this world, who hath his work in the children of unbellet

Text for the day, verse 51.

Saturday, May 14th.

Jno. 1x. 1 to 7.

Verse !. The man did not see Jesus, but Jesus saw the man. This is the case with us all. He saw us in our sins, long before we saw Him as our Cartour.

Verses 2 and 3. The jews held that all who suffered from any special physical defect or infirmity were under the direct curse of God. Our Lord corrects this view. God had permitted this man's blindness, that the power and grace of God might be displayed in his healing, and that the man might be blessed in a way that he could never have been had he not been blind. The same reasoning applies to our being born to sin. (See Eph. H. Z. It is because men reject Christ that they die in darkness.

Verses and 5. This man's need is my oppor-tunity for work. His darkness is the background for the display of my light. Our one work while in the world is to dispel darkness wherever we find

the world is to dispet darkness wherever we find it. This is the work of 600. Versee and 7. This man was led to trust and over Jesus, 1. by His gracious word, defending him from being a greater sinner than others: X, by his feit need; 3, by his hope of cure. He went he wasted he came seeing he confessed Christ be-fore the world, and is left at the feet of Christ worshiping him as Son of God. This is the glorious result of simple faith and prompt obedience. Verses 5 to 17. The three questions asked the

man form a good analysis of the lesson, and make a good subject for a prayer and testimony meetist "Is not this he that sat and begred!" ing ist "Is not this he that sat and de savest thou of him, that he hath opened thine We should ever be willing to couless what we were when Christ found us, and to confess that through Jesus and Him alone that we have been blessed. If the blessing is real, we will be ready to confess Christ as from God, for he has done for us what none but God could da.

From D. L. Moody.

Let us keep our "ghts in the proper place, so that the world may ... that the religion of Christ is not a sham but a reality. It is said that in the Grecian sports they had one game where the men ran with lights. They lit a torch at the alter and

ran a certain distance. It a man came in with his light still burning he had a prize; if his light had gone out he lost the prize.

How many there are who in their old ago, have lost their light and their joy. They were once burning and shining lights in the family, in the Sunday school and in the church. But something has come in between them and God-the world or self-and their light has gone out. Reader, if you are one that has had this experience may God help you to come back to the altar of the Saviour's love and light up your torch anew.

Text for the day, verse 11.

Sunday, May 15th.

John ix. 18 to 41.

Verses 18 to 23. Not very attractive appearing characters, these parents. They were willing to put themselves on record as doubting the word of their son, and, also as being ungrateful to Christ, who had so blessed them, rather than fall under the displeasure of man. Their testimony was conclusive, however, as to his having been born blind. Parents now, the world over, would be obliged to confess that their children were by nature sinful.

Verse 24. They had frightened his parents, so

that they had not mentioned the name of Jesus, or given him honor, and they think they can succeed

in doing this with the Son.

Verse 25. This was a sharp answer. He left the responsibility of declaring Jesus a sinner, upon them, but held fast to the simple fact that through Jesus, he who had been blind, could now see. Verse 26. That they were confused by the situ-

ation is shown by this double repetition of their question. Verse 27. He enjoyed their confusion and makes

another good point in their pressing for a repetition of his story.
Verses 28 and 29. It was a slander upon Moses

to have such a claim made. He would have had

to have such a claim made. He would have had nothing to do with any such disciples.

Verses 30 to 32. This was one of the best answers ever given. It was simply unanawerable, and broke up the meeting as effectually as an explosion of dynamite.

Verse 34. One who knows he was born in sin, and has had his eyes opened by Christ, can teach those who think they were not born in sin.

Verses 35 to 32. It is a blessed thing to be cast out of men for Christ's sake. Jesus is alwars at hand to receive us, and to give us richer blessings. Verses 39 to 41. So "the preaching of the Cross

is to those that perish, foolishness." "If our Gospel be hid, it is hid unto them that are lost." 1 Cor. 1 18: 11 Cor. 1v. 3.

From J. R. Miller, D.D.

Regret never builds up anything: the best we can do with it is to make it a motive to wiser living in the future. Everybody makes mistakes, but the wise man is he who seizes the new knowledge which his errors have taught him and carries it forward, applying it to the life of the future. "The orster mends its shell with a year! " so even the wounds which last year's follies and sine made in us may, through the healing grace of God, become pearls in our character in the after days.

Text for the day, verse 33.

Monday, May 16th.

John z. 1 to 13.

Verses 1 and 2. The entering into the sheep fold here refers to those who come to shepherd the sheep. Jesus came as accredited by God and as fulfilling the Scriptures. All who came before Rim claiming to be Messiahs, and who came not as fulfilling the Scriptures, were thieves and robbers. He comes to his flock through the door of death and resurrection. This was the unit door for Him

to get in and the only door for them to get out.
Verse 1. The Holy Spirit may be compared to the porter. He does open the heart to the truth of God when the name of Jesus is preached, and sinners hear the goepel call and follow their Lord.

Verses 4 and 5. So we have five marks of Jesus as the true shepherd. 1st, he comes by the door; 2. the porter openeth to him: 3. calls his sheep by name; 4 leads them out; 5 goes before them. Note the individual element emphasized in the work of Christ. Each of the sheep hears his voice; "he calleth his own sheep by name."

Verses. So now many hear not his voice and understand not his word yet claim to be of the

Verse 7. In verse 1, he came by "the door;" and in this verse he is "the door." He is the door, be-

cause in his death and resurrection he fulfills the scriptures, and "Through him we have access by one spirit unto the Father." (Eph. ii. 18.) Verse 8. All who claimed to be sent from God to

lend the flock. Verse 9. Here is a gospel verse. Read it thoughtfully, clause by clause and, if still outside, linger

no longer, but trust Jesus and go in. Verses 10 to 13. Let us, as believers ever remember, that when we yield to the temptation of Satan and think that our blessed Lord will ever

injure us, or that he will ever forsake us to the woives, we make him to be a thief or a hireling.

From C. H. Spurgeon.

Mr. Moody would say, Make a bee line for heaven." A bee knows the nearest way, and keeps to it with all its force. Let me hear each one of you say. I am not going to take any corners, or twists, or windabouts: but straight away what God bids me to do I am going to do, what he bids me believe I am going to believe: and if there is anything to be suffered for it, all right. I have added it all up, and I count the reproach of Christ to be greater riches than all the treasures of Egypt. This is the right kind of resolution. God help you to keep to it. Before you my brothers, the Lord God has set an open door. Go ahead! Do not be afraid. People will be willing to hear what you have to say, and more than that, people will be converted by what you say, for God has set before you this open door and no man can shut it. You will bring many to Christ, because you yourself abide in Christ. Cheer up and get to work. Wake up to boly energy

Text for the day, verse 9.

Tuesday, May 17th.

John x. 14 to 23.

Verse 14. Jesus is the "Good Shepherd" that lays down his life for his sheep, as here; the "Great Shepherd," who conquered death, and who keeps the sheep, as in Heb. xiii. 20; the "Chief Shepherd" who shall soon comein glory to reward the faithful under shepherds, as in I Peter v. 4. 'I know mine own, and mine own know me," is the reading of the revised version.

Verse is. "I lay down my life for the sheep."
The implication is, "I do this because I know the
Father, and do it as fulfilling His will."

Verse 16. "This fold" is taken to mean the Jewish Church, "Other sheep." Gentiles, who were to be brought in through His death and resurrection. See ch. xii. 30 to 34, with Eph. ii.

Verses 17 and 18. Paul has nothing plainer as to the substitutionary character of Christ's death than these words, "I lay down my life for the sheep;" "Jiny it down of myself;" "I lay it down that I might take it again." The power he had to take his life again, extends to all who accept his death as their death. His life in resurrection, becomes their life. It was for this that he laid down his life.

Verse 19. The doctrine of sternal life through his death, will ever cause division.

Verses 30 and 21. Both his words and his works confounded those who said he had a devil. It is the same now. The unbelieving world rejects the teaching of Christ, and yet, do not know what to do

with the person of Christ.

Verses 22 to 26. The temple was built for the Messiah of Israel, for whom the Jews were waiting. (Mal. lil. 1.) Here He was walking in the porch the Son of David," "greater than Solomon," and

they would not let him in, but want more proof, as to his Messiahship. What they had seen had been sufficient, if their hearts had been right with God. Rejecting what they had seen, they would have rejected any sign that he might have given. They should have opened the temple, and given him his place, and they would have had abundant evidence.

From Dr. Chalmers.

"You have broken the law in one point, have you not? So only has the assassin done in respect to the law of his country. His execution is the legal consequence of his guilt; and thus, too, it is that your guilt is carried out to its legal consequence. It will be better, therefore, for you that you regard yourself as under the law, to be wholly undone. If you do not, you will keep out from your mind the whole clearness and comfort of the gospel. If you admit any merit or any innocence of your own, among the ingredients of your security before God. then all is thrown back again upon a questionable, precarious and uncertain foundation. The controversy between God and man is wakened up anew by such a proceeding. We call upon you not to le an so much as the weight of one grain or scruple of your confidence upon your own doings-to leave this ground untried, and to come over entirely to this ground of a Redeemer's blood, and a Redeemer's righteousness.

Text for the day, verse 15.

Wednesday, May 18th.

John z. 27 to 42.

Verses 27 and 28. No better analysis than that verses Tand St. No better analysis than that of John Trapp's can be given. "My sheep," there's election: "hear my vuce," there's vocation: "and I know them," there's justification: "and they follow me." there's sanctification: "and they follow me." there's sanctification: "and they follow me." there's sanctification: "and they follow me." there is an expensive the sanctification of the sanctification and condemics."

not our hold upon God, that lifts us out of condemnation, keeps us from sin, and brings us home to glory. The sheep upon the shepherd's shoulder may often foolishly struggle to get away, but it cannot do so. Rest in peace upon the Redeemer, troubled soul! He took too long a journey to find you, and suffered too much to save you, to let you slip off, or struggle away from him, on the home-

ward way. Verse 30. "I and my Father are one." In essence, in eternal power, wisdom, goodness and love. In all the plans and purposes of redemption. and, in the "everiasting covenant." "ordered in all things and sure," that secures the eternal salva-

Verse 31. They sought to stone him in Ch. viii. 59. This reference connects the ixth and xth chapters, and explains the discourse of the latter by the events of the former.

Verses 39 and 33. The Jews very clearly understood his words to mean that He was God. sword ms words to mean that He are cont.
If he did not mean this, he would certainly have corrected them. The fact is, He was God, is God, and forever shall be. "Christ who is over all, God blessed forever." (Rom. ix.5) Amen.

Verses 34 to 38. Moses, Joshua, Samuel, and the prophets who received God's word, and ruled for God, were made as gods to the people in respect to rule and authority, not as objects of worship, or claiming divine honours. Exodus iv. 16; vii. 1; Ps. lxxxii. 6. They were thus honoured because the "Word of God" came to them. "Now. Jesus says. "God who sent the word has sent me. I came forth from the Father." (Jno. xvi. 28). "I attest by my works that the Father is with me. I fulfil the prophecies of those you were commanded to ine prophecies of those you were commanded to regard as gods. Why do you honour them, and yet reject their testimony? How can you reckon me a blasphemer, if they were true? How ould' the God, who called them gods, honour me and yet power, if I were now what I claim to be? deeper aim of the argument is to show them that the idea of man and God being one, was not allen from their Old Testament spirit, but set forth there in types and shadows of Him, the real God man." (Dr. Schaaf).

Verses 30 to 42. That which excited them was his reiteration of His Delty, "the Father is in me. and I in him." Rejected by these at the Temple, he goes beyond Jordan, and the sheep hear his voice, and gather to him there. Note the word "John did no miracle." How wonderful the power "John did no miracle." of God to move the people without miracles! How weighty his testimony to Jesus as the true Son of

Text for the day verse 30.

Thursday, May 19th.

John xi. i to 19.

Verse !. How fragrant the memory of a good life! The name "Bethany" sounds sweet to the ear, because of these three who loved the Lord and were loved by him. The presence of the Lord of glory in their lowly home, has immortalized the town where they lived. How this illustrates the blessing for eternity to those who take Christ into their hearts. "Because Ilive, ye shall live also." says our blessed Redeemer.

Verse 2. This ancinting did not take place until after the raising of Lazarus, but with the mention of Mary, John remembers that Christ had said that what she had done should always be connected

with her name. Verse 3. This was a touching prayer. No request was made for him to come, but just the simple tatement of the brother's need, and the sisters

sorrow. Let us remember that when we are sick. it is not to be taken as an evidence that Jesus does not love us.

Verse 4. The meaning of this is, that death was

not to be allowed to triumph in this instance, but a victory should be gained by Christ that should bring glory to His name, and deliverance to Lazarus. So our Lord Jesus is to be glorified in our dying, if He tarry and we do die, by our being raised from the grave at His coming. So Paul prays that 'Christ may be magnified in my body, whether by life or death." If Lazarus could have understood in his dying moments, that by means of his death. and the sleep of his body in the tomb. the resurrection power of Jesus was to be displayed, and Jesus glorified, would be not have rejoiced to

Verses 5 to 16. He tarried until death had done his worst. He could not manifest his power in raising the dead, until there was a dead one to raise. So now, Jesus delays coming to the soul, until all other hope is gone. "He reserves his hand for a dead lift."

Verses 17 to 19. Many came to comfort the mourning sisters, but the coming of Jesus was the only comfort possible to them.

From F. Moreton.

"I have read that a gentleman once kept and reared numbers of the beautiful emperor moth, the cocoon of which is tlask shaped, a narrow opening, very disproportionate to the size of the imprisoned insect, being left in the neck of the flask, through which it forces its way after many hours of labour and difficulty. Once, pitying the poor creature's suffering, he snipped the opening of one of the cocoons with a pair of scissors, making it larger. and, without any struggling, out crawled the moth. But alas! only a poor distigured undeveloped creature; the wings which should have been so beautiful and carried it soaring into the heavens, were shrivelled up and useless, and the poor thing only dragged out a miserable existence till its death. How often we, too, would fain cut short the suffering and agony of our loved ones. But He who is working for their perfection and beauty is the strong and patient One, who will not cesse for our cries until as living stones they are cut and shaped

Text for the day, verse 4.

Friday, May 20th.

John xi. 20 to 37.

Verse 20. We have in this Bethany scene, a beautiful and simple illustration of what the

Scriptures teach as the present hope of all disciples of Jesus; viz., His second coming to this earth, to raise the dead and glorify the living saints. See I Cor. xv. 22, 23, 51, 52, and 1 These iv. 13 to 18. As our Lord comes to this world to set up his kingdom our Lord comes to this white to see the lie angles in manifest power and glory, true believers are caught up to meet him, as Martha and Mary here have met him outside of Bethany, and are joined by Lazarus raised from the dead, and all return to the home together.

Verse 21. There is no record of any one ever dying in the presence of Jesus, when he was on the earth. We know, however, that there were deaths many, and death still reigns. But when He comes the second time there will be no more death.

Verse 22 Martha evidently had a lingering hope that Jesus might restore her brother to life.

Verse 23. This is the hope of the gospel for all believers.

Verse 24. This was the pious Jew's hope. But Martha wanted something nearer to her present need, than the last day. So do we; and we have it in the promise of a special resurrection for believers "An out resurrection from among the dead" (Phil. iii. ii) of which the raising of Lazarus was a type.

Verses 25 and 26. Two classes of believers when Jesus comes. Living ones, who will be changed, and never die; and the dead ones, whose spirits have gone to be with him, who shall be raised from the dead.

Verse 27. So, not the believing in the doctrine of a resurrection, that insures a part in the resurrection; but the belief in a personal living Christ. Verses 28 to 37. Blessed be the death and the sorrow that followed it, that brought out such a view as this of the compassion and sympathy of our Saviour God! How short sighted the reasoning of the 37th verse!

From Lange.

Martha knows enough for the moment. With womanly instinct (such as especially belongs to her practical nature) she does not enter upon a deeper investigation of the great thoughts of Jesus. Sufficient for her is the practical thought, that He meets her boldest hopes with the assur-ance that the resurrection is not merely a distant resurrection time, but rather a present resurrection nower resident in His person.

God created man by a word, without effort: but recalls him to life not without many grouns and tears and intercessions.

To know how much grace believers have we must see them in trouble. It is good to cleave to Christ's friends in their sorrows, for thereby we get to know him better.

Text for the day, verse 25.

Saturday, May 21st.

John xi. 38 to 57.

Verse 28. The expression "grosning in himself," here and in verse 33, has caused much comment. It ners and in verses at hear classed micro comment. At its translated in margin of revised version, "moved with indignation in the Spirit." As he saw in this scene the work of Satan and the effect of sin, he ionged for the bour to come when he should "destroy him that had the power of death, that is, the devil." (Heb. ii. 14.)

Verse 39. Martha had faith that her brother was to be given back to her, but this practical command for her and her friends to remove the stone, was a test of her frith. There was no evidence that cor-ruption had really set in, but the expression of the fear that it was so. Unbelief suggested "what a failure this will be, if the grave is opened and my brother instead of being found alive, is exposed as a

decaying corpse.

decaying corpse." Faith is strengthened by the words of Jesus. We must believe before we can see. Bo David says "I had fainted, unless I had believe to see the goodness of the 1 ord in the land of the living." (Ps. xvii. 13.) "The slovy of God!" which they were to see was the manifestation of His grace and power in raising a man who had died as under the penalty of sin. up to life sgain. See Born. vi. & for same thought. Only God can give life.

Verses 41 to 43. They did their part in obesing his command, and then Jesus did His part in giving life. He publicly prays to the God of Israel that the Jews may connect the miracle with Jehovah. Some think that he had been heard, and that Lazarus Some think that he had been neard, and that Lazurus was made alive before he was called to come forth, but, this is not likely. His call of Lazarus was to illustrate John v. 25 and 29 and 1 Thess. iv. 16, where the teaching is that it is his voice that gives life. See also Ch. z. 27. An old writer says, if he had not called Lazarus by name, all who were in the graveyard would have arisen.

Verse it. This would show that life had but just come to him. Verses 45 to 53. Caiaphas meant that if they gave Jesus up to the Romans on the charge of inciting the Jews to insurrection, that it would be good politics and save the nation.

From C. H. Spurgeon.

"My great led rie is, that you and I should be ready for anything that the Lord wills, and keep always ready for it, so that if Christ abould come at cock-crowing, or abould come at mid-day, or mid-night, we should be ready; and if we should be orady; and if we should be orady; and if we should lose our dearest friend, our choicest treasure, our health-anything friend, our choicest treasure, our neatin-anyming or everything-yet still we should each one say. "Lord. I never made any bargain with thee, I never had anything reserved from thee. It is thy will, it is my will. If thou sajest it, so be it; for who am I. and what is thy servant, that I should dare to dispute with the infinite wisdom of infallible love."

Text for the day, verse 40.

Sunday, May 22d.

John xii. 1 to 18.

Verse 1. "Six days"—spoken as introducing this last week of Christ on the earth, wherein his greatest work was to be done. See Isa, Ixiii. 1. Eight chapters are devoted by John to this one week. Matthew has seven, Mark five, and Luke five.

Verse 2. A sweet picture of what the family reunions will be when Jesus comes, and the resurrec-tion day dawns. Saints mised from the grave, with living ones glorified shall sit with Jesus at the supper of the Lamb. Rev. xix. 7-9.

Verre 3. It has been suggested that this ointment had been purchased for the embalming of Lazarus, and that because of the hope of the sisters in the coming of Jeans to raise their brother, they had de-ferred this final rite, and had had their faith rewarded, by there being no need of the embalming.

Verses 4 to 6. The price here mentioned would be about forty Sve dollars of current money. Of course about forty. Ive dollars of current money. Of course John in writing the history sears after the event, could explain, what he did not understand at the time about Judas being a thief. The words "bare what was put therein," signify that he was in the habit of paying himself commissions from the bar, much like modern office holders. Judas hai problem has been at the office he that discipling ably been chosen to the office by the disciples.

Verses 7 and 8. It seems probable that Mary of Bethany knew of his approaching death, and of his resurrection, and that this act, was an act of faith as well as love. She seems to say by it. "Although my Lord will be laid in the grave, he will not need this spikanard to preserve his deed body, any more than Lazarus, for he like Lazarus, shall rise again. I will therefore pour it upon him as my living Lord, and not think of Him as holden by death. Acts ii. 24 and 31.

Vorses 9 to 11. We have here the probable explanation of the silence of the earlier gospels about Lazarus. He was living when they wrote, and, a mention of him would have re-enkindled this enmity of the Jews. The family were evidently well connected and wealthy.

Verses 12 to 16. A careful study of Zec. iz. 9 and Ps. cxviii. will show the millennial character of this scene, and the completeness of the type in its following the resurrection of Lazarus and the supportat bethany. The kingdom of Christ on this earth will be set up, the Jews accepting Jesus as the Christ, subsequent to the resurrect on of the saints, and the marriage supper of the Lamb in Heaven, 1 Cor. xv. 3 and 24. What should we Christians look for?

The coming of the Lord, resurrection, and the sunper in glory, at any time. What are the Jews waiting for? The appearing of their Messiah as in Zec. ix. Only Jeeus can fulfil all that is there prophesied.

Text for the day, verse 16.

Juday, May 23d. John 1 17 43.

Various The as John here gives an explanation of the crowns, at gathered around Jesus on palm Sun a that is omitted by the other Evangelists. The souls at had seen the miracle, spread the word about it in Jerusalem, and the people there pressed out of the city to see Christ. As the resurpressed out of the city to see Christ. As the resur-rection of Lazarus thus stirred Jerusalem, so shall the resurrection of the Church as completing the spiritual body of Christ, move all Iracl, and lead them to Jesus as their Meesiah. Too: xii. 12: Eph. 1. 22 and 23; 10m. xiii. 1), 22 and 23; 16m. nii. 3.53. Grant Strate 23; 10m. 12; 21; 22 and 23; 16m. xii. 3.75. Grant Strate 24; 22 and 25; 24 and 25; 25 and 25;

centiles to the Jewish faith of One God, and a Mes-siah to appear. As the Magi, guided by God, at the the beginning of Christ's life, came to the cradic; so these under the same guidance came at the close of his life to the cross. The words of Jesus are very significant. He knew that He could not be preached to and received by the Gentiles, until He had been first rejected by Israel, and offered by them in their priestly capacity as "The Lamb of God that taketh away the sins of the world." Life could only come through his death. Not as Christ in the flesh—a man—was he to be offered unto the Gentiles; but as Jesus the eternal Son of God, who was "delivered indeed for our offences" but "rose again for our justi-fication," and was "declared to be the Son of God with power by the mearrection from the dead." See Acts viii. 37 where the first Gentile procelyte confesses him. I John v. 9 to 13.

Verses 27 to 33. As signth and resurrection are

combined in verse 24, so are they combined in verse 32. The words signify "from out of the earth." His death on the cross is the commencement of glorification, and His glorification is the completion of the purposes of His death. We should ever re-member that His resurrection is not completed until His church are raised. Note the carrying on of the typical lessons of the chapter, in these (jentiles coming to Jesus, after his reception by Israel as their Messiah. So Acts xv. 14-17.

In the chapter we have: 1, the teaching Christ (verses 24-26); 12, the high pricely Christ (verses 27, 28); 3, the royal Christ (verses 28-32); t, the wholly undivided Christ (versee 33-36). In the sermon on the grain of v heat, see: 1, a sermon on salvation, as a word concerning Christ; 2 a sermon on repentance. as a word for us; 3, a sermon of consolation, as a word concerning suffering and dying Christians. See also, the Christian life in three decisive traits: , in the three truths concerning the grain of wheat, life, service; 2, in the three demands of Christ; 3, in the three promises.

He who would live in Christ must first die unto flesh and sin. The true and only way to serve Christ is to follow him.

Text for the day, verse 16.

Tuesday, May 24th.

John xii. 34 to 50.

Verce 34. By the expression "the law," they meant all of the Old Testament Scriptures, in their testimony to the Messiah. See in Isa ix. 7; Ps. cx. 4 and the like. Their words are important as showing the expectations of the Jews of Christ's day of a coming Messiah, and, that these expectations were drawn from their prophetic Scriptures. When this is grant d, it is easy to show that Jesus of Nazareth fulfills these Scriptures.

Verses 35 and 38. Five times the word "light."

He was the light, as he told them in ch. ix. 5. They had asked "who is this Son of Man?" Jesus had repeatedly called himself by this name. John vi. 27 and 62; viii. 28; xii. 23. His answer implies that they must accept Him, as the Sun of Man, and then light would come. So now Jesus must be accepted in His Divine personality, as Let and Saviour, before acceptance of the sun of the

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and the other presents Him in the deepest humilia-tion of suffering for the size of the people. These two pictures shown to Isaiah, are here joined by the Holy Ghost, as presenting the one person of the Messiah as fulfilled in Jesus, Son of God and Son of Man. "What God hath Joined together let not man nut samuler." There is a divine harmony in the fact that the prophet who had the vision of law ri-should have the vision of law rishould have the vision of isa. 53; and, any theory or speculations from any source, that Isaiah did not write both of these chapters, and that both of them do not refer to our Lord Jesus Christ, will not have on not refer to our Lord Jesus Christ, and to have a feather's weight with converted men in the face of this dist verse. "These things said Esains, when he way His glory, and spake of him."
Verses (2 and 13. Intellectual, but not saving, because he had an ability of the large Christ way he was the large that the large Christ way he had been a believed to the large Christ way he had been a believed to the large Christ way he had been a believed to the large Christ way he had been a believed to the large Christ way he had been a believed to the large Christ way he had been a believed to the large Christ way he had been a believed to the large Christ way he had been a believed to the large Christ way had been a been a believed to the large Christ way had been a bee

lief. Many now believe that Jeens Christ was what he claimed to be but they do not yield their hearts to

him, they do not confess him before men.

Verses 44 to 50. The life of Jesus is utterly nexplainable, except he be united to 60. Where I see a man in a living body I know a soul abides there. Bo God must be seen as in Christ.

The "Word" of Christ that "comes from God," that "is light," that "gives everlasting life," and that is "to judge men in the last day, is the Gospel message contained in all of his teachings of himself as man's Redeemer.

Text for the day verse 46.

Wednesday, May 25th.

John xiii, 1 to 20.

Luke xxii.24, probably gives a key to this incident of the feet washing. The owner of this house would be with his family upon this Passover evening and so our Lord was in the place as the host. A question probably arose among the disciples as to who should perform the menial service of washing the feet. No one of them was willing to do it. While they are discussing the matter our Lord himself rebukes their pride by doing for them what they were unwilling to do for one another, because of

Yernen 1 and 2. In revised version, verse 2 reads "during supper." The idea seems to be "supper being served." i. e. laid upon the table. From the heat line of verse I, it is evident that the washing preceded their eating. Note the words "loved his own which were in the world, and the loved then onto the end." They were in the reorld, and much of the spirit of the world was in them, as it is in us; but "He loved them," and by the power of His love, they were brought out of it, as we shall be as we trust His love, and accept His cleansing. Verse 3. How deeply John was impressed by this

thought! Here we have Isaish vi. Verses 4 and 5. Here we have Isa. 53.

Verse b. The first refusal may have been from reverence.

Verse 8. This refusal is from self will. If he refused the cleansing, he must lose communion with the Lord. Our part in Christ, is our regeneration and justification. Our part with Christ is our sanctification by the daily washing of the word.

Verses 9 and 10. We can only have the work of the Spirit once in the work of our regeneration. We cannot be reborn; but we need His work daily in our clannsing.

From J. Hudson Taylor.

"The consecration of all to our Master, far from measuring our power to impart, increases both

our power and our joy in ministration. The five loaves and two fishes of the disciples, first given up to and blessed by the Lord, were abundant store for to and present by the Lord, were abundant sure for the needy multitudes, and grow in the act of dis-tribution into a store of which twelve hampers full of fragments remained when all were fully satisfied. of fragments remained when all were fully eatisfied. A picture of unbroken communion and its delight-planes. May our live correspond! First, one with the King, the low of communiton for the first plane of the King; the low of communiton leading to followship in service to a being the followship in service to a being the first planes, result for any experience that the for further service, surrendering all to Him, and willing to minister all for Him. There is no come for love of the world here, for union with Christ has filled the heave; there is nothing for the Christ has filled the heart; there is nothing for the gratification of the world, for all has been sealed, and is kept for the Master's use.

Text for the day, verse 14.

Thursday, May 26th.

John xiii. 21 to 38.

Verse 21. This deep sorrow of heart and trouble of Spirit, that the betrayal by Judas caused our dear Lord, is mentioned by each of the evangelists. He tells them "before it comes to pass" (see verse 19) that in the trial to their loyalty and faith that the act of Judas will cause, they may be strengthened by remembering that he foretold it to them. Those who understand aright the Scriptures, will be fore-armed and strengthened for the awful apostacy of these last days, of which the betraral by Judas, and the denial by Peter, and the temporary forsaking the denial by Peter, and the temporary forsaking of Josus by all the disciples, seems in some sense type. (See Linke xvii. 24-25; xviii. 5; xxi. 34-25; xi. 1 has, i. 7-11, T jim. y. 1.6; 11 Tim. iii. 1-5; 1. 18; Rov. xiii. 8-10; xx. 4; xxii. 30.)
Vorse 2, John in this modest way, here speaks of himself. To be loved by Jesus was all that his of himself. To be loved by Jesus was all that his

beart craved. Is this more to us than all the world beside? Are we in view of this love as oblivious to the world's honors and riches and the flattery of our brethren as was John? Verse 24. It is very evident that none of the dis-

ciples suspected Judas.
Verse 35. This was a piece of bread dipped in the dish of broth, and handed to Judas. It was a piece of the unleavened bread connected with the Jewish observance of the Passover.

Versee 27 to 30. With the knowledge that his treachery was known to Jesus, Judas wavered no longer. "He went out immediately, and it rus right." What a night it was for him! Neither he nor his Master were ever to close their eyes in sleep again. Before another night One was in paradise,

and the other in penition.

Yerses 31 to 33. "When he was gone out." Now came the Lord's support of which Judas never partook, and of which none can truly and spiritually partake, but regenerated "little children" who "love one another.

From C. H. Spurgeon.

"If I were told that all the sons of men cared for me, that would be but as a drop in a bucket compared with Jebovah himself regarding me. If it pareu with Jebovan nimeet regarding me. If it were said that all the princes of the earth had fallen at some poor man steet, and laid aside their dignities that they might relieve his necessities, it would be counted condescending kindness, but such an act would not be worthy to be spoken of in comparison with that infinite condescension and unparalleled love which brought the Saviour from the skies to rescue and redeem such worthless rebels aswe are. It is not possible that all the condescension of all the kind and compassionate men who have ever lived should be more than as a small grain that could not turn the scale, compared with the everlasting hills of the Saviour's wondrons love."

Text for the day, verse 34.

Friday, May 27th.

John xiv. 1 to 11.

Verse 1. There are many translations of this verse 1. "Believe in God, believe also in me." 2. "Ye believe in God, ye believe also in me." 3. "Believe in God, ye believe also in me." 3. "Believe in God, and (then) ye will also believe in me."

"Ye believe in God. (therefore) believe also in me."

4. "Ye balises in God, (therefore) believe also in me."
5. "Have faith in God, and have faith in me." 6.
"Trust (confide) in God, trust also in me.
The distress of the disciples occasioned this discourse, which has comforted distressed disciples in all agest the bad told of his going away; of the benefit of Judas; and of the denial of Poter; in won-trust of Judas; and of the denial of Poter; in won-trust of Judas; and of the denial of Poter; in won-trustled the property of the second of Judas; and of the denial of Poter; in won-trustled the property of day of Success and or the denial of Peter; no wonder they were troubled. True and lasting comfort must be based upon faith. So for help in trouble, first "Have faith in God."

Fig. "Have faith in God."

Verse 2. The second thing for comfort is the knowledge through Christ of a heaven of rest. "House." here means pales, or tample. The palace of the king, the temple of God in heaven, has many rooms. Many translate, "If it were not to, would have told you I go to prepare a place for the temple of the control o

gift of the Spirit to prepare us for the place. His coming again includes, I. His coming by his aptrit; 2. His coming to take our souls to the rest of heaven when we die; 3. His coming in glory to raise or change our bodies, that we may share His eternal Kingdom. If, in studying the Scriptures we find where our Lord is to be, we may know that "there we shall be also." See xii. 26 and xvii. 24.

Verses 3 to 1. Christ in his divine and human persomulity the answer to Thomas' objections, and the

somming of his difficulties about "the way."

Verses 8 to 11. The person of Christ, also meets
Philip's difficulties about "the Father." God in
Christ, and Christ in God, is the one, only true and
living God.

From Mr. Moody,

I want you to ask yourselves this question. Do you believe in Christ? Do you believe that he was the Son of God? Do you believe that he was the God man Son of (fod? Do you believe that he was with God before the morning stars seng together, and voluntarily left heaven and came down to this world? Whose son was he? Was he the Son of man and the Son of God? Who was he, the God man? That is the question. The ques tion is not what do you think of this or that belief? non is not was do you think of this or that belief, what think ye of Christ? I think it is a proper question. There isn't a noted public man in this country but that if I sak what you think of him, you would give me your opinion quite freely. "What think ye of Christ?"

Text for the day, verse 11

Saturday, May 28th.

John xiv. 12 to 21.

Verse 12. This also for their comfort in his going verse is. In his returning to the Father, he would still be united to them, and be enabled by His Sprit dwelling in them, and working through them, to do greater works than had hitherto been accomplished. by him. We must ever unite his return to the Father with the acceptance by the Father of his atonement for our size, and the gift of the Holy Ghost, upon that ground; with this in view. greater works" are explained. They refer to the work of the Holy thost through all of this dispensation, in the gathering, the santification and the glorification of the Church. See the three points in

Nom. viji. 2.5 and 11.

Verses 13 and 14. "In my name" is the emphatic sentence in these precious promises. The name means the person. When we ask in His name, it is as though we stood before God in the person of Jesus, and that Jesus himself presented the request. We can not have faith to do this, unless we have accepted Christ, and know that our standing before accepted Christ, and know that our standing between God is in his righteousness, and are consecrated to him, so that our purpose in life is to glorify him. The connection with the 12th and 15th verses, makes plain the condition of fellowship with Christ that

pinin the constitution at leasurements.

Verses 15 to 21. "The love of God is shed abroad in our hearts by the Holy Ghost." (Rom. v. 5.) So couple the 15th and 21st verses, and emphasize the word "love." Dwell in thought upon the words "Loved of my Father, and I will love him," until

your heart responds in love to such a God and Saviour, and you long to do His will and keep his commands. Yield yourself up to him that he may have you wholly, while his love thus moves you, and you shall know of the presence and power of the Comforter in your soul, according to these blessed

From C. H. Spurgeon, January 1892.

The most mysterious jey one ever experiences srisse from a sense of God. Known in his covenant relation, as reconciled in Christ Jesus, and full of infinite love, the soul perceives Jehovah's all pervading presence by an unuterable sense of over-shadowing, which brings with it a delight such as nothing can rival, as much above all joys of mere nature as the heaven is above the earth. The will of God is, then, the soul's highest will; his glory, its all in all. More bliss it could not conceive; yet it is not bliss that it thinks of, but the Lord himself. Outward surroundings are then as the small dust of the belance; the secret, unseen, innermost revelation overpowers all outward perception. The soul is filled with the Spirit of God.

Text for the day, verse 20.

Sunday, May 29th.

John xiv. 22 to 31.

Verse 22. This was Judas, called Thaddens or Lebbens (see Matt. x. 3, with Luke vi. 15, 16), and the writer of book of Jude. He was one of the brethren of the Lord, and his question here puts us in mind of John vii. i. He evidently was full of faith and courage, and longed to have Christ manifaith and courage, and longed to have Christ manifested unto the world, that the world might believe upon him. We may well apply his question to ourselves. "Why unto us O Lord?" See I Cor. xv. 10.

verse 23. dere again emphasize the word "lore."
"If a man love me." Dwell on this. Get filled with
love to Christ. Everything else will follow. You can but yield to Him, as you love him. His words will be precious to you and you will keep them, and, as you keep them, ofttimes at sore cost and self-denial to the flesh, God and Christ will fill your soul. Every act of obedience to God out of love to Christ, brings a fresh manifestation of the presence of God to the soul. With entire consecration, and constant obedience, comes the constant sense of God's abiding. O, what sorrow, that we should so lightly esteem such a blessing!

Verse 24. So the converse is true. "He that keepeth not my earings, loveth me not.

Versen 25 and 25. Blessed Holy Spirit! He brings
the word before us, and brings Jeene before us, as
the atterer of the word, and fills our hearts with love

for both. We have no use for any other Saviour but Christ; no use for any other words but his words. Verse 27. The world's salutations are an empty form

devoid of power. Not so with Christ's.

devoid of power. Not so with Christ's.

Verse 28. "My Father is greater than I." In the
work of redemption by reason of Christ's hambling
himself. (See Phil. iii. eto 10.) In his going
back to the Father, he would take sgain his glory
back to the Father, he would take sgain his glory (John xvii. 5) and be able to do more for His church than by remaining on the earth with them.

From Dr. Schaaf.

The work of the Spirit is the appropriation of the work of the Spirit is the appropriated of Christ to the believer. Objectively all is done by Christ, subjectively the same work is done or applied every day by the Spirit. The fulfillment of this promise of the Holy Spirit to the Apostles, who was to guide them into the whole truth and under-standing of Christ's teaching, guarantees their inspiration, sufficiency and authority as writnesses of our Lord, and is abundantly testified by their writ-ings, which carry in themselves their own best evidence, as the shining sun proves his existence to all but the blind. Because the Apostles were guided to teach all the truth, no dogmas from tradition, or from any ecclesizatical authority, not found in their teachings, can be received by the true church of

Text for the day, verse 23.

Monday, May 30th.

John xv. 1 to 8.

Verse 1. The Jews had applied to themselves as a verse. It is seven and applied to the missives as a nation, the language of the prophets shout God's Vine, and God's vine; and. The glory of Israel was to be their Messiah, and the glory of the Messiah was to be a redeemed Israel. Isa. xxvii 2 to U; Ps.

Verse 2. Two classes of real believers: The first, unfruitful; the second, fruitful. It is bad to be an unfruitful Christian. The strong probability for untruitful Christian. The strong probability for such is, that they are not truly regenerate. Still we are taught by the Scriptures that a real Christian may be unfruitful. 1 (or. iii. 15; Jude 23. Many will hear at the last day not, "Well done, good and faitful servant" but, "Son thy sins be forgiven they." Eph. ii. 7 and 8, being vividly illustrated in their seduction. So the "Caking away" hees, would: mean, not the loss of the soul that had truly been in Christ, but, the removal of one who bore no fruit, from all further opportunities for fruit hearing, to make place for others who bore fruit. I ('or. xi. 30 to 32. The "purging of the fruit bearing branches, illustrates the discipline of trial we all pass through

illustrates the discipline of trial we all pass through to wean us from the world and strengthen faith. Verse 3. This refere to the believer's standing our fruit bearing, have nothing to do with this. It is accomplished solely by Christ, and received alone through his word. John v. 24. Fruit bearing is a consequence. It is folly to talk of a branch bearing fruit mortier to be in the vine.

Verse 4. Three times the word "abide." It occurs

twelve times in the chanter

Verse 5. This vine has its root in heaven, with branches hanging down upon Earth. The only way our glorified Christ can be made known to the world is through His members.

Verse 7. In Christ for righteousness, his words in

us for santification, and for instruction.

Verse s. In verse 2, we have "fruit;" verse 2 again, "more fruit;" verses 5 and s. "much fruit." So continued increase in spiritual life marks the true child

From John R. MacKenzie, Medical Missionary to

"I am more and more impressed with the fact that it is useless for us to pray for an outpouring of the it is nesseless for us to pray for an outpouring of the Holy Spirit que the people among whom we live and labor, nniew we are seriestly seeking His presence ourselves. I am sure of this, that God works through His people. Glory be to His Holy Name that it is so! If the people are to get the Holy Spirit we must first seek Him for ourselves and then when we are filled, the Spirit will, like a great stream that has overflown its banks, pour forth to others, or else (God grant that it may not be so in our experience.) He will pass us by, and use some other of His servants. But the appointed channel of his blessing is through His spiritual ('hurch in its various members. We are to be co-

workers with God, and yet after all the whole work is His: we need but to be willing and empty.'
Text for the day, verse 8.

Tuesday, May 31st.

John xv. 9 to 17.

Versee 9 and 10. Here we have the vine well rooted, and the branchee firmly joined to the trunk. This is the point for chief concern. Be sure that you are in Christ and Christ in you. ii. Cor. xiii. 5; Bom. xiii. 2-30; Inde 2. If depresed and despairing because of little fruit bearing, if in darkness because of no feeling of the divine life in the soul, don't try to remedy it by bustling around to tis bunches of fruit on dead branches, but, meditate on the love of Christ to you, and BELIEVE what Jesus here says, "As the Father hath loved me, so have I loved you." It is impossible to really believe this without feeling the sap moving through every twig of the branch, and buds, bloseoms, and fruit must appear, as we "continue" in the faith that Christ loves us. To goard against this love being a mere sentiment, we are taught that it can only be truly manifested and continued by "Keeping Christ's Commandmenta." Deer reader, if you are not in the enjoyment menta." Deer reader, if you are not in the enjoyment of your Saviour's love, is not the simple explanation that you are not obeying his commandments? What are they? Stady your Testament and see. Commence with John xxi. 15 to 17. Verse 11. His joy was to be perfectly comformed to his Father's will. Yerse 12. First he instructs us as to our position.

Verse 12. First he instructs as as to our position and relationship to Himself as the vine; second, as to our brethern; and third, as to the world. Verse 13. As He died for us, so we should be willing to die for one another. We do this daily, as we live lives of true self-denial in little things.

Versee 1s to 16. What power we have here to keep us steadfast in the way of love! His choice; His ordination; His life in us; His friendship; His fellowship; His command; His name, i. e., the merit of his person and works, to plead in prayer, for all we need, that we may bring forth abiding fruit.

Verse 17. See xiii. 31; xv. 12 By this sign we conduser.

From C. H. Spurgeon.

"The Maker of heaven and earth washing filthy hearts and sinful souls! It must surpass human thought ret it is most certainly true. You cannot nearts and sinter sours. At most surpasse turned thought yet it is most certainly true. You cannot be at rest till you are right with God, and you cannot be right with God till you give up evil. He is a holy God; and the love of thrist, mighty as it is cannot be right with God till you give up evil. not bless you without washing you. You drunkards must give up the cup. You that are dishonest must become honest. You that are unchaste must be roudered pure. You that are selfish must become loving. You that are bad-tempered must be made loving. You that are bon-tempered must be made meak and lowly. It must be done. There is no other way by which you can be saved. Even He who lover you can only bless you thus. You must be washed. Moliness requires it. Oh what a love it is that will not leave as foal, but leves no out of our sins. (this! loved us and washed us.) This indeed is holy love.

Text for the day verse 14.

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