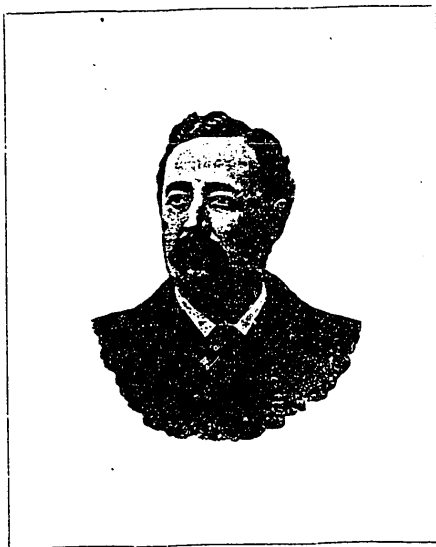


APRIL, 1892

RECORD OF CHRISTIAN WORK

WITH
DAILY SCRIPTURE READINGS.

New York and Chicago



REV. L. W. MUNHALL, EVANGELIST.

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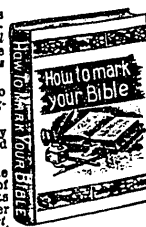
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Editorial Notes.

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 possible 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 Jeremiah's basket of figs and Christ's lilies of the field "The heavens declare the story of God, and the firmament 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 dis fame is also dis fame 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. Luke 8:30-34: "Swineherds, brewers, 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 Mat. 13:40 to 43; 1 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; Habakkuk 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 permitted 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 his 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 because 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 an 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.—1, 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.—1, Heathen religions; 2, Practical lectures on specialties for foreign work; 3, Training in useful trades, etc.; 4, Classes for languages. No delivrance 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 aggressive 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 farther on, in the article referred to, Mr. Smith, dealing with the practical and prayerful spirit animating the whole, says:

"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 dealing with inquirers, and now and again in speaking. A more magnificent training than this had to band 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 handle 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 wonder that He could wield the Spirit's sword so skillfully, 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. R. MASH.

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" (2 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 meekness 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 altar (the emblem of the accepted sacri-

fice), 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 cleansing 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 labor 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 pulpit. 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 help. 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 1600 little children of poor mothers have been cared for; A Sick Diet Kitchen from which over 5000 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, dress-making, painting, 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 Penny Savings Bank of Philadelphia, which is one of the Bethany Institutions. The first deposits were only a few pennies, the present 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 9:45 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 4 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 50 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 South-western 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 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.—Burdette.

An Apostolic Postscript.

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 manuscript 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 end. 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 joggling 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 Jesus 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 spring-time; 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 was a sensation in that. Don't you know of anybody who sells Jesus for gold? Ah! 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 idling, 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 foolish 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 herself 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 grieve to be weary 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-millennialism or post-millennialism. 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 midst of our day's work let us often betake ourselves to it as unto a mountain of myrrh, or a bill 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 transient planets' speed
Round their 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 day-spring bright.
A little while—but ah, how long it seems.
My Jesus come!
Surpass the rapture of my sweetest dreams.
And take me home.

"Professors have generally more of the moon than of the sun; little light, less heat, but many changes."—Flavel's "Touchstone of Sincerity."

How to Promote a Revival.

A SUGGESTION.

Rev. Theo. L. Caylor 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 yielding 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 manifestation, follow it 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. McCabe 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. McAll'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 beyond 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 150,000 are non-church goers. The need for special work among these young men is apparent when it is seen that the thousands of saloons, hundreds of gambling 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:

1. Establishing home-like headquarters 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 their 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 *Argonaut*, 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 aim 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 playing and flirting. The woman who does not think so has need of watching. The lesson of Cannes teaches 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 be 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 halls 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 been opened for French soldiers to use as a reading-room, etc., and here it is sought to bring them under the influence of the Gospel.

A tent, capable of seating from 120 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 Mr. Pope, of the North Africa Mission, to begin 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 magnificent capital of \$75,000,000. 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 Jewish 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 Jewish question will never be solved until a Jewish state guaranteed by the Powers is established in the Land of Israel. 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 publication 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 overrule 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, 1852. 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 readers.

M. K. K.

Pomare, Queen of Tahiti and Moorea, 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 message 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 "flee 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 whom 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 hypocrisy in our petitions. Of what use will praying be 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 storehouse."

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 hand 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 1795, 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, 7,000 people from one of the Ongole pallams 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 foretastings 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 General Assembly:

Foreign Missions.....	33 per cent.
Home Missions.....	31 "
Ministerial Relief.....	9 "
Church Erection.....	8 "
Aid for Colleges.....	6 "
Board of Education, (helping 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 80 per cent. of the entire contributions of the people. The Home work has seven Boards. The foreign work, one; and yet the Presbyterians of a denomination are in the first rank in Foreign 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.



We need your help to make this column fresh and helpful. Send us clippings from daily papers reporting meetings, write short items reporting such work. Incidents are always of interest. No one will not agree to print everything sent. The editor's pen and scissors may be freely used in clipping and boiling down. Reports too often use so largely the same list of adjectives as to become tiresome to the constant reader. Send items of interest.

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. Oberdine 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 a 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 Altona, Pa. The attendance is the largest ever gathered in connection with religious work in that city, excepting only the Meady 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. L. 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 anticipate a very considerable accession to their church membership, while each church has received a very decided quickening to more healthy, vigorous spiritual life.

Rev. J. Spencer Kennard has been conducting 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 so moved or a people so hungry for the gospel." 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. Lows, 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 composing 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 thanksgiving 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 Berkeley 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 meetings 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. B. 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 Tyson is 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, tho' 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, as 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. Munball, who entered upon the work Sunday evening, March 6th. 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. Munball 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 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 accommodate 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 saloons 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 knelt 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 Bartimeus. Then when I got my sight I began to think about my own people in Cuba, and wanted to "begin in Jerusalem" 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, twenty-one 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 attendance.

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 how, 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 he 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 said, "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 people." "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 shook 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 prayed for a cemetery 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 \$25,000, hoping thereby to get clear of us and our work. Now a bill is to be presented to the Spanish Government to prevent Roman Catholics 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 *touch'd him on the head when he fell down* and they had to take him to the hospital, 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, said, 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, "Yes," 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 who came were men; now we have more women, a proof to us of the change of public opinion.

PRINTS AND HELPS.

Groups and Jottings.

From "How to Mark Your Bible."

Mark 4: 38, 39.

"Asleep on a pillow".....as man.
"Peace, be still".....as God.

Salvation.

Christ works it for us.....Heb. 9: 12.
God works it in us.....Phil. 2: 13.
Holy Spirit works it out.....Phil. 2: 12.

Joshua 1: 3.

✓ 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 mind.....Mat. 4: 5, 6.
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. Eph. 5: 25-27.

"One Things" of the Bible.

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—One thing desired—Communion.
Josh. 23: 14—One thing never fails—The Lord's promise.

God our Rock.

✓ For Salvation.....2 Sam. 22: 47.
For Stability.....Matt. 7: 24.
For Security.....Ps. 94: 22.
For Shelter.....Ps. 61: 2.
For Satisfaction.....1 Cor. 10: 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 Jesus.
The theme of heaven is the work of Jesus.
The employment of heaven is the service of Jesus.
The way to heaven is the blood of Jesus.
The fulness of heaven is Jesus himself.

Illustrations, How to Make and Use them.

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—*table acted out*; newspapers—"The cry for something new in story"; platform—lectures illustrated.
A soul winner must be able to illustrate truth; because

1. It will secure him a hearing.
2. 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 receptive 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 scissors.
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 powerful, because of the most truth in them.
Joseph in prison—God's watch-care.
Daniel's prayer meeting—illustrate prayer.
Saul going to Tarsus—religion at home.
Shouting women—prayer.
Feeding the five thousand—much in a little.
Lot's visit to his sons—warn the wicked.
Four men at one man—earnestness.
Walk—Dry bones—what God can do.
The ten lepers—ungratefulness.
And a Lousand 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 understand—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 Prodigal Son. Use your imagination.

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 own life.
Second—Incidents in my past life.
Third—Happenings around me.
Fourth—Keep everything good I hear.
Fifth—Make them in new and old rides.
Sixth—Use them the first chance I get.
Seventh—Keep all that's good and no more; the rest throw away.

The Bible INSTITUTE

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

Every student is required each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision. Contributions sent through the publishers of this magazine will be duly acknowledged. If further information is desired, write to Sup't. Bible Institute 90 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.

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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.

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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 Southaven, Mich., W. H. Wellicome accompanying him as singer.

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

Ralph Gilliam 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. Milwaukee 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 Jew 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 bear 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 heavy 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.'

"Of all the people I have known I don't think I could remember of 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 working.

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. 27th.

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.

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 influence.

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 her soul.

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 told 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 has 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 next 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 strength 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."

A. E. P.

DAILY SCRIPTURE READINGS

EDITED BY D. W. WHITTLE

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

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 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. 37. See Jno. x. 38. '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 sonship, 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 Son." The spirit of God came upon him in visible form; the power of God was with him in the performance of miracles; the Scriptures of God were fulfilled in him in all of the prophecies relating to the Messiah. Finally, he was declared 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.

Verse 33 to 35. This witness of John the Baptist meant more 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 sin, still going on through the preaching of the Gospel, 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 xii. 28-30, the people heard the voice, but did not recognize it as the voice of God.

Verse 33 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 the Christian 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 testify 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 41. That is, his claim to be the Son of God is not a matter to be settled by popular majority, 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 Christ by the intellect, as men, they at once become Unitarians. He receives not such a judgment.

Verse 43. He here refers to the Anti-Christ soon to be revealed. See Dan. xi. 36; 12 Thes. ii. 3, 10.

etc. A sincere love to God will lead to the acceptance of Christ, and the Scriptures are studied and the testimony of God to Christ is understood.

Verse 44. Conceal the cause of their infidelity, and conceal 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.

Verse 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." How Moses wrote, whether with quill, stylograph, 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 critics.

Text for the day, verse 39.

Monday, May 2d.

John vi. 1 to 13.

Verse 1. So our friends are brought to follow Jesus, when they see in us the miracle of a Christian-like life. They will not accept our testimony for Christ, until they see it translated into daily conduct.

Verse 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 12th verses, Christ's teachings in contrast. "As much as they would." "They were filled."

Verse 8 and 9. The account of stork is taken, and the report made. "A lad," "five barley loaves," "of 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-consciousness, 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 "old-fashioned," and let the Holy Ghost work. Soon, the Master will get you around the bread he has made, and you will be in

At 5½ 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.—? 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 surprise. 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 twenty-seven 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 unconverted ones were with us. We pray that they may soon be brought into the kingdom.

Our prayer is, "Lord increase our faith."

M. E. L.

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 Baptist.*

97, 98.) 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 power that has led them to do them. Verse 3 to 5. His brothers (sons of Joseph and Mary) understood about Peter's confession, but did not yet accept him as the Messiah. See ch. v. 21 again as to the reason. Verse 6. Peter was the first to refuse 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 man.

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 do this. Verse 8. He would not 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 significance of the ceremonies of the feast.

Verses 10 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 key to 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 us." In every pain and trial there is a blessing word. 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 blindest, sweetest, tenderest sorrows 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 cannon-ball struck inside a fort, gushing out a fountain of water to 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 lead to a fountain of blessing.

Text for the day, verse 17.

Monday, May 9th.

John vii. 19 to 38.

Verse 18. As the humility of Christ proved Him to be the true servant of God, and the real Son of God, so the attitude of His disciples, and of the 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. Each of us has a true life in all 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 so we can. He truly knew the law because this purpose to kill Him was contrary to the law.

Verses 21, 23. Thrice, was this said of him. See Ch. vi. 48 and 51. They could not deny his miracles, and so defend themselves for rejecting him, attributed his power to the devil. This is the sin against the Holy Ghost. See Matt. xii. 31.

Verses 31 to 34. This refers back to their empty acting in their haste to get healing the man at the pool on the Sabbath day.

Verse 35. 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 35 to 37. There were some present who knew that the rulers were seeking to kill him, and wondered at his boldness in the temple. The thought that the Messiah would come from some unknown quarter is taken from Mai. iii. 1, which refers to his coming in glory.

Verses 37 to 40. They named him as Jesus of Nazareth, the son of the carpenter, and stung at his being more than this, because they knew not God in their hearts.

Verses 39 and 40. 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 heads 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 wish to 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 they are so godly so long as they will wait till they get to the other side 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 resemble a herd of hippopotamuses, and their pleasures and the giddy dance. What have they more? It is not astonishing to see the swine greedy at the trough, pushing one another aside as they struggle to get from the trough the morsel of food that has been redeemed with a strong band and an outstretched ear sink into worldly conformity, worse, because more degrading than the slavery of Egypt, then uttered, "I can see and have sin can weep and mourn because of it."

Text for the day, verse 33.

Tuesday, May 10th.

John vii. 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 typified. It was a day of rejoicing, and the Lord; boughs of trees, fruits and flowers were carried by the people, with the chanting of psalms, and instrumental music, and the priests and chief men danced and threw up torches in the air 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 gladly have given to them. It is the same now to many. They are full of devotion, it is the least of faith; in others, art in music and in oratory, instead of heart, occupied with Christ. Preachers dance and send up sky rockets. Alas! that occupied with their religion they paid no attention to their Redeemer, and missed the blessing he would gladly have given to them. It is the same now to many. They are full of devotion, it is the least of faith; in others, art in music and in oratory, instead of heart, occupied with Christ. Preachers dance and send up sky rockets. Alas!

Verses 40 to 53. The Jews stood and cried, "What can this man say? He is not the Messiah, for he does not know the law of Moses." It is the same now to many. They are full of devotion, it is the least of faith; in others, art in music and in oratory, instead of heart, occupied with Christ. Preachers dance and send up sky rockets. Alas! that occupied with their religion they paid no attention to their Redeemer, and missed the blessing he would gladly have given to them. It is the same now to many. They are full of devotion, it is the least of faith; in others, art in music and in oratory, instead of heart, occupied with Christ. Preachers dance and send up sky rockets. Alas!

away sin by the sacrifice of himself" (Heb. ix. 26) and had been raised from the dead "for our justification." (Rom. vi. 9.) See in Gen. ix. 19 to 22 the way we are to receive the Spirit.

Verses 40 to 43. "Division because of him," there at Jerusalem. 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' report. 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 Nicodemus, as he protested against their condemnation of Christ before knowing his claims. We can see that the word he heard by night had entered his heart. How could it be otherwise? Think of a man looking into the face of Jesus and hearing such words as John iii. 16.

Text for the day, verse 37.

Wednesday, May 11th.

John viii. 1 to 59.

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. xii. 18, 22, 23, and in Exodus xxiii. 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 Phineas of old. They brought the poor wretched woman, who had been dragged down by men into a state of sin and beauty as themselves, and wanted to make the Lord responsible for either her condemnation, or her setting at liberty. The man, they have nothing to say of in Christ's sight; they were far more sinned and guilty than the woman. They were true sons of Judah, and what not as they stood before the Lord that by their own confession, "Seal, signet and stamp" all were gone. (See Gen. xxx. 2.)

Verses 6 to 9. He brushed for them, and bowed his face in shame for their shamelessness. What a look he must have given them, as he lifted himself up and said, "I am the light of the world, and you are in darkness." This is the only place where Jesus is spoken of as weeping. How glad we would be to know what He wrote: Perhaps it was some words from Isaiah, lxi. 11, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Verses 10 and 11. What a scene this for the domination of the law, and grace given a new life. It fulfills John 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 the true woman as sinners, and the man as a lawless son, Christ will hear nothing against those whose sins have been laid upon Him.

From the last spoken address of Mr. Spurgeon delivered at Mentone, France, January 1, 1902:

"My faith places her hand upon the head of Him who 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 eyes be open. Note the words. 'On that time, let the eye of faith steadily behold the Son of man lifted up, as Moses lifted up the serpent in the wilderness, that those who are bitten by the old serpent may live.' Note also the words, 'The son of man is that empowers into which the Lord pours His mercy.' This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Oh, that blessed fact rest my soul. Though I have perhaps been crucified for more than forty years, and have led many to my Master's feet, I have 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 viii. 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 of the Father, to be made a captive and receiving gifts from men, to be the eternal High Priest, for all who "come unto the Father by me." "Ye shall seek me." That is, I shall be sought for, and I shall be found. You are extremely blindly follow false Christ. Refusing Jesus as the sacrifice "Once for all" for sins, they would vainly offer lambs and goats, and would die in their sin. (See Heb. 3 to 10 and 31.) "Whither I go, ye can not come." He was to pass within the veil into the presence of God, as our forerunner. He did this on the ground of satisfaction made for our sins by His blood. If we do not trust in His blood, we can not follow Him. (Heb. x. 19, 20.)

Verses 31 to 34. In their ignorance they were not wide of the mark when they spoke of His death as rejecting Him from them. Christ gives the true cause of the rejection. They were carnal, and without the Spirit of God. There must of necessity be the separation. The only way they could be freed from dying in their sins, was to be lifted up from the ground. (See John i. 12, 13.)

Verses 35 to 37. "Who art thou?" What a question! Approved by the voice from heaven. His works, and the testimony of John, they should no have asked of Him. Note ch. v. 31, as explaining His answer to them.

Verses 38 to 39. See ch. iii. 14 and xii. 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 of His death and resurrection as to why He is there, that the Spirit of God uses to bring the soul, "I do always those things which the Father hath said, that this mind that was in Christ, might be more and more found in us. How he connects his pleasing God, with the word about being lifted up. (Heb. x. 7.)

Verses 41 and 42. See application in Heb. x. 24. So 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 most serious and severe testing; that perhaps the church has ever known. The great question is, how far we are plain in proving that they are not disciples of Christ, as they exalt the dictum of these men above the commands of Christ. (See Matt. xxiii. 2.)

Verses 43 to 49. 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 sins.

Text for the day, verse 59.

Friday, May 13th.

John viii. 41 to 56.

Verse 41. "Ye do the deeds of your father." This is repeated from verse 38, and is explained by verse 39. He that committeth sin is of the devil. (1. John iii. 8.) Men weave out in their lives what the devil, as the spinner, has prepared for them on the reel. (See Eph. i. 1 to 3.) Only Christ can cut the thread and stop the weaving.

Verse 42 to 44. Note the words pronounced by Christ that they were not children of God, and were children of the devil, i. e., they did not love Christ, the express image of God in moral attributes. They had no spiritual apprehension to hear His words. They were not children of God. (verse 37 with 43.) The murder of Abel by Cain was suggested by the devil (1. John iii. 12); that they loved the lie, and hated the truth; 5th. Unable to do these things, they have refused His teachings; 6th. A man who knows God will love God's word.

Versee 9 to 43. That which excited them was his restoration of His Deity. Father in me, he goes beyond Jordan, and the sheep hear his voice, and mine in him there. Note the word John did not say. He would not be called of God to move the people without miracles. How weighty his testimony to Jesus as the true Son of God!

Text for the day verse 33.

Thursday, May 19th.

John xii. 1 to 19.

Verse 1. How fragrant the memory of a good life. The name Bethany sounds sweet to the ear, but 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 promise for eternity to those who love Christ into their hearts. "Because I live, ye shall live also," says our blessed Redeemer.

Verse 3. This anointing did not take place until after the death of our Lord. It was the mention of Mary. John remembers that Christ had said that what she had done should always be connected with her name.

Verse 4. This was a touching prayer. No request was made for him to come, but just the simple statement of the brother's need, and the sisters' sorrow. Let us remember that when we are sick, it is 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 we hurry and we do die, by our being raised from the grave at His coming. So Paul prays that Christ may be made in my body, whether by life or death. If Lazarus could have understood to his dying moments, that by means of his death, and the sleep of his body in the tomb, the resurrection to life should be given to him, and Jesus glorified, would he not have rejoiced to die?

Versee 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 rise. So now Jesus delays coming to the soul, until all other hope is gone. "He reserves his hand for the dead life."

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

From F. Morison.

"I have read that a gentleman once kept and reared numbers of the beautiful emperor moth, the cocoon of which is flask-shaped, and of 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 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 as only the poor creature was released, the creature the wings which should have been so beautiful and carried 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 cease for our cries until we are all like Lazarus, and all shapely and polished and made fit for His spiritual temple—"made perfect through suffering."

Text for the day, verse 4.

Friday, May 20th.

John xi. 30 to 37.

Verse 30. To have in this Bethany scene, a beautiful and simple illustration of what the

Scriptures teach as the present hope of all disciples who believe in His second coming to this earth, to raise the dead and glorify the living saints. See I Cor. xv. 22, 51, 52, and I Thess. iv. 13 to 18. As our Lord comes to this world to set up His kingdom, the first work will be to raise the dead. Believers are caught up to meet him, as Martha and Mary have met him outside of Bethany, and are joined by Lazarus raised from the dead, and all return to this home together.

Verse 31. 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 in the presence of Jesus. But when He comes the second time there will be no more death.

Verse 32. Martha evidently had a lingering hope that Jesus might restore her brother to life.

Verse 33. This is the hope of the gospel for all believers.

Verse 34. This was the pious Jew's hope. But Martha wanted something nearer to her present need than the last day. But when He speaks in the promise of a special resurrection for believers, "An out resurrection from among the dead" (Phil. iii. 11) of which the raising of Lazarus was a type.

Verse 35 and 36. 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 37. 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.

Versee 38 to 37. Blessed be the deity who has 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 worldly 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 boldness, and that the assurance that the resurrection is not merely a distant resurrection time, but rather a present resurrection power resident in His person.

God created man by a word, without effort; but recalls him to life not without many groans 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 21. The expression "groaning in himself," here and in verse 33, has caused much comment. It is 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 groaned that it was so. He would have thought that "I shall say this hour to come when he should 'destroy him that had the power of death, that is, the devil.'" (Heb. ii. 14.)

Verse 30. Martha's faith that her brother was to be given back her, but this practical command for her and her friends to remove the stone, was a test of her faith. There was no evidence that corruption had really set in, but the expression of what she thought it was. He had said suggested "what a failure this will be, if the graves opened and my brother instead of being found alive, is exposed as a decaying corpse."

Verse 40. Faith is strengthened by the words of Jesus. We must believe before we can see. So David says "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Ps. xlviii. "The glory 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 again. See Rom. vi. 4, for same thought. Only God can give life.

Versee 41 to 43. They did their part in obeying his command, and then Jesus did His part in giving life. He publicly prays to the God of Israel that the Jews may consider the miracle with thankfulness. Some think that he had been heard, and that Lazarus was made alive before he was called to come forth, but this is not likely. His call of Lazarus was to raise him to life, and to stand up. It was there where the teaching is that it is his voice that gives life. See also Ch. x. 27. An old writer says, if he had not called Lazarus by name, all who were in the graveyard would have died. But just came to him.

Versee 45 to 43. Calaphameant 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 desire is, that you and I should be ready for anything that the Lord wills, and keep always ready for it, so that if Christ should come at cock-crowing, or should come at mid-day, or at midnight, we should be ready; and if death should come, we should be ready; and if we should lose our dearest friend, our choicest treasure, our health—anything that we should have, we should be ready to 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 sayest it, so be it; for whom I, and what I have, are all thine; and I stand to dispute with the infinite wisdom of infallible love.'

Text for the day, verse 40.

Sunday, May 22nd.

John xii. 1 to 19.

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. xlvi. 1. Eight chapters are devoted by John to this one week.

Verse 2. A great picture of what the family reunions will be when Jesus comes, and the resurrection day draws. Saints raised from the grave, with living ones glorified shall sit with Jesus at the supper of the Lamb. Rev. xxi. 7, 8.

Verse 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 Jesus to raise their brother, they had deferred this final rite, and had had their faith rewarded, by there being no need of the embalming.

Versee 4 to 6. The price here mentioned would be quite a large sum for the time. Of course, John in writing the history years after the event, could explain, what he did not understand at the time about Judas being a thief. The words "bare what was put there, signs that he was in the habit of paying himself commissions from the bank, much like modern office holders. Judas had probably been chosen to be the office by the disciples.

Versee 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 ointment if he were dead but he cannot be raised again. For he like Lazarus, shall rise again, and will therefore pour it upon him as my living Lord, and not think of Him as halden by death. Acts ii. 21 and 24."

Versee 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, as a matter of course, would have re-embodied this emptiness of the Jews. The family were evidently well connected and wealthy.

Versee 12 to 16. A careful study of Ec. ix. 9 and Ps. cxlviii, will show the millennial character of this scene, and the complete nature of the type, and its following the resurrection of Lazarus and the support at Bethany. The kingdom of Christ on this earth will be set up, on the Jews accepting Jesus as the Christ, subsequent to His resurrection, and the marriage supper of the Lamb in Heaven. John xii. 3 and 24. What should see Christians look for?

The coming of the Lord, resurrection, and the emphasis in glory, at any time. What are the Jews waiting for? The appearing of their Messiah as in Ec. ii. 1. Only Jesus can fulfil all that is there prophesied.

Text for the day, verse 16.

Monday, May 23rd.

John xi. 20 to 23.

Versee 20 to 23. John here gives an explanation of the statement that Lazarus had given an explanation of the statement that Lazarus was omitted by the other Evangelists. He had said that he had said the miracle, and the word about it in Jerusalem, and the people expressed out of the city to see Christ. As the resurrection of Lazarus thus stirred Jerusalem, so shall the resurrection of the Church as completing the spiritual body of Christ, and the people of the world to Jesus as their Messiah. I Cor. xii. 12; Eph. i. 22 and 23; Rom. viii. 10, 22 and 23; Rom. xi. 23-32.

Versee 20 to 24. These were prophets from the Gentiles to the Jewish faith of One God, and a Messiah to appear. As the Magi, guided by God, at the beginning of Christ's life, came to the cradle; 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 in for our offences, but raised again for our justification," and was "declared to be the Son of God with power by the resurrection from the dead."

See Acts xiii. 37. where the first Gentile proselyte confesses him. I John vi. 9 to 15.

Versee 7 to 33. As death and resurrection are combined in verse 24, so are they combined in verse 32. The words signify "from out of the earth," and "into the earth," and "into the earth," his glorification, and His glorification is the completion of the purposes of His death. We should ever remember that His resurrection is not completed until His church are raised. Note the carrying on of the typical lessons of the chapter, in these (faintly) coming to Jesus, after his reception by Israel as their Messiah. So Acts xv. 14-17.

From Lange.

In the chapter we have: 1. the teaching Christ (versee 24-29); 2. the Alpha priestly Christ (versee 27, 29); 3. the royal Christ (versee 29); 4. the wholly unadorned Christ (versee 33-35). In the sermon on the grain of wheat, 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 of comfort concerning suffering and death. See also, the Christian life in three decisive traits: 1. 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 into 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.

Verse 34. By the expression "the law," they meant all of the Old Testament Scriptures, in their testimony to the Messiah. See in Isa. lx. 1; Ps. cx. 4 and the like. The 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 granted, it is clear to show that Jesus of Nazareth fulfilled these Scriptures.

Versee 35 and 36. Five times the word "light." He was the light, as he told them in ch. ix. 5. They had asked, "Is this the Son of Man?" Jesus had previously called himself "the light of the world." Ec. i. 22 and 24. What should see Christians look for?

THE RECORD ADVERTISER

Monday, May 30th.

John xv. 1 to 8.

Verse 1. The Jews had applied to themselves as a nation, the language of the prophets about God's Vine, and God's vineyard. 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 6; Ps. lxxix. 8.

Verse 2. Two classes of real believers: The first, unfruitful; the second, fruitful. It is said to be an unfruitful Christian, the strange prohibition for such is, that they are not truly regenerate. Still we are taught by the Scriptures that a real Christian may be unfruitful. 1 Cor. xii. 13; Jude 23. Many will bear the name, "Well done, good and faithful servant," but, "Thou sinner be forgiven thee." Eph. ii. 7 and 8, being vividly illustrated in their salvation. So the "taking away" here, would not be 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 bearing, to make place for others who bore fruit. 1 Cor. xii. 30 to 32. The "cutting of the fruit bearing branches, illustrates the discipline of trial we all pass through to wean us from the world and strengthen faith.

Verse 3. This refers to the believer's standing before God as accounted in Christ. Our works, or 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 in order to be in the vine.

Verse 4. Three times the word "abide." It occurs twelve times in the chapter.

Verse 5. This refers to the 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 6. Indelicately here, the unmercenary professors are mentioned. "A man not in me."

Verse 7. In Christ for righteousness, his works in us for sanctification, and for instruction.

Verse 8. In verse 5 we have fruit, verse 2 again, "more fruit," verses 5 and 8, "much fruit." So continued increase in spiritual life marks the true child of God.

From John E. MacKenzie, Medical Missionary to China.

"I am more and more impressed with the fact that it is useless for us to pray for an outpouring of the Holy Spirit upon the people among whom we live and labor, unless we are earnestly seeking His presence ourselves. I am sure of this, that God works through His people. Glory be to His Holy Name that it is not 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 overflowed 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 Church in the 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.

Verses 9 and 10. Here we have the vine well rooted, and the branches firmly joined to the trunk. This is the point for chief concern, that you are in Christ and Christ in you. 1 Cor. xiii. 5; Rom. viii. 28-30; Jude 21. If depressed 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 its branches of fruit on dead branches, but, meditate on the love of Christ to you, and BELIEVE what Jesus here says, "I like the Father and I love Him, and He loveth you." It is impossible to really believe this without feeling the sap moving through every twig of the branch, and buds, blossoms, and fruit must appear, as "continues" in the faith that Christ love us. To guard against this love being a mere sentiment, we are taught that it can only be truly manifested and continued by "Keeping Christ's Commandments." Dear 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? Study your Testament and see. Commence with John xxi. 15 to 17.

Verse 11. His joy was to be perfectly conformed to his Father's will.

Verse 12. First he instructs us as to our position and relationship to Himself as the vine; second, as to our brethren; 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 in His love and true self-interest.

Verse 14 to 16. What power we have here to keep us steadfast in the way of love! His choices: His ordination; His life in us; His friendship; His fellowship; His command; that love, 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 conquer.

From C. H. Spurgeon.

"The Maker of heaven and earth washing filthy hearts and sinful souls! It must surpass human 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 Christ, mighty as it is, cannot bless you without washing you. You drunkards must give up the cup. You that are dishonest must become honest. You that are envious must become kind and pure. You that are selfish must become loving. You that are bad-tempered must be made meek and lowly. It must be done. There is no other way by which you can be saved. Even if we wash you, you can only bless you this. You must be washed. Holiness requires it. Oh! what a love it is that will not leave us foul, but loves us out of our sins. (Christ 'loved us and washed us.' This indeed is holy love."

Text for the day, verse 14.

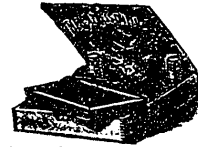
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