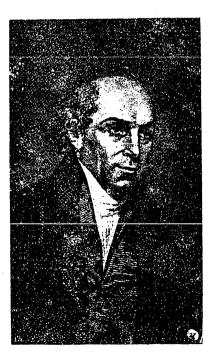


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Editorial Motes.

Isaiah lived a long and useful life, giving his days to God in service, but preceding all this there was preparation. I have often thought that Isaish's preparation is just what we need to-day. First, he saw God. There are three ways in which we ought to see Him if we would be effectual servants of His-in His majesty, in His judgment and in His Fatherhood. Secondly. I need to see myself. The prophet in the presence of God saw himself as a man of unclean lips. I must see God first or I will not know how I really look. Third, I must confess penitently my lack and my sin. Fourth, I must pass through the purging process. The angel took a coal from God's altar to burn away the prophet's uncleanness. Then I must be ready, both to hear and volunteer. "Here am I, send me."

When Jesus put the clay on the eyes of the man born blind he left him with a command, but just as blind as he was before Jesus had finished his work but the man was not benefited until he obeyed the command, "Go wash." He might have said, ."I can't see my way to the pool," but he didn't. I have often thought that Iesus took pity on the man's ignorance and gave him something easy to do. He put clay on his face and said, "Go wash it off." Why shouldn't he! It was not likely that he would care to let it remain, and yet it was obedience. The man went blind; he came seeing. He received like so many others in Scripture, and as every one must to-day, his blessing in obedience. Sight often comes by faith, but faith by sight uever. The witness of the Spirit is given to those who obey Him, and feeling is but one of the results of Faith in action.

How will God overrule the Chinese Exclusion Bill to His honor and the glory of His name? This is a perplexing question. Nothing has been done by our Christian (?) government for many years to hurtful to missions, so un-American in its character, so inimical to the spirit of our institutions, so partisan in its nature as discriminating against the many in favor of a few. That the Chinese militate against high-priced labor in some sections is true, but there might be any number of schemes, better adapted to regulate the question, suggested than the present iniquitous bill, which in the natural course of events ought to sever entirely our diplomatic relations with China and leads us to expect multiplied retaliatory hostilities and outrages. and calls for such an expression of indignation as came from Boston from every section and city in the union.

No better or rather worse expression of the moral deadness in so many of our churches can be found than that complained of by Rev. W. F. Crafts of the Sabbath Observance Society, who says that a large proportion of the pastors, though circulars have been sent to them as many as three times, have failed to take any notice of the effort.

How foolish are those teachers who fear too much reverence for The Old Book. In this day of wanton wickedness and worldly wisdom who could be so absurd as to fear an epidemic of Bibliolatry. "For thou hast magnified thy word above all thy name." If God has so magnified it why should we his servants fear it? But, says the higher critic, "That realm wasn't inspired; the pszimist merely had a 'concept,' and guessed at it." Yes, that is the secret. The man who fears bibliolatry does not believe in the inspiration of Scripture, and he who does not believe in the inspiration of Scripture does not believe in the fall of man, and he who does not believe in record of the fall does not believe in a divine Redeemer. Better hold to the old moorings, brother, for thither we must all return at last no matter how far we drift.

Jesus, standing at the tomb of Lazarus, refused to work a miracle until the friends of the dead man had done their part. "Take ye away the stone," said He. He might have moved it by a motion of his hand, or by a thought, but this part was theirs to do, and until they did it Christ couldn't work. God will do nothing for me that I can do for myself. My extremity is God's opportunity. God can get no glory by doing for me that which I can do for myself. Why should I sit down and expect God to do my work? If I try and fail, God will either give me strength or do it for me if it ought to be done. Many a one is asking God to save some friend, and Jesus says. "Take ye away the stone." What is it? an inconsistent life? a bad habit? a cross disposition? a long tongue? an inconsistent business? Look well and see what boulder in your life obstructs the tomb and shuts out Christ from your beloved, dead in trespass and in sin. "If I regard iniquity in my heart the Lord will not hear me." How many prayers are but insults offered to God. Iniquity cherished in the heart yet by my prayers anking God to countenance my wicked life. If God should answer the prayer he must needs set the seal of His approval on my sin. One of the great premiums offered in God's book for a holy life is the listening ear of God and the promise of a sure and speedy answer to our prayers. "Search me, O God" should be our daily prayer.

When Christ pointed to an ideal of perfection, He said, "Be ye perfect even as your Father

in heaven is perfect. When God pointed out an ideal He pointed to His son and said, "Hear ye Him." I have sometimes wondered if Christ, knowing how they were taking, pointed away from Himself, 28 much as to say, "You call me a gluttonous man and a winebibber. You say I consort with publicans and harlots. Very well, I will point you to Jehovah, Israel's God, in whom is no variableness neither shadow of turning. Let him be your ideal.

M. B. W.

Rev. Arthur T. Pierson, D. D., sails for New York, June 24th, to spend the summer with his family at Northfield, Mass. The doctor will be one of the speakers at the widely-known Northfield Conference this year. It is also expected that Rev. F. B. Moyer, of London, will again be present and spend the month of August in this favored town, giving daily Bible Studies.

The success of Dr. Pierson in sustaining the interest in the great London Metropolitan Tabernacle during the past eight months has been almost phenomenal. It was originally predicted that none could be found able to hold the great andiences after the lamented death of Mr. Spurgeon, but not only has the interest been maintained, but the audiences have been even greater. A most hearty call has been given Dr. Pierson to return to London for at least another year, the officers and congregation being a unit in their enthusiastic appreciation.

A Missionary Hero.

A Missionary Hero.

May 31st was a notable day among Baptists all over the world. On May 31, 1792, William Carey preached his great sermon before the Baptist Association, in Nottingham, England, which led to the formation of the Baptist Foreign Missionary Society of that country. This was the pioneer organization in modern times for missionary work in foreign fields. Other societies followed, until there are now about one hundred belonging to different religious bodies. Millions of converts have been made in the foreign field, and contributions for this purpose amounting in the aggregate to many millions of dollars annually have been raised. Probably no sermon since the Day of Pentecost has led to such results as that of "the consecrated cobbler" of a

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hundred years ago. The Illustrated Christian Weekly says: In the long line of missionary heroes the name of Carey will ever shine as a star of the first magnitude. He was the embodiment of herois faith. The words that fell from his lips one bundred years ago at Nottingham, struck a clarion note that was born of spirit that had counted the cost, and was ready to start in the front of the new movement that sought to carry the message of the Gospel into the strongholds of pagan superstition and heathen life. In the face of what would have appeared insurmountable difficulties to a man of different mold, Carey entered upon the work in which, during years of unremitted toil, he proved the power of an unfaltering trust in God.

In later life, when some one made reference to what he had accomplished, he replied-unconsciously revealing the inner self-"There is nothing remarkable in it; it has only required perseverance." Another time he said to a friend: "If, after my removal, any one should think it worth his while to write my life, I will give you a criterion how you may judge of its correctness. If he gives me credit for being a plodder he will do me justice. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything." But this capacity for toil was sustained by a consecration that was complete. In the midst of many discouragements be once wrote: "I am perfectly at home as a missionary, and rejoice that God has given me this great honor, to preach among the Gentiles the unsearchable riches of Christ. I would not change my station for all the society of England, much as I prize it; nor, indeed, for all the wealth in the world. May I but be useful in laying the foundation of the Church of Christ in India, I desire no greater reward, and can receive no higher honor."

The great work upon which the fame of Carey will ever rest in missionary annals, was his translations of the Bible, either alone or

Our Meditation for the Month.

"Thine eyes shall see the King in His beauty." Isa. 33:17.

Faith saw the King when He was

..... "extended on a cursed tree. Besmeared with dust and aweat and blood."

It saw a wondrous beauty in Him then, and sang His praises with a grateful heart. He who has looked on Him as He was nailed to the Cross, and thought Him lovelier than the sons of men, shall see Him radiant with eternal loveliness.

Courage saw Him as the Captain of Salvation, and followed Him to battle. Wounds gained in that fight shall win nearness of access when the Conqueror shall take His seat on the throne of universal dominion.

Hope saw Him as He came down to the riverside to lend a helping hand to the pilgrims as they crossed the flood, and, touching the hand, was helped over to see the beauty that had not been half told her, though she was so good a listener.

Love heard the voice, and went through fire and water to see One brighter than the sun, and more beautiful than words can tell.

"With Jesus."

"They took knowledge of them that they had been (were) with Jesus. Acts 4:13.

Iron sharpeneth iron, so the countenance of a man his friend. The law holds good in the natural and in the spiritual world, in the lowest and in the highest and most hallowed friendship. The interaction is real and proportionate to the closeness of the fellowship. To associate with the good and true will develop these qualities in ourselves; to make friends of the low and godless, save as Christ did, is to degenerate like them. His person and ministry suffered nothing from His surroundings, but, like a pure ray of heaven's light, not only remained uncontaminated by human sin, but left behind in the hearts of his disciples "a quenchless gleam of the celestial fire." They caught His Spirit; they continued His work. And men "took knowledge of them that they had been with Jesus."

Dr. Macduff, whose devotional works have given him place among the writers of our generation, in his volume, St Pani's Song of Songs, presents a series of devout and edifying expositional discourses on the Eighth of Romans, designed to unfold and illustrate, in a practical way, for the quiet hour of meditation, one of the most precious parts of Scripture. He shows characteristic insight into the meaning of the Word; illustrates it aptly with choice bits of poetry; brings out its hidden sense, and applies it skillfully to the needs of the Christian.

aided by others, by which, in whole or in part, it was printed in some twenty-four Indian languages, and thus became accessible to more than three hundred million human beings. Even in old age his labors were abundant and fruitful.

Alexander Duff, the great Scotch missionary, relates this incident in connection with their last interview. He had spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, "Pray." After the prayer he said good-bye, and started to leave tho room, but turned back as he heard his friend feebly call his name. With gracious solemnity he said, "Mr. Puff, you have been speaking about Dr. Carey. Dr. Carey; when I am gone, say nothing about Dr. Carey seak about Dr. Carey. The then young Scotch missionary went away rebuked and awed, with a lesson in his heart that he tells us he never forgot.

The grave of Carey is to the left of the entrance gate into the native Christian burial-ground at Serampore. The stone that marks the spot bears the inscription which he directed in his will should be cut in it, "and nothing more."

William Carey, born August 17, 1761, died, (June 9, 1834).

"A wretened, poor, and helpless worm, On Thy kind arms I fail."

For a complete Life of William Carey, see "The Missionary Series," published by Fleming H. Revell Co.

Many a good serman, many a good impression is spoiled by standing around and talking after the services. We do not believe in undue haste in leaving God's house, but we could never just see the propriety of standing about for twenty minutes or half an hour to engage in worldly conversation. We believe it would be to the good of all were they to pass out of the house of God quietly and reverently, when the benediction is pronounced, without the usual gossip. God would be glorified thereby.—Christian World.

A minister who is very strong in the pulpit should be equally strong in pastoral leadership and organizing faculty in order to build up his church in substantial ways. An admitting congregation is not necessarily a good charch. One of the best tests of a minister's work is, what becomes of his church when he leaves it. He may not have been a brilliant preacher, but if he has succeeded in building individuals into the spiritual temple; if his members do not drop off when he leaves, but are held by higher motives than that of personal admiration for the mu, to the service of God, then his, work, in the largest and broadest sense, is successful. Watchman.

Mystery No Stumbling-Block to Faith.

BY JOSEPH PARKER, D. D.

Revelation, or Religion, need not be given un because of the suggestion that it is founded noon ideas that are "inconceivable," "unthinkable," "unknowable." Long words are not always deep arguments. We may be said to be living our whole life in what may be called the very atmosphere of inconceivableness. In reality, there is nothing that is simple. Men of science have told us that an atom of iron may be more complicated than a system of stars. Mathematicians have told ns that no man can tell the length of the diagonal of a square inch. If we have to give un revelation or religion, simply on the ground that it is inconceivable, the argument cannot stop at religion. My contention will be that we cannot give up the idea of a Creator on the ground that it is "unthinkable," without giving up the fact of the creation or the universe, or a blade of grass, for precisely the same reason. The limits of this contention must be carefully marked. If we give up the Creator because of inconceivableness, we shall have to give up the creation, in its wholeness and in its detail, and in the end we shall have to give up ourselves for the same reason.

Men of science say that in every cubic inch or the human brain there are six million fibres! Is that thinkable? Do you know what a million is? Then, again, we are told that human blood is composed of millions of millions of corpuscles, each a little world in itself! Can you conceive the full meaning of

Do you know what a chemical atom is? Do you know at what rate it travels? Chemists themselves have told us that each constituent of a chemical atom must pass through an orbit in the millionth part of the twinkling of an eye! If you had come upon this statement in the Bible, you would have been told that it in inconceivable; but because you find it in scientific books, you are told it is very wonderful. If Moses had said it, men would have smiled; but the chemist has said it, and therefore it becomes sublime!

The astronomer tells us about two great planets thousands of times larger than the earth. One of them (Arcturus) has for countless ages been coming toward the earth at the rate of fifty-five miles a second, and yet is apparently as far off as ever! The second (Sirius) has been flying away from the earth at the rate of forty-one miles a second, get telescopically it is just where it ever was! Can you conceive it? Is it thinkable? Is it simple? Is it not clear, even from these instances, that if we have to give up the idea of a Creator simply on the ground that it is unthinkable, we must also give up the creation for the very same reason?-From The Young Man for May 1892. Fleming H. Revell Company, Publishers.

Thoroughness in Christian Work.

[We make the following extracts from a stirring address delivered at Mildmay, and reported in a recent issue of Service for the King.]

When the Holy Spirit came upon the early Church, its one distinctive mark was "theroughnorm." A judgment came upon Ananias and Sapphira for their want of theroughness of the early Church had continued, the Lono's coming would not have been delayed so long, and the Gospel would have been preached for a witness to all nations.

"Cursed be he that doeth the work of the

LORD negligently." Jer. xlviii. 10. (marg.) These are solemn words in connection with our subject, for they just explain what want of thoroughness is-negligence. It is important to remember that if "the eyes of the LORD are in every place, beholding the evil and the good" (Prov. xv. 3), and that when He comes He will bless according to the works (Rev. xxii. 12). In Bullinger's "Greek and English Concordance to the New Testament" the definition of thoroughness is, "put in perfect readiness for," and, as a secondary meaning, "ready in every way." It is a word in common use among us; we often speak of a "thorughly reliable person," a "thoroughly good article," a "thoroughly good servant," etc. It is a word to which we cling intensely; and yet is there anything that pains our Master more than our want of thoroughness in our character toward Him and our work for Him? Contrast with this the thoroughness of his work for as. He came "to do his Father's will" (Ps. al 7, 8). "I have finished the work," etc. (John xvii. 4), and "It is finished" (John xix. jo). There was no half dying or half living for us. Look at his thoroughness also in the work of our individual salvation (Matt. i. 21). He came to "save his people from their sins" -not in them, as we so often read it. Compare this with Titus ii. 14.

Have you never wished you could read the Bible for the first time, without preconceived ideas, and taking these two verses, had been able to step out with the footstep of faith, and prove in your own personal experience what He could do for you?

He will keep us every moment, in every difficulty and every assault of the enemy; He will 'Aronghi'p plead our cause for us; and in so doing He unfolds to us more and more of Himself, and as we get nearer the Light we see more of the need of purging. We find He then undertakes to purge his people (Matt. ni. 12). If the past years have not been sufficient to get rid of the chaff of half-heartedness, let us put ourselves into his hands, saying to Him, "Deal with me as Thou wilt, and let thy Spirit come and purge out from me all the chaff." His reason for all this is that He may thoroughly equip his workers, that, by

the medium of the Word, by the power of the Spirit, and by the working of the Holy Trinity, the man of God may be "THOROUGHLY furnished unto all good works."

As He works so thoroughly, He looks for thoroughness in our love and lovalty to Him. He wants our hearts. Read Isa, i. and see how he considers all outside religion as nothing if the heart is not true to Him, putting away all evil. Josh. xxiii. 13 tells that the consequence of the children of Israel not driving out the heathen was, that they became "thorns in their sides." etc. It will be just so with us if we cling to anything contrary to God's will. It will help us in becoming more thorough in our love and loyalty if we study the account of the cleansing of the temple (2 Chron, xxix). It was cleansed from the inside to the outside, and this is always God's way of working. We must be cleansed within before our lives without are clean (not as the Pharisees, who cleansed the outside first). We should earnestly pray. "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit," etc.

Restlessness may be a sign of fickleness, or it may be a sign of constancy. One may be restless from a lack of purpose and aim, turning hither and thither without any fixedness of thought or desire, now enjoying one thing and now another, but never satisfied with any lot. or contented in any sphere. But one may also be restless from an unswerving and never varying aim and purpose, turning hither or thither, as the skilled navigator tacks and veers according to the hindrances of wind or tide, or to the tortuous windings of a shifting, channel in order to reach surely the one destination which is in his mind from first to last. There is the restlessness of the dead leaf stirred and tossed by every passing breeze without even an instinct of aim or purpose; and there is the restlessness of the magnetic needle that cuivers ceaselessly on its pivot, in its determination toward the pole in spite of all counter attractions and deflections. Before we pass judgment on the restlessness of another's life, let us be sure that that restlessness is not in itself a sign of constancy. - Sunday School Times.

"Natural law," says Joseph Cook, "without God's will behind it is nothing more in itself than a glove without a hand within it. Natural law, of itself, no more causes grass to grow and the sun to shine than it plows the ground and sows the wheat. There must be a will behind law or law is inoperative.

I find the great thing in this world is, not so much where we stand, as in what direction we are moving,—O. W. Holmes,

Prayer.

Record of Christian Work.

BY CANON FARRAR.

"The soul of man is like a kindled brandso long as the air breathes on it, it will retain to the last its genial warmth and crimson glow. But let the air stagnate around it, and, flake on flake, the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is on the glowing brand, that prayer is to the soul. Let a man or a woman live a prayerless life, and all the light and fire and glow, all the wisdom and generosity and love will die away, because these are the results of spiritual grace alone, and, covered with the dead, white embers of its own selfishness and pride, the soul will soon become cold and dead."

"True prayer is much more than asking. It is praise, it is gratulation, it is a colloquy in which the soul engages with the All-wise and the All-holy; it is a basking in the sunshine varied by ejaculations of thankfulness to the Sun of Righteousness for his light and his warmth. It is nothing less than the whole spiritual action of the soul turned toward God, as its true and adequate object. And in this sense it is clear that as to much prayer the question whether it is answered or not can never arise, for the simple reason that no answer is asked for: since such prayer is, to a very great extent, its own answer. Its blessedness requires no further fruition than itself. In such high hours thought dies away into rapture and beatitude. As distinguished from the mere ejaculations of our agony, or cries of our alarm, or reiterations of our selfishness, I would define prayer as the reverent intercourse and intense communion of the soul of the Christian with his Father in heaven."

"The worst and deadliest of all hindrances to prayer is a bosom sin. It is like an evil spirit seated on the temple-roof, mocking at every hollow utterance, and scattering the unhallowed incense with the beating of his wings. Ah, no, my brethren, we can not be both pardoned and retain the offense. If we pray with a secret determination to continue in sin, we pray false prayers and can not be heard. It is as if a man prayed to be healed while, shrinking from the necessary pain and the necessary effort of healing, he determined to leave the shaft-head rankling in his wound. Oh, try to make your prayers sincere! It is said that in Japan there is a prayer called the 'Mirror-prayer' - the worshiper holds up a mirror or looking-glass, and on beholding his image in it says: 'O God, look into my heart as I see my face in this glass." -From a Sermon.

"It is wonderful how Providence likes to stir—things—up." "In 1888 the whole Church was at peace. Where are we now?—The fact is, we weren't studying our Bibles. Except Dr. Green and a few others, nobody knew or cared anything about the Pentateuch. What attention were we paying to the details of Leviticus or of Deuteronomy? Then God said, 'If they won't study my Book, I'll take it away from them!" This was the tenor of Dr. James A. Worden's remarks to us Wednesday evening. Dr. Worden is superintendent of Sabbath-school work for our denomination, and as such is the head of our correspondence school and the author of its text-books. He is in a position to know pretty well the attitude of our church as a mass in re close Bible study. His remarks were spoken with emphasis and honorable warmth. He continued: "Why. what did the Church as a mass know of the details and the structure of the four Gospels-till Strauss attacked them? Yes, God makes the wrath of man to praise him. He taketh the wise in their own craftiness. He leads the Church in a path of progress by antagonisms when necessary. This is what we understood Dr. Worden to mean .- The Occident.

The old saw that ministers should confine themselves to religion, is merest claptrap and shows a lamentably narrow conception of what the Gospel aims to accomplish for the world. Of course there are limits to the sphere of the pulpit. No pulpit should ever become a lecture platform. It should never become partisan. If the minister can not discuss social, industrial and political questions from a biblical standpoint applying principles deduced from the word of God for their solution he had better let them alone.

It is not the mission of the pulpit to suggest methods or to devise means. Its purpose is not to provide specific remedies for existing evils. Its mission is to apply principles, to arouse conscience, to stir men to a sense of responsibility, to emphasize individual righteousness and to give prominence to such principles as will bring about the desired reform. The pulpit does not do away with philosophers, statesmen and political economists. It aims to deduce such principles from the word of God as lie at ton bottom of all right thinking and right acting. And just in proportion as statesmen, philosophers and political economists, act upon these principles, will they act correctly with reference to the vexed and intricate questions of the day .- Rev. J. W. Laughlin.

For every process in strenuous work for God there must have been a slaying of the selfishness which urges us to work in our own strength and for our own sake.—F. D. Huntington.

Higher Criticism.

REV. W. W. MC LANE, D. D.

raigher Criticism, no doubt, has its place and its uses. But that which may seem to be of prime importance to the professor in the solitude of his study and the sphere of the classroom, where the results of labor are estimated by intellectual attainments, may not seem so important or necessary to the preacher in the publicity of the pulpit and the sphere of the Church, where the results of labor are estimated by moral attainments. Now it is possible for a theological student to acquire and for a minister to possess such an attitude of mind, and habit of thought, and method of study in relation to the Bible as to upfit him for the immediate place which he is to fill, and to impair the power of his pulpit ministrations. That attitude of mind which approaches the Bible without reference to the question whether there is 217 God at all, whether there is any revelation, whether there is any doctrine, whether there is an religious teaching, but which concerns itself simply with the human agency in the production of the Bible and with the literary form of it, will be, to say the least, a dangerous attitude of mind for the preacher to possess. * *

The theological student who, in his brief course of three years, acquires the mental habit of historical criticism and of analysis of literary forms, rather than the habit of spiritual insight and the power of expressing spiritual iruth, will find, after graduation, that he is presenting to the people matters in which they have as little interest as in the question whether Bacon or Shakespeare wrote the immortal plays, and that his habit of thought and methods of expression fail to awaken the minds or to move the hearts of the people.

My criticism in brief is this: the mental habit of the critic and the mental babit of the preacher must, in the nature of things, differ widely from each other. The critic must be a man of cool, analytical, careful calculating, judicial mind, coming slowly to his conclusions; and his appeal must be to the intellect of men.

The preacher must be a man with the instincts of love, the perceptions of faith, the convictions of experience, who can after great truths out of personal knowledge.

The preacher must be a man of profound convictions, of positive opinions, and of powerful and persuasive utierance. And his appeal must not be simply to the intellect but also to the conscience and heart and will of men. Any theological seminary which is set to preach eme to preach and which trains them into that habit of mind that would prepare them to be critics is making a profound if not fatal mistake.

The preacher must, in the main, devote himself to a knowledge of the contents of the

Bible and to the application of its teachings to the moral, social and political conditions of his times. The successful preachers of the present use the bible in this way. Those who reach the lowest element of society like General Booth; revivalists like Moody; evangelists like Pentecost; pastors who build up and maintain large churches, like Spurgeon and Parker, Cuyler and Hall; preachers whom the people gladly hear, like Alexander Maclaren and Bishop Brooks-all preach the positive truths of the Bible in their application to the conscience and the life of men. To this end the theological seminary must train men, if it would send them out as preachers fit and furnished for every good word and work .- The Independent.

The exercise of true power, equal to its task, is always accompanied by a certain unconsciousness of the effort put forth. Successful work, as a rule, is marked by lack of friction. It is harder for the clumsy dabbler in clay to make the rudest vessel than for a skilled potter to shape the finest vase. A man who is not equal to his work, no matter how herculean the effort he puts forth, can never accomplish great things.

This principle applies to the activities of the Christian life as well as to those of the secular life. Conscious effort is no criterion of strength. Neither does one deserve particular credit for doing Christian duty because he finds that duty hard. The most desirable and commendable condition is that in which the Christian does his work with a smooth, joyful ease—an ease which comes, not from the slightness of the task, but from the grand whole-souled devotedness with which it is performed. This is the condition of spirulal power—the soul being unconscious of the effort which it puts forth.—Lion's Herald.

There are so,ne who speak little, but their words are weighty. Everything they say counts and tells on the interests of those around them. Men watch for their words and hang upon their lips. There are others whose words are so empty and frivolous that they produce no more effect than the rattling of peas upon a shingle. Some persons have a fatal fluency. There is no end to their talk. They condense a vast number of words into a few ideas. Their greatest gift is the gift of continuance. They are never at fault for a word, but their words mean nothing and amount to nothing.

If we will let the word of Christ dwell in us richly and "speak according to the oracles of God" then our words may thrill and stir the careless, may alarm and warn the impenitent, may drop on weary hearts like dew upon the thirsty soil, may cheer, bless and help the sons of men, and may live in the hearts of others long after our earthly journey is ended.—The Christian.

The Deaconess Work.

BY BISHOP NINDE.

The deaconess movement in this country is a novelty. I suppose nobody dreamed ten years ago that in the near future we should see numbers of devoted and thoroughly trained women, trained to be nurses and missionaries. moving about our streets and in the habitations of the poor in a uniform garb. At length the idea took root in our soil, and as a result of it a very gifted and devoted lady, widely known and esteemed among ns, with the help of a few frien is, and without churchly onetion, organized the first deaconess training school, whose home is in the metropolis of the great West. And from this start it was an easy matter to appeal to the General Conference of the Methodist Episcopal Church and engraft this movement upon the economy of the Church.

From the start the movement has been a marvelous success. Indeed, I may say that the success of the movement in this country has surpassed the expectations of its most sanguine friends. We have twenty-one homes in many of our great cities. We have five bospitals with free dispensaries, and a number of young women who are eager to join the ranks of the noble sisterhood. The movement in this country I may say has been from the start almost universally popular; and yet it would be hardly candid not to admit perhaps that there are those here and there who are disposed to regard the movement with misgiving, if not positive alarm.

We are sometimes told that in establishing the order of deaconesses we are removing woman from her proper sphere, and really aiding at the destruction of the home. Now, nobody loves the Christian home more than I do, and I invoke God's blessings on the multitudes of women who are content to be wives and mothers, their throne the fireside, their empire the sacred seclusion of home. But I would ask God's blessing upon that comparatively small class of women who are just as beartily content to forego the blessing of a single home that they may mother the thousands of homeless ones. Who will be so daring as to attempt to define the proper sphere of woman? Now, surely, her sphere has enlarged since the dawn of the Christian dispensation. How wondrously it has altered in the memory of us all. I suppose fifty years ago it would have been difficult to find a woman outside of domestic life; and yet today woman serves us behind the counter, she writes and copies in our offices, she prescribes for our sick, she pleads in our courts, she edits our newspapers, she lectures from our platforms, preaches from our pulpits, and nobody says her nay!

I am convinced of another thing—that God will never save this world without a large instrumentality of woman. We all believe in that. But I go farther-I do not believe we shall ever reach the unreached and seemingly unreachable masses of the large cities without woman's participation in that work. She has wonderful adaptations for it. Chicago is a moral storm center; yet several years ago a woman, a lonely woman, went into the Bohemian center. She rented a room, organized a Sunday school, and sought admission to the homes of the people. At first they distrusted and repelled her; but, finally, as noiselessly as a supbeam, she entered every door and left it aiar. She performed every possible office: she laid a bunch of flowers at the hedside of the sick; she tied the folded ribbon around the hands of the dead baby; and bytand-bye the prop'e warmed toward her, and instead of repelling they invited and welcomed her. She was offended at nothing. On Christmas eve one of the scholars of ber school, one rude fellow, brought a common brick wrapped again and again in rolls of paper. It was nothing but a common brick, and of course the laugh was on her. She was not offended. She laid that brick before her among her household treasures; she thanked him for his kind gift and won his heart. A professor in one of the conservatories of music. when she was gathering funds for her mission. sent for her and said: 'I do not believe in your God, your Bible, or your religion, but I value your services to my people. I believe in you." And socialists, men and women, would say to her, "Whatever may happen in this city, you shall not be harmed."

O'my brothers what the world wants to-day is not more of our masterly controversies and dogmatism, but what the world is sighing for is the sweet, the persuasive, self-forgetting ministry of loving women. When I see all about me, these coosecrated women treading the alleys of our great cities, protected by their simple guilelessness, climbing into the attics, exploring the dark cellars, that they may bear to the poor and unregarded the sweet blessings of the Gospel of Christ, it seems to me out of our stormy griefs a ladder is lifted skyward, with the angels of God ascending and descending thereon. From an Address.

Song.

There is need of good music—good pitch, good time, good taste. There is not so much music in a howl, bowever devotional the heart, as in sweet melody with the same heart back of it. Oh, how much good music is slaughtered and its effect wholly lost! Nearly all of the music of to-day is of a hopeful, evangelistic, praise character, and ought to be sung in that spirit. A lively piece ought to be sung in lively time, and a plaintive piece in plaintive time. A louching appeal ought not to be sung in loud, thundering noise, and a stirring, enthusiastic piece ought not to

sung in tears. In many devotional meetings everything is sung in the same pitch, and time, and tone. "In thy cleft, O Rock of Ages" is sung just as "Hold the Fort." In much congregational singing the principal object seems to be noise, and often the proper effect of music is lost. As an example, "Jesus lover of my soul," is nearly always sung loud, and often rapidly, while the sentiment of the piece calls for a tender, pleading, soft voice. Good taste is essential to perfect music.

Then some meetings are sung to death. Oftentimes one stanza will do the needed work, while five or six stanzas would kill. In a devotional meeting the chorus alone or the chorus repeated softly, will be effective. It should be well seen to that the same hymns are not used over and over at each and every meeting. A new hymn now and then will always be relished. Great skill and tact are required in the selection of hymns. Oftentimes a word or two calling attention to the sentiment of the hymn, or reading a verse or part of a verse that is specially impressive, often awake in the heart a spirit of devotion. The leader of song has in his hadds a great art and a great responsibility; for on him depends largely the success of our meetings,-W. S. Gilbert in The Religious Telescope.

Ministerial Specialists.

After referring to the fact that one physician confines himself to diseases of the brain. another to diseases of the eve and ear, and another to diseases of the throat and lungs, and that in the various professions there are specialists, and properly so, the Congregationalist has this to say: "But the minister cannot afford to be a specialist. The gospel of Christ is his seamless robe. To separate it into parts is to destroy it. The minister may give special attention to ratry, to exposition, to teaching, to church organization or to pastoral work. He may become honorably known as peculiarly proficient in one of these directions and increase his influence thereby. But he cannot with honor to himself proclaim less than the whole gospel of Christ, nor aim at less than the renovation of society through the transformation of its members into the likeness of Christ." These words should be pondered by all ministers: "The minister who makes himself a specialist as a temperance reformer, or an anti-Romanist, or a champion of the laboring classes, or a crusader against tobacco, or a defender of the Sabbath, practically ceases to be a minister of the gospel of Christ, He may be all these, and so subordinate them to his message, which proclaims the redemption of men and of society through Christ, as not to narrow his calling. can not be any one of these exclusively and remain in truth a Christian minister."

The great secret of success in life is to be ready when opportunity comes. —Beaconsfield.

The Advance of a Decade.

Dr. H. K. Carroll, special agent of the Government in compiling the religious statistics of the census of 1890, shows, in the June Forum, that

The increase in church membership has been larger during the decade 1880 to 1890 than it has generally been supposed to be, as the following examples will show: The Methodists, at once the largest and most aggressive denomination, have about 2.250,000 members. a gain in ten years of more than 500,000, and the percentage of gain is thirty per cent .- five per cent, more than the gain in population. The presbyterians show an increase of thirtynine per cent., the Lutherans sizty per cent.; but even this high percentage is surpassed by the lews, who increased from 50,000 members of synagogues in 1880 to 130 000 members in 1800, an increase of 160) er cent. The Congregational Church increased thirty bree per cent. The returns of the Catholic Church in 1880 were obviously incorrect, as the showing of the Catholic increase is less than sixteen per cent, the estimated Catholic population being nearly 6,500 000. The total number of communicants of all denominations, according to the census 1890, is 12 500 000, as against less than 10,000 000 in 1880-au average gain of more than twenty-eight per cent.

Some years ago a gitted Euglish editor wrote a respleadent poem, flashing with all the gems known to a sensuous genios, and bedecked with many adornments which were stolen outright from Christianity. Its fascinating lines describe the orgin and career, the doctrines and destiny of Gautama, the saviour-prince of Buddhism. An oriental king thanked the author for thus sotting forth before the world, in magnificent array, the boasted "Light of Asia." But ab! the actual moral and spiritual condition of millions of devotees sadly attested the old truth that if the light that is in thee bedarkness, how great is that darkness.

But 1900 years ago, the Royal Prince who became the peasant carpenter said, in words whose majestic simplicity no human genius has ever been able to embellish, and . whose literal truth all Christian experience has proved. "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." These words are not yet realized by all our feilow-men, nor even by all our fellow citizens; but it remains in no small degree for us American Christians by the beauty of holiness in our personal lives and by the poetry of devotion in our home and foreign missionary enterprise to disclose the supreme Saviour-Prince first as the light of our own dear country and thence, literally, as the light of the world .- Rev. S. J. McPherson

WORK AT HOME.

The Brotherhood of Andrew and Philip.

Facts and needs made evident in connection with church work among young men led to the establishment of the Brotherhood of Andrew and Philip. The organization was effected by fifteen young men of the Second Reformed church, Reading, Pa., May 4, 7888.

The two features of prayer and effort were emphasized in the pledging of the members to daily prayer for the spread of Christ's Kingdom among young men and God's blessing upon the labors of the Brotherhood, and to earnest effort to bring each week at least one young man within hearing of the Gospel of lesus Christ

Chapters were formed elsewhere, and their number grew so rapidly that a convention was called June 6, 7, 1889, to form a general organization. Fifteen Chapters with some 400 members reported.

The first convention was attended by nearly one hundred delegates and visitors representing some forty churches. The convention adopted a constitution and badge, and elected an executive council.

There are now seventy Chapters with a membership of 2,500. It is evident from inquiries being constantly received that the impression has been made upon Christian men that here is a church agency which is helping to solve the problem of reaching non-church-goers by training church members under simple, definite rules to go after them.

The movement is in its beginnings. The Great Head of the Church has blessed it. Doubtless the work will improve with age. A boundless field of endeavor is opened. It is takes will be made, but the work will containe. It rests on prayer to God and work for man: its union is based upon man's oneness in Jesus Christ, and is a result of the Fatherhood of God; its sole object is "the spread of Christ's Kingdom among young men." "Come and see" is the invitation of every Andrew, of every Philip, in fulfilment of the command: "Follow me, and I will make you fishers of men."

Correspondence on subjects of interest and information in relation to Brotherhood work heartily invited. Address, T. A. Wonder. General Secretary, 2026 Lexington St., Baltimore, Md.

The Japanese in San Francisco.

The Japanese community in this city and surrounding towns numbers about 2500. This small colony receives additions by every steamer from Japan. They began to come about fiften years ago in very small and have a wide circulation and numbers, but latterly at the rate of 100 a

month. They are all young men except a score or two of women, and mostly students, seeking for something from the West to enrich and beautify the far East, their home land. Still there are some merchants and laborers among them. Those who push out from home into a new and distort country are usually self reliant, ambitious, and energetic, much above the average.

For some time this renewing and strengthening power was confined chiefly to church members, though many sinners were being converted all the time. About one year ago, however, the brethren, filled with the new wine of the Spirit, went forth to testify among the unsaved. They met with startling success, and rejoiced with unspeakable joy. Within the past six months more than 400 have been hopefully converted. Of this number 188 have been baptized and received into the Church. But few of these have been converted in the regular preaching services. In private rooms, in class meetings, in the field at work, in the quiet places, the great transaction was done.

Many workers now in Japan were converted here, and many more are being raised up to glorify God in Japan.

The Intellectual Development of the Negro Race in the Southern States.

There are in the South 21,000 public free schools for the Negroes supported by taxation. These schools cost the several states about \$7,000,000 per year. In them are gathered 1,357,000 children. Not less than 2,500,000 of the colored people can read and write. Besides these public schools, a large number of others, of various grades, are sus* tained by private beneficence, mostly operating through Northern Churches and societies. There are 24,042 colored school teachers. In colleges, seminaries, academies, high schools, etc., there are 30,445 students. The work of these higher schools is, as yet, largely to train teachers. There are 247 Negro young men and women in Europe studying foreign languages and science intending to return here as teachers. There are 7 colleges, 17 academies and 49 high schools under the charge of Negro teachers. Three of the college presidents were once slaves. At the Patent Office it is estimated the number of colored patentees is between 5,000 and 10,000. Their inventions cover a wide range of subjects and some of them are valuable. A Negro invented a cotton chopper that is pronounced a success. He sold a share of his invention for \$20,000. Negroes own, edit and publish 250 newspapers and magazines, some of which manifest fine

The Children's Cause.

The work carried forward by the American Sunday School Union in the West, under the superintendence of Mr. F. G. Ensign, has been so successful that it now has the endorsement and funancial support of the leading ministers, evangelists and business men

The following table shows the growth of the work in the Northwestern district during the last twenty years, and the prospect for 1892 is brighter than at the opening of any previous period. Those who would like to help this society save the neglected children by gitts of money, can do so by sending to Mr. Ensign. 149 La Salle street, Room 73. Chicago, Ill., remembering that \$80e will support a missionary for one year, and that every dollar pat into the treasury of this society since its beginning in 1824, has enabled the missionaries to place at least one neglected child in

Sunday school, and supply him with helps for Bible study for a year.

Dr. J. E. Roy reports that there is a vigorous Society in the Indian Normal and Industrial School at Santee Agency. He says: "As a gentlemen was spending the Sabbath there, he saw in the afternoon a lumber wagon driving around and a lot of Indian young people climbing in. He inquired, what does that mean, on Sunday? The answer was: That is the Endeavor Society, going out upon the Reservation to run a Sunday school among the children of the white settlers who are coming in. These children of the red men, you see, are no respecters of persons. The same was also manifest when the missionary society of these same Sioux Indians took fifty dollars out of its treasury and gave it to the Sunday-school missionary of South Dakota to help plant Sunday-schools among the white chitdren of the state."

Table showing the work of the American Sanday School Union in the Northwestern District during the last twenty years, divided into periods of FIVE years each.

·	1872 TO 1877	1877 TO 1882	1882 TO 1887	1887 TO 1892	TOTALS. 1872 TO 1892
New Sunday schools organized.	1,545	1,945	2,507	2,653	8,650
No. Teachers in these Schools.	7,010	8,116	9 614	10.344	35,090
No. Scholars in these Schools.	48,509	60,545	78.307	82,731	270,092
No. Times Aid was given to Schools.	3,915	5.758	7.335	15.545	32,563
	17.965	23.309	37.933	63.930	143,137
No. Teachers in these Schools.	155.880	209.879	355 311	585 747	1,306,817
No. Scholars in these Schools.	14 725	31,899	34,867	109 799	211,291
No. Visits made to Families.			15.715	25,456	57,917
No. Religious Meetings held.	5 968	10.779	13.713		
No. Bibles and Testaments Dis- tributed.	13,322	13,960	21,773	24,946	74,001
No. Churches Developed from our Schools.	82	92	308	340	822
No. Professed Conversions Reported.	1,687	1,419	4,802	10,350	18,477
Collections for the Work made by F. G. Ensign.		\$41,080	\$77,112	\$ 124,862	\$263,670
Collection for the Work made by the Missionaries.	3,492	8,631	\$19,126	45,374	\$72,623
Total Collections.	\$24,108	\$48,711	\$96,138	\$ 166.236	\$336,293

The number of conversions reported is undoubtedly too small, as this item is not called for specifically in the reports rendered by the Missionaries. The churches organized are not in excess of the actual number. The steady and healthy growth in collections indicates a growing confidence in this work among the thinking and philanthropic men and women of the Northwest. Collections for year ending March 1891, were \$35.142; for 1892, \$43.827.

WORK ABROAD.

Mission Notes and News.

It is scarcely a quarter of a century since the first baptism in Micronesia. Now there are forty-six self-supporting churches, with over 5, 300 church members.

Reports from Japan indicate that about four hundred people are baptized in the Protestant churches every month.

The Sandwich Islands, within half a century, have become Christian, and stand to-day at the head of Christian activity in sending the Gospel to other islands of the sea.

The North Africa Mission have extended their work by entering upon Egypt. Upper Egypt is occupied by the American Presbyterian Mission, but Lower Egypt, with a population of four-and-a-half-millions, is, with the exception of Cairo, almost wholly uncared for.

The present tendency in Japan seems to be decidedly anti-foreign, and the emperor has stopped the elections for a new parliament, which is equal to a resumption of despotic power.

Arrangements have been made for the preparation of a commentary on the New Testament in Japanese. Bishop Bickersteth, of the Church of England, is to be the general editor.

One of the marvelous triumphs of the Gospel in modern times is the McAll Mission in France. One of Mr. McAll's men says: "So many doors are open that our opportunity is simply measured by our ability." Another says: "If in twenty years the work has so spread, in the next twenty years we hope to see France become a nation of Huguenots."

Dr. Mackay writes from Formosa, an island on the coast of China, that there has been an extraordinary turning from idols on the part of the people of Kalevan. Nearly five hundred idolators cleaned their houses of idols in his presence, and they also gave the missionary a temple, built for idols, as a place of worship.

Rev. Dr. George W. Northrup, in his address at the Seventy-seventh anniversary of the American Baptist Union, said, "1. That the Christian churches of the world should be satisfied with nothing less than sending out one ordained missionary for every 50,000 of the accessible pagan population of the world.
2. That no church ought to call itself thoroughly aggressive and evangelical that does not expend for the support of missions at large, at least one dollar for every five it expends for itself."

The Kaukob America or Star of America, is a weekly paper in the Arabic language, recently started in New York City. Its editor is Mr. Joseph Arbely, a native of Syria and a graduate of the Syria Protestant College at Beirut.

The command to go into all the world and preach the Gospel to every creature is given to the church as a whole. It is not necessary, therefore, that any particular denomination should suppose itself in dry bound to extend its labors into every part of the earth. A wise division of labor among the different bodies of believers is one of the specifiest and surest means of securing the fulfilment of the great commission.—Nashville Advocate.

A meeting was held at Harley House, London, May 5th, to welcome Miss Guinness from China, and Dr. Harry Guinness from Africa. Dr. Guinness spoke of the deadly climate of the Congo which has worked such ravages among the missionaries, and gave a glowing tribute to the workers there and the success that was already crowning their labors. It was reported that the whole number starting for missionary fields on the Congo, West and South Africa, India, and South America was twenty-two and that there are 143 students in the three colleges of the East London Missionary Institute preparing for service in different parts of the world.

The complete results of the recent great ingathering in the Telugu Mission (American Baptist Missionary Union) have not yet become known, but the next report, it is officially stated, will show about 8,000 baptisms in the mission during 1891, of which 3,239 were in the Cambun field. In the year from November 1, 1890, there were more than 10,-000 baptized.

A missionary of the British Foreign Bible Society tells of a Bible meeting held in Madagascar which was attended by 1,246 persons, representing eleven churches, and coming, some in cances and many on foot, a distance of from ten to twenty miles. And another one writes of a similar gathering held in the theater of a Spanish city, with an audience of 1,000, and being reported by one of the papers of the place, the whole region heard of it.

The disturbances in Uganda and the Yoruba country, east and west of Africa, respectively, are affording much anxiety to friends and supporters of the missionaries in those districts. In the east the dispute is between Roman Catholic and Protestant natives. In the West two powerful tribes which possess the land near the coast, the Eghas and the Ijebus, have agreed together to stop all the roads to the interior to prevent all trade caravans from passing to and fro. The British Government,

which owns the island of Lagos, close to the Yoruba coast, has had to send a military force to compel these tribes to open the roads.

. Professor Drummond at the annual missionary meeting of the Free Presbytery of Glasgow, speaking of the New Hebrides Mission which he had recently visited, said that there was 'no spot in the world where pure missionary work had had a fairer trial than in the New Hebrides, and it had made remarkable progress. He never met any one in the East or South who had a single adverse criticism upon the work of these missions—the result was so palpable.

Along the China coast and the Japanese coast, he heard many bard and unjust things said by men of the world of their missions; but in the Pacific seas, he could talk to the worst man on board the worst ship, and he would say the Christian missionary was a heroic and a true man.

Mohammedanism always becomes weaker and weaker without political power, and that political power is always and everywhere necessary to its extension and growth. It never has been, never can be, never will be, formidable without that power. Just now it is making strenuous efforts to recoup its heavy and continued losses in nearly all Mohammedan countries by recruits from among the negroes of Africa; but that ground will soon be found unproductive. The word of the Lord hath spoken all this-and more. The English Church Missionary Society reports one thousand recent converts from Islam; the Rhenish society, two thousand; in Java there are at least twelve thousand Christian converts from Mohammedanism, while in India the numbers are increasing wonderfully,-Northwestern Christian Advocate.

The Church Mittionary Intelligence contains a report of the conversion of the number of Mohammedans who some months since were baptized at Poona. Among them was a Maulvi, who was said not to have his equal in Poona. He has lived in Arabia eighteen years, made sixteen pilgrimages to Mecca, and was for a time interpreter for the English Consul at Jedda. He has been a great student of the Koran, knows Arabic well, and is an eloquent speaker. All this gives him great influence over his people. He has come to abhor Islam, and rejoices in the light of the Gospel. He has about him 200 or 300 disciples whom he is seeking to bring to Christ.

West of the capital of Madagascar is a tribe of the Salzalava nation numbering about 1,500,000. Two years ago one of the missionaries of the Society for the Propagation of the Gospel penetrated into this region to find that he was the first white man ever seen by the people, who were heathen, with no intercourse with the outer world, and no idea of

the value of money. He established friendly relatious with Tocra, the ruling chief, who expressed his readiness to receive a teacher. In August last the missionaries landed on the West coast, and with the assistance of a friendly princess, sister of King Tocra, they have made their way inland, being often met on the way by natives bringing their sick for treatment. Many such cases having been alleviated, the missionaries have secured the respect and protection of the blacks.

Corea.

Corea, or "Chosen," is rightly called "The Hermit of Nations." While it somewhat resembles both China and Japan in its customs and religion, it is like neither, and is isolated by its peculiar geographical location from much contact with outside nations. While Corea has a king and is independent, China exercises authority over the country as a tributary state, and Japan has claims con-flicting with those of China, which it has not been able to enforce. The dress of the Coreans is that of the Chanese before their country was conquered by the Manchus, who compelled them to wear pigtails as a sign of their subjection. The Coreans are as nearly without a religion as a people may be, having the moral philosophy of Confucius, in common with the Chinese and Japanese, but Buddhism has not a hold upon them as among both these people, neither does ancestral worship occupy the same place. The people seem to respond quite readily to the teachings of Christianity, but the government has issued an edict forbidding the teaching or preaching of Christianity, and the missionary work is therefore carried on under difficulties. The king has an American court physician, Dr. C. C. Vinton, son of the late librarian of Princeton College, and does not seem averse to foreign ideas, so that we may hope that the edict against teaching Christianity will be revoked after more is learned of its character. In entering Corea Christianity suffers, as in China and Japan. from the fact that it is associated in the minds of the people only with Roman Catholicism. That was introduced into all these countries many years ago, but the intolerance and arrogance of the priests excited hostility against everything which bears the name of Christian. Severe pesecutions nearly annihilated the Roman Catholics in Corea, as in Japan, but there are now reckoned to be about 50,000. -The Kingdom.

The Chinese Government has been so favorably impressed with the educational work the Methodist Missions are doing in Pekin that it has promised to give positions upon the railroads or in telegraph offices to all graduates, at a fair salary, and the privilege added of keeping the Sabbath—a great concession.



We need your help to make this column fresh and helpful. Send us clippings from daily paper reporting meetings, write short items reporting need work. Incidents are always of interest, exilinot agree to print; everything ent. Gettor's pen and scissors may be freely used in clipping and soling down. Reports too often use so largely the same list of adjectives us to become direame to the constant reader. Send items of interest.

From the Field.

Evangelists Veazie and Geach have been holding successful revival meetings at Bird City and McDonald, Kans.

Mr. C. E. Mails, who labored so successfully at Wheaton. Kans., and elsewhere last winter as an evangelist, has accepted a call to the pastorate at Wheaton.

The Rev. Charles H. Yatman has returned to this country and has begun his summer's work at Ocean Grove, conducting daily meetings. This year's services opened very auspiciously.

The evangelistic meetings of State Evangelist Vernon, which closed at Little River, Kans. June 5th resulted in about sixty hopefull conversions, the quickening of both churches in the town and a general awakening of religious thoughtfulness.

Evangelist Dean has just closed a series of Bible readings in South Hadley, Mass. These meetings are supplementary to a two weeks' visit from the Christian Crusaders in April. The result has been a large number of conversions and the quickening of the spiritual life of the church.

Evangelist Joel Martin, of Hillsdale, conducted revival meetings for eight days at Mattison, Mich, Rev. C. F. Hawley, pastor. The congregations were large, the interest was deep, and there were some conversions. The church voted to ask him to return and hold another series of meetings, beginning July 1st, to continue for ten days.

Union services were held from May 10th to May 20th, in the Congregational church at Pittsville, Wis., in which the local pastors were aided by Evangelist C. W. Merrill, of Minneapolis. In spite of most unfavorable weather the success was quite marked. The conviction was forced upon those attending the services that they had to deal with God and not with a preacher, and the soul-subduing effects of this feeling were manifest. In a word, deep spirituality and good results, with-

out any of that excitement formerly considered an essential ingredient of revival meetings.

A series of evangelistic services and fellowship meetings has just been held in seven of the churches in Windham County, Vt., in which the pastors have been assisted by Rev. E. L. Walbridge, the State evangelist. The meetings have been held for three days in each place and have brought quickening and inspiration to Christians, and others have been led to begin the Christian life.

Rev. H. C. Keeley closed up a campaign of twenty-one meetings, since last September, in Inwood, Ia. Therewas a strong impression of the power of the Spirit working nightly. The audiences were very large more than filling the church, and the interest very deep. The meetings resulted in an addition that was equal to 50 per cent. of the former membership, and also in a subscription that guaranteed the erection of a \$25,500 church in the place. Although the weather was very warm, yet in the interest of the meetings it was scarcely noticeable. This was Mr. Keeley's sixty-second meeting in the State of Iowa.

The Goldsboro (N. C.) Argus says: "The Fife meetings are over, but the great good they have accomplished in this community will go on to eternity. A cursory summing shows that yoz cards were issued to converts up to and including last night's meeting; of these 317 have already been returned, giving their church preferences.

Mr. Fife leaves at noon to-day for his home in Fayetteville, accompanied by his excellent Christian wife, who has done great good by her tireless aid in the meetings here—may God bless both, as we know He ever will, abundantly.

Twenty-one hundred people crowded the ball of the Philadelphia Breakfast Association at a recent service. Every foot of space was taken up in the main hall, and the basement was crowded to the walls, over 300 being turned away for want of room. The floor of the hall and basement were occupied by unfortunate men who came to get spiritual instruction and temporal tood in the shape of rolls and coffee.

Evangelist H. O. Wüls, of Detroit, Mich., delivered a stirring, forceful address, and at it close over forty men decided to change their lives, and marched to the front of the platform for prayers, and professed Christianity. All signed the pledge and expressed a firm determination to keep it.

A few Sabbaths since, Mr. E. P. Hammond spoke in Rev. Russell H. Conwell's church in Philadelphia. Mr. Conwell has a very remarkable church, and conversions occur there continually. Mr. Conwell welcomed Mr. Hammond most cordially to his pulpit. At the close a prayer and inquiry meeting was held, to which hundreds remained. Mr. Conwell bas one of the largest churches in this country. Sometimes over 5,000 are crowded into it.

Last Sabbath, Mr.E.P. Hammond preached at Stamford, Conn. The different churches united in the work, and great interest has been manifested. Sunday he preached in Dr. Vale's church in the morning, and the Methodist church in the evening, and addressed a meeting for men only, in the alternoon. Hundreds were unable to crowd into the large church in the evening. Next Sunday he is to conduct a union service for the young in Rev. Samuel Scoville's church. Mr. Scoville is son-in-law of Henry Ward Beecher, and he has long felt a deep interest in the conversion of children.

A Gospel tent meeting, which Rev. M. B. Williams has been conducting in Petersburg, closed on June Sth. The three weeks of that meeting marked an eventful period in our old Virginia town.

So many can look back to that period as the time when they "first saw the light" in Christ's kingdom, and praise God for sending Bro. Williams to them.

The power of our brother's preaching was not only seen in the close attention that the large audiences gave him, but in the more blessed fact that so many nightly sought salvation, and found Christ precious to their souls. With the sledge-hammer of Truth in one hand, he gave powerful blows to sin, while in the other hand a Saviour's love was extended, and the people were persuaded to accept that love, and find peace. The Sword of the Spirit cut deep, and men and women, young and old, felt that the burden of sin rested upon them, and eagerly they pressed forward and rolled the burden off at the foot of the cross, and went their way rejoicing in a Sav.our's love.

The result of the meeting can be measured directly by about 250 professions, among them some of the worst in the city, but the indirect result can never be known, because large numbers of Christians were greatly strengthened, and resolved to do more for the Master. Backsliders came back to their first love, and the careless are thinking of salvation as they never did before.

Our brother has been a great blessing to us, and we say good-bye and pray God to richly bless him in his labors.

LEROY L. BANKS.

Woman's Ministerial Conference.

The tenth anniversary of the Woman's Ministerial Conference has just been held in Boston. The ladies who are now successfully carrying on evangelistic work with the Congregational churches of Vermont are practically preachers, although not formally ordained and set apart for the work of the ministry. There are several bands of these "district visitors or lady evangelists" now laboring in Vermont. Miss Melton and Miss Rodgers have been conducting meetings in Colchester, and have now gone to Shoreham. The former recently addressed the LaMoille Conference on her work. A second band consists of Miss Billings and Miss Jessie M. Kirkland, who has been studying for this work at the Northfield Training School. These ladies are employed in the southern part of the state. A third band, consisting of Miss D. N. Bass, of Greenfield, Mass., and Miss Alice A. Thompson, of Morristown, N. I., both from the Northfield Training School, have accepted an invitation from the churches in Georgia, South Hero and Grand Isle, to do evangelistic work with those churches. A fourth band, consisting of Miss Hartig and Miss Yarrow, are also at work. Miss Billings and Miss Hartig were the pioneers in this work, and now nine ladies, including one from the Chicago Training School who is working in Burlington under the City Mission there, are employed in evangelistic work in Vermont.

Rev. W. F. Stearns, of Hartford, Vt., writes in the Vermont Chronicle of the work of Miss Hartig in his town. He speaks very cordially of what she did there, and declares it is his firm conviction that Miss Hartig and her colaborers are appointed of God to show the churches their privilege and opportunity, and to help them enjoy this privilege and embrace this opportunity. Miss Hartig spent three weeks in Hartford, dividing the parish into five districts. In the past two weeks she held meetings evenings in the school-houses, and spent the days in visiting from house to house. The third week she spent in the village conducting the services Sunday evening in the chapel, and attending the regular week-night prayer meeting.

The power of the gospel to attract men and arrest their attention has been marvelously attested during the recent visit of the evangelists, the Rev. B. Fay Mills and Mr. L. B. Greenwood, to Santa Ana. In a town of less than 6,000 inhabitants was gathered three times a day for four days an audience numbering from 1,600 to 2,000 pepile—to hear "the old, old story," to which their ears had been familiar from childhood, told most simply by two consecrated servants of God. Gray-haired men with the irreligion of a long lifetime upon their shoulders, yielded to their persuasion and stood for Christ.

Tenth General Conference

FUR THE PROMOTION OF CHRISTIAN LIFE AND SWRVICE, RAST NORTHFIELD, MASS., FROM AUGUST 4 TO AUGUST 15, 1892.

DEAR FRIENDS AND FELLOW LABORERS:

By the favor of God there is again set before us an open door, inviting us to our annual Northfield feast of Christian fellowship and service. During the conferences of past years we have found it good to wait upon the Lord in united worship and Bible study, in service and quiet rest. They have been seasons of refreshing to many, who have gained new experiences of grace and power, and have gone forth with renewed life and hope and strength in the work of God. Many have also come to realize, in these meetings, as never before, the oneness of believers in Jesus Christ, as they have held sweet fellowship with Christian workers from many lands, meeting on the common ground of faith in the only Saviour, and seeking that union in love and service for which He so earnestly longed and prayed.

Every year of this age of material progress and spiritual unrest shows more and more clearly that "it is not by might nor by power," not by worldly wisdom and skill, not by human devices and expedients, that the great work of Christ's Kingdom is to be done. All experience but repeats the one lesson, that there is only one Power that can prevail for righteousness against the forces of evil, and save even the church itself from corruption and decay, and that the more utterly we feel ourselves shut up in helpless dependence upon that Divine Spirit for wisdom and power to to the work our Lord has given us to do, the more surely we shall succeed in accomplishing it.

It has been the aim of the Northfield Conferences to unite believers in the love that casts out fear and in the faith that works by love, in uttermost dependence on the Holy Spirit. We are encouraged by the experiences of past conferences to expect still better things in the days to come. Let us then gather together again in conference, around the Cross of our Lord Jesus Christ, to glorify Him: to build each other up in the faith of the old Gospel; to provoke one another unto love and good works; to bear one another's burdens, and so fulfil the law of Christ. Let us seek to gain still fuller and clearer views of the greatness and urgency of our Lord's work that waits to be done, and of the fullness and freeness of grace and power that He offers to his willing servants.

On account of my necessary absence, on foreign shores, the coming conference will be under the leadership of my friend, Dr. A. J. Gordon, of Boston, who has kindly consented, at my request, to lay aside other plans and work, and take my place. Dr. Gordon is well

known as "a brother beloved," who has from the beginning taken a deep interest and a prominent part in these meetings. I trust that the friends of Christ will do all they can, in hearty co-operation with the leader, to make the conference a great blessing. Though absent in body, I shall be present in spirit with my brethren, laboring together with them in earnest desire and prayer for the success of the conference. May abundant grace and peace rest upon the assembly from the beginning to the end.

Among the speakers who will be present are: Rev. A. J. Gordon, D. D. of Boston; Dr. Arthur T. Pierson, of Philadelphia: Rev. R. A. Torrey, of Chicago: Rev. James M.Gray, of Boston; Rev. Hermann Warzariack, the Christian Hebrew preacher, of New York, and others. Mr Ira D. Sankey and Mr. Geo. C. Stebbins will lead the singing.

Accommodations may be obtained at the Seminary buildings during the time of the meetings for one dollar and fifty cents (\$1.50) per day. The Betsey Moody Cottage will be open, as last year, for the accommodation of any who may desire more quiet and retirement than is possible in the larger buildings; rates will be two dollars and fifty cents (\$2.50) per day for room alone, or two dollars (\$2) per day in room with another person. Parties wishing to tent can have a suitable place on the Seminary grounds free of charge, and, if desired, board may be had for seventy-five (75) cents per day. "The Northfield," a beautiful, quiet hotel, furnishes first-class board to those desiring.

All communications in regard to accommodations at Seminary buildings, as well as at "The Northfield," should be addressed to the Manager, Mr. Albert G. Moody, East Northfield, Mass.

Northfield is on the New London Northern Railroad, which connects with the Fitchburg Railroad at Millers Falls, the Central Massachusetts Division of the Boston & Maine Railroad at Belchertown, the Boston & Albany Railroad at Palmer, the New York & New England Railroad at Willimantic, and the steamers of the Norwich & New York Transportation Company at New London. It is about two miles from South Vernon on the Connecticut River Railroad, which connects with the Fitchburg Railroad at Greenfield, the Northampton Division of the New York, New Haven & Hartford Railroad at Northampton, and the Boston & Albany, and New York, New Haven & Hartford Railroads at Springfield. Stages are run during the meetings from South Vernon to Northfield. Reduced railway rates will probably be obtained as heretofore and definite instructions in regard to the same will be sent

Yours truit.

D. L. MOODY.

LONDON, May 26, 1892.



Scriptural Studies.

BY REV. CHARLES BRIDGES.

The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrile spirit. Ps. xxxiv. 18.

The Lord knoweth the proud afar off. Ps. cxxxviii. 6.

But he dwells with him that is of a contrite spirit. Isa. ivii. 15.

When the sinner feels his distance from God. then it is that he is drawing nigh to God.

He has a broken heart, and God draws nigh to him. Luke xv. 18, 20.

- I In a broken heart there is.
 - 1. A sense of sin, Ps. xxxviii, 4, Luke xviii, 13, 2 Self-abhorrence on account of sin. Job xiii. 6. Ezek, zvi. 63.
 - 3. Justifying God's dealing. Ps. 11. 4.
 - 4. A view of the love of a dying Saviour. Zech. x11. 10.
- 5. A confidence in returning to God, Hos. vi. 1; Luke xv. 18.
- II. The Lord is nigh, and easeth them,
 - i. He accepteth such a heart as his sacrifice. Ps. li. 17; Isa, lxvi. 2,

Is it not by this I am enabled to persevere in any one act of faith, to cherish one holy desire, or to maintain anything like a filial walk with God? Not satisfied with possessing some faint evidence

of my union with Christ, am I seeking to glorify God by bringing forth much fruit? John xv. 8.

- I beseech thee, shew me thy glory. Exod, xxxiii. 18, I. How was this prayer answered to Moses?
- 1. by a display of the goodness of God. Exod. XXXIV. 6. 7.
- 2 Bys display of his sovereignty, Exod, xxxiii.
- 3. By a display of his justice, Exed, xxxiv, 7.
- II. Through what medium will it the answered to
- 1. In the Gospel, 2 Cor. iii. 18. 2. Through Jesus Christ, John i. 18; ziv. 8, 9;
- 2 Cor. 1v. 6 3 By the Spirit, 1 Cor. ii. 9, 10; Eph. i. 17, 18.
- III. What effect will a sight of this glory have upon
 - 1. Abasement, Exod. xuriv. 8, 9; Job xiii. 5, 6,
 - 2. Devotedness. Iss. vi. 8. 9. Acts ix. 3-6.
- 3. Conformity, 2 Cor. ili. 18; 1 John ili. 2, 3, Let your desires be supremely fixed on the subject of this petition. Ps. lxiii. 1, 2.
- Let it be the object of daily pursuit. Ps. xxvii, 4. Let faith be exercised to behold it. John xi. 40. Let heaven be anticipated as the complete fulfilment of this prayer, John xvii. 34; Rev. xxi. 33.

Methods for Minning Souls.

The Bible Law of Methods.

"Unto the Jews I became as a Jew, that I might gain the Jews. To them that are under the law, as under the law, that I might gain them that are under the law. To them that are without the law, as without the law, that I might gain them that are without the law. To the weak become I as weak, that I might gain the weak. I am made all things to all men, that I might by

all means save some. And this I do for the Gospel's sake." I Cor. ix, 20-23.

I -Study the History of the Church Concerning the

Theme.
Luther's Reformation, "Faith."
Wesley and Whitfield in the fields.
Whigs, Psalms, Gowns, Instruments, etc.

Missionary movements.

Sunday-schools. Work for young men, etc.

U.-A postolic Methods.

Christ in the open and by the sea. Peter on the streets of Jerusalem.

Philip in Enoch's carriage. Paul in his own hired house. III .- The Commands of Scripture.

Is to preach the Gospel.
Question of "How" left open.
Members of the class to read Lecture XIV in

Revival Lectures, by Charles G. Finnly.

LESSON THOUGHT.

"The eye is an open window of the soul." Owestion :

How shall we use part or all of the five senses in presenting truth ?

I.-Siekt.
"Look unto me, and be ye saved." Isaiah xiv,

The use of pictures.

Blackboard illustrations.

Christ's method-"Behold, a sower." "Look on the field," etc.
Brazen serpent. Snow, wool, etc.
"Fade as a leaf."

II .- Hearing.

"Incline your ear, and come unto me." Isa. lv. 3.
The use of music. Power of the human voice.

The noise of nature. Niagara, thunder, storm,

III.—Feeling.
"If haply they might feel after Him." Acts

Avisi, 27. Chestnut burrs. Thorn branch.

Binding of boy with thread. IV .- Smelling.

All thy garments smell of myrrh. Psa. xlv, 8. Illustrations by flowers. Pertume. The burning of powders.

Deadly gasses. Salt sea breezes. V .- Taste.

Oh taste and sie that the Lord is good." Psalms axxiv 8. Fruit-apples, etc. Grain-Wheat and bread.

Biblical use of Illustration. Paul-on Mar's hill-" Saw an altar."

Paul-the armour of a Roman soldier. Jesus-Salt, light, seed, tares, pearl, etc. Let the worker study from these, as an indication and then put them in use.

What is it ? A school where the Bible is studied under competent instructors both of America and under competent instructors onto 9 America and Great Britain, and training given in methods of practical Christian work, and where students are laught cocal and instrumental music to fit them for Gospel service.

Every student is required each day while studying to do personal Christian work in missions, lents, homes and elsewhere, under competent supervision. nomes and eisewhere, under competen supervision. Contributions sent through the puchishers of this magazine will be duly acknowledged. If further in-formation is desired write to Sup't Bible Institute 80 W. Pearson St., Chicago. - D. L. Moody.

Mai. Whittle will continue his lectures through the early part of July.

Mr. Torrey conducted the workers' Bible Training Class at the Southern Secretarial Institute during the latter part of June and lectured two or three times. This Institute meets at Knoxville. Tenn., and is under the management of the Y. M. C. A.

The first half of July he will conduct the Ministers' Institute at the Chautauqua Assembly, Beatrice, Neb.

Mr. Bernard Angel, of the Hebrew Mission, presented the work among the lews in Chicago, before one of the meetings of the Volunteer Mission Band. A former student, Mr. I. G. Burgess, who has been working among the Sioux Indians, also spoke before the Band, awakening a deep interest in the terrible need of the simple Gospel of Christ among those people. Some portions of his talk are given elsewhere.

Ralph Gillam beld meetings for two weeks at the Lake View Congregational church. Mr. R. L. Bronson led the singing, assisted by a quartette from the Institute.

Availing himself of the presence of the Princeton Quartette at the Institute, Maj. D. W. Whittle planned a series of Gospel meeting throughout the churches of the city, spending a week in each of the three divisions. The leader of the Quartette is P. P. Bliss, son of the well-known singer, and the other members are all preparing for some form of Gospel work. Their voices were a great addition to the meetings. Miss Whittle and Prof. Mc-Granahan, with a large chorus of students from the Musical Department, also assisted in the singing, and at some of the meetings Mrs. Wilson, Mr. Bliss' sister sang. These meetings were not entered on without much prayer. In spite of rainy weather there was good attendance and manifestation of deep Interest. It is believed that many found the

Ladies' Department.

We continue to receive good reports from our workers in the field. The following is from Miss A. J. Stewart, whose father is secretary for Boys' Clubs in Massachusetts.

"I have helped my father in the Boys' Work. He had two Clubs in Boston, and after we got the boys under a little control, I took full charge of one, meeting them every night, from seven to nine, and visiting their homes.

Our work was among the poorest and most degraded. We got many of the boys into Sunday school, and through them reached the

On Thursday afternoon, we had a mothers' meeting. Our aim was to reach those women who either could not or would not go into any church, but who would come into the hall where their boys, spent their evenings. The meetings have been very precious, and some of those women have found the Lord.

A Loyal Temperance Legion was organized among the boys and girls, meeting every Saturday afternoon. The lessons taught and the temperance sentiment awakened will not be easily forgotten.

I do love to work among these little fellows who live on the streets almost entirely. It is wonderful to see the change that has come over them since we began our work. At first, they came in filthy and ragged. All they seemed to think of was how they could get the better of us, or how much they could carry from the club room, but now they look upon us as their best friends. They come all washed and drassed up and count it an honor to have us visit their homes."

The following is from Miss Ritchie, who, with Mr. J. Ritchie Bell, is well known in connection with the Montreal Sailors' Institute:

"At our annual meeting, May 13th, a captain, who is a constant visitor to our port, spoke of the improvement in conduct of the sailors, and attributed this in a great extent to the valuable work of the Sailors' Institute.

rent in all cases. In some it is. We know The result on the individual is not appamany who praise the Lord for the spiritual blessings which have come to them in this

In my work I see so often how ready my Heavenly Master is to help me. A ship had just come into port. A man sick in the hospital had a friend aboard, whom he wished to see. After returning from the hospital I was sitting planning the best method of finding this friend as soon as possible. A man came

to the office door with a message from the Secretary of the Sailors' Union in London.

This man was from the ship which had just arrived and was the man needed. So very soon my sick sailor's heart was made glad by the sight of a familiar face. I believe the Lord made all that easy for me, and gratefully I said, "Father, I thank Thee."

I think I have learned, too, not to worry about results. If we faithfully plant and water. God will give the increase. Our sailors change ports so often that sometimes we are allowed only to plant; at other times to water what some one else has planted. The Lord watches over it, and quite frequently He cheers our hearts by letting us hear of the increase.

Some of our sailors who have been blessed and helped in this Institute are true to their Master, and are being used of Him in the conversion of their shipmates. I praise the Lord for this."

The demand for "Rich Folks and Poor Folks" has been so great that a third edition has been issued. Copies may be mailed postpaid for twelve cents each.

By the same author we have a reprint from The Advance, entitled, "The People Who Wait for Us." Copies of this will be furnished for six cents each, postpaid. Address LADIES' DEPARTMENT, Bible Institute.

230 La Salle Avenue.

Chicago, Ill,

The Scotch Coachman.

An Incident of work with souls.

BY EDITH E. METCALF.

Author of Rich Folks and Poor Folks.

It was just tired time at the end of the Mission meeting when the workers are shaking hands in sympathy and stealing away.

It did not seem right to pass a certain face without a word. He had been there often before. An honest, aged man, who always sat in perfect quiet during the hour, as if trying to think out something for himself.

"Have you a Bible?" I said. "I have a little Testament; but half the time

they talk about things that aren't in it. I want a Bible "

"I will bring you one next Tuesday night, and would you like then to talk about being a Christian?" "Yes." "Then I shall pray God your heart may be prepared," and I said good-

Very often such friends disappoint us; but I relied upon his thoughtful face. On Tuesday evening he was there.

When the leader asked who would be prayed for he raised his hand-slowly- not with the slowness of hesitation but of de-

liberation. He had made up his mind to that step, at least, that he wanted the prayers of those people he had sat amought for many evenings, while he communed with his own

When, afterward, I asked him if his heart were prepared he seemed a little surprised at the question. 'Didn't I show you it was when I held up my hand for the people to pray for me?" be replied, almost gruffly.

What an easy conquest for the Lord! God gives some workers all the easy errands. I thought. Yet, after all, he was not ready for surrender. I am not quite sure yet that I can stick to it. I'm thinking it over.

Every line of his face evidenced that he would be very slow to promise anything to man or God, but bound to keep it if he cromised.

"Well, now what shall I do to be saved?" "Why that's just the question the jailer

asked." His Testament was quickly opened to the story of Paul, the prisoner, releasing the jailez from his fetters of sin, and I read slowly that he might take it all in.

This plain story with his own question in it seemed exactly to suit his slow-working, matter-of-fact mind.

"Yes, that makes it plain. I see it. And how did you say I was to be kept? "by the power of God? Yes, Miss, I'll do just as the ailer did."

Would he kneel down? "Oh, yes," and he whispered, "I aint been on these knees for ten years and it feels queer;" but he prayed such an honest, contrite prayer of utter surrender, I could but think of the angels in heaven rejoicing over this quiet soul, which at last had thought it all out and so earnestly given himsalf to God.

He was not one of the testifying kind. For many nights after this I watched him sitting there silent, just as he used, except for a serene shining in his face, which spoke of entire peace, a witness of inner peace, and wondered of what he was thinking. Would his streng conscience at last compel him to break his natural stern reserve and confess his Lord?

Night after night I was disappointed. He gave up chewing tobacco, which he bravely decided was a hindrance to his Christian life; his growth in grace, like his conversion, was slow and solid; his face shone more and more, but still be did not speak.

I waited, knowing that the Lord would teach him that he must.

Finally it came! with great effort, as if at last something in his heart had burst and let the words come forth.

"It's no difference to you people what my past life has been; that's a matter between my God and me. I only want to say: I BELIEVE ON THE LORD JESUS CHRIST!"

The words that had saved him, that was all. The solemn emphasis he put upon them showed how his mind had worked over that story of the jailer until it had become the central theme of his life. They stirred the room more than many a lengthy recital of sin and wonderful reformation.

He looked around, later, surprised to see I was there, and I told him I would not for anything have missed hearing just that word from him.

I need worry over him no longer. The Son of Man will not be ashamed of him before our Father.

I am thankful for many lessons learned of this new friend.

What a good sturdy answer of his, when asked the other night in his turn by the leader why he became a Christian: "I studied my Testament, and I thought it was BEST.

Another time he told me that what set him to thinking it over was that he kept his eyes open and couldn't help seeing how man after man came in there and somehow got made over; he couldn't deny that something DID it and he liked to investigate facts.

He is half the time out of work, but always cheery and trustful—far more even in his Christian life than many who receive the word with rejoicing.

Oh for a few more of these common-sense Christians among our "spiritual children."

Religion is not a dream for the visionary, but a practical thing for plain men, and in our work with many, to find such an one is an oasis of delight.

Work Among the Indians.

BY A FORMER STUDENT.

Mr. Burgess began by stating that there were 295,000 Indians in North America outside of Alaska.

Some years ago he had left London, sick at heart and without God, and came to Canada in search of peace. Circumstances led him to teach among the Sieux Indians, though not a Christian, and without the least idea how to become one. For about five years he lived among them. They came to him for everything, and he saw those whom he had learned to love dying, one after another, and yet he lacked the one thing which they needed. At last he made up his mind to go back to his own country and seek the one thing needful, hoping to return again to the Sioux with the news of salvation. After his conversion, however, the way of return was closed, and feeling his need of instruction he came to the Bible Institute. Later the way opened for him to go to a mission of the American Missionary Association among the Indians in Dakota, where the Gospel had been preached for seventeen years with but two converts. There was the usual routine of teaching and meetings and also what we would call a cottage meeting held in the nearest Ree camp.

After this meeting had been held for a long time, amid much discouragement, there came a bitter cold day. As they were starting out a friend said, "Well, you do deserve to have some results, for going in this bitter cold." The interpreter was badly frozen, but they had gone praying that they might see results. After the meeting was thrown open for general participation, one Indian took a little box, and bringing it close beside Mr. Burgess and the interpreter, sat down. Pointing to a little closet where were coffee and tea and sugar—things which the Indian loves—he said, "It is as if you had given us some of those things." "But are you willing to go that way?" "Yes." Then another Indian came and said he, too, wanted to go that way.

Many people think that the only work which can be done for the Indians is that among the children. If that be true, the Gospel must bave lost its power, for it is "the power of God unto salvation."

Two-thirds of the children at Ft. Berthold, where Mr. Burgess was stationed, are Christians. Their parents are anxious for them to learn to read and become civilized, if they are not converted to Christianity, but when they go home for the long summer vacations and avow themselves Christians, they meet with great persecution. Those who have reached the ago of sixteen are entered for the dance. If they refuse to go, they are fined \$2 00 and are subjected to persecution if unable to pay it, so they dread to take a stand for Christ, fearing the summer vacation.

These 250,000 heathen in our midst surely have a claim upon us.

Open-Air Meetings.

Feeling that something should be done to reach the throngs who go to the parks on Sunday, a few of the students obtained a permit to hold street meetings. There is an open space in the street near the lower end of Lincoln Park, and here they take their stand on Sunday afternoon and sing until a crowd gathers. Then a few words of Scripture are read, and, if it seems wise, prayer is offered. One of the number then begins a short Gospel talk. He speaks only about ten minutes. Then another takes it up, and another, as long as the people seem interested. At the close of the speaking they pass around among the people, engaging them in conversation, and a num; ber have professed conversion. On one occasion a crowd of between two and three hundred were gathered about the speakers, and as the people were continually coming and going, at least five bundred must have heard the Gospel message.

Of course, there is a proper regard for our happiness, but if we only knew it, duty and delight are inseparably wedded.—Dr. A. T.



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

Some Useful Books.

Th. Bible Doctrine of Prayer, by a layman, Mr. Charles E. Simmons, is a helpful little classification and study of Bible passages on this subject. Though confessing his lack of acquaintance with the original tongues of the Scriptures. Mr. Simmons exhibits the scholar's instinct in bringing out their teachings, forming his conceptions from what is laid down rather than trying to make the texts square with a preconceived theory.

Our Lord, in His public instruction, never hesitated to use objects in nature with which to point His meaning. The flowers of the field, and the birds of the air, upon His suggestion, teach some of the most precious leasons that any one can learn. Doubtless great good can be accomplished in imparting spiritual truth, by appealing to the eye as well as to the ear, when a wise discretion is had in the use of means. Object Sermons in Outline has the advantage of containing object sermons that are known to have benefited many in their delivery, and in so far it can be commended as of value.

The Problem of Jenus is a profound study, of the most remarkable phenomenon in human history. In a strong and remarkable antithesis the author shows that Jesus was intellectual, yet not cold; wise, yet not oracular, imaginative, yet not fanciful; original, yet not pretentious; positive, yet not dogmatic; constructive, yet not extravagant; broad yet not vague. The book is the compendium of the studies of a liftime. Its conclusions are wanswerable. It deserves the widest circulation. We wish that every minister and theological student and Sunday-school teacher could have it.

The belief on the part of the author of Theonophy that it is avowedly connected with Paganism and agnosticism, and is unconsciously substituting for the God of Christianity a being antagonistic to him, is the reason for this monograph. It is his conviction that this strange phase of thought is destructive of faith and is of pagan orgin. This book

is well worthy of a careful perusal, and its contents will be reliabed by all lovers of orthodox Christianity. It shows up in a clear and scriptural light the false assumptions of the theosophists.

Braw and True is one of the books, the wide distribution of which cannot be too greatly desired. The author has the very happy faculty of saying just the right thing for the instruction and encouragement of young men, a class sadly needing, at times, the utmost sympathetic interest. The tone of this volume is healthful and stimulating. "How to get on in the World, Body Culture, The True Gentleman, The Bubble Reputation, Out of a Situation, and kindred subjects receive the most faithful consideration, and every word is freighted with the soundest advice.

Miss Frances E. Willard says in the Union Signal: A little book which we warmly commend to all Christian people is, "The Present Tenses of the Blessed Life." It is one of the most helpful books that we have ever read—having done us so much good that we feel desirous of having all of our comrades know its power.

The friends of the lamented French pastor, Eugene Bersier, having in honor of his memory issued a memorial volume of his sermons, have had the great pleasure of seeing 10,500 copies sold in less than six weeks. The committee has decided to devote the profits of this phenomenal sale to the creation of a prize, to be awarded once in five years by the committee of the Society of the History of French Protestantism, to the author of the best work relating to that history, which may have appeared within that period. English readers will find the volume of Twelve Sermons by Mr. Bersier full of earnest living thoughts.

In A Winter in North China, Mr. Morris gives information of particular value in regard to a land and people in which so many are interested. He writes in a way to gain and hold the attention of his reader, is dispassionate in his judgments, and in all ways to be depended upon. His "winter in North China," impressed him, so he says, with three bings: "The greatness of the opportunity set before the Christian church; the urgency of China's spiritual need; and the satisfactory and excouraging character of the missionary work which we were permitted to see."

In her introductory note the author of Windows, or Gospel Lights tells us the design of her book and the significance of its title. "Illustrations," the author of Daniel Quorm, reminds us, "are like windows. They serve to let the light in, and they serve for us to look out through. The Bible is full of such windows. Letting in glorious light and opening up far-reaching prospects. The little volume is intended as a help to those who desire to use the 'windows,' in imparting to others the truths contained in the Word of God. These illustrations are arranged by subjects in alphabetical order. Sunday school teachers and speakers can find valuable suggestions from this book. It is systematically arranged, and what it supplies you can easily find.

June 8, 1862, is the date of Mary Willard's death, whose memory is enshrined in the wellknown little book first published in 1864 by Harper & Brothers and now issued by the F. H. Revell Company and entitled Nineteen Beautiful Years. The thirtieth anniversary of this event occurred on Wednesday last and Miss Willard, her mother (nearly eighty-eight years old), and intimate friends, visited the old Willard home in Evanston, Ill., and entered the room where Mary Willard died, and the targe front room in which Nineteen Beautiful Years was written.

This book has been translated into French, Danish and Spanish, and is circulated in all parts of the world. Lady Henry Somerset read the English edition published by Morgan & Scott, London, and her American trip resulted from the determination then formed to see Madam and Miss Willard, and Evanston.

Dr. J. M. Stifler has just issued a book on the Acis-An Introduction to the Book of Acts. he calls it-that is so thoroughly good and inspiring that I simply wish to commend it. It is a book that a busy man will read with avidity and then return to study. The author thinks his way through these wonderful and pregnant chapters of what the Apostles did, and he makes you think. The sermons of Peter are analyzed, everything is sifted. The lights and shades of this brief history are all thrown on these pages.

a very brief history.

The book of Acts is
It covers only about thirty years. But it is doubted whether any other thirty years in all the world's centuries have seen such marvelous social and religious changes-changes, too, accomplished without war and without any serious shedding of blood. Every hope, every sentiment of patriotism and religion, bound the Jew to the law of Moses. That law was never more scrupulously observed than in this very period when it lost its divisive power. It had been a wall between Isreal and the Gentiles. The latter lay in the soddenness of their sin. despising the descendants of Abraham, and

being themselves heartily despised in turn. Nothing but the power and presence of Jesus can account for the coming together of these two diverse elements on the common level of the church." The book is a torch in the night .-- J. K. D.

A well printed pamphlet of 100 pages for to cents is something not often met mith, even in this day of cheap literature. But the question is not so much "Is it cheap?" as "Is it of any value?" That there is value as "Is it of any value?" I hat there is value in "Do Not Say" is evident from the fact that this is the third edition. It is certain that there are few Christians upon whom the great need of the Mission field has not in some way or other, been brought to bear, and it is equally certain that the great majority has met this claim by some word or thought of excuse for not taking more active part in the fulfilment of our Lord's latest command. These varied excuses are here met, and in a clear and scriptural manner, their weakness is shown up. It is possible that many of those who make excuses could give no valid reason. Mr. Horsburgh here gives solid reasons why excuses should not be made. If you are among the shirking ones, buy this book. As you are likely to meet with shirking ones, you had better buy it. In other words it is a book all should buy.

FROM FLEMING H. REVELL COMPANY.

CHICAGO AND NEW YORK:

The Bible Doctrine of Prayer, by Charles E. Simmons, 122 pages, 16mo., cloth, 75 cents.

Object Sermone in Outline, by Rev. C. H. Tyndall, 324 pages, 18mo., cloth, \$1.00.

The Problem of Jesus by George D. Boardman D.D. 36 pages, 16mo., half cloth, 35 cents.

Theosophy, by G. H. Pember, 80 pages, 16mo., half cloth, 50 cents.

Brace and True, by Rev. Thain Davidson, D.D., 117 pages, 18mo., cloth, 50 cents.

Present Tenses of the Blessed Life, by Rov. F. B Meyer, 180 pages, 24mo., cloth, 50 cents.

Twelve Sermons, by Bugens Borsier, D.D., 28 pages, 12mo., cloth, \$1.25.

A Winter in North China, by Rev. T. M. Morrin. pages, 12mo., \$2.00.

Windows or Gospel Light for Gospel Subjects, by Windows or Gospel Light for Gospel Subjects.
Sarah G. Stock, 120 pages, 18mo., cloth, 60 cents. Nineteen Beautiful Years, by Frances E. Willard, 202 pages, idmo., Sloth, 75 cents.

An Introduction to the Book of Acts. by J. M. Sci. Bier, D.D., Professor of New Testam at Execute Crozier Theological Seminary, 128 pages, 12mo. \$1.25.

"Do Not Say;" or, The Church's Excuses for Net lecting the Heathen, by J. H. Horsburgh, Missionar, in Mid. hins, 95 pages, 18mo., paper, 10 cents.



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

AUGUST, 1892.

Monday, August 1st.

Acts xv. 12 to 29.

Verse 12. They told of the work at Antioch, conjum, and Lystra; of the multitude converted, of the churches formed, and the gitts of the Holy Ghost bestowed upon the Gentiles, circumcised or uncircumcised, all alike blessed.

Verse 13. No wonder the opposers held their peace, as this wonderful missionary report was made. If God, by the bestowment of the Holy Ghost, received and approved the uncircumcised who believed in Christ, who were they that they should reject them? Peter had spoken for the apostles, now James speaks for the elders. This was not James the son of Zebedee, for he had been put to death by Herod. It might have been James the son of Alphœus, but, from Gal. I. 19, ii. 9 and 13 and Acts xxi. 18, we are quite sure that it was James the brother of our Lord.

Verse 14. "Simeon" here means Peter. The work of the Lord had been declared by Simon, and now the word of the Lord, confirming the work, is

declared by James.

Verses 15 to 18. Read Amos 1x, 8-15 to get the full scope of this wonderful prophecy, brought by the Holy Ghost to the mind of James at this critical epoch of the Church's history. The prophecy is clear upon these points. 1. The fall of issuel: 2 the restoration of Israel; 3, the blessing to come upon the Gentiles through Israel after their restoration. Through our Lord Jesus, there was a preservation of a spiritual Israel in the church at Jerusalem, and so the prophecy had its application in teaching the Jews of the early church, that it was the purpose of God to bless the Gentiles through them. James never dreamed, however, that the Gentiles who were admitted to the church. would ever cicim that the prophecy had been entirely fulfilled in them, and shut the door upon the future blessing of Israel, that it so plainly declares. The words of James are of great value, in furnishing a key to prophetic Scriptures. Let the reader make an effort to get them clearly in mind, and he will be amply repaid. 1st. God's purpose in this present dispensation is declared in verse li to be "the taking out of the Gentiles a people for His name:" i. c., the gathering of the Church. See Ch. xiii. 26: xviii. 10: Rom. viii. 20 and 30; Eph. i. 17 to 19, il. 19 to 23. 2nd. After the Church is sathered, our Lord Jesus will return, and be made manifest to the Jews, restoring them to the place of favor and blessing with God as His covenant people, re-establishing them in their own land, with Jerusalem and the Temple rebuilt, and every promise made to their fathers fulfilled. See Rom. xi. 25 to 29; Acts 1.6; Zec. xiv. 1 to 9 3rd. Through Israel thus restored, the whole Gentile world shall be bleased. Zec. xiv. 16; Rom. xi. 15; Isa. 1xv. 17-S, etc., etc.

Verses 19 to 29. So the action of the Holy Ghost was confirmed by the word of God, and simply recognized and assented to by the servants of God.

Text for the day, verse 26.

Tuesday, August 2d.

Acts xv. 30 to 41.

Verses 30 and 31. God gave to Paul a notable victory, in bringing him back with this loving and bearty endorsement of his person and work, and the unanimous approval of the apostles of the position he had taken on the question of direumcision. This was not, however, the end of the strife. He had to continue to do battle against Jewish prejudice within and without the Church, in every place where he presched Christ, down to the end of his life. "Beware of the concision" (Phil. ili. S.) he writes, in one of his latest letters. The church at Antioch had cause for joy, and, we to-day, have

cause for joy for the victory of Paul.
Verses 32 to 34. We know nothing of Judas, beyond the mention of him here made. Slias, by the missionary journey he made with Paul, will ever be remembered in connection with the great apoetles. "It pleased" Judas to return to his aporties. It pleased Judas to return to his friends at Jerusalem. "It pleased" Silas to remain at the front, and go forward with the 2d-vance guard for an attack upon the enemy. The young Christians of our day are having similar op-

portunities.

Verse 35. Antioch was a great city, and a great church was gathered there. Its influence was felt throughout the world for centuries. Ignatius and Chrysos om of the early fathers proceed a pure gospei here, long after the light had gone out in other places. So it was of the Holy Ghost that Paul should spend much time here "teaching and preaching," and building up this important church.
Verses 36 to 41. Mark was "sister's son to Barnabas" (Col. iv. 10) and Cyprus, was their old home. (Acts iv. 36.) From these considerations, and from the fact that we have no further record of the work of Barnabas, we infer that Barnabas acted in the flesh in this matter, and probably lost some degree of blessing. I Cor. ix. 6 and Col. iv. 10 would indicate that neither he nor Mark were set aside by the Lord, and that Paul did not lose his love and friendship for them.

From Pierce, Mission Worker,

Oh, we need the Holy Ghost. We need the sweetness of His love: we need the gentleness of His peace; we need the compassion of His sympathy; we need the cleaning of His fire; we need the guidings of His strength; we need the anointings of His power; we need to be baptised with Himself. Oh, get somewhere where you will be stripped of every other thought and care; shut yourselves in with Him alone: lock the door; bar out all the human; stop in your hurry and scurry and busy life; none of it is so important as the work of the Holy Ghost in your heart and life. If things go wrong, let them go wrong until you get right, and then your being right will right them. Don't be satisfied with a short prayer. Wait for His com-ing. Let your waiting bring a longing expectancy. Seek for the conscious burning of the dross in your heart. Long for, and yield yourselves for entire cleansing. Get that purity which must precede

Text for the day, verse 40.

Wednesday, August 3d.

Acts xvi. 1 to 13.

Verse 1. See in Ch. xiv. 6, the account of Paul's regise i. See in Ch. 117 b. the second of Paul Timothy continued a pagan, and was neither circumcised as a Jew or baptized as a Christian. The

mother and grandmother are blessed of God in mother and granumother are blessed of odd in saving the boy from following the father in a god-less life, and yet God used a stranger, rather than them, to bring Timothy to Christ, and to call him out into the work.

Verse 2. He had been about four years a discipie. His usefulness as a Christian had been secured by the careful training he had had, when a boy, in the Scriptures. There is no knowledge that

can compare with Bible knowledge.

Verse 3. His being circumcised would be no hindrance to his reaching the Gentiles; but his being uncircumcised would render it impossible for him to re-uch the unconverted Jews, with whom, in nim to return the unconverted Jews, with whom, in every place, Paul always began his labors. So, in accordance with I Cor. iz. 30, as a matter of ex-pediency, not as a matter involving principle. Paul circumcised Timothy, that he might be of greater service to him in his peculiar work.

Verses 4 and 5. This refers to the letter sent to Antioch settling the circumcision question. Silas, as connected with the church at Jerusalem, and apas connected with the control at Jerusaiem, and approved by the apostles, would be very useful to Paul in explaining the letter.

Verses 8 to 8. Trace this journey on the map and

we see them brought down to the sea where they could go no further, without special direction. Twice they are hindered by the Holy Ghost from turning aside from the straight course to Troas. How real this simple narrative makes the presence and guidance of the Holy Spirit with those who are consecrated wholly to preach Christ! Do we recognize His presence with us? Are we having His guidance?

Verses 9 to 13. When we obey God and go straight forward as far as we can, the door will open in due time. This was the most important step Paul had yet taken. The gospel crossed from Aria to Europe, as the result of this journey.

From C. H. Spurgeon.

"Half the joy of life lies in expectation I remember, some time ago, when year after year all the money came in for the various enterprises, I began to look back with regret upon those grand days when the Lord permitted the brook Cherith usys when the Luru permitted the brook Cherith to dry up, and called off the ravens with their bread and meat, and then found some other way of supplying the orphan's needs. In those days the Lord used to come to me, as it were, walking on the tops of the mountains, stepping from peak to peak, and by marvelous deeds supplying all my needs, according to his riches in glory by Christ Jesus. Do you know, I almost wished that the Lord would stop the streams, and then let me see how he can fetch water out of the rock. He did so. not very long ago. Funds rat very low and then I cried to him, and he heard me out of his holy hill. How glad was I to hear the footfall of the everpresent Lord, answering to his child's prayer, and letting him know that his times were still in His Father's hand.

Text for the day, verse 9.

Thursday, August 4th.

Acts zvi. 14 to 5.

Verses 14 and 15. It may have seemed but small reuse is an in. It may have seemed out small fruit for a long journey, as Paul, Silas, Timothy and Luke (Luke seems to have joined the party at Tross. From verse to it is "us" and "we,") went out on the Sabbath to the Jewish place of worship and found only a few women gathered there; but, they gave their Master's message all the same, preach ing Jesus. The scene recalls our Saviour's example at the well of Sychar. Of Lydia, this first convert in Europe, note i. She was in the place of prayer, worshipping God, 2. The Lord opened her heart; 3. She heard the word of the gospel; 4. She at once confessed her faith; 5. She commenced a life of good works, as the fruit of faith.

Versea 16 to 19. As in the case of Simon at Sa-

maria, (Ch. viii.) and Elymas at Cyprus (Ch. xili.), Serva at Ephesus. (Ch. xix.) so here Satan has an agent to oppose the go-pel. He seeks first to ruin Paul's work by the flattery of this woman, and by per testimony to the truth. Paul's grief at this and refusal to make any use of her endorsement, is in

keeping with the course of our Lord, who "suffered not the devils to speak because they knew him."
(Mark i. 34.) Literally it is "to say that they knew him."
When Paul cast out the devil, then the old plan of killing and beating had to be resorted to. Verses 30 and 21, Philippi was a Roman colony and a free city. This mob was made up entirely of

the Gentiles, and must have been novel to Paul in the absence of Jews, and in the charge made against him of being a Jew simply, without reference to his preaching Christ.

Verse 22. This stripping off their clothes was shameful treatment. See in 1 Thes. ii. 2, how Paul remembered it.

Verses 23 and 24. An unjust and hasty judgment unworthy of Roman law, and which they afterward repented.
Verse: Tiberius in his palace at Rome, a mis

erable man, and these in one of his dungeons, filled with joy.

From Mr. Moody.

Now, here is a verse I want to call your attention to, and that is the second head—When to trust. "Trust in Him at all times." There are a good many that will trust in God when they are in no trouble and don't apparently need to trust; but to trust in God when they are in great trouble and difficulty is what they do not do. We do not leave it all with Him, and rest assured that everything works together for good to them that love God. That is something they know very little about Here and there, there is one willing to trust God when they cannot see how it is coming out. That is what the pasimist calls our attention to. Trust him at all times-not a part of the time, but at all times. If we don't trust Him. of course, we don't have peace and joy: but if we trust him at all times, the Lord never leaves us. Whoever heard of ene's being left in a time of trouble, when their trust was in God, and all their expectation was from him? "Trust him at all times, ye people; pour out your heart before him." God is a refuge for us.

Text for the day, verse 25.

Friday, August 5th.

Acts avi. 26 to 40.

Verse 26. The Lord had not forgotten His faithful servants. He was shut up with them in "the inner prison." He was fastened with them in the Stocks, and made their hearts light and merry with the comfort of His love. He also reigned on high over all the forces of air and earth, and, when the moment came He gave the old prison a lift, that made the jailer and every one else present know that the God to whom Paul prayed was God indeed and that He was right there in that prison.

Verse 37. It was death to him as a Roman officer Verse 37. It was death to him as a Roman officer to have his prisoners escape. From all we know, this man up to that midnight hour, had been a this man up to that midnight hour, had been a heathen; an unsympathic man, putting his prisoners in the stocks; and, finally, without the fear of God, he would have committed self-murder.

Verse 28. Tals word of kindness from one whom he had treated with cruelty may have reached his heart far more effectually than the earthquake had

Verses 29 and 30. It does not take God long to Verses 29 and 30. It does not take Goo long convict of sin. One dash of light from His spirit will do the work, changing a railer into a Paul;

and a jailer into a loving brother of Paul.
Verses 31 and 32. To believe on Christ is to trust verses it and car. To be never on Christ is to trust in Him, and rely upon Him for all I need for the salvation of my soul. He is Lord and be is Saviour, and I take him as my Lord and my Saviour, as He and before my soul in the same before my saviour. is put before me in His own word.

Verses 33 and 34. Note the order of the Spirit's work. 1. Conviction: 2. Inquiring; 3. Hearing: 4. Believing; 5. Confessing; 6. Serving Christ's inhabiters; 7. Rejoicing. What a night it was in the old it. the old jall!

Verses 35 to 40. Paul's requiring this apology was right, and secured respect for the disciples, whom the left behind him. How the Philippians loved Paul, and how he loved them can be seen in his Epistles written ten years after this his only visit. From J. W. Harrald.

Many years ago visiting a friend in the country Mr. Spurgeon noticed that the vane over his barn bore this motto.-"God is love." The friend was asked whether he meant to imply that the love of God was as fickle as the wind. "No he answered I mean that, whichever way the wind blows God is love; if cold from the north, or biting from the east still God is love as much as when the warm south. or genial west wind refreshes our fields and flocks." Mr. Sgurgeon added "Yes, so it is; our God is always love. He saved our friend the other day, when he had lost his dearly loved wife, but smidst his heartache and crushing loss he still said. 'My hara teaches me the truth-I put over it in my prosperity, when the desire of my eyes was by my side-God is love.' Poor trembing one! May you feel this to be your experience for it is certainly so.

Text for the day, verse 31.

Saturday, August 6th.

Acts xvil. 1 to 15.

Verse !. There are many "synagogues of the Jews in Thessalonica in our day. David Barron reports that 70,000) Jews reside there, and that the business of this prosperous seaport is so entirely in the hands of the Jews, that no vessels can be un-loaded there on the Jewish Sabbath. The New Tosnament in Hebrew has had wide circulation among them, and there is a spirit of inquiry among them as to Jesus of Nazareth being really Israel's Messiah. Pray for the Jews row living in Salonica.

Verse 2. Only there three weeks. See in his two epistles what he had taught them. There are some ministers, who never get over as much Scripture truth in all their lives, as Paul here crowded into three weeks. "The coming of the Lord" was made specially prominent by him. Let us remember this, when we are told that only mature disciples should bear this truth.

Verse 3. He showed them, from the Old Testament, that the Messiah must suffer as a sacrifice for sin, and must be raised again from the dead, and that Jesus of Nazareth fulfilled all that was prophesied of Messiah, and was the Christ. There will never be any better way to preach Christ, either to Jew or Gentile.

Verse i. A good haut of fish in the Gospel net. as the resut of three weeks' work.

Verses 5 to 10. This mob had evidently heard of the earthquake at Philippi, and feared that they also would be turned " upside down." The words " auother King, one Jesus," indicates the prominence stron by Paul to the second coming of Christ to reign over the Earth. (See II Thess. I. 7 to 10.) Versea 10 to 15. This is a beautiful commenda-tion of the Jews of Berca. How refreshing to Paul

must have been these daily gatherings around the word of God, to receive proof that Jesus was the Christ! Timothy is not mentioned as sent away from Thessalonica, and was probably left to carry on the work there, as he and Silas were afterward left at Berea.

From Lange.

Reasoned with them out of the Scriptures." Paul always began the preaching of the gospel, by taking the Scriptures as the basis; his apostolical character did not free him from the control of the latter. May the Lord closely connect in our day, the heart and mouth of every witness with the Scriptures. Every departure from the latter, inflicts an trreparable lojury on the doctrines or Christian walk.

These that have turned the world upside down". How greatly the world fears the Kingdom of God! How it dreads lest its own works, which are of clay. should be overthrown: It has vast numbers of sup-Mould be overthrown: It has task numbers of sup-porters, and pet, when hen Christian a assemble to-scher, it is disquieted by the fear that they will failly an injury upon it. Blessed are those wit-nesses of Jesus, whose preaching is followed by a powerful awakening and a salutary disquietude.

Text for the day, verse 3.

Sunday, August 7th.

Acts xvii. 16 to 21.

Verse 16. Athens was the most beautiful of ancient rities, full of exquisitely curved statues of the gods, and of elegant temples, for heathen worship. As the lonely Paul walked its streets and beheld these things, no pleasure came to him from their beauty, no enjoyment from being lost in admiration over the art displayed. The motive of it all filled him with inexpressible pain. The Holy Ghost within him judged it all as the perversion of God bestowed gifts, for the denial and overthrow of the Creator and Maker of all. If art becomes heathen in our day, and copies heathen models, a trin child of God, will feel just as Paul felt.

Verses 17 and 18. We may fancy Paul, driven out of three cities, and coming to Athens as a weary fugitive, spending two ar three days in quiet, pausing, as it were to take breath, before again going into the fray. But, so bold and shame-lers were the children of darkness, so godless this beautiful city, at every point where he came in contact with it, that he could not keep silent. Like tact with it, that he could not keep Shent. Like Jeremish of old, "the word of God was in him like a fire." "He preached Jesus and the resurrection." How little the proud Athenians thought that the Hebrew doctrine would overthrow the Greek phil-

Verse 19. They did this partly in decision, but, Paul took advantage of the opportunity to preach Christ. "Areopagus," or Mars hill, was the high-

Christ. Arcopagus, or state un, was the mig-est court in Athens. Verses 30 and 21. In the absence of newspapers, their public gatherings to hear accounts of travels. new dramas, favorite orators or poets, or distinguished philosophers, must have been places of intense interest to them. They were a people of

When the spirit of Christ first came in contact with the noblest works of art, the judgment of the Holy Ghost was set forth as the strait gate through which they all must pass. Nevertheless, Paul did not on this account seize the axe and destroy the images of the gods, and the aitars, like the iconoclastic Puritans, who condemned art as unchristian and ungodly in its very nature. It was his primary object, not so much to cast down the idols from the altars, as, rather, to cast them out of the hearts of men. "When I first came to Athens." Lucian, the pagan, ass. "i gazed with wonder and rapture on all the glory of the city." But Yaul gazed with other eyes on the city which was called "the thar and court of justice of Greece, the faventress of all the sciences.

Text for the day, verse 16,

Monday, August 8th.

Acts xvii, x2 to 34.

Verse 29. The revised version translates the last words of this verse, "somewhat religious,", Others

worus of this verse, somewhat tenginus, confector translate, "very derout,"

Verse K. "As I passed along and beheld the objects of your worship." Revised version.

Verses 24 to 31. Securing their attention by his appropriate opening remarks, he proceeds at once to answer their question as to the doctrine he was to answer their question as to the doctrine he was teaching. God; Man. Judgment: Repentance: Righteousness: Resurrection, are the themes of this remarkable address. Of God, the Hebrew doctrine of His spirituality, unity, and supremacy, as the source of all creative power, and of all life. is set forth. See Jno. iv. 23, 24 and Rom. i. 20 with I Tim. 1. 17 and vi. 15, 16, God was very great to Paul. If God is little to any man, it shows how very little the man himself must be. Of man, he deciares that all upon the earth are descended from a common pair; that they are the "offspring of God;" that the true life of man in the spirit is in God from whom the life was derived; that the purpose of God, in man's creation, preservation, distribution over the earth, and of all arrangements made for him upon the earth, is that he chould seek after and find God. If "judgment" he teaches that it must and will come; I, because

men have departed from God; 2, light has come through Jesus Christ to show them this departure, so that the plea of ignorance can no lunger be made: 3, in the resurrection of Jesus Christ, who was raised from the dead to give saivation to the penitent and believing, and to judge the impeni-tent and unbelieving. "Righteousness" is offered penitent and selicitigs, and to juage the indeal-ient and unbelicitigs. "Richteousness" is offered to all whe will repent. For what Paul always meant by Righteousness, "see Rom. Ill. 30 to 30. "Repentance" is commanded on the ground of "Richteousness" is commanded on the ground of Christ bartist come to give light, and offer salva-tion. (Acts v. 31.) "Resurrection is affirmed of Christ, and implied for all—believers unto life, and onitist, and implied for an occupiers into the and unbellevers unto judgment. (John v. 93). Verses 32 to 33. Three classes of hearers: 1. Mockers; 2. Procrastinators; 3. Bellevers.

Text for the day, verse 37.

Tuesday, August 9th.

Acts avill. 1 to 17.

Verses! to 3. How God causes "the wrath of man to praise Him," and overrules all the plans and designs of men according to the counsel of His own will. By a decree of one Roman Emperor, Joseph and Mary are brought to Bethlehem, where Jesus is born. By the decree of another Emperor, Aquila and Priscilla are brought to Corinth, where they meet Paul, and are born again. They are mentioned in verse 26, as earnest workers for Christ, and in Romans xvi. 3 to 5, as being back in Rome, with a company of believers gathered around them, faithful even unto death, in their around them, rathing even unto death, in their devotion to Christ, and to Paul. The cause of Paul finding a home with them at Corinth is distinctly stated to have been "because he was of the same They made hair-cloth tents. for which in those days there was a large demand. Every Jewish boy, the sons of the Rabbins included, was taught a trade. The duty of a father toward a son was prescribed to be, "To circumcise him, to teach him the law. to teach him a trade." See references to Paul's supporting himself by this trade, in Acts xx. 31; I Cor. iv. 12; I Thess. ii. 9; II

Verse 4. Some time elapsed before he was joined by Silas and Timothy. While thus alone, we have a glimpse of his experiences of soul in I Cor. ii. 1 to 3.

Verses 5 and 6. He had been reasoning with them on the Sabbaths preceding, showing from the Old Testament that the Messian must suffer and he raised from the dead, now he takes a decided stand and testifies that Jesus (of whom they had ere this heard) was the Messiah. This at once cut him of from the synagogue, and led to the gathering of the church.

Verse 7. A Gentile, who had become a proselyte to Judaism, and now became a Christian. Verse 8. See in I Cor. i. 13 to 17, this man, as one

of three baptized by Paul.
Verses and 10. Paul needed this word of cheer, and comfort, as a new era of persecution from his blinded countrymen in the cities of Europe opened and much tembling." (1; Cor. ii. 3.) Surely the strength, wisdom and power, that followed, and still follows, the work of this man, was all of God. Paul had seven visions that are recorded, study them: Acts 11, 31 xxii. 17, xxi. 9, xviii. 9, xxii. 11, xxii. 11, xxii. 12, xxii. 13, xxii. 14, xxii. 15, xxii. 15,

men to do now. He has a people to be gathered in e ery place, and the way He gathers them is through the teaching of His word.

Verses 12 to 17. Roman writers mention this Gallio and record his being at Corinth and dying in the year 65. Note how the Lord had Paul's case in charge. He did not have to open his mouth.

Text for the day, verse 9.

Wednesday, August 10th.

Acts xviii. 18 to 28.

Verse 18. The custom of the Jews, to shave the head, when making a vow unto God for any special purpose, is explained in Num. vi. 18. It seems to

have been this yew, and not any special service for the church, that led to this visit to Jerusalem.

Verses 19 to 21. Priscilla and Aquila, were lef at Ephesus. The Jews here seem to have been more impressed, and less bigoted than at Coripih, and would have kept Paul. His urgency to go up to Jerusalem, would seem to be naturally connected with his vow; a matter over which there has been much discussion, some reasoning that it was Aquila who had a vow. This does not seem reason

Verse 22. This is all the Holy Chost has to say verse ... Inis is all the noty offer and wo say about this "shorn head" and "yow" business. From what Paul wrote ten years after in Col. it. 20-23 it is doubtful whether he was guided by the Holy Ghost in leaving Ephesus to take this journey. See in Gal. it. il to is an example of where Peter acted without the guidance of the Spirit.

Verse 23. He returns by land and visits loved Antioch, his home at Tarsus, and the churches he

had planted through Asia Minor.

Verses 34 to 28. The presching of John the Baptist and Jesus and the disciples, had caused great spiritual quickening among the Jews of that age.
In every synagogue, the scriptures of the Old Testament were studied as never before. The Holy Ghost had helped Apollos to see from the Scriptures, the truth as to the Messiah's real work. Priscilla and Aquila told him of Jesus, and the baptism of the Holy Ghost, and brought him on the Lear light. He lett Ephesus, and went on to Corinth where he was much used. See I Cor. iii. b.

From C. H. Spurgeon

"During the pastyear I have been made to see that During the pastyear i have been made to see that there is more love and unity among God's people than: a generally believed. I speak egotistically but gratefully. I had no idea that Christian people described the control of the con of every church would spontaneously and importunately plead for the prolonging of my life. I feel myself a debtor to all God's people on the earth. Each section of the church seemed to rise with all the rest in sending words of comfort to my wife, and in presenting intercession to God on my behalf, li anyone had prophesied twenty years ago that a dissenting minister, and a very outspoken one too. would be prayed for in many parish churches, and in Westmanser Abbey and St. Paul's Cathedral it would not have been believed. There is more love in the hearts of Christian people than they know of in the hearts of Christian people than they know of themselves. We mistake our divergencies of judgthemselves. We mistake our divergencies of par-ment for differences of heart; but they are far-from being the same thing. In these days of in-fidel criticism, believers of all sorts will be driven ridd criticism, believers of all sorts will be universal into sincere unity. For my part i believe that all into sincere unity. For my part i believe that all spiritual persons are already one." spiritual persons are already one." Text for the day, verse 32.

Thursday, August 11th.

Thursday, August 11th.

Acts xix. 1 to 90. Verse 1. The word "disciples," must be accepted as recaning that they were believers in Jesus as the Messiah. See in Ch. xviii. 19 that Paul had been at Ephesus and taught once at least, and came now as fulfilling the promise then made.

Versea 2 to 4. It is supposed that this little company of Jewsin the synagogue at Ephesus, had be lieved upon the testimony of John, that Jesus was the Christ, but had never heard of the death and resurrection of Christ and of the gift of the Holy Ghost on the day of Penteost. To apply to Christ than of our day, who know these facts, and who fitted the christ of our day, who know these facts, and who fitted the christ of our day. have been baptized in the name of the Lord Josus. the words of Paul to these disciples, would not be warrantable unless an explanation were made as to why they had not heard of the Holy Ghost. in our day, faith in what our baptism in the name of Father. Son and Holy Ghost signifies, and consist cration up to the light we have, is more needed than additional intelligence as to the faith, or are

baptism in form.
Verses 5 to 7. Their first baptism was to confess their sins, and their failth that a Messlah was their sins, and their failth that a Messlah was to come. This applian was to confess their faith a Jesus as the Messlah who had come, and who had put away sin and received the gift of the Spirit for the state of the s

Verses 8 and 9. For three months Paul and the all believers.

synagogue, before the church was formed in the house of Tyrannus.

Christians continued to meet with the Jews in their

Verse 10. Daily meetings for two years! This was a protracted revival, and far-reaching in its Verses 11 and 12. Ephesus was the headquarters

of Satan, and the center of the idolatrous worship of the age, so that these "special miracles" are wrought to confirm Paul's preaching of Christ. Verses 13 to 16. It is dangerous business for un-

converted men to preach Christ, and dangerous for converted men to attack the devil without orders, and when out of communion with God.

Verses 17 to 30. This was a notable victory for the name of Jesus, and greatly purified the church at Ephesus. Many of the believers, had clung to their "curious arts," doutrines of spiritualism, searces, etc., etc. This defeat of the sons of Sceva seances, etc., etc. Anis detest of the sons of Seeva led to their giving it all up. When the word of God gets a foothold, it must "prevail," and "grow mightly" for it is "the word of God."

Text for the day, verse 20.

Friday, August 12th.

Acts xix. 21 to 41.

Verse 31. A "purpose in the spirit" literally fulniled, but in a far different manner than Paul had thought of. So the Lord gives us a clear knowledge of points of destination, but keeps to Himself the details of the journey. Let it be sufficient for us that He has said "Lo, I am with you alway." He was certainly with Paul the entire round.

Verse 22. These two sent in advance to prepare for the coming of Paul, and to have offerings collected for him to take up to Jerusalem. (Acts xxiv. 17.)
Verses 23 to 28. Satan was determined not to give up Ephesus without a struggle. As usual he uses the cupidity and covetousness of men as his chief card, in boistering up idolatry and sin. This crafty Demetrius has two words for his "craft." one for his creed; and shows plainly that his devotion to Diana was entirely a matter of craft.

Verses 29 to 31. The attack upon Paul would have been a serious matter if he had appeared before the mob. When people lose self-control and are in an uproar, the best way is to turn off the lights and let them howl it out. "The chief of Asia." probably included Roman officers, who knew how to manage such assemblies. The "town clerk" seems to have been friendly to Paul, and may have been one of those that kept Paul away.

Verse 33. A Jew. put forward to accuse Paul and the Christians, but the mob would not hear him, knowing him as an enemy of Diana.

Verses 35 to 41. A very sensible man, and competent for his position. His counsel in verse 36 is good at all times and under all circumstances.

From Lange.

The Silversmiths who oppose the gospel in these modern times, are 1. The abject slaves of money, whose eager search for temporal gains, banishes every thought on eternal things; 2. The blind adherents of the established order, who, at every new movement of the Spirit, dread the loss of comfort, and even fear that the world will be destroyed; 3 The self-satisfied priests of the beautiful, who, in their idolatrous worship of nature and art. are unwilling to acknowledge a consciousness of sin, and of their need of grace. Goethe, a representative of their need of grace. Goethe, a representative of these writes: "I cannot keep it that I am one of the Ephasian Silversmiths: I have spent my life in contemplating, admiring, and adoring the wonderful temple of the goddess (Nature.) and in imitating her mysterious forms, and I cannot possibly derive any pleasure from the attempt of any apostle who obtrudes on his fellow citizens another, and, moreover, a formless God." (He should have read it Cor. iv. 3 to 6. Editor.

Text for the day, verse 30.

Saturday, August 13th.

ened them, to be embraced by Paul. How much

Acts xx. 1 to 16. Verse 1. It was a joy to these Ephesian believers. after the deliverance from the danger that threat-

greater shall the joy of the true Christian be, when, after the din and uproar of this world has ceased, he is called unto our Lord Josus, and embraced by Him! See verse 34, as to the effect of this upon Panl.

Verses 2 and 3. He would have salled from Corinth, but for this waiting of the Jews.

Verses 4 and 5. This party were gathered by Paul on this tour made through Macadonia, as in verse 2. Philipp! does not seem to have been rep-They sailed across the Egman sea resented. -northeast to Troas, while Paul and Luke seem to have gone by land back through Thessalonics to

Philippi.
Verse 6. This was in the spring of the year, the time of the Passover. Paul probably tarried in Philippi some days.

Verses 7 and 2. This is certainly conclusive as to the custom of this particular church at Tross. They kept the Lord's Supper the first day of the week at evening. We can but connect John ux. 19, with this fact.

Verses 9 to 12. There are many lessons from this incident; I. Apostolical preaching was not regulated by clocks or hour-glasses, or by-gold chained elders pulling out their watches at the end of thirty minutes; 2. Sleepy Christians should stay at home, or, utes: 2. Steepy caristians anout away as nome, or, not sit in an open window: 2. It is a marrelous er hibition of God's care for "weak things," and "things that are not." that this mon, who could fall into a "deep sleep," tander the predains of Paul, was considered worth bringing to life again. Verse il. If Satan tried to cut short Paul's sermon by breaking Eutychus' neck, he falled miserably on both points. Eutychus lived and the ser-

mon went on. Verses 13 to 16. It was a good walk over the bills from Troas to Assos. Paul seems to have gone alone, for the sake of communion with God, and

From Mr. Moody.

One reason for blacksliding, is because men are not sound in their faith; it is because they have not been really converted to God. A good many mec are converted to a church: they say: "I like that church; it is a beautiful church, and there is beautiful singing; I like that quartet choir and the grand organ; and there is a good minister." so they are converted to the church, and they are converted to the singing, and converted to the or gan, and converted to the minister, or they are converted to the people who go there. They get into good society by going there. But that is not being born of God or being converted to God. Once there was an old chap who sat down whome some army soldiers who were telling stories of adventure, and one fellow got up and told all about how he had blackslid; but the old soldier said: 'I think there blackdid: out the old soldier said. I think there is some mistake; and the truth of the matter is, you have never yet slid forward." Now if a man has faith in the Lord Jesus Christ, he has got something he can anchor to, and the anchor will hold: and when the hour of temptation comes to aim, and the hour of trial comes to him the man will tand firm. If we are only converted to man, and our faith is in man, we will certainly be disappointed. How "There is a very often we hear a man say: member of a church who cheated me out of five dollars and I am not going to have anything more to do with people who call themselves But if the man had had faith in Jesus Christ you do not suppose he would have had his faith shattered because some one chemied him out of five dollars, do you:

Text for the day, verse 7.

Sunday, August 14th.

Acts II. 17 to 3%

Verse 17. Miletus was about thirty miles from Epheaus. Paul was obliged to conform his movements to the engagements of the trading ship on which he had taken passage. The chip had a cargo to unload, and a cargo to load at Miletus, and was not to call at Ephesus. It would be a risk for Paul to go so far away from the vessel as Ephesus, but some of the church might come over and see him.

Verses 18 and 19. Remembering the recent plot

at Corioth (see verse B) to take his life, and the depression of mind that the apostile's words writer in Rome at that time, usee Ro. xv. 31.31) indicates, as te the outcome of this journey, we can see how deeply he felt as he spoke of his 'many tears' and tempations, 'during air of his minstr.

reinflux door, the keeping back nothing of God's routh, was the cause of man's hastend, his statification was the cause of man's hastend, his statification and the state of t

Verse in See on kik, it, as to the meaning of tound in spirit. He knew that it was of the Lord that he should so upon this journey. Nothing but this absolute assurance would have kept him

stendiant on the mil

Need to and all from only to only as he year, need to they slives through proposed in the composed without the proposed without the committy awaited him at the committee without the second of the stream's awaited him at two two her our areas there the world has ever foreign the ones courances man that ever lived. Considering at the circumstances no grander worsh were ever unterpt.

Verses in to b. No wonder these disciples loved such a man. No wonder these words uttered by the sea at Miletus, have onlived everything connected with the once famous (a retain city.

From C. H. Spurgeon.

We assent to the statement. My times are in the bands at the the man, Whatere is to come not element the time to the ment of the statement of

Text for the day, verse 2:

Monday, August 15th.

Acts 21. 1 to 14.

Versell. In the spring of the year a steady north west wind blows across this part of the Mediterranean sea, and gives the passenger a quiez voyage along a coast lovely in semeny, and full of historical interest.

Very and 3. Paul's asly west to farther than Param, so that here they transferred their lurings of their transferred their lurings of their transferred their transferred that their transferred that their transfer and were probably of the same recomme. The distance across seaving cyprus us the period to the transferred that their bundered and forty mice. With a good wind the passage would be made in forty-eight hours.

Verses 4 to 6. During the seven days' waiting for a ship to discharge her cargo, before going on south to Ptolemais Paul is at his Master's work of hunt ing up and feeding the therp. The seve that the Christians had for him is seen in the mathering "out of the city." "on the sea store " where " women and children" all kneeled to prayer as Paul commended them to God. We are not to take the re quest of these disciples at Tyre that Pani should not go to Jerasalem, as a command of the Hely Spirit. The Spirit had revealed to them that Paul would be in cancer at Jerusalem, and they of them arises would naturally beserve him not to go. The Lord permitted their measure as a test of his servant, and also to prepare him for the coming conrich

Verse 7. At Ptolemais they probably left the ship, and pursued the rest of the journey on foot, Verses 8 and 9. In Ch. viit, 40, we left Philip at

Vernes and 9. In Ch. viii. 40, we left Philip at Centrea, after the contersion of the cunton, and before the conversion of Paul. Here, after twetlyfive years, we find him, and can imagine the joy of this inection; with Paul. What conversation they must have had by tether about Philip so differed Stephen. How Paul would condide to Philip, that be expected the fast of Stephen acont to beful him! Verney to and II. So as the time of fulfillment drew mear, the prophery became more clear and

Verses into 14. What a union of tenderness of heart and constancy of purpose, the spirit of Christ enabled the loved apostle to manifest in this trying seem.

From Starke and Luther.

The love of believers to their Shepherds must rield to the love of that Shepherd, Jesus Christ, I. Cor. xt. The chief virtue of the Christian, and the source of all other virtues is his readiness in all cases to do the will of God, even in opposition to his own will and desires, whether he is called to act or suffer. Blessed is he who submits to the will of God; he can never be unbappy. Men may deal with him as ther will they may expose him to death by fire or by mater may confine him in a dungeon or release h.m. He is without care; he knows that all things work together for good to him. The time will come when we shall rejoice not so much because we had been comforted in sorrow, and met with great prosperity, as because the will of God had been fulfilled aller in us and through us.

Text for the day, verse 14.

Tuesday, August 16th.

Acts 221 15 to 25.

Verse it "Carriages" is an old word for luggrape. Perhaps the heavy bacquice was self at Lessarea, with the expectation by Paul, that if spared, he would seen sail from there to Rome. As he was back within a week as a primoner, and was kept in a confinement at Cesarra for two years, the Lord thus directed about the bacquice.

Verse in This probably by way of precaution, in view of Paul's dancer

Verse 11 Sec in (a) x 12 how some of the disciples from fortunatem had opposed Paul in Asia Minor and how piainly be had written of them. He must have teen relieved of some anxiety of mind at being gladly received by the Jewish Church.

Verses in 0.3: This James was the brother of our Lord. (Ch. Ft. 13. Gal. in 9. James 1. 1) and the seeming ruing eider or dishop of the church at Jerusalem. What a story they histened to from the lips of Paul. of the work at Cortinh. Ephesas, Thesaslonica Bores and through the Greats of the No weader they for ided the Lord. All made featables of opposition to Paul was checked, as no word of criticism of any not be decked, and no word of criticism of any not be taken of the church at the state of the church of the church at Lerusalem, who still were trouble to conscious as Lerusalem, who still were trouble to conscious as to the obtinations of the ceremonia. (15)

tude to God for some Messirer, were usually separated for thirty days, and then came into the Temple to make special ordering. Sometimes others bore the expense of these orderings out of iove to the Temple and the law. Kinr Arripps and recently dose this to gain favor with the Jews. The elders advise Paul for the sake of the pears of the

Verse 96. Paul gladly conformed to the wishes of the breakers and in accordance with his teat time, became a Jew that he might win the Jew." Gor x. 25 37. Rom av. 1:1 Cor ix 19-25.

From Mr. Moody.

If the Son of God had time to preach to one soul cannot every one of us go and do the same; If people, instead of comme to these meetings, fooding up their arms and enjoying themselves, without proposition of one wake up to the fact that though

have a work todo, what a wonderful work ctuid be done. It is not enough to come to these meetings: we want ten the case of the come to the work ctury, we want ten thousand or mer in New York Ctur, when we want ten thousand or such people would revolutionize this city in a little while. Look at the work of the mighty Wesley. The world never saw a hundred such men ifving at the same time. The trouble is, we are alruid to apeak to men about their souls. Lot us and County of the country of the countr

Text for the day, verse 19.

Wednesday, August 17th.

Acts xxi. 27 to 40.

Verse Y. Those whom he had so often defeated in argument in the synapopue at Ephesan. (Ch. six. Sand 9.) We can imagine their feelings as they saw the batted Paul there in the Temple. They at once saw that they now had him in their power. Verses Y and Sy. It was not true that he had brought an uncircumcised Grock within the sacred enclosure, where some but Jews could enter. That enclosure, where some but Jews could enter. That it is not proposed to the same proposed in the same proposed

Versex 30 and 31. They dragged him down the steps from the sacred endourne, where as a lew he had a right to be, to the outer carried the Gentiles, which was overlooked by the total and a solid such that a core looked by the total solid substantial and solid substantial and solid substantial solid substantial substan

often called upon to preserve order.

Verse 33. He should have taken those that were beating Paul, and bound them. Paul had done nothing.

Verses 34 to 36. The soldlers had great difficulty in saving Paul from this infuriated mob. thirsting for his blood. How he must have remembered Stephen, as he heard their cries!

Verses of and St. They had some to the top of the stairs, and were away from the people, when Paul astonished the chief captain of the people of the Paul astonished the chief captain of the people of the pressing him in Greek. "The Egyrithm who had headed a revolt, and escaped when his soliuwers had been killed. The Romans lought to apprehend him, and the captain had thought

Veryes 30 and 40. The Jews, gathered in the court, did not expect to hear the Hebrew spoken, and were as mucon impressed to hear it from Paul, as the captain was to hear his Greek. What a man he was to thus quiet this raging mob!

From C. II. Spurgeon.

The most mysterious joy one ever experiences anses from a sense of God. Known in his covenant relation as reconciled in Christ Jesus, and full of inmitte love, the soul perceives Jehovah's allpervading presence by an unutterable sense of overshadowing which brings with it a delight such as nething can rival, as much above all joys of mere tuture as the heaven is above the earth. The will of God is then the soul's highest will; his glory, its all in all. More bliss it could not conceive: yet it to not biles that it thinks of, but the Lord himself. but ward surroundings are then as the small dust of the balance. The secret, unseco, innermost revelatica overpowers all outward perceptions. The ou. .. alled with the Spirit of God. It is, and is not Never is it more consciously alive and truly it-"d but never is self so like to being dead, and so " allowed up in the All in-All. If ever the passive and the active can melt into one condition, that

singular fact is realized in the hour of full fellowship with God in Christ Jesus."

Text for the day, verse 40,

Thursday, August 18th.

Acts xxii. 1 to 16.

Verses I and ? There were probably gray baired numbers of the Sanbedrin in theorems defore him. it was a marvet that the Jews of Asia, who knew full well the force of Paul's eloquence, allowed him a hearing, but, God compelied it, that they should hear the gospel of file Son, at this time, and at this place, and from this man.

Place, and from this man.

Verse 3. Gamaliei died about four yearn after
this date. He may have been present before Paul.
Paul could not have had a better introduction to
the Jews than to be known as his pupil.

Verses 4 and 5. Witnessee were before him to

orroborate every word that he said. Notice that he leaves out any mention of Stephen until the close of his address, where he connects it with the Lord's message sending him to the Gentiles. He knew that any mention of Gentiles being brought to Israel's God, would excite their wrath, and wisely withholds speaking of this gating as mostyble.

withholds speaking of this as long as possible. Verses 6 to 10. This is as given in Ch. ix, with the addition here of "Nazareth," to the name of Jesus. The words really are "Jesus the Nazarene," Paul was on his way to blad the Nazarene, and Jesus announces himself as their leader, and proceeds to blind Paul.

Verse ii. The Jews would remember that Jebovah was revealed to their Futhers in light from Heaven. "The glory of that light," as Paul could have discoursed upon it, would make a wonderfull study.

Verses 12 and 13. Note again his wise way of dealing with their prejudices, in the words about Ananas.

Verses 14 to 16. 1. Chosen: 2 Intructed: 3. Commissioned. What we know of Christ, the subject ever of our testimony.

From Rosseau.

"The glory of that light." "I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel huth its infuence on my heart. Is it possible that the Sacred Personage, whose history it contains, should be himself a mere man! Do we find that he assumed the tone of an entusiast or ambitious sectary? What swetchess, what purity in his manner: What what swetchess, what purity in his manner: What are the main which was a substitute of the main what profound wisdom in his discourage. What profound wisdom in his discourage was the major which was truthed in the section of the major where the philosopher, who could so live, and not die, without weakness and without osteniation."

Text for the day, verse it.

Friday, August 19th.

Acts xxii. 17 to 30.

Verse IT. This is the first account we have of this vision. The fact that he came to Jernalem, and went to the Temple to pray, would show that this conversion to Carlo and the door sturred him against the Temple: and his door stay at Jerusalem and 'abor here would show that he had not been turned against his people. The having the vision while praying in the Temple, would show that the Lord of the Temple had not turned from him.

Vertex 18 to 21. Paul's answer shows that the impit "on was strong upon his mind that the deem would. forced to recognize that nothing but irrastable into could have converted such a but persecutor of Christ as they had known him to be, and they must be turned to Christ by his confession. He now has the opportunity of trying the plan they must be turned to Christ by his confession. He now has the opportunity of trying the plan they must be turned to Christ by his confession of the supplied to the confession of his guilt in his death, he closed exonfession of his guilt in his death, he closed the confession that it was by God's express command given his the they had been to the Gentlie or the confession.

Verses 22 and 23. Paul's words in I Thess. ii. 15 and 16 describe the unreasonableness of his countrymen. It was remarkable that they listened

so long, and heard so much. Verses 24 to 30. Paul came near to the torture before a Roman tribunal, but the Lord delivered him, and made those about him aired of him. To be "free born," was more bonorable than to purchase citizenship. To be born in Tarsus, did not confer Roman citizenship, so Paul must have been free born because of some honor conferred upon his father or grandfather. To be "born again," is to be "free born." See Phil. iii. 30, 31.

Prom Lange.

It was, doubtiess, not without godly sorrow that Paul spoke of his former enmity against the Gospel. A faithful witness of Jesus will not be ashamed to confess his former sins, if he can, by that course, contribute to the honor of his Saviour, or gain the confidence and strengthen the religious hopes of humble believers. Buch a confession is of special value, when it is made in the presence of of special value, when it is made in the presente of men who are committing the name sins, and who may the more easily be incuced by such an ex-maple to change their course. The chains which bound the apostle at that moment, no doubt reminded him of the time when he bound the disciples with chains. When we are afficted, let us penitently ask ourselves, whether we did not perhaps ourselves bind the rods together, with which the Lord chastises us.

Text for the day, verse 20.

Saturday, August 20th.

Acts xxiii, i to 15.

Verse 1. This was the commencement of an address to the council. Full of love to Israel. Paul longed to persuade them of his sincerity, and bring them to Christ. (Romans ix. 1 to 5.)

Verse 2. Like a loving child surprised and grieved at an undeserved and unsuspecting blow, how suddenly Paul must have cut short his ad-

dress, at this coarse, cruel word. Verse 3. There was a righteous indignation and a holy wrath in this reply. It was also a prophecy fuffilled ten years later in the killing of Ananias in

one of the Jewish tumults. ue of the Jewish tumines. Verses 4 and 5. Paul is recalled to 'a remembrance of his master who when He was reviled, reviled not of his master who when the was terred, terred again," and answers with meekness to the effect:
"I did not reflect that he was the High priest." Ananias had only recently returned from Rome where, by purchase and by fraud, he had obtained the office. He may not have been in priestly robes, or. Paul from defective vision may not have been

able to see that it was the High priest, who was speaking to such an unpriestly and illegal way. Verse 6. This was a very wise and shrewd thing for Paul to have done. He saw from the command to smite him, that he would not be heard before the Council, and so precipitated usis discussion between the two sects of Sadducees and Pharisees, who hated each other more than they hated him.

Verses 7 to 10. Discussing their divisions they lost their prisoner. In verse s, the meaning is "no resurrection from the grave, and, no existence beyoud the grave of either angel or spirit." The Pharisees were justly indignant that men who were Jews should hold such views.

Verse II. After the excitement of the day, and verse it. After the excitement of the day, and the peril through which he had passed, how cheer-ing to Paul in the loneliness of his prison must have been this precious visit! When we are tried in the path of duty, we may have no vision, but we may knew from Paul's experience, and from the Lord's precious promises, that He thinks of us, and

that He will at the last day abundantly reward us.
Verses 19 to 15. What Ananias was, and what verses is to to, what Ananias was, and what the priests and elders were, is shown by their sanction of this plot to murder Paul. Poor forty: what wasted skeletons they must have become, for they never killed Paul.

"Sur sum Corda."

Help us, we pray thee. O Father, to run with patience, this day, and to the end of our pilgrim-

age, the race that is set before us. Looking unto Jesus, may we, like Him, be meek and lowly in heart, and faithful unto death, that we may obtain the crown of life. We would know the fellowship of His sufferings, and like Him, endure whatever ills we may be called to suffer with fortitude and patience, as seeing thee who art invisible. And we would remember that our light affliction, which is but for a moment, shall in the end, if patiently borne, work out for us a far more exceeding and eternal weight of glory.

Text for the day, verse 11.

Sunday, August 21st.

4

Acts axiii. 16 to 35.

Verse 16. How much we can imagine from this verse! It would seem that Paul's sister must have been in Jerusalem, and, perhaps, was wedded to one of the members of the council, and in this way hears of this plot for the murder of her brother. We think of her son as about sixteen or eighteen,

hastened away to warn Paul.
Verse 17. Guided to act with promptness, and do the right thing in the right way. Paul at once places his nephew in communication with the one who was responsible for his safety, and had the

was responsible for his safety, and had the power to protect him. Verses 13 and 19 "Paul the prisoner" by his steady bearing and courage under fire, had evidently made a favorable impression upon these grim Romans. The chief captain is unusually kind

grim nomans. The only captain is unusually sind in his bearing toward the nephew. Verses 20 and 21. A concise and Pauline way of putting things. He told his story and made his

putting things. He total dis story and made his appeal in a direct telling way. Verses 210 34. With the promptness of a soldier he takes in the whole situation, and decides what he will do. It will not do for him to keep Paul at Jerusalem. By sending him away he will avert a riot, and save Paul's life. How great the tumult of the previous two days had been, is shown by the force of four hundred and seventy men that he detailed to take Paul to Cesarea.

Varses 25 to 30. A well-written letter, but containing a big lie. He did not rescue Paul because he was a Roman. David could have taken abundant time, and still most truthfully said, "All men

Verses 31 to 35. So Paul, in about one week's are llars. time, is back in Cesarea. What an eventful week it had been! How earnestly Philip and his four daughters, and all the Christians from Corinth to Jerusalem, had prayed for him, and how gloriously God had answered their prayers! He came on horseback, two or three different boasts provided for him. (Verse 94).

From C. H. Spurgeon.

"You may have seen a picture representing oertain of the martyre sitting in prison together. They are to be burned by and by, and they are comfor-ing each other. Now, supposing Him to have been tain of the marrey sitting in prison was a comfort are to be burned by and by, and they are comfort ing each other. Now supposing Him to have been a ling each other. Now supposing Him to have been wish to have been there even at the price of sharwish to have been there even at the price of sharwish to have been there even at the price of sharwish to have been there even at the price of sharwish to have been met together in a cottage talking about the price of the price or people met together in a cottage talking about Jesus, as people seidom do now; Jesus is there, and their hearts are burning within them! How favored they are: If their hearts might otherwise have been sad, yet supposing Him to be in the comfavored they are the supposing Him to be in the country have been sad, yet supposing Him to be in the country have been sad, yet supposing Him to be in the country have been sad, yet supposing hears and the supposing for in His presence there is full and it is a fairness of the supposing the sup pany, now restill all the mourners become about light every burden grows, how every aching heart rejoices, for in His presence there is fullness of joy-Get but Christ into your family circle, and it is a ring of delight."

Text for the day, verse 34.

Monday, August 22d.

verse i. "After thre days." The forty assassins were getting hungry. Tertulias was probably a Roman advocate employed by the Jews to prose Acts xxiv. I to 13. cute their case.

Verses 2 to 9. This "most noble Felix" was cruel and unprincipled man. He enticed Drusilia the sister of king Agripps, away from her husband

and took her as his wife, contrary to Jewish law. He was immoral as a man, and corrupt as a ruler. Two years after, he went to Rome, followed by the execustions and accusations of the whole Jewish nation. These priests and elders hated him most cordially, but wishing to use him to get at Paul, they fawn before and flatter him. The charges made by Tertuilas are three in number: 1. made by Tertuilas are three in humber: 1. A mover of sedition: 2. A leader of a new sect; 3. A profuner of the temple. The first two offences were condemned by Roman law; the third was an offence against Jewish law, which the Romans per mitted the authorities of the temple to punish, and a point is made by the Jews against Lysias, for preventing their doing this in Paul's case.

Verse 10. No "noble Felix" compliments here, but a courteous and dignified recognition of Felix having been for seven years governor, and familiar with the Jewish customs.

Verse il. This a good point. He could easily prove that twelve days before he had arrived in Payares, just from Asis.

Verse 13. All this could be established by the testimony of Lysias, and by their own admissions.

Verse 13. Their accusations as to "sedition." and "profaning the temple," are untrue, and are unsupported by any evidence. Paul was a good lawyer, as well as a good preacher.

From Bengel, Augustine, and others.

This is the only passage in the Scriptures in which an orator, and the name of an orator, are introduced. The preachers of God are not speakers who utter words which they have merely learned, but who are witnesses of things revealed. No cause is so bad that it cannot find an advocate.

Eloquence is a gift of God (Ex. 4:11), but the eloquence of a bad man is poison in a golden cup. Malice continually adorns itself with new colors, and adopts new weapons. When cunning, assassination, and conspiracy are of no avail, it employs the tinsel of oratory, and attempts to gain its oblects by means of the weapon of flattery. faith and truth retain their simplicity and inteerity.

Text for the day, verse 13.

Tuesday, August 23d.

Acts xxiv. 14 to 27.

Verse 14. Faithful ... Lord upon all occaand es, here, as on the sions, and under all c """ temple stairs at Jan spel, and witness for opportunity to procis " ecan see him gatherthe truth as it is in Jes. ing himself, as he utters words, "But-this I confess"- They had an aid him of being a "Nazarene." Felix well knew what that meant. There were thousands of them in Jerusalem, and a number of them met each week in Cesarea. They were regarded by the Romans as a sect of the Jews. and entitled to the same toleration under Roman law, as the other sects of Sadducees, Pharisees, Essenes, etc. Paul identifies himself with this sect, and defends it as being founded on the law and the prophets, and the only true expression of Scriptural Jewish faith.

Verse 15. "A resurrection of the dead" was the central culminating truth of spiritual Jewish religion, as shown by Paul's words here, and in ch. xxvl. 5 to 8. Paul, as a Jew, used this fact with tremendous power, when he declared the resurrection of Jesus, and proclaimed through Jesus, the resurrection of all men "just and unjust." (See John v. 28, 29).

Verse if. This must be the effect everywhere, of a real faith in the Gospel.

Verses 17 to 91. A simple and sincere statement of facts, effectually disposing of 'lertuilas' "noble

Fellx" bombast. Verses 22 to 27. He knew Paul had brought considerable money to Jerusslem, and thought he would get the Church to buy his liberty. Poor Felix: Miserable Drusilla! Two years of often communing and listening to a faithful man of God, and now two thousand years in eternity suffering the torments of the damned.

From Mr. Mondy.

"Some neople come to me and say: 'You do not really to we that there is such a thing as ever-'ution and future punishment?' ... ne Christ that talked to us about that bright upper world, has given us a picture of the world of the lost. In this portion of the Scripture we have read to-day, it has been drawn very vividiy by the Master himself. We hear a voice coming up out of the lost world, of a man that was once upon the earth, and fared sumptuously every day, and yet was lost, not for time, but for eternity. Over and over again. Christ while here warned those that hung upon his lips. Once, in speaking to his disciples, he spoke about the worm that dieth not; about one being cast into hell, where the worm dieth not. I believe that worm that dieth not is our memory. I believe that what will make that lost world so terrible to us is memory. We say now that we forget, and we think we do; but the time is coming when we will remember, and we can not forget. We talk about the all-recording angel keeping record of our life; God makes us keep our own record. We won't need any one to condemn us at the bar of God. We will condemn ourselves. It will be our own conscience that will come up as a witness against us. God won't condemn us at the bar of God; we will condemn courselves.

Text for the day, verse 25.

Wednesday, August 24th.

Acts xxv. 1 to 12.

Verse 1. While Casaren was the political capital. Jerusalem was the most important part of the country that he was to govern, and he naturally made haste to visit the famous city of the Jews.

Verses 2 and 3. Their hatred continued hot ulthough two years had passed by since the ver of the forty assassins. Perhaps these were still upon short diet, and anxious to fulfill their row.

Verses 4 and 5. This was a creditable reply for Festus to have made and shows him to have been more of a man than Felix. He knew how the Jews had followed Felix to Rome with accusations, but he did not allow his desire to have their favor lead him to consent to an act of injustice.

Versed. The pressure by the Jews against Paul, is seen in the immediate action of Festus uyon his return to Casarea.

Verse 7. These Jews came with Festus from Jerusalem, and had had every opportunity prejudicing his mind against Paul.

Verse 3. Luke here gives a synopsis of Paul's defence, as constituting a general denial, and on the same line as the speech before Felix two years

Verse 9. Festus recognizes Paul's right as a Roman to be tried before him under Roman law, and does not propose to send him to Jerusalem without his own consent.

Verses 10 and 11. These were noble words, worthy of a Christian and a Roman citizen. The appeal unto Cassar removed his case at once to Rome, and placed him under the protection of the Em-

Verse 12. He found from his council that Paul had this right of appeal.

From Leighton.

"You think it greatness of spirit to bear nothing. to put up with no wrong, whereas indeed it is great weakness and baseness. It is true greatness of spirit to despise the most of these things which set you usually on fire one against another, especially. being done after a Christian manner it were a part of the spirit of Christ in you, and is there any apirit greater than that think you? Oh, that there were less of the spirit of the Dragon and more of the spirit of the Dove amongst us.

"He whom the Lord leads most with His richest gifts, stoops lowest, as pressed down with the weight of them. The free love of God humbles that heart most to which it is most manifest."

Text for the day, verse il.

Thursday, August 25th.

Acts xxv. 13 to 27.

Verse 13. This Agripps was the last of the Herods. He was the son of the Herod of Acts xii... who killed James; and great grandson of the Herod of Matt. ii., who sought to kill Christ; and grandson of the Herod of Mark vi. and Luke xxiii.. who killed John the Baptist, and mocked our Saviour. Berenice was his sister. Like Drusilla, the wife of Felix, she was called very beautiful, and is given a bad reputation by Josephus. Agrippa was edu cated at Rome with Claudius, the son of Tiberius. by whom he was made king of a portion of Palestine, with the power of appointing the Jewish High Priest. He survived the overthrow of his nation. and died in old age in a villa near Rome.

Verse 14. This visit to Carsares was made to congratulate the new Governor, and was made the occasion of prolonged festivities. Perhaps Festus brought up Paul's case as a matter of possible entertainment to his high-born Jewish guests, whose ancestors had been so intimately connected with the rise and progress of the Christian faith.

Verses 15 to 21. A fair statement of the case, and showing that Festus had speedily comprehended its features. But, how sneeringly he speaks of Paul's doctrine "of one Jesus, once dead and now alive." These questions, regarded by him with contempt, are the only questions that have pre-served his name from utter oblivion. He would never have been heard of if these questions had not been brought before him.

Verse 22. Agrippa knew of the history of Cheist. and of the claims of Christians. He must also have heard of Paul, and is glad of the opportunity to hear him speak.

Verses 21 to 20. Not Agrippa, Berenice or Festus, that give digaity to this scene, but Paul the apostie and his chain.

From C. H. Spurgeon.

"There are some of God's people who are so evidently favored of heaven, that even those who despise and oppose them can not help saying of them They are the blessed of the Lord. that we were all such so distinguished by piety, so marked out by strength of faith and prevalence of prayer, that each our Ahimelech's might be forced to say to each one of us Thou art now the blessed of the Lord.' I do believe that there is nothing that has such power over ungodly men as meekness of spirit, quietness of behavior, patience of character, and the continual conquest over an evil temper. Some of you do not understand this. 'What,' you say, 'are we not to stick up for ourselves." That depends upon whose you are; if you are your own, take care of vourselves, but if you are Christ's, let Him take care of you. But you say, if you tread on a worm, it will turn.' But surely you will not make a worm your pattern! Nay, but let the meek and low y Christ be your example, and seck to be a partaker of Hls Spirit."

Text for the day, verse 19.

Friday, August 26th.

Acta xxvi. 1 to 11.

This wonderful address is divided into three sections. 1. Paul's life before his conversion; 2. The account of his conversion; 3. His life after his conversion , and the doctrine he preached.

value 1. From verse 29 we learn that the chain, which bound Paul to the soldier who guarded him, was upon him as he stood before Agrippa. Verses 2 and 3. This was a wise and pleasant open-

ing for his mufress, and aided grently in securing him a hearing. We should make Paul our example in this Those whom we address cannot cut off our heads if we displease them, but they can close their hearts to our words, and we should be just as careful to keep from anything course, rade or impolite in speech or manner, that would lead to this, as Paul was here.

Verses 4 and 5. Agripps knew how strictly the Pharisees lived, and how orthodox they were in faith. Our Lord, in Luke xviii. Il, gives us a picture of one of them. There were members of the Sanhedrin

to whom Paul could have appealed as to his early training and past life as a Jew.
Verses 6 and 7. This refers to the coming of Mea-

sigh. Isrnel owed its existence as a nation to this hope, and this hope is the key and explanation of their history. From Gen. iii. 15; xxii. 18 to Mat. iii. 1, their scriptures are connected by the Messianic promises that were fulfilled in Jeens. Paul mentions the "twelve tribes," because God's covenant was ratified at Sinai and at the Jordan under Joshua, to the twelve tribes. The blessing to any individual of Israel, came on the ground of Abrahamic Covenant with all Israel. So now to us, as ('hristians, our pardon and full redemption is on the ground of the one oon and that reason to all the ground of the one eternal covenant for all the Church, made good in Christ (Heb. x. 15 to 19). The words, "instantly serv-ing Godday and night," mean that the Jews from the time of Abraham had maintained their worship, and kept up their sacrifices, as stimulated by this

hope.
Verse 8 He here introduces Christ as fulfilling. by his death and resurrection, the hope of Israel. As in all of his preaching, he comes at once to the reality in all of his preaching, he comes at once to the reality of Christ's resurrection. If that is accepted, all sides must be accepted. His first point, to a lew who believed in the miraculous deliverance from Egypt, is simple and unanawershie. "I annot God do this?" What have you to do with phile sophical objections? The scriptures of the Old Testament declare in their decision to promises that He could do it, and I, as a New Testament apostic doclare that he has done it. "Verse 90 nt 1. This is to introduce his assorted."

verse 9 to 11. This is to introduce his second of the verse 9 to 11. This is to introduce his second point, viz. that Jesus of Nazareth was truly raised from the dead, and is therefore the Messiah. Note the decision and energy of Paul's character as in-dicated by the words, "I thought that I ought;" "which think I also did." He acted up to his convictions, and acted with tremendous energy. The sudden change of heart and purpose in such a man, must have had a sufficient cause. The resurrection of Christ is such a cause.

Text for the day, werse S.

Saturday, August 27th.

Acta xxvi. 12 to 18.

Verse 12. A statement subject to verification from the Jewish records, and never contradicted by the Jews before whom it was repeatedly made. He was on his way to Damascus, in this state of rage against the Nazarenes (verse 8 should be "Jesus the Nazarone.") with no thought except to persecute them

Verse 13. "At midday"—not a dream or vision of the night, but a miraculous appearance at the broad the might, but a miraculous appearance at the break noon of day. The earnestness and eloquence of Paul must have deeply impressed this Jewish king. He knew well of the appearances of Jehovah to his fathere in the blinding light from Heaven. Abraham at Manne, and the lamp of fire; Moses at the barning bash; all lessel under the piller of fire by night, and nosn; all benes under the puller of fire by mist, and at Mount Sinai. Gideon at Ophrah; Mavoah at Zozah; Samuel at Miypah; David at Moriah; Solomon at the dedication of the Temple; and Elijah at Carmel. In occurrence or the property of the father of story, as man full of the spirit of the prophets, stands before him to tell him that the Jehovah of the father can still appeak to men from the shekingh flame of glory.

Verse 14. As the record of Jehovah's appearances of old was in the Hebrew language, so the worus uttered to Paul conne t the person speaking with that record. To Agrippa, and to every Christ-rejecting Jew, the words of Jesus to Paul came as a personal message. If Agrippa had contemplated 'elivering Paul over to the Javas, they came with warnis power. As Paul was persecuting (hista and would have to answer to Christ for persecuting his members, would Agrippa have to answer to Christ if be land with the control of the control o hands on Paul.

Names on Paul.

Verse 15. An immediate consciousness of the presence of the Jehovah of Moses had come to Paul with the presence of the light. Now, one whom he knew was Jehovah, becomes identified forever in his consciousness as also Jesus of Nazareth. I John v. 1.

Versee 16 to 18. The greatest commission ever given and given to the greatest commission ever given and given to the greatest man ever commissioned from among men to do God's will. Paul must have had the startled and rapt attention of his audience he uttered these burning words. He was carried away himself by the memory of that wonderful revelation. From Mr. Moody.

I tell you, dear friend, it is the damning sin of the world to refuse to come through that one door; and there's a blight over the whole world just because men don't believe. It is all unbelief that has brought misfortune among vs. It is the sin of the world. We have sinned, -not because we have murdered, not because we have sworn, not because we have lied; God condemns the world because they believe not on him; that is the root of all evil. A man who believes in the Lord Jesus Christ won't murder and lie, and in all these awful things. Don't get caught on that terrible delesion that unbelief is a misfortune. Unis-lief is not a misfortune but is the sin of the world. Christ found it on all sides of the world. When he first got up from the grave, he found that his disciples nest not up from the grave, he found that his disciples doubted. He had reason to cry out against unbelief. Now food is able to do great things if we only believe in him. Let us have faith. Don't be looking to see if you have got the right kind of faith. Look and see if you have got the right kind of Christ. Now faith is just the hand that reaches out and gets the blessing. have it. I see that book in Mr. Dodge's hand; I go and take it; I have got faith that he will let me have the book. Now, my friends, have faith in God to-night. Faith is an outward look, not an inward look.

Text for the day, verse 15.

Sunday, August 28th.

Acts xxvi. 19 to 32.

Verse BN. "O king," what eternal joy to you, if you, at cost of crown and riches, of favor of Jewand favor of Roman Emperor, of life itself, if needed, would in like manner be obedient! A vision of what t brist called him to, undoubtedly came before Agrippa's mind, as he looked upon the Christ-filled man who plead before him.

Verse 20. I went at my work back there thirty years ago, at what cost, O king, you know, and I teams ago, at what coot, O king, you know, and I have kept at it until prevented by this chain. Repentance and righteoneness have been my constant theme, and the glo y of God in the good of men my

Constant purpose.

Verne 21. "For these causes" i.e., the constant testimony that Jesus, whom they had crucified, was raised from the dend, and that He was the predicted Mesinh of Israel, Agrippa comprehended clearly

Verses 22 and 23. "Help of God," help the first day he started, and help for every day through the years of trial since, and help for that day as he stood before the king, bound with a chain, and set "the word of God was not bound," and the words then being attered should live forever. Again he calls the attention of Agrippa as a Jew to the fact that the claims of Joses as Mesciah rest upon the plain predictions of the Jewish Scriptures fulfilled in Him.

Yerse 24. The reality of this scene and its effect upon the king was too much for Festus, and he forgets himself a d cries out with a load voice to relieve the tension. So Satan would relieve the fears of the ungodly when they hear of Christ and the world betond, by suggestions that those who warn them are Samuel

Verses 25 to 27. A remarkable affirmation as to Verippa's faith in the Scriptures, that something in ors manner must have encouraged Paul to make.

verse 25. On the whole, this was probably made as a scortful reply to hide whatever feeling the king may momentarily have experienced.

From Lange.

Agrippa means: It seems that you expect to make a Christian of me by a short process; I should, howtersanden king of the Jews to become a Christian. Herse words seem indeed to be uttered in a mocking tone; and yet, while the king jested, he was not easy at heart. He was inwardly moved, but, as a statesman, wished to conceal his emotion. Such "almost thristians" are still numerous, even in our day. The

world would willingly be saved if it were not for the words. "Strive to enter in at the strait gate." Faithful servants of Jesus are grieved when they perceive that their discourses produce no other fruit than that the hearers say: "The preacher is a good man; or, he is a devout man: or, he has spoken well." Should Paul's hearers not have learned much more, on far more important subjects, from his discourse? Such is the world.

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Text for the day, verse 29.

Monday, August 29th.

Acte xxvii. 1 to 13.

Verse 1. As Lysias hurried Paul out of Jerusalem. Festus determined to burry him out of Palestine.

so resum determined to durry min out of Faisstine, and get him to Rome as soon as possible.

Verse 2. Aristarchus and Luke were Paul's two companions. The ship taken at Casarea was a coasting trader, which they would leave as soon as they

came in contact with a vessel bound for Italy.

Verse 2. Sidon is about seventy miles north of Cresaren. The ship had made a good run to this point, and being kept a few days by weather, or for trade. Paul obtains the courtesy of going ashore (a soldier doubtless accompanying him) to visit the Christians non-measuremental man or visit use in state there. We remember our Saviour coming to these coasts, and wonder if the woman of Sidon or her daughter, were of Paul's friends.

Verse 4. They kept ('ppras on their left, Sheltered as much as possible by its coasts from winds blowing

from the West.

Verse 5. They skirted the coasts of Cilicia and Pamphylia until they came to Myra, a port directly

North of Alexandria.

Verse 6. This would be a large vessel laden with wheat. The corn ships of that day were from 500 to 1000 tone burden; this one carried nearly three hundred

persons, besides her cargo. persons, persons our cargo.

Verses 7 and 8. They changed their course to come under the shelter of thete, from winds that were now the more the North and West. Here at Pair Havens they had a good harbor, and as the sequel shows, here they should have remained.

Verses 9 to 13. This was the one fast commanded by Moses, connected with the day of atonement, on the 18th day of the 7th month, the fall of the year. Paul's words may have been dictated by natural wisdom, and prudence only, and not by any special revelation, but it is more likely that an intimation had been given him by the Spirit of God. All agreed that ther would so no further than Phenice, the first goo ! harhor on the Island, to the west of Fair Havens; a d enticed by the south wind to think they could safely make their desired port, they disregarded Paul's advice, and made the fatal start. How many are lured to sin in the same way.

From Rev. A. T. Pierson.

It is of the nature of man to pay no heed to God's warnings, and to slight his invitations. Wo s nacrever finds a convenient season? What is a convenient season? A season when it will be agreeable or easy to turn to trod. In the nature of the case it is never easy to abandon ein, never easy to turn from evil to good, never a couveniess time to revolutionize my life. If you want a convenient season, it is your most convenient season now. You never will find another that will be as convenient as this, for every day a postponement fixes the grass of sin on your life; every day's postponement accumulates the guilt of sin in your heart; every day's postpone-ment alienates the Spirit of God from your own soul; every day - postponement is the treasuring up of wrath against the day of wrath, and revelation of the righteous judgment of God.

Text for the day, verse 13.

Tuesday, August 30th. Acts xxvii. 14 to 24.

Verse 14. Called now a Levanter. The wind came from the east of north-east, and do se them off the

Verses 16 and 17. Clauda was twenty miles south-west of Crete. Here under a little shelter from the island they hauled in their small boat which had been towing from the stern when the tempest struck them: and passed ropes over one side and under the keel of the ship, up the other side, to hold it together in the violence of the gale, and in case they were driven into the syrtis, a dangerous bay on the coast of Africa near Tunis. Their ship had but one mast, with an enormous sail, and was, of course, subjected to great strain when struck by this "Euroclydon," undoubtedly a leak was spring, and there was danger of foundering.

Verse 18. The cargo of wheat was thrown over-

Verse 19. Here Paul and Luke seem to have worked board. with the sailors in throwing over the heavy spars with the sailors in throwing over the newly spars, which the sailor of that day carried.

Verse 20. They had no compass, and were depend-

ent upon the sun and stars to guide their course. em upon the sun and stars to ande their course. Driven on by the howing cale, and increased of whereabours, deepnir cettled down upon all but "the prisoner of the Lettle who had been told over two years below as 3 erusalem, by his master," Be of good

years before at Jerusslem, by his master. "Be of good cheer, Paul, thou must hear witness also at Rome. Verses 21 to 25. What a joy to serie such a Master, always coming when we need him, whether in the lonely prison cell, or on the runting sea, and always with the word "Fear not." If the reader is discourated or cast down, load, up some of the "Fear nots of God's word and get a blessing. If we could say, as truly as Paul could, "God, where I am and whom it serve," we would be favored like fand perhaps with some of these annel visits. For a could libratation of faith study verse 25. Nothinz in circumstances to give poses or outset; hat, retting upon the word of God faith study verse 23. Nothing in circumstances to give peace or quiet; but, resting upon the word of Gud how quiet Paul was. We are quite certain from verse 24, that Paul had warmedly prayed for the helpless sailors and soldiers. This must have touched their hearts and given his word power over them.

From C. H. Spurgeon.

Our times are arranged by the highest wisdom. God's hand never errs; and if our times are in his hand, those times are ordered rightly. We need not puzzle or brains to understand the dispensation of proving remains to understand the dispensation of proving the state of the stat our brains to understand the dispensation of provi-dence; a much easier and wiser course is open to us-numely, to believe the hand of food works all thines for the best. Lie thou still. O child at thy sreat Father's feet, and let him do as seemeth him, good! when thou coust not comprehend him, know that a halle course in the state of the state of the state of the halle course in the state of the state of the state of the state halle course in the state of the state o babe cannot understand the wisdom of his sire. Everything in the hand of tind is where it will be carried through to a prosperous issue. Things presper which are in his hand. My times are in thy hand, is an assurance that none can disturb, or persent, or poison

Text for the day, verse 25.

Wednesday. August 31st.

Acte xxvii. % to 11.

Verse J. They heard breakers. Probably some of them beam to believe Paul. Paul believed before he

Verse 28. There are the same soundings to-day, as the Bay of St. Paul, on this island of Malta, is approached from the southeast.

Verse 29. God's band was guiding them, and they could have gone safely on, but they "feared," cast out four anchors and "wished for day." This is just the way sinners hesitate in yielding up to God's mercy. way sinners besitate in yielding up to God's mercy. Railurs approve their seaman-hip however, in casting their anchors out of the stern. If they had cast them from the bow, the ship would have swang around and become unmanancable. It is reflicted of which a the stack upon Copenhusan, and afterward said that it was upon Copenhusan, and afterward said that it was summission of the health. morning of the battle.

morning of the mittle.

Verses 30 to 22. The sailors would be needed to bring the ship to shore. Paul saw through their purpose and was used to defeat it. Of course the incipose and was used to defeat it. Of course the incipose and was used to defeat it. Of course the incipose and was used to defeat it. Of course the incipose the same of th man's free agency. They were to be saved, and yet

man's free agency. They terre to be saved, and yet they must use means.

Verses 33 to 93. No one but a man who served foot, and "believed Gred" could talk in this way, and have this influence. Paul is the real captain and leader of the ship. This refreshment was preded that they might have strength to reach the land.

Verse 57. Every one of whom owed their lives to Paul.

Varses 28 to 41. The sailors alone could have thus verses 28 to 41. The satiors alone could have thus managed the huge ship and brought her up on the beach. "Rudder" is in the plural. There were two long oars, one at each side of the stern, used for steer-

Verses 42 to 44. So the prisoners were twice debtor to Paul. A Roman soldier was responsible by his life for his prisoner, and so the suggestion was a natural, although beartiese one. "Safe to land." So shall it be when the Christian's

vorage is over.

From Mr. Moody.

When Paul's spirit went up from Rome, the battlewhen trail spirit went up from tome, the netter ments of beeven crowded withsaints that Paul by his preaching had not before him. All how they well come him. So is borne on toward the great white throne to require his reward. The belle of heaves throne to require his reward. throne to receive his reward. The belie of heaven are set a-finging, and hesannas are chanted by the choir of paradise. He comes need the throne, and he hears the great voice saying: "Well lone, good and hears the great voice saying: "Well lone, good and faithful serrant, enter thou into the joy of thy Lord." faithful serrant, enter thou into the joy of thy Lord." And the saints now gather around him, and creek, and hear the saints now gather around him, and creek, and bear witness for him to the Master he had so faithfull served. One would say: That sermon that you fully served. One would say: "That sermon that you presched to the Galatians would a change of beart in me, and I have been succeed to take my place amoust the electron of the server o ungeis. Un wast a result was that. Was to saw worth all the curve, troubles, antitiete, sufferings torments, and death be had gone through? Mea murnur at the that if they be faithful the Lord will but they forest that if reward them by-and-by.

Text for the day, verse 41.

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