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Contents of this Number.

EDITORIAL 27 OUR MEDITATION FOR THE MONTH: The Praim of the Cross...... Rev. F. B. Meyer 229 MISCELLANEOUS: Day at Mr. Moody's Schools, Sarah K. Bol-Hone-ty. Rev. O. P. Eaches, D. D. 231
Handling Up. Rev. O. P. Eaches, D. D. 232
One man or One Handled Van James B. D. 233 One man or One Hundred Men, James Buck-WORK AT HOME:

WORK AT HOME:

Northfield Student's Conference, P.E. Howard. Asbury Park Bible Conference.....

WORK ABROAD:

How Chinese Christians Give, Rev. C. B. land The Missionary Outlock, Rev. A. J. Gordon, D. D.
Pencil Notes from London P. H. B HINTS AND HELPS....

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CHICAGO and NEW YORK, AUG., 1892. Vol. XI.

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No. 8

Editorial Potes.

One can hardly pick up a religious paper these days without seeing some article concerning Evangelists and their work. Many of these articles are anything but complimentary to the Evangelists. It sometimes looks as though many pastors and editors were trying to extinguish this class of helpers entirely, while others are merely seeking to devise ways and means to make the best of a necessary evil. One says "He is here and it looks as though he had come to stay." Another heads his article with the blooming caption, "THE TRAVELING EVANGELIST is in town." These are all straws and show unmistakably the growing tendencies and the rising breeze. The masses have been neglected recently as never before since the reign of the Jewish Synagogue. They are being reached, or reached after, now as never before since the days of the apostles. The field and street meetings of Wesley and Whitfield which then attracted so much attention are multiplied in every city and in many a hamlet, in tents, from Gospel wagons and on the open square.

There are three classes of pastors who are not in favor of Evangelists. The first are good men who have grown up in a rut and pray to die as they have lived. The second class believe the Lord made a mistake when He classed Evangelists with apostles, prophets, pastors and teachers, or that at least their office has now expired by limitation. The third class is made up largely of men who can not bear to see a man come in and succeed where they have apparently failed. They haven't grace to hear the people speak well of strangers, so they say, "They have ascribed unto David ten thousands and to me they have ascribed but thousands; and what can be have more but the kingdom." Forgetting that "we are workers together with God," that "we are members of the same body," here an arm there a hand or a foot. Forgetting that the great point after all is the winning of souls.

A majority of the Evangelists, so far as I have been able to observe are simple-hearted men, consecrated to their work. Men of one Book pretending to little or no other education, Yet there are few who could not profit by their instructions for they are mighty in the Scriptures. Many of these men live on incomes so small as to make us wonder how they do it, yet they make no complaint. Sometimes they are accused of teaching bad theology, but when D.D.s disagree, who is to decide? I don't find them championing the so-called "higher criticism," that is mostly done by the preachers who oppose them. Some of these men are rough and unpolished. Well, then they won't be so apt to win the people away from the pastor. But some are highly polished and educated gentlemen, and they often fail to reach the masses as completely as the pastor did. One has a devil, the other a gluttonous man and a wine bibber. I have heard the objection urged against one Evangelist that he ate too much, of another that he unexpectedly brought his wife to town with him, thus bardening the community with another mouth to feed.

Of course an Evangelist has no business with a wife, or if he is so unfortunate as to be married he ought always to leave his wife at home. Isn't it enough if he sees her at Christmas and fourth of July? Of another I heard that "he so offended some of my suce people that there never came back while he remained." A pastor, who refused to unite in an Evangelistic effort because the Evangelist had not been ordained, preached to thirty-one people on Sunday night and the Evangelist preached to over 3,000.

Another, who said he would not lower the dignity of the pulpit by taking part in such services (held in a tent), had preached serveral years in that town without an adult accession on profession of faith. While another, who preached bitterly at the new converts, prophesying that they would not hold out, could not be accused by his best friend of ever having a convert from a ministry of more than forty years and was at that time engaged in writing a series of articles for his church paper on the wild flowers of his native state. As thinking men it behooves to look carefully and see who it is that heads the opposition to this great modern Evangelistic movement. out of which has grown seminaries, training schools, numerous gatherings for Bible study, missions and missionary movements, with hundreds of thousands of converts which the ordinary ministrations of the pulpit could not reach.

Some good and great men (see Dr. Pierson's article in Homiletic for July) would relegate the Evangelist to outlying districts altogether and supply his place in the city churches by borrowed. pastors already overworked, if faithful, and who have had little time to give to studying these special lines; or, they would make the pastor his own Evangelist, but then few have the gift in power, and if they had, no man could do his own preaching at such a time and attend to the calling and other work incident upon special meetings, most pastors testify that such work requires all of their time when the Evangelist is with them to say nothing of funerals and similar interruptions. Again the city churches need special stirring up, even more sometimes than the country churches. Great movements generally begin in the city centers and spread in the country. Who would blot out the work of Finney, Moody, Whitle, Jones and Mills from the cities? or undo the work accomplished by their union meetings?

No, the work of the Evangelist is determined by a combination of spiritual forces in action, and he must be so in the leading of the Spirit that he will know where and when to go. must be remembered that he goes on invitation and is not supposed to thrust himself where he say not wanted. He is generally called because the field is hard and results have been unsatisfactory. The pastors meet and pray and, believing themselves guided by the Spirit, they call helper, he comes, if possible, but generally finds some pastor who "doesn't believe in it," who breaks the union and ofttimes hinders what would be a grand success.

Let us hear the conclusion of the whole matter. Don't call an Evangelist until you na one. Make all the plans in prayer, call a man that God has blessed. Stand by him, pray him, trust God to overrule his mistakes. If you think him in the wrong, whisper it in his in brotherly love, remembering that his constant experience fits him to judge, as a rule, better even than a pastor, of the fitness of his methods which he has already tried and proven many times probably, and that his one thought, if he be a good man, is God's glory above everything W. M. B. else.

The Psalm of the Cross (Psalm 22).

BY REV. F. B. MEYER.

The Hebrew inscription to this exquisite ode, which demands as many pages as we can give it lines, is "the hind of the morning." The "hind" stands for one persecuted to death, and is also an emblem of loveliness (Sol. Song ii. 7. 9). The cruel persecutors are designated as "bulls, lions, and dogs." Perhaps the addition "of the morning" (marg.) refers to the dawn of brighter and better days.

There is a remarkable exchange in the latter part of the Psalm (22-31) of triumph for complaint. Of course, our blessed Lord is in every syllable. Indeed, it reads more as a history than a prophecy. It seems as if the Divine Sufferer recited it to Himself during the agonies of His crucifixion, for it begins with "My God, my God, why hast Thou forsaken me?" and it ends, according to some, in the original, with "It is finished!" "It is the photograph of our Lord's saddest hours; the record of His dying words; the lachrymatery of His last tears; the memorial of his expiring joys." If we have here the sufferings of Christ, we shall certainly have also the glory that should follow.

1-8. Complaints that He is forsaken and unheard, although He had trusted for deliver-

9-21. Expostulations on the ground of past favour and of the extremity of His sufferings. 22-31. Ejaculations of praise, as the cloud begins to roll away.

Ah, Psalm that was balm to the pierced heart of Jesus, how precious art thou to those who drink His cup!

I. My God, my God!-Uttered by our Lord after the darkness had lasted for three long hours. His God still, though hidden. God was as near and tender as ever; but the human consciousness of the Sin-bearer, made a curse for us, had lost the sensible enjoyment of His presence.

2. Thou hearest not .- This is rendered in R. V. answerest not. God's silence is no reason for our silence, but on the contrary, an incentive to more importunity (Matt. xv. 22,

3. Thou art Holy.-Though prayer is not immediately answered, there is no imputation on the character of God. The praises of the saints are the throne of the Eternal.

4. 5. They trusted.-The thrice repetition is very significant. Is this the prominent feature in our character that our children will recall, and on which they will base their pleas?

7-10. They laugh me to scorn,-His very ememies had remarked how he rolled himself upon God (8, marg.), and used it as a jeer; but the Sufferer turns it into a prayer. From his birth he had been God's nursling, and could he be now deserted?

11. Be not far from me .- Trouble sometimes seems nearer than God. But this is only to the eye of sense. Faith describes the Deliverer coming across the waves, and say-

ing, It is I. 14. All my bones are out of joint .- What a vivid picture of the anguish of the cross! The gaping crowds; the strength and virulence of their abuse; the bones wrenched from one another; the broken heart; the fevered lips; the pierced hands and feet; the parted garments; the thrusting of Jehovah's sword against his fellow (20; Zech. xiii. 7).

20. My darling -We learn from the parallelism that this represents his soul. The

Hebrew is my only one.

21. Thou hast heard me .- In the limits of one verse prayer begins to change to praise. He who had said. Thou hearest not" (2). confesses that all the while God had been hearing and helping him. The dog, the lion, the wild oxen (R. V.), are emblems of the hatred of man. from which God had rescued his servant

22. I will declare thy name .- John xvii, 26; Heb. ii. 12.

24. He hain not despised .- Man may despise (6), but God cannot. Man may abhor a worm (6), but God uses such to thresh mountains. And though his face may seem hidden (1, 2) it is not really so.

25, 26. My praise shall be of Thee .- Of Thee, i. e., originating from Thee, shall be my praise. Praise shall be the ultimate perquisite of all who seek God. And all who feed on the words of lesus must have everlasting life (John vi. 51).

27-31. All the ends of the world .- There is surely here a forecast of the effects of the death of the cross, first on the Jews (23), but also in these verses on the Gentiles. The ends of the earth converted; the usurper dethroned (28); the resurrection accomplished (29); and the seeing of a spiritual seed to satisfy the travail of the Redeemer's soul.

From "The Psalms: Notes and Readings," by Rev. F. B. Meyer. 314 pages. Square 24 mo. Cloth, 60c.; cloth gilt, 30c. Fleming H. Reveil Co.

Weadmire the spirit of the man who said that he made a special effort to come to church when he thought there would be only a few persons present.

When the weather is bad, or when the crowd sets in the direction of the freshest church novelty, or when the circumstances indicate that the stay-at-home will be unusually numerous, then it becomes the loyal and faithful ones to exert themselves more than usually to swell the numbers at the prayer meeting or the night service.

If more Christians acted upon this principle, pastors would be more cheered in their work, and the vacant pews world not be so conspicuous as they frequently are. - Presbyterian Observer.

A Day at Mr. Moody's Schools.

231

BY SARAH K BOLTON.

Decision.

BY REV. JAMES STALKER, D. D.,

of Free St. Mittherm, Glasgrap, Author of "Imago Christi," "The Preacher and his Models," "A Life of Jesus Christ," etc.

"And it shall be, if He call thee, that thou shall say, Speak Lord: for Thy servant heareth, -r Sam. 1:9.

Every one of my hearers can, I am persuaded look back on some hours of his life which are more precious to him than whole days or even weeks by which they are surrounded. Indeed, if these hours of intense life were taken out of his record, the whole value of the past would be altered. In common speech we are wont to measure time by the revolution of the sun and the tick of the clock. and to say that the time between twelve and twelve any one day is of the same length as from twelve to twelve any other day. But this is an extremely rough and inexact method of measuring our life. It is far truer to say that no two hours are of exactly the same length. Sometimes one hour may be fuller of life than other twelve are. There are days of our life into which so much achievement or enjoyment has been packed that they are ever memorable when the commonplace days round about them are forgotten. Swept with the rest into the capacious receptacle of memory they shine like gold, silver, precious stones among the wood, hay and stubble of ordinary experience, and we take them out of the receptacle, to feast our eyes on them, in the long days of weary toil and the dark days of adversity. No book in the world recognizes this so much as the Bible. As you know, it is full of biographies; but its biographies are very brief. At the present day three volumes are given even to second or third rate characters; but the Bible does not do so even for the greatest. It can tell an immense deal in a small space, and the reason is because, as a rule, it tells about men only the hours they would themselves ever have remembered-the hours of their intensest life, the hours of crisis in which all their life which had gone before was summed up and all which came after was virtually included.

Our text is the record of such an hour in a great life.

I. Before the Call. It is expressly said that up till this time Samuel did not know the Lord. This must be meant in a special sense: for in one sense he must have known the Lord since he knew anything. In the house of his parents there burnt so bright a flame of piety that it shines yet across the centuries as a spot of light in a dark age. He was in a peculiar degree a child of prayer, for he was given to his parents in answer to the earnest prayers of his mother, and those who prayed for him before he was born certainly did not neglect to do so after his birth. Undoubtedly the first and dearest name their child learned to know was that of God, and as he green up they fed this opening mind with all the divine lore they possessed When they parted with him, it was in the house of God they left him, and in the care of the chief religious man of the time. Dressed in his little ephon -a boyish imitation of the dress worn by the high priest-he was daily handling the things of God and witnessing the worship of God. How, then, can it be said that he did not ye know the Lord?

There is a difference between knowing about God and knowing Him. It is the same as the difference between knowing about man and knowing him We may hear to ligion recommended by those who have tasted it and found it precious, and may believe in their testimony; but it is a different thing in feel it to be a claimant need of our own nature? and choose God with all our heart for our selves. We may be almost as much mixed up with the forms and ceremonial of religion as Samuel was when he was treading the courts of the temple and handling the instre ments of sacrifice and the dresses of the priests; and still like him, we may not yet kno the Lord.

He was a beautiful, innocent boy, living a sunny life and thinking no evil; but in had not yet laid hold of God for himself with that grasp of faith which nothing can unclasp. He might still have been laid hold of by evil influences and hurried down the broad way. This danger was not so fat off as it seemed. I dare say, when his mothed left him in the tabernacle under the charge of Eli, she thought she had left him is the safest place in all the land, where evil costs not get near him. Other people's sons might be in danger, but hers was safe. In point of fact, however, he was perhaps in a more dangerous position than any other young so in the country at that time. Eli's two some Hophni and Phinehas, were there; and then were drunkards, debauchees and villaises They had turned the very courts of the Lord into the reeking styes of lust, and they well carrying on their blackguardism only a feet yards from the couch where Samuel 1976 What if they had taken it into their heads corrupt this young soul-if, with the diabolical liking which sinners have to make others like themselves, they bad whispered their unbolg secrets in his ears—what if the contact their lusts had set his soul on fire of bell Then we should have had no Samuel, the grant judge, the prophet, the lifelong servant God; but Samuel would have been another Hophni or Phinebas, a brilliant sinner. scandalous priest, a disgrace to his family and his country.

II. The Call of God. Samuel had a savie influence in his friendship with Eli. The is something exquisitely beautiful in the relation of these two to one another. To old man this fresh young life was like a char

eiven him in his old age to make up for the two brutal youths whom it was a disgrace to he the father of. How ardently Samuel returned the old man's love is shown by the alacrity with which, though it was at dead of night, he rose and ran to him when he thought he heard him calling. And he did so not only once and twice, but thrice. At the third time it came upon the old priest with awe that the Lord had called the child; and he told him the great secret. Then Samuel went back to his little curtained room. But, oh! how different it was now from what it had ever been. It was full of God: God was waiting there to meet him. Many a time had he said his prayers there, but it was to One far distant, if, indeed, he thought to whom he was speaking at all. But now God was just at hand, and was going to speak to him. He waited for the word, and then it came in the darkness, "Samuel, Samuel,"

None of us will ever hear an andible voice like that; but God's call still comes to human souls scarcely less distinctly and impressively. There are few brought up as Samuel was, encompassed with the prayers and holy examples of their parents, to whom there do not come bours of solemn crisis when the Spirit strives with them and they know that the Saviour has come to obtain their heart and their ser-

I am sure I am speaking to the experience of many when I say that the call frequently comes through the sight of others pressing is at the strait gate. It sometimes pleases God to send a strong breath of His Spirit ever a whole community A deep impression of the reality of eternal things takes possession of men's minds. The ordinary occupations of life become subordinate, and people who at other times have thought that they had no leisare for any services of the house of God except those of Sunday, flock there every night of the week. The simplest statements of the cospel are listened to with eager interest, and the reserve ordinarily maintained on religious mbjects is thrown aside. Many come out as decided Christians, and it occurs to every boughtful mind, Am I to be passed by? soculd not I, too, press through the open

In these and many other ways does God call Ten In some such way He has called every me of us. I should like to see the man here sho could stand up and say. He has never called me; the Spirit has never striven with Se I have never felt any constraint urging Se to forsake my sins and flee to the Saviour. Not one could say so. No: God has called you Well, what did you answer? Perhaps this is the hour when He is calling some. What are you going to answer?-From a

It is hard to say to-day whether the need is treater for faithful clergymen or faithful lay-Sen in the Church of God. - Biskop Brooks.

[We make the following extracts from an article in a late issue of The Golden Rule.

Three hours ov rail from Boston, one reaches the pretty town of Northfield, Mass... on the border line of Vermont and New Hampshire, lying on both sides of the Connecticut River, with green meadows and arbutus covered hilltops surrounded by blue

Northfield will ever be memorable as the birthplace of a man whose work has been signally blessed of God in both hemispheres. Here was born, in 1837, Dwight L. Moody the devoted evangelist. Here, with his eight fatherless brothers and sisters, he lived through the old struggle with poverty which so many country boys and girls have experienced.

Who would have dreamed, when he tilled the soil in Northfield, that years later on this very ground, the noted of two continents. would gather for religious conferences with this same poor boy-men like Dr. Andrew Bonar, of Scotland; Professor Henry Drummond, Dr. Joseph Parker, Dr Pentecost, President Harper and Hon. John Wanamaker -and that college students from two hundred and twenty-five colleges would come here in the summer to study the Bible and become prepared thereby for greater work?

It was fitting that Mr. Moody should come back to Northfield to start one of the grandest labors of his life, his schools for boys and girls, the latter at East Northfield, the former at Mt. Hermon, across the river, four miles

The good done by these schools is incalculable. Where else in this country can young men and women receive such an education. thorough and Christian, for one hundred dollars a year?

Touching letters come to the principal, arging admittance to the school. The widow of a poor clergyman, who was a paralytic for six years before his death, writes to Miss Hall: "My daughter is twenty-two, and has taught school seven terms. She wishes to prepare herself for Christian work as a teacher. Is it possible for her to enter and work her way through a course in your school?"

A lady writes for a girl of nineteen, the oldest daughter of a widow. "She was kept out of school during the years past partly because of poor health, but more because of a drinking father. He died a year ago During the last year this mother and daughter have supported the family by sewing."

Miss Hall says: "It makes my heart ache to have to say 'No' to such girls, or to have to ask them to wait for a year or more before we can give them hope of aid; and yet this is what we have to do. We have had nearly one hundred applications for scholarships this

year, yet we have been obliged to refuse twothirds of this number, not because they were not worthy, but because back of the thirtyfour that we have promised to help there are but three permanent scholarships on an assured basis.

A gift of \$2,000 yields the one hundred dollars required yearly from each student, and a gift of \$4,000 yields two hundred dollars, the actual cost for each student.

The needs of both schools, with the halfmillion dollars worth of property owned by both, are, of course, pressing. The girls need a building for a gymnasium and music hall, as nusic lessons are a hindrance in buildings when recitations are in progress. The boys need a library building and gymnasium, and both schools need books for their libraries.

Most of all, the schools need a large endowment fund to carry on for centuries the work which Mr. Moody must after a time inevitably leave to other hands. The Christian people of this land owe to Mr. Moody a thankoffering for the blessing he has been to thousands of homes in the conversion of sons and daughters and in the uplifting of society. Go to Morthheld, set in the midst of beautiful mountains, and see for yourselves a great work and how it can be aided

Professor Drummond tells of a report which an Italian life-saving station sent in to the government. A ship had been wrecked and many lives were lost. "We attempted, says the report, "to give assistance through the speaking trumpet, but next morning twenty bodies were washed ashore." Professor Drummond believes in less preaching and more Christian contact. It is true that many of our pulpits are bell-buoys and fog-borns, and little else. The most eloquent and effective preacter can never cope with the faithful paster, because the former is but a speakingtrampet which sounds a note of warning and a call to the refuge, but the latter will brave the darkest night and bitterest storm and save with his hands the lost ones .- Evangelical Messoneer.

Hugh Price Hughes, in the Methodist Times, pleads for more open-air preaching, and observes:

The Salvation Army is the only community of Christians that in any degree approaches the Scriptural standard of open-air work. There are multitudes of people who will never be reached except by open-air preaching. John Wesley used to say that methodism would perish if it gave up open-air preaching or, as it was then called, field preaching. Nothing would do more to revive the primitive fervor and efficiency of Methodism than to resume the practice of our fore-fathers, and establish the open-air preaching in connection with every Methodist chapel.

Honesty.

When Christianity is brought into contact with daily life, it will soon be observed that some of the virtues which it inculcates are not so much originated by it as revealed in their broader and more profound relationships. Christian ethics will interpret the best instincts of mankind everywhere, for, though the race has been ensiaved by sin, it has never wholly lost the desire after righteousness, or the nore or less imperfect idea of what that righteousness should be.

The Christian religion is not called upon to ignore anything that is good in the ethical systems which have preceded it, but rather to burnish their best jewels and put them into a new setting. It is one thing to talk about honesty and quite another thing to practice it. The moral condition of the world in the days of early Christianity amply proves this. The darker side of a degenerate heathenism may be seen in the outlines of that furid picture which Paul gives in the opening chapter of his episite to the church at Rome, or in the ruins of those buried cities where the rage of Vesuvius encased through centuries the silent memorials of unspeakable degradation and shame.

Honesty is not simply a matter of public sentiment, but of individual character. In a word, honesty begins at home. Who, then, is the honest mau? It may, perhaps help us to a definition if we take our use of the word in reference to some particular affair. For instance when we speak of an honest builder or architect, we intend to designate one who constructs his edifice in harmony with the laws of architecture, who puts sound material into every part, who sees that it is properly arranged with a view to stability and the use for which it was intended, and who tolerates no slovenly, careless work from attic to cellar. Such a man is an honest builder, and his bonesty is seen in the fact that the structure he has reared endures, and fulfills the purpose of its construction. The honest man is also the builder of a house not made with hands-the stately house of life. Its foundation will be rooted and grounded in the truth, its walls will be reared along the plumb-line of sincerity, its rooms will have open windows that do not fear the inrush of light, its whole structure will reveal obedience to duty, and fair-minded regard alike to the improvement of personal character and to the welfare of

If a man wills to be honest, there is nothing to prevent him from being so. He may still one of further enlightenment, so as not to be a misguided even in his houesty. But it is not so much ignorance that stands in the way, as the bearing down of nobler instincts by the regight of sordid appetite.

Selfishness is the giant that stands in the way of the spread of honesty. We forget, sometimes that other men have an equal

right with ourselves to life and happiness. But we are not justified in taking advantage of any one, because we know more on a given subject than he does. The purchaser of a house, who is ignorant of its real value, should not be asked to pay more for it than a man who is an authority on the value of real estate. The price should be the same to the purchaser whether he has ever seen the merchant's invoice and knows exactly the merchant's percentage of profit or not. For while superior knowledge on any subject must bring some advantage to its possessor, and ought to be acknowledged in an equitable way, it is not meant simply to be used for personal aggrandizement but for the benefit of the whole community.

We can never believe in others unless we are worth believing in ourselves. We can never be true to others unless we are first of all true to ourselves. Any one who is brave enough for self-examination must feel at times that he would like to lose his indentity and begin things over again. There are few indeed who live up to their full knowledge of right. The perfectly honest man is, in all likelihood, somewhat of an abstraction. But it is only along these lines of self-harmony that we can come into honest relationship with our fellows. We must make no compromise with our sense of duty, no apology for injustice, no subterfuge for sin. We must be willing to let the eyes of our soul pierce through and through us into every crevice and corner of our being.

Then we may fairly hope to contribute something to the sum of honesty in the world: the honesty which can state a question from another's standpoint as well as our own, which distains every advantage that cannot be gained in a righteous way, which uses its wisdom as the belp and not the tax gatherer of ignorance, which welcomes even sacrifice for the sake of truth, and everywhere keeps the Golden Rule: "As ye would that men should do to you, do ye even so to them."—New York Observer.

Building Up.

BY REV. O. P. EACHES, D. D.

A church that simply gets hold of men. that brings to Christ, but does not develop men in Christ, is falling far short of its mission. To be in Christ is salvation. To have Christ formed in a man is usefulness, service, sanctification. We ought to listen these words of inspiration defining the teaching, the training, the culturing, the application ower of the ministry and the church.

This is the meaning of the ministry as given by Paul, "with a view to the perfecting of the saints, for the work of the ministration, for the building up of the body of Christ." The pastor's first work and mission is to perfect the saints. His field of work is the church of the redeemed. His aim must be to build up the Christian in intelligence, in holiness of character. To the eiders of the Ephesian church at Miletus, Paul said, "Feed the flock of God." This is a New Testament axiom. The church is made up of saintly men and women. They are real fiesh and blood saints, brothers in heart and character to Saint lohn and Saint Paul. But in Paul's day and our day the saints are imperfect saints. They need developing into largersizedness, need training for capacity and power, They need larger horizons of thinking, more effectiveness under the yoke of service. The large, persistent, personal work of the pastor must be to perfect the sainthood of the believer. Too often there is the thought that the work is done when a person is changed from sinfulness to saintship. No, says Paul, your work of training now begins. These Christians must be trained upward toward Christ in holiness of character, must be trained outward toward men in activity and service, must be trained downward in conviction and rootage. The one thought of the pastor and church, to be carried on the heart twentyfour hours in the day, is this, "How can I enlarge and develop this man, this woman?" The pastor must study the member, must study for him. There must be devised plans for growth in the Christian life, in intelligence, in devotion, in activity. The great mistake of the past, partly also of the present, is an intense anxiety of heart that men may be saved. And then being saved, there comes a complacent feeling that Jesus Christ will himself complete the life. The Christian is not God's finished workmanship. He simply reveals, in rough outline, what Jesus can and will do if He get the opportunity. The pastor and church must take Christ's plans and strive to develop them in each believer. The work of upbuilding must go on steadily. Peter speaks of the sevenstoried Christian. The book of Hebrews speaks of those who remained babes, imperfect-minded and imperfect-lived men. This work of the ministry is not a kind that can be placed in columns or weighed in scales. But it is a work that tells and counts. A strong church does not mean bigness of numbers, but training, efficiency, an alliance with Christ's plans. The pastor and church that trained a Livingstone, a Clough, did a work that places all othe world under obligation. Topsy Christians are Christians that will enter beaven. Trained Christians, molded by the Bible, with the life shaped by intelligent plans, have efficiency here and a larger heaven hereafter. - The Exeminer.

One Man or One Hundred Men.

BY JAMES BUCKHAM.

Mr. Moody is reported to have said upon a recent occasion, "Better one hundred men doing the work of one man than one man alone capable of doing the work of one hundred men.". It was the great evangelist's suggestive way of stating the advantage of organization over single-handed effort. He had come to the conclusion that the way to accomplish the largest and best results in the work of evangelization was to equip subordinate workers with the proper methods, train them, and send them forth to multiply his own power one hundred fold. General Booth arrived at the same conclusion after he had tried, for a time, the effect of single-handed work among the London masses. Organization was the only effective method be perceived of reaching large masses of humanity beyond the limited circle of individual influence. Thus that most effective of all modern evangelizing agencies, the Salvation Army, came into existence. When, a short time since, Phillips Brooks, called for one hundred volunteer lay-workers of the Episcopal church to do evangelistic and charitable work under his direction and guidance, in the city of Boston, it was another endorsement of the great principle of organization by a recognized leader of men.

The time has passed when single-handed effort in religious work can accomplish what we may justly call large results. The man of power, in these days, must be a Briareus rather than a Hercules. Better the hundred strong arms than the strength of a hundred arms in one. The man of vitality, force, commanding ability, and influence needs to communicate himself, to parcel himself out, as it were, to others moved with a like spirit, that they, catching their inspiration and power from him, may apply them in broad and accumulated masses to the work which is to be done. It is instructive and suggestive to note, in this connection, that Christ's work was of the organic kind. One of the first things he did was to instruct and equip his disciples, and send them forth, two by two, upon the great mission of evangelization. Indeed, the chief part of Christ's work while on earth seemed to be the thorough indoctrination, training and equipment of a chosen body of men who should thereafter propagate his doctrine in the world. The direct, personal, exhortative work of Christ upon masses of men was made subsidiary to his educative, preparatory work upon those who were to be his ministers and representatives in the world. He recognized the comparatively transitory and superficial character of the results which one man can accomplish by applying his individual, unenforced energy to great enterprises. How much better to use that energy as so much seed-power, to be sowed first in the fruitful soil of devoted discipleship, to bring forth there its hundred-fold, and then cast anew, in broader fields, its thousand-fold harvest of humanity?

Shall it be the one-man power, or the hundred-man power which we will cultivate in our church work? Shall our ministers strain with unaided hands at the barriers to Christian progress, or shall they utilize the levers of organized lay effort? Shall they attempt to infuse their own vitality and force directly into every life-movement of the church, or shall they contrive to make this reserve-force multiply itself through an intermediary reproductive process, and come to its application through the lives of others? It seems to me that the spirit of the age demands organization, both among the churches and in the churches, as the method of all truly progressive religious work. Our ministers must enlist the lay element as the very condition of success in their own work. We must have more people's churches-churches not only for the people, but by the people. Nor should we suppose that this method is feasible only in directing the working forces of large city churches. It is just as good a method to use, on a smaller scale, in town and country churches. Let the minister, who is the recognized religious leader of each parish or community, enlist and organize all the available material belonging to his jurisdiction. Then, instead of trying to do all the religious work of the community or the parish with his own hands, let him enthuse the hearts and train the hands of the volunteer workers. so that they shall not only be able to help him carry his burden of responsibility, but make it possible for him, through them, to undertake far greater burdens than he has ever before felt equal to. This, it seems to me, is the practical, and in fact the only solution of the problem of the country church. It must be a church working in the community, not a minister only. So long as there is no organization in representative bodies of Christians for the common work of the church-not, I repeat, the common work of the clergy-there will be no appreciable progress along the line. Let us be fair with our religious leaders. They are not sent among us like ecclesiastical packhorses to carry all the burdens of the church. but to so adjust the common burden that we can all carry our share well and fittingly. It ought to be a source of joy and inspiration to every layman that he can be an efficient belper in the grand work of world-evangelization to which the Lord Iesus Christ calls his followers .- The Interior ..

Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.—Confucius.

The Absence of Spiritual Life in the Natural Man.

BY REV. F. E. MARSH.

Some years ago it was stated that naturatife could come into being of itself. The theory was known as "Spontaneous Generation." Its principal advocate said: "Be servation and experience unmistakably testify to the fact that living matter is being formed de novo (anew) in obedience to the same laws and tendencies which determine all the more simple chemical combinations." Now the theory, like many another advanced by scientific men, is exploded, and one who has a right to speak on this subject, if not on religious ones, says: "I affirm that no shred of trustworthy, experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."

As natural life can only be produced by those who already possess it, so spiritual life can alone be communicated by Him who is called "The Spirit of Life." "He that hath the Son, bath life," is the pronouncement of Him who cannot lie. Now the antithesis of this is, "He that hath not the Son of God. hath not life." One may have position, honor, wealth, education, knowledge, morality, religion, but he has not spiritual life if without Christ. As the oak-tree which 'as been struck by the lightning's flash is a lifelyas, cheerless. sapless, leafless, charred mass; so sin, that electric current of hell, has destroyed every particle of good in man, and hance he is devoid of all that is Godlike. Christlike and holy; and he can never obtain the life that is "life indeed" but by Him who is "The Life." even the Lord Jesus Christ.

"Hath not the Son:" How much there is suggested by that sentence! How many similes it brings before the mind. As the rudderless vessel is tossed about by the storm and is at the mercy of the waves; so he who "hath not the Son" is carried away over life's course by the power of sin, and is at the mercy of the world's storms, Satan's policy, the fiery breath of lust, and self's folly.

"Hath not the Son." As the benighted traveler lost in the dense forest, with wild beasts lurking around, and serpents hissing in the branches of the trees above, is exposed to danger: so he who "hath not the Son" is lost in the darkness of sin, and is unsheltered from the wild beasts of evil that lie in wait to destroy.

"Hath not the Son!" As the leper is an object of loathsomees, and is cut off from the haunts of men; so he who "hath not the Son" is separated from God by sin, and his sinfulness and sins make him offensive in the eyes of Him who cannot look upon iniquity.

"Hath not the Son." As the beggar depends upon the charity of others for support, is exposed to the craving of want, and has no fixed abode in which to take shelter; so he who "hath not the Son" depends upon the unsatisfying pleasures of the world, the charity (?) of the devil, to meet the need of his nature. And he is exposed to the wrath of God, from sich, for him as he is, there is no shelter.

"Hath not the Son." As the prisoner who has been found guilty is under condemnation,—d is but waiting in his condemned cell for the execution of the sentence which has been passed upon him; so he who "hath not the Son" is under condemnation, and is waiting for the carrying out of the sentence under which he is lying, for "ALL THE WORLD IS GUILTY BEFORE GOD," and bence is "subject to the judgment of God" (Rom. 3:19. margin).

"Hath not the Son." As the man-slayer outside of the city of refuge was not safe from the vengeance of the slain man's kinsman; so he who "bath not the Son" is in danger of Divine judgment and the vengeance of the eternal fire.

"Hath not the Son!" As the man in the parable of the marriage of the king's son was speechless when asked how he came in to the feast without the wedding garment; so he who "hath not the Son" is unable to give any reason why he should not receive what he deserves, namely banishment from th. presence and glory of God, and the blessings that follow the possession of His Son.

Charles Egbert Craddock puts this speech into the mouth of one of his characters: "Melindy Price hed better hey a-tuken somebody what owned less, but hed a harder grip.' This is said of Josiah Tait, Melinda's spendthrift and gambling busband. A hard grip with the knack of accumulating, is better than great possessions, with the instincts and habits of a spendthrift. A church should acquire a spiritual grip hard enough to hold the members who come to it. Has your congregation this holding quality? If all who come under the influence of Christian effort could be held in the churches, held to faithful service, few would remain outside. Christ's injunction to churches as well as individuals seeking spiritual life and growth is, 'bold that fast which thou hast."-Cumberland Presbyterian,

But for the Bible we would know nothing of the origin of the universe. All the cosmogonies that men have invented are puerile conceptions. That God created the heavens and the earth, making all things by the word of his power—this the greatest minds of antiquity failed to discover. This book only unfolds the sublime panorama of creation, in which we behold worlds roll from the plastic hand of the Creator, and begin their mighty revolutions, while all the sons of God shout for joy.—T. A. Hoyt, D. D.

236

The Christian Endeavor Convention.

We make the following extracts from a very full report by the New York Times as published in their Christian Endeavor Supplement.

The International Convention of Young People's Societies of Christian Endeavor is the peaceful invasion of this metropolitan town by an army of 30,000 men and women, coming from every state in the Union, from Canada, Nova Scotia, England, Scotland, Spain, Australia, Ceylon, India, Syria, Africa, Chinz. Japan, and the Sandwich Islands. The soldiers of this great army come from the four winds to meet together here, showing before all the people that the Christian religion is a quickening power out of which springs the strong life of nations, and that it exerts its influence through continuous Christian Endeavor and co-operative work.

A prayer meeting at 6:30 oclock in the morning is certainly a picturesque and pleasing phase of life in this City of New York. And when it is added that such a prayer meeting was attended and carried on by about 5,000 men and women, it assumes the character of a notable event.

The meetings are of remarkable interest, both in subject matter and in the characterities of the people who crowd the great half to its utmost capacity. This city is having an object lesson of the extent of the Christian Endeavor societies which will doubtless open the eyes of many persons to whom the name has heretofore conveyed only a foggy idea.

All the addresses were happily adapted to the occasion. The peculiar and significant characteristic of all the remarks was the entire and careful avoidance of secular or denominational references. Some of the speakers, indeed, made particular reference to the undenominational character of the Christian Endeavor Society as being both the secret of its success and the safeguard of its future.

"In the wonderful activity of the time, with great development in science, in invention, and wondrous enterprises on every hand, the Church of God could not lag behind, and it was a wonderful discovery, the storage battery of the Church, put into successful operation, reaching out into every quarter of the land with its life, and its joy, and its blessings."—Pustmaster-General Wananaker.

"The chief mission of the Christian Eddeavor Society is to cure the disease, common in so many of the churches of this country, known as 'suspended animation'—churches in which gloomy, sad-looking people sit in gloomy silence and listen to long, set sermons by long-winded deacons, and to the most dolerly and rigid prayers and supplications from the most miserable sinners in the world."—Rev. R. H. Conwell.

"The Young Men's Christian Association is the recruiting station of the Church, but the Christian Endeavor Society is the citzdel of

the Christian Church—the fortified Christian camp inside the lines."—Hon. C. M. Depending

"Christian Endeavor eloquence lies not a rhetoric but in fact. We shun mere creament of speech, and earnestly court the power of testimony to truth. In Christian witnessing and doing we have been raising a millen and a quarter of lords and ladies to participate in weekly parliaments all over the globe."

—Rev. W. C. Bitting.

"If there is a discouraged Christian in New York who fears that the forces of evil are detined to triumph, any one who believes that they that be with them are more than they that be with us, I would like to take his by the buttonhole and lead him in here."

—Rev. Josiah Strong.

"We have found our connection with an Christian Endeavor Societies a helpful and delightful experience. It has given as a broader and more delightful experience has intensified our love for the Church universal. It has given us a broader and more is telligent comprehension of the scope and purpose of the gospel. It has brought us to the closer relations with young people of other denominations on the wide field of honest endeavor for our common Master."—Revolutions of Methodist Delegation.

PRESE COMMENTS.

"Succeeding beyond the splendid house its founders, it is to-day leavening the churches with the leaven of consecrated parsonal service for Christ,"—Christian at West.

"Nothing has apparently so much surprise the more thoughtful portion of the secular gazs as the fact, that this army of delegates as the fact, that this army of delegates action, should have exhibited an unswering attachment to the evangelical doctrier accommonly looked upon as out of date."

Loopal Record.

"No record, however full and faithful regards details of transaction, could come a tithe of the spirit of the assemblage. The feet upon the most conservative natures overwhelming."—New York Observer.

"It teaches us the value of youthful cration to Christ. Thousands are the churchs whose vitals have been quickened by the ergy of this movement. It teaches as unity is better than uniformity."—The Interior.

"Such an unparalleled convention as must mean the incoming of new ideas, impulses and a remarkable step forward in history of the Christian Church."—The wante.

"God appears to have raised it up, and other purposes, as a rebuke to a compromisity and an age-calculating Church. Bas given, in this enthusiastic uprising, a ing proof that he has possession of the base and heart of the best of the rising."—The Prestylerian.

WORK AT HOME.

In connection with the Union Bethel work at Fort Worth, Texas, a Woman's Indus-Trial Home has been in operation for a year or more. A local paper says:

"Before the annual report of the Woman's Industrial Home, that appeared in yesterday's Mail, was made, comparatively few people in the city knew that such an institution existed. It is a grand institution, too, and the only one of its kind in the state. When we contemplate the object and aims of this home it occurs to us, how is it such a thing was not thought of before. We have our reading rooms, club rooms, and many other provisions for the reclamation of men, but before this home was started there was not a place in all this broad state where an unfortunate girl or woman could go for relief or protection."

Plymouth Congregational church, St. Louis, under the lead of Rev. Allen Hastings, is doing considerable mission work. The evening preaching service is held on the church grounds in the open air, and is gaining the attention of many not in the habit of attending. A mission prayer meeting has been started about a mile to the north of the church in a neglected region. Rev. John Wickes, a clerical member of Plymouth, has been holding open-air services Sunday at 4 p. m., half a mile or more to the northeast of the church, with pleasing results and generally good attention in the midst of an irreligious community.

The General Conference of the Brethren in Christ, was held recently at Stevensville, ont. About fifty delegates represented the districts in Pennsylvania, Ohio, Illinois, Kansas and Canada. The discussion of city mission work resulted in the resolution to press forward the work in Chicago, and to secure an appropriate place and the necessary workers.

The Boston Young Women's Christian Association is about to establish a department for training Christian workers, something after the pattern of Mr. Moody's schools in Northfield and Chicago. For four years a school of domestic science and industrial arts has been successfully maintained, seventeen graduating this year. It is planned now to add a new department, which will provide a thorough course in Bible history and interpretation and Christian work along with development in practical affairs, thus preparing the students for city mission work at home and abroad and service along kindred lines. The demand is increasing every year for women with trained minds and fingers, and with consecrated hearts, for work in connection with institutional churches and mission enterprises. This new department, which opens in the autumn, will doubtless attract a number of young women who desire to serve their Master and who want to learn how.

A Death That Is Felt.

The death of Colonel George R. Clarke, the founder of the unique work known as the Pacific Garden Mission, removes from the ranks of Christian workers in Chicago a laborious, self-sacrificing, generous, and courageous servant of Christ. For about fifteen years religious services have been held nightly, with few exceptions, at this mission. From these meetings Colonel Clarke and his wife have seldom been absent, and a very large number of them he has conducted himself. It would have been a heroic service if this work had been done by the salaried missionary of some society. But Colonel Clarke carried himself the heavy financial burdens of this great undertaking. The public was in-formed of the needs of the mission, and assistance was very gratefully received. What was wanting besides, the founder of the mission paid out of his own pocket. The results of this continuous preaching of the gospel for years together, in the midst of the most vicious and degraded population of a great city, only the Master in whose name it was done can reckon up. Professions of conversions were very frequent. Many of these converts were soon lost sight of. Upon many, no doubt, the impression made proved superficial and transient; but, in a very large number of cases, there is good evidence of a sound and thorough reformation of life on the part of men utterly abandoned and profligate. And even if this evidence were scantier than it is, or were wanting altogether, no one who had personal acquaintance with Colonel Clarke and knew the simplicity and steadfastness of his trust in God, his unswerving confidence that there was power in the gospel of Christ to reach and redeem the most degraded soul, and the cheerful and grateful spirit in which he accepted the opportunities of service offered him, can doubt that the Pacific Garden Mission is the seed-plot from which a precious harvest will be reaped. The work, one is glad to know, is carried on without interruption by Mrs. Clarke, aided by Harry Monroe, a long-tried and approved convert of the mission. A. K. P.

"The same Congress that refuses even to consider the ravages of the liquor traffic appropriates \$100,000 a year to investigate bog cholera. One hundred thousand dollars outlay to save swine from infection! One hundred million's income to spread contagion in the way of boys!"— John G. Wooley.

The Northfield Students' Conference.

BY PHILIP E. HOWARD.

Those who have attended the Students' Summer Conference at Northfield, in past years, have felt that it was eminently Mr. Moody's conference; and it was with no little hesitation that, in Mr. Moody's absence, the leaders in Christian work among the colleges undertook to conduct this year's conference.

It was not an easy matter for a few young men to undertake the responsibilities of a gathering of students who stand as the very centers of Christian influence among the colleges. Yet the results of the conference fully justified the undertaking.

When the delegates convened, it was found that not less than four hundred and fifty students from one hundred and thirty institutions were gathered in the buildings of the Northfield Seminary, and in houses through the village. These men came from colleges ranging from Nova Scotia to California and from Alaska to Mississippi, on this continent; and representatives were present also from England. Scotland, and even from Africa, thus making the widest representation yet obtained at such a gathering.

This impressive evidence of the far-reach. ing influence of the college work for Christ proved to be a source of great inspiration to the delegates. The very ends of the earth had met, under the guidance of God, in the hills of New England; and, from the first meeting in Stone Hall, on July 2d, to the last session, on the evening of July 13th, there was a halo over everything. For ten days hundreds of young men were occupied almost wholly with a searching study of the Bible, and with an open-hearted hearing of burning messages from men who, by gifts of high scholarship, large experience, and the blessing of the Holy Spirit, were best qualified to touch the lives of young men. Northfield itself, nestling among the great bills and beside the swift Connecticut, was an inspiration to the men who walked in her quiet groves or over the reaches of hillside and meadow.

There was not a single discordant note to break the harmony of spiritual blessing which fell over the place as the days went on. Thirtyone different denominations were represented there, but all were as of one denomination in thought and spirit.

Each morning an hour was devoted to discussion of work in the foreign field, as to its call to young men, its necessities and possibilities. Another hour was devoted to the consideration of the policy to be adopted in the various colleges for strengthening the Association work, and for stimulating activity in personal work. Two large Bible classes met also each morning: the one under the leadership of Mr. Robert E. Speer, for the purpose of considering the Book of Acts analytically

and critically; the other under Professor James McConaughy, for those who wished to study the life of Christ with special reference to the application of the Master's methods in personal work. A new feature of the conference was the Missionary Institute, or training class for volunteers. The morning sessions of the conference closed with a platform or general meeting, at which special addresses were made by invited speakers on subjects designed to awaken true spiritual activity and earnest Christian work among college men.

Ordinarily no meetings were held in the afternoons, with the exception of group classes for Bible study along the lines of professor McConaughy's system. The athletic field and tennis courts were well patronized in these open hours of the afternoon, but many men spent the time over note-books, or in meditation in the quiet groves near the village.

At seven in the evening, in fair weather. the most truly characteristic meeting of Northfield was held on Round Top, -a grassy knoll just back of Mr. Moody's old home, over-looking the seminary buildings, the village, and the broad valley of the Connecticut beyond. In the twilight, under the whispering pines of the little hill, the men gathered, with some one of their own number as leader. It is a place of precious memories; for on Round Top many a college man has caught the first sound of the voice that called him unreservedly to a life of Christian service. The meeting is devoted to the presentation of the needs of the different Christian callings, by men each one of whom is consecrated to the special work for which he pleads. It is not that men are forced blindly into Christian work as a life-work by what they hear on Round Top; It is rather that men gain there a new view of what such work means, and are led to decide for it, not hastily, but soulfully and intelligently. As a practical result of this meeting, in addition to other influences, at least twenty-four men during this year's conference have joined the students' missionary volunteer movement, while many others have decided for the ministry or for the Association work.

Following immediately upon the Round Top meeting, the evening platform meeting was held in Stone Hall, and special addresses were delivered at that time. The exercises of the Sabbath were confined to general meetings in the church and in Stone Hall, and the special meeting on Round Top.

Throughout the conference, in the singing, in the prayers, and in the speaking, there was no manifestation of any superficial zeal. But even the most unspiritual man could not fail to feel the throb and pulsation of a strong, becyant, spiritual life coursing through the mass of young men standing shoulder to shoulder in the campaign against self and for Christ. The whole conferance was marked by decidedly practical tendencies. Spiritual stamina was sought only that it might be used for the Master's service; and, wherever there was

a call for money, to be used in extending the college or the mission work, it was readily and generously answered. At a small meeting in behalf of foreign missions nearly one thousand dollars was contributed. On one occasion over three thousand dollars was contributed by about four hundred persons in a half-hour. in answer to a special call from the South and

This practical tendency showed itself again in the eagerness with which men sought personal interviews with the speakers for spiritual counsel, and also in the delegation meetings held separately, in most cases, by each college after the evening platform meeting.

These two factors in the permanent influence of the conference cannot be measured. In personal interviews many a man's doubts were dispelled, and new strength given him by contact with great minds. In the delegation meetings all the best impressions of the day were focalized in thought and earnest prayer for the home college. From the splendid singing in the meetings to the athletic contests on the field, a spirit of hearty Christian manliness was everywhere. And this same spirit, if carried into the college work next fall, is bound to do wonders of spiritual uplifting among the students.

Among those whose personal influence was most deeply felt in the conference, there may be named Mr. John R. Mott; the Rev. Dr. A. Gordon of Boston; President Merrill E. Gates of Amherst College; Bishop J. M. Thoburn, D. D., and the Rev. John N. Forman, of India; Anthony Comstock and S. M. Sayford; the Rev. Dr. A. F. Schauffler of New York: Mr. L. D Wishard: Professor lames McConaughy; the Rev. Dr. A. T. Pierson; the Rev. Dr. Frank Bristol of Chicago; the Rev. Wilton Merle Smith and Mr. Robert E. Speer of New York; and the Rev. Dr. H. Clay Trumbull of Philadelphia.

The very names of these men are suggestive of great spiritual power, representing as they do the many-sided character of the Christian callings, from the work which makes the habitation clean to the work that inspires and renews and refills with all that is good and true in the spiritual life.

With the centers of Christian influence in the colleges fresh from the power and stimulus of the Northfield Conference, the college work for Christ in the coming year seems, to those who know the field, brighter and broader and stronger than ever .- Sunday School Times.

Rev. C. M. Morton expects to resume his work at Railroad Chapel, Chicago, in October. Rev. Alexander Patterson, who has supplied his place, closed his work there July 21st.

The Mills Meetings on the Pacific

239

These are proving a great blessing all along the Pacific coast. Tidings from Tacoma, from Portland, from Salem, from Sacramento, from Santa Barbara, from Los Angeles, from Pasadena, from Santa Ana, from Riverside, from San Diego, are all of one tenor, indicating the aroused ardor and the invigoration of Christians, the happy union of Christian effort, and the ingathering of multitudes of souls. From the beginning of this remarkable series of meetings we have neither omitted nor intermitted earnest exhortation to our Presbyterian brethren to spare no pains in co-operation with Mr. Mills, and in following up the work after he shall have passed on, as he wisely designs and plans. His methods have been tested and approved. They have, with those who have labored with him, passed beyond the range of serious criticism. They are unique in wisdom and fitness. The Spirit of God plainly owns his work.

There is no rarer gift than that of skill in evangelism. When this is found combined with everything to be commended in the way of methods in detail and of personal spirit and manner, as in the present instance, the church is filled with gladness before God. This feeling of the church it gives us great pleasure to voice .- The Occident,

Dr. L. W. Munball has arranged for the holding of another of the Bible Conferences this summer which have been found so profitable in former years. It will be held in Educational Hall, Asbury Park, N. J., Angust 11-19. Some of the ablest ministers of the gospel and most competent teachers of God's holy Word in this country will be present this year to conduct the study. Among them will be such distinguished brethren as James H. Brookes, D.D., Arthur T. Pierson, D.D., Prof. Wm. G. Moorehead, D.D., Maj. D. W. Whittle, Rev. and Mrs. George C. Needham, Prof. Luther B. Townsend, Edward P. Goodwin, D.D., Wm. J. Erdman, D.D., and Rev. D. M. Stearns. Nathaniel West, D.D., will deliver several addresses on the "Higher Criticism." The musical part of the conference will be under the direction of Prof. Chess Birch, the noted cornetist, formerly of the United States Marine Band, of Jefferson Barracks, St. Louis. Mr. Sankey will be present a part of the time of the conference and render some of his inimitable and thrilling solos. The conference will assemble at 7:40 p. m., Thursday, August 11, 1892, and close with the evening session of Tuesday the 16th. Sessions will be held each day at ten a. m., three p. m., and 7:30 p. m.

WORK ABROAD.

Mission Notes and News.

The Soudan stretches across Africa from the Red Sea to the Atlantic, and contains from 60,000,000 to 50,000,000 inhabitants.

According to Jewish Intelligence, 135 Prussian Christians have apostatized to Judaism and 2,101 lews have been converted to Christianity since 1875.

Through the kindness of the Missionary Heraid we are able to reproduce the valuable taple showing the results of Missionary labor in Japan up to the close of 1891 condensed from statistics prepared by Rev. F. Staniland. Yokohama.

There are 200 baptized Christians in Uganda n connection with the Church Missionary So-; iety, and about 2,000 adherents under instruction. The Gospel of Matthew has been translated into the native tongue. The arrival of 100 copies from England was attended with the wildest joy.

The North Africa Mission has opened work in Lower Egypt by sending thither recently five missionaries, of whom two are men. In this portion of the land of the Nile is found a population of 4,500,000, mostly Mohammedan, and almost wholly without the Gospel. There are about forty towns with from 7,000 to 40.-2,000 inhabitants, and 500 with from 2,000 to

How Chinese Christians Give.

BY REV. C. R. HAGER, OF HONG KONG.

The Chinese living in America have so often peen accused of carrying home to China all the money earned by them in this country that perhaps a statement of the liberality with which those who have become Christians give to home and foreign missions will not be miss. We find that, with a membership of 161 in the various churches of California the Chinese have raised \$6,290.40 for all benevoiences, or \$39 oy for each member. For the expenses of their own association they have given \$2,029 90, or \$12 60 a member.

For home missions the amount raised and expended has been \$1,91345 or \$11.88 per member, while for foreign missions they have given \$2,181.20, or \$1354 per member, an amount which if equalled by all the members of our churches would not only put \$1,000,000

into the treasury of the American Board but \$6.862,505.28 annually more than all the missionary societies of the United States contribute to foreign missions.

The Chinese have made an extraordinary effort this year to raise money in order to build a chapelin Canton, and have secured \$1,913.45 for this purpose. But suppose we deduct this sum, we find that they still give to foreign missions \$638.70, or \$3.96 per member, which if made the basis of contributions for the American Board by all Congregationalists would give us \$2,007,054.72 for the work of evangelizing the heathen. Do not these Christians, who have recently come out of heathenism, shame us in our giving to the Lord's work? It is not long since the Chinese were arraigned most maliciously before the public of New York City. Would it not be wise to give them occasionally their due share of praise? Our American Chinese Sunday schools are doing more for foreign missions than many of our large churches. A Sunday school in Brooklyn, of about thirty members, has given \$150 in le.s than twelve months. Another in New York has recently given \$100 to support a helper under the American Board in the South China Mission. In one of the Boston schools the Chinese alone have given \$114.50, which with \$105 given by the teachers and scholars makes \$220.50 contributed during the past year. Now it is true that figures do not tell everything, but they do tell this: that the Chinese Christians in America give more than American Christians. Yet almost every one of these men labors hard with his own hands to earn what he gives. We often spend more in luxuries than the Chinese earn, but they put us to shame when they begin to give to the cause of missions. Do we not need more selfdenial in our giving? I know of a friend of missions who by a little economy saves fifty cents a week with which she supports a Chinese student at school. Fifty cents a week may seem a small matter, but it counts up at the end of a year, and it is these small gifts which the Lord of the harvest loves more than the legacies of the rich. When the books are balanced in the kingdom above, it will be found that the Chinese have not altogether sought their own good in coming to America, but that with the money earned here they have helped to send the gospel to many a heathen land .- Missionary Herald.

Preparations are now in progress for holding the Fifth Decennial Missionary Conference for India. The sessions will begin in Bombay on December 28th, and will occupy a full week. These decennial conferences have brought together missionaries for the discussion of the great problems relating to their work, and have been of great interest and value. The coming session, it is expected, will prove better than any that have preceded it.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1801. CONDENSED FROM STATISTICS PREPARED BY REV. F. STANILAND, YOKOHAMA.

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NAME OF MISSION.) ear of Arrival	Male.		Wives.	Stations.	Charter	Raptized Adult C	1891.	Lership.	dents.	Native Ministers.	Centributions of N	tives for all 3 powes, in yen yen equals 83 o
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Total of Protestant Missions	- 1	í	9, 17	1	. 2	381	344	3.71	S 33.3	0 34	9 15	479	747

⁽¹⁾ These statistics cease the year ending March 31, 1891. Through a misapprenension, Mr. Standard, while arming the number of church members correctly, reduces the number of Kunn-ar Churches from seventy-one to life. The mission rightly reported seventy-one church organizations, each with its creed, covernm, officers, etc., other control of the con and numbering twenty or more members, though about twenty of them, not being pecuniarily independent, are to that reason alone not admitted to the full fellowship of the Kumi-ai Churches.

⁽b) All other items are included in the American Board Report. (c) Statistics to June, 1891.

The Missionary Outlook Upon the New Century.

BY A. J. GORDON, D. D.

The century of missions is closing; and what inspirations, what resources, what preparations, what opportunities has this century brought to us? At the beginning of the century there were only two or three missionary societies in all Protestant Christendom; now there are upward of one hundred such societies, whose representatives are preaching the gospel to every nation under heaven.

Then less than fifty versions of the Scriptures comprised the entire work of the Bible translation since the days of the apostles; now the Word of God has been translated into more than two hundred and eighty languages, and the whole Bible made accessible to nine-

tenths of the human race.

A hundred years ago women's missionary societies were unknown; to-day there are nearly thirty such societies in America alone. with twenty-five thousand auxiliaries, contributing a million and three-fourths dollars annually for spreading the gospel among the heathen. At the beginning of the century, though the doors of several of the heathen nations stood ajar, hardly one had been securely opened; now every nation under heaven is to such degree accessible that missionaries of the cross have entered in. Well may we write the word "opportunity" over the closing decade of this nineteenth century; and well clay we be admonished that opportunity is but another name for importunity, as though God were beserching us by every open door to open our hearts and to open our bands and to open our purses, that we may worthily meet the crisis of missions which is upon us.

The wealth of Protestant Christians has increased so enormously Juring the century that the evangelical Christians of the United States are credited with possessing thirteen billion: of dollars. But do they possess this wealth, or are they possessed by it? is the question which must be raised when I tell you that these same Christians contribute annually only twenty-five cents per capita for foreign missions, and that this contribution is computed to be but one thirty-second part of one per cent, of their wealth.

In spite of the meagreness of our contributions of men and money, missionaries have won marvelous triumphs. The converts from heathenism and their families are estimated at three millions-a result for which we should thank God and take courage. But according to the statistics of Mr. Johnstone, in his "Century of Missions," the gain in heathen and Mohammedan population has been seventy times greater than this. Considering, then, that of earth's 1,400 millions of population a thousand millions are yet destitute of any saving knowledge of Christ; and considering,

moreover, that every success already won, constitutes a new call for laborers and contributions and evangelical zeal, is it not clear that the demand upon us in the closing decade of this century is greater than ever before? And what shall be our answer to this demand? In replying to this question I may disarm prejudice by saying that I repeat what many of our wisest men thought at the beginning of the century and what more think at the close, when I give this threefold challenge: Churches to the front; reserves to the front, pastors to the front .- From an Address.

An exchange advocates a vivacity in the prayer meeting. It would have variety and life, a "recitation of poetry"here and a "solo by the choir soprano" there." "a great many tes-timonies of a minute each," and "more prayers of half a minute each." "Above all things" it would "make the meeting interesting." "Not to do this," it says, "is a crime." We remember the reply of a good man to one who talked on this strain some years ago. "Interesting to whom?" Such a meeting would not interest the mass of prayer-meeting goers. They do not believe in long and prosy speeches or prayers, but neither do we want the hop, skip and jump method of our exchange. There is a happy medium. Variety is all right, but too much variety is like too much spice in food. Moreover, the chief end of a prayer meeting is not interest but worship. The church which loses sight of this, and aims only to make its meetings enjoyable, gives up the means by which it can secure an abiding interest .- Herald and Presbyter.

Prof. A. H. Sayce, LL. D., of Oxford Uni. versity, shows that historical skepticism, hav ing reached its high water mark is receding and reacting in favor of the traditional beliefs of history, sacred and secular. He points out that "the discovery and decipherment of the monuments of Egypt, of Assyria and of other oriental lands, have done for the older records of the Bible what the discoveries of Dr. Schliemann have done for the early traditions of Greece. The historical fabric, which the Higher Criticism had claimed to have destroyed, is being reconstructed by the archaelogist and decipherer. We have come to know that much which has been pronounced impossible, was not only possible but true, and that the difficulties raised by the critic were really due to his own ignorance." While many of the over confident conclusions of Higher Criticism are being discredited and corrected, the uncritical are to be pardoned for receiving slowly its unproven hypotheses of a manifold Moses, a double Isaiah and a polyglot Daniel. Archæological research and discovery seem destined to refute many of the new-fangled theories of over-rash scholarship as to the age and authorship of the Books of the Bible.

Pencil Notes from London.

In no city in the world is there such a vast amount of aggressive Christian work carried on as in this great metropolis. On a Sunday one meets with open-air work everywhere. Naturally it is more common in the "East end" among the congested masses, but such work is by no means confined to that quarter; the "West end" has its out-door preachers in park and square, and, what may surprise some in the United States, no denomination is more aggressive in this work than the Episcopai, or as it is named here, the Established Church of England. Mission bands from these churches do most excellent work. Last Tuesday eyening we were attracted by a crowd in front of a "West end" church, who were most attentively listening to a gospel address being delivered by the Rector from the stone steps in front of the church building. It appeared a little strange to us to see the Rector in such a service wearing his white surplice, but his message was pointed and effective.

The Salvation Army is evidently an Institution here. Its uniformed lads and lassies are met with everywhere and must aggregate a

very large army.

Rev. F. B. Meyer, who was so helpful last year at Northfield and who is to attend the conference this year also, is pastor of a large church close to Regent Park. A crowded congregation always await him. Rev. John McNeill's church has not yet found a successor to this modern Boanerges. The congregation is a peculiar one. It is an open secret that Mr. McNeill and his elders did not always see alike: some of his elders being much opposed both in principle and practice to their pastor's strong temperance views. It was, we believe, providential that he was pressed into a larger field, as the work he has accomplished in Scotland has been crowned with abundant blessing. Next year we hope to see Mr. McNeill again in the States for a protracted work in our larger cities.

An immense throng gathered morning and evening at the Metropolitan Tabernacle last Sunday, the occasion being Dr. Pierson's last preaching service prior to his sailing for New York. Late comers were disappointed in finding the capacity of even this great auditorium overtaxed, and many like themselves turned away. Mr. Spurgeon's son, Thomas, whose pastorate is in New Zealand, arrived in England ten days since to supply the pulpit of his lamented father for the next three months. If his health were not endangered by the very trying winters of London there is little doubt a permanent call would be extended, for the name itself will ever have an aroma of sacredness to the heart of every member of this immense church, and besides this the son has much of his father's spirit and style, and is indeed a very gifted writer and preacher. The Metropolitan Tabernacle will be more than content, however, if Dr. Pierson will but accept the call which has been extended him, to supply the pulpit for another year. Not only has the interest and attendance been fully sustained by the Doctor in the Sunday services during his eight months' supply, but his Thursday night preaching has drawn together an immense congregation each week, larger even in fact than had formerly greeted Mr. Spurgeon. Dr. Pierson spends the summer with his family at Northfield, Mass., being one of the principal speakers announced for the conference held there in August.

Dr. Pentecost has returned from India and is filling the pulpit of the late Rev. Donald Frazer, to which he has been called at supply for a year. The Doctor is also giving occasional addresses on India which are largely appreciated.

Since Mr. Moody's return from Palestine be has been preaching in a number of towns in England and Wales, and early in july will begin a short work in Ireland, beginning in Belfast, July 6.

This may be a land with narrow limits geographically, but there appears to be absolutely no limit to the demand on cze's time, therefore the necessity of scribbling these pencil notes while riding on that distinctive institution, a London omnibus.

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Missions and Theology.

Dr. Hovey at the recent meeting of the Baptist Missionary Union spoke on "The influence of a century of missions upon Christian theology," mentioning four particulars: I. In speaking of God there has been a manifest transfer of emphasis from God's natural attributes to His moral ones. We hear more of his love and less of his supreme sovereignty simply as such. 2. In speaking of Christian life there has been a manifest transfer of emphasis from faith to love, from trust to service. The active influence of the missionary enterprise has had a chief share in bringing this change to pass. The practical side of Christian life has been pushed to the front. Missionary service calls for an active exercise of faith, yet in it the stress is laid upon love. 3. In maintaining the evidences of the Chris-

tian religion there has been a manifest transfer of emphasis from the miraculous to the moral. 4. In respect to heathen nations and their religions, we have begun to look upon the people with more of compassion and less of mere repulsion. We see in their systems something of truth, though mixed with many and dangerous errors; and so have been led to enter with the more of zeal and joy into the work of carrying to them that truth which is without alloy.

Admission of Church Members.

Too much caution cannot be exercised as o the admission of members into the Church. disposition to swell the roll of communiants often causes carelessness about insisting apon the needful preparation. The fact that person applies for connection with the Church is taken as in itself sufficient ground or his reception. In many cases special examination is discouraged, and every encouragenent given any and every body to come nto the Church. Nor is it an uncommon hing now-a-days to find ministers telling men hat they ought to unite with the Church in order to become converted, or, as it is usually out, to be good and to get good. But, howsoever it comes about, there is too much force in the remark of a contemporary that 'one of the great evils of the day is the reteiving of unconverted members into the Church." This evil is easier to create than to :ure. It is much more easy to get the unconverted into the Church than to get them out if it. Once in, they are a source of trouble. Their example is bad. They cause reproach to the Christian profession. They stir up division and strife. They encourage worldliless and formality. They dislike pointed, earching and spiritual preaching. They go n for an easy sort of religion. They demand he popular and sensational order of ecclesiistical management. They are usually the pardest persons to convert. They are liable o imagine that all is well with them because heir names are upon the church register. They are to be pitied and prayed for, while hev emphasize the wisdom of guarding against beir multiplication and of admitting those only who are manifestly in possession of the grace of God to the Christian fold .- The Pres-Syterian.

A Church Conscience.

Dr. M. Rhodes, a distinguished pastor of the Lutheran Church has this to say upon the need of a "church conscience." "It was n/ great privilege when abroad to spend a Lord's Day in Glasgow, Scotland. It was nost refreshing to me to enjoy the quiet of the city, and to see the people going in every firection to the Lord's house. Like ourselves. they walked, for the horses and attendants of treet cars were resting. It was a Sabbath in inly and warm. In the moring we were at the cathedral. It was full. In the afternoon we walked with a friend to one of the Free thurches, and at that unseasonable hour, we ound a large congregation of devout worshipers, who had no thought that what they were loing was anything but a duty and a privilege. I could not but feel that these people have a hurch conscience. A conscience that regarded heir church duties as second to none in acredness and importance. They could not

think of being faithful to home and business on Monday, and unfaithful to God and His house on His day. They must go to the Lord's house, to pay their vows-they had a church conscience. There is sad need in our land for a church conscience. Satan is quite willing that we shall be attentive to business and other matters during the week, if we will only be indifferent to God's house and Christian duty on the Lord's day. O! for a widespread increase of a church conscience among

There is a cant abroad I have no sympathy with. It discounts packed churches and popular preachers. I will uncover my head in the presence of the man who can induce the thronging multitudes to listen to a true, straight Gospel. The reproach of our Nineteenth Century Christianity is the half-empty churches scattered all over the land .- Bishop

Evangelists.

20,000,000
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Scriptural Studies.

BY REV. CHARLES BRIDGES.

let the word of Christ dwell in you richly in all visiom. Colossians ili. 16.

Let us ever search the Sacred Book as

I The Word of Christ.

As written by his Spirit, I Pet. i. 10, 11. As speaking by his authority, I Cor. ziv. 37. As testfiying of his work, Luke xxiv. 41; John v. 30; Acts x. 43; Rev. xix. 10. As the instrument for the establishment of his kingdom, Ps. xiv. 3-5; cx. 2.3.

The "Word of Christ" is the Christian's treas-.

il. Let it dwell in us.

Not lying on the surface, Matt. xiii. 20. Not gaining only a temporary entrance. James i.

42.94 But hidden, Ps. cxix. 11: Prov. iv. 21. Cherished, Prov. iv. 6-8.

Abiding, Prov. iv. 13; Luke viii. 15; John xv. 7: James i. 35.

Familiar, Deut. vi. 6-8. Ps. czix. 97.

III. Let it dwell in us richly.

Not a scanty provision, Matt. xxii. 22. But a rich storehouse, Prov. il. 4,5; Matt. xii. 31.35: 2 Tim. III. 16, 17.

Its doctrines enlightening, Ps. xix. 7, 8; exix. 130; 2 Tim. iii. 15.

its precepts directing, Deut. xvii. 18-20; Ps. cziz. 9, 98-100, 104; Prov. vi. 23. Its promises exciting, 2 Cor. vii. 1; 3 Pet. L 4.

its comforts supporting, Ps. cxix. 50, 22; Rom.

lts threatenings warning, 2 Kings xxii, 11-13; Pa viv 11

its prospects invigorating. 1 John iii. 2, 3.

18. Let it direll in us in all wisdom

That we may be able to recommend Christ to these that inquire of Him, Cant. v. 9 16.

That we may be preserved from perversion of Senpture, Col. i. 9; ii. 8. That we may try the spirits that are in the

Church, i Thess, v. 21; 1 John iv. 1; isa. viii.

That we may obtain richer views of divine truth, 1 Cor. 1. 5. 6.

That we may be able to turn Scripture to present use. John II. 17, 22. That we may be directed for present duty.

Jos. i. N; Ps. cxix. 105; Prov. vi. 22.

That we may be successfully armed for the Christian conflict, Eph. vi. 17; 1 John il. 14.

Successes and Failures.

1 .- Lesson Question:

"Has my life been a success or a failure?" 2.-Lesson Text:

"I have fought a good fight, I have finished my course, I have kept the faith." II Tim. iv. 7. 3 .- Lesson Object:

To set before the Christian worker the results of his or her service, and the causes which led

The Scripture statement in the Worker's Book of the Bible. I Cor. iii, 10-25; also Parable of Talents, Matt. XXV, 14-30.

Mr. Astor's dying statement, written with his own

" My life has been a failure."

I.-What Constitutes Failure. a. To miss heaven, "Saying, Lord, Lord, etc."

b. Large crowds, but no fruit for Christ.
c. A great "self," but no glory to God.
d. Not getting what you go for.

e. Missing the mark.

f. Praises of men but frowns of God. f. Burnt works in the judgment.

11.-What Constitutes Success.

a. Obedience to God's word and will. b. Faithful service of all kind.

c. Securing the object of your service.
d. Seed planting for late harvests.

Patient waiting for commands. f. Positive influence for good and Christ.

r. Sheaves brought in.

II .. - The Promises of God for Success.

Joshua i. 8. Psalms i, 3-I Chron. xxii, 13.

Psalms cxxvi, 6. Consider hible men whose lives were a failure, or so in part.

The rich young ruler. Saul the King. Judas the treasurer and betrayer. Demas, traitor to Paul. THOUGHTS FOR THE CLOSET OF PRAYER.

Some live on the successes of the past. When God says we are to succeed, it must be so. Piety is not enough to bring success. There is a lack of brains as well as heart. The relation of the body to the mind and soul. Enthusiastic workers succeed. Thoughtless and lazy workers fail. Some lives a success only long after death.
The success of the first redemption promise. Gen.

Seeming failures are often victories.
Why do Moody, Spurgeon and the like succeed!

ILLUSTRATIONS. Lord Nelson at the Battle of the Nife-" It." There is no "if," "we shall succeed."

Horace Greeley's advice, " Have something to say

Farragut and Dupont, "You didn't believe." The failures that do us good, "London Bridge."

From C. H. Yutman's "Lessons for Christian



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

Derry student is required each day white studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision. Contributions sent through the puolithers of this magnitine will be duty acknowledged. If further information is desired write to Suft Bible Institute So W. Pearon St., Chicago. D. L. Moody.

Jottings From the Lecture Room.

Rev. H. P. Beach:

If you want to see the power of Christ most strikingly shown you will find it on heathen soil.

The text that has most power with Chinese women is not John 3:16, but the blessed 11th of Matthew. Their one cry is—if they can only get relief from their burdens, and that verse gives it to them.

The Gospel has no feet, and the only way you can trundle it into the nations is to get some feet and hands for it.

Geo S Fisher:

We are to be like a fountain, gushing out continually, not like a well, where you must dip the water up. Friend, if you are not a fountain you won't be much help in this perishing world.

Dr. A. B. Simpson:

Somehow we have come to know that it is not presumption for very simple-hearted and insignificant people to ask great things of the Lord.

I believe there are two things a man may do he may do some good thing, or he may do the very best thing. By the grace of God I am asking Him to let me do the best thing. If the devil can he will put you to work in the comparative degree.

Maj. D. W. Whittle:

Do not tell one to make his peace with God, but to accept the peace already made by Jesus Christ.

Paul did not exceed other men in crime, but he exceeded them in conscience.

Man has sin, but is treated by God as having it not; man has no righteousness, but is treated by God as having it.

Build for a reward; salvation is not a reward, it is a gift.

Notes by a Resident.

August will offer a special opportunity to those desiring instruction in Bible doctrine as Mr. Torrey will be at home throughout the month and will lecture chiefly on doctrine and practical work. Enough calls have come for him to conduct classes at assemblies, Bible schools, institutes and conventions to keep him busy all summer, but he will remain at home, as he regards that as the more important work.

The Institute has been especially favored by visits from returned missionaries, during the past month. Rev. H. P. Beach, formerly under the American Board in China, gave a most interesting talk. It was especially helpful to those expecting to go to China, as he spoke of the way in which certain difficulties peculiar to mission work in that country should be met.

At another time Mr. William Key, of the China Inland Mission, addressed the students. Rev. and Mrs. C. B. Haworth, who were under the Presbyterian Board in Japan, also visited the Institute, and the students had the privilege of listening to Mr. Haworth.

July 12th was a missionary field day. Rev. Mark Fuller, from India, who visited the Institute early in the year; Mr. George S. Fisher, of the Gospel Union, and Rev. A. B. Simpson, D. D., of New York, all spent the day at the Institute. There were several addresses, and much time was spent in asking and answering questions. Personal contact with missionaries recently from foreign lands gives the students an opportunity to learn many details which never appear in print. In the evening of the same day a stirring missionary meeting was held in Chicago Avenue church.

There are now fifty-six Institute men and worsen who are members of the Student Volunteer Mission Band. Many expect soon to leave for foreign shores.

The early part of the season was so rainy that it appeared as if tent work would be much hindered, but the Lord has given delightful weather most of the time since the tents were erected, and His blessing has been upon the work. The readers of the RECOAD hardly need to be introduced to the evangelist, Mr. M. B. Williams, as his name has been often in its pages of late. He brought with him his own text, having a seating capacity of

r. Soo, and it was placed on the lot at Des-Plaines and Harrison streets, where Mr. Schiverea won so many victories for the Lord last year. Mr. Schiverea was expected, but he was worn out with over-work and delayed his coming until August 1st.

Rev. F. E. Smiley, the evangelist who has been working very successfully in Pennsylvania of late, desiring to acquaint himself with the methods employed here, and also that be and his wife might study music, came to the Institute and was hardly here when he was installed in the tent on Chicago avenue and Lincoln street.

A third tent is now on Dearborn street, near Forty-seventh, in the hands of a student, Mr. H. I. Openshaw.

The hearts of all were deeply moved by the singing of Rev. F. M. Lamb, of Williamsbridge, N. Y., who leads the singing at the Christian Workers' Conventions, and who recently visited the Institute. Mr. Lamb brought tears to many eyes by his sweet singing of a hymn on the Lord's coming.

An Incident in Tent Work.

Some time ago a hard-working but godless man, who had an earnest Christian wife moved to Chicago to work on the Exposition buildings. Many efforts had been made to bring the man to Christ, but though he listened respectfully, all attempts were in vaiu, and the man seemed beyond hope. He moved to a very hard locality near DesPlaines street. The wife was greatly grieved over the neighborhood in which she found herself and wondered why God had allowed her to be brought there. But after a while the thought came to her: "Here is abundant opportunity to work, and as I have no children and have a great deal of time, I ought to do something for the Saviour," but how or where to begin was the question. When a tent was pitched in the neighborhood she welcomed it with great joy and went to work in connection with it. sometimes making as many as forty calls in a day. Her husband was so busy he could not attend. But one Friday evening he found leisure to go. At that very first evening he was able to attend, an arrow sank into his heart. He went home and stayed up until three o'clock the next morning talking with his wife and praying, and then became a thoroughly converted man. His wife was so happy that as soon as she could she hurried to the tent and told with almost uncontrollable emotion the glad news. People who live in the midst of religious privileges cannot realize how the tents are welcomed as a veritable Godsend by the Christian people whom a mysterious providence has placed in the godless sections of the city. Appeals that are pitiful are sometimes made that the tents may be sent to certain portions of the city.

Women's Department.

We have received from Rev. H. A. Schaußler, superintendent of the Bible Readers' School and Home, in Cleveland, Ohio, the first and second issues of their little quarterly, The Bible Reader. A graduate of this school, Miss Bozena Salava, is now a worker in Chicago, in connection with the Bohemian mission

Dr. Pauline Root, of the Madura Mission of the American Board, recently returned from India, is at the Institute.

A \$150 free scholarship has been received from Boston as the result of reading "Rich Folks and Poor Folks."

We have received from Miss Caroline M. Griffith, her report as secretary of the Y. W. C. A. in Rockford, Ill. We wish we could give her report in full. She writes thus of the Noon Rest:

"As a relief from close room and tedicus task, our doors are open at midday for a quiet resting place. Our desire has been to increase the comfort of our young women and to bring them in touch with good, helpful reading, and to seek to interest them in matters and things above mere mechanical eight or ten hour service. Our aim is to assure them that our interests are one and to throw about them strong, helpful influences and not to wake momey, though our report will show a small financial gain. The average attendance has been twenty-one."

This seems to us a most desirable relief to the young women in our stores.

We were favored with six ticksis by the Selection Committee of the Fresh Air Fund Association for Holiday Home, Geneva Lake Six of our students spent two weeks of rest and recreation to their evident benefit. We give a few items from a letter written by one of them.

Vacation time has come at last for these busy workers, when the long strain upon heart and brain and body may be relaxed for a little season and a much needed rest amid the grassy slopes and wooded glades of this romantic summer home may conscientiously be indulged in. A good time generally was not the only consideration that weighed in the minds of these six girls, for well they knew that in the large company of working women who, like themselves, had come apart for a little time from the rush and din and smoke of the great city, and who would form their companionship for the next fortnight, a golden opportunity would be afforded them of studying human nature in its various phases, and perchance some precions souls might be won for the Master through their loving and sympathetic ministry.

It would be a difficult thing indeed to conceive of a lovelier spot than this, or a more charming sheet of water than the one spread out before us.

The home itself is situated upon the crest of a wooded bluff rising somewhat abruptly from the very water's edge and extending far back until it is lost in the great forest beyond.

We have found some very interesting people among the guests at Holiday Home, many of whom are very earnest Christians, and whose acquaintance has afforded us genuine comfort and delight. At our side as we are seated on the wide, cool veranda, is a dear, sweet-faced, old lady, who was converted in her English home across the sea, when Mr. Moody was preaching there more than fifteen years ago. She has been true and loyal to the Master ever since, and we have found much enjoyment in listening to her experiences, and have caught something of an inspiration as we have watched the play of feeling upon the still fair face of this happy old saint of God.

A little farther removed is a little group of two, a stately white-baired old lady and her invalid daughter. The latter is almost helpless, and it is very touching to see the extreme tenderness with which every want is anticipated by the devoted mother-heart of the elder woman who is always by her side.

They have been very wealthy in the past, but, as is so often the case, reverses came and now they are entirely dependent upon their own resources. They are very cheerful however, and life is not the empty thing to these old-time votaries of fashion and worldly pleasure as one might very naturally suppose.

We said to her a night or two ago, "Suppose lesus of Nazareth should prove to be your Messiah so long looked for and so ardently desired would it not be of the most vital importance that you should know it?" She very candidly acknowledged that the truth of the matter was of the greatest consequence both to herself and people, and pledged herself to investigate the claims of Jesus of Nazareth.

I must refer to the genial, large-be ted superintendent of the home, and his worthy young assistant, and we are quite sure we are voicing the sentiment of the entire household when we attribute a large part of the pleasure we are deriving from our sojourn here to the generous efforts of these friends.

We can not forbear one little word of appreciation for Miss H., the trained nurse, who is a Southern lady of much culture and refinement. She is a dear Christian girl, and her sweet face and winsome manner will long be remembered by the pilgrims.

Ah, well! vacation time is wellnigh over and we six will go back to our work in the great city with renewed vigor of body and a more thorough appreciation of the dignity and grandeur of our service as ambassadors of the King of kings.

A. C. H.

A Deaf Mute Saved.

BY A STUDENT.

からから There came a man into the tent at Manie wood, one evening last fall, who, I found upon attempting to speak with him, was a deaf mute. My first impulse was to give me the attempt, but immediately the thought came to me that I could deal with him in easily as anybody ever could-that he could never hear the message of salvation, and the he should not be left to struggle along through an unhappy existence here into a still more unhappy existence hereafter, if there was and way in which the Gospel could be made known to him. I found he could read and write well. He seemed glad to be spoken with telling me that, as he expressed it, no one had tried to do him any good for years. I found that he was a printer by trade and that he was a slave to drink. He thought it would be useless for him to attempt a Christian life. but seemed under conviction and promised to read and pray over certain passages in a Tatament I loaned him. It was several weeks before I saw him again, and then he appeared less thoughtful than before. I prayed for him constantly, and God finally gave me another opportunity of conversation with him at his boarding place, and he promised to meet me at the mission the following Sunday, a promise he failed to keep. I prayed for him, but in a rather discouraged and faithless way, and finally ceased altogether.

Lately I called at the place where boarded, but not expecting to see him. I had been told on two occasions before this that he had been rapidly going from bad to worse. To my surprise he was sitting there when I -tered, and I felt moved to speak to him. I wrote, "Have you found forgiveness for your sins through faith in Christ yet?" "No, sir, and yet." Further questioning drew out that he had attended a religious service at some deaf-mute church a few nights before and had been much moved. That he had prayed for forgiveness the night before but had felt no better since. After some hesitation he said he was willing to accept Christ as his personal Saviour and coafess him, and we knelt in prayer. I prayed God to receive him and speak to his very heart, as I could not, and by the strong working of his features, I could see that he was praying earnestly. How glad I was that God knew what he meant if I did not. After 🗯 ing I showed him several passages of Scripture, and he himself spoke of baptism. Ilen him with a heart full of joy and praise. His landlady has since told me that he had been upon the varge of despair for some days previous and had told her that week that he thought he should end his troubles by ending his life. It is an example of God's goodness, which follows the wanderer out even though man forget him.

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

SEPTEMBER, 1892.

Thursday, September 1st.

Acta xxviii. 1 to 16.

Verse i. At present known as the Island of Malta.

Verse 2. The Lord, who had guided their course through the durkness and storm, had prepared the people to receive them kindly. Verse 3. Paul with his "own hands" had helped

cast out the heavy masts of the ship during the storm(see ch.xxvii.9) and now he isout in the rain gathering sticks to feed the fire. How full of energy and goodness the spirit of Christ made this man! How he must have impressed those who

were with him. Verges 4 to 6. Here was a literal fulfilment of the promise of Christ in Mark xvi. 18. They shall take up serpents." Note the errors that come from too hastily formed opinions: ist. They judge him to be a murderer; 2d. they call him a god. He was neither the one or the other. Probably there were neither the one or the other. Propany there were murderers among Paul's fellow prisoners, and it was natural for these simple islanders to have been impressed by the viper hanging to Paul's hand. We should be careful, however, in inter-

preting God's providences.
Verses 7 to 10. The Lord in this way provided for Paul and his companions those things made necessary by their loss of everything in the wreck.

Verse 11. These three winter months would be improved by Paul to the utmost. Many of the sailors on the Castor and Poliux would hear the Gospel and many upon the island would

the Gosper and many upon the island would become followers of Christ. Verses 12 and 13. This was a better "south wind" than the one that enticed them from the Fair Havens (ch. xxvii. 13.) Puteoli is a suburb of Naples, and a most interesting place to visit.

Verse 14. A church of Christ gathered in Putcoll. What a joy to Paul to meet these Christians! Putcoli was but a dozen miles from Pompei. One can not help but think that there would be

'brethren" there also.
Verses is and is. What a memorable journey! It was the usual route of the great conquerors. None ever trod it who was equal to Paul.

From C. H. Spurgeon.

"My prothers and sisters, you who have been saved, praise God! Praise Him with the blessings He has lavished on you. With your light praise Him: the more you know, the more you see, the more you understand, turn it all into praise. Next, with your life praise Him, with your physical life, with your mental life, with your spiritual cai life, with your means inc. with your sparitast life; with life of every sort even unto eternal life praise the Lord. Liberty has been given us; let our freedom praise Him. Be like that man who was made straight. Mo went out of the temple was kinds straight, who went out of the temple wasking, and leaping, and praising God. God has made you free, feel free to praise Him: and if men will not give you leave to praise, take French leave; yea, take heavenly leave, and praise God anywhere and everywhere. We must praise Him: We will praise Him! We do praise Him! We shall praise Him for ever and ever

Text for the day, verse 15.

Friday, September 2d.

Acts xxviii. 17 to 31.

Verse 17. The invorable report of Festus and the friendship of Julius the Centurion, who had brought him to Rome, had secured for him the privilege of dwelling by himself, but still guarded by a sordier, to whom he was fastened by a cha The soldier would be changed each day, so the

Paul soon became known to the whole Practor raui soon became known to the water Fractor Guard, and evidently won many of those to who, he was chained to the faith of Christ. (See Phil. i. 13, and (v. 22.) While waiting thus for his trial before Nero hewrote his epistles to the Philippians. Ephesians and Colossians, and the letter to Philemon. A study of these throws much incidental light upon the circumstances of his imprisonment. In this 17th verse, we see Paul, after a brief rest of three days, constrained to gather the leading men of the Jews of Rome to his lodging, and explain to

them his coming to Rome.

Verses 18 to 20. When we remember the persistent haired, the false accusations, the beating in the temple, the vow of the forty to murder him. and all the determined efforts made for two years while he lay in prison at Casarea, to take his life, his words, "Not that I had ought to accuse my nation of," are remarkable. Only the spirit of Christ could have enabled a man of Paul's hot disposi tion, to have so triumphed over a natural sense of tion, to have so triumphed over a natural sense of injury. His words. "For the hope of Israel I am bound with this chain," explain the source of his strength. They, as Jews, understood that he spoke

of the Messiah. Verses 31 and 22. The storm that wrecked Paul upon Melita, had, by God's ordering, brought him upon menus, nan, oy tou so notering, grounds ment to Rome in advance of his accusers, and before the minds of the Jews there could be poisoned and prejudiced against him. They knew him to be of the Christians, but had had no accusation against him personally from the temple. The Gospel had been preached for thirty years, and all it meant to these leaders of Israel in Rome was, "This sect is everywhere spoken against." So, in every generation, a true follower of Christ has had to meet the enmity of the world. Among the many professed Christians on the earth, the safest place for the one who desires to closely follow his Master will be with that body of Christians that are "everywhere spoken against." Woe unto you when all men shall speak well of you." Luke

Verse 23. The word "lodging" here is the same versex the work rooting acre is the Sadir-sin Philemon 33, and implies that Paul was here a guest. Perhaps with Aquils and Criscila, with whom he builted in Corinti I or the with whom he builted in Corinti I or the sadiferent word is used. "From morning until evening." Here was an all-day Bible reading that it would have been good to have attended. have it all outlined in Hebrews.

Verses 24 to 39. He secured as many of the Jews as he could, and then turned to the work God had given him to do among the Gentiles. In his message being rejected by Israel, he sees the fulmensage being rejected by istract, desert the fillment of Ishlah vi, and quotes it to his hearers, as Christ had also done. (See Matt. xiii, 14, 15.)
Verses 30 and 31. All this time he was in mid-

tary custody. Here the history of this wonderful

servant of Christ closes. "Not I, but Christ" was ever his motto, and so, our curlosity about what befell him is not gratified, and we are left gazing upon the closing words, "those things which concern the Lord Jesus Christ." The man would be hidden, that the Master may be magnified. A careful study of 1st and 2d Timothy, Titus and Hebrews will convince any one of the probability of the truth of Convbeare and Howson's theoryas to l'aut's closing days. 1st, He was set at liberty by Nero in the spring of 63; 2d. He went to Macedonia and Asia Minor Phil. i. 25 and ii. 24; Philemon 22; 3d. He went to Spain along the coast of the Mediterranean Sea (Rom. xv. 24 and 28), and was there during the years of and 65; 1th. He is in Asia Minor and Macedonia again during the years 66 and 67. 1 Tim. i. 3; Titus ili. 12; 11 Tim. iv. 12, 13, 19 to 21; 5th. He is in prison at Rome the second time in the year 68, expecting excution. II Tim. iv. 6 to 8 So. the acts of the apostle is a record of the progress of the Gospel from Jerusalem to Rome, while the passage of the preacher Paul from prison to Paradise is left to be implied.

Text for the day, verse 31.

Saturday, September 3d.

Romans i. 1 to 7.

In the study of the book of Romans we are climbing a high mountain, and the writer will seek therefore to be a careful guide, making progress by brief and easy stages, and taking frequent wonderful latter more thoroughly and prayerfully than ever before, and he earnestly beseeches those who are reading the Bible with him, to join with him in this study. He would also ask from his readers that they would give him the benefit of their study, by writing to him, concerning that which they may see in the word, which he has omitted, or correcting any error that he may inadvertently fall into. In the views of many spiritual Christians, combined and compared, will be found the fulness of the truth as it is in Jesus. Eph. 1d. 18.)

the backbone of the epistle to the Romans is formed of quotations from the Old Testament. Bagster - list makes the number of these as neventy four. As we read, let us verify and study these quotations, and connect each with its con-

Sixteen times in the letter. Paul in clinching his argument uses the expression "It is written." Most of his quotations are from the Psalms, Prophets and Deuteronomy. Isaiah is his favorite prophet. but, all of the books of the Old Testament from which he quotes, are treated by him as the word of God, the court of final appeal. Studied as a whole, the epistic could be analysed as follows: Ch. i. God as Creator, man as creature; ch. ii. God as Lawgiver, man as transgressor; ch. iii. God as Judge, man as condemned; ch. iv, God instituting a covenant of righteousness,man trusting the covenant; ch. v. God as justifier, man as justifled; ch. vi. God as deliverer from sin, man as delivered; ch. vii. God as sanctider, man as needing sanctification; en vill, God as Father, man as son; chapters ix, x and xi, Israel, during this dispensation, and God's future purposes concerning them; chapters xii to xvi, practical exhortations as to Christian life

The letter was written from Corinth before Paul had ever been to Rome, in the year of (see Acts IX. 3) From ch. xlv. 14 to 16, and the names in ch. xvi, it would seem that the majority of the behevers in Rome were Gentlies. We have no record of how the Gospel first came to Rome, but, are quite certain from the omission of his name in this letter, that Peter was not there in the year 60, and had never been there. No Bishop is named in the letter; no mention is made of the Virgin Mary; Nothing is said of Saint Joseph. Saint Stephen. St. James, or any other saint now canonized by Rome, and nothing could be found in this letter to the Christians of Rome, to defend the dogmas of the present Church of Rome, but abundant truth could be found in every chapter to utterly condemn them.

Verse !. Rendered by some "Paul, a bondsman of Jesus Christ, set apart to publish the glad tidings of God.

Verse 2. "The holy Scriptures" nere rectors the thirty-nine books of the Old Testament, from the Old Tes quotations. It is upon these God given writings that he grounded the claims of Jesus as Son of God. Messiah of Israel and man's Redeemer.

Verse 3 Christ in his humiliation. Note the expression "made," and compare with Phil. ii. 7 and 8. See what "seed of David" signifies in Gen. iii. 15: 1x, 26; xxfi, 18; xlix, 10 and 1 Chron, xvii, 11

Verse 4. "Made seed of David." but manifested to be truly the Son of God by his resurrection. Verse 5. The pronoun I would be better here. Paul speaks of himself as sent to bring the Gen-

tiles to the obedience of faith.

Verse 6. "Among whom," that is, among the nations. There is an antithesis with the first verse. "I am the chosen apostle for all nations: You are the chosen believers in the midst of all nations; we are therefore directed toward each other.

Verse 7. "In Rome:" a city of awful wickedness and corruption, yet "beloved of God," So the love of God, like the beams of the sun, comes from a great height, and descends to a very low depth, in reaching sinners. "Called saints." When we accept Christ we are called saints. Relationship with God creates this call. Then, because we are saints, we are to live in daily fellowship with Christ, that we act like saints. The power for this is in "Grace and peace from God our Father, and the Lord Jesus Carist." First, grace, and then, peace, because of grace. No peace without grace: no grace without peace.

Text for the day, verse 7.

Sunday, September 4th.

Romans i. 8 to 15.

Verse 3. Rome was the capital of the world, and all that was done there was known throughout the world. From Acts xviii. 2, we know that the Chrisworld. From Area titled by the persecution, and Paul here rejoices that their faith had proved real. Note the form of prayer: "God through Jesur Christ." SoCol, iii. 17. "Giving thanks unto the Father through him:" and Heb. Xiii. 18. "By him is tu so fer the sacrifice of praise, confessing the us offer the sacrifice of praise, confessing the sacrifice of praise, confessing the confession of the sacrifice of praise, confessing the confession of the confession his name

Verse 9. "Whom I serve in my spirit." So as to the Lord, and not unto men." Paul's conseas to the Lord, and not unto men." Paul's conse-cration to Christ was thorough and his labors in the gospel sincere and hearty, and not formal 327 or perfunctory. "Without ceasing I make men-tion of you in my prayers." The prayers of Paul are a most profitable study. We think much of his preaching, but we should also attend to his praying. Many of the Christians in Rome had without doubt, led to Christ by Paul; he would earnestly pray for them on that account. He had also much to do in the building up of the church there, and recognized the important infigence it would exert upon the cause of Christ over the world, and especially in the west where he pro-

posed going.
Verse 10. Here is a very direct request to God for a definite thing. Paul wanted much to go to Rome. He beseeches "God that the way may open for him to go. It is interesting to see how these earnest prayers of Paul, as also those of the Christian tians in Rome (see ch. xv. 30 to 32.) were antians in Rome (see ca. v. 3) to (2) were as swered. Satan tried in every way to hinder, but he came over two years after the date of this cpistle, his traveling expenses paid by the Roman government, and guarded by Roman soldlers.

Versea it and it. In the blessing of God upon this testimony to them he would be blessed by them and strengthened for his journey to the west. So if we are used of God to impart any spiritual blessings to another, the one blessed through us

will be made a blessing to us.

Veres 13. Rome had long been upon his heart but the necessities of repeated journeys to Jerusalem to keep the churches he had formed in harmony with the Apostolic church, and the trouble he had overywhere. with the Jews, had hindered his visiting them. See ch. xv. 30 - 29.

Verses 14 and 15. Debtor, because of his com-mission from Christ to be his apostle to the Gentiles. "Rome also," implies a recognition of the greatness and pride of the Imperial City.

From Conubeare and Howson.

There are some amongst us now who think that the doctrine which Paul preached was a retrograde movement in the cause of humanity; there are others who, with greater plausibility, acknowledge that it was useful in its season, but tell us that it is now worn out and obsolete. The former are more consistent than the latter; for both schools more consistent than the latter, no total schools of infidelity agree in virtually advising us to return to that effete philosophy which had been already tried and found wanting, when Christianity was winning the first triumphs of its immortal youth. This might well surprise us, did we not know that the progress of human reason in the paths of ethical discovery is merely the progress of a man in a tread-mill, doomed forever to retrace his own steps. Had it been otherwise, we might have hoped that mankind could not again be duned by an old and useless remedy, which was compounded and recompounded in every possible shape and combination, two thousand years ago, and at last utterly rejected by a nauseated world.

Text for the day, verse 15.

Monday, September 5th.

Romans i. 16 to 23

Verses is and 17. In these verses we have the central topic of all Paul's teachings, and of this epistle. "I am not ashamed." connects with the expression made of his willingness to preach at "Rome also." Just after his being mocked at Athens by the Greek philosophers, he had written Attens by the Greek panosophers, he and written to the Thessalonians, "Put in trust with the gospel, we speak not as pleasing men, but God, which trieth the hearts. "Nor of men sought we slory." (I Thess. ii. 4 and 6.) He had also written, The preaching of the cross is to them that peri; h foolishness." (I Cor. i. 18.) He well knew with what scorn the mass of the haughty homans would receive his message of a crucified Redeemer, who demanded their worship. The writer saw no object in Rome of greater inverset than the Burracks wall, a few years ago uncovered, where a soldier, perhaps in Paul's time, had made a picture of three crosses, with the figure upon the middle one made up of a man's body, and an ass's head, before which he pictured a soldier kneeling, and had written beneath in rude Latin 'Alexander worships his God." With all this Accander workings his God. With all this before him, Paul was "not ashamed of the pospel of Christ." Two reasons are given for his giorying in the cospel. It is the power of God for man's salvation. S. It is the revelation of the righteousness of God. The episite opens up both of these truths. Note expression "Jew and Greek." The open nound of expression "Jew and Greek." The one proud of his religion, and the other proud of his culture, but both obliged to come to the cross.
"From faith to faith" may mean "frore the faith of the Jew to the faith of the Greek!" G: "from the faith of the preacher who proclaims Christ, to the faith of the preacher who proclaims Christ, to the faith of the hearer, who receives Christ." It is only to him "that believeth." that the gospei brings only to him "that believeth." salvation, and only to "faith" that it reveals the "ighteousness of God. The motto of the eristic may be found in the quotation from Habakkuk .1.4.
The just shall live by faith. It is repeated in
Gai. iii. !! and Heb x . . It was the battle-cry of the Reformers, and is the battle-cry to-day of all true disciples. Divide and study as follows. lust-shall live-by faith" and you will find the

Verses 18 to 23. He here shows the need of the tospel to bring men back to God, and to deliver hem from the wrath of God. Study 1st, What is revealed? "Wrath of God:" see ch. ii. 5 and s: ph. ii. 3. Thesa. I. 0; Rev. vi. ii. ii. 7 and xix. 15. Wrath hangs over this world, wrath is speedily coming upon it. Do you believe it! If you do not the gospel of Jesus Christ cannot have its power in your heart or from your lips. 2d. Against What

is God's wrath revealed? "Ungodiness and unrighteousness of men." 3d. Why is the sensence of wrath universal against the nace? "Biccause" they have known God and turned from him. The unity and power of God are made known in creafelt in man's conscience. "They are without ea " Men love darkness rather than light because their deeds are evil. Paul's strong indictment is fully warranted by our Saviour's words in John !!! 19 and 20. For educated or uneducated, Jew or Gentile, we must ever fall back on the truth of verse 19, "That which may be known of God (c. c., his existence, power and holiness) is manifest to them, for God bath shewed it unto them." Text for the day, verse it.

Tuesday, September 6th.

The progress and procession of sin is made fearfully vivid in these awful verses. 1st Man in con celt rejects God and refuses to be subject to God: 2d. Dethroning God, man deitles himsel; and worships images made in his own likeness: 3d. God "cast out" they are left to an "outcast" mind (this is the exact rendering of verse 28). Nothing but the presence and power of God's spirit can enable men to subdue and control the passions and evil of their hearts. When men by choosing sin, drive away the spirit of God, they mu. of necessity be left to the dominion of sin. 4th. The relation of the man to the woman is made in the Bible, a type of the relation of man to God. (Eph. v. 31 and 32; Jer. II. 2. etc.) Unfaithfuiness to God. leads to unfaithfulness to one another, and unfaithfulness to one another leads to unfaithfulness to God Sin vielded to becomes its own most fearful nunish. ment, even in this life, as men are given up to be devoured in body by burning appetites that destroy the brain, and degrade man below the beast, 5th. The dominion of any one form of sin leads to an open thoroughfare through the soul of all sin. Impure thought leads to impure act, and impure act to impure character. Pride leads to envy, and envy to malice and malice to murder; and so on through the whole catalogue. Paul truly wrote of the heathen world of his day, but his description is just as true of the world of our day. There are just as vile manifestations of sin in London and New York to-day, as there were ever in old Rome. and man, in nature, is still vile, still e child of wrsth, and no power can save the soul, but the power of God in the cospel of Christ.

Whatever is under heaven, and not under the gospel, is under the wrath.

The denial of God can never be excused, for man ran know God.

As soon as man ceases to direct himself to the holy and gracious God, he worships only God's power and beauty(?) and makes nature his God. God often punishes one sin by abandoning the

sinner to the commission of others. The sin that sympathizes with and patronices the sinuer is a pitch beyond all other sins. To delight in those who do evil, is the surest way to become even more degraded than they are them-

God forsakes only those who will not hear him. Text for the day, verse 28.

Wednesday, September 7th.

Romans il. 1 to 16.

Ten times the words "judgest" and "judgment" are used in these verses. They teach us the relation of each individual soul to the judgment of

1st. All are under judgment. Verses 1 to 3. The argument here is, that the knowledge of right and wrong that leads me to condemn others who do wrong, furfishes the ground for my own condemnation if I do wrong.

2d. "The judgment of God is according to

truth." (Verse 2.) This would demand that all who sin in any respect, should be exposed and judged If God punishes any sin, truth would compel the punishment of all sin.

3d. None can escape the judgment of God. (Verse 3) There is that in man's moral nature as created by God, that compels him to notice and pass judgment upon violations of moral law. How much more certainly will God note and deal with that which He observes!

the God in mercy to man delays judgment, the God in mercy to man in blind presumption advantage of delay to continue in sin, and thus treasures up for himself a greater measures. ure of wrath, when judgment comes. (Verses 4

and 5.1 5th. The judgment of God will be without partishty. Obedience to the truth, by patient continuance in well doing, will be the standard for all.

Four things are promised to the obedient; four things declared as certain to come upon the disobedient. (Verses & to 11.)

6th. The judgment of God upon each will be according to the light that each has had. Those who had the written law, will be judged by the written law. Those who have had no light but the law in their conscience, will be judged by the law of con-

science. Verses 12 to 15.
7th. The judgment of God will be by Jesus Christ, and "a day" has been appointed for it. Verses 5 and 16, with Acts xvii, 31.

From Mr. Moody.

What Satan wants is to keep us from thinking; to drown our memory, and stifle our conscience. A man came into the inquiry-room the other night, and said he wanted to be a Christian; but he could not believe that there was any future punishment. I said: "What are you going to do with that man who has been selling liquor for twenty years! A widowed mother goes w him and says,
'I have a son who goes into your place every night; he is being ruined, and it is killing me.' She begs him not to sell any more liquor to her son; she begs and pleads with him. He orders her out of the store, and goes on and ruins that widow's only son, as he ruins thousands of others. Is he going to be ushered right into glory when he dies? What would you do with him: Would you take him right into hearen." He said he did not know what he would do. But the Word of God teaches us plainly that there is future retribution. If it does not teach that, it does not teach anything. If the word of God tells us about the glory of heaven and the mansions that Christ is going to prepare, it tells us also about the torments of hell; it tells us about the rich man lifting up his face out of torment, and crying for one drop of water.

Text for the day, versed.

Thursday, September 8th.

Romany II. 17 to 29. The relation of a Jew to the law, and his condemuation by the law, is the subject of these verses. There were many Jews in the church at Rome, and truth needed by them, as well as truth needed by the Gentiles, shaped the epistle. It was the purpose of the Apostle that both Jew and Gentile should be concluded alike under sin, and abandon

all hope except in Christ. The Jew boasted of his knowledge of the law, but, Paul shows to him that it is obedience, and not knowledge that saves, and that the more he knows, the more guitty he is for disobedience. He uses the quotation from Ezekiel xxxvi. 20 to 23 with crushing effect upon them, and shows that the sin of one who professes the name of God, and professes to be a teacher of others, is the very worst of all sin, and that upon them the heaviest measure of God's wrath will be sure to be visited. This is very solemn and needs to be earnestly preached in these

days of empty profession. The Jew boasted of circumcision, and considered that because he bore this seal. God was under obligations to save him, and that he could yield to sin with impunity. But Paul shows that the rite of circumcision in itself was nothing. It was a type of a renewed heart, a changed spirit, a seal of fulth in the covenant of God, that should be like the faith possessed by Abraham before he was circumcised, and that led him to obey God. "He is not a Jew which is one outwardly:" "But he is a

Jew which is one inwardly:" the term Jew. meaning a God fearing Israelite. The same truth applies to Baptism as an outward rite. Except the heart be right with God all forms are vain.

From Dr. Hodge.

The apostic is not here teaching the method of justification, but is laying down those general principles of justice, according to which, irrespective of the gospel, all men are to be judged. He is expounding the law, and not the cospel. He is here combatting the false hopes of the Jews, who. though trusting to the law were by the principles of the law exposed to condemnation. This he does to drive them from this false dependence, and to show them that neither Jew nor Gentile can be justified before the bar of that God. wao, while he promises eternal life to the obedient, has revealed His purpose to punish the disobedient. All therefore that this passage teaches is, that irrespective of the gospel, to those who either never heard it, or who, having heard, reject it, the principle of judgment will be law.

Text for the day verse 29.

Friday, September 9th.

Romans !!!. 1 to 9. Verse 1. That is, if a man can be a true Jew without being born a Jew, and without circum-cision, what has been the good of that which God commanded?

Verse 2. See this further answered in ch. ix. 4. and 5. The Jews were chosen by God for the purpose of being entrusted with his written word, and that the Redeemer of men might come through

Verse 3. As a nation the Jews were faithless to their trust. Their faithlessness was made the oc-casion of the display by God of his faithfulness, but this did not excuse their unbelief. In some versions this verse reads. "For what though some of them were faithless to the trust? Shall we say that their faithlessness destroys the faithfulness of

Verse 4. Or, "God is true, though all mankind are The same thought is contained in Romans x1.39. "For the gifts and calling of God are without repentance." i.e., without change of mind on God's part. Israel has failed, but God will keep His covenant. The question from Ps. II. where David teaches that by his fall into sin he learned to magnify the holiness and righteousness of God.

is very suggestive. Verses 5 to 9. The apostle is here mawering objections made in his day to God's way of saving men by the cross. The same objections are made now. "If God permitted sin, why should he pun-"If God is giorited by my being a ish sinners?" sinner, why should be condemn me " God punished our sin in the person of his Son is uniust," etc., etc. Three answers to all of this class of objections are given by Paul. 1st. God is right. sons. Hold fast to this. 3d. All men are sinners. justly condemned by a righteous God. Never let go of this, 3d. A professedly good and can never justify wrong means, either in moral conduct, or in reasoning as to God's government and plan of salvation. Reject any teaching that dis-honors God, or His inspired word.

From C. H. Spurgeon:

Pont St. Louis is the bridge that unites or divides France and Italy near Meatone. Mr. Spurgeon wrote some years ago- By means of this bridge we cross from one land to another right easily, though a deep gulf frowns beneath. Is not the Lord Jesus such a bridge between the state of condemnation and the region of salvation? Our sins and our spiritual inability divide us from God; but the divine Mediator makes a way for us both safe and easy. Oh, that all our unsaved readers would cross that bridge by an act of faith, and find themselves in the fair land of rest. There are no guards to block the passage, and no toll is asked of those who come. All is free and open at all hours of the day or night, the passage is unob-structed. Only believe in the Lord Jesus Christ, and thou hast passed from death into life. Do

this, dear friend, and we shall then meet in the land where we shall never again say-"Farewell." Text for the day verse, 3.

Saturday, September 10th.

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Romans III. 10 to 20. The passage from verse 10 to verse 18 is quoted from Ps. xiv. 1 to 3; Ps. v. 9; Ps. cxl. 3; Ps. x. 7; Isa. lix. / and 8. and Ps. xxxvi. 1. It is a Bible reading on the subject of man's depravity as the result of departing from God. It is properly introduced by the first verse of Pa. xiv. The fool hath said in his heart no God." With no God in the heart, we have here what the heart quickly becomes. Note first, the universality of this condition of depravity. the universality of this condition of depravity.

"None righteous, no not one." "None understandeth, none seek after God;" "None that doeth, good no. not one." So the unchanging answer of God in his word, to all who say "there must be some perfectly good people in the world." "No. not one." "Is it possible that God would have us understand that all are by nature sinful, and that all are lost?" "They are all gone out of the way, they are logeler become unprofitable." Note second, the implied teaching of the unity of the race in the fall by sin, and the contagious nature of sin. Each individual of the race is affected, and each part and member of the individual is affected. Sin comes up from the heart, through "the throat," over the "tongue," and out of the "mouth." The "leet" are "tongue," and out of the "mouth." The "feet" are led into ways of misery, and the "eyes," blinded by sin, see not God nor regard the awful pit toward which the sinner hastens. The whole man is poisoned by sin. So isaiah i. 6. Does the reader see this as his or her condition in what we are by nature? It is one thing to see that it is taught in the Bible; it is another thing to be enlightened to see it as true of myself as an individual. If the mouth of any reader is not stopped, from claiming goodness in themselves, you should keep at these verses and keep in prayer before God, until it is stopped. It is only those who plead guilty, who receive pardon: Only those who cease to justify tecnoparuon: Only those who cease to justify themselves, who are justified by Christ. Don't quarrel with this. God certainly teaches it. "Every month stopped:" "All the world guilty:" "No feel justified." You certainly are included in this. You may as certainly be included in what teleproper in the control of the contro follows, if you will.

The Experience of a Convicted Man.

The Holy Spirit carried the question home to this centleman's conscience. He could not get rid of it. "Is your soul saved?" rang in his ears. He had given the question very little serious consideration. Now he endeavored honestly to face it-"/s my soul saved?" As he thought on the past and looked forward to the future, his spirit sank within him. He know that again and again he had sinned against God. had broken his laws. and had trampled his commands under his feet. God had declared, and he was familiar with the passages, "Cursed is every one that continueth not in all things which are written in the book of the law" (Gal. ill. 10). "The soul that sinasia, it shall die" (Ezek. zviii. 20).

Right well did he know that he had "sinned." and had not "continued in all things" written in the law of God. He had not loved God with "all his heart, soul, strength, and mind." He had lived in open rebellion against the One in whom he lived, moved, and had his being." He now saw that his life had been a life of continuous sin against a loving and sin-hating God, and that day by day he had been sinning against Him "in thought, word, and deed."

Text for the day, verse 20.

Sunday, September 11th.

Romans III. 21 to 31.

Verse 21. Another translation reads, "But now, oras in Abounce transmand resear. Dut now to be the law, but by another way, God's right councess is brought to light." This connects back with ch. if. "The rightcounces of God revealed through the gospel of Christ. What is this rightcounces of God." Read 20d. 25th and 39th

verses. A concise definition would be God's way of making a sinner right, and God remaining right in doing it. Under the law, God's righteous character could only be manifested by the punishment of transgressors: So if sinners are to be saved. there must be some other way to do it than by the law. The law and the prophets witnessed to this other way: the first, by sacrifices instituted as the way of approach to God: the second, by prophecies of a Messiah who should deliver the people.

Verse 2. Another reading, "God's righteousness, which comes by faith in Jesus Christ, for all, and upon all, who have faith in Him." Here righteousness" includes all that places a man in a right relation to God, and in a right moral condition before nation to God, and in a right moral condition before God. It comes from God, revealed through Jeaus Christ, and imparted to the believer for Christ's sake. It is offered "unto all," but is upon those

only, who believe.

Verse 3. The "No difference of verse 23. joined verse 33. Ann No unerence of verse 23. joined to this, has like application in the argument of the epistle, to Jews and Gentiles. See verses 9. 29 and 30. It is proper, of course, to use it as showing that all men are sinners, and all condemned. Right-ousness has not been attained by any,

under law, or under conscience.

Verses 31 to 36, "Justification," means to be declared just before God's law. Under law this is impossible for those who have broken law. Therefore justification is by grace, on the ground of the satisfaction made to law in the death of Christ. The meaning of verse 25 is, that God did not unright. eously pass over the sins of the race before the death of Jesus, but, held back judgment, because in His mind and purpose. His righteousness in dealing with sin was to be made manifest in the sacrifice of his son. The word "propitiation," means Mercy Cover, and brings up how the blood on the Mercy Seat over the ark covered sin. At the cross, and nowhere else, can the problem be solved as to how God can be "just, and the justiner of him which believeth in Jesus.

Verse 27. This was for Jews. See ch. ii. 23. They could not boast of circumcision or law but

must take Christ for all.

Verse 28. "Faith" here means. a resting upon the person and work of Christ for all I need for the salvation of my soul.

"Faith is not what I see, or feel, But is a simple trust, On what the God of glory says, Of Jesus as the Just.'

Text for the day, verse 34.

Monday, September 12th.

Roman Iv. 1 to 4. Verse i. A thought of the audience addressed by the epistic, will often help to ciucadate its meaning. There were many Jewish Christians in the church of Rome, who over magnified Jewish ordinances, and many Gentile Christians, who underestimated the special promises of God to the Jews as a nation. Paul has both classes in mind. The question of this verse is. "What did Abraham gain by circumcision? The Apostle proceeds to answer the question by showing that Abraham was not justified because of his circumcision; but that he was circumcised because of his justification, and that his justification came because of his faith. This was a big upset for Jewish legalists. This is the meaning of verses 2 and 3.

Verses 4 and 5. Apply this reasoning first, to Abraham, to whom Paul keeps the attention through the chapter. Then make the general application to all and finish with a special applica-tion to yourself. Mind you get hold of it, and let it get hold of you. You cannot put God in your debt. When you are justified, it must be as an "ungodly" one, and not as a Godly one. You need not work one moment to get it, because it is not given as a reward, but is imparted at once to all who accept Christ, as an act of free grace.

Verses 6 to S. A quotation from Ps. xxxii. i and 2. David was of great authority among the Jews. and this endorsement of gospel truth from him would have great force. As the circumcision of Abraham was a type of the cross, so the words of David imply the doctrine of the cross, as bringing

out how God "covers" sin. The word translated out now God "covers" sin. The word translated "cover" is a term signifying atonement. The key word to this chapter is "Impute." It, or its, equivalent, is used eleven times. "Counted," "Reckoned" "Imputed."

From Dr. Schaff.

No human being can so keep the law of God which demands perfect love to Him and to our neighbor, that on the ground of his own works he could ever be declared righteous before the tribunal of a holy God. He can only be so justified freely, without merit of his own, on the objective ground of the perfect righteouspess of Christ as apprehended, and thus made subjective by a living faith, or life union with him. This justifying grace precedes every good work on our part, but is at the same time the actual beginning of all good works. There is no true holiness except on the ground of the atonement and the remission of ain. and the holiness of the Christian is but a mani-festation of love and gratitude for the boundless mercy of God already received and constantly ex-perienced. The justified one actually becomes onwith Christ, and a partaker of His holy life.

Text for the day, verse 6.

Tuesday, September 13th.

Romana iv. 9 to 17.

Verse 9. Is the blessing of David for Jews only? Or is it for Gentiles also? The Jews would claim that it was restricted to those who were circumcised as being of the seed of Abraham, so he again returns to Abraham to show what relation Abraham's circumcision had to his faith. Note the two points il-Instrated by Abraham and David: Abraham accounted a very good and holy man, was not instifled by works, but by faith. David, whose fall into ain all the Jews confessed, was not rejected by his fait. hat upon repentance was restored, and instifted by

Verses 10 to 12. "Faith was reckoned to Abraham for righteonaness." When did he have this faith? When he was in Mesopotamia, before he dwelt in Charran" (Acts vii. 2). "By faith Abraham when be was called obeyed and went (Heb. xi. 8). His life of obedience, as recorded in Heb. xi, is spoken of as a result and manifestation of his faith. So Paul argues here that his circumcision was but an outward sign of an inward grace, of which he had land long in possession. So, if an uncircumcised man has the faith that Abraham had when he obered the call, before he was circumcised, he is a child of Abraham. And, if a circumcised man has not the faith of Abraham, he is not a child of Abraham, in the spiritual sense.

Verses 13 and 14. Some versions road "For the

promise to Abraham and his send that they should inherit the land, came not by law," etc. This acment. The very title to Canasa went back to the promise to Abraham before circumcision or the giving of the law. If they put themesives under law for a title the inheritance was lost, for they had forfeited everything by disobedience, and were ex-Person in and 17. God's grace to Jews and Gentiles

in making all dependent upon faith. The former should secure and powers their inheritance, the latter be made righteous, and saved.

From Heidelberg Calechism 1563.

"How art thou righteous before God? Answer Unly by true faith in Jeous Christ. That is: although my conscience accuse me, that I have grievously sinned against all the commandments of God, and have never kept any of them, and that I am still prope always to all evil, yet God without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteonanes, and holiness of Christ, as if I had never committed nor had any sin. and had myself accomplished all the obedience which Christ has fulfilled for ms, if only I accept each benefit with a believing beert."

Text for the day, verse 14.

Wednesday, September 14th.

Romans 1v. 18 to 25.

Verse 18. The point to be specially noted in the argument is, that God had promised Abraham that he should become a falker. Seven times Paul uses the word father, as connected with the promise, here in this chapter. The strong faith of Abrabam is shown by his belief of this perticular promise.

The revised version reads "Who is hope believed against hope." A seed from the dead body of Abraham, is a wonderful illustration of the spiritual seed from the dead body of our Lord Jesus. Of course,

train thread not of our part reads. Of course, the result in both instances, was by the power of God "quickening the dead," as in verse 17.

Yerse 19. When faith has its eye upon God, the soul takes no account of obstacles or difficulties. Abraham calmly rested upon God's word, and waited field's time for its fulfilliment. "I shall be a father for God has said it;" was his one answer to every doubt, that freling or circumstances might have suggested. He was not a father, and did not feel a bit like being a father, yet "he considered not" these things but believed God's word. Turn to I John iit. 1 and 2 and make the application.

Verses 20 and 21. The revised version reads "Yea. through unbelief. Bo it is ever. If we get our eyes upon God, and get His word really into our hearts. we will have faith. Those who really see and know God, can not but trust Him. He is too truthful to make a promise that He will not keep. He is too powerful for any to binder the fulfilling of His will. To trust God, is to give Him glory. To distrust Him, is a most grievous sin, and dishonors Him.

Verse 22. We can see how it led God to accept him as righteons, and bow it wrought within him to make him righteous. Note how the argument reverts to the opening verses, as to imputed righteousness. Verses 23 to 3. Faith on our part is to believe in God, by believing what he now tells us, as Abraham believed in what God told him. Put my in place of "our" in verse 25 and see if you believe it.

Paith fulfills all laws; but works cannot fulfill a title of the law (Jas. ii 10). Faith is not the human delusion and dream which some mistake for faith. but faith is Divine work in us, which changes us, and gives us the new birth from God (John i.13); which slays the old Adam, and makes us altogether different men in heart, spirit, feeling and strength; and which brings with it the Holy Spirit. Oh, taith is a living, creative, active power, which of necessity is increasantly doing good! It does not ask whether there are good works to perform; but before the question is saked, it has already done them, and is continually doing them.

Text for the day, verse 35.

Thursday, September 15th.

Verse 1. The justification comes before the peace, and is the procuring came of the peace. If we wait for peace to tell us that we are justified, we shall wait in vain. "Faith" receives Christ as the justi-fer, and believes His word as to the justification. Read Rom. iv. 24 and 25, in connection with this verse, to get full meaning. Christ raised from the dead, a personal, present Saviour, is the object of our fairh. If we open our hearts to Him, and receive Gud's testimony that His duath was to atone for our sine, we are justified before God. We know is because He says it. Do not be recensied with your faith, but look to Christ for everything you need, and believe on Him. Many are kept in the dark by thinking that God saves thom for the sake of their faith. This is not true. It is as wrong to make a merit of my faith as it is wrong to make a merit of my many. I am saved by the finished work of Christ. Faith is simply the believing this, and the trusting in Christ as a living Sevicer.

Verse 2. "By whom"—that is by our Lord Jesus. He is the Door, and He opens the door. The act of trusting film, is simply crossing the threshold, and entering in. Note the present perfect tense of these blessed truths. "We stand in grace. and rejoice in hope." If not in grace, we will not stand; and if we do not stand, we have no joy in

Verses 3 and 4. Our trials show us our true character. If we have real faith, it stands the test, and

grows stronger.

Verses 5 to 8. This love shed abroad in our hearts. verses 5 to 5. Ints over such across in our mean on which is the secret apring and fountain of all one blessing, is God's love to us, not our love to Him.

The measure of that love is, that "Christ died for the The hope that is based upon this can never be put to shame. God ever blessee the use of the story of the cross, as commending His love to sinful

Preach the Cross and you will be blessed From Wilcor

Believing is the most wonderful thing in the world. Put anything of thine own to it and thou spoilest it; ('hrist will not esteem it believing. When thou believest and comest to Christ, thou must leave behind thee thine own righteousness (that is hard) all thy holiness, sauctification, duties, tears, humblings, and bring nothing but thy sins, thy wants, and miseries, bring bothing out thy sins, thy wants, and miseries, else Christ is not fit for thee, nor thon for Christ. Christ will be a perfect Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou can never acres. It is the hardest thing in the world to take Christ alone for righteonsness: that is to acknowledge Him Christ.

Text for the day, verse 1.

Friday, September 16th.

Bomana v. 9 to 14.

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The Application

X.F.

Verse 9. There are five "much mores" in this and verses following, i. e., 10, 15, 17 and 20. If you have never studied them, do so now. If you have studied them, study them "more," and then "much more," and you will be made to rejoice at the "more" and "much more" blessing. "Being now instifled by His blood." This explains verse I. The blood is the procuring cause of my justification: "Faith. the acceptance and appropriation on my part of the the acceptance and appropriation on my part or the blood, and of all it has obtained for me. "Saved from wrath through Him." When He comes in judgment (i Thees. i. 10 and v. 9). If He loved me enough to die for me, He will not forsake me in my time of need.

time of need.

Verse 10. From enamies, we were turned to be friends, by the death of Christ. Now, as friends, we have a living Saviour to save as from the power of sin while here in the body, and to stand for us at the sin walls here in the conj, and to saint for us at the judament. Note that reconciliation by His death, precedes salvation by His life. We must accept the death of Christ as delivering as from the penalty of sin, before we can know one spark of His risen life in our souls to deliver us from the power of sin, If you believe this, and are still in bondage to sin, emphasize the words "sured by His life." There is emphasize the words "sared by His life." There is drylight there for you if you wait for it. "Saved by sharing in His life." some render it. That is the

truth taught.

Verse 11. Not only are our fears as to the judgment taken away, and our bondage to the devil broken, but, "we also joy in God." That joy is "through our Lord Jesus Christ," and is because we have received by Him "the reconciliation" (see margin) that we now experience.

Verses 12 70 14. It was not so much to teach the doctrine that, "In Adam's fall, we sinned all" (it dose teach it;, as to bring in Adam as a type of Christ, that he is here introduced. "The figure of him that was to come" are the emphatic words.

From Augustine.

The doctrine from the spoetle is that as all men are, in certain points, treated as if they were sinners. entirely on account of the first sin of the first man. Adam, so all men who are justified are treated as if they were righteous entirely on account of the obedience to death of him of whom the first man was an image-the Lord from beaven. ('brist as one is not merely one. He stands in a relation to all men which can only finds its analygy in the relation in which Adam stood to all. He may be rightly called a "second Adam." In John the whole narred

development of man was included; the entire human race is but the unfolding of that first, that one man. Exactly so Christ is a spiritual head. The whole race of regenerate men was shor up in him, was unfolded from him. Only from this point of view, do we artain any right apprehension of the significance of Adam's sin; and only so do we attain any right apprehension of the significance of Christ's rights-

Text for the day, verse 10.

Saturday, September 17th.

Read verses 12 and 18 in connection, skipping the verses in parenthesis, and a better understanding of the purpose of the diversion indicated by the parenthesis, can be obtained. He is comparing Christ and Adam. "By one, sin entered;" 'In whom all have sinned." "By the offense of one, indement upon all." These expressions all referring to Adam. These expressions all referring to Adam. Bindesth, judgment, condemnation," all connected with him. As opposed to this, and meeting the need created by this. "Grace, righteousness, justification and life," are brought in by Jeens. So "One" balances "One," the "offense of One," met by the righteousness of One." With this argument upon his mind, he thinks of what he had written in ch. iv. 15. and of the state of mind of the Jews, who magnified the law for everything, and judged of a man as a sinner, or as a righteons man, by his relations to the law: To meet this, and to prove that man has a sinful nature, derived from Adam, and that sin is not ful nature, correct from Adam, and that his his his created by the law he proveshat because all men from Adam down, had suffered death, all suffered from the effects of his sin. Adam in his own person was therefore the representative of all men for condemnation, as Christ was for salvation. This contrast is

carried through the chapter.

Yerse 15. "Offense" is justice outraged, "many dead:" Contrast "Free gift," "Gift by grace," "Unto many."

Verse id. "Judgment to condemnation:" "Free

Yerse 18. "Gonzment to Commentation, gift nuto justification."

Verse 17. "Death reigned by one;" "Life by one."

Verse 18. "By one offense, judgment upon all;" "By one rightsousness, justification for all."

"By one rightsousness, justification for all.

Verse 19. "By one man's disobedience, sinners;

By one man's obedience, rightsous,"

Verses 50 and 21. The purpose of the law to convince of sin, that men might come to Christ for salvation. In Jesus, grace abounding-and grace reigning, as opposed to salvation by law, or man's

merit, against which the argument commences in

From Dr. Alexander.

The union of believers with Christ is the ground of their receiving His righteousness. That is set to their account which has become theirs by this gracious connection. This, and no more, is what we mean by the imputation of Christ's rightsousness. Instead of an arbitrary ascription to us of something contrary to fact, it is God's beholding us as intimately connected with the Great Suraty.
The obedience which He rendered was rendered by Him in our nature, in our name, and as our coverant head.

It was its very intention that it should be reparded as sure

It had no other intention. Faith completes the union, long contemplated in the covenant, and united, and contemporary in the contemporary in the referred to desire the believer no longer in himself, but in Christ, and the church of elect saints as the body of Christ, invested with His right-COUNTRACT

Text for the day, verse 19.

Sunday, September 18th.

Romans vi. 1 to 7.

Verse 1. In the preceding verses he had been showing that the giving of the law at Sinai, had led to the discovery of sin, and of redeemption by grace as the only way of deliverance from it. The point in its personal application is, I must first be a sinner, and see myself a sinner, before I can be saved by Christ; sack, the more clearly I see that I am a sinner

a great sinner, and a lost sinner, the more clearly will I see the meaning of the gospel, the more deeply will I love the Lord Jesus for saving me. Following this comes the objection, made in our day just the this comes the objection, make in our day just the same as Paul's. 'Oh, that gives license to sin, and makes sin a good thing. The more you sin, the more ty is grace is manifested." Those who make the objection forget that, accompanying the true acceptance of Christ as Rodeemer, there is the work of God's Spirit in the soul, leading to a hatred of sin, and a love of holinese, and a power given from fellowship with a living Christ, to keep from the one. and attain to the other. The purpose of this Sixth of Romans is to open up this line of truth.

Verse 2. "We who died to sin" is the reading of revised version. This death is our death at the cross, revised version. I insident is our death at the cross, in Christias our substitute. Look back over the argument he has been developing for statements of this. I will be the statement of this. I will be the statement of this. I will be statement of this. I will be statement of this will be statement of the statement of ing make this overwhelmingly clear.

Verse 3. "Baptized into His death."

Verse 4. "Burited with Him by baptism into death."

Verse 4. "Buried with tim by baptism into death." Verse 5. "Planted in the likeoses of His death." Verse 5. "Canted with him." Conybears and Howson. "Graffed into." The expression implies the work of the Spirit in a vital union between the believer and Christ entered "into at the

Verse 6. "Knowing that our old man was cruci-

verse 9. Anowing that our old man was crudi-fied with him." (R. V.) Verse 7. "He that is dead is justified from ain." (P. V.) Justified before the law in the death of our substitute. This justification we accept by faith We do not work up to it, we do not get it as a reward for faith, or for feelings, or for repentance, or for becoming good, or for anything. We need a Saviour. Jesus Christ is the Saviour. Accept Him, and trust Him for all 70 a need as a Saviour, and the teaching of God's word to you is that by reason of His death upon the cross as your sin bearer, you are justified before God's law. You know it by God's word. You enjoy it by believing it. The fellowship with a living Christ, and the presence and power of His Spirit within you, delivering from the power of sin, will accompany your belief in Christ for perfect justification, and will grow as this grows, and abide as this abides.

Text for the day, verse 6.

Monday, September 19th.

Romans vi. 5 to 14.

Verse s. C. and H. reads, "If we shared the death of thrist, we shall also share his life." The resur-rection was for us, just as much as the death. If I am with Him on the cross, I am with Him in the tomb; I am with Him in his resurrection; I am with Him in t am with frim in his resurrection; I am with frim slory. I am aoze accepted by God in Him, and His spirit is nose in me. "Whoseever believeth that Jesus is the Christis born of God." (1 Jno. v. 1.) So John i. 12, 13.

Verse 10. The death is over; the life goes on for-rer. We are associated with Eim in that life, and ever. We are associate that life is now in us

Verse 11. Be done, therefore, with ain. Let the cross make a clear, clean separation place for you from its penalty and from its power. To have rest as to the arst. "reckon" by a firm faith that you died as to the net. Teckon by a tim ratio has you used in Christ To secure the second, Teckon' by just a firm a faith that you "are living unto God is Christ Jeson" (R. V)
Vene 12. Sin a in your mortal body, and will be

in it in the passions and lasts, the selfishness and mit a the prissions and tone, the semisiness and pride that is a part of our fallen humanity, while the body continues mortal. But living in daily fellow-ship with Christ, the spirit shall reign over the body, and not the body over the Spirit.

Versen 13 and 14. Temptations will come to every redeemed man, and come with auful power. But, with an unshaken confidence in Christ he is to say, "I am a redeemed man; I am a child of God in Christ; I will not yield; Lord, keep me. "Under grace" is to be under tried's protection, sheltered by the bloost. If you have been overcome, it was because you left the shelter. Get back, get may in, and light on.

From Cheever.

Having found Him, the business of life is to follow Christ. In following our respective callings we are to follow Him. We may not perhaps be called away from our counters like Matthew, or our ships and nets like Peter and John, or our law studies like Paul, but we must give up ourselves, in all these pursuits, to Christ, and must pursue them for Christ, and pursue Him in them A merchant who truly pursuos his business for Christ, and maintains always a frame of heavenly-mindedness, may be so far forth a greater Christian than a minister of the gospel, who greater Christian man a minister of the Revert was prause his business for Christ. A man a crown of glory will be determined not by the position be filled, but by the manner in which he filled it, whatever it might be; the sacrifices he made, whatever they were.

Text for the day, verse 14.

Tuesday, September 20th.

Romans vi. 15 to 23.

Verse 15. "Not under law" as earning salvation by our perfect ob-dience of its precepts, or by our bekept from sin by the fear of its penalties. "Under grace" as having salvation as a free gift in Christ. But to have Christ means that He dwells by His Spirit in our hearts, and we love the law of God as He loved the law of God, and are constrained by grace to live so as to please God, as He lived to by grace to live so as to piesse trot, as he spirit of please God. "If any man have not the spirit of Christ, he is none of his." (Romans viii. 9.) Verse ic. From verse ic to verse 22, eight times the

word "servent" is need. The word means "slave. and the figure all the way is, of the body sither under the slave master, Sin, or under the new master, Christ Our Lord Jesus in delivering us from the penalty of Our Lord Jesus in delivering us from the pensity of sin, opens the door of liberty to set us free from the reign and power of the old slave master, Sin. But, to have this liberty, we must arise and follow, and

obey on new Master.

Verse 17. "That ye who were the servants of sin have obeyed from this heart the teaching whereby ye have obeyed from this heart the teaching whereby ye have obeyed anew." (C. and H. version.) This have been considered anew." are monified anew. (C. and H. version.) Inits teaching is summed up in verse II. Death with Christ; life with Christ. If this is in the heart, obedience to rightneonsues will follow. Verse IS. Pelivered from the old, and following

the new Masur. Yerses 19 to 21. Our life in the flesh, as walking day by day, either under the power of sin, and ruled by sin, or, under the power of Christ, and ruled by

by sin. or. notier the power of Unrat, ann runes by Christ, is been treated of Versex 2 and 24. First, liberty; then, service to Pool; then, "growth in bolinese" (it. V.); as recall, with "ever-acting life," the end, ever in view. See I Pet. 19. If "ternal life" is a "right; and it is "in Pet. 19. If "ternal life" is a "right; and it is "in the property of the pro vice, but must have it when we really have Christ. Bo John iii. 36 and v. 24 with I John v. 11 to 13.

From Mr. Moody. We cannot give ourselves liberty. A great many we cannot give ourselves mostly. A great many do not want to become Christians, because they do not want to give up their liberty, but the greatest slaves in the world are the slaves of the devil. They slaves in the world are the slaves of this they please; are under his power; they can not do as they please; they have not the power to do as they please. we had slavery in this country, if a slave had a with that was a slave, all their children were born into that was a slave, all their children were boon and alarer, Erery one of us is born into slavery to slavery the slavery to slavery the slavery to slavery the slavery was not take about libery until we know the slavery when the tone year old. We see the old nature in children, even when but one year old. We see the children will stand the slavery of the suit one. How many roung men is the suit one. How many roung men is power of the evil one. How many young men in this assembly have tried to break off some of their habits that are taking them down to ruin, and sinking them lower and lower? They have tried to get the victory over them. It is utterly impossible for you to serve God until you get liberty in Christ-until you get power over Satan. I do not know what your besetting sin is; but every man and woman in this assembly, out of Christ, has some besetting sia. and Saran holds you with that sin. He holds some by the power of strong drink; others by their tasspers; and others by profanity. Satan does not care which way he takes you to helt, if he only gets you there at last. He has all men in his power who have not been liberated by Jesus Christ. Christ says, He came to proclaim liberty. That is his proclamation; and there is not a slave of the devil to-night but what may be set free. No one but Christ has the power to set the sinner free.

Text for the day, verse 23.

Wednesday September 21st.

Romans vii. 1 to 11.

Versa 1. Go back to cb. vi. 14 and 15 for the meaning of this versa. The reading of C. and H. version gives this rendering. "You must admit what I say, that we are not under the law, knowing that the dominion of the law over its subjects last only during their life." So again look back at ch. vi.

st and?. Verses 2 to 4. So the death of Christ for us. is reckoned as our death in Him and as setting us free from the law, just as shoulusly as the death of a husband sets a wife free from the law that bound her to him. The three rital things of Christain life are in warse 4; 1st. Dead to the law in the death of thirst, in warse 4; 1st. Dead to the law in the death of Christ in warse 4; 1s d and 7. in verse 4; **st. Deen to the law in the ceasts of Confist, in the body that hung on the tree; 2d. Married to living Saviour, united by faith to Jesus as raised from the dead; 3d. Fruit from the union to the glory of God.

Verse 5. Before this union with Christ, sinful passions dominated the spirit, bringing forth fruit unto death.

Verses 6. The purpose of our deliverance from the law ("having died to that wherein we were holden," R. V.) was that by virtue of union with ('hrist, the spirit might dominate the flesh, and bring forth fruit unto God.

Verses 7 and 8. The law is the occasion of sin being made manifest, but, not the occasion of sin.
When conscience is educated by the law, then things not known as sinful, are condemned, and being continued in as against the light of conscience, a sense of condemnation is the result. The state of the heart toward God is also discovered by the law, in that things a man had not thought of doing, he will be tempted to do, and will do, because the law of God tempted to do, and will do, became the law of God forbids them. Thus, "Sin is made alive by the law." Versee 9 to 11. Sin by the law "rose into life, and I sank into death."

From Dr. Thompson.

The real seat of sin is in the will, alienated from tiod, and set upon the gratification of self. The motives of sin, and its agents also, are the passions and desires of our lower nature—the flesh as acted upon by the entirements of the world. The senses and members of the body become the occasions and the instruments of unrighteoneness. But, through yielding to these, the will itself becomes their slave; and the man who should rule the body and have dominion over the world by his spiritual nature, which is the image of God, subjects that nature to the body. and is ruled by the world, the flesh, and the devil. The death of Christ secures our deliverance from the penalty of sin, and the life of Christ, imparted to all who accept justification by his death, secures deliverance from the power of sin.

Text for the day, verse 4.

Thursday, September 22d.

Romans vii. 12 to 25.

Verses 12 and 13. The words, "But sin that it might appear sin;" "That sin by the commandment might become creeding sinyle," are very suggestive, and give the key to the argument as to why God gave the inw. We must be made to see ourselves as sinners before we can come to Christ to be saved. "The law," that Paul here speaks of, is the moral law of God, not "the law of carnal ordinances," that he often speaks against. "How love I thy law," must be the expression of every men who has been made a partaker of Christ. Love to the moral law of God

is an evidence of a renewed heart.

Verses 14 to 17. The "I," here spoken of, means any man, Paul, or the writer, or the reader, who, leaving the place in Christ, that grace gives him, or one

who has not yet come to it, looks at himself as under the law, and seeks to obey its commands, and find deliverance from the power of sin by fear of the penalties. Paul, in his own experience, had found this to be an utter failure. So have all who have ever

trieu it.

Versee 18 to 24. "For I know that in me, that is, in my flesh, dwelleth no good thing." This knowledge came to Paul by the teaching of the spirit of God, when he saw what the Lasth of Christ on the cross meant. It was continued to him by the memory of many painful experiences, but the lesson it-self came from the cross. So it must ever be with

Verse 25. "I in myself, without the help of God."
It is this "I" apart from God that he has been speak-"A conscience enlightened, but a will enslaved; the better solf struggling vainly against the worse. Every man must continue in this state unless worse. Every man must continue in this state unless he be redeemed from it by the Spirit of God." The C. and H. version reads: "So then, in myself, though I am subject in my mind to the law of Cod, yet in my flesh I am subject to the law of sin." To change this, to deliver from this, Christ came.

From C. H. Spurgeon.

"Each man is a little empire of three kingdoms-body, soul and spirit—and it shall be a united kingdom. Make Christ king of it all. Do not allow any branch of these three kingdoms to set up for itself a orangen or measures ringuous to set up for uself a distinct rule; put them all under the sway of your one King. My eyes must not look on beauty; my tongue must not talk uncleanness; my hands must not minister to evil; my feet shall not carry me where I shall not go; my heart must not wander; my imagination must not find pleasure in evil. Every faculty of my nature one that pleasure in every nachty or my nature one, the to given "unto him that loved us and washed us from our sins. "Everyability and possibility, every growth and progress made in knowledge and learning must be laid at Jesus' feet. So many in those days seem to want the salvation of So many in those days seem to want the salvation. Christ without the Christ who gives the salvation. Both go together. He must be the Lord of the forgiven soul. Reign, blessed Jesus, reign."

Text for the day, verse 25-first half.

Friday, September 23d.

Romans viii. 1 to 8.

Verse i. The verse ends, in the oldest manuscripts, with the words "Christ Jesus." All students are agreed that the words "who walk not after the desh. but after the spirit, 'rept in by the error of some early coprist, who transferred them from the 4th verso. A close following of the apostile's argument would almost lead us to infer this. The "therefore" takes us back toch, vi. Il where the position of "no takes us back toch. vi. 11 where the praction or incondemnation" rests entirely upon the work of Christ for ws. and not upon the spirit's work in us. If the clause is retained, the Spirit's work in us is made the procuring cause of salvation rather than

a resulting effect.

Varses 2 to 8. Paul treats of our relation to three different forms of law. 1. The law of God for our moral conduct: 2. The law of sin and death in our deprayed nature; 3. The law of the spirit of life in Christ Jesus. We were so weak that we could not kerp the first, and the result of our best effort to do so, made manifest that we had depraced natures, so, made mannest tuat we had depreven catteres, which were in bondage to a law of sin and deeth, and that hated a God of holiness. To deliver us. Christ came in our likeness, and, by bearing the condemnation due to us as sioners in the flesh, secured our justification before the law, and the gift of the Holy Spirit to change our hearts toward God and for our sanctification in our daily walk. Connected with a fallen nature, without Christ, we are borne with a fallen nature, without Christ, we are borne irresultify dropenter by the law that governe that nature and boilds 'in bondage. Connected by faith with Christ, as incidence and living Lord, we are borne irresultify sprand by the law of the applitual life that has the power in Christ. Let this Bpirit of Christ, from Christ, have flux was refuled in a life of rightecounces of the law with the christ law in the conlove. Without Christ, no matter what the outward conduct may be, the soul is under the law of sin and

From Dr. Chalmers.

The object of the gospel is to pacify the sinner's conscience and to purify his heart, and what mars the one of these objects mars the other also. The best way of casting out an impure affection is to admit a pure one, and by the love of what is good to expel the love of what is evil. Thus, the freer the gospel, the more snattifring is the gospel; and the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godli-This is one of the secrets of Christian life. that the more a man holds of God as a pensioner. the greater is the payment of service that he renders back again. On the tenure of "Do this and live." a spirit of fearfulness is sure to enter; and the jealousies of a legal bargain chase away all confidence from the intercourse between God and man; and the creature, striving to be square and even with his Creator, is, in fact, pursuing all the while his own selfishness instead of God's glory.

Text for the day, verse 2.

Saturday, September 24th.

Romans viii. 9 to 16. Verse 9. "In the flesh" here means in an unregenerate condition, without Christ. The use of the same expression in ch. vii. 5 and 25 and in viii. 3 and S shows clearly this meaning. Those who have re-ceived Christ still live in fleshly bodies as shown in verse 23. But in Christ they have passed out of condemnation, and are looked upon by God as of the heavenly and spiritual body, of which ('brist is the head. Note in this verse the Spirit, three times mentioned: 1st. As the element in which the Christian lives; 2d. as the power in him to live in that element; 3d. as the Spirit of Christ. The last clause

eisment; M. as the Spirit of Christ. The last clause shows how we receive the Spirit by receiving Christ and abide in the Spirit by abiding in Christ. Verses lut 10: 6. All of these precious verses are occupied with the vital queetin suggested by the solemn words "If any man have not the spirit of Christ, he is none of His." How may I know that I have the Spirit of Christ. Before loading at the answer given by the Spirit Himself, think for a moment of what is left out in the answer. He does not say that you are to know that you are Christ's because you have been haptized, or because you have been confirmed, or because you have partaken of the communion, or because you are connected with a Catholic church or a Protestant church. There is an utter and an ominous silence on all these points; the Spirit of God deals with the soul in its inner life and condition before God.

1st. Although conscious of having a bodily nature and organism that has sinful propensities and tendencies, and is subject to the universal law of disease and death, yet I am conscious that my human spirit by contact with the Divine Spirit loves righteousness and would walk therein.

2d. My woul responds to the blessed hope of the gospel, that the Spirit of Christ dwelling in these mertal bodies shall do for our bodies what He did for Christ's body, and that the consummation of our redemption must include our resurrection. Note in the 11th verse the change in the sentence "raised up Jeens" to "raised up ('hrist." The Christ of God is Jeens and His redeemed Church. (See I Cor. xii. 12.) The resurrection of thrist is not complete until his members have their glorified bodies. (Eph.

3d. We accept the cross, and acknowledge that we are debtors to live after the spirit and not after the fleels. If we allow the flesh to have its way and act contrary to the Spirit we are the most unhappy of mortale. If we for ('hrist's sake, and in the fellowship of the Spirit, mortify the deeds of the body, we are made glad and rejoice in the life of holi-

4th. Trusting fully in Christ, and believing that we are accepted in Him, our hearts go out to God in filial love, and we say "Father." When we thus draw nigh to God on gospel ground, the Spirit himself beareth witness with our Spirit that we are the children of tiod.

Do you know the Holy Ghost? Do you know His sweetness: Are you ready for His revealings, even

though He should reveal sin in your hearts, so that the might apply the blood of Jesus and cleanes it. A property of the should be so that you have the beautiful to the should be so that you may the should be should that He will show you some things that you may though go will perfectly and do it. Are you arried that He will show you some things that you chouse and require them to be put away. Many are slightly sequainted with the Holy Ghost; but not abandoned \$\frac{x}{2}\$ to Him. Let us realize the personality of the reliable to Him, Let us realize the personality of the reliable Him, so that He can come in and take possession of the Him, so that He can come in and take possession of the Him, so that He can come in and take possession of the Him, so that He can come in and take possession of the Him, so that He can come in and take possession of the Him, so that He can come in and take possession of the Him, so that He can come in and take possession of the Him. His own temple. We can know nothing of God apert from the Holy Ghost's teachings. He it is that takes the "things of Jesus and reveals them unto us.

Text for the day, verse 14.

Sunday, September 25th.

Romans viii. 17 to 23.

Verse 17. Being an heir, comes from being a child. The oldest son of the Queen is the heir of the throns of England. He was born for this position and it was his when he was born. So believers, the moment they are born again, are heirs. If we would know what our inheritance is, we must think of who our Father is. If we would know our title to the inheritance, we must look at our elder brother, who has fulfilled for us all righteousness, and in whose name we inherit. The reality of our faith will be indicated by our willingness to suffer. While ('hrist is rejected we will share in his rejection. So II Tim. ii. II and iz.

We will share in all rejection. So it 17m. it. it and E. Verne is. "Revealed to us" is the R. V. reading. This is the language of faith. We are prone as Americans, to "reckon" about things. We will Americans. to recken a sout times. We will surely lose our reckoning faculty here, unless we entered in heartily to the "reckon" of the vi. ii. If we know the power of the one, we will know the power of the other.

Verses 1960 22. "Creation" in these verses is thought

to mean everything on the earth, and connected with the earth, animate and inanimate existence linked with the fall of man, and affected by the curse. In the deliverance of man from sin, there are to come vast changes to the material world. The brute beasts now suffer from man's fall. Man, to whom, by an instinct of creation, they look up to for protection, and instruction, has become their tyrant and enemy. "The hope" for them is that through the reign of Christ, a more glorious future awaits them, then could ever have come from normal development. 2

Verse 21. Our bodies are to share in the redesuption wrought by Christ. See I Jno. iii. 1 and 2; Phil. iii. 20, 21; I Thesa. iv. 16, 17; I Cor. xv. 51 to 53. Hot until ('hrist's second coming, and the resurrection of the bodies of the saints, will these passages be ful-filled. Then there will be upon the earth the "mani-festation of the Sons of God!" then, creation shall restation of the Sons of trod;" than, creation shall particles of the "glorious liberty of the children of God." Until then fiesh and spirit in the believe must be at war, and the world grown in bondage.

From Dr. Alexander.

"Spiritual quiet is promoted by the mortification of Hin is the sole cause of all the discord, perturbation and misery in the universe. The Holy Sulest begins at responsation a work which is to end in ar-tirpation of all sin. If you catalogue the causes of your discontent, your restlessness, your excitament, your feverish fretfulness, you will find the names to be such as these: Pride. Hate, Envy, Revsura-Anger, Lust, Covecouners, Fear, inordinate affec-tion. Till these caged wild beasts are driven out of the soul, there can be no quietness." I hist alone has power to enter the cage, and drive out these beauts. The work of grace shall conquer the work of depravity; the law of the spirit of life in Cariel shall set free the soul from the law of sin and death. and the body itself, upon the resurrection morning shall be made like ('hrist's glorified body.

Text for the day, verse 17.

Monday, September 26th.

Romans viii. 24 to 31.

Verse 24. Some read "Saved in hope;" other "Saved into the hope;" Luther, "We are indeed saved yet in hope." The teaching seems plainly connect with the verse before, where believers are described

"waiting for the adoption, the redemption of the bests." This is brought out in t These, i. 10. We now have pardon, and the first fruits of the Spirit, sa accepted sons of God; but the great thing for which we were redeemed, the inheritance of this earth, the resurrection body, is before us. For this we wait, as the child who is the heir waits for his majority, not that he may then be made the heir, but to enter upon the enjoyment of his beritage.

Verse 25. The true faith of God has always the element of looking forward, and expecting something from God, upon the authority of God's word. Hebrews xi. brings this out. With this admitted. how important it is to the right development of believers, that they should understand the teaching of the Bible, as to the hope set before the church of the return of our Lord Jesus to this world in the some glorified basly that the disciples saw go up into heaven (Acts i 2 to 11); to gather His church to Houself in the clouds as He comes toward the earth (1 Those, iv. 13 to 18); to reign with them over the earth (Rev. xx. 4); to be revealed to Israel, and establish the kingdom of David by them (Rom. zi. 25, 25; Acts xv. 11 to 18). The true church of Christ needs patience always, but there will be great need of it seen. Nothing can establish them in patience, but the surs hope here alluded to. Paul felt this when he wrote verses 17 and 18.

Verses 26 and 27. This "grosning of the Spirit" here. explains the "greaning" of the believer in verse 21. The flesh shrinks from the cross and the death that must precede the resurrection and the alory, but the Spirit in the believer, makes him long for the coming of the Lord and the glory, although the sufforing to the flesh involved in that coming makes an gross. The "mind of the Spirit" is to hasten on that crowning day, and to make us meet to be made partakers of its joys.

Verse 28. The "good" here spoken of is, of course;

our highest spiritual good, in being sanctified for

rows, have this as their end.
Versey 28 to 31, "Foreknew," means that God knew beforeband all about every one of those who should te in His family, as redeemed by thrist, and "called according to his purpose," "Predestinate" means, orbined, or, marked out beforehand. The predesinated ones were foreknown, and, all of the foreknown ones were predestinated. "Called" means that God by His Spirit compelled them to overeign purpose, which nothing can change, He glouned them all, in the resurrection and ascension of the Son. "What shall we say?" Sit still a while and it, before you say anything.

Text for the day, verse 24.

Tuesday, September 27th.

Bomans viii. 32 to 39.

Verse 32. From verse 31. Paul asks seven questions, working up to a climax, which finds grand expression in the sweeping answer he gives to all. and every queetion, as met, by "the low of God, which

The third question, in verse 32, includes and orens up the second. If God so lored us as to give His Son to die for us. He must be "for us." and He most fully intend to follow this great gift, with everything needed to secure our complete glorification. If we are denied anything by our good froil and Father, it is because the having of it would burt us, and take from us some portion of the "far more excessing, and eternal weight of glory, at Cur. iv. lit to 1s.) All that He can give us "with thrist," He will freely bestow. That which we cannot have, and enjoy "with Christ," He will withhold. Amen-

The fourth operation is in verse \$1, "who shall lay anything to the charge of God's elect." That is, who can succeed in getting trod in His own court, to allow such a document to be filed. Will God after ite has elected me and called me, will He be my secuser: Will He, who, by the resurrection and accentance of Jeans my substitute declared that I was ravided, will He bring charges against me?

th. Who is he that cond-mneth?" ('hrist is to be 'te Judge of men. Will He condemn those for whom

He died, and for whom He has presented before God the merit of His blood?

6th. Who shall separate as from the love of Christ? "That is, from Christ's loving us, not our loving Him. Satan tried hard to do it in Gethsemane and at Calvary, but he failed. Christ loved

us to the death. 7th. What shall separate us from the love of Christ? Shall we believe Satan's lie, that He has ceased to love us. because of the persecutions and trials by the way? We are dearer to Him then, than ever, and nearer to Him by these things, than we can be in any other way.

From C. H. Spurgeon.

He that can say "This kingdom is mine," makes a royal claim; he that can say, "This mountain of sil-ver is mine," makes a wealthy claim; but he that can say to the Lord, "Thou art my fixed," both said more than all monarche and millionaires can teach. If this God is your God by His gift of Himself to you. what can you have more. If Jehovah has been made your own by an act appropriating faith, what more can be conceived of? You have not the world, but you have the maker of the world; and that is far more. There is no measuring the greatness of his treasure who hath God to be his all in all."

Text for the day, verse it.

Wednesday, September 28th.

Romans iz.

Verses I and 2. How abrupt the change from the rapture so grandly expressed in the closing verses of the 8th chapter, to the profound sorrow here described. It is, however, perfectly consistent: A saved man cannot but be full of rapture, as he contemplates the glorious truths of redemption, and he cannot but sorrow, as his mind reverts to those who are rejecting these truths. Paul, as an Israelite, was keenly alive to the position his teaching as the church, had left his nation. In understand the ixth, xth and xith chapters, we should see that they are devoted to the discussion of the rejection of largel; the calling of the Gentiles, to form a church of Jews and Gentiles mingled; the preservation, during this gathering of the church, of the Jews as a people; a future revelation of Christ to the Jawish nation; a wonderful blessing from Corist, through the conversion of the Jews, to the whole earth. Verse 3. "I could have wished myself, etc.," that

is, if he could have saved them. Verses 4 and 5. "Whom God adopted for his children." This expression shapes the argument that follows. Note the giory of Paul, in the history of his nation, as connected with God, and his greater his nation, as connected with violation and only interesting in the Mesainh, the fruitage and culmination of the "adoption," the "above," the "covenants." the "law," the "pricedly service," and the "promises." Without the Mesainh all of these lost their significance, and failed of their purpose. With the Messiah, all were radiant with the presence and power of God. In rejecting the Messian, the Jews retained but the empty busk, which had indeed coutained life, and was created to contain life, but from which the life had been removed. Note how, while admitting that Christ came in the flesh, he gives this lofty testimony to His Deity, as if apprehending that his word, as to his humilation, might be used to

deny His Gothead.
"The worl of God" means tool Verses 6 to 16. "The word of God" means find covenant with Abraham. As Abraham's blessing was limited to lease's seed, and then, from Isaac's seed, Jacob was chosen, so Paul argues, that the true spiritual Israel have always been elected out from the elect nation, a people within a people. The Jews believed this, and had to admit the force of the illustration.

From Housen.

The question of election, as related to man a free agency, will equally occur and be equally perplexing in any system of religion, either natural or revealed. It is in fact a difficulty pringing at once from the permitted existence of evil. If it be once arknowledged that there is any difference between the character and ultimate fate of a good and a had man the intellect is logically led, step by step, to contem-

plate the will of the Creator as the cause of this difference. Scripture considers men under two points of views: first, as created by God, and secondly, as free moral agents themselves. These two points of view are, to the intellect of man, irreconcilable; yet both must be true (for both are taught in God's word .- Editor) since the reason convinces us of the one and the conscience of the other. In the ixth of Romans, St. Paul is considering men under the first of these aspects, entirely dependent upon God's arms of these aspects, entirely dependent upon out will. He does not explicitly refer to eternal happiness or to its opposite. His main subject is the national rejection of the Jows.

Text for the day, verse is.

Thursday, September 29th.

Romans ix, 17 to 33.

Verses I7 to 21. No explanation can be made of these verses. It is best for us as God's servantato leave them just where Paul left them. If it had been find's will that the objections that the natural heart in all generations would raise against the propositions here hild down should be answered, we may be sure that the Holy Gheat would have used Paul to explain away all the difficulties. It seems to the writer that, if faith in the existence and goodness of itself is the heart, that the mind will be set arrest, not by the difficulties vanishing, but by leaving them all with tied, known in that 'Ho is richerons in all His ways,' and that what He wills must be the supreme good. There would be us trous for faith, if we could explain tool's acts, and set the reason for His indigenests. The fact is Romans with 7 is true. positions here laid down should be answered, we may we come expand tools acts, and see the reason for His indements. The fact is Romans viii. 7 is true, and explains the major part of man's quarrel with tool on this and all conts. Only the spirit con-verted ones. The see what sin is, and feel a little what Jonah felt when he was in the whale's hells, will be able to say with him "Salvation is of the Lord," and heartily agree with verse 19, "According

Lord," and lowerity acrose with verse 19, "According to His will, therefore, the has mercy on one and lardens another." A dep land and a dep-sped sinner, who has rever been in the depths and never seen a wind, will always stumble at this doctrine.

Verse 22 and 23, "Vessels of wrath." Those who will be manifested in the properties of tiod will be manifested in the properties. It is and it these in 12 and 13, "Vessels of mercy, "those who will the manifested in the properties of the properties of the will be manifested in the properties of the properties of the will be made to be saved. The raphic sames of God will be account in their salvation, because they are saved. any to be saven. The compositioners of their will be snown in their salvation, because they are saved through the atonement of Christ: The grace and metry of tied will also be magnified, for none of them deserved to be saved, or were entitled to the

them deserved to be saved, or were entitled to the salvation any more than the vessels of wrath. Verses 24 to 29. The calling of the Gentiles and the saving of an elect number of fernel forefold by the prophets.

the prophets.

Versee 30 to 33. Here moral causes for the rejection of the Jews are given. This brungs in man's free agency. Christ is the "stumbling stone" of verse 33. Not until lerael shall build upon Him, can be seen the state of the s they be accepted by tiod, or be made (fod's blessing to man

From C. H. Spurgeon.

Beloved, when we try to commune with Jeeus, let netown, when we try to commune with seads, let me went the garments of simplicity. It is the ser-pent who trades in subtlety, but I would have you remember "the simplicity which is in Christ Jeans." There is in him a depth which we cannot fathon; but his every word is pure truth, and those things which are necessary are made so plain that he who runs may read, and he who reads may run. Believe

him to mean what he sare, and take his promises as they stand, and his precepts in their plain meaning; and oh, if we do this, we shall be made greatly wise! and oh, if we do this, we shall be made greatly when Do not confuse your minds with doctrinal riddles, nor amnse your souls with spiritual coundrums; but believe in him who is Jeeus, the faithful and true, who makes known to us the heart of the Father. Believe that he died in our stead. Believe that he took our sin upon him and carried it all

Text for the day, verse 33.

Friday, September 30th.

Romans x. 1 to 10.

Verses 1 and 2. How intense was the desire of this true man of God for the salvation of his brethtule true man or you for the survation of his breth-ren! "If any man have not the spirit of Christ he is none of His." Surely, we see here a man with "the spirit of Christ" in the love that filled him for souls. spirit of Christ. in the love that filled num for souls. Doubtless the ardent desire be here breathes for their conversion to Christ had also in view the blessing that would suvead over the earth in their zeal in preaching Christ when once they should know Him. Paul himself was an example. If, in these latter Paul nimed! was an example. If, in these satter days, God should raise up a thon-sand. Pauls to go forth as heralds of the cross, what a might result would follow. We have a few Jews among as who love Christ and possess this zeal. May food add to their number. There have never been such missing the companion of
their number. I nere have never local with this sionaries as the Jews of the first contrary. Verses 3 and 1. "For the end of the Law in Christ. that all may attain righteomers by fuith in Him." "End of the law" means the rod, the law and it, we in Rom. iii. 2" also, the rod of the law in that He, as in Rom III. It also the end of the law in that Ha as our most itten met all the righteon requirement of the law by His perfect obedience, and satisfied all of its penalties by His death as our representative. The righteonses of Groi' and "God's righteonness" a Christ In His person and finished work, "made of God unto me Righteonness (I Cort.; All), "that we might be made the righteonses of God in him. (II Cort. 21)."

Verve. 5. So, reveling span doing of any kind, is no work of the righteonses of God of God of the righteonses of God of Go

were possible by any amount of striving or working. to do these things.

Versen 8 to 10. Cease your anxious working. Stop versees to to. Cease your anatons working. Suppared listen. Put your mind on thrist. Pay attention to His word. Do you believe that "God raised Him from the deail?" Doyou confess Him as Lord? Then, believe with all your heart His word, "Thou shalt be saved."

From Goode.

From the law, as a convenant, we are eternally de-livered through Christ. We pload our title to heaven on the ground of our perfect fulfillment of it is impated to ne who believe. We plead perfect exemption from its curse; for Christ has been "made exemption from its curse; for Christ has been "made a curse for ex." As a means, therefore, of meriting as a curse for ex. "As a means, therefore, of meriting as life, we have a proper in their stream of life we have nothing whatever to do with the terms of a t. Bernal life is given us in Christ. But we are therefore "delivered from the law." "that the righteness from the law." "that the righteness the time may be tublified in my who walk to be after the flesh. but after the spirit. "The law of the commandment" is the "old commandment which re the right from the beginning." The law of the trom the beginning. "The law of the Ten Commandment is at till the rule of life to the believer.

Text for the day, verse 9.

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