

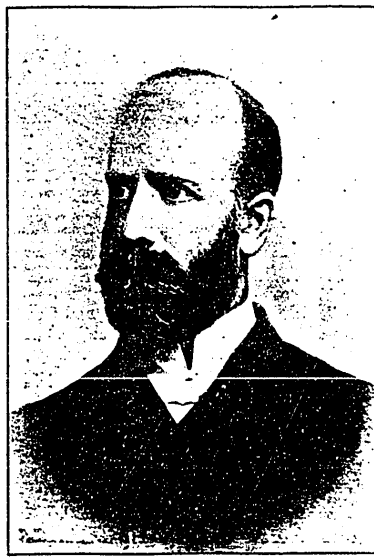
JAN 1892

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WITH

DAILY SCRIPTURE READINGS.

New York and Chicago



REV. R. A. TORREY.

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Gradually our readers are appreciating the monthly gifts we offer them.

Since January 21 we have paid back to many subscribers the full amount of their year's subscription, *not once but every month through the year*, so that not a few have been given a credit of fully \$6.00. Every subscriber should read this monthly offer.

Comments continue to come in on the evangelist question.

The question is constantly being asked, "Have our pastors ceased to be evangelists?" Dr. Cuyler has recently discussed the question in one of the religious weeklies. Concerning his article the *Interior* says: "It is but fair to carry the discussion one step further and ask, Have our pastors, as a body, ever been evangelists? We know the story of a few prominent men whose success made them prominent because it was exceptional. If there had been revivals under all the preachers of the last century the name of Edwards would not have shone with the luster which now adorns it. In addition we need but to read of the *Wetleys*, of Whitfield, the *Tenents*, Finney, and others, to see that the development of special evangelistic power in each case resulted in the change from pastor to evangelist. That the pastor of to-day welcomes the aid of an evangelist is not of itself proof that he has "ceased" to be what in fact he never was.

The same paper which so champions the evangelist as representing a class is just as forcible in its denunciation of those who push themselves into print in the stereotyped plan. It once said: "The puffery of evangelists" is so uniform in style and in points that if they do not carry them on blocked celluloid all ready to be shoved into a newspaper form—the advertisers do it would pay them to invest in that way. The *Chicago News* and *Inter-Ocean* seem to have each had a cast of the same block—the same picture of the celebrated evangelist and the same old chestnut about there being "no excitement" among his converts, no claptrap, no devices, only the plain preaching of the gospel. 'His discourse was mainly composed of anecdotes'—says the celluloid block. What is such advertising as this, but claptrap? We have had attempts at getting such puffery into our paper so often that we know it when we see it. In one case the variety and ingenuity of the devices for securing a puff in our columns became a matter of curious study. 'What will be try next?' became the question after each detection."

Such evangelists may exist but we believe they are comparatively rare; we should hate to think otherwise. Sanctified printers' ink is rarer still, however, and the man of God who

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depends upon it will build on a poor foundation. As a rule it is better to let the newspaper alone, or, if they must be handled, let it be done by local committees or pastors as the evangelist runs a great risk when he persists in crowding himself upon the newspapers; besides it is in very poor taste, to say the least.

* *

There was a time, in this country at any rate, and not long ago, when there were but four denominations that cared much for evangelistic work. Now this is all changed, or changing, and the broadest men of all sects are rapidly rallying under one common standard for aggressive work.

The *Churchman* in a recent article on evangelists, says: "If the church is to take her place in the stream and current of American life in this rapidly-growing country, if she is to meet the sense of unity and universality that is making itself felt through all classes, it must be by having at her disposal besides the settled rectors of her established congregations a body of men free from local attachments, set apart from the limited and particular, to enter into the large life and wide issues of humanity everywhere, ready to go forth, under the direction of the church and at the command of her bishops, into the highways and the hedges with the good news of God, evangelists of the living and life-giving Word.

* *

Sometimes the unkind criticisms which follow the evangelist seem so unchristian as to make us wonder, how can these things be? The following is from a letter by a well known writer who is not an evangelist:

"I have read with interest your *pros and cons* of evangelists and would like to contribute an incident showing what some evangelists get when their backs are turned. About four years ago, one of them held a series of meetings in a certain city not 1,000 miles distant from Chicago. He came upon the united invitation of the pastors. The result, in professed conversions was not large, which, however, the sequel may account for. The closing meeting was held in a large city hall, and was well attended. The platform was filled with the various pastors of the city, perhaps twenty-five of them; each pastor was expected to say a parting word about the blessing he had received from the meetings. Each of those who spoke did his part well; blessed the Lord, and thanked the evangelist, then bid him God-speed in his good work. The next day he left the city. The next week the pastors held their regular monthly meeting, and most of them took a tit at the evangelist! The one of their number who had taken about the most active part in the meetings, and made about the prettiest farewell speech, said that he had enough of evangelists to last him a long time, and for his part he did not see why any one man should claim the privilege of running around the country with 'the Holy Ghost in his pocket,' calling himself an evangelist! Since that day God has owned and blessed his work in a very marked manner. He has been good enough for God, even though the most of those ministers did say that they had no more use for him."

Such things on the one hand and unkind remarks by the evangelists themselves on the other, have done more to widen the breach between pastor and evangelist than anything else. May our prayer not well be as the letter suggests, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

M. B. W.

* *

Dr. A. T. Pierson expects to sail for Europe the last of this month. He will lecture at Edinburgh, Aberdeen and Glasgow, filling the chair of the Dr. Duff lectureship of missions. He may possibly occupy the tabernacle pulpit during the winter, although it has not been so decided, the newspaper reports to the contrary notwithstanding.

* *

Mr. Moody will conduct meetings in the London Metropolitan Tabernacle, from October 9th to 16th inclusive, holding three sessions each day.

* *

Major Whittle has gone to Ireland at the earnest request of friends there. He is now laboring in Belfast.

Our Meditation for the Month.

The Natural Man's Inability to Obtain Spiritual Life.

REFLECTIONS FROM QUESNELL.

BY REV. F. E. MARSH.

For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Repentance must begin by taking away the stops and hindrances of salvation, that we may proceed directly toward God. It is difficult to hear this voice, except in the wilderness, that is, in retirement, and out of the noise and hurry of worldly affairs; or, at least, in a recollected, intent, and sedate mind. The sinner is gone too far from God to be called back any otherwise than by a great cry, that is to say, a great grace. Repentance is not the business of a moment, because it is a preparation for being reconciled with God; nor does this preparation consist only in a few thoughts or words, because the way of God lies in the will; nor is this way easy to be prepared, since by it the heart must pass from darkness to light, and from death to life; nor is all this the work of man, because the preparations of the heart in man are for the Lord, and He only can order and direct his steps, and make him choose and delight in His way.

Bring forth therefore fruits meet for repentance.

Unhappy he, whose life passes away in promises, desires, and barren designs of repentance! God requires of us real works, and such as are (in some measure) proportioned to our sins. No fruit, except that of charity, is worthy of God, who is charity itself. A fruit of self-love, such as is a servile fear, cannot be (acceptable to) His justice. The exercises of repentance cannot please Him, but by the spirit of repentance, which consists of a true change of mind, a sincere grief, and a penitent love.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Jesus begins His preaching, not by flattering men in their inclinations, but by that which is most necessary for them. Repentance is the only gate of heaven for sinners; he who pretends to show any other, is not a guide, but a seducer. Whenever Christ comes to men, whether by His incarnation, or by the eucharist, or by the last judgment, the kingdom of heaven is then at hand, and repentance must always go forth to meet Him. Nothing but a penitent heart can perform repentance; and this heart is the gift of God. To will and to do is chiefly the work of God in repentance, because it is that to which man is most averse.

The Holy Spirit in speaking of those who are the children of God declares that they were "born" (R. V. "begotten") "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13).

In these words we are distinctly reminded that those who are begotten of God did not receive spiritual life by natural descent, nor by natural desire, nor by natural effort. Note the three negatives:

1. "*Not of blood*," that is, spiritual life is not transmitted from the parent to the child. Grace does not run in the blood. It is not hereditary. As the seed of any particular plant can only produce "after its kind," and it is an impossibility by the laws of nature for it to produce anything else—for instance, wall-flower seeds can only produce wall-flowers, and never stocks—so the natural man being a sinner can only produce in his own likeness (Gen. v. 3), and never the kind that is of God.

2. "*Nor of the will of the flesh*," Man can do many things by the force of his will. For instance, if in great pain he may be able to suppress the cry that rises involuntarily to his lips; or he may cause another to do as he would desire. But as no man by mere force of will can translate himself from the animal kingdom into the vegetable kingdom, so neither can man transfer himself out of the kingdom of nature and of darkness into the kingdom of grace and of God.

3. "*Nor of the will of man*." While the previous expressions seem to point to man's will, this seems to have reference to his actions. There are many things that persons would have, if wishing and willing could obtain them; but they find that these are not sufficient. If they wish to have, they can only gain possession by dint of persevering effort, or by means of wealth. "With a great sum obtained I this freedom," said the captain to Paul (Acts xxii. 28), in speaking of his freedom as a Roman citizen, but no one will ever be able to say that he gained an entrance to the glory of God, or obtained spiritual life by any sum of money, or by a series of efforts. For eternal life is a gift (Rom. vi. 23), and they who stand before the throne of God are there because they have been washed in the blood of the Lamb (Rev. vii. 14, 15).

Spiritual life can never be obtained by man from anything that is of himself; for as the Israelites when bitten by the serpents in the wilderness were not able to free themselves of the poison in their blood, which was working death in them, but had to have a power outside of themselves whereby life was communicated to them, so man is utterly helpless and

unable of himself to rid his nature of the poison of sin; nor, on the other hand, can he devise means whereby he—the banished one—can receive life and be brought home to God.

"Dead in sins" is the Divine verdict as to the state of the natural man, and man of himself cannot alter his condition, for he is as helpless as he is sinful. The late Sir James Simpson, of Edinburgh, tells in one of his tracts of a man who was fatally wounded in the last duel fought near that city. A bullet struck the spine of the challenger and when asked some hours after how he felt, he replied, "I feel exactly what I am—a man with a living head and a dead body mysteriously joined together." This is precisely the state of the natural man, except that he has a living body and a dead spirit. May God by His Holy Spirit show every un saved reader his true position, and to see his need of Christ as the Life and Salvation!

The Bible.

BY REV. R. A. TORREY.

Superintendent of the Bible Institute, Chicago.

This book has always been hated. No sooner was this book given to the world than it met the hatred of men and they tried to stamp it out. Celsus tried it by the brilliancy of his genius, Porphyry by the depth of his philosophy, but they failed. Lucien directed against it the shafts of his ridicule, Diocletian the power of the Roman Empire, but they failed. Edicts backed by all the power of the empire were issued that every Bible should be burned, and that every one who had a Bible should be put to death. For eighteen centuries every engine of destruction that human science, philosophy, wit, reasoning or brutality could bring to bear upon a book has been brought to bear upon that book to stamp it out of the world, but it has a mightier hold on the world to-day than ever before. If that were man's book it would have been annihilated and forgotten hundreds of years ago; but because there is in it "the hiding of God's power," though at times all the great men of the world have been against it, and only an obscure remnant for it, still it has fulfilled wonderfully the words of Christ, though not in the sense of the original prophecy, "Heaven and earth shall pass away, but my word shall not pass away."

Two things speak for the divinity of the Bible—the character of those who accept it, and, equally, the character of those who reject it. I do not mean by that that every man who professes to believe the book is better than every man that does not, but show me a man living an unselfish, devoted life, who without reservation has surrendered himself to do the will of God, and I will show you

a man that believes the Bible to be God's word. On the other hand, show me a man who rejects the divine authority of that book, and I will show you a man living a life of greed, or lust, or spiritual pride, or self will. Supposing you had a book purporting to be by a certain author, and the people best acquainted with that author say it is his, and the people least acquainted with him say it is not, which would you believe? Now, the people best acquainted with God say the Bible is His book; those who are least acquainted with God say it is not. Which will you believe? Furthermore, as men grow better they are more likely to accept the Bible, and as they grow worse they are more likely to reject it. We have all known men who were both sinful and unbelieving, who by forsaking their sin lost their unbelief. Did any of us ever know a man that was sinful and believing, who by forsaking his sin lost his faith? The nearer men live to God the more confident they are that the Bible is God's word; the farther they get away from Him the more confident they are that it is not. Where is the stronghold of the Bible? In the pure, unselfish, happy home. Where is the stronghold of infidelity? The gambling hell, the drinking saloon, and the brothel. If a man should walk into a saloon and lay a Bible down upon the bar, and order a drink, we should think there was a strange incongruity in his actions, but if he should lay a work on Col. Ingersoll, or any infidel writing, upon the bar, and order a drink, we would not feel that there was any incongruity.

There is more power in that little book to save men, and purify, gladden and beautify their lives, than in all other literature put together—more power to lift men up to God. A stream never rises higher than its source, and a book that has a power to lift men up to God that no other book has, must have come down from God in a way that no other book has. I have in mind as I speak a man who was the most complete victim of strong drink I ever knew; a man of marvelous intellectual gifts, but who had been stupefied and brutalized and demonized by the power of sin, and he was an infidel. At last the light of God shown into his darkened heart, and by the power of that book he has been transformed into one of the humblest, sweetest, noblest men I know to-day. What other book would have done that? What other book has the power to elevate not only individuals but communities and nations that this book has?

Fine sermons are good things to listen to, but the listener, if he wishes to be benefited, must remember that "the Lord is in his holy temple," and that His word edifies the hearer only when it is received in the true spirit of a self-appropriating faith and a self-needed gratitude.

Christian Sociology and the English Bible.

Rev. J. W. Chapman, D. D.

The creation of a department of Christian Sociology and the English Bible in the Congregational Theological Seminary in this city, has caused considerable discussion in theological and educational circles. Scarcely less interesting is the announcement that Professor Graham Taylor, D. D., of Hartford Theological Seminary, has accepted a call to the professorship of the new department of the institution. Very few of the largest institutions of the country provide for the instruction of their students in the science of human society and this fact gives additional prominence to the establishment of a distinct department with Dr. Taylor in charge.

Professor Taylor will devote his effort to instructing theological students how to apply our common christianity to every-day life. He will use as a means to acquire this end the English Bible. The Bible will be the only text book used; it will be the worker's manual. Under the guidance of Professor Taylor the students will be brought into contact with the social and industrial life of the people and with specialists in all forms of humanitarian, philanthropic, social, economic and missionary effort, and will have access to the periodical and permanent literature along those lines.

Professor Taylor says: "For the Scriptural data wherewith to formulate the science of Christian Sociology; for the history and place in literature of the English Bible; for the knowledge of this English book as a whole and of its integral parts; and for the practical, ready, usable knowledge of the Word of God in our mother tongue, as an implement to work with for our brother men, the theological student has not known where to go. To some say Christian workers, drilled in the best of their training-schools, seminary graduates might profitably go to be taught what is in their own Bibles and how to use them in personal work."

"If established to meet this need, this department must teach the Word for the Work as it is found in the letter, and must train men to use it as it can only be done in the actual life of the real world. Not more surely has the Bible yielded a Biblical theology, ethics, history and exegesis, than it will become to those who seek it as such, the Worker's Manual for Work."

"For this development of the Bible's utility in service, the best if not the only conditions are supplied by the Christian work actually being done in and for the world. There is no greater center whence to come in vital contact with more phases of the world's life, or with more varied forms of the church's work than just where the Chicago Seminary stands as the representative of the most aggressive type of American christianity."

TO THE EDITOR—DEAR SIR: An event of more than ordinary importance to the churches of the country, has occurred during the past week, in the resignation of the Rev. J. W. Chapman, D. D., pastor of the great Bethany church, in Philadelphia, in order to become an evangelist. For a long time Dr. Chapman has felt a strong inclination toward the work of an evangelist, and in all his ministry, has been exceedingly successful as an evangelistic pastor. In fact it is probable that the church records of the country show no parallel to his success in this respect, as in two years there were added to the Bethany church about 1000 members under his ministry. Dr. Chapman has experimented somewhat for the past three years with evangelistic work in other fields, both in single churches and in unions of various churches of all the leading denominations. He has also been my associate in the conduct of meetings in several of our large cities. I could scarcely imagine a man better qualified as an evangelistic preacher, or who would be more acceptable to the churches in what is to be from this time, his chosen work. He was for five years the pastor of the First Reformed Church at Albany, the oldest church in that city (and one of the most conservative), where a marvelous work was wrought and hundreds of people brought to Christ. Dr. Chapman's address is 2205 Trinity Place, Philadelphia, Pa., and I would advise all cities and churches that are thinking of engaging an evangelist, to correspond with Dr. Chapman without an hour's delay. With the thought that you would take pleasure in calling the attention of your bearers to this matter, I remain

Yours in the Master's service.

B. FAY MILLS

Sept. 26th, 1892.

EDITOR OF RECORD OF CHRISTIAN WORK: I am very sorry to hear it reported that Mr. David C. Cook, publisher of Sunday school literature at Elgin, Ill., is an infidel and has no other interest in his large publishing business than that of gain.

I cannot understand how such a false and injurious rumor could have originated. Let me say through your paper that I have known Mr. Cook for years. Before the Chicago firs he was a teacher in our Sabbath school and at the same time superintendent of a large mission school held at a different hour.

Knowing how easily an evil report may be circulated, I am glad to do what I can to counteract it. I believe Mr. Cook to be a true Christian man.

Yours truly

D. L. MOODY.

WORK AT HOME.

Rev. H. W. Brown has returned from Scotland, and begins work at once at Plainfield, Ill., with a ten-day service. Mr. Brown expects to spend the winter on the Pacific coast, having invitations from many of the larger centers.

Rev. N. H. Harriman, who has been supplying the First Baptist church of Malden, Mass., for the past eight months, has closed his work and re-enters the regular work of evangelism. His address is Springfield, Mass.

Rev. Alexander Patterson will give the Bible addresses at the Y. M. C. A. State Convention, at Bloomington, Ill., October 26th to 30th.

Evangelist H. F. Sayles is holding meetings in the Presbyterian church, Toledo, Ohio, and with good success. He goes from there to Warren, Ohio.

The Mills meetings in San Francisco have thus far had no more characteristic result than the founding of the Rescue Mission Home. True evangelism and true philanthropy keep close company. Redemption ever brings in its hand benefactions for the needy. It is understood that the new home is to be located in the Bion theatre. Of the \$10,000 needed to lay the foundation for the work—fitting up, etc.—about \$9,000 had been secured up to August 31st, \$4,000 of this pledged that evening. Of this amount C. N. Crittenton, the evangelist, pledges \$1,000, and the Hon. W. H. Hart (the Attorney-General of California, himself a convert during the Mills meetings), \$1,000. Ten thousand a year will be needed to carry on the work. Directors are to be named by the city churches.

The Madison-avenue Presbyterian Church has called the Rev. Charles F. Goss, and it is expected that he will enter upon his duties as Dr. Thompson's assistant about the first of October. His former successful labors in Utica, and later in charge of the Chicago avenue church, this city, have made him widely and most favorably known. So arduous were they in the latter city that his health was seriously threatened. The last year or two quiet at the front in the northwest have proved highly beneficial, and he will enter upon his labors in New York, we trust, with renewed zeal and strength. The Madison avenue church and its pastor are to be congratulated on securing the services of one who has already shown himself to be one of the most devoted and efficient of our ministers in the enlarged lines of labor lately entered upon by that church and congrega-

A Summer Campaign.

The Gospel Union of St. Paul has just completed a ten weeks campaign of tent work. The meetings were ably conducted by Evangelist Frank L. Smith. The tent was pitched in five different localities, the last week occupying the Fair Grounds. A large number of the saints were quickened and 325 professed conversions were reported.

In one locality the interest was so deep that the stay was prolonged a week beyond the time, and every service was marked by the wonderful power of God. At this point one of the pastors continued union meetings for two weeks in his own church with good results.

Mr. Smith was assisted by B. F. Butts and W. W. Allison, gospel singers. Mrs. Smith conducted children's meetings and Mrs. Louise Jacobs, of Brooklyn, women's meetings, rendering valued aid.

The work was a practical demonstration in this section, of the need and value of outdoor work and was generously supported by the gifts of the Christian people.

T. C. HORTON.

A World's Convention of Christians at Work will be held in Tremont Temple, Boston, November 10-16, 1892. It is convened under the auspices of the International Christian Workers' Association, but the delegates are not limited to members of this Association. All evangelical Christians engaged or interested in aggressive Christian effort have the privilege to attend as delegates. The subjects to be considered will relate to matters connected with aggressive Christian and benevolent work, more especially to plans and methods of work for reaching the classes not reached by the ordinary ministrations of the gospel. A large number of earnest and well known Christians at work, pastors, evangelists and city missionaries will be present and a programme covering many important phases of practical Christian work is being prepared. The managing committee extend a general invitation to all evangelical Christians interested in practical Christian effort to attend with the privilege of participating in the discussions and proceedings. Reduced railroad and entertainment rates have been provided for all who wish to avail themselves of these privileges. Full particulars, partial list of subjects, etc., can be obtained by addressing the secretary, Rev. John C. Collins, New Haven, Conn.

L. W. Munhall held meetings during eight days in the Methodist church, Seymour, Conn. The various churches have since united in services under the charge of Rev. E. P. Hammond. The work has gone on with increasing power and blessing.

Rev. A. T. Reed is conducting evangelistic meetings at St. Mary's. The printed report of Mr. Reed's work for the year ending September 15, shows that meetings were held for 248 days in eighteen churches of the Ohio Congregational Association; that there were nearly 700 reported conversions and 500 additions to the membership of the aided churches. The work is under the general direction of a committee headed by Rev. James Brand, D. D., of Oberlin.

Gospel wagons are multiplying and seem to be doing useful work in various cities. There are said to be no less than twenty in different parts of the country. That operated by Evangelist H. T. Pierson and his wife, has had with good effect in several New England cities the past season. In Lowell for four weeks it drew large crowds, and additions to the churches are traceable to its influence. The results in Manchester, N. H., were also gratifying. Almost uniformly the large crowds, in which non-church-goers greatly predominate, pay respectful attention to the preaching and singing.

B Fay Mills has had a successful work in Salt Lake City, Utah. The mayor issued a proclamation, recommending the closing of places of business September 13th, and a very general response was the result. Mormons and all classes joining alike in the observance of the day.

Mr. Mills has proceeded in his work along the line of those methods which have become so familiar to the churches as not to need reporting. Every day the power of the gospel has been more and more manifested.

Last Sabbath was such a day as has never been seen in Utah. It was a day of prayer and power. When Paul preached at Antioch in Pisidia, it was written of the mighty work of the gospel: "The next Sabbath day came almost the whole city together, to hear the word of God." Thus in Salt Lake City, this city where a few years ago the people of God could find no place for the soles of their feet to rest, where they were pushed into the loft of a livery stable to find a place to worship God—in this same city it may be truthfully written: "Almost the whole city came together to hear the work of God." The capacity of the great tent was the only limit to the audience, and many stood without, listening to the word of truth. The results of the day's blessing upon the city can never be known. Between five and eight hundred people expressed their purpose to lead a new life.

L. P. Rowland will hold meetings at various points in Michigan during October and November.

Gospel Tent Work in Evansville, Ind.

Rev. H. B. Roller (at one time student of Moody's Bible Institute, this city), has for the last two summers conducted successful gospel tent meetings in Evansville, Ind., at the request of the Pastoral Association of that city. The tent work was purely un denominational and Christians of all denominations helped the movement. This summer Mr. Roller was assisted in his work by Rev. J. W. Hill, of Decatur, Ill. The leading daily of that city concludes quite a lengthy article about the closing meeting for the season as follows:

A notable day in the gospel tent work, conducted by Messrs. Roller and Hill, was the last day. A conversational meeting in the morning, a large and enthusiastic children's meeting in the afternoon, and a massive meeting in the evening, closed a three months successful campaign in the gospel tent in our city.

The gospel tent has been in operation two seasons in our city, and it has justified its right to a place in the evangelistic work of the city.

Five hundred publicly asked the prayers of God's people; 160 professed saving faith in Jesus Christ. Many have united with the different churches. The large audience at the last meeting, in a rising vote, gave expression to their love and appreciation of them and their work.

From Golden Gate, California.

Rev. C. S. Mason, evangelist, and Mr. A. Raymond Chandler, are just closing a two weeks meeting with my church at Golden Gate, California. The church is very much revived. More than seventy have manifested a decided interest in their soul's welfare for the first time, many of them crossing the line—for Jesus. It has been a wonderful work. Mr. Mason has been under the direction of the Baptist Home Mission board as state evangelist during the last year, but on the first of October he goes into general work. Mr. Chandler is a clear, sweet singer, a man who has faith to believe that God will honor the song that is sung from the heart out of love for Christ. These two brethren will travel together, and the church, of whatever denomination, will make no mistake in securing their services. They are open for engagements, and are supported in their work by free-will offering. Mr. Mason believes in preaching a plain gospel, relying on the Holy Spirit for power. He is one of the most thorough men in his work I ever saw, and the brethren need not fear a looseness under brethren Mason and Chandler.—B. F. HUDNISON, Pastor Golden Gate Baptist Church.

Indian Contract Schools.

The United States Government carries on the work of educating the Indians primarily and chiefly through public institutions, organized and managed by the Indian Office on a strictly non-partisan and non-sectarian basis.

The Canadian Presbyterian Church has appointed Rev. A. B. Winchester, late of Fungchow, China, to commence work among the Chinese in British Columbia.

Bishop Walker, of North Dakota, has had a barge built, called the "Missouri Missioner," ninety-three feet long and twenty-five feet wide, which will be used in Christian work along the Missouri river, a distance five hundred miles.

Work Among the Chinese in America.

A list of the various working institutions for the instruction of the Chinese in the United States and Canada shows a total of 261 schools, 8 institutions and associations, 7 churches. These schools are scattered among 17 states and provinces and 162 towns.

They are distributed by cities as follows: New York, 17; Brooklyn, 12; Boston, 9; Chicago, 8; San Francisco and Oakland, 6 each; Philadelphia, Denver and Los Angeles, 5 each; St. Louis, Portland, Ore., and Montreal, 4 each; Washington, D. C., Kansas City and Newark, N. J., 3 each.

The distribution of schools by states is as follows: California, 53; New York, 44; Massachusetts, 29; New Jersey, 16; Pennsylvania, 15; Illinois, 12; Connecticut, 8; Oregon, 8; Colorado, 7.

Denominationally, the schools representing the Baptist Church, are 66; the Presbyterian, 47; the Congregational, 47; the Methodist, 40; the Episcopal, 16; Reformed Presbyterian and Christian, each 4; Lutheran and United Brethren, each 2; United Presbyterian, 1, and 27 schools are undenominational.

The whole number of Chinese in America, young or old, who are known to be reached, either regularly or occasionally, by Christian instruction, is 8,061. Of these, 6,295 are adults who are regular attendants in schools which have been established for more than a year.

The hopefully Christian Chinese in America number 2,261. The proportion of Christians in schools known to the association is more than 26 per cent.

The census of 1890 gives 71,681 Chinese to California, of whom but 1,720 are under Christian instruction. Of these, 725 are counted as Christians.

Table with 2 columns: Denomination, Total for 1893. Rows include Roman Catholic, Presbyterian, Congregational, etc.

San Francisco is to have a union mission and industrial enterprise of the first order. During the last days of the Mills meetings \$10,000 were raised for the purpose, and a call has come from the representatives of fifty churches to Mr. T. D. Roberts, superintendent of the Davis Street Industrial Home in Boston, to go on and organize the work, applying the methods which he has worked out so successfully in that city.

Rev. P. S. Butts closed a successful series of meetings at Mainville, Ohio, and is now laboring in the Pearl Street church, Cincinnati, with good results.

Summer Conferences.

Rev. J. H. Chandler, referring to the importance of spiritual culture of pastors, says in the Congregationalist:

"What pastor has not, in the desire to gain some mental and spiritual refreshment which the ordinary routine of church work did not bring him, visited Chautauqua and Bible-reading conferences? Naturally enough he has found these remedies better to prescribe to others than to take himself.

"Some of the best of these conferences have without doubt been of great service to many men in the ministry, notably those held under Mr. Moody's management at Northfield, Mass., but these can reach but few in the great number. To duplicate the Northfield conferences elsewhere is almost hopeless.

"The method of spiritual culture put into practice among our Congregational ministers at Grinnell, Ia., from June 27th to July 4th, is no new, but is adapted from the Church of England, and has been specially employed by the zealous High Churchmen.

"The idea of the gathering originated with Rev. George D. Herron, D. D., widely known through his work, 'The Larger Christ.' The spirit of that book was the spirit of the gathering made up of men who believe in the need of a simple and broad theology, which shall go along with a new and better practical Christianity.

"Those who attended the retreat felt that it supplied a pressing need to the ministry of our day who are prone, Martha-like, to become 'cumbered with much serving,' and it was decided to make it a yearly affair with a larger membership. Dr. Herron will remain the pastor of the circle.

The Foots brothers spent two months of the past summer in tent work in connection with a missionary of the American Sunday School Union. Meetings were held at eight different points and many souls were brought to Christ.

Rev. S. S. Grinnell, of River Falls, Wis., writes:

"Rev. C. H. Merrill has been holding union meetings with us for two weeks. The Congregational, Methodist Episcopal and Baptist churches uniting. One hundred and fifty have signed cards, saying, 'I desire henceforth to lead a Christian life.' Besides this a number of church members are revived and encouraged and a good work is begun."

Rev. H. C. Keeley has removed from Storm Lake, Iowa, to Walkerton, Indiana, having accepted an invitation from the Presbytery of Logansport to labor within its bounds for one year.

Evangelists.

Table listing names and locations of evangelists, such as D. L. Moody, Geo. C. Stebbins, B. F. Twiss, etc.

WORK ABROAD.

Miss S. S. Leinbach, who went from the Bible Institute, Chicago, a missionary under the Presbyterian Board to Hamadan, Persia, writes thus:

"I have been surprised to see how free from homesickness and loneliness we are, and how much we all enjoy our life in Persia.

"I was just wondering this morning if there is a place on earth more beautiful. Even the Western prairies which I thought so beautiful are nothing compared with this. The plain is dotted with all kinds of most brilliant flowers, the poppy, daisy, primrose, flag, and some such beautiful blue lilies.

"How we do enjoy our rides now! I am constantly looking for some new flowers, but have found nothing but what is cultivated at home.

"Our station had such a pleasant visit not long since from Dr. Cochran, of Urumiah, and Mr. Whipple, of Tabriz, and then we realized how really alone we were. We found them such pleasant, helpful company, and by their visit we were cheered and helped, and our burdens did not seem nearly so heavy. We expect two bright spots in our life this year, for in the fall the missionaries of Teheran will come to Hamadan to annual meeting, and we anticipate great pleasure then.

"While the gentlemen were here we had a little praise service on Sabbath evening. We sang the dear old hymns, and how we new folks enjoyed it all! It was the first English service we had had since our coming to Hamadan—that is, except our little station meeting services which we have each Monday evening.

"I hear Miss Montgomery talking to a man from the bazaar, and that reminds me I have never given you some of the funny expressions used in this country. You always have to make such a fuss. If they do anything for you, you must say, "Thank you; may your hands never have any pain." If you ask them to do anything for you, they say, "Your foot is on my eyes." It is customary to go out on the road to see friends off. The Persians say *to throw*, the Americans say *to four* them on the road. And they always make a big fuss over little things, that is, talk a great deal. They are all very kind and I like them very much, and how sad I feel to see them in the dark so much.

"I am studying the Persian, and how happy I was when I got the Lord's Prayer learned. I find the Persian very easy to read, but hard to talk, and the Armenian is just the opposite. I can sing the Armenian hymns very easily and the Persian not at all yet."

Rev. Mr. Evans writes to the *Missionary Herald* of the English Baptist Missionary Society of a native preacher, Michael Baba, who, of his own free will, has for some years traversed the whole of India, making known the way of life.

Rev. Dr. Shedd, of Oroomiah, Persia, writes as follows:

"The most stirring event we have had lately is the arrest of Mirza Abraham, a convert from Islam. He was arrested for preaching and confessing Christ. Brought before the authorities, he was terribly beaten, and every indignity heaped upon him. He confessed his Saviour in the midst of all, repeated verses from the Scriptures, as they tormented him, told them that they could kill him and shoot him from the cannon's mouth, but they could not take from him his hope in Christ. For three weeks he was in prison here, rejoicing in the Lord and testifying to his fellow-prisoners of the salvation of Christ. He is now in prison at Tabriz, and we know not whether he will be sent to the Shah, or put to death, or released. It is feared that the Mollahs, who are supported by Russia, have so much greater influence that toleration has little chance. The Shah himself cannot stand before the demands of the Mollahs, and British prestige has greatly suffered in the last few months. Let there be fervent prayer for Persia, that God may overrule this persecution and prepare the way for the Kingdom of Christ."

The United Presbyterian mission in Egypt is having remarkable success among the Copts the influence of the mission extending far beyond its own organized work. A letter from Rev. Mr. Alexander, in *The United Presbyterian*, report that at Assiout, where he had long been stationed, the Copts themselves had held nightly meetings for over three years in their cathedral church. They seem to have been, in externals at least, thoroughly reformed, for they have abolished the confessional and have removed the pictures of the Virgin and the saints. All this has been done under the leadership of reformed Coptic priests, but these priests are not competent to lead in the further reformation of the church or in the unfolding of the Scriptures. They are untrained and most of them extremely ignorant. At Assiout the United Presbyterian Mission for one of its licentiates to become their religious teacher, providing his support and promising him freedom of utterance. In other places in upper Egypt the Copts have held meetings similar to those at Assiout. Three Coptic young men have been placed by their parents in the training college of the United Presbyterian Mission, with the avowed purpose of providing them for service in the old church. This certainly is a remarkable movement, and one of great promise for the future.

Rev. Ben. A. Oliel, a Presbyterian, has settled as a missionary at Jerusalem. He says there are 40,000 Jews in that city.

Mr. B. Broomhall, secretary of the China Inland Mission, writes to their missionaries as follows: "I wish to commend to you a book which has been lately published. It is 'The Life of James Gilmour, of Mongolia,' one of the greatest missionaries whom this century has seen. A more soul-stirring book can hardly be found. If any here want to have a great and blessed life nearer the Master, I would urge them to buy and read that book. It reveals the heart of a true missionary, and the more we are able to place ourselves as he placed himself, in the right relation to the Master, and to the work which He has given His servants to do, the more will the work of the Lord prosper so far as we have anything to do with it. No words that I can use can express my deep sense of the value of this 'Life of James Gilmour.'"—(Published by Fleming H. Revell Co., \$1.75.)

Mrs. Howard Crosby writes from Germany to the *New York Observer*, and presents this valuable testimony respecting the manner of worship: "Our Sunday service is in the castle chapel, which has some fine old monumental slabs, and a large-sized statue of the Saviour of great grace and power, in flowing drapery, with extended hand. The chapel is always filled with village people, many men coming, and all listening and singing with great reverence. We have been most agreeably surprised by the spiritual preaching we have heard everywhere in Germany; not a word of poor, finite rationalism, as we had feared, but simple faith in original form, with a rich armory of Bible texts, making one feel that the only real strength comes from Scripture knowledge brought to remembrance by the Holy Spirit. The sermons have all been *ex tempore*, with much easy beauty of expression. All say that the empress is a Christian woman, exerting the best influence. 'Not only God-fearing,' as a woman told us, who had met her in charitable societies, 'but Christ-loving.'"

The Famine in Siam.

BY W. A. BRIGGS, M. D.

This morning in far-off America you awake to sounds of joy and rejoicing, and so it should be, for each succeeding anniversary of your National Birthday gives you added reasons for such joy.

This morning as I lay awake on my bed, waiting for the dawn, it seemed to me that the very breeze entering at the window brought a wail of sadness, a cry of suffering, a moan so real and so awful that day-break seemed out of place; but the day did break. The wail continued, the cry grew more intense and the moan more real.

To-day in this distant land we are suffering from famine, an absolute failure of crops no

doubt being the chief cause. As to the other causes I might mention idolatry and Buddhist superstition, priest-craft and price-craft, serfdom and slavery, prejudice and intolerance. But whatever the cause, famine is here in all his terribleness. Those who are now planting their rice fields have no rice to eat while they are planting. Others because they have no seed rice cannot plant; others again have sold their fields and so are unable to take advantage of the abundant rains we are having now. Many wives have been forsaken by their husbands and are left at home to provide for half a dozen little ones and themselves. Homes broken up, children left to die, mothers and wives left to drag themselves through the forest in vain search for roots and herbs to sustain life. In some cases the wives and children have also left home to follow the husband and father, and often have I seen a poor mother, carrying a weak babe at her breast and the next older on her back, struggling up the mountain and picking her way with her remaining children following, foot-sore and weak, with all the signs of suffering from famine.

Some of God's dear children in the home land of plenty have sent us help and now every day we are feeding these sufferers by the hundreds. The little folks receive a hot meal of cooked rice and their mothers a small supply to keep body and soul together. The fathers and brothers are set to work and made to earn their share. The old and feeble are taken care of. The blind and the lepers and the sick all receive attention, and in the midst of all the sadness our hearts are made glad knowing that as ambassadors of Christ we can give these poor people the food for body and the Bread of Life which, if they eat, will give them Life Eternal and they "shall never die."

Lakaeon, N. Laos, Siam, July 4, 1892.

(We wish it were possible to reproduce the photograph accompanying this letter. The spectacle of over three score men, women and children, crouching around the dwelling of the missionary waiting for their supply of rice, etc., is indeed pitiable.—Editor.)

Two utter strangers met at the river's bank and worked together desperately to rescue a drowning man. They were successful and each carried with him from that hour the anguish and joy of that experience. They found also that their experience had given them an interest in each other, for as often as they met they clasped hands and inquired for each other's welfare. You cannot work and watch and pray for a precious soul for whom Christ died, except with this result: that Christ and you are better friends forever afterward. This is the brotherhood of experience—a brotherhood of which Jesus is not ashamed.—*United Presbyterian*.

Mr. Moody in Ireland.

"Before beginning his sermon at Coleraie on Thursday evening Mr. Moody did as he had done at Derry and elsewhere—besought much earnest, believing prayer on behalf of the month of special effort on which he had entered in Ireland. "God seems to be coming very near! I do not know when I have spent two such days as the two that have just passed." As one who has been a close and interested observer of Mr. Moody's evangelistic work in the three kingdoms I can fully endorse his remark. If large and eager crowds coming together at every meeting, listening to the gospel message with the most rapt attention, and showing a ready response to the call for a manifestation of spiritual concern—if these things are symptomatic of impending and widespread revival, then there is good and sufficient reason for the hopes of the Irish friends to run high, and for their faith to be strong on the wing, in view of the coming visitation of God in this strangely fascinating land.

"Mr. Moody's visit to Londonderry was very brief, but it will leave behind it precious memories with many. An hour after reaching the town the evangelist had to take his place in the pulpit of the First Presbyterian church and preach to a congregation that completely blocked passages and doorways and every available corner. An overflow was held in another building, where Dr. Williamson was the preacher. That evening's work was an auspicious beginning of Mr. Moody's third evangelistic visit to Ireland. Next afternoon a large assemblage came together again, and the final meeting in Derry was held on Tuesday evening.

"The Belfast committee certainly cannot be charged with having narrow ideas of Mr. Moody's capacity for continuous work, and for the resistance of physical fatigue. They arranged that during the four days from Tuesday to Friday inclusive, he should address three meetings a day, with a considerable modicum of travel thrown in, so as to embrace two places each day. Early on the Tuesday forenoon a start had to be made from Derry for Sirabane, a little country town of 4,000 inhabitants, about fifteen miles up the River Foyle, and on the border of County Donegal. A single meeting could only be given to this district, which the evangelist had never visited before. The capacity of the Presbyterian church was severely taxed by the large throng that filled it at noon on Tuesday, and to whom Mr. Moody descended on the divine compassion with a pathos and a power that I have seldom seen him exceed.

"There was barely time for Mr. Moody and his helpers to get some refreshment on their return to Coleraie by road, before he was due for another open air gathering on an open space by the side of the River Bann, known as Fair Hill. It was interesting to hear that

this identical spot was closely associated with the great Irish revival of 1859, which took its rise in this northern region. After a telling gospel address, a good proportion of the audience proceeded to one of the churches, where a deeply interesting after-meeting was held.

"In the evening the largest church in the town was crowded, and the congregation were rewarded with an address of singularly pathetic and soul-moving presentation of the Divine love as it is shadowed forth in the parable of the prodigal son. In the elaboration of such a theme Mr. Moody seems to be peculiarly at home. When he had ended his exhortation he split the company into three—the backsliders and doubters and the anxious were directed to the other church; Christians remained to pray under the leading of Dr. Williamson; and a little band of young men was drafted to the adjoining lecture-hall, where they were spoken to by Rev. Henry Montgomery. The after-meeting in the other church was large, and full of hopeful agony. Dr. Wilson, of Cookstown, a venerable minister who has just retired from the active pastorate, first of all gave a short address—simple, direct and in every respect suitable. Then Mr. Moody pressed home the folly and the guilt of spurning the love of God in the rejection of his Son. The impression made was great, and the somewhat sleepy but thriving town of Coleraie, with its 6,000 and odd souls, had a waking up that will doubtless be remembered for many a day to come.

BELFAST.

"The meetings held in Belfast last week altogether exceeded the expectation of the organizers, both as to size and impressiveness. Over ten thousand persons assembled at the commencing meeting at 8 o'clock on Sunday morning; in the afternoon 15,000, it is estimated, were packed into the Convention Building, while large gatherings outside were addressed by the Rev. Dr. Williamson and the Rev. Henry Montgomery. The building was filled to overflowing again in the evening, and very large inquiry meetings, taken part in, amongst others, by Mr. T. A. Danny and Mr. W. H. Saagram, were likewise held.

"On Monday and Tuesday evenings the same eager interest was manifested. This huge building was filled on each occasion, and on each evening throughout the week, despite the prevalence of most unfavorable weather, bible readings were conducted by Mr. Moody at St. Enoch's church, on the afternoons of Wednesday and Thursday and Friday.

A MEMORABLE SPECTACLE

it has been to see the way in which the ordained ministry of the city and surrounding districts has rallied to the meetings in the Convention Hall. Every evening they have sat in serried ranks along the front of the great plat-

form, listening with interested and concentrated attention to the burning utterances of the evangelist. Their numbers have kept increasing, so that the choir has been pushed backward to make room for them. It is a pregnant fact in itself, that from three to four score of these spiritual leaders of the people, belonging to all evangelical denominations, have night after night been drinking in the teaching and spirit, and watching the methods by which Mr. Moody gently and skillfully leads the people, through contrition and spiritual concern, on to the great decisive action of the will that we term conversion. As to names and sects and parties, they are totally unknown and disregarded!

THE BIBLE READINGS

on Wednesday, Thursday and Friday afternoons were held in the largest Presbyterian church in the town, St. Enoch's, in the northern district of the city. The place will seat over 2,000 people, and has been crowded each day. Mr. Moody's addresses have been varied in topic, but all in his most stirring vein. The subjects were: 'The Elements of True Prayer,' 'Threefold Grace,' and 'How to Gain Assurance.' Words have been spoken calculated to reach the hearts of saint and sinner alike. Following the address there have been touching prayer meetings, and also meetings for personal dealing, when the workers have found happy occupation in helping the troubled or doubting or hesitating souls into the clear light of conscious trust and peace.

THE PRESS REPORTS

of the mission deserve special mention. The wide-awake secretaries of the committee early bespoke the good offices of the daily press, and these have responded in a very praiseworthy way. Not only have the tone and spirit of their critical observations been of the most friendly kind, but they have given fairly extended and well-condensed summaries of the addresses from day to day. Mr. Moody has not been slow to express his appreciation of this action. Not that he is anxious on his own account to have his addresses reported—quite the contrary. But he sees the reports of gospel texts and appeals through the medium of the press will go into many strange places and into distant corners of the country where his voice could never be heard. I have not seen in any of the papers an unkind or discourteous word about the meetings, which in view of some past experiences in other parts of the kingdom is much to be grateful for. The Belfast *Witness*, has given special and lengthy accounts.

CLOSING DAYS

Mr. Moody's second week in Belfast was a truly notable one, the addresses to the workers being a special feature. The filling of the Holy Ghost as a definite experience was urged as a prerequisite to power and service;

he drew on his experience and that of others, to show how this experience had been productive of marked results in after service. The meeting was much moved under the evangelist's heart-searching appeals.

At the close of the address there seemed to be a common feeling and desire throughout the hushed assembly that they should there and then tarry for a season of definite prayer for the filling of the Holy Ghost. The proposal was made and carried by a nearly unanimous rising vote. Then came a prolonged stream of intensely earnest petition on this behalf, a woman's tender pleading voice mingling with the others in confession of unfaithfulness, and in devoted beseeching for the bestowment of the needed blessing. The church seemed to be at once a Bethan and an Elim—a place of weeping for the Spirit-grieving of the past, and of glad refreshment in the appropriation by faith of the promise of the Father.

Such a meeting was probably never held before in Belfast, and it soon got noised abroad, so that next morning there was a still further swelling of the numbers.

THE CLOSING MEETING.

The hall was crowded to its utmost capacity, and thousands were turned away from the doors. So great was the desire to hear Mr. Moody's concluding address that a considerable number of persons who had been present at the afternoon meeting did not leave the building, but remained until the final hymn had been sung and the benediction pronounced on the whole fortnight's work. At seven o'clock every seat was occupied, and arrangements were made for an overflow meeting in a church.

Rev. John McNeill, who had arrived from Scotland in the afternoon and was present at the afternoon meeting, was asked to say a word or two before going off to speak at the overflow. He responded in his own blunt and characteristic way; at once putting himself *en rapport* with the assembled multitude.

In closing the meeting Mr. Moody said this was his third visit to the city of Belfast. He asked all those who had been blessed in the meetings, whether eighteen years ago or ten years ago or during the present mission, to rise and stand in their places. The sight was one never to be forgotten! Crowds rose in the body of the hall and all parts of the galleries, old men, some soldiers, and not a few police; then on the platform, the members of the choir and Christian workers, the fruits of the two previous missions. The editorial writer in a Belfast daily truly observed one morning last week that the mission now closed will have to be taken into account by any future candid historian of the religious life of the North of Ireland. Another says: The influence of Mr. Moody's work, and the sacred memories of his visit, will abide in these northern parts for generations to come.

HINTS AND HELPS.

Scriptural Studies.

BY REV. CHARLES BRIDGES.

Work Every One Can do.

God doesn't want any idle or lazy Christians either here or in heaven.

The highest place of service is to be willing to do the will of God.

Every saved sinner can be a soul winner, and ought to be.

Men, women, children, the sick and well, weak or strong, can do a little.

Don't talk louder than you live. Hypocrites are poor witnesses.

The first person you want to help is—yourself.

The next one to help is the nearest and most needy.

Keep in mind the two classes—the saved and the lost.

Help the lost sinner first.

Invite them to service; do it by word or letter, or any good way.

Pray for them in private.

Speak of the meetings. Attract them there by your praises.

Give a timely tract or a good clipping.

Work with your scissors and pen.

Get apt scripture passages and quote them. Scatter them like wheat over the field. Harvest is sure to follow.

Introduce the unsaved to some one who will better sell them the way of salvation.

If you can't run the engine you can serve as brake-man.

Go with the inquirer to the anxious seat, altar of inquiry room.

Ask them to your home and talk and pray with them there.

Help make every meeting you attend a good one.

In public services always be brief both in remarks and prayer.

Watch for those who in any way manifest a desire for salvation, and lead them to Jesus or to some one else who will.

Live for Christ in your home. This is the great need of to-day.

Wash dishes, make beds, broil steaks, sell calico or silk like a Christian.

Keep sweet, happy and hopeful.

Be a walking sermon. Don't growl with your looks.

Work as follows: Wives at home, mothers with children, friends with friends.

If you are sick show what grace can do.

If you are tried bear as only a heaven-helped man can.

If you are in trouble, let the world see in you the peace of God and the comfort of the Holy Ghost.

Let employers pay good service and work like Christians.

Let love to God and man flow out in every act and word.

Lead the children to Christ. This all can do.

Keep away from doubtful things and thus help your weak brother.

Ask God to direct you to work and He will do it inside of forty-eight hours.

Don't quit work till the breath quits the body. Then begin service on the other side—in heaven.

Four great promises: Exodus 19, 12; Isaiah 41, 20; Joshua, 1:5-7; and II Chronicles 35, 7.

O Lord, review thy work. Hab. iii. 2.
"The Son of Man" walketh as the great Head of the Church.—"in the midst of the golden candlesticks." Rev. I. 12-16.

He looks upon the work of his own hands, and too often beholds it drooping, declining, dying: He utters his rebuke—"I know thy works, etc. Be watchful, and strengthen the things that remain, which are ready to die." Rev. iii. 1, 2.

His Church owns the charge, and cries—"O Lord, revive thy work!"

1. When does the work of the Lord need reviving?

1. When iniquity abounds. Isa. lix. 1-5; Jer. v. xxiii. 10, etc.
2. Where there is a want of power upon the word. Isa. lxxiv. 7; Matt. xiii. 14, 15.
3. When there is a want of appetite for the sincere milk of the word. Num. xxi. 5; 2 Tim. iv. 3.
4. When the Saviour's presence in the soul is not duly prized. Cant. iii. 1; v. 2, 3.
5. When there is want of concern for the honor of God. Hag. I. 1-9.
6. When the principles and conduct of Christians are not distinctly separate from the world. 2 Chron. xxviii. 1; xix. 9; Ezra ix. 2.

11. How does the Lord revive His work?

1. By exciting his people to pray. Ps. lxxxv. 1-7; Isa. lxviii. 17; Zech. vii. 1; Acts I. 14; II. 1.
2. By invigorating their graces. Hos. xiv. 5-7.
3. By sending an increased power upon the word. Acts ii. 41-47; v. 12, 14; vi. 7; xl. 21, 24.
4. By causing a steadfast adherence to the means of grace. Neh. ix. 3; Luke xlv. 31. Acts ii. 46.
5. By a distinct separation of his people from the company and principles of the ungodly. Neh. ix. 9; Acts ii. 40; 2 Cor. vi. 14-18.
6. By pouring out a spirit of love and unity upon His church. Isa. xl. 6-9; Acts ii. 44, 46; iv. 32.
7. By enlarging the enjoyment of Christian privileges. Acts ix. 31.
8. By restoring those that have erred in doctrine or practice, to the simplicity of the gospel. Isa. xxix. 24.

Let us learn the importance of earnest, individual, and united prayer, for the outpouring of that gracious Spirit, who is the Almighty Agent of the revival of the Lord's work in His church, Isa. lxxiv. 1-3.

The BIBLE INSTITUTE

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

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

Alex. Lee, of Nairn, and Rev. John Murray, of Brora. These gentlemen, with other friends of Mr. Ross, came to the institute, and over an afternoon cup of tea, discussed what was being done there for the cause of Christ.

The Record recently called attention to the fact that Mr. Moody's visit to Scotland had resulted in plans to establish an institute in Glasgow and one in Edinburgh, similar to that in Chicago. Mr. Anderson, who is to superintend the Glasgow institute, is visiting this country, chiefly for the purpose of investigating the methods of work at Northfield and Chicago.

The city missionary society of Scranton, Pa., which endeavored to retain Mr. Graff, has now secured the services of Mr. George Sanborn and his wife. Mr. Sanborn was long identified with the institute and in charge of Market Street Mission, which later moved to Milwaukee Avenue. He became manager in the office of the *Young Men's Era*, and from there was called to the position in Scranton.

In the Tents.

The blessing still follows the tent meetings. Hard fields were found on Thirteenth street, and on Chicago avenue, near Market, but even in these places the Lord gave some fruit, while at Humboldt Park the crowds have grown, and the blessing has grown with them, in an unprecedented manner.

Mr. Schiverea thought it best at one time to announce an all-day meeting. From the beginning of the prayer-meeting, at half past nine in the morning, it was evident that the Holy Spirit was present. About a hundred gathered, and the numbers steadily grew. Rev. T. B. Hyde, Rev. James Rowe, and other pastors made addresses and a noon recess was taken. After dinner people could be seen coming from streets and alleys and across lots, till, as the afternoon passed on, over a thousand were assembled, and addresses were made in both German and English.

A visitor, coming in, said that his first thought was that it was a remarkable thing that so many working people would leave their occupations in the middle of the day for a gospel meeting. The next impression was of the wonderful hush—the feeling of awe—permeating the tent. As the first service was ended few people seemed inclined to leave, and those who did moved quietly out, too subdued to speak except in whispers, while their places were soon filled by the gathering children, who had come for a meeting of their

Notes by a Resident.

Rev. William Ross, of Glasgow, brought to the institute something a little different from any one who preceded him. Minister of a church which for ten years has been doing the sort of outside work which the Evangelization Society desires to accomplish,—a church holding seventy-three meetings a week, and in which every member is expected to be a worker,—it was exceedingly interesting to hear him relate how that, ended, and gratifying to find how nearly the institute is in line with methods which have stood a ten-years test. Stress was laid upon the use of music and personal visiting, carefully districted, and upon a system of reports similar to those which have proved effective in Chicago.

One advantage of the method pursued in employing lecturers from all parts of America and Great Britain, is that students are brought into contact with men of every phase of Christian development, and being so taught to weigh and compare for themselves, are in less danger of becoming one-sided. No two men could be more diverse than Mr. Gray and Mr. Ross, yet each has aroused an enthusiastic interest. Within twenty-four hours after his arrival, Mr. Gray had secured from every man and woman a more diligent consecutive reading of the Bible than ever before. He followed a synthetic study of the historical books, requiring students to work out results for themselves but giving them by the way rich grains of truth from his own store-house.

The great Presbyterian Council at Toronto brought many visitors to Chicago, some of whom came to the institute.

Among these were Rev. Gilbert S. Karney, rector of St. Johns, Paddington, London, who is connected with the work at Midway, and Rev. Prof. Iversch, D. D., of the university of Aberdeen. Prof. Iversch is the author of that philosophical work, "Is God Knowable?" which presented to Herbert Spencer a foe man worthy of his steel. With him were Rev

own. The keynote of this meeting was given by a hymn sung by a tiny girl of four, which brought the tears and then Miss Poxon stepped to the platform and unrolled her blackboard, having on it two large hearts, one with "Room for Jesus," the other with "No Room for Jesus," and below, "Is your heart like the manger or the inn." Tenderly she told the story and when at its close Mr. Williams called on those who wanted to let Jesus into their hearts to rise, slowly, first by ones, then twos, they rose to their feet, till a hundred men, women and children were standing. It was a solemn scene.

At night the tent, which seats thirteen hundred, was packed, and fully five hundred stood outside. God gave them souls at that meeting also.

It is said that the street cars from both directions came up full night after night to that corner where the tent stood, and almost emptied themselves when they reached it. The dens of vice were emptied too. As Mr. Schiverea passed one of the worst of these places one evening, a gang of young men in front called out, "There goes Schiverea, we're going with him to the tent!" and go they did. Saloon-keepers complain that their business has been poor since the tent came there, and two "carousals" have been compelled to close, the owner of one, cursing the tent, saying that it had spoiled his business—none but the tents could do any business there.

A second all-day meeting followed some two weeks later, and some of the stores in the neighborhood closed for an hour and certain contractors stopped building for an hour, in order that the workmen might attend the meetings.

The same evidences of the Holy Spirit's presence were seen as in the former meeting, and when, after a touching address by Rev. James M. Gray, Mr. Williams followed, the people were in tears all over the tent, and Mr. Schiverea, greatly affected, went to Mr. Williams, and clasped him in his arms, the two sobbing together. This scene was the more remarkable, as the emotional element is almost entirely absent from these meetings—it was the work of the Holy Spirit, meeting men's hearts.

The Man of the House.

Can anything be sweeter than the following from a little boy. In explanation it should be said that a letter is sent to each person who professes to accept Christ as his Saviour, enclosing a list of questions to be filled out and returned. This little boy states in his answers that he has been brought up by Christian parents, but had been too much with rough boys, and with the Lord's help, will find better companions. In reply to the question, "Do you now believe that you are a child of God, and, if so, on what does your faith rest?"

he says, "Yes, I believe I am, and through Christ the Son of God, who died for my sins." He expresses a desire to devote his life to Christ's service and says he confessed Him in the Sunday School. Then on the back of the sheet he writes (we give it exactly):

"I am a 12 year old boy. My Father died six years ago and my Mother has been almost an invalid since my Father died, and she has been confined to bed for almost 1 year and I had to leave School to support my younger Brother and Sister, but my Mother trusts in God and she hopes that we will do the same, and so I will, with Gods help. That gentleman I work for is a Christian, he is an Editor of a religious paper. I promise Mr. Schiverea that I would be a Christian and live a christian life and with Gods help I will keep my promise.

Respectfully D—C—"

WOMEN'S DEPARTMENT.

Children's Meetings.

BY MRS. S. B. CAPRON.

The tent season has always brought the blessed children's meetings, but this year they have been more than ever blessed. In two tents these meetings have been held on four days in each week. Miss Poxon, the well known children's friend, has had charge of the meetings in one tent and Miss Dunlap and Miss Brickett, succeeded by Miss Nelson, in the other. The number of children in attendance during one week has reached as high as 1503. The effect of this work in the homes represented cannot be estimated.

For the benefit of those who have not seen a children's meeting in a tent, we give the following graphic word picture furnished by an enthusiastic worker. "Sitting on the front seat is a dear, white face, flaxen-haired Swede, eyes as blue as the sky, dressed as she would have been for a portrait, braided all over her head, clean as a pink, quiet as a mouse, with hands folded in her lap all ready to listen.

"Next her is a dusky Italian; she has no stockings, no shoes, dress all torn, face all aglow, with eyes full of pathos, face full of eager attention, love for Jesus shining through all, never still a moment but as sweet as the fairer girlie next her.

"Next her is a nice Scotch girl with a baby sister cuddled close to her side. She is so modest as a violet and has just come over. I asked her how many brothers and sisters she had, and when she said eleven, I exclaimed, 'Oh! my! how did mamma bring you all over, wasn't she afraid some of you would get lost?' Looking into my face with eyes clear and truthful, she answered 'Oh! yes, mamma was afraid, she tied us all together on ship board.' She loves Jesus now and will take better care of brother.

"Next behind come flashing Irish eyes, a boy and a girl of eleven and twelve, ready either for smiling or weeping, yet underneath all, determination to be Christians. Then came a couple of children from the sunny South, with skin darker than Italian, but with faces grown serious as they listen to the gospel.

"The boys answer the same description, and some of them are to be the future aldermen of Chicago. If they are truly converted the city will be blessed.

"The last day comes. For four weeks hearts have been touched and souls have been born again, and now comes the parting. The tent moves to another place. The faces are serious, tender and brave. We sing the well learned songs. We pray asking God to be their Shepherd. Poor little lambs! the wolves are after them, all too soon. Then our Evangelist (Mr. Williams) talks. The quietness is oppressive as he advises them to read and pray and live close to Jesus. The girls choir recite 'I will lift up mine eyes unto the hills.' We sing, 'God be with you till we meet again.' And the August tent work for children is ended."

As an illustration of the way our children's meetings are blessing the homes we give the following written by the leader:

"I want to tell you the story of Zacchæus and how the Lord honored our precious mothers' meeting.

"I had written on the blackboard,

"Three steps to a saved soul,—Listen, Receive, Follow.

"When I had talked about Listen, I came to a full stop. I had completely forgotten what was coming next. I said, 'please, Lord, help me to remember,' when instantly a picture of the mothers' meeting was before me. I recalled the leader's voice as she said, 'Zacchæus come down,' and the words, 'he received him joyfully.' I told the story and the Lord helped me. I felt my own heart grow tender and then we went into an after-meeting. In a few moments, one of the workers called me to a boy, saying, 'This is Zacchæus; he has received Jesus into his heart to-day.' I was of course surprised at the name, but was very thankful for another boy saved. Here was a piece of mothers' meeting used to save a soul. How sweet it is! It is eighteen months since the story of the seeking Saviour and the seeking sinner was told there. The Holy Spirit brought it to my remembrance and used it to save another Zacchæus."

The blessed sequel to this narrative is that Zacchæus persuaded his mother and an aunt to come with him to the tent. A woman who was a neighbor joined them and these three were led to Christ. Since then the father of Zacchæus and the husband of the neighbor have joined the ranks of the saved in that tent work.

The neighbor since her conversion has been impressed with the feeling that she should take the good news to her brothers and sis-

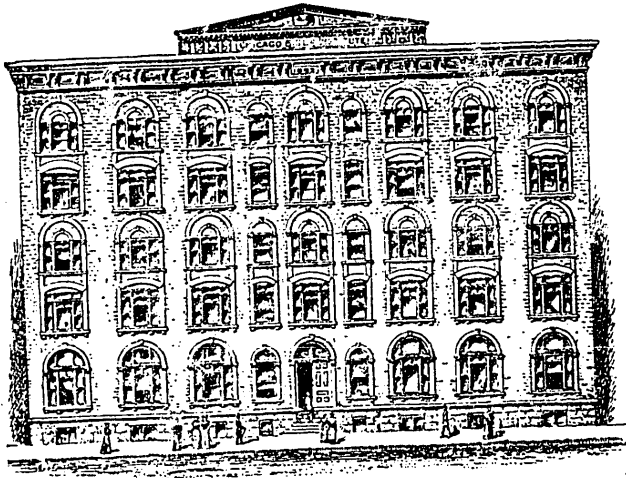
ters in Nebraska. Their father died some years since. May the Lord prosper this journey.

Miss Poxon sends us this precious story: Two weeks ago in the children's meeting, after all the workers had gone, Mr. Scudder noticed two little girls sitting on the front seat. I went to them, and, kneeling down in front of them, I said, "And what do these girls want. Do they want to be Christians?" The larger one, whose name was Clara, said, "Oh yes, we have wanted to be Christians this long time, but nobody asked us." Taking them to God's word, I showed them how much He wanted them, even so much as to give His Son for them. Then we knelt in prayer, Clara praying herself, asking God to give her a clean heart.

We arose and then I explained, Believe, Receive, Confess, telling her to be sure and tell mamma when she returned home. I held in my hand a Testament. She asked me for one, saying, "Will you mark the lesson we had to-day?" The lesson was, "Lord save me, Lord help me, Lord remember me." I marked each place and several others for her. She promised to read it every day. She returned the next day. We had a testimony meeting and she was the first on her feet, saying, 'I gave my heart to Jesus yesterday and He helps me.' She came every day that week to be an inspiration to the leader of the children's meeting.

Last Tuesday, I missed that bright face. Wednesday it rained. Thursday, she was not there. Friday was the last day of children's meetings. I looked for the darling but had not time to go to her home before meeting. As soon as it closed I sent three girls with two picture cards for the two sisters. Coming back in a few moments they said, "Why, Clara is dead, they have just come from her funeral." I went over to the house, found it all true. She was taken ill on Monday, asked for "teacher" several times, her mother not knowing my address, and Wednesday it rained so badly she thought we would not be there. Thursday she called her mother to her asking her to sing, "I think when I read that sweet story of old," and said, "Mamma, that verse about His hands on my head, sing that." The mother did not know it. Then she asked for her Testament and said "Read, mamma, Lord save me, Lord help me, Lord remember me." I saw that little Testament all covered with her finger marks where she had read. She became unconscious soon after, and died that same evening, saying as she passed away, "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven." How thankful I am for that one more precious soul in heaven.

Miss May McGranahan has entered upon her duties as secretary of the Y. W. C. A. in Rockford, Ill.



CHICAGO BIBLE INSTITUTE.

D. L. MOODY, President.

REV. R. A. TORREY, Supt.

A year or two since, the Christian public were invited to the opening of the Chicago Bible Institute at 80 West Pearson street, now called Institute place. Here a modest but substantial brick building was erected in 1889 with large audience-rooms, comfortable dormitories, dining apartment, etc., sufficient to accommodate ninety or a hundred men. Around the corner on LaSalle avenue was the ladies' department with accommodations, by crowding, for perhaps as many of the gentler sex. Rev. R. A. Torrey, a man of remarkable facility in handling the work, was made superintendent of the institute, with Mrs. S. B. Capron, a returned missionary, stationed over the ladies' department. Lectures and courses were arranged, and, there being no intermission for vacation or for Sundays, the student is put through the complete English Bible course in two years.

From the first the demand for entrance accommodations has taxed the resources of the school and the call for drilled workers has been far beyond the ability of the superintendent to supply. An especial appeal has been made for singing evangelists, and the musical department of the institute, under the capable instruction of H. H. McGranahan, has been a particularly active department. The need of more rooms for the purposes of this sort of training has been deeply felt. The long-felt

want is now about to be supplied. The managers of the institution have erected two additional stories, making the men's building a five-story structure and adding much to its impressiveness as well as to its utility. There will be accommodations for nearly one hundred and fifty more men. The apartments are bright and cheerful. The improvements will probably foot up a cost of some \$25,000, far making the outlay on the entire edifice thus far in the neighborhood of \$80,000. A good part of the funds have already been provided through the generosity of several friends of the school. It is hoped that through the aid which others will render the whole may be dedicated free of debt.

At present lectures are being delivered by Drs. Weidner and Gray. The latter is a remarkably clever drillmaster. He comes from Boston, where he is a pastor in reformed episcopal connections. His lectures through September on the books of the Bible are proving occasions of real enjoyment and profit to all in attendance. The text work, under Evangelists Schiverea, M. B. Williams and others, has given to the students through the summer abundance of opportunity for practical work and training in soul winning.—*Wayfarer.*



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

achievements of Earnestness. Indeed, what will not a mind, charged with downright earnestness, accomplish? Whether we discover the force of this principle in the things of this world, as when it impels a Newton to pore over his problems "till the midnight-wind swept over his papers the ashes of his long extinguished fire,"—or a Reynolds to hold in hand his pencil for thirty-six hours together,—or a Dryden to think on, for a fortnight, in a perfect frenzy, when composing an ode, heedless of privations, even when he did not so much as perceive,—or a Heyne, the German scholar, to allow himself "no more than two nights of weekly rest," for six months in succession, that he might complete the perusal of old Greek authors; or, whether we discover it in the concerns of religion,—as when it urged on Martin Luther in his gigantic labors of preaching, journeying, debating, corresponding, and book-writing, until at the time of his death, the number of works he had published was seven hundred and fifteen, or more than twenty-five for each year of his public life, and the visible results of other labors beyond estimate or description,—or William Carey to think and preach and pray about the poor heathen, until he had furnished for more than 300,000 immortal beings, the golden Lamp of Heaven,—or John Wesley to preach, and study, and write, and travel 5,000 miles a year, and "read on horseback, history, poetry, philosophy,"—or George Whitfield to exclaim at the close of his first sermon, "Glorious God

"Unloose my stammering tongue to tell Thy lov: im-mense, unsearchable."

and for thirty-four years to travel England, Ireland and Scotland, and across the Atlantic ocean thirteen times, preaching everywhere, and at all times the gospel of God's grace,—or Howard to penetrate the haunts of poverty and disease, watch over the sick and dying criminals, plunge into clammy dungeons, where reigned madness and death, and sacrifice his life in deeds of philanthropy,—or a Clarkson, to lay aside the vestments of the priesthood, and with his fellow workers plead for twenty years for the suffering sons of Africa, until the cry of the oppressed aroused

the sensibilities of the nation, and the "Island Empress" rose in her might, and said to the foul traffic in human flesh. "Thus far shalt thou go, and no farther,"—wherever it is observed, it seems to clothe one with a kind of omnipotence.—H. C. Fish, D. D. in "Seed Corn for the Sower."

The Issue. Nicodemus came to Jesus by night. Met. —most likely the night of the great day of the feast on which Jesus had cleansed the Temple and performed miracles on the Temple-plateau in presence of all the people. He did not come on his own sole responsibility, but as the representative of others who thought as he did, and who had sent him to interview Jesus on certain points involved in his public works and words of the previous day. He said to Jesus, "We know;" and Jesus replied to him, "Ye receive not." Why these plurals? In a private interview, in which such weighty topics were discussed, we cannot suppose that the plural could be used for the singular by such persons as Jesus and Nicodemus, in the way of etiquette, like rhetoricians or high court diplomats. Nicodemus came for others as well as himself, and spoke for them while speaking for himself; and this fact seems to have been well understood by Jesus, and recognized and emphasized in his answers. Well, then, whom did Nicodemus represent? It seems that he must have been sent from the Sanhedrin of which he was the theologian—the teacher authorized to speak decisively on all points of doctrine and questions of prophecy.

In view of what Jesus had done during the day of the claims he had advanced, of the authority he had asserted, and of the miracles he had exhibited, the Sanhedrin could not be silent. Jesus, with his claims to the Messiahship, could not be ignored, nor could his case be postponed. The Jewish authorities must deal with the question. It was thrust upon them. Jesus had entered the temple and had claimed, "as his Father's house;" and he had driven those out who were there by the permission and authority of its constitutional controller. He had stood in the courts of the temple and performed miracles to prove the rightfulness and divine authority of His claim. Many, believing in His name when they saw the miracles He did, were becoming his disciples. He had also spoken of the destruction of the temple. A word that cut to the quick, and was never forgotten. The issue was made. It had to be met.—From "The Fifth Gospel."

Stateism and the Sabbath. During the discussion of the question of opening museums and art galleries on Sundays, Gladstone thus announced himself: "If the State once entered upon a course of the kind, the only point at which it would stop short was the point which had been reached in foreign capitals, where there was absolutely no protection to the workman in the observance of the Sabbath. I resist the motion, too, on higher grounds. Nothing could be more injurious to the intellectual, the moral, and the physical welfare of a country than that anything should be done by the State which would lend countenance to the idea that they were anxious to get rid of the observance of the Sabbath as now enjoyed, and speaking on behalf of the Government, I cannot therefore hold out any hope that the decisions of successive ministers on the subject will be reversed."

John Bright said before the House of Commons, "The stability and character of our country and the advancement of our race, depend, I believe, very largely upon the mode in which the Day of Rest, which seems to have been specially adapted to the needs of mankind, shall be used and observed."

S. D. Waddy, member of Parliament, expressed this sentiment: "Let Sunday come to be used by the Nation generally for amusement, and the collar of work will be fastened as tightly around the necks of the workmen on Sunday as on any other day."

T. F. Bayard, U. S. Senator, says: I most sincerely approve of the civil institution of the Sabbath, as a "divine institution," in which the usual labors and occupations of society are to be sustained. I do not discuss it as a day of religious observances, which naturally and properly it becomes, but as a civil period of intermission, a pause in ordinary pursuits, and an opportunity for rest and restitution. I heartily desire to see its observance under statute law, and the stronger law of habitual and universal custom and proper acquiescence. — From *The Sabbath*.

French the Word. Under this title we have a number of addresses delivered by Evangelist George C. Needham, during a series of Bible conferences held in several towns and cities of North Carolina. The great interest shown in Bible study by the large audiences which assembled for that purpose, and the repeated requests for the lectures in permanent form, justifies their publication. These studies were developed in Mr. Needham's course of ordinary Scripture examination.

The conferences were planned by Evangelist W. P. Fife, hoping thereby to spiritually benefit the Christiana people of his native State. The publisher ventures to present a brief sketch of both evangelists in order to gratify a multitude of friends who attended these conferences.

The heart of (John iii. 16) This text has the Gospel. been preached from oftener than any other in the Bible. It has been the foundation of great revivals of religion, like that among the Tahitians; or that among the Telugus in India, where two thousand two hundred and twenty-two people were baptized in one day, nearly five thousand in thirty days, and ten thousand within ten months.

Dr. Pierson's volume takes its title from one of the twelve sermons preached in the Metropolitan Tabernacle, London, during the illness of Mr. Spurgeon. They are of special interest owing to the unique conditions under which they were spoken.

FROM FLEMING H. REVELL COMPANY,
CHICAGO AND NEW YORK:

Seed Corn for the Sower; or, Thoughts, Themes and Illustrations for pulpit and platform and for Bible readings, by Rev. C. Perrin, 422 pages, 12mo., cloth, \$1.50.

The Fifth Gospel; or, The Land Where Jesus Lived, by Rev. J. M. P. Otta, LL.D., with four maps, 16mo., cloth, \$1.25.

The Sabbath, Its Permanence, Promise and Defense, by Rev. W. W. Evans, D.D., 278 pages, 12mo., \$1.00.

Preach the Word, eleven Bible lectures by Rev. George C. Needham, 12mo., cloth, 75 cents. Bible Study Literature Company, Philadelphia, Pa.

The Heart of the Gospel, twelve sermons by A. T. Pierson, D.D., 16mo., cloth, \$1.25. Baker & Co., New York.

In the course of a discussion on ministerial itinerancy, in *The Livewool Mercury*, a correspondent indicates inferior preaching as one cause of empty places of worship. He says: "The occupant of the pew nowadays is the well read to be edified by any moral essay delivered from the pulpit, and the lifelessness of the whole service leads him to think he can spend the time more profitably at home amongst his books or in the study of nature in his walks abroad. When it is not simply a moral essay, it is a disquisition upon the latest forms of skepticism, or a proclamation of advanced thought equally perilous to the spiritual life of the hearer."

"In short, the modern sermon is anything but the earnest declaration of the word of truth, which won the splendid triumphs in the past. It is cold and lifeless utterances devoid of the slightest symptom of emotion are never likely to quicken the pulse or warm the heart of a single hearer. Unless our ministers would do their first work, it is useless to expect any improvement from a mere change in the time of the itinerancy or from giving the conference a free hand."

No mere change in method will render effective for lasting good preaching that is not of the apostolic type, having Christ for its center and the simple Gospel for its content.

DAILY SCRIPTURE READINGS

EDITED BY D. W. WHITTLE

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

OCTOBER, 1892.

Tuesday, November 1st.

1 Corinthians xi. 1 to 16.

Verse 1. "Followers" or "imitators of me," in so far as I am an imitator of Christ, See Eph. v. 2; Heb. xiii. 7. Follow Christ first, and follow men only as they follow Christ. There are groups of stars that shine in locating and following the polar star, but we must make frequent observation, and keep accurate calculation of their position in relation the polar star in order to be safe in following the north star by their guidance.

Verse 2. "Ornaments" or traditions, i. e., apostolic traditions by word or in writing. Verse 23: ch. xv. 3. These are the Romanists claim that they have preserved apostolic traditions that have the same authority as the Bible. We admit the authority of whatever can be proved to be a genuine apostolic tradition intended for all ages. Those preserved in the written Word can alone be proved as genuine.

Verse 3. He comes here to the consideration of another disorder that had been manifested in the Corinthian church. Believers had been taught that "the first Jesus they saw" was neither male nor female, bond nor free (Gal. iii. 28), but that all were one, and on the same footing of equality. This of course has reference to the offer of, and standing in, the Kingdom of God, and not the doing away of distinctions created by God, and of those customs of order and modesty connected therewith. Women at Corinth, excited by the witnessings of the work of God's spirit, had overstepped the bounds of propriety, and came forward to speak and to prophesy with uncovered heads.

Verse 4 and 5. The "head" of the 4th verse means Christ. The "head" of the 5th verse means the man-woman with his hair uncovered, speaking before the assembling of the church, would be in the same of Paul, claim superiority over the men.

Verse 6. To have the head shorn, was the punishment of an adulterer.

Verse 7 to 16. As a matter of order in the Church, the State, and the family, it is clearly taught, that the man is to be regarded as head and representative of the woman. Only confusion and some evil result from departure from this. It is a sign of disorder and apostasy, where women are claimed as pastors and rulers of the church. "The greatness of God" in the apostolic times had no such respect. Christ commissioned none but men as pastors. He sent out none but men among the Genties. Paul ordained none but men for elders. The mention of the 10th verse seems to be that a woman should hang a veil or covering over her head, when being with the church, as a recognition of her position. It may be seen, because of the presence of angels, who observe the order or disorder, connected with the entering in Christ's name. The angels are very jealous for the smallest thing that touches the glory of Christ. With this in view, there is no principle involved in so small a thing as the wearing of a bonnet.

Text for the day, verse 3.

Wednesday, November 2d.

1 Corinthians xi. 17 to 34.

These verses treat entirely of the Lord's Supper. Its Institution by the Lord Jesus. Verse 23. "I have received of the Lord that which I have delivered unto you." Not from the apostles,

not from the church at Jerusalem, not from custom or from men, but, "from the Lord" himself, who taught him in the deserts of Arabia before he went to Jerusalem. Paul had the command given to the observance of the supper, and instructions as to the manner of its observance.

Verse 23 to 25. The bread, and the wine, both to be taken, after the ordinary meal for the satisfying of hunger, and the command "this do," obligatory for both.

Verse 24 to 26. "In remembrance of me." "In remembrance of me." "Ye do show the Lord's death till he come." A memorial of Jesus, and a showing forth by the breaking of the loaf, and the drinking out of the wine, the manner of His death, and, by our eating and drinking, the purpose and the results of His death, and our personal appropriation of the benefits offered us in Him, with faith declared in the hope of His Second Coming.

4th. Errors and abuses connected with the celebration of the supper at Corinth.

a. Divided into parties instead of being gathered around one loaf. Ver. 17 and 19. See ch. x. 17.

b. Made the feast of the supper, at which some were drunken. Verse 21, 22, 33 and 34.

c. Verse 27 means, not unworthy persons, but unworthy manner of eating.

Verse 28. "The Lord's body" does not mean loss of soul, but "judgment unto chastening." (See verse 32) for not discerning the Lord's body" when we partake of the bread and wine. This does not mean that "the Lord's body" is present in the bread, for we know that His body was received up into heaven, and that when He comes back again to earth, the supper will cease to be observed; because the Lord's body is with His church again. But it means that all who come to the Lord's table should have intelligence that they are showing forth by their act the manner and purpose of Christ's death upon the cross, and that they by faith receive Him as the bread and wine into their bodies.

Text for the day, verse 24.

Thursday, November 3d.

1 Cor. xii. 1 to 13.

Verse 1. Are not many professed Christians sadly grieving the Holy Spirit, by being ignorant of Him as a gift, and also ignorant of the gifts He bestows upon the individual Christian and upon the church at large? It may be feared so. We must have Christ in order to have the gifts, and we must have the Spirit in order to have the gifts of the Spirit. Christ is a gift (2 Cor. ix. 15), the Spirit is a gift (Acts i. 8) and every spiritual grace, and every manifestation of spiritual power in any member of the body of Christ is a gift. (Verse 7.) How great, then, the sin and the folly of being puffed up, or of doing or saying anything to puff up any other person, because of any use of the Holy Ghost may make of them.

Verse 2. This is what we were and always would have been, but for the Lord Jesus.

Verse 3. A very useful verse to help me determine whether the Holy Spirit is here. What is Christ to me? Can I, from the heart call Him Lord? See Matt. xvi. 17: Rom. x. 9 and 1 John v. 1. The Holy Ghost is in us for life, if we thus know and put faith in Christ.

Oh, the blessed gospel of the Son of God, what can we do about it? When we lay our little children away in death, they shall rise again. I can testify to a solemn fact, and over the entrance of a grave I have seen "They who rise again" in glory. I didn't preach that; we got that from this Book. Oh, the blessed gospel of the Son of God! How every one of you ought to believe it!

Text for the day, verse 3.

Wednesday, November 9th.

1 Corinthians xv. 12 to 28.

Verse 12. Materialists had come among them, denying the literal resurrection of the body. There are many such in the church in our day. They apply to the glorious words of this chapter to the doctrines of a life of the soul beyond the grave, and deny their application to the re-creation by God of the body that goes into the grave. Such an exposition of this chapter would destroy all confidence in the sanity of Paul, and the sincerity of the Spirit of God. The argument for the resurrection is based upon Christ's resurrection. If His was a bodily resurrection, then a bodily resurrection is treated of all through the chapter. Infidels who deny a resurrection of the body as well as they do deny that Christ rose in the body, and leave us no Saviour at all to trust in, or to meet in the glory.

Verse 13 to 16. That is, it is impossible for the body to rise, the testimony to Christ's resurrection is not true, and the doctrine based upon it is without saving power.

Verse 17. In verse 14 it is "your preaching vain" here "your faith is vain." Romans x. 9 and Rom. iv. 23 show that the man who trusts in God, trusting Christ from the dead, and our forgiveness, the resurrection was God's acceptance of the statement, and the token of His acceptance of all who accepted of the statement. If, in verse 17, Christ's resurrection had not been raised, we should still be subject to the wrath of God due to sin. Since His was raised, the reverse of the statement is true, we are not in our sins.

Verse 18. They have died under the penalty of sin, trusting in a dead Saviour, and under the delusion of a false hope as to their own resurrection.

Verse 19. We have turned from the alignments of this present world, and given up our bodies to the cross, in hope of a part in a glorious resurrection. If our hope in this is vain, how miserable our lot, how mistaken we have been to give up the enjoyment we might have had, and to bear the trials we have met, and have no recompense.

Verse 20 to 28. A triumphant assertion of the fact of the resurrection, and a wonderful statement of the consequences to believers, and to the world. "Christ is the first-born" (first-born of the dead, not the use of these words) is a simple and a sure pledge of the resurrection of the church. For explanation of verse 22 see Romans ix. 18 to 21. In view of 1 Cor. xv. 22 how can any man teach that all the races are to be made alive in Christ? Those "in Christ" will share His life. See John iii. 36.

From Mackay.

"What is this kingdom?" in spirit and in power, righteousness, peace, and plenty filling the whole earth; righteousness flowing down our streets like a river, the whole earth filled with the knowledge of the Lord, as the waters cover the sea; no man needing to say neighbor, "Know the Lord," for all shall know Him, from the least to the greatest. "What will we pray, 'Thy kingdom come.'" Amen. Even so, come, Lord Jesus.

When will His kingdom come? When will this prayer be answered? It will not come gradually, but suddenly. The world is not to be converted but judged. The kingdom does not come by the preaching of the gospel, but by the appearing of the King. The stone that is laid to the foundation is not laid "without hands." As it was in Noah's day and Lot's day—only a few ready, only a few waiting, only a few having faith. The last times are to be perilous, wicked men getting worse and worse.

Text for the day, verse 20.

Thursday, November 10th.

1 Corinthians xv. 27 to 34.

Verse 27. "All things" put under Christ's feet, as in verse 25. See Heb. ii. 3 as explaining that the things which are put under His feet, as head of the new creation, is here treated of.

Verse 28. This treats of the close of the mediatorial work of the Lord Jesus. When the resurrection of the saints is accomplished, Anti-Christ overthrown, Satan shut out in the lake of fire, the earth purified, death abolished, and the world fully restored to a harmony with God that shall never be broken, there will be no need of a distinction between the Father and the Son, He shall abide as the eternal Son of God and the glorified Son of man, but His office and official work as High Priest, Advocate, Days Man, Mediator, etc., will cease because of the successful accomplishment of the work appointed them.

Verse 29. A difficult verse to understand, and explained by many as meaning that in the early church when a man who had believed, died before he could be baptized, some one was baptized for him, and in his name. To the writer it seems that such a custom grew out of the misunderstanding of the verse, rather than suggested by the verse. Verse 1 to 19, when in regard to the resurrection, to make plain the meaning. If Christ is but a dead Saviour, why be baptized in His name? "Baptized over the dead," is a rendering given by some translators. Either this or the custom of the early church is intended. Matt. xx. 22, of a fresh consecration of a believer to follow Christ even unto death, over the grave of every new martyr.

Verse 30 to 32. Here he gives the second argument for the reality of the resurrection. Nothing but such a hope could lead a rational man to give up his body to be laid to rest.

Verse 33 to 34. See 1 Cor. vi. 9, and Gal. vi. 7 for repetition of "Be not deceived." Those who cling to the material body, live in sin, and are unrighteous, have not the true "knowledge of God," whatever may be their profession. Deliverance from sin is the end of the purpose of the resurrection, the gratification of curiosity about the future life.

Text for the day, verse 34.

Friday, November 11th.

1 Corinthians xv. 35 to 44.

Verse 35. The materialists here come before the mind of the apostle, and he hears each and every objection to the literal resurrection of the body, that materialists have raised. "But how can the dead bodies be decayed, you know?" "Every particle of the physical frame has been dissolved, and these particles have gone into trees and grass, and through the soil and into other creatures through the decay and cover back into human beings, and so on in ever widening and increasing transmutations. The resurrection of the body is a scientific impossibility, rejected by the truly scientific. Yes, professors understand your position, and are believers in the literal resurrection of the body all the same. The living God who combined the elements that constitute your material body, by processes and methods beyond your ability to create, can combine and create them again. "Why should it be thought a thing incredible by you that God should raise the dead?" What kind of a being is God to the scientific men among us, who are so ready to believe in what is measured by microscopes and retorts? If the resurrection of Christ is admitted, how foolish to stumble at the doctrine of the resurrection of the saints.

Verse 36 to 38. An analogy from the vegetable creation.

Verse 39. The power of God in creation shown by the various forms of life in the animal creation. How wonderful some of these forms are! How wonderful the manner of their production! How great the God who did these things, recreate a body for man? Why, professor! Can He not do it?

Verse 40 and 41. Lay aside the microscope and under the telescope, and study the plan of the system. Consider the mind that planned, the power that created, and the wisdom that guides and upholds these vast constellations, evolving them from chaos

and forming them into worlds. Can He not raise the dead, and recreate the body? Why it is not conceivable that even a man as great as the professor could be raised from the dead by the power of God. Ideally, when one rightly thinks of God, unbelief is a very narrow, weakly, sickly and foolish thing, and would do for one's shame were it not kept alive by the wickedness of the heart.

Verse 42 to 44. From a small beginning, in seeds, eggs, or nebulae, by mysterious origination, by the action of the sun, the stars, and the planets, making manifest the might and wisdom of the all wonderful and mighty God. "So also is the resurrection of the dead." There is a natural body, and there is a spiritual body. That is, that you have the one, should be proof to you that you may have the other.

Text for the day, verse 44.

Saturday, November 12th.

1 Corinthians xv. 45 to 58.

Verse 45 to 49. Two men, two natures and two families. The first man had power to transmit his nature by generation to his children. The second man has power to transmit His nature by regeneration to all who are willing to receive Him and become children of God by faith in Him. Rom. vi. 12 we are made partakers of the nature of the first Adam, and partake of it corrupt, fallen nature. We are none of us in the family of the second Adam, until we are renewed by the Spirit of God, "regeneration of the mind, and faith in our Lord Jesus Christ," and are made partakers of the nature of the divine nature. See John iii. 3 and 5; 1 Peter i. 1, 2 and 3 and 23, with 2 Peter i. 4. The "use" of verse 49, who are to bear "the image of the heavenly Adam," are those mentioned as believers in Christ in verses 1 to 4.

Verse 50. The full enjoyment of the kingdom of God necessitates the change from a natural to a spiritual body. See 1 Tim. vi. 18. Death does not create this change, but rather, as an enemy (see verse 26), it seeks to destroy the body, and make the change impossible.

Verse 51 to 53. Here we have the words of the Holy Ghost, as to how the new, spiritual body of the believers shall be recreated by the direct power of God at the coming of our Lord Jesus. As quickly, and as mysteriously as Christ created the wine at Cana, and the bread in Galilee, so will these bodies be changed.

Verse 53 to 57. Isa. xlviii. 8 forms the basis of these noble, precious words. "If you want a blessing, read Isa. xlviii. 8." "I will pick out the wise as 'in that day.'" You will understand then how Paul felt as he shouted "victory!" and paused for a little, to talk it over with Stephanas, who was writing for him, and with the believers, who were around him. (See close of epistle.) "Law, sin, and death" are mentioned. Study how "in Christ" we have victory over all.

Verse 58. "In the Lord" for victory by faith, is also followed by "in the Lord" for abounding work.

From C. H. Spurgeon.

Come in, O strong and deep love of Jesus, like the sea at flood-tide, cover all my powers, drown all my sins, sweep away all my cares, lift up my earth-bound soul, and float it right up to my Lord's feet; and there let me be a poor, broken shell, washed up by His love; having no virtue or value of my own, and only remaining to whisper, that if He will put His ears to me, He will hear within faint echoes of the vast waves of His own love, which have brought me where it is my delight to lie even at His feet forever.

Text for the day, verse 57.

Sunday, November 13th.

1 Corinthians xvi.

Verse 1 to 6. From the resurrection to the collection, seems a descent; it will not seem incongruous, however, to a true child of God, who desires to "lay up treasures in Heaven," and who, the more firmly he

believes in the coming of the Lord, will the more carefully order everything in his life, with that event in view. Note the Apostle's strict collection list. When taken? "The first day of the week." There is only one other reference to this day showing it set apart for Christian worship, in the New Testament, Acts ii. 42. "Constantly, that fact of the custom of the churches in the apostolic times is here established, and we are following in their footsteps in our setting apart the first day, as the day of rest from our work." Note the observation, "We will bow our knee to our Lord Jesus Christ." As God gave us Christ from the grave on the first day of the week, and as He gave us the Holy Ghost from heaven on the same day, so would we Christians, bring our gifts to God upon that day.

2d. How taken? "Every one" to lay by weekly "as God hath prospered him." This was a special contribution for the poor saints at Jerusalem. Other means may have been used to meet the expenses of the church.

3d. How expended? Under the supervision of brethren chosen by the members of the church. Even an apostle would not do what officials of the Romish church have accustomed their people to submit to, viz.: compel the church members to pay the money, and have no voice in its disposition.

Verse 3 to 12. Plans for the future and personal gifts. Verse 12. "Every one" is not to be put at the head of a party in Corinth, as in opposition to Paul. (See ch. iii. 4.) The endorsement of Timothy in verses 10 and 11 is given because of the opposition to Paul. (See ch. iii. 1.)

Verse 15, 14 and 22 are notable and oft-quoted exhortations. In the revised version verse 14 reads, "Let all you do be done in love." In verse 22 the Greek words, "Anthemena Maranatha," which describe the epistle written from Philippi, while verses 8 and 10 compared with Acts xviii. 18 and 19 show that it must have been written at Ephesus. It was probably sent from Philippi. (Acts xv. 1.)

From Mr. Moody.

David did not know who his friends were until trouble came. He was a man of great power, but lost in that. In time of distress Ithal would not desert his king, but followed him into exile. So it should be in the church. That is just what Christ looks for; the only thing that can please Him is the love that will leave all to follow Him. Some people do not know the meaning of the word fellowship—it means partnership. Our partnership is with Christ the Son, and when we come into it everything we do belongs to Him. We are not to be like ourselves without consulting Christ. We must be like Ithal, willing to leave the city and all we possess, if necessary, to follow Him.

Text for the day, verse 13.

Monday, November 14th.

2 Corinthians i. 1 to 11.

See from verse 8, compared with Acts xix. and xx. 1 to 4, that this epistle was written after the riot in the theatre at Ephesus, and see from ch. ix. 1 and 2 that it was written before we returned to Jerusalem with the signs of the churches. It must have been written from Philippi, and was speedily followed by Paul's personal presence in Corinth.

Verse 1 and 2. "The church of God at Corinth." A great city, full of grandeur and gold, but the most precious thing there was "the church of God." Purchased by the blood of Christ; chosen by God, and called by the Holy Ghost; heirs of eternal life, and partakers with Christ in His coming to reign over the earth, there was nothing at Corinth, to be specially accounted, outside of the church of God upon that earth.

Verse 3 to 11. Paul's deliverance at Ephesus is the occasion of these words of praise and comfort. Note the threshold use of the word "Father." "God our Father." "The Father of our Lord Jesus Christ." "The Father of Mercies." He is our Father because we have accepted Christ, and nothing more reveals His mercy than His acceptance of us in Christ. Paul had had special need of comfort, and had been

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blessed in finding out how God could comfort him. We should never know God but for our comfort of God; we should never know God better than our comfort others if we had not first been comforted ourselves. Note in the 10th verse, three deliverances mentioned; past, present and future. See in the 11th verse the words of God as being accomplished in the work of all God's servants for whom we are to pray. Isa. xl. 31 serves to explain verse 7: How great the pressure has to be to lead us away from trusting in ourselves!

From John Trapp.

Verse 3. "The field of all comfort." The Father is the fountain of all comfort. The Son the conduit, whereby all the good things are derived to us. God useth means to comfort, but it is He that comforteth, and we are comforted on means. The soul is apt to hang her comfort on means. For every hedge, to shift and slink in every by-corner for every hedge. But as air lights not without the sun, and comfort as fuel heats not without fire, so neither can anything comfort us without God. The Spirit of God soundly comforts us without God. The soul to lay itself upon Christ by faith, and so it is comforted. Sometimes comfort comes not by the use of the means till afterwards, that he may have the whole glory.

Verse 4. Luther was wont to say that three things make a preacher: reading, prayer and temptation. I would maketh a full man, pray a holy man, temptation an experienced man. We cannot see that his reproving and chastenings are the surest evidences of his love. Verses 5 to 11. The person mentioned here is evidently the same one mentioned in 1 Cor. v. 1 to 5, and once to Paul's command, the church at Corinth had withdrawn fellowship from him, and he had been led to a deep and sincere repentance for his sin by their action. As this is the purpose of God in His dealing with His children (1 Cor. xii. 32; Hosea xiv. 1 to 4; 1 John 1. 9), the apostle now commands them to forgive the penitent, and restore him to favor. In verse 7 the man is represented as in danger from the devil through "over-much sorrow," and in verse 11 the church is in danger from Satan, in lack of charity, and from spiritual pride, easily aroused in us all, when dealing with the sin and walk of our neighbors. See in Acts xx. 1 as to the time of this journey. He went from Ephesus to Troas, immediately after writing the first epistle. He there saw Titus with words from Corinth, but he hoped to meet Titus with words from Troas, but was disappointed. See in ch. vii. 5 and 6 the sequel. Verse 12 to 17. The good news brought by Titus of the obedience of the Corinthians, and of the blessing of God upon his letter, occasioned these words of praise. Paul seems to have taken himself, at the praise, from the midst of the Spirit himself, as he writes, written "in weakness, fear, and much trembling" (1 Cor. ii. 3). "Affliction, anguish of heart, and many tears." (Verse 4). It is when we feel the truth in this way that God makes use of us.

Verses 23 to 24. His delay was for their sakes, that they might by his letters be led to put away evil from their midst, and be saved from discipline when he came. So Christ delays coming to the church.

Text for the day, verse 21.

Wednesday, November 16th.

2 Corinthians ii.

Verses 1 to 4. See ch. xii. 20 and 21, and ch. xiii. 10, in study of these verses. He had dealt sharply in his first letter, with their offence against Christ, but now he writes to them by his letter to do with the hope that they would be led to repentance. From Paul's deep sorrow over the sins of the saints, we may see a glimpse of the grief we give our gracious Redeemer, when we tend to sin and walk unworshipfully. We cannot see that his reproving and chastenings are the surest evidences of his love.

Verses 5 to 11. The person mentioned here is evidently the same one mentioned in 1 Cor. v. 1 to 5, and once to Paul's command, the church at Corinth had withdrawn fellowship from him, and he had been led to a deep and sincere repentance for his sin by their action. As this is the purpose of God in His dealing with His children (1 Cor. xii. 32; Hosea xiv. 1 to 4; 1 John 1. 9), the apostle now commands them to forgive the penitent, and restore him to favor. In verse 7 the man is represented as in danger from the devil through "over-much sorrow," and in verse 11 the church is in danger from Satan, in lack of charity, and from spiritual pride, easily aroused in us all, when dealing with the sin and walk of our neighbors. See in Acts xx. 1 as to the time of this journey. He went from Ephesus to Troas, immediately after writing the first epistle. He there saw Titus with words from Corinth, but he hoped to meet Titus with words from Troas, but was disappointed. See in ch. vii. 5 and 6 the sequel. Verse 12 to 17. The good news brought by Titus of the obedience of the Corinthians, and of the blessing of God upon his letter, occasioned these words of praise. Paul seems to have taken himself, at the praise, from the midst of the Spirit himself, as he writes, written "in weakness, fear, and much trembling" (1 Cor. ii. 3). "Affliction, anguish of heart, and many tears." (Verse 4). It is when we feel the truth in this way that God makes use of us.

From Bible Reader. Eve was evidently deceived by the clothes the devil wore. It is hard to recognize him in his robes of light, and it is harder to distinguish his voice. Light is a restraining power and such ravishing, melting, and a restraining power and such ravishing, melting notes: Eat this beautiful apple, my dear, and you will know good from evil, and then you will be glad of pleasing God. "Do not be deceived by the serpent's hiss, but by his feelings, and it is certainly his sin to be unkind. Besides, the Saviour conforms to custom, you know."

We must watch for the cloven foot, and let us go and have a very much like God's voice. And if we do have a little talk with Him and compare the two voices. Text for the day, verse 11.

Thursday, November 17th.

2 Corinthians iii.

Verse 1. He had been compelled in his first epistle to defend his apostolic office and authority, because some in Corinth had denied both. Paul came to them without letters of introduction, and was commended to them simply by the power of the Holy Spirit in the word. See reference to as Apollus in Acts xviii. 27.

Verses 2 and 3. 'Their conversion and spiritual life was the strongest evidence that God could possibly be giving to them of His apostleship. See ch. xiii. 3 and 5. If they had truly received the Lord Jesus through his preaching, he must have truly ministered Christ to them.

Verses 4 and 5. That is, Paul preached Christ in the faith that the spirit of God would confirm the word, and write the message on the fleshly tables of some hearts.

Verse 5. There could be no stronger expression of man's weakness in spiritual things. "Not sufficient to think anything as of ourselves, and no stronger expression as to man's power, if he have faith. "Our sufficiency is of God." See word used ch. ix. 8, and xii. 9.

Verse 6. See in Heb. ix. 15 to 17, the nature of "the New Testament" explained. It is the story of the New Testament until it parts life, and puts the Spirit within a man.

Verse 7. The writing of the law is called "The ministration of death," because under the law, "all the world are brought in guilty before God." (Rom. ii. 13). See in Heb. ix. 21 to 23, how Moses veiled his face when he appeared before Israel as God's messenger.

Verses 8 to 18. The ministration of the spirit "which life" (verse 6) "religion" (verse 8) brings in a "righteousness" that delivers from condemnation; (verse 9) exalteth the glory of Moses; (verse 10) removes the veil that hides the meaning of Moses; (verses 14 to 16) gives "liberty"; (verse 17) transforms into the image of Christ. (Verse 18).

From C. H. Spurgeon.

"Persons who do not often have flowers are charmed with the sight of them, and find much delight in their perfume. Yet I have heard of a flower-girl, who sold violets in the street, and had to take those that remained home to her poor miserable room every night, till she said that she hated the smell of violets; she could bear those having sold so accustomed to them. "That is strange," says one yet; that is how some of our gospel hearers speak. They say that we preach too long, and they begin to criticize our sermons. I should advise you, that your nostrils are the Rose of Sharon, and the Lily of the Valley, that their fragrance should become nauseous to you. How sad it would be that any of you should say, 'What a weariness it is!' "With a weariness it is!"

Text for the day, verse 3.

Friday, November 18th.

2 Corinthians iv.

Verse 1. "This ministry," i. e., "of the New Testament,"—ch. iii. 6; "of the spirit,"—verse 8; "of righteousness." Verse 8. "Ministry" had been received to obtain mercy by coming to a throne of grace. Mercy is for all who come. Ministry is given according to the gift and by the choice of the Spirit, and we will seek to minister to all who are answered, but we will only be so-called to the same ministry.

Verse 2. Four rules for all who would preach Christ. 1. An utter renouncing of all knowledge and the world of others, and of our own glory and reputation before men, in our work. 2. Not keeping back any portion of God's word, or preaching to ourselves truth that we ourselves do not obey, or to ourselves the meaning of our message, as they see what manner of men we are for Christ's sake. See 1 Thess. i. 5 to 9.

Verses 3 and 4. Preach as may live as we may, as with our Master so with us, the many will receive and turn from our ministry, and but few will reject us. In these verses we have the explanation "followed by perishing things, with which the God of this world," etc. The word "hid" is same as in ch. iii. 15 and 18, and the passage stands in contrast with the word "we all with unveiled faces." Verse 5 and 6. "The same things." No light from God for any soul upon earth except in Christ. "I am come a light into the world" (John. xii. 46); "that was the true light that lighteth every man that cometh into the world," etc. The light of the resurrection Christ, the souls of men come from Christ alone. It is experience alone, in both cases, that demonstrates the truth of these propositions. Verse 7. "The light that shines as God, know that light is shining in their souls."

Verses 7 to 18. What he means by "earthen vessels," is explained by the remainder of the chapter. By our sinfulness, by our ignorance, by our weakness, by the hindrance of our present environment, by the law of death working in our mortal bodies, we are made to experience God's power, and are made witnesses before men, as to what God's power can accomplish, in purifying, delivering and sanctifying us. By and by the eliminating manifestation of this power shall occur, in the resurrection of our bodies, and by glorification with Christ, our host. Look up and march on.

Text for the day, verse 18.

Saturday, November 19th.

2 Corinthians v. 1 to 12.

Verse 1. "Tabernacle" here means the body. "Bodily frame," as in revised version. See in 2 Peter 1. 13, 14, the use of the word. For conception of thought go back to ch. iv. 14. "The building of God, the house not made with hands," is the resurrection body, prepared by God for each of the saints, and to be received at the coming of the Lord upon the resurrection morning. See Phil. iii. 20, 21, with 10; 1 Th. v. 23; 1 Peter i. 23; 2 Peter i. 4; 2 Cor. xv. 50 to 54; Those who have died, Paul himself, and from His time onward, have not yet received this body. Their spirits are with the Lord in Paradise, in consolation and bliss, but the spirits of us who are upon the earth, are waiting for the "manifestation of the sons of God." (Rom. viii. 19 and 23).

Verses 2 to 5. We do not long for death; that would be to lose our bodies. We long for the coming of our Lord to give us the glorified body. A spirit without a body, even in the other world, is so incomplete as to function for the reception of knowledge, or the enjoyment of happiness and the performance of service, that but very little is said about the future state of the redeemed, until after the resurrection. Paul says here, by the Holy Ghost, that such souls are "naked," "unclothed."

Verses 6 to 8. "Absent from the body," here means death; the body resting in the grave, and the soul resting with Jesus in heaven. Having faith that they shall be re-united, we are willing, if it be God's will, to give up life, confident that Christ will receive our spirits, and care for our sleeping dust until the resurrection morning. Verse 9. "We are as men of earth," as in revised version, "all pleasing." From verse 10 it is plain that the glory connected with our glorified body, as we bears an intimate relation to the use that we, as Christians have made of our bodies in the service of God. Verse 11, 10 and 11, 16 and 17, and 1 Cor. iii. 11 to 15. John v. 24 shows the perfect deliverance of every true believer from the judgment of condemnation that is to come upon the rejection of Christ. Verse 12 shows just as plainly the judgment of every true believer, as to the works wrought and the life lived while here in the flesh. All believers shall receive a resurrection body, and the body of Paul will receive will be more glorious, and with a greater capacity to enjoy and glorify God, than the body of a Roman or of a Cretan believer. (Titus 1. 12 and 13).

From Mr. Moody.

"The songs of these bursting sepulchres, when Christ shall come, will be sweeter than the songs of the morning star." We shall come up from the grave, by and by, with a shout. "He is the first fruits." He has gone into the vale, and will call us by and by. The voice of the Son of God shall wake up the slumbering dead; and all who have believed, and we shall come up resurrected bodies, and be forever with the Lord. I pity those people who know nothing about the resurrection Christ, and who think that they are saved, and was merely a man, and perished in the grave of Joseph of Arimathea. What hope have they got? Oh, what gloom and darkness settles down upon you."

Friday, November 25th.

2 Corinthians x.

The last four chapters of the epistle are devoted to a defence by Paul of his apostleship, and to taking up in detail the charges made by those at Corinth who sought to undermine his authority. The task was a disagreeable one to him; he frequently deprecates his having to speak so much of himself, but, directed by the spirit of God, for the sake of the church at Corinth, and all churches of Christ throughout the age, he lays bare his heart, and is made the most of by the faithful witnesses. He tells us to what the end he loves Christ can accomplish in killing self-love and conquering un sanctified ambition by creating one all-absorbing motive, to be well pleasing to Christ.

Verses 1 and 2. Plain words were needed in what he was about to say to them; and so, with an inward prayer to his Lord, he begins in this sweet and tender way to assure them of his love, and to win their confidence. See in verses 10 what he means by his outward appearance bare among you. The Greek word is used again in ch. xii. 7, and ch. xii. 21, "abased," "humble." It is also used in Rom. xii. 16, and translated of low estate. Paul's power was not in handsome or impressive periods, or in elegant speech, but in the spirit of God making intensely solemn and real the things of God and eternity, upon which he discoursed.

Verses 3 to 6. That a strong expression of the working of "the law of the spirit of life which is in Christ Jesus." Rom. 8.2, if that life is in us, it must control the entire being. The stronger mind *abundant* the weaker. The 6th verse is very suggestive, an opportunity is given to repent and obey by a voluntary forsaking of sin: if this is not done then judgment follows.

Verses 7 to 10. Their belief Christ's was proof of his communion being from God, and that he possessed apostolic authority over them.

Verses 11 to 18. He was planning at this time a journey to Rome and the regions of the west. See Ro. xv. 23, 24.

From John Trapp.

Verses 1. "Who in presence am base." Despicable, because I take not upon me, and bear a part of the false apostles do. Meekness of spirit commonly draws on injuries. A crow will upon a sheep's back pass off well from her sides.

Verses 2. "I am not carnal;" i. e., weak, opposed here to mighty. The flesh is weak as water, therefore called the old man, old leaven, etc. These weak weapons of the false apostles (these unskilled and taxed), are human eloquence, artificial composure of verbosities, etc. "Mighty through God." Note here the apostle's modesty. Not we, saith he, but our weapons are mighty; and not through us that wield them, but through God who is with them. "Casting down imaginations." Corrupt reason, like Eve and Job's wife, is always drawing us from God. Out of doors with this Haker.

Text for the day, verse 18.

Saturday, November 26th.

2 Corinthians xi. 1 to 15.

Verses 1. Nine times Paul repeats the words "foolishness" and "fool" while he is compelled to speak of himself. He never uses it when his words are of Christ.

Verses 2 and 3. See Rom. vii. 4, and Eph. v. 23, for explanation of the believer's epousal to Christ. What a strong figure it is of Paul's devotedness to Christ and the church. He would be willing to seem to have the bride unworthy of Christ, because of the glory of Christ in his eyes, and filled with sorrow because of loss to the bride. "Simple things and purity toward Christ," reads the true and version. Separate from the world, and true and

loyal to the Lord, as a pure woman would be to the man to whom she was betrothed. Whatever separates in the least from Christ, whether in thought or deed, His words, or in life deviating from His example, is of the devil, who beguiled Eve through his subtilty.

Verses 4. That is, these false apostles have given you anything that pertained to salvation, that you did not receive by my teaching.

Verses 5. Read I Cor. xv. 10, and 2 Cor. xii. 11, in connection with this verse. It is to be noted that he says he knows the Jews, and in the gifts bestowed upon him as an apostle for the sake of the church, is the meaning.

Verses 6. They criticised his manner of speaking as lacking in Corinthian polish and elegance. He admits this, but claims the knowledge of Christ worth a million times over all else beside which he had faithfully imparted to them.

Verses 7 to 12. To silence evil-minded Jews in Corinth, who had charged him with mercenary motives, Paul had refused to take money from the church there. False apostles came who collected money from the brethren, and accused Paul of being an apostle because he supported himself. The Pope and Bishops of Rome would do the same to-day.

Verses 13 to 15. Test them by Paul's rule, to draw their supplies, and set them to making tents. If they make good tents, and hold out a year and a half, we will then hear them preach.

From George C. Sedham.

Some of us are homely enough, nevertheless we come as beautifiers for the Word of God fills mind and heart, and the Word of God abides in us, there will be a spiritual charm and a heavenly gracefulness radiating from the most unbandsome countenance. It has often occurred that Mr. Spurgeon, when in ordinary-looking man; people were disappointed when they saw him. It is true he was not handsome, not even in his young manhood, when first became known to him, but when present in conversation, talking about the Lord, I have seen that face light up like the face of an angel; I have seen the beauty of the light from the old man which reached me after he had gone to heaven. He was feeling well some days before his death, and the letter which he wrote me was tender and sweet. I have still in my hand the paper on which the Spirit brings out in the life of the believer. The angles and the harsh lines He tones down, and the corners He rounds off. The Spirit of God has a good deal of work on some of us, and he has been very patient with us.

Text for the day, verse 1.

Sunday, November 27th.

2 Corinthians xii. 16 to 33.

Verses 16 and 17. "Not after the Lord," seems to mean that he does not claim divine inspiration in this that he calls "joying" and "glorifying." That he was guided by the Holy Spirit, we do not doubt; but, that we may be kept from justifying ourselves in our boasting, to which we are led by pride and self-love, and not for the glory of Christ and the good of the church, he repeats nine times, "I am a fool in doing this. I speak of myself; it is not of the Lord."

Verses 18. Many are winning your confidence and leaving you weak from thence by commending themselves because of virtues and peculiar advantages. I am not without these claims, and that may hold you to Christ I am forced to speak of them.

Verses 19 and 20. The meaning seems to be, "You may well bear with me as a fool, seeing that you bear with others, false apostles, who bring you into bondage." "Probably these things have occurred in the church at Corinth, as they now occur in the domination of false and

corrupt priests over true but weak and ignorant believers.

Verses 21. He guards his admission of weakness in himself, from the imputation of cowardice. God kept him from that. No man ever lived that manifested such true courage as the apostle.

Verses 22 to 33. A summary of a quarter of a century of such a life as the world never saw before and has never seen since. Note the things of which he boasts. Not in monies received, honors conferred, newspaper paragraphs, election to church or political office, number of converts made, churches planted or anything that the modern biographer dilates and dilutes upon; but, "I will glory in the things which concern mine inharities."

From C. H. Spurgeon.

"The less of self in any effort, the nobler it is. A great work undertaken and completed from selfish motives is much less praiseworthy than the feeble endeavor put forth to help the world. Selfishness is perhaps the worst of all meanness, and spiritual selfishness the form of evil most to be dreaded. With Christ there was no self-seeking. Not for himself did He come to this world, or for himself did He give up for others and for others." For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor; that ye through his poverty might be enriched. This is the greatest of all necessities, that is not only our Saviour, He is also our Example. As He did not live for self, we too must learn to deny ourselves, and live like Him. It is in living and acting like His sake that we shall most truly follow His steps."

Text for the day, verse 30.

Monday, November 28th.

2 Corinthians xiii. 1 to 10.

Verses 1. The revised version reads: "I must needs glory, though it is not expedient. The Holy Ghost has compelled Paul, for a special purpose, to do that, which He seeks ever to compel us to avoid. He placed Paul in circumstances, and gave him grace enough to stand being "a fool" on this line. Circumstances where such testimony is needed, and has not given us the grace given Paul, so we must seek for glory, though it is our weakness. The spirit that is forever seeking notoriety for self, in the use Christ makes of us, is not "expedient" for disciples of Him who was "meek and lowly."

Verses 2 to 5. He would glory in this vision, for were it so slight as any way to the flesh in his laying it. It was all of G.-d, given to him most likely when he was stoned and dragged out of the city for dead, at Lystra. (See Acts xiv. 19 and 20.) It was a token to him that he was a man in Christ. An heir of glory, although for a little, in the eyes of men, cast out as a dog. Note that the "third heaven" is the same as "Paradise." To the Jew it meant the bliss of the throne of God, the abode of angels, and the home of the spirits of the saints of God, until the resurrection morning. The word "paradise" is only three times used in the New Testament. Luke xlviii. 5, and 23, and 31. Let us turn to particulars until God shall take you there, as did Paul.

Verses 6. He will not enter into the particulars as to what was revealed to him.

Verses 7 to 10. The word "thorn," means a sort of forked nail for holding down a thatch, when it is blown by the wind. If it be a thorn, that made it necessary that he should be thus disciplined, let us never be deluded by any teaching that we are made perfect and sinless in the flesh; and on the other hand, let us never give the lie to the words of the Holy Ghost. "My grace is sufficient for thee." Sinful habit can be given up; sinful passions can be conquered; sinful tempers, envyings, jealousies and conceits can be subdued; the old man can be kept under.

"Sin shall not have dominion over you for ye are not under the law but under grace." (Rom. vi. 14.) "I will be weak, consent to the thorn, and throw yourself wholly on Christ to be kept, day by day, and one day at a time, praying ever, and praying always that "the power of Christ" may rest upon you.

Text for the day, verse 9.

Tuesday, November 29th.

2 Corinthians xiii. 11 to 21.

Verses 11. We can hear the aged apostle speaking in his scribe as he finishes the tenth verse, saying "Titus, how many times have I said 'I' in the words about the vision?" "Eighteen times, beloved master," is the reply of Titus, as he looks back over his freshly written parchment. "Dear dear," says the blessed apostle, "well, wrote you Titus," and then records, "I am become a fool in glorying; I have compelled me." They had accepted others as his superiors, and were being injured by their teaching. This forced him to give the testimony God had given him as to his being equal to any of the twelve, although "born out of due time." (See I Cor. x. 8 to 10.) That he was humble, rather than exalted by the great work he had done, is seen in the striking words, "Though I be nothing." Gal. ii. 20 explains them. Paul lost his identity in Christ. On to be like him.

"O to be nothing, nothing,
Only to lie at His feet;
A broken and empty vessel
For the Master's use made meet."

Verses 12 to 19. From verse 14 it would seem that a visit had been made of which we have no record. He had taken nothing from them on two former visits, and would take nothing upon this third one that he contemplated. His manner of excuse for them in this matter in verses 14 and 15 is very beautiful. "The brother" of verse 13 was undoubtedly Luke. He had humbled himself in writing as he had, for their sakes, not from any personal motive.

Verses 20 and 21. We would do well to think of our Lord as speaking these searching words to each one of us personally, and to think seriously of how it would be with us, should He come suddenly to His church.

From Mr. Moody.

If you will allow me the expression, this eternal spirit of seeking to be great is one of the greatest obstacles to the church of God. Oh, may God take it from our hearts, and may we leave the spirit of the Master; may we know what it is to have the same mind that was in Christ, and that will be great mind be the least of all. And when we are like to see large congregations, and are nothing in the sight of God, then we are fit channels for God to speak through. It says here in Jeremiah: "Seek not great things for thyself." See also I Peter ii. 13, "Be subject to the church, and not only into the pews, but it has crept up into the pulpit, unholly ambition there, not so much for the glory of God, but for our own glory." We have to see large congregations, and take the glory to ourselves, and then we cannot work; for God has decreed that no flesh shall glory in His light, and when flesh is crucified and we have got flesh under us, and the Spirit of God can work, and we have the blessing.

Text for the day, verse 15.

Wednesday, November 30th.

2 Corinthians xiii.

Verses 1 to 3. As he had told them at his second visit, so now he writes to them, that they should have power and authority as an apostle of Christ, to

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Verse 4. He had faith that God would seal any excommunication he might be led to make, so that they would know that the power of Christ was with him.

Verse 5 to 7. He is writing to those who had received the Spirit of God by his ministry, if Christ was truly in them, how could they turn from him as a sinner? Christ?; 7: 25 the 23- reprobrates," then "I am not a reprobate."

Verse 8 to 10. He wished to have them approved for the truth's sake. As one in union with Christ, the purpose governing all that he did, must of necessity be the advancement of the truth. If his weakness was used by God to teach them, and make them stronger in the truth, he rejoiced in his weakness.

Verse 11 to 14. "Be perfect," see Phil. iii. 12. The revised version reads "Be perfected." Verse 9 explains the word, and verse 10 indicates the process, as in John xvii. 17. "Be comforted." The process of being perfected will be painful, but, "Be comforted." The Lord is not spending time washing sheep, that don't belong to Him. "Be of one mind." Live near the Lord, and be guided in all things by His word, and you will be near one another. "Live in peace." Love one another; forgive one another; don't quarrel, "and"—O what a

blessing, "the God of love and peace shall be with you."

From John Trapp.

Verse 1. God's word neglected will one day be a swift witness against the contemners. Moses shall accuse men. John v. 46. God's word lay hold on them Zech. i. 8, and stick in their hearts and flesh, as fire, throughout all eternity, Jer. v. 14.

Verse 2. "I told you before." No telling would serve turn. Many are so wedded and wedged to their sins, that nothing will sunder them, but an extraordinary touch from the hand of heaven.

Verse 4. As having voluntarily subjected himself to all sorts of sufferings for our sake.

Verse 5. Men are as loath to review their actions, and read the blurred writing of their hearts, as school boys are to correct their lessons, and false Latines they have made; the eyes also of their minds are as ill set, as those of their bodies, so that they see nothing inward; though these windows of the soul should be like the windows of Solomon's temple, broad inward; Though scholars will not scan their verses, their master will; "Let every man therefore prove his own work," so shall he save God a labor, and put the devil out of office.

Text for the day, verse 11.

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