

JANUARY, 1893

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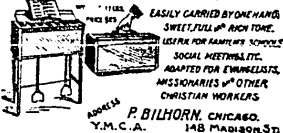
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FLEMING H. REVELL COMPANY, Publishers,
30 Union Square E., New York City, or 150 Madison St., Chicago.

Vol. XII. CHICAGO and NEW YORK, JAN., 1893. No. 1.

Editorial Notes.

The increased activities of the church during the season of the year dating from the week of prayer, causes a large demand for revival literature. We have prepared a choice list of books and tracts of this character, which will be found in our advertising columns.

It is no unusual custom in well ordered families for servants to come to the head of the household each morning and receive instructions for the day. Doubtless this is your own habit in regard to your Master. Suppose you go to Him reverently and trustfully and seek His directions for the new year. "Thine I am, O Lord, and thee I serve. What hast thou for me to do this year?"

Years ago we had a friend whose occupation was that of a life insurance solicitor. He was a man of intelligence, affable, and well versed in his business. A hard, persevering worker, he naturally interested a large number in his particular company and almost persuaded not a few to cast their lot with him, but he could do no more—others had to take up his work and bring it if possible to the desired conclusion. Many workers in the Lord's vineyard are just in the position of this insurance solicitor. They are not able to force the issue. Our lay evangelists and revival pastors fully understand this. Nowhere have we seen a better illustration than the following in connection with John McNeill's recent revival work in Ireland: After his first sermon in the M'Crice-Roxburgh church, the subject being the taking of Jericho, an office-bearer ran to another and exclaimed, "Man, we bbe made a mistak'; he'll empty the kirk." "Nae fear o' that," was the reply; "but I'll tell ye what he'll dae; he'll gie us nae peace till we gang either into the camp o' Israel or into Jericho."

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The Evangelical Alliance suggests the following topics for the week of universal prayer, January 1-8, 1893: Sunday, January 1st—Sermons: The exalted Saviour's "Gifts for Men." (Ps. lxxviii. 18, 19; John xvi. 23, 24; Acts v. 31; Eph. iv. 7, 8.) Monday, January 2d—Humiliation and Thanksgiving. Tuesday, January 3d—The Church Universal. Wednesday, January 4th—Nations and their Rulers. Thursday, January 5th—Foreign Missions. Friday, January 6th—Home Missions. Saturday, January 7th—Families and Schools. Sunday, January 8th—Sermons: The Promised Outpouring (Joel ii. 28-32). The Plain Command, "Ask ye of the Lord." (Zech. x. 1).

The Sabbath was made for man; and we rob man, and God too, when by our practice or example we deprive the day of its sanctity—when by anything we do, or by anything we leave undone we make the first day of the week to be in no way differentiated from any of the other six. Here, then, is the Christian's attitude towards the Lord's Day. He does not, unless called by necessity or duty, employ its sacred hours in any occupation which is definitely secular—which, in the eyes of servants and children, has the recognized week-day stamp upon it.

He does not choose that on that day there shall be seen in his hands the secular newspaper, the secular periodical, the light work of travel or fiction, possible as it is that some religious pickings might be gotten out of such books.

Neither, again, if his correspondence has fallen into arrears or calls of courtesy are overdue, does he deem it well that the time required for such things should be taken out of the narrow stint he is asked to give unto God.

A prominent pastor says: "That which we as ministers most need to-day is the baptism of fire which will help us to forget self."

What is true in this respect of the preacher and the singer is also true of the Sunday school teacher and the Christian worker everywhere. In all our teaching and in all our work we need to drop self.

This is needed by all our people. How many of our congregations are rent asunder or broken into factions because of the selfishness of those who should forget self-interests for the prosperity of the common cause and the good of all? A baptism of unselfishness is to-day needed by the pew as well as the choir and the pulpit.

Those who are perplexing themselves about questions of duty may learn a lesson from considering that their times are in God's hand. It is the ordinary plan of Divine providence to make the path of duty plain by little and little. We cannot determine to-day what we ought to do next year, or even next week. Much unhappiness might be avoided, if men would simply follow the light they have. You can see what your next step should be; take that step, and then you will see another. In this way God leads His people along, as a father his children—teaching them to trust in Him, and to leave the future in His hands. This we should be willing to do—this our own peace requires us to do.

"Jesus is Coming," by W. E. B. This popular book, the author of which was for some time known only by his modest initials, has reached a circulation of over 60,000 copies. It has been printed abroad in Chinese, Japanese, Telega, and Tamil, and a translation is now being made into Hindustani. We are glad to be able to present this month a portrait of Mr. Blackstone, its author.

Just as we go to press, reports come in of the great work in progress at Lincoln, Neb, under the guidance of Rev. Dr. Chapman. There was no abatement in the interest awakened by Dr. Chapman for although it was Monday, and Sunday had been so full of services, yet the First Congregational church was filled with the largest morning audience during the meetings, at 10 o'clock. The subject, as announced was "The Holy Spirit—Personality and Work and How to Receive His Fullness." Dr. Chapman called for reports from the churches of the work in the morning service and Sunday school. There were about twenty reports made, showing the presence of the Holy Spirit in great power in all the churches. These showed that the estimate of the number who decided for Christ on Sunday at 1,000 was under rather than over the mark. After the good cheer meeting, which occupied a half hour, Dr. Chapman asked the ministers present to give their views in a few words on the Holy Spirit. Drs. Lasby, Curtis, Williams and others spoke, all to the effect that they believed with all their heart in the personality and power of the Holy Spirit. There was perfect agreement among the ministers. Some touching experiences of the Spirit's leading were related.

Reflections from Quesnell.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.

In vain do men seek for ways of accommodation to soften the gospel: there is no medium between loving God and being his enemy; between belonging to Christ or to the devil; between being governed by charity or self-love! If we would belong to Christ as we ought, we must give ourselves entirely to him. He alone has paid down the price for us: he alone ought to be our Lord. When Jesus Christ, his truth, his precepts, and his servants are openly assaulted, how can a man avoid declaring for them, without incurring the guilt of deserting and betraying them? How many are there in the world who are really against Christ, and "scatter abroad," who yet flatter themselves that they are workers together with Him, and in the number of His friends!

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

There is nothing more contrary to the Holy Ghost and his grace, than to withstand manifest truth, to decry good doctrine and Christian maxims in opposition to particular persons, and to attribute to an evil spirit that which proceeds from the Spirit of God. This is the sin of arrogant scholars, and of selfish envious, and opinionative bigots, out of which they scarce ever recover. The forgiveness of this sin is not absolutely impossible, but only very rare, because the conversion of such persons is very rare and difficult. The people are converted in crowds, but very few Scribes and Pharisees yield to the truth.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Jesus, Christ, who came to be abused, has endured all manner of humiliation in his flesh, but He will not be abused in his Spirit. Whatever ignominies and persecutions he suffered in his life and death at the hands of the Jews, were forgiven those who received the faith, after the mission of the Holy Ghost; but there is no mercy for such as have rejected the testimony of this Holy Spirit in the preaching of the apostles, in the miracles, gifts, and other marvelous effects produced by him in the church. Impenitence is the most common punishment of this kind of spiritual sins.

Sing loudly, O my soul,
A psalm to the Lord!
His goodness, grace and love extol,
And for his mercies pour'd
Upon thee as the seasons' toil,
Give thanks to God accord.

—False.

In the Chicago Jail.

Through the courtesy of the officials an excellent opportunity to carry the gospel into the jail has been afforded the Bible Institute. The authorities have not only granted admittance but have done all in their power to assist those who hold services.

As other Christians were already holding meetings in the woman's department the first efforts were directed to the boys, and for months a meeting has been held for them every Sunday morning by ladies from the Institute. An interest was awakened among them, and one after another professed penitence for his sins and turned to Christ for his salvation. As most of them were there on short sentences it was usually possible to get their home address and follow them after leaving the jail.

Soon a men's meeting was organized. The inmates were eager listeners. For several Sundays Mr. Torrey spoke and the preaching was attended with blessed results. Throughout the week the men talked of the meetings, looking anxiously forward to the next Sunday. One morning a pentecostal blessing descended upon the meeting, and in going later to the cells many were found under deep conviction of sin and seeking the light. Seventeen names were handed in as of those who had accepted Christ as their Saviour either that week or the week previous.

One young man who is serving out a jail sentence has been converted and is now of much assistance in distributing and keeping track of books which are loaned the men, giving them tracts, etc.

After one of Mr. Torrey's sermons, a cripple about thirty-five years of age was noticed in his cell. When asked if he were a Christian, he said he was a thief, and that the two did not go very well together. The story of the thief on the cross was shown him, and he was told that even in the last moment of his life the Lord had mercy on that one.

The man began to pour out the story of his life. Trained in a Catholic school during his childhood and leaving it with a knowledge of a good trade, he began to steal almost as soon as he left the school. Before long he was an expert burglar, rarely being caught. At one time he shot a man but was acquitted on the plea of self-defense, and later killed another. Since then he had been a wanderer, with his picture in every rogues' gallery. At times he had tried to live an honest life but was always confronted with his old record and found it hopeless.

Bitterly lamenting that he had not been started right, and so missed a life of sin, he asked the worker to pray with him and then sought the Lord, if it were possible that such a sinner as he with such a burden upon him, could be saved, to forgive him and keep him from sin.

A Few Short Years.

BY CHARLOTTE MURRAY.

A few short years for showing love to Jesus,
For doing, day by day, His holy will;
For working actively, if He should wish it;—
For resting, if He bids us, calm and still;

A few short years! Ah yes, we have not many
In which to manifest denying zeal,
But yet enough to prove to all around us,
By words and actions, what we truly feel.

Shall they be wasted—spent in selfish folly,
In doing nothing for our gracious Lord;
Not even offering a cup of water,
Nor speaking lovingly a passing word?

A few short years,—how soon they will be over;
How soon our earthly life will cease to be,
And we shall stand, our one probation over,
Upon the threshold of Eternity!

What will our feelings be, if we have never
Done aught for Christ upon this transient shore?
Or if we have been helped to do a little,
How often we shall wish it had been more!

The City Without a Church.

BY PROFESSOR DRUMMOND.

"I saw no temple there"—the future City will be a City without a church. Ponder that fact, realize the temporariness of the church, then—go and build one. Do not imagine, because all this has been said, that I mean to depreciate the church. On the contrary, if it were mine to build a City, a City where all life should be religious, and all men destined to become members of the body of Christ, the first stone I should lay there would be the foundation-stone of a church. Why? Because, among other reasons, the product which the church on the whole best helps to develop, and in the largest quantity, is that which is most needed by the City.

"For the present, and for a long time to come, the manufactory of good men, the nursery of the forces which are to redeem the City, will in the main be found to be some more or less formal, more or less imperfect, Christian church."

THE END OF THE CHURCH.

"I have said that were it mine to build a City, the first stone I should lay there would be the foundation-stone of a church. But if it were mine to preach the first sermon in that church, I should choose as the text: "I saw no church therein." I should tell the people that the great use of the church is to help men to do without it. As the old ecclesiastical term has it, church services are "dainties" of worship. They are meals. All who are hungry will take them, and, if they are wise, regularly. But no workman is paid for his meals. He is

paid for the work he does in the strength of them. No christian is paid for going to church. He goes there for a meal, for strength from God and from his fellow-worshippers to do the work of life—which is the work of Christ. The church is a divine institution because it is so very human an institution. As a channel of nourishment, as a stimulus to holy deeds, as a link with all holy lives, let all men use it, and to the utmost of their opportunity. But by all that they know of Christ or care for man, let them beware of mistaking its services for christianity. What church services really express is the want of christianity. And when that which is perfect in christianity is come, all this, as the mere passing stay and scaffolding of straggling souls, must vanish away.

THE CHURCH AND THE MASSES.

"The masses will never return to the church till its true relation to the City is more defined. And they can never have that most real life of theirs made religious so long as they rule themselves out of court on the ground that they have broken with ecclesiastical forms. The life of the masses is the most real of all lives. It is full of religious possibilities. Every movement of it, and every moment of it might become of supreme religious value, might hold a continuous spiritual discipline; might perpetuate and that in most natural ways, a moral influence which should pervade all cities and all states. But they must first be taught what christianity really is, and learn to distinguish between religion and the church. After that, if they be taught their lesson well, they will return to honor both.

"Our fathers made much of "meetness" for heaven. By prayer and fasting, by self-examination and meditation they sought to fit themselves "for the inheritance of the saints in light." Important beyond measure in their fitting place are these exercises of the soul. But whether alone they fit men for the inheritance of the saints depends on what a saint is. If a saint is a devotee and not a citizen, if heaven is a cathedral and not a City, then these things do fit for heaven. But if life means action, and heaven service; if spiritual graces are acquired for use and not for ornament, then devotional forms have a deeper function. The Puritan preachers were wont to tell their people to "practice dying." Yes; but what is dying? It is going to a City. And what is required of those who would go to a City? The practice of citizenship—the due employment of the unselfish talents, the development of public spirit, the payment of the full tax to the great brotherhood, the subordination of personal aims to the common good. And where are these to be learned? Here; in Cities here. There is no other way to learn them. There is no heaven to those who have not learned them.

Notes on the Seventh Annual Convention of Christian Workers.

BY M. D. WILLIAMS.

One of the most notable gatherings of modern times has just been held in Boston. This is the age of conventions, but no such convention as this has perhaps been held before. From every section and corner of our land, from Canada and beyond the seas, delegates representing every name and denomination of the Protestant religion, poured into this cultured eastern city to tell what was being accomplished in various forms of rescue and prevention work. Sectarianism and sectionalism were alike forgotten, while all other creeds seemed swallowed up and lost in the one great belief that a risen Christ could raise a fallen world through consecrated men and women.

* * *

From the reclaimed drunkard, rescued from the slums of the great cities, to the Boys' Brigade in uniform on drill, methods and trophies were alive presented. The rescued Bowery tramp and the new "Gospel Push-Cart" were both there. On the Commons, Push-Cart and Gospel wagon worked side by side, while the new Jerry McAuley mission, on Pitts St., manned by a trained force of redeemed men from New York, in charge of Mr. Hadley, worked wonders each night after the convention until midnight. One night I saw thirty men, in all stages of dilapidation, go forward and profess conversion.

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Never was there such a display of methods in any previous convention. Quinn, the converted gambler, was there in his new private car and spoke in the hall with wondrous power. Mrs. E. M. Whittemore, of New York, described the "Door of Hope" for fallen women in an address of marvelous power, given after a full night spent in prayer. Perhaps no address of the convention produced so profound an effect, as the earnest speaker told of her labor of love and faith, and how God had owned and blessed it, of the poor girls that had been rescued and saved. When she told of one case where the poor wanderer had afterwards led one hundred souls to Christ and now lying on her death bed begged that they might bring them to her as she could no longer go to them, the entire audience broke down in sobs and tears.

* * *

The main audience gathered in Tremont Temple, but overflow meetings had to be provided for each afternoon and evening, sometimes as many as three at one time. Mr. R. A. Torrey was the presiding officer, being president of the association, and well did fill his important position from first to last. On Sunday the delegates were distributed among nearly one hundred churches and there the fire

broke out. In some instances a great stirring up of the members, in others immediate conversions. The indefatigable secretary, Rev. John C. Collins, was everywhere at the same time and managed to throw off a vast amount of work. He has served all these years without pay, trusting the Lord for his support. A testimonial of appreciation of a substantial nature was planned by his friends at this meeting.

The singing was in charge of Mr. Sankey for the first few days, but he being called away, Mr. Charlie D. Tillman, of Atlanta, Ga., was called to the place and admirably did he fill it. His rich southern voice at once touched the hearts of his audience and enlisted sympathy. The blind singers from Philadelphia and the Bible Institute Quartette from Chicago also did fine work. The talks given on the distribution of tracts by Revs. Torrey, Pope and Rice were not only intensely interesting as well as instructive, but will be the means of sending out thousands more this year on their errands of love than ever before. The thought that wisdom and tact were required in the distribution of tracts was a new one to many and the power of a tract was impressed upon the convention, some of whom might have thought their distribution but child's play.

* * *

An intense earnestness pervaded every session and each discussion. This was never for a minute overthrown by the occasional flashes of wit and humor, which sometimes caused a roar of laughter. Rev. Hector, the colored orator of York, Pa., was there in all his glory "to lend color to the occasion," as he would say in his droll way, while Elder Rufus Smith "told his experience" with old time vigor and power. Hon. W. H. Howland, from Toronto, spoke often and always to the point. His thought in the closing service of the heart a honeycomb with cells bursting one by one and honey flowing as we heard the stories and reports, but God's love melting them all up through perfect consecration, was fresh and helpful and made a lasting impression.

* * *

One of the most notable features of the whole gathering was the address of President Torrey, on the Baptism of the Spirit for Service, and the all-night prayer meeting which followed it, where one by one, those who sought this unction, received it until scarcely one was left unsatisfied. At about 3 a. m. this closing prayer meeting broke up, and as we wandered forth under the clear and star-lit sky of early morning, their light seemed very faint and far away compared to the beams of the Bright and Morning Star that shone in our hearts.

From there we went to Worcester for two days' supplementary meetings. The large Piedmont Congregational church was open for the sessions and was well filled in spite of a rain. Some addresses were repeated, and some new speakers were introduced. Here Mr. Tillman had charge of the singing, and delighted the Worcester people with his clear, full voice. Mr. Ferdinand Schiverea, who has had such grand success in tent work in Chicago this summer, gave two of his stirring addresses but was called home by the illness of his wife. The writer was blessed in finding an address in "Prevailing Prayer," and the community seemed much impressed by our coming. Orders were taken for more than 2,000 copies of the report of proceedings, which gives all the addresses and discussions in full and can be had for \$1.00 by addressing Rev. John C. Collins, New Haven, Conn.

* * *

Two places strove for the convention for next year, Toronto and Atlanta, Atlanta being victorious as usual. Come another year and see us under sunny skies, and in the land of flowers.

Why the Working Men Have Left the Churches.

Alan Stewart, in the *Modern Church*, tells why the British Working Men Have Left the Church:

They left her, not because working men do not wish to see their ministers enjoy the comforts or even the luxuries of life, but because between them and the clergy there was no sympathy, no bond of union, no common hopes and aspirations in regard to those things which press daily upon men. It was not because they forsok religion, but because a religion which could not adapt itself to their conditions could have no permanent sway over their minds. It has been foolishly supposed that the church might have retained the working classes if the clergy had taken to fustian and brown bread, a view which is sheer and arrant nonsense, equalled only, in its folly, by the proposal that missionaries should don native garments and live on rice. The working men themselves have never suggested this absurdity, which is but the product of a disordered imagination seeking for something to amuse men as if they were children.

The classes referred to never ask if their chosen leaders are poor or rich, nor would they have done so in the case of the clergy. What they do ask, and have a right to expect, is that the church on all social questions—party politics being always avoided—should be in sympathy with aspirations common to humanity and should speak the words of truth and even-handed justice without fear or favor. This the church did not do in the hour of the crisis, but retired into exclusive respectability

with the wealthy and well to do. The working man, on his part, retired from the church to the field or the pothouse. Rightly or wrongly, he imagined he was not wanted, and now we lament his absence and devise means to bring him back. This can never be done till the cause of his leaving is fully recognized and the church has so reformed her creed and her thought as to become an institution suited to meet the spiritual wants of all men without distinction, ready to hold on her own course, believing in the instincts common to humanity and having faith in the future of society.

How He Found God.

More than a hundred years have passed since a young lad in England, who belonged to a pious family, but was himself far from God, was to find God by a strange means. He had been the child of many prayers, but to all the entreaties of his pious mother and others, he answered by vainly resolving not to become a Christian.

In the good providence of God, however, it happened to his mother and himself to be on a visit to Ireland, and on the Lord's Day they went to a place where a good man was to preach. This good man was, that day, very earnest in his sermon; he put the question to the unsaved present, whether they would give themselves to Christ or remain rebels? Every time the preacher repeated the question, the young man said in his own heart, "No, I will not yield, I will not yield." His heart was hardened against God. And at the close of the sermon, it seemed to be harder than ever it had been. But when the sermon was finished, the minister gave out a hymn. It begins,

"Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sang the hymn with their whole heart. And what the sermon could not do, the singing of the hymn did. It broke the hard, unyielding heart. It forced a way into the very center of the heart. "It was the voice of God calling him through the hundreds of voices that day praising God. His pride, his hardness of heart, everything that stood in his way to God, gave way. And that very day the son found God, and gave himself to be a loyal soldier for God forever more. And he lived to be himself an honored preacher of the gospel, and a writer of a hymn that has opened a way to God in thousands of hearts. He was Augustus Toplady, the author of the great hymn

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Bustled out of His Spirituality."

Dr. Chalmers is quoted by the editor of the *London Sunday School Chronicle* as saying in a time of intense activity that he was "bustled out of his spirituality." How many Christian workers can re-echo that sentiment! So much trading, so many calls, so much studying, so trading, so many calls, so much of this many newspapers to read, so much of time for that, and the other, that there is no time for meditation and quiet thoughtfulness. Many Christians are bustled out of their spirituality by their religious work itself. Their religion consists in going to meeting, and serving on committees, and sewing for the heathen, and visiting the sick, and distributing tracts—all most excellent and necessary forms of service, and yet all of the stirring, busy kind. A voice comes to all such: "These things ought ye to have done, and not to have left the others (prayer, communion, and meditation); undone." Busy, bustling work is no substitute for quiet, thoughtful preparation of the heart. The fallow ground yields the largest increase; the rested soil bears the sweetest spiritual fruits. Modern life seems to necessitate intensity of action. Bustling activity is thrust upon us. In the language of the street, every one who gets along must hustle and rustle, which are the modern equivalents for Dr. Chalmers' bustle. We have a good deal of respect for the Christian who can "rustle," but we have still more regard for the one who knows not only how to rustle, but how to rest, how to possess his soul in patience, how to be still in God's presence as well as active in His service.

A real danger of modern life, a danger far more imminent now than in the time of Dr. Chalmers, is that we shall be bustled out of all spirituality; but the tendency can be corrected, the danger can be overcome. A half-hour, a day spent alone with God and God's Word will leave us all the time we need for active service, and will prevent any danger of being bustled out of our spirituality.—*The Golden Rule*.

The Tense.

REV. WILLIAM ASHMORE, D. D.

Get the tense right! Is it past or future? Should we say "will be lost" or "are lost"? The way of stating it men have fallen into!

They have got to speaking of it as a thing of the future,—a thing not yet accomplished. So they ask, "Will the heathen be lost unless, etc., etc." "Will they be lost if they have not the gospel preached to them?" "Will they be lost if they do not hear of the Historic Christ?" The whole issue is treated as yet undecided—problematical, contingent. The discussion moves along a wrong track, as matter inevitable. There is spiritual strabismus, inverted perspective, and a deflected line of departure. The sinner appears in a wrong light, the action

of the Judge of all the earth is viewed from a wrong point; and a wrong ethical estimate of the case often follows.

The way Christ puts the question is, "The Son of Man is come to seek and to save that which was lost"—past tense—not that which "will be" or "may be" but that which is lost—lost already—lost now—lost before Christ came. There is no contingency or uncertainty about it. And this conception of men as already lost runs through the whole text of the Bible. If there be any fraction of the human family of whom it can be said, they are not yet actually lost, but only liable to be lost, we know not who they are nor where they live. If there be a passage of Scripture which holds out the idea that there be some of the sons of Adam not really lost and dead, as the others are, then we do not know where to put a finger on it. But we do know a multitude of passages which represent man's loss and ruin as something already accomplished. The Scripture uses past tenses—"then were all dead"—"the judgment was by one to condemnation"—"for all have sinned and come short of the glory of God." To be sure the worst is not yet consummated, but the bad is on and the worst is coming. It is not needful that any divine hand of a righteous Judge should intervene at all. Man is lost and dead, and lost and dead eternally—unless help shall come from an outside source.

His Treasure.

BY REV. J. W. WADDELL.

THE DIVINE INGREDIENT.

"And the smoke of the incense with the prayers of the saints, ascended up before God out of the angel's hand."—*Rev. viii. 4.*

"Out of the angel's hand"—from no lower level than that come my prayers. Mixed with faith? They are better than that; they are mixed with God. For God sends his heavenly messenger with a golden censer and much incense that he "should offer it with—add it to (margin)—the prayers of all saints upon the golden altar which was before the throne."

My prayer not only finds God; it starts with God. Dr. Fanner speaks words of truth: "Its beginnings are with God, from whose throne its vast curve sweeps downwards passing in the lower edge of its circumference through the sphere of our voluntary petitions, and thence it mounts again, curving upward and completing the circle as it comes back to Him, by whom it was first inspired and then directed and now finally accepted."

I do not pray alone. Heaven is with me in my supplications. God prompts my prayer: "For this will I be enquired of," says He. Lord teach me to pray.

WORK AT HOME.

Rev. F. E. Smiley has just completed his second evangelistic tour of the Southern churches. He is now laboring in Huntington, with the united churches. From there he goes to Junction, N. J. After the first of the year he will conduct meetings in Marion, Ind., East Liverpool, O., Washington and Kittanning. He expects to spend the spring in Jacksonville and other Florida cities.

Evangelist C. W. Palmer, of Lincoln, Nebraska, is with us. The M. E. and Baptist churches are together, and earnestly backing the meeting. The best interest is expressed in all Mr. Palmer's work. His years of experience enable him to fire "no blank cartridges," or experiment with meetings. Every fact has been tested and tried, and that's why the work of God moves in his meetings. We are in the midst of a blessed revival. Brother Palmer goes from here to Independence, Kan.

C. T. W. Davis,
Pastor of the Baptist church.
Knoxington, Tenn., Dec. 2, 1892.

Rev. Alexander Patterson, of Chicago, spent eight days in November with Rev. W. A. Hunter of Clinton, Ill. In a simple and very attractive way he set forth the saving truths of the gospel and at the communion which followed the pastor received twelve members. At the evening service of the same day thirteen more professed their faith in Christ and their purpose to take Him as their personal Saviour.

W. A. H.

Clinton, Ill., Nov. 28, 1892.

Evangelist Pearson.

The revival at the First Cumberland Presbyterian church, Nashville, Tenn., closed November 24th. Dr. Pearson, who conducted the meeting for Rev. J. M. Hubbard the pastor, preached the first sermon of the series Sunday evening, November 13th. He preached twice daily until the meeting closed, except on the intervening Saturday, when no service was held. The great auditorium of the First Church was filled at most of the evening services, although there were at the same time revivals in progress at no less than four other prominent churches in the city. Good audiences also enjoyed the Bible readings at 11 a. m. daily. As to the results of the meeting, any statistics offered would be mere conjecture. The meeting was, both in design and effect, more a seed-sowing than a harvest, and he who seeks for results must go into eternity with his investigation. Yet many souls were blessed, numbers of the backsliders revived, and some sinners saved.

Harold F. Sayles held successful meetings at Ellis, Kansas. All of the churches uniting; meetings were held in the opera house. Whole families were reached, backsliders of three-score and ten reclaimed. Mr. Sayles followed at Salina with union meetings, which were very largely attended and deep interest manifested in the opening meetings.

Major Cole at Painesville, Ohio.

The four churches—Baptist, Congregationalist, Disciples and Methodist—began a union revival meeting, under the direction of Major James H. Cole, Oct. 18th. The meetings continued to Nov. 24th, with two services daily. There were more than 250 conversions, not including a large number of children in Sunday schools who expressed a purpose and desire to lead a Christian life. But this is perhaps but a small part of the good of the meetings. The community has been touched as never before and something of the old time phenomena of revivals was seen and experienced. One feature of the meeting, insisted on by Major Cole, was a foreign missionary collection each week night.

More than \$150.00 was raised from this source and divided equally among the uniting churches to be applied by them to work in foreign lands. At least two persons have given themselves to foreign missions, probably because of the prominence to this part of the Lord's work. The relation between pastors and their people, and the fellowship of the churches, has been greatly strengthened. The churches have themselves been lifted into a higher atmosphere for all which we praise the Lord.

P. M. Sinks,
Pastor of Congregational church,
Painesville, Ohio, Nov. 22, 1892.

Mr. L. P. Rowland is holding a series of special meetings with the First Presbyterian church, Valparaiso, Ind., Rev. J. B. Fleming, pastor, and many have already decided for Christ. The work is deepening in interest, and is being especially useful to the church members as a stimulus to personal work. A high appreciation of the Word of God is being the result of Mr. Rowland's most interesting and instructive Bible readings. He has a remarkable gift of illustration, always opening the beauties of the word, both in these Bible readings and in his gospel addresses. He goes next to Humboldt, Iowa. He worked a month in Toronto and is wanted there again this season.

Union Meetings have been going on in Flushing, Michigan, for two weeks. Previous to that, meetings had been held for two weeks in the Presbyterian Church. Then an invitation was extended to Maj. Cole by Rev. P. V. Jenness, pastor of the Presbyterian church, who was associated with Maj. Cole last year. He came and all the churches united. God's Spirit was manifested in the meetings from the start and over fifty have professed faith in Christ. Some of these are heads of families and people well known in the community. We are glad that even the smaller places are getting a blessing this year. The meetings are still going on conducted by the pastors.

Rev. J. W. Chapman began meetings in Lincoln, Nebraska, Dec. 10th. Sixteen churches uniting in the work.

The Foreign Element in our Cities.

At a recent conference of Congregational pastors in this city, Dr. E. P. Goodwin said in speaking of Home Mission work:

"The question of reaching the foreign element of our cities," he said, "is the question of the hour. No other can go to the root of the government of our municipal cities and our nation so thoroughly as this one which is canvassed in a discussion of missionary work. Not speaking of politics, think of what we have seen within the past week. We see how the bulk of a great state can be overturned by a single city, and that city made up of foreigners to the extent of three fourths of its population. I say that if that condition of things goes on it will invite the death knell of the hopes of this Nation in the coming years if there be not some pressure brought to bear upon the character of those who make up the foreign element. London, which one would think had grown to its full limit, increases year by year. And it is the same way with our cities. And we must recognize that that portion which believes as sincerely in the pulling down of our government as we do in the building of it up is growing with our increase. Unquestionably these anarchists are ready to thrust a bayonet into our bosoms as we are to put ballots into our boxes. And not only that, but they will do it if the gospel and the grace of God do not prevent it. I confess to you that, while I rejoice in what has been done, I must still say that the fringe of the great problem which we have in hand has not been touched.

To some degree the fault is ours. Churches go where their pews can be filled with greatest ease, and where the necessary income can be raised with the greatest regard to comfort. For one church that will be established in the center where the people converge ten will go to the suburbs. I will make bold to say that more souls have been converted relatively to the work done among the missionary districts of the city by the missionary societies than by all the churches. The converts have been made among that class which will be the class of the dynamite bomb, the bayonet, and the mask in days to come, if your work and God's mercy do not prevent. The church will not have fulfilled the command of its Head if it does not reach the masses. If the political movements of the future are to be brightened in any respect, if the march of our civilization is to have the hand of God stamped upon it, and that is the hope of our Nation, it will be by going back to the old primitive conception of preaching the gospel to the masses in our cities.

Z. P. Hammond has been holding meetings in the Piquenoek church in Windsor, Ct. At the first meeting there was a great blessing. Nearly fifty came out on the Lord's side. It was evident that the spirit of God was present with great power and blessing. At a meeting the next day, many who had professed conversion, related, in a few words, how they had been led by God's Spirit to trust in Christ alone for salvation. On Jan. 8th, Mr. Hammond begins a series of meetings in Waterford, N. Y.

In October Evangelist Peter Bihorn was called to assist in special meetings at the Summit Congregational church of Dubuque. As a result of the evangelistic labors of pastor, evangelist and people sixty-six persons united with the church on a recent Sabbath, fifty-two by confession. Those reached by the special effort were principally the parents of the Sunday school scholars and members of the adult classes. Mr. Bihorn goes to Clay Centre, Kan. January 1, 1893.

The report of the New York City Bible society shows the following distribution of Bibles and Testaments among the immigrants at that port:

	Bibles.	Test's.	Values.
English.....	45	5,167	\$181.70
Welsh.....	..	145	14.50
French.....	..	1,050	105.00
Danish.....	21	8,722	972.00
Swedish.....	158	18,864	2,060.50
Finnish.....	5	29	11.75
Italian.....	..	2,650	265.00
Spanish.....	..	25	4.00
German.....	39	28,200	2,328.55
Dutch.....	15	110	17.05
Russian.....	..	30	11.00
Bulgarian.....	..	40	58.40
Bohemian.....	32	1,375	321.65
Polish.....	6	..	7.00
Slavic.....	..	145	72.50
Arabic.....	..	10	5.55
Greek.....	..	24	6.73
Hebrew.....	..	28	9.60
Portuguese.....	..	5	12.25
Hungarian.....	..	1	.50
Totals.....	444	63,201	\$5,781.85

"At the Feet of an Evangelist."

Rev. Asber Anderson in writing of the work of Dr. Munhall in Meriden, Conn., in a recent issue of *The Independent* says: "In the instance of the writer, this was the first time in his ministry of nearly twenty years that he found himself sitting at the feet of an evangelist. We have always done our own work alone that line. Our experience with Dr. Munhall has not been in the least a disappointment. Rather we have been confirmed more than ever that there is a place for the evangelist. It is our sincere belief that the more of such work there can be done the stronger will be the churches over against the worldling with which the ordinary pastor seems so weak to contend. The world needs *Gospel preaching*. Large audiences indicate that unconverted men appreciate it. And the results of the right kind of evangelistic work will prove that the Lord made no mistake in putting the evangelist into his place in the church.

Brothers D. W. Potter and E. F. Miller are conducting meetings at Nashville, Ill., the Methodist and Presbyterian churches uniting. The churches and community are greatly stirred. About one hundred and twenty have already professed conversion. The fight is getting hotter, and the end is not yet.

EDWIN L. LORR,
Pastor Presbyterian Church.

What Is the Best Church for the Poor?

BY REV. CHARLES HERALD,

PASTOR OF BETSUDA CHURCH, BROOKLYN.

Before we can answer this question there is another which requires to be settled. Do the poor go to church? But before attempting to reply to either of these, let us decide what phase of poverty we are discussing. There are three classes of poor people. First, the depraved poor, that class who have been so debased by sin that even to talk about church to them is a mockery. This class will only be reached by a work similar to that noble and Christlike one now being carried forward by the Salvation Army and designated "Slum Work." Second, the respectable poor: that class which is constantly carrying on a hard fight for bread; that class which, work as they may (and God knows how hard they do work), can never accomplish anything beyond this. "Make the two ends meet." Third, the better class poor, those who are able not only to live fairly and meet all obligations, but to put by a little for a rainy day. It is more especially of this great middle class I wish to speak. In the twenty-fifth ward of this city of Brooklyn, in a section one and one-quarter miles from east to west and one-quarter mile from north to south, there is a population of 18,000 souls, composed almost entirely of the second and third classes I have mentioned. From a house to house visitation made there were found to be over 4,000 adults, above the age of 18, who admitted they were of Protestant upbringing. In this district we have a seating capacity in the Protestant English churches of 3,000, and, as one church is soon to move, it brings this down to 2,500. On one Sabbath evening, when we had special exercises in three of the churches, there were present in all the English speaking churches about 2,000 souls. I do not believe that over 40 per cent of the poor go to church with any degree of regularity. Why? I answer, They have no church to go to. "What?" you say, "no church to go to; why, the city is just bristling with churches." Nevertheless, I repeat, they have no church to go to. In this district of which I speak, a Baptist church has moved to a more "charming" neighborhood, a Methodist church has made all arrangements to move and congregational church has been contemplating the same step. "Well," you say, "don't the poor go with them?" Yes, all but the poorest. Whenever you "sell out" in a poor district and build in a better the same sieve like process goes on, and those who cannot dress well and live well are left out in the cold. In this magnificent city of ours we have had noble buildings erected, for the good of others, through the generosity of God's rich children. Why is there not one noble building to which we could point and say, "There is one of the best church buildings in the city, erected for the worship of God, for our respectable poor."

The church for the poor should be erected and paid for so that no debt should be left as a mill-stone around the neck. This is necessary to make self support feasible. It is said it could not support itself—I do not admit that. For five years I was connected with Mr. Moody's church in Chicago. With a membership of only 450, 400 of whom were

poor working people, but with a church seating 2,000, they were able to raise \$10,000 a year and pay all expenses. It is said its affairs would be mismanaged—No, they would not, if you had some of the best constituted Christian workers in Brooklyn at its head. The church for the poor require good workers as well as good money. This, then, is my answer to the question.—A portion of the city where it has been demonstrated that there are sufficient Protestant poor to fill it. Building—a good solid church edifice, seating at least 1,200 to 1,500 people. It is requisite to have experienced men and women to identify themselves with it and be at its head.—Such a church requires two or more persons constantly at work as assistants to the pastor. And now you will ask me, "What are your grounds of hope that such an enterprise would be successful?" I reply,

"It has been successful in the east end of London (Rev. Archibald Moody's), it has been successful in Chicago (D. L. Moody's), and if you will look in any Sunday evening at the Bethesda branch of the Central Congregational church you will see it has been successful there as far as it has come. With a responsibility resting upon the people as to its support, with the feeling constantly present, "this is our church," and with a band of experienced, self-denying Christians giving their lives to the work such a church would bring forth results we have never yet seen among the poor. I am opposed to everything in the way of games, smoking rooms or even reading rooms in direct connection and under the supervision of the church. We have been given an all-powerful gospel, and our work is to preach it. These matters belong to the Y. M. C. A. and other kindred associations, and I rejoice to see the branches opening up all over our city. But the legitimate work of the church is mapped out in the sublime words recorded in the book of Isaiah, "To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke. To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked that thou cover him."

The home for industry and refuge for discharged convicts in New York is illustrating practical Christianity. The gospel meetings held three evenings in the week not only reach such discharged convicts as are in the home, but also numbers of people in the neighborhood. The singing is quite a part of the service and the men give simple, earnest testimonies. The house is bright, airy and comfortable, and contains reading rooms and a broom factory. A small weekly salary is paid to each. To give a few statistics, the superintendent says that within eleven years 2,950 men have been received as inmates; of these, 1,300 have obtained honest employment while in the home. The need of such a home for men against whom friends and relatives have usually shut their doors has long been felt. One man who had been received in the house said, "Oh, if I had only known of such a place twenty years ago!"

B. Fay Mills at Kansas City.

The work here although started under somewhat unfavorable circumstances has developed into one of large results. The Army, in which the meetings were held contained from 2,500 to 3,000 persons at each meeting.

At the meeting for mer, over 200 rose for prayers. The children's meeting on Sunday was one of deep solemnity, some 600 cards being signed.

During the week the Board of Trade invited Mr. Mills to address them at the noon hour. On the second Sabbath the interest became general throughout the city. At the young people's morning meeting there were some two hundred inquirers; at the business meeting in the afternoon six hundred out of 2,500 present rose for prayer and during the evening two hundred signed cards making a grand total of 1,000 during the day. The best results are the deepening of the spirituality of the churches and the genuine bracing up which the city has received in morals and righteousness. Many of the churches will receive helpful additions and largely in proportion to their faithfulness in following up the meetings with Christian interest and instruction.

Rev. C. H. Parkhurst, D. D., of New York City, organized a City Vigilance League with 1137 men, or one for each election precinct in the city. The first duty of each man is to make a map of his precinct, locating each building with its proper number, making a list of all residents and their nationality, locating every saloon and securing the name of the brewer back of it, ascertaining the name of the policeman on that beat and his captain, and locating every police-shop, gambling resort, and house of ill-fame. These precinct captains are to make regular reports concerning these matters and concerning also the condition of the paving, the collection of garbage, and the cleanliness of the streets. The work in its outline is simply gigantic.

Rev. N. H. Harriman commenced evangelistic work in Brantford, Ontario, Nov. 8th, with the First Baptist church. On Sunday, the 13th, the interest was manifested in the Sunday school to the extent that whole classes yielded to Jesus. Very marked cases of conversion followed in the evening and during subsequent days. On that Sunday fully twenty-five persons professed conversion. At a young people's meeting on Monday evening, Nov. 14th, at least seventy-five persons testified to personal salvation. On Tuesday evening, Nov. 23d, seven young men, including the pastor's son, were applicants for baptism. Mr. Harriman says that in some respects this is the best work he ever had the honor of having a part in. Up to Friday, Nov. 25th, the work was deepening.

E. P. Telford has been having remarkable meetings in the great Charrington Hall, London. He returns to this country January 3d, and will engage in evangelistic work.

The New York branch of the Needlework Guild of America had its second annual meeting recently. The garments collected, amounting to seven thousand, were given, and an account of the progress of the work throughout the country, as well as in this city, was given. The guild is organized to collect new garments for the poor, to be distributed through institutions, hospitals, Bible readers, and parish visitors. The growth of the society throughout the country in the last year has been great, the number of garments collected, sixty thousand.

In the *Word Carrier*, Mr. F. B. Riggs calls attention to a very remarkable educational awakening among the Dakotas' within the last few months. These same Indians (he says) who a year and a half ago were on the war-path, have been buying and reading every book that is printed in their own language. Bibles, Testaments, primers, precept books, hymn books, geographies, and the few other volumes printed in the Sioux language, have been in great demand. Now, as never before, is the time for wider ranges of thought and a consequent desire for better ways of living.

Rev. E. P. Marvin has just closed a series of meetings in Syracuse, New York, and in the Y. M. C. A. of Oneida, and is now engaged at North Evans, near Buffalo.

Rev. N. B. Randall had a successful work at Moorestown, New Jersey. Some forty uniting with the church and many yet seeking the way. He followed with meetings at Summit, N. J., and will be at Penn Yan and Palmyra, N. Y., during January.

The Marshalltown (Iowa) Daily, of Dec. 5th, says: "Dr. A. P. Graves was a very busy man yesterday and a great deal was accomplished in his evangelistic labors. The first meeting of the day was held at 9:45 a. m. in the Congregational church—a union prayer meeting, well attended and full of interest. At 3 p. m. a large audience of men assembled in the Presbyterian church to listen to a powerful gospel sermon by the evangelist. At four o'clock an inspiring union Sunday school prayer meeting was held in the Baptist church. The meeting at 6:15 in the Congregational church, joined in by all the young people's societies in the city, was an excellent one that completely filled the church. But, large as these other meetings were, the union services in the Presbyterian and Baptist churches, at 7:15 and 8 o'clock respectively, were yet more successful. The Presbyterian church was filled before 7 o'clock, and when the services were commenced not even standing room was left. Dr. Graves preached a most valuable sermon on "Family Worship." The same discourse was at a later hour delivered before a similar audience that completely filled the Baptist church. Dr. Graves' meetings will be continued every afternoon and evening for one more week."

Dr. Chapman.

A correspondent in Carthage, N. Y., says: "The churches of Carthage have just received a wonderful blessing. Dr. Chapman has been with us, and done a work here which will leave its impress on pastor and flock for a long time. Dr. Chapman preached his first sermon here, October 30th, to an immense audience, addressing his words principally to the Christians of the different denominations. It was a time of great solemnity and, the Spirit of God was evidently present. At the afternoon service for young people, many responded to the invitation to come to Christ, and the entire assemblage was deeply affected. The same scene was repeated in the evening, and continued to be repeated during the days of the good doctor's stay in Carthage, many of all ages entering the kingdom. The morning and afternoon services were especially refreshing, stimulating, and inspiring to Christians. Dr. Chapman is a man of great power, of great magnetism, of intense earnestness, and wholly consecrated to his God. He is a Christian gentleman, manly, sincere, and winsome in speech and in manner. To know him is to love him. His simplicity and directness, his genuine sincerity and great earnestness, enlist the confidence of his hearers. Simple and wise are his methods, and masterly his management of men. No wonder his success is so great, his work so solid and lasting.

Read and an aroused church membership. Meetings have been held every night during the month, and Bible readings afterwards for three weeks. The house has been crowded most of the time through benches and chairs have been brought in. Fully one hundred people were turned away on the first Sunday night of this month, over fifty have been received into membership, over thirty by baptism and the end is not yet. It is by far the best time this young church has ever had.

Evangelists.

- D. L. Moody.....Care Morgan & Scott, London, Eng.
G. O. Stebbins.....191 Verona place, Brooklyn, N. Y.
D. E. Tenner.....East Northfield, Mass.
Dr. L. W. Munhall.....Germantown, Pa.
Ira D. Banker.....New York, N. Y.
Rev. George C. Newhall, 169 N. 5th St., Philadelphia, Pa.
Rev. J. W. Chapman, D.D., 238 Trinity St., Philadelphia, Pa.
Rev. S. H. Smiley.....415 W. Third street, Chester, Pa.
Rev. S. H. Smiley.....Springfield, Mass.
Rev. N. H. Harriman.....162 Sumner Ave., Springfield, Mass.
J. W. Dana.....New York, N. Y.
Rev. S. Bayfield.....I. M. C. A., New York, N. Y.
Rev. E. P. Hammond, D. D.....Newton, Mass.
Peter Bihlman.....187 N. Madison street, Chicago, Ill.
O. H. Yarnum.....107 N. 12th street, Philadelphia, Pa.
R. G. Peterson.....Ashville, N. C.
C. W. Miller.....Waukegan, Ill.
O. W. Palmer.....Waukegan, Ill.
H. O. Willis.....Detroit, Mich.
Rev. J. H. Adams.....Grand Rapids, Mich.
Major J. E. Cole.....Adrian, Mich.
Major D. W. Martin.....Big Rapids, Mich.
Major D. W. Wattle.....Big Rapids, Mich.
H. P. Sayles.....132 Adams street, Chicago, Ill.
R. D. Simard.....66 Seminary avenue, Chicago, Ill.
E. W. Bliss.....48 Warren avenue, Chicago, Ill.
D. W. Potter.....First National Bank Building, Chicago, Ill.
Rev. H. W. Brown.....Morgan Park, Ill.
E. F. Miller.....Morgan Park, Ill.
Rev. Henry Dase.....102 Monroe street, Chicago, Ill.
Rev. H. W. Brown.....142 Madison street, Chicago, Ill.
W. F. Bishop.....Springfield, Ill.
T. Smith.....Canton, Ill.
Rev. F. A. Groszart.....Aurora, Ill.
C. W. Merrill.....Minneapolis, Minn.
H. W. Lewis.....Parsons, Kan.
Dixon O. Williams.....Huntingburg, Ind.
Rev. H. B. Rolfer.....Huntingburg, Ind.
George H. Simpson.....Y. M. C. A., Louisville, Ky.
C. S. Mason.....Walker, Ind.
Rev. H. C. Kewley.....Clinton, Iowa.
John A. Todd.....Clinton, Iowa.
E. F. Jacobs.....Board of Trade Building, Buffalo, N. Y.
Rev. H. A. Farahan.....Manchester, N. H.
F. H. Davison.....Manchester, N. H.
Rev. H. B. Headley.....Rochester, Mass.
W. S. Martin.....Rochester, Mass.
Henry J. Platon.....50 Hancock street, Boston, Mass.
Rev. E. H. Underwood.....Northampton, Mass.
E. A. Lawrence.....Northampton, Mass.
Rev. E. H. Whittier.....Lawrence, Mass.
M. B. Williams.....67 W. Cain street, Atlanta, Ga.
Geo. R. Catrina.....Vancouver, B. C.
F. T. Peterson.....Summit, N. J.
Rev. O. H. St. John.....East Orange, N. J.
L. B. Vernon.....Fresno, Cal.
A. F. Sanford.....Topeka, Kans.
Rev. J. E. Turner.....Sidney, Centra, N. Y.
W. J. McLean.....Lawrence, N. Y.
O. W. M. Frame.....112 Monroe St., Toledo, O.
Rev. P. F. Pitts.....Fresno, Cal.
W. A. Christ.....Fresno, Cal.
J. O. Bennett.....St. Louis, Mo.
Rev. Lucia Hawkins, 1166 W. Monroe street, Chicago, Ill.
Rev. Arthur Frame.....Fresno, Cal.
Miss Mary M. Dennis, 4 N. 2d street, Richmond, Ind.
Rev. S. A. Kee, D. D.....Durham, N. C.
E. A. P. Graves, D. D., 313 W. 2d street, Delaware, O.
Rev. J. G. Colburn.....New York, N. Y.
E. P. Telford.....21 Bible House, New York
Rev. M. B. Ross.....Edinboro, Pa.
Rev. E. F. Martin.....Walton, N. Y.
Lockport, N. Y.

Evangelists will please notify us promptly of any changes in address. Fresh items of interest in connection with their work are always acceptable.

The Revival in Huntingdon, Pa.

BY REV. D. K. FREEMAN, D. D.

For the past two weeks union evangelistic services have been held here under the direction of the well known Evangelist Rev. Francis E. Smiley, of Philadelphia. Not since the great awakening of 1876, has this city felt such a religious interest, nor has the spirit of prayer, and personal effort been so manifest among the members of our churches. Mr. Smiley's methods are simple, scriptural and effective. His afternoon Bible readings are exceedingly instructive—as from night to night he preached to the large congregations that overflowed the largest auditorium, the gospel with intense earnestness, unction and power. In his inquiry meetings the numerous anxious souls were instructed with the same tenderness that characterized all his teaching. A marked solemnity prevailed at all the services, notwithstanding the crowds, as the truth of God's word was pressed home on every conscience. We are thankful that Evangelist Smiley came among us. God has been with his servant and blesses his labors, in reviving our churches, reclaiming the backsliders, and persuading many souls from among the careless and indifferent, to follow Jesus as their God and Saviour.

A precious work of grace has been going on at the Market Street church, Seattle, for a month under the labors of Evangelist E. W. Brown, of Chicago, closely followed up by Pastor and Mrs.

WORK ABROAD.

At the recent Glasgow Labor Congress, the president, in his opening address, deprecated "any extension of Sunday labor or the opening of museums and other public institutions on a Sunday." For purely carnal reasons laboring men the world over should, and as a rule so, oppose Sunday labor; which is prompted by greed and is not to be justified as works of mercy and necessity.

The general Committee of the Methodist Missionary Society at its recent annual meeting in Baltimore appropriated \$133,900 to foreign missions to be distributed as follows:

Table with 2 columns: Region and Amount. Africa \$5,420; South America \$5,150; China 127,500; Germany 32,100; Switzerland 10,000; Scandinavia 32,424; India and Malaysia 137,725; Bulgaria 20,888; Italy 44,339; Mexico 60,050; Japan 66,085; Korea 18,355; Lower California 1,000.

In addition some \$28,000 was appropriated for special work in South America, Africa, Italy and Mexico.

Speaking of the great problem of London's unemployed poor, the British Weekly says:

There is too much readiness to measure the religious state of our churches by what takes place at ecclesiastical congresses. There are a great many who take no part in these, who are even, it may be, very little concerned with these, but who nevertheless have at heart deeply the interests of Christ's kingdom. Illustrations of this abound. But we may perhaps specially point to the meetings now taking place in connection with the London Congregational Union. An all-day gathering has been held for prayer, and, in spite of unfavorable weather, it was largely attended, and the feeling throughout was intensely earnest and hopeful. The more the vastness of the problem in London appears the less dogmatic wise man become in face of it, the less confident in earthly methods and in merely human strength. So the London Congregationalists are openly confessing the problem beyond their power, and looking for guidance and help from God. What could be more hopeful? The recent meetings in connection with the London Missionary Society impressively certify the same thing—the existence of a quiet faith and self-sacrifice and readiness to respond to any high, divine call, which prove that the Holy Spirit is still at work among the churches, and that the things which come up to the surface and attract attention for the moment are no true indication of the depth or the quality of the Christian life still a power among us.

The Hopefulness of Christian Missions.

It is not unusual in many quarters to hear Christian missions belittled and ridiculed as neither sensible nor fruitful. Persons who have not given the subject close attention are frequently led to believe from chance instances or rumors which come to their notice that the attempt to convert the heathen is a failure, and that money spent in that way is wasted. Others point to the comparatively small results each year, and declare they do not justify so large an expenditure. To the Christian such objections seem small matters in view of the injunction to preach the gospel "to all the world and the promises of rich fruitage which gem the teachings of the Master. His judges wholly by material, outward evidences; for the price of one soul redeemed, he feels, is too great to be measured in dollars and cents. He justly feels that spiritual results belong to a different realm from that of business, and are to be tested by broader and more liberal standards.

In a materialistic age, however, Christian missions, like almost everything else, meet at times up to the sordid money test, and the surprising thing about it is that a century of their history does not present a reasonable justification even for this low standard. The first Protestant missionary society was organized barely one hundred years ago. Now, over two hundred of them are at work in all parts of heathendom, with a force of 6,000 foreign and 20,000 native missionaries, occupying 500 separate fields and maintaining 20,000 mission stations. This great army of Christian workers ministers to 1,000,000 actual communicants, an average of fifty to every station, have 200,000 children in their Sunday schools, and gather together besides about 2,500,000 friends and adherents. The \$11,000,000 that is annually sent out from Christian lands for the advancement of the Christian religion among heathen peoples gives instruction to about 2,500,000 persons regularly. This is an average of less than \$5 annually for every person reached, which even the parsimonious must admit is a very small sum indeed for so important and valuable a work. Certainly no one can feel in the face of such facts that either mission work has failed or that money given for the great cause of preaching the gospel to the heathen is thrown away.

But dollars and cents in such a balance sheet as this form no adequate measure of Christian missions. If there be those whose minds can not rise above the pages of the ledger, it may suffice, but it becomes pitifully weak and little when broader standards are used. Who shall tell the value to the world of the reclamation of the South Sea Islands from cannibalism to Christianity? How many millions shall be set off against that to measure its worth to the world? In what manner can any proper estimate of the linguistic value of missions be obtained? In all, over 250 languages have been mastered. Many of them have been reduced to written form from merely spoken language. Dictionaries have been prepared, translations of the Bible made, and a world of invaluable material collected and contributed to the science of comparative philology.

In many places missionaries have opened up valuable sections to trade and commerce. In others they have collected valuable data of all kinds bearing on the study of man and the effect of climate, food, and environment upon him. Scores of instances could be given where missionaries became industrial as well as spiritual teachers, and sowed among savage nations the seeds of civilization. By what rule shall such dividends be calculated? Who is capable of reducing to solid cash the improvement that has occurred in many African tribes, that which is notable in the natives of Terra del Fuego, or the great moral and social uplifting that is going on about the hundreds of Christian mission stations in India? Such advancement can not be measured by money value. All that can be said of it is that it is there and proves most conclusively the wide-reaching and incomparable benefits which flow from Christian mission work.—*Cleveland Leader.*

A little known circumstance is mentioned by the *Indian Witness*. Since the passing of the Act of 1850, exclusion from caste, whether by renunciation of religion, or from any cause, is no longer a ground for exclusion from inheritance. Before that date, the property possessed or acquired by a Hindu convert to Mahomedanism prior to his conversion passed to his nearest heir professing the Hindu religion. The fact that pintiffs are out of caste, and the people of their tribe do not eat with them, is of itself no ground of exclusion from inheritance. Upon the conversion of a Hindu to Christianity, the Hindu law ceases to have any continuing obligatory force upon the convert. The convert may renounce the old law by which he was bound, as he renounced his own old religion; or if he think fit he may abide by the old law notwithstanding the fact that he has renounced the old religion. A Hindu father is not deprived of his right to the custody of his child merely by reason of his conversion to Christianity.

Lord Salisbury, who has become bold on the subject of Uganda, says that if England will hold the country—the retirement of the company being a mere matter of detail—they can kill the stars trade at its home and bring a final and crowning victory to the efforts of generations of saints and patriots.

Last year the people of India were again numbered by order of the government. The calculation, which has been gone over once more to make sure of its correctness, shows that there are now in India two hundred and eighty-eight millions of human beings. This is an increase of thirty-five millions during the last ten years, and only about one in every one hundred and fifty are Christians, even in name.

It seems that only one in every one hundred and seventy-three of the women and girls of India can read or write, or is receiving instruction of any kind. That is to say, there are upwards of one hundred and twenty-six millions of females there who are so absolutely ignorant that they cannot spell out in their own language a single word of the Scriptures. This sad fact opens our eyes more and more to the need of zealous missionaries.

Dr. A. T. Pierson.

The *British Weekly* quotes from Dr. Pierson's first sermon upon his return to the Metropolitan Tabernacle, as follows:

"Despite the unfavorable weather the Metropolitan Tabernacle was well filled in every part on Sunday morning, when Dr. Pierson preached his first sermon. His sermon was based upon 1st Corinthians, 4th chapter, and 19th and following verses. At the close Dr. Pierson made some few personal remarks: 'I want you to feel,' he said, 'as deeply as you can that there can be no power in my preaching if it is not the power of the Holy Ghost. I would rather drop dead here this morning than go on preaching to this congregation in any dependence on rhetoric, or logic, or poetry, or philosophy, and I bless God I can say with the conviction of my soul, as before Him, that my only desire is how, out of love to every man, woman, and child in this church, to represent, not a part of this church, but the whole of this church, that with great unanimity invited me in June last to begin this ministry amongst you. I am here—as I am in the presence of God—to depend upon just the one thing. I believe I shall enjoy that greatest of all gifts, the gift of the Holy Ghost, and I depend on your prayers to make this little ministry of mine a blessing to many souls. It seems to me that this church is like a city set on a hill that cannot be hid. I suppose there has been more of the spirit of prayer in this great congregation during the last thirty years than perhaps in any other congregation on earth. I suppose there has been more of the Gospel of Christ preached in its purity here than within the four walls of any other building in the United Kingdom, and I am chiefly concerned that God should come here, and by the power of the Holy Spirit bless us who are here.'"

India has a population of 285,000,000, among whom 1,660 missionaries labor, being one missionary to 285,000 inhabitants. This vast empire, covering an area of one and one-third million of square miles, has 1,000 towns, with populations ranging from 3,000 to over 500,000, besides half a million villages, in most of which there is not a single missionary. For, taking a slightly different view, it will be found that in India, out of a population of 285,000,000, there are probably not more than 1,000,000 Protestants, leaving a solid block of 284,000,000 heathen, Mohammedans, and others. In order to provide a single missionary for every 20,000 inhabitants of India, the Church of Christ would require to send to that land at once a fresh supply of 18,000 missionaries.

According to Dr. H. H. Jessup, of Beirut, the Oriental churches contain, not including any in Greece or Russia: Greeks, 1,000,000; Maronites, 200,000; Nestorian Catholics, 200,000; Greek Catholics, 500,000; Jacobite Syrians, 300,000; other pagan sects, 500,000; Nestorians, 100,000; Nestorians in India, 100,000; Armenians, 3,000,000; Copts, 2,000,000; Abyssinians, 4,500,000; total, 9,500,000. There we have about 10,000,000 of nominal Christians scattered throughout the great centers and seats of Mohammedan population and power.



Revival Themes.

BY REV. L. A. BANKS, D. D.

LOOK AND LIVE.

"Look unto me, and be ye saved, all the ends of the earth," etc.—Isa. xlv. 22.

Sin came through the lust of the eyes. Salvation comes through the opened eyes of faith. It is within the reach of every one here.

1. Easy.
2. Simple.
3. Immediate.

Like, however, requires action on our part. Like the bitten Israelites and the brazen serpent. Brother, look and live!

DANGER OF TAMPERING WITH SIN.

"And Hazael said, But what is thy errand a dog?" etc.—2 Kings xiv. 13.

Yes, indeed, he was just such "a dog" as the prophet declared; and yet it had come about so suddenly that, though he was on the verge of great sin, he did not believe it possible.

1. Sin, like weeds, grows rapidly.
2. A cherished evil desire is like a magazine of gunpowder that is ready to explode when the spark of fire comes.
3. No man is safe who cherishes in his heart what is not right to utter and to do.

1. Jesus can cleanse the heart. Bring Him thine to-night!

THE CHARACTERISTICS OF AN EARNEST LIFE.

"Whosoever thy hand fasteth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—Eccles. ix. 10.

This nervous, restless age is largely in sympathy with this text. An earnest life grows out of—

1. An intense faith.
2. A fervent love.

The great support of an earnest life is supreme reliance on God.

What are the motives for such a life? The grave is at hand. What we are to do must be done at once—now or never.

STRIVING FOR THE GATE.

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able."—Luke xlii. 9.

Life is very intense. No good thing is accomplished without earnest effort.

1. Heaven is worth striving for.
2. He who would enter there must obtain the heavenly spirit here and now.

3. Many will seek to enter heaven who have lived all their lives in harmony with the pit beneath. They will not be able.

4. Seek now, and you shall find. The gate is not afar off: it is at your very feet.
—From "The Revival Quiver."

Scriptural Studies.

BY REV. CHARLES BRIDGES.

And while the Bridegroom tarried, they all stumbled and slept. Matthew xxv. 5.

A solemn hint and an awakening call to the professing Church of Christ!

1. Why does the Bridegroom tarry?

1. For his people,
 - To exercise their faith, Hab. ii. 3.
 - To keep them watchful, Matt. xxv. 13.
 - To excite their prayers, Luke xvii. 7.

2. For the world,
 - To manifest His forbearance, Luke xiii. 7;
 - 1 Pet. iii. 20.

To complete his own designs, Mark xiii. 7, 10.

11. What is the effect of this tarrying?
 1. His people are unwatchful, Luke xviii. 9.
 2. The world is unprepared, Luke xii. 45, 46; xvii. 26, 27.

Beware of the sin of slumbering. As inconsistent with our Christian profession, 1 Thess. v. 6.

As exposing us to heavy rebukes, Rev. iii. 1-3. As closing our light before the church, Rev. xvi. 15.

Seek to maintain a watchful frame, by Realizing the nearness of the Lord's coming, Rom. xiii. 11.

Waiting in constant expectation of it, Luke xii. 38, 37; Heb. ix. 28; James v. 7, 3. Comforting ourselves and each other in the prospect of it, Isa. xxv. 9; 1 Thess. iv. 18-19; 2 Thess. i. 10; Tit. ii. 13.

Living in meekness for it, Phil. iii. 20; Col. iii. 1-4; 2 Pet. iii. 10-11; 1 John iii. 2, 3. Slitting loose to earthly things, 1 Cor. vi. 28-31. Phil. iv. 5.

Holding fast our profession, Heb. x. 28; 1 Pet. i. 13; Rev. vi. 11.

Surely I come quickly! Amen. Eten so com Lord Jesus! Rev. xxii. 20.

The Bible Institute

What is it? A school where the Bible is studied under competent instructors both of America and Great Britain, and training given in methods of practical Christian work, and where students are taught vocal and instrumental music to fit them for every 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, 30 Institute Place, Chicago.—D. L. Moody.

Institute Notes.

Many heartfelt thanksgivings have gone up from the Institute to the Father who graciously answered prayer and spared the life of its beloved founder and president, and gave him like Paul, the lives of those who sailed with him.

The cottage meetings steadily grow in interest. An average attendance of about twenty is reported and some meetings have over forty present.

A conference of the American Sunday School Union and ministers of the Northwest was held at Topeka, December 15th, 16th and 17th, in which Mr. Torrey took part, giving three addresses and conducting two ministerial conferences, one upon evangelistic work and one upon city evangelization.

Many readers of the RECORD are familiar with the name of Mrs. A. S. Steele, who under the blessings of God by undaunted perseverance established and sustained a home for colored children in Chattanooga. She was recently a guest at the Institute for several days, bringing with her, besides her own daughter, a colored boy and girl who are looking forward to missionary work. These young people sang the quaint hymns of their race both at the lectures and the weekly gathering of the Volunteer Mission Band, which latter was addressed by Mr. Steele.

A prominent figure at the Christian Workers' conventions has been "Steve" Holcombe, the converted gambler. After his conversion he was for many years in charge of a mission in Louisville, Ky., his former home, and later in Detroit. He has just been installed in the mission established by B. Fay Mills, at the close of his meetings in San Francisco, and stopped at the Institute on his way there.

Students at Work.

E. H. Newcomb is Y. M. C. A. secretary at Westboro, Mass.

O. M. Hobart is working for the People's Rescue Mission, Rochester, N. Y.

B. F. Webster has been holding meetings in various towns in Connecticut.

L. S. Schermerhorn is preaching at Ava, Ill.

John V. Rosewarne is pastor of the church at Clintonville, Wis.

Ralph Gillman has been holding meetings at Alamo, Mich., three churches uniting. About eighty conversions are reported.

W. H. Collins has been preaching in the neighborhood of Philadelphia and Pittsburgh, and intends going into Virginia.

E. L. Buchanan and H. E. Sayles have been engaged in union services through the towns of central Michigan.

J. B. McLeod is traveling with evangelist Bishop as singer. They have been at Ashland, Earlville, and other towns in Illinois.

Women's Department.

We are having increasing satisfaction in the correspondence of our foreign missionaries. The value of the broadening and deepening influence received during a stay longer or shorter in the Institute gives them ability to assume responsible positions from the outset. Miss A. J. Rowe writes under date of October 27th, from Japan. She is stationed in Yokohama:

"Dr. Thwing who has just returned from America, visited our school last week. Mr. DeGuerville, Honorary Commissioner for the World's Columbian Exposition to foreign countries, will deliver and illustrate with stereopticon views, lectures upon the World's Fair, also views of every point of interest in the United States, at this place two evenings this week.

"Last Saturday, Miss Mary Allen West, who is here in the interests of the W. C. T. U., addressed the ladies of our conference held at Tokyo. She has been visiting all the schools of Japan also and giving temperance talks to the pupils. My school, she said, was the first she visited. She is doing a good work here."

This is the brave woman who, Dec. 1st, laid down her life work while in Japan.

We have so many requests to know about our street work and its results that we furnish an incident illustrating the continued patient effort for a soul finally won.

Unto the Uttermost.

About the middle of May, 1891, a few weeks after my arrival in Chicago, I went to see a woman on my street. There was a few moments, silence after I knocked, then the door was widely flung open, and a middle-aged woman stood there in a passion, one hand rubbing her eyes, as if wakened out of sleep. Her hardened face told the awful story of a life of sin. For a moment I was startled, then I said, "Please, forgive me for waking you up; if I had only known, I wouldn't have knocked until later." Her face changed a little as she said, "Oh it's you, is it?" Well, you can come in. I've been up all night nearly, and I do wish folks wouldn't bother me." Once more I half apologized, as I walked in, and said, "Is there some one sick in the house? It is so kind of you to wait on them."

In the meantime she had seated herself, leaving me to shut the door and find a chair as best I could, and when I finished speaking, she laughed a hideous laugh at my *apparent* innocence, then said, "Not much; you don't catch me sitting up with sick folks; any such here would be sent off without any ceremony, in a cab, mind you that. I don't care where they go." I asked her if she would like to be treated in that way? no friends, and no one to help. She replied: "I pay my nurse and doctor's bill and ask no odds of anybody." "Yes," I said, "but supposing you were without money?" "Oh, there is no supposing with me, I've got money." It was evidently a case that God Himself must work mightily with, and as I talked I prayed. There seemed to be some hidden sorrow behind the life of sin.

As I started to go, I said, half laughingly, "I suppose you don't want to see me again." "Well, if you'd only leave religion alone, I could stand you, and make you welcome, but I tell you, I can't stand that, you make me sick." I only answered, "I'll be glad to come, I don't intend to force myself on you; still, if I do come, you must take me just as I am. I have nothing else to talk about;" and then started once more to go. She quickly said, "O bother, if you don't mind your own business, I'd like to have you come." "All right," I laughed, "then I can come, for I'll surely do that, for I have no other business than this to mind." She could only laugh herself, and then said, "Well, I kind of like you, you can come again." Surely the Lord had touched her heart. By this time I reached the door and as I turned and saw that face so full of wretchedness, my heart was moved with pity and love and I could only leave a kiss there. She started quickly and then laughed another hardened, hideous laugh, as she said, "There's

a girl up stairs you could help more than me, she needs you; go up and ask for Ida, and say, I sent you." I said, "Ida what? what is her other name?" "If she's got any other name, it is Ida H—." With this I went sadly and slowly up the stairs, my heart beating painfully, scarcely knowing why. I knocked at the door indicated. There was a little delay in opening it, and then the girl stood before me. I made known my errand, but she asked me to come again as it was impossible then for her to see me. I promised to return soon. It seemed as if there was great need of special prayer for both of these, so Saturday evening I asked the dear ones at the home to remember them.

The following week I was taken sick and when I was well enough to call at this house found that they were both gone, and no trace was left. Mrs. E— had run away in June, her troubles had piled up so that she could no longer bear them. When I remembered that this must have been within two weeks of my visit, I thought I had a possible clue. In March, 1892, I got trace of the girl, that she was living very low down in sin on the same street. I was greatly impressed two days after, to go and see her. I prayed very much and asked for special guidance. I marked a Testament, put some tracts into it and wrote a letter saying that I was ready to help her out of her awful life and also showing the way of salvation. I wrapped them together in a parcel addressing it to the girl. Something seemed to tell me that I should not see her. I found on reaching the house that she was not in, but was asked to wait as she was expected almost every moment. The door was locked behind me and for a moment my heart fainted, then I remembered that surely the One who brought me there, could surely help me out. I waited an hour and a half but she did not return. I placed two or three tracts in different books on the table, praying as I did so that God would use them. Then I called the woman and left the parcel saying that it was from a friend. She told me that Miss H— was to leave the next day and that she was also going the following week. I found shortly afterward that the former went to the lower flat which was raided in a few weeks. So again all traces was lost; but I had done my best and I knew she surely had the Word.

Mrs. C—, who moved to this house, said that if she ever heard of her she would let me know. One evening, the last of October, as I was calling for our cottage meeting, Mrs. C— told me that she had good news for me. I asked her what; she said that Ida H— had turned up once more and wanted to know if I would go and see her. She had been banished by the fact that she must be saved and that if she isn't now she will be lost. I inquired further and found that Mrs. C— had really taken her into her house and

even her bed, and that she wanted work, was willing to do anything to earn an honest living.

This surely was in answer to prayer that she was once more sent to us. We prayed at the meeting that night for her, and at noon the next day laid the story briefly before the girls at the home, and asked their prayers for us both as I went with the message of salvation. Never before did I feel my own weakness and nothingness and inability to tell of Jesus and his love. I should almost have been glad if some one else were to take my place, but I dared not stay.

Never shall I forget the first sight I had in that room. The poor, wretched girl sat there with her shawl closely around her, her head bowed with shame; two women of the meagre trying to comfort, but what poor, meagre comfort. At first she refused to talk, then, as I knelt by her side, she said she could talk if they would leave her alone. So I asked them to leave the room for a little while. As soon as it was quiet she broke down and sobbed bitterly. "There's no help for me, I'm lost, I'm lost." She was quieted as I repeated softly,

"Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow, though they be red like crimson they shall be as wool." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." That is for you dear." The sobs ceased but she kept saying, "I'm too great a sinner." So then I read her Isa. liiii 1-6 how that she had to do nothing only accept the way provided. I went over the simple story again and again until her poor clouded brain seemed to take it in its wonderful sweetness, at least a little. Then I said, "If you cannot do any more, you can tell the dear Saviour that you want Him, and His salvation, and although you do not know just what that means you can ask Him to show you, and to forgive your sins, cleansing you with his precious blood, and to take you."

"Oh! yes, I can do that." So after I had prayed she repeated one or two sentences after me, then said: "O Jesus, forgive me and blot out my sins," and at once burst out with, "I see it, I do see it. He has never for years answered my prayers, but he has this time, I'm sure, I feel it right here, I know He has." I could only say, "Praise the Lord." I left her after instructing her a little how to go on. Saturday I called again; she seemed to be happier, I asked her to go to church with me the next day. She hesitated somewhat and then said: "I do want to go; but every one knows me, the police and all, and they will speak to us and I cannot bear it." I showed her that there must be a decided stand taken in her life sometime, and now was the time to show her ungodly companions and the whole world that her feet were turned towards heavenly things, from her sins to God's house. At that she looked up and bravely said: "I

will." When I called the next day, she was all ready for me. She would not go along the street where she was so well known. I did not think it wise to force her, but told her I would pray that she would be brave enough to go openly soon. As we walked along it was decided best to have her take her own name back, and that I should introduce her as Miss B—. When we reached the church door I saw her begin to tremble. I tried to encourage her by taking her mind off from herself, but as we came to the inner door, she stopped and gasped out, "Oh please wait." I did so, praying as we stood there. She was shaken through and through with sobs. I said, "Jesus will help and strengthen you, and now is going to bless the new life. As you go in that door the old life lies behind you, the new life begins in all its fullness; the old name goes, the new name is to be taken. If any man be in Christ he is a new creature, old things are passed away, behold all things are become new." She became quieter until, at last, once more she bravely took up the cross and walked in. No more sobs, no more fears, only a soft "I'm ready now."

I had prayed that the sermon would be for her, and so it was from beginning to end, and she realized it. So often she was touched and would wipe away her tears. As we went down the street, she said, "This is something I have dreamed of for years, to be pure again, I can hardly realize it." As I went home that night again with her, and stood on the door step, she said, "God bless you for taking care of me to-day, I've dreaded it so, and it has been a blessed day."

Now she comes bravely along the street she so much dreaded, glad that the dear Lord has answered our prayers, and no one speaks to her, no matter where she goes.

One day a Christian friend told a detective that there was one girl who never would trouble him again. He said, "Who?" and she said, "Ida H—", "he draw back in surprise and asked why? She told him the story and he could only say, "I'm so glad." Sometimes she makes little missteps, though never to go back to the old life, which is like a hideous dream to her, but the Holy Spirit shows her her fault, and she is so ready to confess it and go on. Now, after six weeks standing, she is growing stronger and stronger in the Lord. Only last week in visiting her she said, "Please tell me all about your first coming to see me. Did you really think that God could save me. That I was worth being saved?" Then, as I told her, her face lightened up and she said, "God did want me, didn't He?"

G. B. T.

Before coming to the Institute, E. R. Fernistown had organized a Baptist mission near his home in Detroit, which grew into a church, and without any special training he had preached there under another pastor. He has now returned to it and takes full charge.



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 purpose cutting from works as a rule new, sometimes from the old, that the reader may judge whether these would be of help in his work. Aside from this direct help the aim will be to give items which deserve reading for their own worth.

Did a Hen My nephew, Tom Rod, has or an Egg taken it into his head to be a *Evil First* freethinker, and he does not hide his light under a bushel. He is proud of the name and of the new acquaintances he has made thereby. But he is too advanced for me. He beats Darwin's development hollow. According to Darwin's theory it might take thousands of years for a terrier dog to become a greyhound, or for a retriever to grow into a mastiff. I have no doubt it would take that length of time, and longer, too, judging from my terrier, which my father gave me ten years ago, for its gets less instead of bigger every year; and though it has been smelling all the time, its nose does not get one bit longer.

But with my nephew it is different. Since becoming a freethinker, I am sure he has developed at railway speed. I am forced to debate with him, and he astonishes me again and again by the rapid strides he takes. He began by telling me that he did not believe Baalim's ass ever spoke, and I assured him I was very pleased to learn that the mouth of one ass had been closed, and that I hoped it would be an advantage for a few other to be treated likewise. If there is one thing that riles poor Tom more than another it is to think that I am laughing at him. I verily believe he regards all satire as a peculiar property of freethinkers, and that no one else ought to make use of it. He informed me that he wanted no trifling, but some sensible debate, so I requested him to set the example and I would endeavor to follow him.

In the hurry of the moment he said: "Uncle, I wonder how it is you always wait for me to begin the attack. Could you not take the lead for once? or do you feel unable to maintain your position? How is it?"

"Well, Tom," I replied, "it is easy to try to pull down a building when there is such a thing in existence. But as you sceptics have not got your foundations in yet, there is not much to assail. Still, I can take the lead in a few conversations, if you like, and it may be a profitable change, for I have jotted down a few questions of vital moment, and I would like to see how a sceptic would answer them!"

"All right, uncle, proceed, and I will promise to give your questions my best attention!"

"Very well, Tom. My first question is— Did a hen or an egg exist first?"

"The question is simple and plain; there is nothing of the Delphic oracle about it, and clever scientific people ought to be able to answer it. Now what have you to say to it?"

"Uncle, I do not see the utility of such a question. Neither do I perceive what object you can possibly have in propounding it!"

"Perhaps not, Tom, but yet it is a very important question, and one that I want you to answer. You have given me the lead this time, and I hope you will not attempt to shirk the question?"

"Certainly, uncle, but I do not see the bearings of the subject. The question looks simple enough. But if you have in view some philosophic principle underlying it, I would like you to put the thing in another form, or explain what is your purpose."

"Tom, you are very cautious, but you need not be afraid of gins and snares; there are no man-traps about. I mean simply that I want an answer to the very plain question— Did a hen or an egg exist first? As far as I have any knowledge of the subject, every egg comes from a hen; every hen comes from a chicken; and every chicken comes from an egg. Is not that so?"

"Certainly, there can be no room for debate so far!"

"And does not your favorite geologist, Sir Charles Lyell, say that you must explain the past by the present!"

"He does, of course!"

"Then, on that principle, it must have been the same through all the ages, must it not?"

"Yes."

"Well, but there must have been a first egg and a first hen, must there not?"

"No doubt."

"The first egg must have come from the first hen. I suppose?"

"I would think so."

"In that case the hen existed before the egg?"

"Doubtless."

"Then the first hen did not come from an egg, did it?"

"Certainly not."

"In this case, then, Sir Charles Lyell's principle breaks down, and we cannot explain the past by the present; and hence I have this further question to ask: Where did that hen come from? Can you tell me?"

Medical Mis- Christians are discerning as
 tions. never before that their mission
 is to all men, and to the whole of man's na-
 ture. They see that it was no accident by
 which our Lord gave so much of His time and
 strength to the healing of bodily diseases, and
 that the healers of the sick, no less than the
 preachers of the truth, are his ministers. One
 of the most striking characteristics of this
 missionary century is the increased attention
 everywhere given to the physical condition
 and environment of those whom it is hoped
 may be Christianized. This is one of the many
 spiritual gifts which foreign missions have
 bestowed upon Christendom.

It is a shallow and unchristian view of
 medical missions which makes them merely a
 wise contrivance for introducing Christianity
 among those indifferent or opposed to it, by
 influences gained over or favors conferred upon
 the sick and unfortunate. Such a motive and
 method of work are shamed out of counte-
 nance by the unreckoning liberality of Him
 who went about doing good. Nor, on the
 other hand would it be just to regard our
 Saviour's miracles or modern medical missions
 as springing merely from a desire for man's
 physical well-being, with no thought of his
 spiritual interests. The relief of physical
 pain, disease and deformity is an absolute
 good in itself. And yet the Christian medical
 missionary cannot be content with that alone;
 he ever works in the hope that upon his
 patients and their friends may come a greater
 blessing than the materia medica or the sur-
 geon's knife can give. It is also beyond ques-
 tion that those who value this latter blessing
 most highly are the most untiring in the be-
 slowment of the former.

The medical missions had early representa-
 tives in Japan. Of the six missionaries who
 arrived there in 1859, two were physicians.
 One of these in the next year severed his con-
 nection with the society which had sent him
 out. The other, Dr. J. C. Hepburn, who left
 a lucrative practice in New York City to be-
 come a medical missionary, is still in Japan,
 though since 1878 literary work has occupied
 his attention. He opened a dispensary in
 Kanagawa soon after his arrival. This
 dispensary found favor with the people, who
 patronized it freely until the government in
 its hatred and fear of foreigners and especially
 of Christianity, forbade their attendance. It
 was closed temporarily, but reopened again in
 Yokohama in 1862, where it was continued
 until 1878. "The usands upon thousands of
 poor sufferers were relieved of their ailments,
 while their spiritual needs were at the same
 time attended to, in several cases with the
 happiest results. There is no doubt that the
 benevolent purpose in this work also exerted
 a powerful influence upon the final removal of
 the people's bitter opposition to Christianity."

* * *

Dr. Berry (A. B. C. F. M.) was met on his

arrival by an invitation from the physicians of
 Kyoto to locate there, and they offered him
 the use of a house free. The Kyoto governor
 and vice-governor received him with deference
 and attention; but as they could not give him
 freedom to teach Christianity publicly in that
 inland city, he declined to go. He became
 connected with a hospital in Kobe (a treaty
 port), where he not only successfully treated
 many patients, but had a number of physici-
 ans under his instruction.

Dr. Theobald Palm (Edinburgh Medical
 Mission) a man of rare gifts and spirit, spent
 several years in Nagata. During one year he
 treated 2,950 patients, his medical work being
 more than self-supporting. As a result of his
 labors, and those of his Japanese associates,
 preaching was maintained for a time in
 thirteen different places, and eighty-eight
 were baptized. Dr. Palm's recall prevented
 the full ripening of results.

Dr. Berry's medical work was a most im-
 portant element in the opening of Okayama and
 neighboring prefectures to evangelistic effort.
 In connection with Dr. Buckley, he is now
 carrying on a hospital and school for nurses in
 Kyoto. The number of patients last year was
 2,400. At the time of recent earthquakes, Dr.
 Berry was promptly on the ground with a
 well-trained corps of assistants.

Over five hundred patients were treated.
 By the skill and kindness shown inestimable
 good was accomplished, the more ignorant
 patients in their gratitude literally worshiped
 their benefactors.

—From *An American Missionary in Japan.*

How to Bring Men to Christ. "When God has led us to
 Men to Christ, think that he wished us to
 make an effort to lead some given individual
 to Christ, the first question that confronts us
 is, "How shall I begin?" If the person has
 gone into an inquiry room, or remained in an
 after-meeting, or even if they are merely
 present at prayer meeting, Sunday school or
 other ordinary services of the church, it is
 comparatively easy. You can then ask him if he
 is a Christian, or if he would not like to be a
 Christian, or why he is not a Christian or
 some other direct and simple question that will
 lead inevitably to a conversation along this
 line. But if the person is one in whom you
 have become interested outside the religious
 meeting, and who is perhaps an entire stranger,
 it does not at first sight appear so simple, and
 yet it is not so very difficult. The person can
 be engaged in conversation on some general
 topic or on something suggested by passing
 events, and soon brought around to the great
 subject. Christ's conversation with the woman
 of Samaria in the fourth chapter of John is a
 very instructive illustration of this. Often-
 times even in dealing with entire strangers it
 is well to broach the subject at once and ask
 them if they are Christians, or if they are

saved, or some similar question. If this is
 done courteously and earnestly, it will fre-
 quently set even careless people to thinking,
 and result in their conversion. It is astonishing
 how often one who undertakes this work in
 his humble dependence upon God, and under His
 direction, finds the way prepared, and how
 seldom he receives any rebuff. One day
 the writer met a man on one of the most
 crowded streets of Chicago. As I passed him
 the impulse came to speak to him about the
 Saviour. Stopping a moment, and asking God
 to show me if the impulse was from Him, I
 turned around and followed the man. I over-
 took him in the middle of the street, laid my
 hand upon his shoulder and said: "My friend,
 are you a Christian?" He started and said:
 "That's a strange question to ask a man."
 I said: "I know it, and I do not ask that
 question of every stranger, but God put it into
 my heart to ask it of you." He then told me
 that his cousin was a minister and had been
 urging this very matter upon him, and he him-
 self was a graduate of Amherst college, but he
 had been ruined by drink. After further con-
 versation we separated, but later the man
 accepted Christ as his Saviour.

It is often best to win a person's confidence
 and affection before broaching the subject.
 It is well to select some one and then lay your
 plans to win him to Christ. Cultivate his
 acquaintance, show him many attentions and
 perform many acts of kindness great and
 small, and at last, when the fitting moment
 arrives, take up the question. An old and
 thorough-going infidel in Chicago was in this
 way won to Christ by a young woman, who
 found him sick and alone. She called day
 after day and showed him many kindnesses,
 and as the consumption fastened itself more
 firmly upon him, she spoke to him of the
 Saviour, and had the joy of seeing him accept
 Christ."

A Lesson in Church Arithmetic. "And the Lord added
 to the church daily such
 as should be saved."—Acts ii. 47.

"And the number of the disciples multi-
 plied."—Acts vi. 7.

In building up his kingdom in this world,
 God has these two methods,—addition and
 multiplication. You see both illustrated in
 the history of the early church. Andrew,
 who when he had found Christ, went away
 and hunted up his own brother Simon, and
 said, "Come, we have found the Messiah,"
 was a type of all those early Christians
 were busy doing all the time. The problem
 in addition went on every day, week days
 as well as Sundays. Once in a while they came
 together, as at Pentecost, and the Lord multi-
 plied their numbers; but even there they
 were all preaching at once, and it was multi-
 plication simply because there were so many
 additions. The logic of multiplication begins
 in addition.

Now, the devil has his system of church
 arithmetic as well. His methods are just the
 opposite of the Lord's. He subtracted one
 from the first twelve disciples, and he has
 been at it ever since. Whenever he can stir
 up strife he also works his other rule of
 division, as Paul found in his sorrow in his
 church in Corinth.

Yet, for the most part, the early church
 was a marvel of growth and spiritual power,
 especially of that part of the church referred
 to in the Scriptures which I have selected for
 our study.

Let us ponder some of the prominent
 characteristics of that early church, through
 which God was able to successfully work His
 methods in the addition and multiplication of
 saved souls.

It was a living church. It was made up of
 men and women who were intensely alive to
 the great importance of Christian living.
 Against the darkness of the heathen night of
 their time, their white lives stood out in
 splendid contrast.

It was a loving church. They were met
 with malice and hate and bigotry. They
 received all this in love. Their hearts were
 possessed with the spirit of love,—love for
 the Saviour who had redeemed them; love for
 the brethren with whom they shared this
 priceless heritage; love for the sinning
 world they so longed to see brought to the
 same precious faith.

It was a working church. Every one was
 at work all the time. They believed the
 gospel, and they attacked the sins of their
 time, and appealed to the sinners of their
 time with the perfect assurance of victory.
 The same courageous spirit of work will
 insure a glorious revival to-day.

Some poet says,—

Launch out into the deep,
 The awful depths of the world's despair,
 Hearts that are breaking and eyes that weep,
 Sorrow and ruin and death are there,
 —From *The Revival Quiver.*

The article, *The Person of Christ*, in this
 department of our December issue was taken from
I Believe in God, by Rev. John H. Barrows, D. D.
 and published by Fleming H. Revell Company.
 Price, \$1.00.

FROM FLEMING H. REVELL COMPANY, CHICAGO AND
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*Did a Hen or an Egg Exit First? or My Talks
 with a Skeptic*, by Jacob Horner, 12mo., cloth, 75c.
How to Bring Men to Christ, by Rev. R. A. Torrey,
 of Bible Institute, Chicago, cloth, 5c.

FROM LEE & SHEPARD, BOSTON.

The Revival Quiver: a pastor's record of four
 revival campaigns, by Rev. L. A. Banks, D. D., 254
 pages, 16mo., cloth, \$1.50.

FROM Houghton, Mifflin & Co., Boston.

An American Missionary in Japan, by Rev. M.
 L. Gordon, M. D., 275 pages, 16mo., cloth, \$1.25.

DAILY SCRIPTURE READINGS

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, 1658.

JANUARY, 1893.

Sunday, January 1st.

Philippians 1. 1 to 11.

Verses 1 and 2. "Saints" includes all the believers. The church at Philippi had been established about ten years before the date of this letter, probably in the house of Lydia. See Acts xxi. 40. "Bishops and deacons" were connected with this one local church. The word translated "Bishops," is the same word as elsewhere translated "Elders."

From ch. iv. 15, we gather that there was but one church at Philippi, but they may have met in different houses, in various groups, with an elder over each. Paul's last recorded visit is mentioned in Acts xv. 5. We know from Acts xxi. some of these saints, "Lydia" who was converted at the prayer meeting by the river side; the damel out as whom Paul cast the evil spirit; and the jailer who was converted in the prison.

Verse 3. There were peculiar circumstances connected with the conversion of each one that would give special praise in the heart of the apostle, as he remembered them. It will be so when the whole church of Christ are gathered in glory. Christ will be magnified in every one of His members by some special mercy, by some peculiar gift. We should now seek to be clothed with the Spirit that all who know us, and especially those who live with us and know us best, could use these words of us.

Verses 4 to 11. Note of this prayer; for, it was a prayer that embraced "all." (Rom. viii. 31); so the Holy Spirit in us making interested in our own prayers (Rom. viii. 26). The feeblest follower of Christ, the weakest saint, is represented by Christ, and included in the love of the Spirit, because represented by Christ. First, their continual fellowship with him in the gospel; second, his faith that God thus far sustained in their work; third, the things loved them to whom the grace of God had been and through His ministrations, and through whom God had ministered to him in his temporal necessities, with a present for Christ's sake. Some think of Paul as a cold-hearted ascetic; how the tender words of verse 3 correct such an impression. In the 9th verse we see what things his love in Christ led him to desire in a prayer. "Abounding love, sincerity, simplicity, gentleness, "Foliament," in verse 3, means "some." Verse 11 has a good marginal reading, "That ye may try things that differ." "Sincerity" means "walk in the sunlight." Note expressions, "Christ," in ch. i. 8 and 10, and ch. ii. 16. It means the day of His appearing glory, as in ch. iii. 20, 21, and iv. 5.

From C. H. Spurgeon.

"Let us bless God that our religion is not one of gloom. I do not know of any command anywhere in Scripture, 'Grieve in the Lord always; and again I say, grieve.' From the conduct of some people, we might almost imagine that they must have endured their New Testament in that particular passage, and thus 'wofully chafe' at the glory of the original verse. 'Rejoice in the Lord always; and again I say, rejoice.' The first I ever knew of Christ, my Master, truly, was when I found myself at the foot of His cross, with the great burden, that had crushed me,

effectually gone. I looked round for it, wondering where it could be, and behold, it was tumbling down into His sepulchre; I have never seen it since, blessed be His name; nor do I ever want to see it again! Well do I remember the leaps I gave for joy when first I found that all my burden of guilt had been borne by Him, and was now buried in the depths of His grave.

Text for the day, verse 11.

A good verse for the new year, 1893.

Monday, January 2d.

Philippians 1. 12 to 20.

Verse 12. For the things which had happened unto Paul during the four years since he "sailed away from Philippi" (Acts xxi. 8) to xxviii. 16. Boston, imprisoned two years at Caesarea, shipwrecked, bitten by a viper, marched in chains from Puteoli to Rome, confined under guard as a prisoner at Rome, and soon to have a hearing for his life before the tyrant Nero, all of this the dear apostle rejoiced in as having furthered the gospel. How little he cared as to Paul's sufferings if the cause of Christ could be advanced!

Verses 13 to 18. The marvellous story of Paul's conversion on the sea, the miracles wrought through him, his own bearing of humility and love, and evident Roman soldier with whom he was in contact. Their first question would naturally be, "Why is your man in bonds?" just as all men ask when they bear of Christ on the cross, "Why did He die?" This would lead to an explanation on Paul's part of the gospel, and Christ and His name would be presented and discussed, and those interested would hunt up those known to be Christians, and question them, and they, they, they, by the Holy Ghost, would be entreated to speak without fear. "Why is your man also interrogated, and "through envy and malice would abuse Christ and Paul in order to "add affliction to his bonds." It is supposed that a Jewess, a concubine of Nero's Poppea, by name, was used by Satan to secure the death of Paul, two years later on.)

Verses 19 and 20. He does not mean the "salvation" of his soul, as though that was uncertain and uncertain, but, as though he was engaged in it, but, the being saved in the approaching hour of trial, when apostasy or martyrdom would be put before him. (See Eph. i. 6 and 7, 11 to 14, with 2 Tim. 1. 9 to 12.) The use of God had his bonds to martyrdom, led Paul to see that if he was appointed to martyrdom, let Paul to be a means of glorifying Christ, and that by the prayers of the saints, he would have grace for that, as had grace for all his other trials.

What a motto for all these days of worldliness and faint-hearted following, are the soul-stirring words of this dear "man of God," "be life, or by death, magnified in my body, whether it be Christ, or by death."

Text for the day, verse 20, as above.

Tuesday, January 3d.

Philippians 1. 21 to 30.

Verse 21. It is impossible to conceive of any stronger expression to show the absorbing, ruling passion of a man's life. Galatians ii. 20 is on the

same line. "Christ is my life" is the French rendering. How great was Paul's love to Christ! He had, absolutely, nothing else upon his mind to live for. "To die" could but be gain to one who so loved.

Verse 22. If I am living Christ, the longer I live the more my fruit; and the sooner I die, the more quickly my reward. So Paul knew not which to choose.

Verse 23. To die is to "depart and be with Christ," and enjoy something far better than being in this earth, working for Him. However, with this verse before them, and so far as the teaching of the apostle sleeping between death and the resurrection, it is difficult to conceive. The "far better" is explained by the words, "with Christ."

Verses 24 to 30. Partly from this and other references, it is thought that Paul was released from his first imprisonment in Rome, and did visit the church at Philippi before the second arrest, and the "offering up" alluded in 2 Tim. iv. 6. He felt, by the Spirit of God, that his work was not over when he wrote here, and just as clearly that it was over, when he wrote 2 Timoth.

Verse 27 to 30. Note six mentions of "the gospel" in this chapter. Verse 1, "of the gospel," verse 2; "of conversation as becometh the gospel," verse 2; "Fellowship in the gospel," verse 3; 4, "Confirmation of the gospel," verse 5; 5, "Furtherance of the gospel," verse 12; 6, "Defence of the gospel," verse 17.

Paul looked upon his little band of fellow disciples in Christ as the captain of a boat's crew would look upon his men, his heart leant out up in the sky should pull together for a victory for Christ.

To be willing to suffer for Christ is the best token we can have for ourselves of the reality of our conversion, and of our convincing manifestation of the truth, and to give to others that we are born again.

From T. H. Harward.

"We may sorrow for Jesus wept, but we must not sorrow as others, who have no hope."

"Have you not forgotten God rest? Was the faithful work to do, for that verse, that the Lord had done her an injury in taking away her loved one to forever with Himself. He has a greater right to us, but they belong to Him, and He shall do what He wills with His own. On the first morning that Mr. Spurgeon was in heaven I came to this text in the course of my regular daily reading of the Scriptures, and I was so explained to me that nothing would have been a mystery."

Text for the day, verse 21.

Wednesday, January 4th.

Philippians 1. 1 to 11.

Verses 1 and 2. A continuation of the exhortation of verse 27 of ch. 1, urging them to keep the unity of the Spirit. The "consolations," "comforts" and "mercies" of the Lord are enjoyed just in proportion as the love and unity of the second verse is maintained.

Verses 3 and 4. In these verses we have the secret of divisions and heart-burings among Christians. Self is allowed to rule, and strife is the result. We accept the praise of men, and last after it. We think our opinion should be accepted, because it is our opinion. We desire to rule our brethren, and if we cannot rule, we will be ruled.

What shall we do? Obey the word. Do nothing. Pull right out of all efforts to work for Christ, until grace is given to overcome this sinful, sicked and Christ-pretending spirit. Let nothing be done through strife or vain glory." Absolutely "nothing." If we cannot present, give an address, sing, or engage in any service without having this spirit, you should stop. Go to Christ and get right before you go on.

Verse 5. If we are truly "in Christ" by faith, as represented by the Holy Ghost, we shall have the mind of Christ given to us. "If any man have

the spirit of Christ, he is none of his." (Rom. viii. 9.) This should encourage ourselves in the battle with our natural tendencies to selfishness, conceit and vanity, by frequent coming of verse 6, ch. 1 and trust in the Lord to give us His own loving mind and humble heart.

Verse 6. None could ever be as high as this. "In the form of God." "Equal with God." O, from what a height the Son of God descended when He came down to Bethlehem, to be born under the law, to "redeem them that were under the law."

Verses 7 to 11. Five steps in His humiliation, and five steps in His exaltation; the self-empty One made the God-exalted One. He too must die to self, or we can never share His glory.

From B. H. Loeell.

The sin of vanity often makes us smile when we note its manifestations; but the Scriptures are careful to teach us that whilst God hates all sin, His one of love of displaying is God's special abhorrence. Nothing is spoken of in the Bible in such marked terms of repugnance. Whether it be David numbering the people, or Haman, or Nebuchadnezzar, or the Pharisee in the Temple, the terms used in reference to the sin are of ways most severe. It related, to his sorrow, in the folds of Joseph's coat. It helped to expel Satan from heaven. Adam fell from Paradise, and Saul from his throne. It damnified cost his life. Self-denial was the first Adam's desire, self-abandonment was the great desire of the second, self-glorification was the aim of the first, self-cruelty the aim of the second Adam.

Text for the day, verse 3.

Thursday, January 5th.

Philippians 1. 12 to 18.

Verses 12 and 13. Much confusion of thought was manifested by our careless reading of these verses.

About the only ideas that many seem to have received from them is, that they are commanded to "fear and tremble," and that they can do that as they think of their sins. God would be with them, and they themselves would comfort that God will, because of their "fear and trembling," remit their sins. They overlook the fact that Paul is writing to "sinners in good will with all their hearts, might, mind, and strength, to Christ Jesus" (ch. 1. 1); in whom they would be finished (ch. 1. 6). The apostle was away from them, and, in his absence he exhorts them, not to work for salvation, but, to "work out their own salvation, with fear and trembling." Let them give the power, and do the work. We cannot work out anything that is not first worked in. "Ye have obeyed." Christ has been received into your hearts, ye are now "Sons of God" (verse 15), continue to obey, in my absence as in my presence, live as Sons of God.

Verses 14 to 16. Here we have salvation being "worked out." The 14th verse condemnation, makes complete the rule of true Christian living, which we should be, we shall shine in a way that will astonish ourselves, and astonish those who know us. What a light from heaven would be shed upon many a household, if all the children of God were disputing, and sisters and brothers were cease murmuring. We "hold forth the word of life" (verse 12). If Paul's rule is to be put into practice, the Philippian's practicing, there would be but the little joy to him in "the day of Christ" and eternal shame would be their portion.

Verses 17 and 18. In the 17th verse we have the mystery of praying out of Christ. Here we have the pouring out of the apostle.

From Mr. Moody.

The past sins of Christians are all forgiven as soon as they are confessed; and they are never to be mentioned. That is a question that is not to be opened up again. If our sins have been put away that is the end of them. They are not to be remembered and God will not mention them any more

should have healed, or any wrong you should have righted. Hard to forgive some people? Yes, but even as Christ forgave you, so also do ye give. And you will be helped to forgive others.

Verses 14 to 16. "Let the peace of God rule in let the love of Christ dwell in you," and the law of Christ rule in you.

Verse 17. A splendid verse for young Christians, and for all saints, and specially commended to notice of *Whelps* who are called upon to make edifying prayers at the opening of World's Fairs. Prayer is simply a performance for the entertainment of man, when the name of Jesus is omitted.

Verses 18 to 25. All of the relations of various members of the family touched upon. When the heart is right with God, the life is bound to be right with others. "The fear of God is the beginning of wisdom."

From C. H. Spurgeon.

"Concerning the past, believers rest in God's forgiving love; as to the present, it is bright with His loving fellowship; as to the future, it is brilliant with His expected advent. This is true on the battlements of the great. He who saves extracts the thorn of a domestic trial. We may rest in Jesus as our sick child, as to our business, Comforter in any way out, our sympathizer in every rest; if not, why not? Have you such all covering partake of it? Have you something which you could not bring to God? Then fly from it; for it is no fit thing for a believer to possess. A disciple should know neither joy nor joy which he could not reveal to his Lord."

Text for the day, verse 17.

Thursday, January 19th.

Colossians iv.

Verse 1. A promise for all who serve Christ in this world. He will surely live up to His own rule.

Verse 2. Watch for the leading of the spirit of God in what you pray for, and watch for the answer, making sure that you return thanks for what you receive. We do as to have our children thankful, and our God has the same feelings.

Verses 3 and 4. So we should pray for all ambassadors of Christ, that they "may speak," and speak they ought to speak. Paul wrote from prison. He may have had a time of momentary depression like John the Baptist, and needed the prayers of his brethren.

Verse 5. Use the opportunities you are now having of intercourse with unconverted men, to witness for Christ. The day of grace will soon close. Your time will soon be gone.

Verse 6. "Always with grace," i. e., kindly and lovingly. Never fault-finding and selfish, at home, at hotels, on the cars, in public places, wherever you are, whatever inconveniences you are subjected to, don't lose your temper, don't growl, don't grumble, don't say your speech is always with grace."

Verse 7. It is the mark of a true Christian that at every one, and at all times, with talking religion at any one, but watching for the fitting opportunity to say the right word in the right way.

Verses 8 to 10. Eight brethren, who were with Paul, are mentioned in these three verses. These are words of special commendation for each, except Demas, the last named. See 2 Tim. iv. 10.

Verses 11 to 13. Archippus is thought to have been the son of Philemon and Appa. See Philemon 1 to 3. The Onesimus of verse 9 (Col. iv.) is the same Onesimus of Philemon.

From Dean Burgon.

From God's word, some Scriptures seem of character, one can learn more than from any other source of information upon earth; but at the hands of man in teaching them, what strict taste and perfect accuracy are required for the treatment of Bible

characters. The saints of the Old and New Testament never complained. If living men are caricatures of misrepresentations they can remonstrate, and perhaps write to the publishers, but Moses and Elias, Samson and David, Peter and John, and Martha, silence and let men take what liberties they please to be Bible students and men of God.

Text for the day, verse 5.

Friday, January 20th.

1 Thessalonians i.

Verse 1. This is the first verse Paul wrote to his converts. He had been driven from Thessalonica by the Jews, and had come on to Athens. At this latter place he seems to have heard that there had been stirred up a persecution against the church he had planted, and he wishes to comfort and establish them. From ch. iv. 18, it seems that some had been put to death. It is because of this condition of things, that the blessed hope of Christ's second coming in glory is made the prominent theme of the persecuted and waiting.

Verses 2 to 4. Satan had suggested that because they had been left by God to suffer, they were an object of ridicule. Paul encourages their faith by these words: "If you have faith in Christ, I should not be held out in prayer for you. I should not have shown in your lives the faith, love and hope that you did, if you had not been partakers of grace. The gospel had a conclusive point as to their election. The gospel had a conclusive point as to their election of the Holy Ghost. Not more had them in the power and stream of doctrine, but the heart changed by the spirit of God revealing a living Christ, and uniting the soul to life."

Verses 5 to 10. Marks of true conversion. 1. Word received with joy; 2. Fellowship with true Christians; 3. Difficulties endured for Christ's sake; 4. Lives reformed and made power for Christ; 5. Turned to God; 6. Turned from idols; 7. Turned to Christ's religion. Study verse 10, and see how many things about Jesus you can find in it.

From Mr. Moody.

A minister once pronounced the benediction in this way: "The heart of God to make us welcome, the blood of God to make us clean, and the Holy Spirit to make us certain. The security of the Holy Spirit is the result of the operation of the Spirit of God. Their hold of Christ as the Rock of Ages of their guarantee; and the blessing of His grace give them life and sustain them in life."

Text for the day, verse 3.

Saturday, January 21st.

1 Thessalonians ii.

Verse 1. See in Acts xvii, what this entrance had been.

Verses 2 to 5. "Bold in God to speak the gospel of God, allowed of God to be put in trust with the gospel, we speak, not as pleasing men, but God, which trieth our hearts." "God is witness." The presence of God was real to Paul as it was to Moses and Joshua, and as it was to the first-foot men.

Verse 6. Many may be true to all-foot men, for money, but they could not say with him that men were, who not in desire or thought of glory from distinction, and is eager for notoriety in Christian work.

Verses 7 to 12. Here we have the spirit of Christ in the words of the Lord. Let, gentle, like a nurse with babes: 2d. A true apostle, willing to lay down his life for the sheep; 3d. A father in the gospel, laying up for the children; 4th. A self-slaying minister, who believes fully for God's glory, and as an example to believers.

Verse 13. It is "the word of God," because it came from God; "Holy men spoke as they were moved by the Holy Ghost." Also, because it "effectually works" in those that believe. Thank God, we still have the word of God, and it is proving itself to be the word of God, wherever faithfully preached.

Verses 14 to 16. To be persecuted for the Word's sake is one of the marks that the Word is effectually working.

Verses 17 to 20. How full of affection are these words! They show the heart of Christ and the mind of the Spirit towards all the saints.

From C. H. Spurgeon.

"Some years ago, I spoke with a soldier who rode in the last clanked at Balaclava; and when he told me, I took him by the hand; I could not help it; though he was a stranger to me. The tears were in my eyes, and I said: 'Sir, I hope that you are God's man after such a trial.' He answered me thus: 'All that he left, death mowing down the whole brigade; yet he escaped. But I did not find that he had given his heart to Christ. Over there is a man who has been in such a trial as I, and if he does not mind, he will be shipwrecked to all eternity. What ingratitude there is on the part of unconverted men in the matter of God's deliverances. Will not love and tenderness melt them? I do appeal to some here whose path has been so full of mercies, that they ought to thank God, and turn to him with sincere repentance and faith.'"

Text for the day, verse 12.

Sunday, January 22d.

1 Thessalonians iii. 1 to 6.

Verse 1. The anxiety of the apostle for the believers at Thessalonica was such that he could not rest without hearing as to how they were enduring the fierce persecutions that had befallen them, and so sent Timothy from Athens (see Acts xvii. 14, 15) where he tarried until his return.

Verse 2. What honorable titles are here given Timothy: "Minister of God, and brother and fellow laborer in the gospel of Christ," with the apostle. Every true preacher of Christ has the same high distinction.

Note the work of the minister, defined here as "to establish in the faith, and comfort concerning the faith." The life of faith must of necessity be a life of trial, and it is upon such as faith is real, with the trial be severe. The purpose of this is explained in 1 Peter 1, 7, and Romans v. 3 to 5. To be "comforted concerning the faith" is to see the purpose of the trial, and look forward to the coming of the Lord for faith's reward.

Verses 3 and 4. "In the world ye shall have tribulations," said our Lord Jesus. (See John xvi. 33 with 2 and 3.) Count the cost. We cannot be saved by the cross, without being willing to bear the cross. Christ and His cross are never separated. The more we bear the cross, the more we shall have of Christ.

Verse 5. It is always a time of anxiety when young converts are called upon to suffer for Christ's sake. It is then that the reality, or unreality, of their conversion will be made apparent.

Verse 6. We can almost enter into the joy of the apostle when Timothy came with this cheering report of the good standing of the Thessalonian Christians.

From Mr. Moody.

7. You may be born again, but it will require time to become a full grown Christian. Justification is instantaneous, but sanctification is a life-long process. Character developed by trials. We are ever to be growing in grace. A tree may be perfect in its first year of growth, but it does not attain its maturity. So with the Christian; he may be a true child of God, but not a matured Christian. This lack of maturity should not lead us to doubt our acceptance in Christ, or hinder our assurance of salvation. Paul in Phil. iii. said he was not yet perfect, but in the same chapter, he expressed his confidence that, at Christ's coming, he would be made so.

Text for the day, verse 4.

Monday, January 23d.

1 Thessalonians iii. 7 to 13.

Verse 7. Paul was writing to comfort them; perhaps the most comforting word he gave them, was that their steadfastness had comforted him.

Verse 8. What a strong expression is this! Like as a mother would say, "What have I to live for, my children, if you turn out badly."

Verse 9. All was of God, with the apostle. He had quickened these Thessalonian believers. He had assured them that he bore trial. He had persevered them, and made them a joy, in the reality of their conversion being proved, to the minister who had brought Christ to them.

Verses 10 and 11. From Acts ix. 1, and xi. 1, it is quite certain that the earnest prayer was answered, and after this letter was written. When we desire to do God's work, God will guide our way.

Verses 12 to 15. "The word of God is given for holiness of life in, 'the coming of our Lord Jesus Christ with all His saints'; the *metaphor* of holiness is given in the words 'abound in love.' 'By this shall all men know that ye are my disciples if ye have love one to another' (John xiii. 35). 'The means for the securing of holiness, 'The Lord make you.'" "We are not sufficient of ourselves to think anything of ourselves; but our sufficiency is of God" (2 Cor. iii. 5). In the last verse of ch. i. the attitude of a Christian is defined as one of "waiting for God's Son from heaven." In the last verse of ch. iii. Paul speaks of the joy he will have "in the presence of our Lord Jesus Christ." In the last verse of ch. iii. he adds that the coming of Christ will be "with all his saints." In each instance the coming of Christ in person is referred to.

From C. H. Spurgeon.

"Well, I shall soon be home," says one old saint, and she speaks of it as she used to speak, when a girl, of the holidays coming, and of her going away from school. "I shall soon behold the King in his beauty," says another, he speaks of it as he might have spoken when a young man, when he was married day. Children of God can not only read "Young's Night Thoughts" without feeling any chill at the solemnities therein written out, but they can read them with a cheerfulness that is due to the thought of being with Christ, and almost devoid of regret that they have not passed away to the glory, but are still lingering here in the land of shadows. "Who?" said one, who had been long lying senseless, when he came back again to consciousness. "And am I here still? I had had hope to have been in my heavenly Father's home and palace above long before this; and I am still here."

Text for the day, verse 13.

Tuesday, January 24th.

1 Thessalonians iv. 1 to 12.

Verses 1 and 2. Nothing could be stronger as to the divine authority of the apostle's teaching. The commandments he gave were "by the Lord Jesus;" his exhortation that they should obey his commands, was "by the Lord Jesus." The knowledge of how I shall be likeliest to please God," puts me under solemn responsibility to walk.

Verses 3 to 8. The earnestness of the apostle's words, and the special prominence given to the sin of impurity, indicate that there was a special sin as Corinth, a special need of faithful dwelling on this line. The words in verse 8, "The Lord is the avenger of all such," have a very solemn meaning. God has the power to punish to the sin of impurity in violation of the 7th commandment. *Thought or in deed*, will bring punishment. The soul may be saved from hell through faith in the atoning merits of the Redeemer, but mental disquiet, and the fact being determined by its violation, will bring sorrow and shame in children beloved, will be the penalty in this world. The polluted nations of Europe laugh at the 7th commandment, and yet they are fast being punished by its violation. "Be not deceived, God is not mocked." Let Christians shun this sin, and seek grace from Christ to control their bodies, and live lives of purity. God has "given us his Holy Spirit" to make us pure. Seek out the sin which the Spirit and God will keep clean in thought, and so have the victory.

Verses 9 and 10. Upon brotherly love. "Increase more and more."

Veres 11 and 12. "Study to be quiet." Most of us study that we may make a noise, and attract attention to ourselves. To "walk honestly," we must work diligently.

From Dean Burgen.

From first to last all my reminiscences of Dean Burgen are bound up with the Bible, treated as few teachers of divinity now appear to regard it, as God's word written, a heavenly, faultless, unerring, supreme. In dealing with Paul's reference to Deut. xxx. 11 to 15, who shall go down into the deep, in stead of "Who shall go over the sea," in order to find the application to the descent of Christ into the Hades, is made under the immediate prompting of His inspiration—it is God "calling in the wealth of His ancient treasury in order to recoup it, that he may invest more in things that shall take His ancient money back in His month in order that He may lay them anew, making them sweeter than honey, yea, honey and the honeycomb, and the Christian application which Paul makes of the passage was intended by the Holy Ghost when He put it into the pen of Moses. The words, "I call," I call—a distinct covenant at the end of the pilgrimages of Israel, beside the law made at the beginning, forty years before.

Text for the day, verse 2.

Wednesday, January 25th.

1 Thessalonians iv. 13 to 18.

As the special prominence given to the sin of impurity, leads to the inference that sin was prevalent in Thessalonica, so the special prominence given to the subject of our Lord's return to comfort of believers under sorrow and persecution leads to the inference that some of the Christians in Thessalonica had been put to death by their enemies, and that their friends feared that they had lost their part in the coming Kingdom of Christ, of which the apostle had taught them.

"Verse 1. "I would not have you ignorant." The Holy Ghost uses this expression seven times in the N. T. (look at the places), as to the mind of God about life and doctrine. Here we are comforted by the thought that God our Father is pleased to have us remember the dear ones called home, and pleased to have us set out all that we can by the study of His Word alone, concerning their present condition, and to look forward with glad anticipation to meeting them again.

We are not forbidden to sorrow at parting with those we love, as they are sorrowed at parting with those without hope. Their sorrow is the sorrow of black despair, a night of grief that knows no morning. Our sorrow brings us in our weakness a closer than ever before to the loving heart of our Saviour, and as He is dispersed by the dawn of the glorious day that shall usher in His coming again.

Verse 14. Their spirits were with the Lord, their bodies put to sleep, until Jesus should come in glory, when their bodies should be reunited and all the fruits of Christ's glorious redemption to be fully enjoyed. See Col. iii. 4. Rev. x. 4, etc., etc.

Veres 15 and 16. "By the word of the Lord." A word specially revealed to Paul, and corroborated by the word through Job, ch. xix. 25 to 27; through David, ps. xvi. 10 and 11; through Isaiah, ch. xxxv. 10; through Ezekiel, ch. xxxvii. 12 to 14; through Daniel, ch. xii. 2; and through Peter and John, and in the Gospels in the life of Christ Himself. See John xi. 25 and 26. The great truth of the gospel is the hope of a resurrection; the plainest teaching of the Bible is the literal resurrection of the body of our Lord. His resurrection is the assurance of a literal resurrection of our bodies, and our ascension into heaven. We follow Christ in a far more real way than we are apt to think.

Verse 17. Those who follow Christ in going down into the grave, shall have precedence over the living ones. In receiving their glorified bodies first

"Then," immediately after, with the loved ones, and with the Lord, the night is over, and the eternal day has dawned.

Text for the day, verse 18.

Thursday, January 26th.

1 Thessalonians v. 1 to 11.

(Verse 1. "The day and the hour knoweth no man." (Matt. xxiv. 36). "Many shall come saying the time draw neth near, " "Many therefore after them." (Luke xli. 8). Paul had taught them that the return of Christ was an event that might occur at any time, and that they were to live every day as if it might come (ch. i. 10). This was our Lord's teaching, and is set forth in the words of Paul beyond this, and pry into the secret councils of God as to dates and days, is presumption and sin. "Go ye out therefore that do it." It is a sober minded the personal return of our Lord Jesus Christ to this world, and, if it be received as taught in the Bible, stripped of man's theories, it will make sober minded people of those who believe it.

Veres 2 to 4. "The day of the Lord," here dwelt upon, is the time of His manifestation to the world as he comes with his saints, (who have previously been caught up to meet Him in the air, ch. iv. 17, and who return with Him to the earth), to purge the world of sin, and set up His millennial Kingdom. (Rev. x. 6.) Note the distinction between the two classes "They" and "Ye." The coming of the Lord is a terror to one, a joy to the other. To which class do you belong? How do you feel about the coming of the Lord?

Verse 5 to 11. "Children of light," because we follow Christ, who is the Light. "God hath not appointed us to wrath," because Christ delivered us from the wrath." (Ch. i. 10.) In verse 10, living, or sleeping in the grave, "we live together with Him." Amen.

From C. H. Spurgeon.

"We shall be with Jesus soon. Some of us sit here heavy at heart; and there are wrinkles on the brow, and there is a weariness in the frame which makes the wheels of life drag heavily. Beloved, it is but the twinkling of an eye, so brief is life, and we shall be with Him where he is, and behold His glory. Do you ever try to realize the greatness of that love, that will take you to glory with Christ, to dwell with him, and to share his glory for ever? Can you ever think of the crown on your head to-night in fancy? Incurruptible Can you, even now, begin to have the pain of victory and strike the harp of everlasting praise? Do you feel as if you could not now join the sacred songsters above, and sing the heavenly hymn, the hallelujah chorus of the ages yet to be? Assuredly as we are in Christ to-night, we shall be with Christ by-and-by. Oh, men greatly beloved, to have such a future as this before you ought to make your heaven begun now!"

Text for the day, verse 10.

Friday, January 27th.

1 Thessalonians v. 12 to 23.

Veres 12 and 13. Thers is a growing difficulty, nowadays, to get Christians to consent that one "is over them in the Lord." In the just revolt against man-made ecclesiastical machinery, and in the true apprehension of the meaning of Scripture as to the common priesthood of all believers, we have swung into the extreme of acting as though under no responsibility to any one, and as though recognizing those whom Evangelists, and "Pastors," Teachers, and Evangelists (Eph. iv. 11 and 12) for the gathering and building up of the church, as their office. In these days of schism, we do not carry the office, we are carried by the office, and I am bound as a Christian to thank God qualified, Holy Ghost endowed, Christ sent

man wherever I find him, and if such a one is my minister, and uses the word of God to admonish me, he is "over me in the Lord," and if I do not heed his word, I shall bring judgment upon myself.

Veres 14 and 15. These verses were undoubtedly written for the aiders, or overseers.

Veres 16 to 22. Seven short rules for the perfecting of the saints; they are easily understood, but not so easily practiced.

Veres 23 and 24. What a lift we get, as to power to keep the seven rules, as we study these verses. Finney drew mainly from them in his teaching upon sanctification. "The God of peace sanctify you wholly." He must do it. He does it by first becoming to you "the God of peace." (Col. i. 20.) Have you accepted this peace? If so, then trust in the God of peace to sanctify you. "He will do it."

Veres 25 to 28. Personal greetings.

From Mr. Moody.

If God has got hold of my right hand in His, cannot He hold me and keep me? Has not God the power to keep? The great God who made heaven and earth can keep a poor sinner like you and me. If we trust in Him, "To refrain from feeling confidence in God for fear of falling—would" like a man who refused a pardon, for fear that he should get into prison again; or a drowning man who refused to be rescued, for fear of falling into the water again.

Many men look forth at the Christian life, and fear that they will not have sufficient strength to hold out to the end. They forget the promise that "as thy day thy strength shall be."

Text for the day, verse 24.

Saturday, January 28th.

2 Thessalonians i.

Veres 1 and 2. This second letter followed close after the first, and was evidently written to correct a misapprehension of the apostle's teachings about "the day of Christ," and the coming of the Lord. (See ch. i. 1 and 2.)

Verse 3 and 4. He had errors of doctrine to expose, and abuses to correct, but see how judiciously he paves the way for doing this. He first commends and praises them. "Faith" was growing, "love abounding," and "charity" was being exercised. All of this was good, and worthy of praise.

Veres 5 to 10. "The righteous judgment of God" upon the apostle's mind, all through these verses, and upon the minds of the saints manifested the reality of their faith, and gave a good testimony to the truth. Their enemies on the other hand, by persecuting them manifested the reality of their faith toward God, and their lack of faith. Thus both classes were prepared for the manifestation of judgment that will be made at the coming of the Lord. Saints who have suffered will then be rewarded, and the ungodly who have caused them to suffer will then be punished.

Veres 11 and 12. It was a trying time in Thessalonica. The drea of martyrdom were burning, and wild beasts were raving. The Jews and the Gentiles, and the apostle vibrate with the intensity of his feeling, that his converts might stand firm, and be among the approved at the last day.

Our times are different, but we have the same need that God would "fulfill the word of faith with power." Unbelief and worldliness abound. The love of many waxed cold. The church is being sanded, and none but the true and faithful ones will abide the test.

From C. H. Spurgeon.

"When churches and congregations sin, God admonishes them, and brings them low; but when they return to their God, the old saints are seen fighting again, and there are new-born believers in plenty. God can soon change the estate of his people. It is the same with individual souls who

have gone away from God, but afterward repent and return to Him. Then the desolation of heart ceases, though the interest that crowd heart and life. Old experiences revive, and new life and joy are born, when God comes near to us in grace and power. What a wonderful change this is! May we all taste its bliss!"

Text for the day, verse 12.

Sunday, January 29th.

2 Thessalonians ii. 1 to 8.

Veres 1 and 2. The words "is at hand," should be rendered "is now present." This will explain why this second epistle was written, and will keep us from the error of supposing that after writing one letter teaching the interest of the living in their hearts, and look forward to it as their comfort, that he writes a second letter to get their attention off from it, and to teach that it was not imminent. It is evident that a report had been started among the Thessalonian believers that Christ had come and that a portion of his saints had been caught away, and that they were left to suffer the awful persecutions of anti-Christ. The going was to be for a while, and the evident secrecy and caution which attended his departure from Berea (Acts xv. 11), to escape the fury of the Jews, would readily give rise to the report, that he had been caught up, as described in Thess. iv. 16 and 17. It is to correct this state of things, that Paul wrote so hastily to them.

Veres 3 and 4. "The day of Christ," must be taken as the day of our Lord's appearing with His saints (1 Thess. ii. 12), to overthrow anti-Christ, and set up His kingdom. The coming for His saints precedes this, and is described in 1 Thess. iv. 14 to 18.

Verse 5. He was there three weeks (Acts xv. 2), and yet he taught them of the Lord's coming as a part of the gospel.

Veres 6 and 7. There are many theories, as to what under the manifestation of Satan's power in anti-Christ upon the earth. The writer believes it is the Spirit of God with the church. The hinder ground as still remains, for anti-Christ is not yet revealed as a person, so that scripture seems best harmonized by the teaching that the presence of spirit-filled men and women now on the earth, restrains Satan, and that when they are taken away he will for a time have all power.

From Osborne.

"The Holy Spirit is distinct from the Father. He is said to proceed from the Father: He is distinct from the Son, for He is sent by the Son. He cannot be less than the Son, although sent by the Son, for our Lord teaches us that while all manner of sin committed against Himself may be forgiven, the Comforter is the object of that one sin, which under none of His dispensations can be forgiven. Forgetting that He sent the Father, for into His name, as a part of that Trinity which lies at the foundation of Christianity, all nations are to be disciplined. . . . He is referred to by personal pronouns. Therefore, the action which each individual real person can perform. He is to teach, 'to call to remembrance,' 'to console,' 'to improve,' 'to convince the world,' 'to testify,' as after their manner the apostles, and the Holy Spirit, as the Holy Ghost, who He who was to testify as the Lord, was as real a person as any of the apostles were."

Text for the day, verse 10.

Monday, January 30th.

2 Thessalonians ii. 9 to 17.

Veres 9 and 10. There has been many anti-Christians during the history of God's people: Pharaoh, Ahab, Athaliah, Sennacherib, Nebuchadnezzar, Haman, Antiochus Epiphanes, all before Christ, were used by Satan to oppose God, and to

persecute the saints, and are all types of the anti-Christ of the last days. During the church period, Nero and other Roman emperors were anti-Christ; Mohamed and his successors were anti-Christ; the Pope of Rome with the whole papal system, is a development of anti-Christ; but "that man of sin, the son of perdition" described in verse 4, and in these verses, it seems very clear, is yet to appear upon the earth. For further light, study Dan. 7:25-27; Rev. xiii. xvii. and xix. 19 to 21, with 1 Jno. iv. 1 to 4.

Verses 11 and 12. So read Jno. v. 43. "The glory of God is revealed in the face of Jesus Christ;" if men turn from him and reject Him, they must inevitably come under the power of Satan. "They received not the love of the truth." This really is the most solemn part of these awful words. What can God do for those who love the lie and hate the truth, but to judge and punish them? Shall they be left in power to destroy the truth, and those who love the truth? God forbid.

Verses 13 and 14. What unspeakable cause for gratitude have we, if these words can truly be spoken of us? "Chosen," "called," "sanctified," and soon to be "glorified." If the day when "the wicked one" and all who have followed him "the be overthrown and overwhelmed with irretrievable and everlasting destruction."

Verses 15 to 17. "Therefore," yes indeed; there is sufficient cause for all that God asks us to do; and do for the sake of Christ; who has thus saved us.

From Mr. Moody.

I will be true

"It is man is not willing to turn from sin he will not know God's will, nor will God reveal His secrets to him. But if a man is willing to turn from sin how the light comes in? I remember one dark book in the Bible was the driest and darkest book in the universe to me. The next day it became entirely different. I thought I had the key to it. I had been born of the Spirit. But I knew nothing of the mind of God I had to give up my sin. I believe God meets every soul on the spot of sin; and when men are willing to let Him guide and lead."

Text for the day, verses 16 and 17.

Tuesday, January 31st.

3 Thessalonians III.
Verses 1 and 2. Note the two things the apostle most desired them to ask God to give him. First, that the word of the Lord preached by him might run and be glorified; as it had been with them. See 1 Thess. I. 8, 13 and 2 Thess. II. 13 and 14. There was no joy on earth like this for Paul, to

have the Holy Ghost use him in preaching Christ, so that souls were quickened, and the Saviour made known in the hearts of men. Second, he desired deliverance from his enemies and opposers, that his work might be unhindered. He did not ask them to pray about his thorn in the flesh, or to ask that he might have money, or be kept from afflictions. Nothing of a personal nature seems upon his mind. Wholly absorbed in love to Christ and devotion to His cause, he forgot self in his ardent desire that Christ should be magnified.

Verses 3 to 5. His confidence for himself as well as for them, was in the faithfulness of a covenant-keeping God. He may have turned to Isa. xli. 10, just before he dictated these words, and said, with a long breath of satisfaction, "Ah, well! Timothy, we can trust all to God. The saints are secure in His hands."

Verses 6 to 12. A sharp word for the excitable and unruly ones who had taken advantage of the abuse of the doctrine of the Lord's coming to leave off working, and neglect duty. The best way to be ready for Christ's return is, to be found every day in the path of duty. On the farm at the plow, at the broom or needle, in the court administering justice, or in the store selling goods. If the heart is given daily, lives, and we keep in touch with Him in our ordinary lives, we will be ready when He comes, without stopping to make wait robes.

Verses 13 to 18. Closing salutations.

From C. H. Spurgeon.

"You remember 170 years that are past; they involve a great debt, which you cannot pay it. If you go on serving God without a flaw till the end of your life, there is the old debt still due; and the years that are gone, and "God require the years that are past." Well, now, hear what He has done. He has given a dead Son to "bear our sins in His own body on the tree," and if you will trust Christ, then know of a surety that you will "trust Christ, then know of a surety that you are forgiven." "Look,"—that is His word—"Look unto me, and be ye saved, all ye ends of the earth." When the brazen serpent was lifted up, all that those who were bitten had to do was to look at the serpent of brass; and every one that looked lived. If any man of that crowd had looked at Moses, that would not have healed him. If he had looked at the fiery serpents, and tried to pull them off, that would not have healed him. But he looked to the brazen serpent, and as his eyes caught the gleam of the man lifted, the deadly serpent's bites were healed, and the man lived. Look to Jesus. Look now, May God, the Holy Spirit, lead you, reader, to do so."

Text for the day, verse 13.

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