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Entered at the Postoffice of Chicago as second class matter.

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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, FEB., 1893. No. 2.

Editorial Notes.

Personal ministry is everywhere in everything but religion. The neighbor is full of sympathy for the child who is sick, and cannot refrain from suggesting the recipe that was so effective in her own household; the grocer sends to our door a person who takes the order for what we are to eat; our commercial people employ a large number of bright men to go from place to place seeking personal interviews over samples of goods that they may be sold; politicians seek out every individual voter.

It is far more important, that every unreached person shall be brought to vote for God and for eternity than it is which of our fellow citizens shall be mayor or senator or president.

The necessity of the hour is the training of the church membership in personal evangelism. The personal touch of the individual church member among the unreached people is fruitful of great good. This is largely the work of the pastor to direct. It is said that one of the secrets of success of the Rev. R. H. Conwell, of Philadelphia is his knowledge of the working capacity of every member of his congregation and the placing of them in work adapted to them.

The greatest thing that Dr. Chalmers ever did was in a certain district in Glasgow, where he found 320 families utterly cut off from the touch of the churches, and by personal work of Christian visitors, in a year and a half over 600 were returned to fellowship and attendance. The most, if not all of the people, who are to-day untouched by the churches, can be reached by the church membership, if they have the disposition. There is great advantage in the co-operation of all churches in this personal work, that no family in any community may be overlooked.

Dr. Cuyler well says: "Next to the outpouring of the Holy Spirit, what our churches most need is the development of all the members. While pastors are often overworked, a large proportion of the people are underworked. In every church here there is a lamentable lot of drones. In seasons of revival nearly every member is alive and busy; but what we call a 'revival' ought to be the normal condition of every healthy church."

Those who have had an opportunity of hearing Rev. John McNeill, cannot but have been impressed with the largeness of his heart as shown by a beaming countenance and tender-expressions. It is no wonder that he has captured the susceptible Irish heart as thus told in a late issue of *The Dublin Figaro*: "A real phenomenal orator has lately been amongst us in the Rev. John McNeill. He came, barely announced, to take up the Moody mission from the hands of the world-famous evangelist. We knew nothing about McNeill in Dublin, and those who were interested in these revivals heard, with a stare of astonishment, that Mr. Moody had transferred his charge to a young Presbyterian from Scotland. People heard the statement, and ominously shook their heads. He appeared on the platform, weak with sea-sickness, and faced eight thousand strange faces. He spoke, not as he speaks when in health and in spirits, but still in a manner which made the immense audience feel that a master mind had arrived. Then followed the afternoon meetings to business men. At first the business men came in fifties, next day in hundreds, then and thereafter in thousands. Moody is a splendid type in his way—a simple, sympathetic man, very much in earnest. McNeill is all this and more besides. He is, in fact, one of the greatest speakers of the present day. He usually took some simple incident from the New Testament, developed it with a wealth of descriptive and emotional power which frequently touched the heights of epic poetry, then, dropping from the clouds, applied the story to some simple, humane moral of every-day life. There was no straining after effect, no words of four syllables; everything was done in plain English, and yet thousands and thousands were held spellbound by the magic of his oratorical power. A fortnight ago John McNeill entered Dublin a stranger; his name is now a power in the city."

* *

Certain men of the Unitarian persuasion as well as a small portion of the secular press have taken issue with Mr. Moody on his statement, ascribing the rescue of the steamer Spree to divine interposition in answer to the prayers of the passengers. The *Christian at Work* replies in these cogent words: "Rev. Minot J. Savage says, 'I think it absurd for Mr. Moody to talk in that way. There can be absolutely no proof that the ship was saved by prayer.' Proof?—of course there can be no proof in the mathematical sense, as if prayer was a problem in Euclid, the result to be demonstrated on the blackboard! Assuredly the province of Faith and the domain of logic are distinct realms, not at all subject to the same laws, as every Christian and certainly a Christian minister ought to know, but, as it would seem, all do not. If Mr. Miner preaches the doctrine of demonstrable proof in answer to all prayer, thus excluding Faith, we are sorry for his hearers."

* *

"Prove it?—prove that God answers prayers by pointing to the law of cause and effect, or by citing the general experience of mankind? We can no more prove it to the natural man than we can say what the answer to a prayer will be when it has gone forth; and yet there are plenty of Christian men, need one say, who have the witness in their hearts that theirs is a prayer-hearing and prayer-answering God. God answers prayer chiefly by working on the wills and hearts of men. He will not give a new plate to supplant a broken one in a ship, nor restore a lost limb to man. But he can and does work on the wills, thoughts and affections of men; and who shall say that He who stilled the waves on Galilee will not in answer to prayer send a smooth sea to the ship ready to sink? It is to degrade the sacred office of prayer to subject it to the tests of reason and logic; for it is only by the exercise of Faith that prayer ever avails, for prayer born of desire unaccompanied by faith accomplishes nothing. The prayer of the minister who does not believe God will save a ship will be unavailing to save that ship, which yet may be saved in answer to the only real prayer that ever reaches the ear of God—the prayer of a living, undoubting Faith. Such a prayer God always hears and answers in His own way; and assuredly such prayers went up from agonized hearts at that Sunday prayer meeting. We expect a Tyndall or an Ingersoll to scoff at God's answers to prayer: but naturally we look for better things in the Christian ministry."

Hid Treasure.

BY REV. J. W. WEDDEL.

OUR DECLARATION OF INDEPENDENCE.

"For he departed not from the sins of Jeroboam which made Israel to sin." 2 Kings x. 31. The word "departed" means literally to *re-vert, to rebel*. Jehu, who made such a stand against the sins of Ahab and Jezebel, left the golden calves of Jeroboam untouched. No, of course, he did not do anything. He left things just as they were, he failed to rebel—and there he fell.

It is not enough for one to observe a neutral attitude regarding the evil that is in the world, to fail to openly espouse it. I must come out and declare against it. I must be a *rebel* toward it. Revolution is my first duty.

Here is a world under sin. What have I to do with it? Nothing? Everything, until I renounce it. Sin everywhere, about me, behind me, in my heart. Who am I, to say I have no sin, simply because I have not called it into being? I am in it, under it; I myself am sin. What shall I do, first of all, but deny self and so cut off allegiance with the powers that be?

"Do the best you can," they tell us. Yes, that was what Jehu was doing, and he drove right furiously for a season. But what of it, so long as his heart was still under the dominion of Satan? Paul's example is better. "I am crucified with Christ." World, I am a rebel to you. Lord Jesus, thy servant, "what wilt thou have me to do?"

PAST HURT.

Who shall lay any thing to the charge of God's elect?—God is the one that justifieth (deals justice). Who is he that condemneth?—Christ is the one that died." Rom. viii. 33-34.

Thus to bring out more clearly the balance of the Greek, Paul says: "Is there any one who thinks to bring accusation against us? That belongs to God, and He has already counted us righteous. Is there any one who would pronounce judgment upon us? That belongs to Christ who bore our sins in his own body on the tree. If any one can condemn, it is He. But He that died for us was also raised for us—*yea*, "was delivered for our offences and raised for our justification." And this very one who might rightfully condemn us, is even now, at the right hand of God and "maketh intercession for us." Let us take this as the import of Paul's terse, terse language here. "I sometimes fear the ill feeling of my brethren."

Well then, what more is there to say? What is there to fear? The only one who can judge us, the ultimate and supreme court, has pronounced us "not guilty." The only one who could appear against us has become our advocate and ally. "If God be for us, who can be against us?" "What more can we do or say than in fullness of confidence and joy to cry out in the glad closing words of this chapter,

"Who shall separate us from the love of Christ?"—"Nay in all these things we are more than conquerors through Him that loved us." Ab. Satan, you had not counted on that love!

Pebbles from the Brook.

BY REV. THOMAS CHAMPNESS.

"THE BOND OF PERFECTNESS."

Colossians iii. 14.

What the hoop is to the wheel, preventing the friction of the road from breaking it in pieces, love is to life. We are exhorted to put on charity. For me to hope to keep all right while I do not put on charity is to be doomed to see things go to pieces. This is true in the family. Let me see to it before I go downstairs, that I put the hoop on the wheel. The same will hold good in all the work of the church. We shall not be able to preserve peace and quietness, if we have not charity among ourselves.

Has not God set us a rare example? Does He not put on charity in His intercourse with us? For the Great Head of the Church must be sorely tried at times by our waywardness and selfishness. If He did not put on charity what would become of us? Shall we not copy His action? When we think of the way the Lord has borne with our ill-manners, it is a wonder that His conduct towards us has not led us to resemble Him more. The beloved disciple was right, when he said to the Christians of his time, "*Beloved, if God so loved us, we ought also to love one another.*"

SALVATION UNTO KINGS.

Psalm cxliv. 10.

Even kings need a Saviour. However I may succeed in life, I cannot reach a point where I become independent of God's grace. Neither money nor intellect, nor even good conduct, will lift me where I shall not need salvation. Indeed, the more I prosper in worldly things, the more I shall require Divine help: for Jesus has said, "How hardly shall they that have riches inherit the kingdom of God!"

Nor can kings purchase salvation. It is a free gift. Neither brain nor purse are any help to me here, nor indeed good works; nay, they may be a positive hindrance to my salvation, for I may be looking to them instead of to God. It is not tears which save me, nor can fastings nor prayers take the place of the Atonement. But what cannot be bought is given. My soul, accept, then, this "grace which sure salvation brings." A beggar becomes a king when saved by God. I shall be lifted to a throne when I believe on the Lord Jesus. It matters not how low my sins have brought me, for "He lifteth the needy out of the dung-hill, that he may set him with princes."

The Sower.

"Broadcast thy seed:

Although some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day;
Or when it comes, some pestilent air
May make it drop, and whither there—
Be not discouraged; some will find
Congenial soil, and gentle wind,
Refreshing dew and ripening shower,
To bring it into beauteous flower,
From flower to fruit; to glad thine eyes,
And fill thy soul with sweet surprise.
Do good, and God will bless thy deed—
Broadcast thy seed!"

Awake! Arise!

NOTES OF AN ADDRESS AT BELFAST.

BY REV. JOHN MCNEILL.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.—Eph. v. 14.

Here is a text that is a sermon. I would put the trumpet to my lips and sound this text over and over again. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." There is the sinner described; there is the sinner addressed; there is the sinner pointed to the Saviour. What more would you have?

"Awake thou that sleepest." The man who is not converted, the soul here that is not walking in the light of Christ's grace, is asleep; you are like one who at twelve o'clock in the day is still soundly snoring on his bed. It is not a complimentary description, is it? The Bible never was complimentary to a sinner; the Bible always speaks the plain, hard truth; that is why folks don't like the Bible, and don't like the preacher.

If you have not wakened up to knowledge of sin, painful knowledge of sin, as a plague and a disease that has fastened on your vitals which you cannot shake off; if you have not wakened up to a knowledge of God, and of the judgment, of heaven and of hell, where are you but sleeping—soundly sleeping? The awful realities of existence are all round about you, but are unheard and unappreciated. If you want to rouse a man, you have got to rouse him; you will never rouse a heavy sleeper, like some of you, by standing up and washing your hands in invisible soap and water, and whispering polite nothings. If you are only wakened up, you will admit all I am saying. A man never forgets the time of his awakening.

Ah! my careless friend, or my busy friend, busy or careless with the things of time, but asleep as to the things of eternity, this is no ground for sleeping in. There may be circumstances where sleep is appropriate, but that sleep of your soul is awfully inappropriate

just now. Do you know where I once caught a man sleeping? I once caught a man lying asleep—a drunken sleep—between the fourfoot, as it is called, of the railway, and the midnight express coming thundering down the bank. Such is thy state, O unconverted soul. Thou art asleep between the rails, and God's judgment express is coming now, and is almost on top of you. I wakened that man, didn't I? How could I pass him? And didn't I wake him rather roughly? Wouldn't I have been a fool if I had sat down and said polite things to him? Was I not his best friend when I gripped him and held him, and half asleep and half awake, got him into safety. And am I not your friend to stand in the face of you to-night and tell you the truth?

In this wonderful little text of mine there is another trumpet blast—two trumpet calls in one text; not many texts like that! "Awake thou, that sleepest, and"—and what? "and arise from the dead." What does that mean? I think there is a beautiful sequence in these two trumpet calls, in these two evangelical cries out from the preacher's heart, and out from God's heart, and out from the Holy Ghost's heart. First of all "awake," that's the first thing. But every man who awakens is not a man who is up, is he? No, no! Some of us make a big difference between awakening and getting up. It is not so hard to awaken some of you, but oh, it is a job to get you on to your feet? If it were not for the spur that you hate to go, some of you don't know when you would go. It is one thing to be wakened up, and another thing to get up. How many things come in between these!

And, spiritually, how true that is! I believe it is illustrated at every evangelistic meeting. If we are preaching the Word of God, we will have people interested, and they will sit back and say, "That is true, that is straight, this is plain; now that's the kind of preaching that doesn't fly over a fellow's head." You admit that is true; you are awakened; but that is all. You do not come to Christ. There is one thing which keeps people from getting up; sometimes it keeps me. I have wakened and not got up; this was the fatal thing; *I fell over again, and dreamed that I was up.* Haven't you done that? I dreamed that I was up and dressed, and then afterwards woke with a start and an awful disappointment, to find that it was all to do yet. I'm afraid there are a lot of people that way in religion.

Then, to help you to arise, do you notice what the text says? "*Arise from the dead.*" What does that mean? That is the counterblast to those seductions that are trying to grip you in their soft embraces while I am trying to arouse you. There is the truth, too, to describe what is round about you and the state you are in. Who would sleep in a graveyard? Who would live among bones and decay? And that is where you are living, unconverted sinner. "Arise from the dead." That is to help you make a jump; for you will be like

them if you stay with them much longer, utterly dead, no more impressed at all with the rousing call of the Gospel; and the very Spirit of God Himself may say at last, "Sleep on, sleep on. Ephraim is joined to his idols, let him alone."

Trembling, anxious soul, look to Jesus! and the more you turn away your eyes from Sinai to another hill—the moment you turn your eyes to Calvary, you will get peace. Look to him, the Light of the world. He is the Light that calms my fears, that delivers me from all my guilt and condemnation.

Christ shall give thee light—light to see by, light to walk by, light for all your path along the road; and light, you know, means everything here. Darkness means all that is fearful and gloomy and paralyzing; light means everything that is helpful and hopeful, and liberating and enriching. Come to Christ: that is to say, let in the light of peace and pardon that streams from the crucified and glorified Saviour. Let Him shine on you, and let Him shine in you.

What it is to be Spiritual.

BY REV. F. W. BALDWIN, D. D.

"To be spiritually minded is life and peace."
—Rom. viii. 6.

The Bible is the text-book of the spirit. God is a spirit. Man is a spirit. There is a spiritual life. "Walk by the Spirit, and ye shall not fulfill the lusts of the flesh." "To be spiritually minded is life and peace." These and lessons like these are the burden of its pages. But what is it to be spiritual? Men differ widely in their theologies and in their ecclesiastical forms. Down beneath these differences is there any agreement as to what constitutes the mind of the Spirit? I believe there is. There is a sort of Free Masonry of the soul. The spiritual know the spiritual wherever they find them. The mystic brotherhood overleaps all barriers of sect and race and caste and outward condition. "Where the Spirit of God is there is liberty," and there also is an eye for the Spirit in other men. What is it, then, this spirituality of mind and heart which Paul describes as "life and peace"?

Whatever it is, to be spiritual is not the same thing as being religious. A man may be exceedingly religious, exceedingly orthodox in his creed and punctilious in observing the forms of piety, and still have anything but a spiritual mind. Too sadly true it is that the priests and ecclesiastics and religious teachers of the world are not always the prophets of God. Men may deal in holy things and miss the holy vision. They may say, "Lord, Lord," and know nothing of the mind of Christ. It was so in Israel; it has been so again and again in the Christian church. Ages of ecclesiastical revival and of great religious activity are not necessarily ages of deep spiritual insight. God's prophets and

seers are quite as apt to come clad in goat's hair and leathern girdles as in the more conventional millinery. How easy it is, in the Christian life as everywhere else, to mistake the form for the substance, the chaff for the wheat and the shell for the meat!

Spirituality consists of something more than a fondness for the exercises of religion, something more than the use of one's imagination over the realities of the future world or the unseen things of this world, something more, even, than faith in the Lord Jesus Christ.

But, whatever it is, it is not the same thing as moral goodness—not quite the same. One may be very good, very kind, honorable, benevolent and tender-hearted without being spiritual in one's mind. Spirituality is moral excellence with something added. That additional something is what heat is to light. Has spirituality anything to do with one's occupation in life? Is it a thing of temperament or circumstances or will? Is it something that men achieve, as they would win a fortune or acquire an education? Or is it a divine gift, a supernatural bestowment, which only those have, or can have, who have had certain religious experiences? * * *

The spiritual man is he who sees God in his fellowmen. It is not enough to see Him in nature. He dwells peculiarly in man, and we are spiritual in proportion as we see the spiritual in other men, in the degree of our reverence for man as a spiritual being. To wrong man is to wrong God. To help a brother man is to do the highest service to God. And it is just this discovery of the sacredness of man that marks the upward growth of the soul into the divine life. What else but this vision of God in man ever inspires the highest forms of self-sacrifice or explains the conduct of the noblest men in their noblest hours? What else but this vision of God in man—the divine and sacred spark in the worst of men—brought our Lord himself to earth, inspired His lowly ministry and led Him to Calvary? Getsemane and the cross are the heavenly estimate not alone of man's sin but of his worth. Christ could die because he saw some one worth dying for. * * *

What we need most of all is the development of our spiritual powers—those faculties by means of which divine truth is apprehended—and then spiritual things will shine in their own light. Too many of us are trying to solve spiritual problems with intellectual machinery alone. They cannot be solved in that way. But many of the hardest problems of faith that are perplexing our age will be dissolved in the light of holier experiences and clearer moral perceptions. It is always easy for an unspiritual man to find arguments against Christianity. It is easy for a scholar, with his intellectual appliances, under the influence of scientific thought and in the prevailing atmosphere, to see the insufficiency of many of the evidences of the faith. But it is never easy, it is a moral impossibility for a

spiritually minded man to turn his face away from Jesus Christ. Christ is his own evidence, and if once His image is reflected in the still waters of the soul, if we have seen His face, we can look with a calm spirit into any mystery, we shall feel that it is better to walk in the dark with Him than by the flickering light of any other guide.—*The Congregationalist*.

Conditions of a Revival.

BY E. P. MARTIN.

Prove me now.—Mal. iii. 10.

The greatest blessing ever bestowed on any place is a genuine revival of religion. God is always on the giving band and he challenges us to "prove him" by fulfilling the appointed conditions.

The promised results uniformly follow the use of the appointed means.

What are these conditions and means? 1. We must humble ourselves before God, confess our weakness and nothingness and give him all the glory. His strength operates through voluntary weakness. We can do nothing without him, but all things through him.

"Oh, to be nothing, nothing,
Only to lie at his feet."

2 Chron. vii. 14; Jas. iv. 6-10.

2. We must examine and judge ourselves and put away all known sin. If we cherish or practice sin, God will not bear us and the world will not be influenced by us. We must be "living epistles" of first imprint, and walking Bibles. The best evidence of Christianity is a Christian. We must be separated, consecrated and concentrated. Jas. v. 16. Ps. li. 12, 13.

3. We must have unreserved self-surrender and dedication to God that he may fill and consecrate us to the work. All has been redeemed, soul, body, property, time, etc., and all must be dedicated to the Master's use without reserve and at any cost, and as really as if by a quit claim deed, so that we are only stewards and not proprietors. We see the power of consecration in Abraham and the weakness of conformity in Lot. Calvin's seal was an extended hand with a burning heart, and the inscription, "I give thee all, I keep back nothing!" Thus if we would have the unspeakable blessings of a revival, let us say sincerely,

"My all is on the altar laid,
And waiting for the fire."

Rom. xii. 1; 1 Cor. vi. 19, 20.

4. We must have absolute faith in the promises of God concerning a revival. Without profound convictions we cannot please God, and God cannot use us. Faith is the mother grace of all others. The measure of faith must be the measure of blessing. If we

can believe, God can do. Read the multitude of promises. Heb. xi. 6; Mark ix. 22, 23.

5. Reconciliation with brethren. The Spirit flies from scenes of discord and strife. Self-will, testiness and ill feeling must go and we must be kind, tender-hearted and forgiving and we must come back into close fellowship with Christ and our brethren. We should have momentum enough not to be veered by every breath of criticism, and step high enough not to stumble at a straw. An idle, lazy dog wants to be noticed and petted, but a dog that is after a fox cares nothing about such things. All shake hands and then go to work. Matt. v. 23, 24; Ps. cxxiii.

6. Diligent and prayerful study of the Word, so as to know how to use this Sword of the Spirit. Revivals will be shallow and transient without the wise and liberal use of the Word. The Spirit is the agent and the Word the instrument. We must rightly divide the Word. Our work in a revival without the Word will only make a bonfire of wood, hay and stubble. John v. 39; Ps. cxix. 37.

7. Compassionate anxiety for sinners and sighing and crying for surrounding abominations. We find in every place about as many anxious sinners as anxious saints. No weeping, no reaping. Woe to them that are at ease. Zion must travail if souls are poor. Moses, David and Paul had so much of the spirit of Christ that they would have died for sinners. We must "put ourselves in their place" and act accordingly in love for their souls. How must Christ and angels view?

"A Church asleep,
With dying sinners in her arms!"

Ezek. ix. 4; Luke xix. 41.

8. Efficient, fervent prayer, especially for the Holy Spirit. Genuine revivals are born in prayer. Pentecost was the result of a ten days' prayer meeting. In 1857 the greatest revival of the last half century was largely a prayer meeting revival. Volumes are filled with the wonders wrought by prayer. Mr. Finney at one time had a man with him who did not attend the meetings, but only kept his room and prayed. And fasting should accompany prayer. Acts i. 8; Acts iv. 31.

9. Preaching, testifying and exhorting in the Spirit, and with definite purpose of winning souls to Christ. Preaching is the royal ordinance, and let it be done with the "tongue of fire" to arouse both saints and sinners. An apostle in some of our dormant pulpits would produce a moral earthquake. Wesley used to ask—"Anybody sanctified? Anybody converted? Anybody made mad?" Rom. x. 14, 15; Heb. x. 25.

10. Finally, faithfulness in all knowledges and means, in the energy of the Holy Spirit, in the closet, the home, the church, and all places where lost souls are found. Idleness is a sin. Every hearer should be a herald. The church should be a rallying and a radiating center. All other engagements, so far as possible, should be put away for revival

work. Most extraordinary and persistent efforts are necessary now to get the "lapsed masses" to come and hear the gospel. Rom. xii. 4-8; Acts xx. 17-31.

This is a most blessed work. It is a privilege that earth has above heaven and man above angels. It is a hopeful work in the instructions given and aid promised. It brings an unlimited blessing here and a glorious reward hereafter.

Too Much Preaching.

In a recent address at a conference of the Free Church of Scotland Guild, Professor Henry Drummond suggested that it would be wise to change one of the Sunday services to some other form than that of a sermon. Among other things, he said that so far as he could learn, the people were tired and sick of over-sermonizing, and the ministers were tired and sick of making sermons; and he questioned whether making two sermons was the best thing a minister could do for Christ.

About every decade the question of too much preaching comes up for discussion by the religious press; but after the fires of discussion have died out, the pastors continue in the old way, preaching two sermons every Sabbath, and the second one generally to a much smaller audience. To change a custom as old and universal as that of preaching twice each Sabbath to the same congregation will require a change of popular sentiment upon the question rather than of its advocates must run the gauntlet of criticism. At the time when the two-sermon plan was originated, it may have been highly expedient as the principal means of indoctrinating the people with the principles of Christianity; but to-day, under widely different conditions, the multiplication of religious books, the publication of numerous sermons, the increase of efficient teachers, the introduction of the prayer meeting, class meeting, Bible class, and Sunday school, supersede to a great extent the necessity of so much preaching.

The progressive minister should not spend all his study hours in making sermons. He needs several hours each day for original investigation. If he neglects the work of acquiring fresh knowledge, he will soon exhaust his mental resources. He must be a feeder, else a dwarf. Where there is an outlet, there must be an inlet or exhaustion will take place. Few ministers can prepare two good sermons each week besides attending to all their pastoral and official duties, and then have time left for general improvement.

Besides it is always better for the preacher to concentrate his thoughts into one impressive sermon than to spread them over two, when, perhaps, the last one is only half remembered and digested and improved by his hearers. One good sermon a week driven home to the

consciences of men, will do more good than half a dozen ordinary ones hastily prepared under the pressure of too much work. The times demand not less preaching, but a decrease in quantity and an increase in quality.

Besides, would not a smaller quantity, but more substantial kind, of preaching improve the spiritual health of a congregation? Under the double-sermon regime our religion is made to consist too much in the duty of becoming, "hearers of the word" rather than "doers," and hence we hear many defend their morality on the plea that they "go to church." Is not the temple of the nineteenth century regarded as an auditory rather than a place of worship? Thus we say of a Catholic, "He goes to mass," and of a Protestant we may say, "He goes to sermon."

Our people need more than to listen to sermons. They need spiritual exercise, an opportunity occasionally to participate in the services. The work of the church is twofold,—constructive, or building up within, and aggressive, or winning by the utilizing of all the talent of the church. The former exists for the sake of the latter. Our morning service and Sunday school are for constructive work; our evening service should reach the working element and be supplemental to the morning sermon. We believe that the stimulating of greater Christian activity as the sequel of more earnest, vigorous preaching, would conduce to a more genuine and aggressive Christianity.—*United Brethren Quarterly Review*.

Prayer as a Criterion of Spiritual Life.

BY REV. THOMAS PARRY, D. D.

The quality of a man's prayer determines his relation with God. If men come to you ever seeking ignoble things, things for the appetites or bodily satisfaction they stamp themselves on your mind as being low, and you call them beggars and paupers. But if they come to you with desires and aspirations for things that are high, for things in which your best emotions can fellowship them, then they are noble in your eyes. If they come for advice, for counsel, soliciting things which indicate that they are not groveling among the passions and joddy cravings, then you take pleasure in them. If they come to you on a range level with your best attainments, and seek the best you seek, things that exalt the mind, that are the ennobling substance of your intrinsic worth, things which purify your heart or heighten the quality of your person, then your sympathies go out to meet theirs and you class them not as beggars and paupers, but as friends. A man's prayer sizes the man. He is measured by his desires. The bitter roots of an evil heart can not produce the

sweet fruits of holy desires. The quality of our petitions to God is a criterion of our likeness or dissimilarity with God. If our aspirations are ever on the low plane of our physical wants, if they are always yearning for daily bread, for selfish comforts of bodily needs, then there is evidence of our lacking sympathy with God. But if we seek the things that are above, if we hunger and thirst after righteousness, then are we in the sphere of things agreeable to the will of God. If it is God himself we desire, if we have pleasure in his fellowship, a genuine ardor for fuller consciousness of the perfections of God in us, then do our prayers vindicate our being already partakers of the divine nature. If we lift up our souls in generous intercession for others, unselfishly craving the blessedness of others, then our wishes indicate divine virtue in us.

We are to go to God for everything, but the everything is the incidental in prayer. Our heavenly Father knows our needs. The tenor, the trend, the directive force, the woof and warp in the texture of a noble prayer, must be from the elevated ranges of higher thoughts.

Asahel Nettleton.

A. P. GRAVES, D. D.

Amid the great demands for evangelical preaching and methods in New England during the early part of this century

ASAHIEL NETTLETON

took the field as an evangelist. He was well educated in literary attainments and also in theology in the Congregational connection. The strict habits of the puritanic Christians in church-going, lives of sobriety and faithful gospel preaching had fully prepared the way for the sickle of this

MAN OF GOD.

Having been educated and ordained with expectation of going as a missionary to foreign fields, and prevented from this by failing health, he was fired with a passionate zeal to work for souls in any form. Feeling led now to do the work of an evangelist, he seemed at once to say, "This one thing I do." The methods of special evangelistic work at that time were vastly different from what they are to-day. There were no Sunday schools in which to sow, hence there were none from which to reap. Pastors had faithfully preached

THE WORD

in a vastly different form from what it is now. The law as well as the gospel was set forth. The old and young alike would gladly listen to sermons two hours at a time. Hell with all its terrors and heaven with all its glories were pressed home upon all hearts with great force. There were no such styles

of singing as there are now; very little instrumental music, but hymns of solemn awe, fraught with the deepest and most heart-searching religious thought were impressed upon the people with vocal strain.

THE FIELD

this made ready for reaping and gathering souls was entered by this new and almost solitary evangelist of his time. He worked in this way: He would go into a town, preach an awakening sermon and then go on to another place. In a few days he would return and preach again. Not infrequently on his return he would find a deep interest among the unconverted. The Holy Spirit had applied the Word with power. Conversing with enquirers and preaching again, he would often retire again from the place, leaving awakened souls under the guidance of the Holy Spirit; it might be for days or a long time.

IN THIS WAY

conviction was deep and often the state of sinners would become distressing before they found the liberty of Christ. The power of God would often be signally manifest in their regeneration and

STRONG FOUNDATIONS

were laid for the perpetuity of the church. In the clear accounts given of the revivals under Dr. Nettleton's labors there were no sensational or surface impressions given. There was marked attention given to the power, teachings and guidance of the Holy Spirit. He always carried in his heart a significant passion for souls. In New England, during his visits to England, and in the South, this ever appeared the same, and of the many thousands that he led to Christ, there can be no doubt, his great anxiety for souls backed up by the Word of God was the significant element of usefulness and success.

How a Revival Began.

HOW TWO FARMERS CAUSED A REVIVAL TO "BREAK OUT" YEARS AGO.

A remarkable instance of a revival that "broke out," occurred more than fifty years ago in a small town in New Hampshire, and began at a very small meeting. This is the interesting way in which we found it described: "Two plain farmers one summer day were at work in the same field. As they worked they talked—not about the crops or the weather, but on the subject nearest and dearest to their hearts—the progress of Christ's Kingdom. In several of the neighboring towns there had been extensive revivals, while their own town seemed to them to have been passed by. The love of Christians had grown cold, while sin

and wickedness abounded unreprieved. They lamented, as only true Christians can, the low state of religion about them, and in looking for the reason of such coldness were led to faithfully consider their own personal responsibility. They resolved to plead more earnestly than ever before for the out-pouring of His Holy Spirit upon their church and town, and as they parted, agreed to meet for prayer the same evening at the school-house, midway between their dwellings. At the set hour each took his lantern and went out to the appointed place. Of the fervency of their prayers, or holy gladness of their songs of praise at that meeting we may never know. It must, however, have seemed good to them to be there, for as they separated another meeting was appointed for the next week. During the hour of the second meeting a neighbor chanced to go by, and seeing a light in the school-house went in to ascertain the reason. Thus the prayer meeting of two became a prayer meeting of three. At the third meeting the school-house was filled to overflowing. The Holy Spirit was manifestly present, and sinners were heard earnestly asking, "What shall I do to be saved?" The good work was continued and spread rapidly from district to district, with a Pentecostal gathering of souls that made it the most remarkable revival ever known in the town. From among the converts four became preachers of the gospel and went forth to do faithful service in Christ's vineyard. The far-reaching results of the prayers of faith of those two Christian men, met together in Christ's name can never be fully known until revealed in the light of eternity."—*Christian Intelligence*.

Why the Masses are not Reached.

BY RENA A. MICHAEZLS.

There are some patent reasons why the churches do not reach the masses. In the larger churches in our cities the preacher has ceased to be the pastor. This is the fault of the churches. They want a man who will preach sermons that will "draw." Indeed, they expect from their minister two sermons each of the fifty-two Sundays in the year which will compare favorably in thought and diction with any lectures for which \$100 an evening is paid. How can the minister meet this demand and yet be a pastor in any real sense, the counselor and friend of 500 or more members of his church, to say nothing of his duty as a Christian minister to go beyond that boundary to those who are really in greater need of his sympathy and ministry? The minister who could go often into the drunkard's home or the workingman's cottage would there find sermons that would reach and touch the masses of men, and he would find the horizon of his own sympathies reaching out into the infinite width of Christ's loving vision.

But under present conditions if the minister, ambitious to meet the demands of his church—that is, the select few who run the church—is able to know even that select few, if he is able to go often into their homes, and know their joys, sorrows, and doubts, he must encroach upon his own time for study and work. His sermons are apt to be made for them, for he has come into touch with their lives and souls. His sermons are hardly made for the man who spends his days amid the clanging of machinery or for the work-weary woman who has labored hard all the long days, and perhaps listened all the long nights for an uncertain footstep. Is it any wonder that these men and women sometimes think that the clergy have forgotten them, and take up their Bibles, demanding why they do not preach the simple gospel as Christ preached it—a gospel of absolute justice and purity for rich, and poor alike? They forget that Christ's recompense for preaching that gospel in spite of Pharisee and Sadducee was that he had not where to lay his head, and that seven-tenths of our ministers would be in the same condition to-day if they failed to preach the gospel as interpreted by their Boards of Trustees, deacons, or elders. Fortunately there have always been some men who do not consider a pulpit as necessarily placed within church or cathedral walls. When John Wesley found the doors of the parish church closed against him he found a higher pulpit on his father's grave.

The activity of the churches is more and more absorbed in their own complex machinery. They are being "organized" to death. Some churches are already an agglomeration of rival societies or leagues. This is the natural result of the rapid growth of ecclesiasticism. The history of the church seems to show that spiritually has always been in inverse ratio to ecclesiasticism, and that ecclesiasticism thrives in organization. For a spiritual Christianity it substitutes a mechanical "churchianity." The history of Romanism shows this, and the same thing may be observed to-day in those churches which are fast fostering and developing an ecclesiasticism as absolute in many respects as that of the Vatican itself.—*The Tribune*.

Mr. Moody's long absence in Great Britain has been much felt at the Institute. God has blessed the work in his absence to an unprecedented degree, and Mr. Moody kept in close touch with all the details of the work, and his guiding hand was upon it, yet his cheering presence was greatly missed. When therefore it was announced that he was coming to Chicago there was a general rejoicing.

Mr. B. Fay Mills has employed Ralph Gillam, who, since completing his two years' course at the Institute has been preaching in small towns in Michigan.

WORK AT HOME.

The churches in Wilmington, Del., are co-operating at present in preparatory work, for the evangelistic services which are to be held in the city for two weeks by Messrs. Moody and Sankey. Union meetings are held in the evenings in the various churches, led by the ministers of the churches, and these preparatory services are thought to be most excellent in their present influences on the pastors and members of the churches.

Rev. Alexander Patterson gave five addresses on spiritual culture, during the week of prayer, in the First Presbyterian church, Chicago. Rev. John Henry Barrow, D. D., pastor. The titles of these addresses were: "The Soul and its States," "Self-Preparation," "The New Creation Conditions of Spiritual Growth," "The Perfected Life."

He also is to give addresses at the Iowa State Convention of the Y. M. C. A. at Council Bluffs, February 23d to 25th.

M. B. Williams.

Evangelist M. B. Williams recently held a series of meetings in his old home at Newark N. Y. This town was the home of his boyhood and he had long desired such a meeting. The work proved a great success, over 500 giving their names for church membership besides over 100 children who had not yet been received. Nearly 400 in all professed conversion. One of the papers says: "The chief topic of conversation in the streets and in the offices, shops and stores during the past week has been the evangelistic services being held in the Presbyterian church by Evangelist M. B. Williams and the singer Charles D. Tillman. The church is crowded every evening and many are being converted."

"The work being done is a grand one. The service Sunday afternoon was perhaps the most remarkable ever held in Newark. The meeting was for men only and there were about 400 present, many of whom are non-church-goers. Mr. Williams used the story of the Prodigal Son for a text and spoke forcibly for nearly two hours on the sins and vices of men and boys and the speaker has ever had a more attentive and appreciative audience. At the close he made an eloquent appeal to his hearers, many of them old friends of his, to be better men, and invited all who had been stimulated to lead a better life to come up and give him their hand. Several hundred accepted his invitation. The address shows a vast amount of study and it is no wonder that Mr. Williams is often called back to a town to deliver it the second time. Its delivery in this town has certainly done an untold amount of good."

Mr. Williams is now in Appleton Wis., holding union meetings in the large armory. As we go to press we learn that the interest is very great and in spite of the severe and stormy weather large crowds are in attendance and many are being saved.

In our November issue we printed a valuable article on "Some Modern Revivals," by Rev. John H. Davies D. D. Since then Dr. Davies has been called as successor to the late Dr. Howard Crosby, of New York City. A very interesting account of Dr. Davies is given by the *New York Observer* as follows:

"Dr. Davies was born in England, is thirty-seven years old, and has been for five years in his present pastorate at Tyrone, Pa. He is an iron moulder by trade, and came to this country in 1871, a stranger and almost penniless. Soon he secured work in a foundry in Scranton, but his determination to get an education carried him through Lafayette College from which he was graduated with honor, securing some of the prizes in oratorical contests. With heroic endeavors he pursued his studies in Princeton Theological Seminary being obliged during part of his time to earn his living as a waiter at a students' club, and during the remaining years ringing the bell and rendering other such services. He has the esteem of the entire community in which he lives, and the hearty affection of his own people. Some of the members of the Fourth Avenue church heard him at the seashore during the summer, and were greatly charmed by his manner and preaching. He has never preached in the church, and the call came to him without any expectation on his part.

Rev. M. S. Rees began evangelistic services here, on December 11th, with a union of the Methodist and Baptist churches. They worked as one man for the Master, and notwithstanding the holiday season's usual attractions, about one hundred and seventy gave their hearts to God and the churches greatly strengthened.

GEORGE HINE,
Pastor Baptist Church.

Leicesterhire, N. Y.

Mr. F. H. Jacobs labored during December with the First Baptist church of Marshall, Mich., and also with the First Baptist church of Hillsdale, Mich. In both places there was a deep work of grace with a large number of conversions. During January he has assisted Rev. James Lewis, D. D. of Joliet, Ill., and reports of a good work there come in as we go to press.

George R. Cairns expects to arrive from England about the 11th of this month and will go at once to Valparaiso, Ind., for a short period of revival work.

The Rev. W. B. Barr has resigned the pastorate of the First U. P. church, Xenia, O., to devote himself to evangelistic and missionary work.

The Rev. Francis Edward Smiley has associated with him Mr. Charles Alexander of the Moody Bible Institute of Chicago, as musical director of his evangelistic services. They will conduct union meetings this month at Bond Brook, N. J., and from thence go to Bradford, Pa.

Major Cole at Adrian, Mich.

The *Adrian Daily Press* of January 7th gives the following report of a good work of grace at the home of Major Cole:

"More people assembled at the First Baptist church last evening than ever did before at one time since the church was founded in 1891. The audience room, galleries, organ loft, chapel and halls were packed and people stood in every available corner. In the midst of an overflow meeting was held and even then hundreds were compelled to return to their homes unable to obtain admission.

"Rev. W. K. Spencer made the announcements of the week. Mr. Spencer was visibly affected, and it was only with the greatest effort that he could articulate at all. Next, the several pastors, beginning with Rev. Kerridge, reviewed their work of the day, and when it came to Mr. Spencer he broke down completely.

"Mr. A. B. Park told of what an awakening they had had in the Sunday school. Major Cole followed with one of his touching discourses, and by his forcible arguments, caused many to rise and ask the prayers of the people.

"The pastors feel that they are just in readiness to receive a great blessing, and now sincerely expect one.

The meetings are to be continued during this week at the M. P. church in the morning and at the Presbyterian church in the evening.

The Children's Aid Society of Chicago.

This Society recognizes Chicago as the center of the most remarkable million of square miles on the face of the earth, an area and a country capable of sustaining one-half of the present population of this world. It is the center of attraction to the whole world, but has special attracting power upon the young people of the north temperate zone, that part of the world's sphere, which has always proved the hardest, the most enterprising, the noblest and grandest people of the world's history. Here talent is concentrated and intensified, and here every one is impelled by the very atmosphere he breathes to a development which means great helpfulness to many others or corresponding influence and power in dragging down and cursing others.

Hence the importance attaching to the movement of this society for finding the homeless and friendless waifs of this city in the earliest stages of their destitution and placing them in reliable family homes, while they are yet amenable to good influences. Children mature here at very early years, especially those subject to the evil influences of the street. This society has frequently been called upon to care for child mothers; and to turn over children under ten years of age to criminal courts or reform schools, because of their being "toughs." Another feature of the work of this society is its refusal to separate families, where that can be reasonably avoided, and especially not to separate nursing infants from their mothers, when the mother is sound and healthy and capable

of providing for her own, and the separation can be avoided consistently with the best interest of the child. The attempt to rescue and save infants when separated from their mothers was a lamentable failure. Within two months sixteen died out of thirty-one so received! The care of them was distressing beyond measure, and their death inevitable. But from the date when the separating policy was abandoned, scarcely a child has died, and the mothers generally become attached to the offspring, and become useful and honorable women. Nearly four hundred have been rescued within twenty-one months, and scarcely one per cent. of the children have died, and no greater per cent. of the girls have fallen, so far as the society has been able to learn.

The expenses of thus providing for child and mother together, has been far less than that of caring for the child alone.

Full particulars of the work of this society can be had by addressing the secretary, Rev. Glen Wood, 167 Dearborn St., Chicago.

Union evangelistic services have been held in the Reformed (Dutch) and Methodist churches of this place, conducted by the evangelist, Rev. Arthur Smith, of New York City. The meetings were deeply interesting, the attendance grew in numbers, and the Holy Spirit's presence and power were seen and felt by the quickening of Christians in their spiritual life and the leading of many sinners to Christ. There were many inquirers and a good many were led to give themselves to Christ. There were also a number of remarkable conversions, two being aged men one seventy-eight years, and the other seventy-five years of age, for all which we praise God.

Rev. Mr. Smith is an earnest, consecrated Christian man. For several years he was engaged in the Y. M. C. A. work in Chicago, and in New York City, and for over one year he was assistant pastor of Bethany Presbyterian church of Philadelphia under Rev. J. W. Chapman, D. D.

He did good work in Leeds, and we are very glad to commend him to any brother minister who may be thinking of holding evangelistic services in his church as one worthy of inviting to his church for such purposes.

C. M. PERLEE,
Pastor Reformed Church,

Leeds, N. Y., January 5, 1893.

In the Salvation Army.

The Salvation Army is rapidly being recruited from the wealthy, educated and refined classes of society, as we have had occasion to relate. One of the last acquisitions is thus reported in the *New York Recorder* of recent date.

A week ago Miss Van Orden, daughter of the President of the Bank of North America, was in society; now she says she has renounced the buttery existence and will march forever under the banners of the army, doing what she can to take to others the salvation which she herself has found. She made such a statement in the barracks

yesterday afternoon to a vast audience, and she smiled sweetly as she spoke, while a mighty chorus of "Amen," "Hallelujah" and "Praise be to God" arose. And then the comely captain began singing. "It's the same God as the God of olden times," and the audience joined in the chorus with a vigor that drowned the roar of the passing elevated trains.

Certainly the Fourteenth Street barracks never contained three such fashionable congregations as those of yesterday. There were sealskin jackets, fur coats, and natty winter bonnets in abundance. The particularly well-dressed ones were friends of Miss Van Orden, and the dainty Fifth avenue girl touched elbows with the repentant colored slavers, while many a chappie sat beside a reclaimed Magdalen.

"In my perplexity," she said, "I knew not which way to turn. I had always tried from my early childhood to be good and honest, but somehow I never felt that I had obtained that perfect peace which comes from a knowledge of the soul's salvation and a supreme confidence in the love and justice of the Heavenly Father. And then, in my hour of doubt and trial, God pointed out to me the way to peace and showed me how I might bring peace and joy to others."

The young girl paused. Her face was pale now, and her great dark eyes were uplifted, while one white hand was placed above her heart.

"And God came and took possession of this. He filled this doubting heart of mine with a consciousness of His great love and infinite pity, and in the night He said to me: 'Come to me, my daughter, and do my bidding. Teach others the power and vastness of my love,' and when the morning came I knew that I had been summoned to work in the vineyard of the Master.

"And I am here, my brothers and sisters, to labor with you, hand in hand, side by side, and may the all-powerful One so fill my heart with wisdom that through Him I may reach those who know not of the peace that comes from the knowledge of His goodness."

Dr. Munhall.

The Dayton (Ohio) daily press devoted large space to reports of the union meetings held by Dr. Munhall, speaking of the results as a "marvelous work of grace—the like of which has never been seen in Dayton." Over four hundred cards were signed, but it is not supposed that these represent all the conversions. The *Daily Journal* says Dr. Munhall leaves behind him a healthy, vigorous, Christian influence. There has been none of the usual element so objectionable in the work of so many evangelists. We were a little surprised that the four conservative, staid churches, so large and so prosperous, should call an evangelist at all; but the pastors have shown their good judgment in the men they selected, and their own pure, unalloyed love of the gospel in the support they have given him. These four churches have not been the only ones enlarged by additions, but it has helped fifty-two of our churches in an almost equal degree.

Dr. Munhall is now at New Castle, Pa. The *Pittsburg Leader* of January 9th devotes a column to the work which has been one of great and increasing interest from the start. The report says: "Yesterday will long be remembered as a red-letter day in the religious history of New Castle. Three services were held by the eloquent evangelist, and the number of conversions made and the amount of enthusiasm displayed is without a parallel in the history of the city. Fifteen minutes after the doors of the First M. E. church were open for admission to the young people's meeting which was held at 3 p. m., every seat in the large auditorium was filled, and although the Sunday school-room was thrown open, scores of persons were unable to secure seats, and standing room was at a premium. At the close of the sermon at least 400 young people arose and confessed conversion. In the evening two services were held, one at the First M. E. church for non-church members and the other at the First Presbyterian church, attended by the church-going people. The one held at the First M. E. church filled that building to overflowing. The outlook is bright for even greater success in the services this week, as the Christian people are becoming aroused as to their duty, and will work as a unit for the common good."

B. Fay Mills at Omaha.

B. Fay Mills, the evangelist, has come and gone, and many persons will have cause to look remember his visit to Omaha. About five thousand cards were signed by so many people who thus declared that henceforth they were desirous of living the Christian life. Many of these, of course, are just inquirers and need further pastoral care. But many others are found who have not signed cards, nor asked for prayers but are nevertheless deeply interested in their personal salvation. Our city has never had such an awakening, the very atmosphere is fragrant with spiritual thoughts and feelings, it is easier now to get people's attention to religious things, even in the midst of holiday rush and dissipation. The churches will all be strengthened both in numbers and spiritual power. Nearly all of the allied churches are going on with meetings in their several churches, and prosecute to their utmost ability the good work so powerfully begun. Mr. Mills is a master organizer, a perfect general. He is a man of strong and positive will power. His ashars and assistants consisting of about one hundred of the leading business men of the city from all of the churches be used most effectively in the meetings and out of them. Through these men he induced nearly a thousand business houses, wholesale and retail, to close up their stores on Wednesday, Dec. 14th, and observe the day as a "Sabbath Sunday." Services were held all that day, beginning with cottage prayer meetings in hundreds of homes at 8 o'clock in the morning. Prayer meetings were held in each of the allied churches at 10 o'clock, and union services in exposition hall at 10 a. m., 3 p. m., and 7:30 p. m. It really seemed more like Sabbath to many than the regular Sabbath itself. Through these hundred workers and the pastors representing the churches, a

Rescue Hall has been opened in the old People's Theatre, where preaching will be maintained the year round every night, and where workless people will be given shelter and temporary employment. It will be a down-town mission with all the helps for lifting men and women up into a Christian life that can be extended. Five thousand dollars was raised to maintain this work for the coming year. These hundred ashars have permanently organized and propose to move with deliberation upon the places of open shame and gambling and kindred evils that have been tolerated for want of determined opposition.

H. G. Smead closed four week work at Aberdeen, S. Dak., Dec. 11th. Meetings were held the first two weeks in one of the churches. After which the opera house was secured. Saving impressions were noted daily, as many as forty expressing a desire to commence the Christian life at a single service. He is assisted by W. L. Anderson, who has charge of the music.

Most gratifying results are reported from Ellendale, N. Dak., where they commenced Dec. 12th. They have consented to labor at Vermillion, S. Dak., commencing Jan. 8, 1893.

Through the earnest labors of Mr. J. M. Wood, the missionary in the Brooklyn navy yard of the American Seamen's Friend society, the first floating society in the United States Navy has been organized. Meetings are held every Thursday evening, and the society has united with the third district of the Brooklyn Union. "At the Montreal convention, when the United States Navy is called, the response will come from Christian sailors clad in the natty naval uniform of Uncle Sam," writes Mr. Wood, who has been saved himself from a life of drunkenness and misery by means of the Jerry McAuley mission on Water street, in New York. Mr. Wood has himself been a seaman, serving in the navy for years, and finally discharged for chronic alcoholism, and his work is being especially blessed among his former shipmates and companions.

The Jerry McAuley Mission.

Twenty years ago Jerry McAuley started a real earnest rescue work at 316 Water street, New York city. It was looked on as an experiment then, but is now, and for many years past, has been accepted as one of the permanent religious institutions of the city. The work was peculiar in many ways, one of which was to take Jews; at His word, and believe He could do just what He said, and that none could be too bad for Him. The Holy Ghost came down in mighty power, and has continued to dwell here ever since. The attendance has been larger than for many years; 34,987 people have come to the meetings, nearly all either drunkards or saved drunkards; 2,475 have knelt for prayer; 5,000 have been helped to lodgings at a cost of 15 cents per night; 10,000 have been helped with a meal.

The annual report says: Hundreds who came in here were so nearly dead—they seemed almost incap-

able of exercising a bit of faith, or comprehending what was said—but when we would get down on our knees before God, somehow the day began to break, and they would feel their load of sin and cry to Jesus for help.

It is impossible to carry on this work without assisting those who come, more or less. A man can exist somehow, hanging round a saloon, no matter how ragged or dirty he is, but when he tries to get up he is powerless to do so, unless some friendly hand is extended to give him the aid he so much needs. We are here to save the worst, the vilest, and most degraded on earth, and we love to see that kind come in preference to all others.

The report contains portraits of over forty of the rescued ones, who are now engaged in this special missionary work or leading active Christian lives.

A Word to "Endeavorers."

Secretary Clark of the Young People's Society of Christian Endeavor in one of his familiar letters in the *Golden Rule*, sounds this note of warning of an impending danger which many observing minds have already taken cognizance of. The warning may well be heeded by Endeavorers in every department of church work. Mr. Clark says:

"The only possible serious danger that I see is from the presence of wire-pullers, self seekers and ecclesiastical politicians in our midst, who for the sake of power or office may try to prostitute the society to their gain. . . . Our society has flourished so wonderfully because unselfish men and women have guided its counsels and filled its offices in all our States and Provinces. But, as a movement grows strong and popular, there is always a temptation for the selfish politician, the most despicable of all men, to try to manipulate it to his advantage. Of course, you will not be unduly suspicious and censorious, and will not brand a man as a self-seeker simply because his abilities and his devotion make him conspicuous; but, if one introduces elements of discord, if one is evidently a mere office seeker, if one is plainly in Christian Endeavor for what they can get out of it, give them no quarter. The offices of the state and local unions afford an opportunity for service, but none for gain; there are no salaries connected with them, and I hope there never will be any. The only honor of the office is the honor of hard work, the honor of being the 'servant of all.' This honor is sufficient for every generous, Christlike soul. It is all that he will seek. It will be his ample reward. Put into these offices, I beg of you, none that have their own interests to advance, their own hobbies to ride, their own views to force upon their brethren.

Evangelists, S. Hartwell Pratt has recently closed a work of great power and blessing in Saco, Me. Many young men were brought to Christ. The interest spread across to Ellendale and the various churches there united in a series of meetings under Mr. Pratt's leadership. The opening services were crowded and many tokens of the Divine favor witnessed.

He lectured at the Bazaar of the Baptist church Boston, on the 15th, and very early in the meetings we secured a rich harvest. Nearly all the inquirers were female and our converts were men and young men. Mr. Prouty went to St. Louis, Jan. 23d, where he labored nearly two weeks last spring.

Dr. Chapman at Perth Amboy.

The small city of Perth Amboy has just had such a stirring along moral and spiritual lines as never before in its history.

On January 2d, quietly and unexpectantly, before an audience numbering the largest church in the city, Dr. J. Wilbur Chapman, stood accepting only a simple introduction as being a man who had come to tell the "old old story" in its simplicity but with special reference to the Holy Ghost for power in the Christian's life for results in preaching and conversion.

With their first love, Mr. and Mrs. J. J. Lowe captivated their hearers by the unaffected simplicity and freshness of their presentation of the gospel in words.

From the first to the last service, whether preaching or praying, was one of the sweet invitations of the Spirit to all, whether speaking to Christians, those out of communion, or to the unconverted, all the things above all others to be noted in the preaching, was the wonderful presentation of the burning tapers and love of God.

The mid-week devotion, the early closing of stores in the evening, the visits of self-appointed committees, leading ladies to the sidewalks requesting them to close for attendance upon the mid-week Sabbath afternoon service and the large number of those who attended the prayer meetings held throughout the city served to arouse and unify the Christian sentiment of the city as never before, and there is left as a result of the meetings not only a wide field of converts but a new and uplift among the Christians that cannot but mean great efforts and great blessings in the days to come.

One of the most noticeable features of the same was the official proclamation of the mayor of the city asking all business houses to close on Wednesday afternoon, a request generally complied with.

Thirty churches and an earnest desire for a fuller knowledge of the Holy Spirit and His work may be named as the most marked results among the churches of this great twelve days of blessing.

E. A. HOLMES, WRK.

Perth Amboy, N. J., Jan'y 17, 1901.

Potter and Miller.

Ernestine D. W. Potter and E. F. Miller, of Chicago, have just closed a two weeks' revival effort at Portsmouth, O. This leading church of the city Presbyterian, Methodist and Baptist, cooperated.

These men of God had much to contend with at the outset and during all the time they were with us. Unprecedentedly cold weather and a succession of

snowstorms severely tested the earnestness of both Christians and enquirers, giving us in our meetings only the finest of the wheat; and yet there was a good attendance throughout and the interest steadily increased to the last. Our community is one of very conservative notions, accustomed to ordinary methods, and when this work began there was a very general and strong prejudice against modern evangelists and their peculiar measures. But these men had not been long with us before opposition melted away and indifference was changed to enthusiastic support. At every meeting many sought and found the Saviour and to-day a large number of converts feel that they will have come throughout eternity to praise God for sending Potter and Miller to labor in Portsmouth. The work still goes on under the direction of the pastors, with very encouraging prospects. Last evening one of the largest churches in the city was filled with an earnest, attentive congregation and souls were led to cry out: "What must I do to be saved?"

The pastors cooperating with these evangelists witnessed the following endorsement of their work: "We pastors of Portsmouth churches, having had rich opportunity to witness the good effect of the work of Revs. Potter and Miller during their two weeks' stay among us, upon those of our people who attended their meetings, and being sensible of the Christian impulse we have received through them in our own hearts, take pleasure in heartily commending them to our sister churches as excellent co-workers with God and His people. We speak without restraint of their consecration, their plain, earnest, rational and scriptural exposition of the eternal truths they present to Christians and the important of their untiring zeal, energy and power in savings leading souls to the Master by their rich expositions of God's Word, their earnest pleadings, their persuasive preaching and touching songs."

As one of these pastors I want to say for myself that I have found them lovely Christian men, consecrated, earnest, straightforward, remarkably free from extravagance and eccentricity, men with whom it has been a pleasure to co-operate and to know whom and the pastors there is no deep antiparticle of friction or the slightest misunderstanding. Without hesitation or doubt pastors may secure these evangelists to labor with them for the salvation of souls. Surely they are men of God, sound in the faith, thoroughly equipped for the work, fruitful in resources, men of zeal, wisdom and tact, full of faith and of the Holy Ghost. I bless God for what he has done through them in our community and pray that a like blessing may follow them wherever they go.

DAVID S. TAPPAN,
Pastor First Presbyterian Church,
Portsmouth, O., Jan. 16, 1901.

Rev. N. H. Harrison closed a good work at Salem, Me. on Dec. 23d. Notwithstanding the approaching holiday season the religious interest continually increased necessitating a prolonging of the services. He will labor in New York City during February.

WORK ABROAD.

A Stirring Appeal.

The church Missionary Society reports the baptism of two factors, one of whom had 3,396 disciples. This man is now under special instruction, preparing to be a catechist, and he is reported to be very anxious to be at work among those who have known him and have trusted him, believing that many of them will be glad to receive the gospel tidings.

A recent statistical study reveals a progress in the work of the French Protestant Mission to the Ban-tou which is most encouraging. There are now 7,500 pupils in the schools and 12,400 communicants in the churches. The last ten years have seen the number of pupils quadrupled, and that of Christians doubled. "If the present rate of progress," says the *Journal des Missions*, "should be maintained, we should be able to count in 1902 from 35,000 to 40,000 Christians in Bechoual."

Rev. C. Harding of the Marathi Mission in Western India, writes as follows to the *Missionary Herald*:

"Every year the sphere of our influence widens and widens. The opposition from caste and priestly selfishness is still very strong; yet these are gradual and very perceptibly giving way, and the conversion is reaching universal that Christianity is the true religion. There is also an increasing number who are weary and impatient at the restraints of caste. It is quite possible, too, that Dr. Pantecost is right in supposing there may be many secret disciples, true believers in Christ, among the educated classes. At any rate one can say, with confidence, they are not far from the kingdom of heaven. Of some of the converts and churches we can speak as did Paul as we see the fruits of the Spirit developing so beautifully. They are "our joy and crown." We discern often mingle with these harmonies, and the past year has had its full share of these trials. The conditions and immoralities and ingratitude even in the apostolic churches and their parallel in modern missions; and our brethren at Ahmednagar, already overburdened with work, have been sorely tried the past year by such experiences.

"Our mission greatly needs reinforcements. Not to speak of new centers that ought to be occupied, the older stations of Bombay and Ahmednagar must be strengthened at once or the work will suffer. And the laborers at Ruhuri and Wadale most serious have a change to the homeland or incur serious risk of breaking down. The four or five Girls' Schools at Shidapur need more careful supervision, and many a family in that city would welcome the renegade visitor. There is an urgent call also for more lady workers at Ahmednagar and Bombay and Satara. Where are the reserves? It is a serious trial to see these presidential openings for expansion and enlargement, while our working force is diminishing rather than increasing. We cannot for a moment believe that this state of things will long continue. There are consecrated hearts in the homeland that will come gladly to carry on the work and share in the joy of the harvest yet to be gathered to the glory of our King.

Bishop Kip, of the M. E. Church, makes this stirring appeal in behalf of the foreign field, in the *Nashville Christian Advocate*.

These are some of the hindrances, to weak faith and timid hearts discouraging. Our brave, true, devoted workers here see them, but, undaunted, are grappling with them in the name of the Lord of hosts. And they are making progress. A year ago we enlarged our field and entered three new cities. Of course, we encountered opposition. "The heathen rage, and the people imagined a vain thing. The kings of the earth set themselves, and the rulers took counsel together against the Lord and against his anointed." This literally occurred in two of these cities. In one the chief official attempted to close us out, and in the other the owner of our rented chapel rose up against us; but He that sitteth in the heavens laughed; the Lord had them in derision, and we are now firmly established in both places; and on my visit to one of these stations I had the great privilege of baptizing two unconverted heathen men, and of receiving an application for membership from a third one. And now instead of three there are scores of cities lying close around us, numbering from fifty to five hundred thousand souls; into which no missionary has entered, where no Sabbath is known, no Bible read, no Christ preached. Idolatry is the only worship. Ignorance of God and eternity and their own immoral destiny has darkened and bewildered them. Like children in the darkness, frightened and confused, they are feeling around for help and crying for the light.

People of God, in America, do you know these facts? Members and ministers of my own church do you? I am sure your indifference is born of your unacquaintance with the situation. If famine prevailed in China and these millions were perishing for bread you could not be unmoved. Public meetings would be held, appeals would sound through the press, collections would be taken, ships would be loaded, and men would volunteer to distribute the food. See the uprising to relieve the stricken Russians. I declare to you from personal observation, there is a far worse state of things in China. Four hundred millions of blood-bought immortals are perishing here. Multiplied millions have already passed beyond the reach of help. Why cannot some one wake up the church, and roll these dying heathen on her conscience? As I see it from this standpoint, unconcern and inaction by the church toward the lost world means either ignorance or sin. How long can this ignorance continue without sin? I wonder at the indifference of the ministry. For months we have been calling for volunteers for China and Japan and no response comes. With crowded conferences and scores of evangelists, all zealous to win souls from sin to Christ, no man's zeal prompts him to preach to the heathen. I am told that the brethren are waiting for a special call from God—a voice, a vision, or an angel. Could they have seen the eight happy-hearted women of the Woman's Board, who landed in Shanghai yesterday, it might have been a revelation to them. Sixteen women of our church are now in

China, teaching, superintending day schools, and doing all sorts of missionary work among women. The Woman's Board has just doubled their working force in this field. Two devout laymen are employed by us in Japan, and six godly women. In China we have one splendid layman—Dr. W. H. Park. When the consecrated ministry decline, it is well that volunteer laymen go into the army. When men called and set apart to the ministry refuse to respond, it is fortunate that a company of women, whose hearts God has touched, are ready to go forth to take their place.

America in Syria.

A remarkable movement in Syria is thus described by a correspondent of the *Examiner*: "American education, American publication, American missionary effort, as well as American protection for American subjects in Syria have directed public attention to America. A little while since and Syrians knew no more about America than of the moon or of Mars. Now in every hamlet tongues are discussing the glorious hopes held out to them by America as a new home, where the oppression of the Turk is unknown. A wide-spread desire for emigration has been awakened. The missionaries have neither fostered nor discouraged this modern Syrian dispersion. The Americans in Syria see some of the finest specimens. The freedom of our land seems a marvelous thing. Our flag seems, indeed, to stand to them for all that is good, as some one here has said, the red for courage, the white for integrity, and the blue for steadfastness, with its stars of hope and bands of love, and all its beauteous brightness. Syrians who have already come, and there are many already here, send back money, and yet more glowing words to their new home. As Dr. Dennis, of Beirut has said: 'From the entering in of Hamath to Carmel there are hundreds of villages and thousands of homes where America is the daily and almost hourly subject of conversation.' This seems a strange providence that Christian civilization is coming into touch with the Orient just at the time when the Moslem powers are opposing its progress most strenuously.

Major Whittle in Ireland.

Major Whittle has closed his labors in Wexford. A correspondent of the *London Christian* says the work exceeded in interest and results anything of the kind which has, to our knowledge, ever taken place in this town. It was preceded by a regular organized daily prayer meeting, extending over a week. This was attended by Protestants of all denominations; great unity was manifested, and the main feature of the prayers offered was clearly apparent in the blessings afterwards poured out. Showers of blessing were pleaded for and expected, and very special requests were made on behalf of the young.

These anticipations were more than realized. The meetings, which began on December 7th, were well attended. The power of the Spirit of God was signally manifested; believers were quickened and refreshed;

backsliders were restored and souls were born into the kingdom; amongst the young was the interest and blessing especially seen.

The after meeting, on the closing day, for men and boys, Major Whittle said, was the best meeting of the kind he had experienced in Ireland. It was a regular stream of testimony. Finally, when at the close those who wished to be prayed for were invited to stand up, the number was too great to count; probably two-fifths of those present responded.

Separating the sexes for after meetings, as was done on two occasions, appeared to be a good plan. Mr. Stebbins, assisted by Miss Whittle, conducted one of the two ladies' after meetings, and Miss Whittle alone conducted the last. Major Whittle, of course, took the men's meeting.

The solos by Miss Whittle and Mr. Stebbins, and the duets by both, were a very attractive feature in the meetings, no doubt inducing many previously uninterested people to attend.

That the unhealthfulness of the African climate has been greatly exaggerated is coming to be generally understood, says the *Washington Republic*. An experiment tried by the Society of the Upper Congo in connection with the building of its railroad seems to place beyond question that Canadians can live there in health and tolerable comfort, with proper sanitary precautions. The Society plans to employ a hundred and fifty whites in its employ, and to offer the care and protection of a staff of five physicians, which regulated their diet and manner of living.

As a result, the number of deaths has been proportionately reduced from that of former expeditions and the health of the company far surpasses expectations. The possibility of the "Dark Continent's" being opened up to white immigration seems to be drawing nearer.

The *Missionary Review* for January contains a valuable summary of statistics of the Foreign Missionary societies of the United States and Canada. These statistics do not include work in Protestant Europe, work among the Jews, the Freedmen, Indians and Chinese in America.

Home Constituency.

Ministers.....	73,940
Churches.....	108,703
Members.....	10,797,070
Missionary Income:	
At Home.....	\$6,006,283
From the field.....	490,419
Stations.....	5,346
Missionaries:	
Ordained.....	1,289
Laymen.....	222
Wives.....	1,116
Unmarried Women.....	775
Natives, ordained.....	1,216
Other Native helpers.....	9,822
Churches.....	8,525
Members.....	236,649
Additions last year.....	30,650
Schools.....	5,583
Scholars.....	182,2

HINTS AND HELPS.

Scriptural Studies.

THINGS WORTH KNOWING.

I. Thess. 1:1-5.

I. *The worthlessness of the flesh or the badness of everything belonging to the nature with which we are born into the world.*

"I know that in me (that is, in my flesh,) dwelleth no good thing." Rom. 7:18; 17, 8; Gal. 5:19-21; Phil. 3:3; Eph. 2:3; John 8:23; Gen. 6:5; Job 14:4; Ps. 51:3; Isa. 64:6; Jer. 17:9.

II. The love of God for us.

"We have known and believed the love that God hath to us," 1 Jno. 4:16; Jno. 3:16; Rom. 5:5; 2 Thess. 2:16; Eph. 2:4-6; Tit. 3:4, 5; Jno. 4:8-10; Deut. 7:7-8; 1 Kings 10:9; Isa. 63:9; Jer. 31:3.

III. The grace of Jesus Christ our Lord.

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9; Acts 15:11; Rom. 3:24, 26; 5:20, 21; 11:8; Gal. 1:10; Eph. 2:8; 2 Cor. 12:4; Rev. 22:21.

IV. The Holy Spirit.

"The Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you," John 14:17; 15:26; 16:7-15; Act. 18:31; 2:3; 9:31; 1 Cor. 12:11; 14:14, 16, 26; 1 Cor. 2:9-14; 10:4; 12:12; Gal. 4:6, 7.

V. That we have eternal life.

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." 1 Jno. 5:13; John 3:15, 36; 5:24; 6:40; 17:10, 23; 17:23; Rom. 6:23; Gal. 6:8; Tit. 1:1, 2; 3:7; 1 John 1:1, 2; 2:23; 5:11.

VI. That all things work together for our good.

"We know that all things work together for good to them that love God, to them who are called according to His purpose." Rom. 8:28; 1 Cor. 12:9; Dent. 33:16; Pa. 46:1-4; Prov. 18:20; 2 Cor. 4:15-17; Phil. 1:19; Heb. 12:11; Jas. 1:2-4; Rom. 8:33-39.

VII. That a happy resurrection awaits us at the coming of the Lord.

"I know that He shall rise again in the resurrection at the last day." 1 Jno. 11:24; Isa. 25:3; 26:19; Dan. 12:2; Heb. 13:14; Matt. 22:29, 32; Luke 14:14; Jno. 5:28, 29; Acts 17:31, 32; 24:15; 1 Cor. 15:20, 23, 42, 43; 1 Thess. 4:13-18.

J. H. BROOKES, D. D.

FIVE SMOOTH STONES.

There are five fundamental facts in the Bible arranged in very beautiful order by the Holy Spirit, namely: Man's Ruin, Man's Redemption, Man's Regeneration, Man's Sanctification, and Man's Glorification. They are Five Smooth Stones from the Brook of God.

I. Man's Ruin.

"If one died for all, then were all dead." 2 Cor. 5:14; also Eph. 2:1-7; Gen. 6:5; Isa. 1:1-4.

II. Man's Redemption.

"For as much as ye know that ye were not redeemed with corruptible things,..... but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1:18, 19. See also Lev. 17:11; Ex. 12:14; and for many other passages on this theme trace out the references.

III. Man's Regeneration.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," Jno. 3:3. Also 1 Pet. 1:23; Jas. 1:18; Jno. 1:13; Jno. 10:28; 1 Cor. 3:6, 7.

IV. Man's Sanctification.

"I beseech you therefore, brethren, by the mercies of God," etc., Rom. 12:1, 2. 1. The God, or judicial side of the question, 1 Cor. 1:30; Col. 3:3; Col. 2:10; Eccl. 1:9. 2. The man, or experimental, side of the question, 1 Cor. 6:15, 16; 1 Jno. 2:15-17; Col. 3:1, 2.

V. Man's Glorification.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is," 1 Jno. 3:2, Jno. 14:1-3.

J. E. W.

HINDRANCES TO PRAYER.

Failure to obtain blessings sought in prayer not only robs and injures us and others, but dishonors God. We cannot, then, too carefully seek to know how our prayers may be hindered, or too earnestly strive to avoid such hindrances.

I. What reasons are given in the word of God for withholding answers to some prayers?

See Isa. lix. 1, 2; Mark xii. 25, 26; Ps. cxxxviii. 6; Matt. vi. 5; Jas. iv. 3; 1 Bern. xvi. 7; Pa. lxvii. 15.

II. Is the fact that the results of prayer which are not immediately seen any proof that it is not, or will not be answered?

See and compare Job xxv. 20 with xliii. 3; Matt. xv. 21-28; 2 Cor. xii. 7-9; 1 Peter i. 7; Jas. i. 3-4.

III. What is the right course when the answer to prayer is or seems to be delayed?

See 1 Peter. v. 7; Dan. ix. 23; Isa. lviii. 3-14; Gen. xxvii. 36, with Hosea xii. 4-6; Pa. xl. 1, and xxvii. 14.

I. Salvation Past. Heb. ix. 34-36; Heb. x. 1:10-17; John 9. 34; 2 Cor. v. 14-21.

II. Salvation Present. Heb. vii. 25; Jude 24; Phil. I. 6.

III. Salvation Future, 2 Thess. ii. 13-17; 1 Thess. i. 8-10; 1 Thess. iv. 13-18; Phil. iii. 20, 21; Eph. i. 20.

J. E. W.

—From *Gold from Ophir*, (\$1.25) F. H. Revell Company.

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, and then for Gospel service.

Every student is required each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision. Contributions sent through the publishers of this magazine will be duly acknowledged. If further information is desired write to Sup't. Bible Institute 20 Institute Place, Chicago—D. L. Moody.

Harvest Time.

Looking over the great audience in Chicago Avenue church on the 19th of January, one was reminded of the promise to him who goeth forth with weeping, for the gathering of sheaves seemed to anticipate the final harvest.

Throughout the year, in all kinds of weather and through all kinds of discouragement, the seed has been sown, and it has fallen by the wayside, on stony ground, and among thorns, but some of it has sprung up and borne a rich harvest.

On January 19th was held the third annual reunion of converts known as the Feast of Tabernacles. Mr. Moody came from the East on purpose for this grand review of those who have been converted or blessed in meetings of the society. They came pouring in from the city and suburbs, from near and from far. Over 8,000 invitations were sent out but many of these failed to reach their destination, as the people had moved since their addresses were taken. Among those invited were the ministers of the city, and laymen interested in Christian effort.

The afternoon was devoted to a meeting for women. This took the character of a large mothers' meeting. After a brief prayer, Mrs. Capron read and expounded verse by verse, the story of the draught of fishes, then Miss Strong, her assistant, spoke of those who are now telling the story of the cross in the ends of the earth, dwelling on the interest it gave us in foreign missions to know that one whose face and voice we had loved was now among the people in the dark lands.

Miss Metcalf, a student, related a sad story of a young man met with in a mission, hardened, by it; greed of money, against the truth which he knew only too well, and appealed to the mothers before her to be careful what lessons they were teaching the children under their care.

The ladies' quartette sang a beautiful arrangement of "Rock of Ages," and then four or five testimonies were given by women who had become acquainted with Christ through

the Institute workers. These were very touching, and as the last one was speaking, handkerchiefs were seen throughout the house.

At the close of the women's meeting a troop of children came marching in, 300 strong, singing "There's a Royal Banner." These had been led to Christ in the children's meetings. Little Edith, four years old, who for two summers has sung in Mr. Schivereva's tent, sang "The Lord's My Shepherd." Miss Foxon followed her with an illustrated lesson. Mr. M. B. Williams asked the little folks what sort of lives they had been living since they tried to follow Christ.

After a supper served in the Institute the church was again filled to overflowing, for the evening service. Mr. Moody's well-known love for music was demonstrated by hymn after hymn from the audience, from the ladies' quartette, from the male quartette, and choir.

At almost a moment's notice, Mr. C. L. Kirk, one of the first students of the Institute, and now pastor of the Central Baptist church, was called upon to tell what the Institute had done for him. The words followed one another as though the speaker could not get them out fast enough. He told of the way in which a notice of the Institute in the Record had reached him in his Rocky Mountain home, and how he and his wife sold their household goods and came with their little children and their faith in God to the Institute. There he acquired a love for the simple, naked Word of God, and a belief in its plenary and verbal inspiration; he grew in the spiritual atmosphere of its prayer meetings, and communion with God, and learned to take the bare Word of God, and sit down beside a man and lead him step by step into the kingdom; he learned to exalt the Holy Spirit as well as the Word of God, and found daily opportunity to put into practice what he learned and soon was out preaching.

Mr. Moody followed: alluding to the way in which Mr. Kirk had been pushed from the railway service into the ministry, said the "Institute men were to the regular ministry what the volunteers were to the regular army."

Mr. Torrey gave a report of the year's work. He said, "The Bible Institute exists for the church of the Lord Jesus Christ throughout the world." He told of the jail and tent work which has already been described in the Record, relating an incident of the day previous. In his morning mail he received a letter from a man in jail, regretting that he could not accept the invitation to the reunion

as he would not have his liberty for some time to come.

The first thought was that it had been a cruel mistake to send an invitation to a man in jail, but as he read on, the poor fellow thanked him and said he would keep it always, as it was the first invitation he had ever received in his life.

The Musical department had been well illustrated before them. Six months of the year an evening vocal class is carried on, composed of Christian young people from the various city churches. Its present membership comes from forty-six churches, representing eleven denominations.

Pupils Enrolled.....	271
Lessons Given to Vocal Classes.....	780
Lessons Given to Harmony Classes.....	144
Lessons Given to Conducting Classes.....	27
Lessons Given to Solo Classes.....	48
Private Vocal Lessons Given.....	1,582
Private Instrumental Lessons Given.....	1,882
Total No. of Hours Given to Study of Music.....	18,149

In the general school there have been 118 women and 261 men enrolled, making a total of 379 students in the year.

Hours of Bible Study.....	82,982
Lectures Attended.....	54,475

OUTSIDE WORK.

Visits to Saloons.....	1,139
Visits to Hospitals.....	326
Other Visits.....	39,461
Sunday School Classes Taught.....	3,783
Children's Meetings Conducted.....	939
Church, Cottage Mission and Mothers' Meetings Conducted.....	4,674
Of the latter, 303 were tent meetings, 51 of these being special meetings for men or women only or meetings held on the street.	
Inquirers with whom Earnest, Personal Conversation Has Been Held.....	29,626
Inquirers Professing to Accept Christ as their Saviour.....	4,393

This report was followed by a few words from Chas. Herald, of the Bethesda Tabernacle, Brooklyn, who related how after being pushed into preaching, his people told him he must be ordained and he purchased \$14 worth of theology and went to studying, but when he was called upon to reply to the questions of the ordaining council, each question was answered direct from the Word of God.

A student told of what he had received and advised the people to go on their knees and get the same blessing.

And then Mr. Moody related the story of the conversion of the three brothers of Mr. Hyde, in his recent visit to Dublin, and called for a word from Mr. Hyde, who emphasized the value of prompt union with the church of Christ. Mr. Moody immediately sprang to his feet and compared the true Christian to a live bee who knew where to find the honey

while the artificial bee might be placed near the honey but would make no effort to reach it.

For a number of years, Mr. James McGrahan, the composer, has not been well enough to sing, but as he was in the audience Mr. Moody called him out that the people might see his face. The enthusiastic welcome he received induced him to sing. His wife was helped to the platform and accompanied him as he sang Major Whittle's hymn, "Some Time We'll Understand," to his own beautiful music.

Then Henry J. Openshaw, the student who had charge of a tent last summer, was called out. He had gained from the Institute stability of character—that is, it had brought out the character lying dormant,—brought out the love of the Word of God and service of men. The advantages of the Institute are in every home. Read, meditate, pray and act. Every one may do these very things in his own home. Mr. Openshaw made a strong appeal to any unconverted who might be there, after which the meeting closed by singing "God Be With You Till We Meet Again," followed by a prayer by Mr. Moody. Many pressed up to shake hands with him and the third Feast of Tabernacles was at an end.

Two lectures by Prof. Graham Taylor, who has lately taken the chair of Sociology in the Chicago Theological Seminary, greatly interested the students. Prof. Taylor has for twelve years been face to face with the worst elements in Hartford, Conn., in the management of a people's church, and the practical observations resulting from his experience, especially his emphasis on the need of putting one's self in a man's place and considering his surroundings to lift him up, were very helpful.

The work at the jail goes steadily. On the first of January twenty-four or five accepted Christ there. Of these people the number remaining faithful compares favorably with mission work. Arrangements have been made with a minister in Joliet to look after those who are sent to the penitentiary.

Women's Department.

We have now twenty-one missionaries in the foreign field. Under date of Nov. 1st, Miss Leinbach writes from Hamadan, Persia. "We are passing through the fire. Our troubles began by the persecution of the Jews by the Moslem priests. Great numbers to save their lives have turned Mussulmen.

"Oh! for our blessed religion of love and peace! Even these deluded Moslem's see the difference but say they are right in obeying the law and the Koran tell them to make all people Mussulmen or kill them.

"In our own city there were about two thousand deaths by cholera.

"The people are forbidden to take our medicine or to come to us for help. It did not enter the American part of the city. We have had several praise meetings for God's goodness to us. Something worse than cholera may be in our midst but we will trust Him to quell the riots and mobs of Musnimen that may rise up against us any day."

The diversions and distractions of Holiday season ended January 2d, when all were ready to enter upon the most precious and helpful meetings during the week of prayer that we have had in the Institute. Following the topic suggested by the Evangelical Alliance each morning brought new and varied interest.

We never have had more experience of destitution than during the present season. Our young women visiting on their several streets return depressed by the cold rooms and insufficient clothing for which they cannot provide. We are indebted to the Sunday school of the Millard Ave., Congregational church, for a cheering arrival of groceries, clothing and money, and also to friends in Austin.

The little ones in Miss Rice's Boarding and Day school on Dearborn Ave., sent us through Miss Frances B. Wells a supply of toys that were divided among twenty-eight street visitors and gave many a poor child a bit of a Christmas.

The following narrative illustrates one phase of our work:

MY THANKSGIVING BLESSING.

One day as I was returning on the cable car from a shopping tour a young girl entered the car with a decided, dashing air. The car was a little crowded but I moved up and made room for her by me. Her manner showed plainly enough that she wished to be noticed and admired. Her dress corresponded with her manner; her face was beautiful in feature but there was a bold look upon it that marred its loveliness just as a cloud will mar the beauty of the sky.

I felt that she was just on the border, that soon the decision would be made for good or evil, I did so much wish to speak to her, to say just a word for the Master, but did not know how.

I closed my eyes for a moment while I lifted my heart to God, and asked for a message. Just then the conductor called for fares and as I took up my purse there fell from my pocket a little card. I picked it up and read, "Remember now thy Creator in the days of thy youth."

The Lord gave me courage to speak to her, which I did in a low tone so that I would not attract the attention of the passengers. At first she looked at me with a stare that was almost a sneer. But as the Lord gave me grace to go on talking of the higher life her countenance became sweeter. I told her I was a stranger in the city, how I had left my home and came here to learn how to win souls for

Christ. She quickly replied, "I know that place well and I will tell you when we come to the crossing for you to get off." Just before leaving the car, I pressed the little card that had dropped out of my pocket, into her hand with a silent prayer that she would obey the text. This occurred on Monday before Thanksgiving.

At the close of a pleasant Thanksgiving day, I sat thinking of my home wondering how the day had been spent there. All at once a voice seemed to say to me, "Go into your closet." I had heard that voice before in my heart and I said, "What is it Lord?" The Spirit said, "That young girl you met with on the car." I confessed my neglect to my Heavenly Father, and asked Him to save her. I asked God for faith and the Spirit gave me the words, "Whatsoever things you ask believe that you receive and you shall have them." Again, and again I read that promise and prayed for faith to make it real. And I did believe then and there that God would save that girl.

On Monday night following I attended a meeting in a mission on W— St. After the meeting closed a young woman came up to me and as she took my hand said, "I want to thank you for that little card you gave me that day on the car." I said to her, "Have you obeyed the command?" She said, "I gave my heart to God and accepted Jesus as my Saviour last Thursday evening."

I prayed all the way home from the meeting that I might always have faith just to take Him at His word, that I might be faithful in witnessing for Him and trust Him to send conviction.

This is how I received my Thanksgiving blessing.

Appreciative Converts.

There is much about gospel work which is discouraging. People on whom labor and love have been expended often prove ungrateful or unworthy, and so anything is valuable which shows the appreciation of those who have been helped.

From a neighborhood where a cottage meeting has followed a tent comes the following:

"To Bible Institute.—Here is eight dollars from ladies that attend cottage prayer meetings conducted by your students. Please accept the same from sisters in the Lord, and God bless your Institute, for God alone knows the good it has done.

Yours truly,

E. M.—

An old lady of seventy-five, just come to the Lord, writes, in answer to a letter, that she had formerly tried to be a Christian, but lacked assurance, but that now she believes God's Word, and has resolved to serve the Lord better by her life and testimony. So the old as well as the young are learning the way of life.



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 field. Aside from this direct help the aim will be to give items which deserve reading for their own worth.

obedience. It is observable, also, that Best Proof Christ here teaches the disciplines that the best way to show their love to Him is by obedience.

They were overcome with grief at the thought of His departure, and He teaches them that actively obeying is a more genuine manifestation of love than pouring out useless tears at His departure. "Obedience is better than sacrifice" is an Old Testament proverb, which is abundantly illustrated in the New Testament. Indeed, obedience is the very highest form of sacrifice—for it shows that we make a sacrifice of self and of selfish interests. Not sentimental sighing and crying is the true way to illustrate genuine love on the part of the disciples toward their Lord. Love can never be satisfied with mere sentiment; love is never inoperative. Love marches out along the line of practical service; it rejoices in the slightest command of Christ. Love obeys. If the commandment be deemed small, the love that keeps it is thereby the greater love. It never asks, Is this command essential to salvation? Love knows that the keeping of all Christ's commands is essential to obedience. We may, indeed, do what Christ commands us and yet not keep His commandments. No man keeps His commandments if he does so with any other motive than loyalty to Christ. Motives of self-interest, worldly advancement, or spiritual prominence utterly rob even a good act of its true spirit. You may thus obey the command and yet not in the full sense keep the command. In order to keep it, it must be kept purely and solely because it is Christ's command. That is the Christian's highest authority; that is his last and highest form of service. Christ has said it,—that is enough. A Christian inspired by love never asks, "How little can I do and win heaven?" He simply asks, as did Paul, when stricken down on the Damascus highway, "Lord what wilt thou have me to do?" No Christian man ever occupies a more unenviable position than the man who stands beside a cross and asks, "Is the taking up of that cross necessary to my salvation?" He ought to blush at such a question. He ought simply to listen to his Lord's voice, which says, "Take up thy cross and follow me." Let him step out; and take it up.

Observe the minuteness of Christ's language. He says, "Take up thy cross." Too many of us drag it. It is heavy when we drag it; but, taken up, it will soon take us up; the cross that we hold will soon hold us. Does Christ command me to believe in Him? Then I will do it. Does Christ command me to be baptized? Then I will do it, because Christ has said it. He is the highest authority.—From "Divine Balustrades."

The Love of Pleasure. When Solomon says, "He that loveth pleasure shall be a poor man" (Prov. xxi. 17), he puts his finger on the secret of the failure of nine-tenths of our unsuccessful young men. They loved pleasure and gave themselves up to its pursuit, and so they have never got on, and never will. Not by any means that to be a poor man is necessarily to be an unhappy man; but when poverty comes as the result of idleness, and sloth, and self-indulgence, it is both a curse and a shame.

None of my readers desire to be poor men; if you are poor just now you hope to be rich some day, or at least to be fairly well off; and in this wish there is nothing whatever to condemn. Whatever view we may take of human life, and of the value of money, one thing is certain, that if happiness is not always founded on success, it is never founded on failure.

Poverty is, of course, a relative term. What one man would deem indigence, another would probably consider to be abundance, but nothing is more surprising than the large proportion of men, having a fair start in life, who never, all their days, come within sight of the position of comfort they had confidently expected to reach.

A well known citizen in a large commercial center, who had long been acquainted with the leading business men of the place, gave it as his deliberate opinion that not more than three out of every hundred who entered upon mercantile life there became ultimately successful. Of the great mass of young men who every year rush to the cities in hope of doing well for themselves, there is but a small percentage who win a position of comparative affluence, whilst there are probably large numbers, day by day, to the end of its chapter, every day is but a struggle to keep their heads above water.

Now, why is this? It will not do to say that there is not room for all, or that mercantile life is but a great lottery, in which the prizes are so few and the blanks so many, that thousands must of necessity collapse. No, a

very large proportion of the failures can easily be accounted for, and the ancient sage pointed to one of the most conspicuous causes when he asserted, that "he that loveth pleasure shall be a poor man. Other causes of non-success among our young men can easily be mentioned—financial speculation for example. There are always a number of persons who lay themselves out to get money by any other means than by good, honest work, and when a young fellow once gets on this line of rail, he is practically done for. "The darkest day in any man's earthly career," so said Horace Greeley, "is that wherein he first fancied there is some easier way of gaining a shilling than by squarely earning it."

Some remain poor men all their days simply through want of business capacity; they are wooden-headed, and would spoil almost any job they did, unless it were that of turning a grindstone.

Others fall through sheer, downright laziness, never seeming to be more than half-awake; others, through instability of application, and impatience for immediate results; others, through an entire lack of originality and enterprise; whilst, in still a fifth case, failure has been due to an extravagant sanguineness; for, to listen to them, you would suppose they had just tapped a new vein that is to bring them a fortune; but said fortune never comes.

After all, however, it is to the love of pleasure that a large number of young men owe their non-success.

Pleasure, indeed, is a word of many meanings, and it must not be supposed that the pursuit of it in every form tends to penury. Some find an exquisite pleasure in the contemplation of Nature; others will tell us of pleasure they realize in the study of literature in science, in travels, in music; and many a one, to whom a well-stocked library is like a little heaven on earth, can join in the words of an old English song.

Oh for a book and a shady nook,

Either indoors or out.

With the green leaves whist'ring overhead,

Or the street cries all about;

Where I may read all as my ease.

Hot and the new and the old;

For a jolly good book wherein to look

is better to me than gold.

—From "Breeze and True."

"Life More Abundant." A proportion of the church of God is hungry. While there is a tendency toward materialism and worldliness on the part of many, there are encouraging indications that a rapidly increasing number of Christians are hungering and thirsting for a more extensive righteousness, as manifested in the abiding presence of Christ within them. There are two convictions growing in many Christians; one is that they are dissatisfied with that which they now have of spiritual knowledge and experience and

power, and the other that there is something better than they have known, in the salvation that has been provided for them. Some one has well said that "Christian experience is the realization of that which is already for us in Christ." While I do not mean to suggest that there is any new principle discovered by which a man may walk in the royal road of righteousness, I do mean to say that there is a life in Christ that is so much richer and more filled with joy and strength and power than the experience of the ordinary Christian, as to be almost a different thing, worthy to be mentioned in terms of contrast rather than of comparison. The deepest teachings of Christ are almost meaningless for a very large number of the members of the church. For example, He says, "Abide in me and I in you." The statement is made that, abiding in Christ we have actual safety (John xv.6); continual cleansing (John xv.2); the love of God (John xv.19); perfect obedience (John xv.10; 1 John v.3); love of our fellow men (John xv.12); the bearing of fruit (John xv.5, 8, 16); the power to refrain from sin (1 John iii.6 cf. 1 John i. 8, 10); and continual joy (John xv.10).

One of two things is true: either the disciple is possessed with all these blessings, or that he is not abiding in Christ and Christ in him. In reading the epistles of Paul, it would almost seem as though he were writing of different spiritual experience and knowledge from the average disciple of the present day. For example, read this prayer:

"That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be over all things in the church, which is His body, and the fullness of Him that filleth all in all."

Here he prays that the power which God wrought in Christ when He raised Him from the dead, might be experienced by His followers. Or take this prayer as an example:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family of heaven and earth is named; that He would grant you according to the riches of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your hearts by faith; that

ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory, in the church by Christ Jesus, throughout all ages, world without end. Amen."

It is not possible that Paul uttered petitions for his friends that would be impossible of fulfillment in their experience. The very heart of the teachings of Paul may be summed up in the two phrases, "In Christ" and "Christ in you." In Colossians i.27 he says that the mystery which is hid for ages and generations but that now is made known to the saints to whom God would make known these mysteries, is, "Christ in you, the hope of glory."

He is able to live a life of which the horizon was bounded by Christ and the vital principle was Christ; so that he could say, "For me to live is Christ." "I am crucified with Christ; nevertheless I live; and yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loveth me and gave himself for me."

There is a life of perfect peace, of the exact and full knowledge of God of the wisdom of the Spirit, of the strength of Jehovah, of the power of the Holy Ghost; a life of joy and continual victory.

—From "Victory through Surrender."

Retreat Should be conversational. Preaching. The minister ought to do as the lawyer does when he wants his jury to understand perfectly. He uses a style perfectly colloquial. The lofty, swelling style will do no good. The gospel will never produce any great effects until ministers talk to their bearers in the pulpit as they talk in private conversation.

It must be in the language of common life. The words should be such as are in common use. Jesus Christ invariably used such words. For a minister to neglect this principle is wicked. I have heard ministers preach even in a revival in such a way that I felt as if I wanted to say, "Sit down, and don't confound the people's minds with your barbarian preaching, which they cannot understand."

It should be illustrative. Truths not illustrated are generally as well calculated to convert sinners as a mathematical demonstration. Shall it be a matter of reproach that ministers follow the example of Jesus Christ in illustrating truth by facts! Let them do it, and let folks reproach them as story-telling ministers. They have Jesus Christ and common sense on their side.

Illustrations should be drawn from common life. Some think this is letting down the

"dignity of the pulpit." Dignity indeed! Just the language of the devil. He rejoices in it. Jesus talked about the hens, and chickens, and children in the market place, and sheep and lambs, shepherds, and farmers, husbandmen, and merchants. The illustration should always be such that the people may see through it—the truth illustrated.

Preaching should be repetitions. An eminent lawyer said to me: "In addressing a jury I always expect that what I wish to impress upon their minds I shall have to repeat at least twice, and often I repeat it three or four times, and even as many times as there are jurymen before me." If a jury, under oath, called to decide on common affairs, can not understand without so much repetition, how is it to be expected that men will understand the preaching of the gospel without it?

The minister should feel deeply on his subject. Let a minister only feel what he says, speak and act as he feels, and he will be eloquent.

He should aim at the conversion of his congregation. Most sermons were never aimed at converting sinners. I knew a case where a minister who had great revival success lent one of his sermons to a preacher who had none. He preached it, and when at its close a seeker came weeping to him for instruction he was amazed, and apologizing, said, "I did not aim to wound you; I am sorry I hurt your feelings." Horrible!

A minister should address the feelings and then deal with the conscience and probe to the quick.—From "Lectures on Revivals."

We ask ourselves the question. How could Jesus, in the form of a man, live such a life of love and labor and poverty and suffering and hunger as we have shown us in the Gospels? How could one clad in the flesh which had the weakness of humanity, show the world such a spirit and life as Jesus presents to us? Whence comes that ocean of love and tenderness flowing out of his own troubled and neglected heart? Where found He those tears that could weep over His enemies, and that prayer which from the cross pleaded for forgiveness for his murderers? Do your eyes turn now to that wondrous life, asking the sources of that life? Come with me to Gethsemane. John tells us, "Jesus oft times resorted thither with his disciples." When Jesus went to that garden of olives beside Kidron on that sorrowful night, it was not for the first time. Of the manner in which Jesus spent the night before he chose his twelve apostles, we have this record given us by Luke: "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. After the feeding of the five thousand, on the plain beside the sea of Galilee, with five loaves and two fishes,

when Jesus perceived that the people wanted to make him a king, Matthew tells us, "When he had sent the multitudes away, he went up into a mountain apart to pray, and when the evening was come, He was there alone."

In opening to us the wonderful transfiguration scene, Luke tells us that Jesus "took Peter and John and James, and went up into a mountain to pray." How beautiful the story: "And as he prayed, the fashion of his countenance was altered," and He was "transfigured before them."

Let us connect these views of the inner life of Jesus with a scene of that sorrowful night, when he, after his prayer with his disciples, following the institution of the Lord's supper, passed down the somber shadows of the temple, out of St. Stephen's gate, over the slopes of Mount Moriah, across the valley of the Kidron, on the slopes of Olivet, into the garden of Gethsemane. See Jesus there alone under the deep olive shades, bowed low on the cold earth, pouring out his soul in the agonies of prayer, while the loads of the world's sins came consciously upon Him. What a prayer was that when within his inner being the struggle went on, until the blood started from the veins and coursed its way like sweat to his brow and to every part of his pleading frame! My brother and sister, after turning only one cold thought to the inner life of prayer led by Jesus, can we longer be in doubt as to the secret power of His life? Can we not see that our praying has come as far short of His as our lives have been below and unlike Him? Jesus lived in the unseen holy. Have you ever been in Gethsemane? Jesus went there for you.—*From "Sacred Hours with Young Christians."*

Living and in God, is the secret of with God. life. There is hope for man cut off from God, the spiritual nature of man withers and dies. "As the branch cannot bring forth fruit of itself except it abide in the vine, no more can ye, except ye abide in me," says Christ, the manifested God. Again He says, "Apart from me ye can do nothing." Alas for him, who will not go out of himself to Christ for power to overcome the evils of his earthly environment, but withdraws within himself, refusing in his pride and self-sufficiency to avail himself of the inspiring, purifying, and ennobling influences which have been thrown around him and made available for his redemption. But bappy the man who can say with Jacob Boehme, "The element of the bird is the air, the element of the fish is the water; the element of the salamander is the fire, and the heart of God is my element." Man was made for God, as the ship is made for the sea, and when he is separated from God—like a stranded ship lying high and dry upon the beach, rotting in the sun—he is out of his native element. Abiding in God, he

not only lives but moves; he makes progress in the highest things, being borne on by the power of God to the glorious destiny for which he was created.—*From "Unto the Uttermost."*

A Phenomenon. "Jesus is a phenomenon in respect to His religion. His religion is phenomenal, first, in respect to its purpose. That purpose was not to organize a sect, frame a ritual, found a theology, propagate a dynasty. But his purpose was to transfigure human character. Recall his doctrine of spirituality, of worship, of purity, of forgiveness, of self-denial, of society, of blessedness, of morality; in one word, of character. Compare His heaven—the heaven that he came to open to mankind, with the heaven of the Greek Elysium, the Moslem Paradise, the Scandinavian Valhalla, the Indian Hunting Ground, the Buddhist Nirvana. Their rock is not as our rock, even our enemies themselves being judges.

Again, the religion of Jesus is phenomenal in respect to its method. That method was not by sword, not by legislation, not by prodigy, not by shout, not by gold, not even by lore. That method was by teaching, by parable, by example, by witnessing. Listen to his own testimony before Pontius Pilate: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice." In fine, Christianity is an absolutely phenomenal Religion.—*From "Problems of Jesus"*

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DAILY SCRIPTURE READINGS

EDITED BY D. W. WHITTLE

Notes on Daily Readings, together with comments of Rev. C. H. Spurgeon, Rev. H. Bonar and D. L. Moody, and quotations from John Trapp, Puritan, 1688.

FEBRUARY, 1895.

Wednesday, February 1st.

1 Timothy, i.

Read in Acts xvi. as to who Timothy was, and look at Paul's various epistles for references to him.

Verse 3. Shows that he was at Ephesus, in charge of the church. The purpose of the epistle is to instruct us to doctrine and church order, and set right difficulties that had arisen.

1. Sound doctrine as the foundation.
2. If the doctrine has been believed in the heart, the fruit must appear in the life.
3. So verse 5, "Unfeigned faith," "pure heart," "good conscience." Come, ye jailers, and be judged by this. Cease to spit hairs, ye that follow fables, and let us see about "the charity" in "a pure heart."
Verse 7. We have many descendants of these Ephesian jailers in our day.

Verse 8 to 10. Endorsement of the moral law as rule of life, but, statement that a righteous man is not troubled by it, and doesn't need to be disputing about it. A man who has no disposition to steal, need not spend his time committing to memory the statutes against stealing.

Verse 11. The fruit of the gospel is to lead a man into the fulfillment of the righteousness of the law. (See Romans vii 3 and 4.)

Verse 12 to 16. Most precious verses. Grace manifest in Paul's conversion. Beware of them all. Use the 15th verse to lead souls to Christ.

Verse 17. His heart was full as he thought of Christ's love. So should ours be.

Verse 20. Warning against departing from the faith.

Two from whom fellowship had been withdrawn, that they might be saved from error. See 1 Cor. v. 5.

Thursday, February 2d.

1 Timothy, ii.

Verse 1 and 2. Rules for prayer in the public service.

Verse 3 and 4. God desires that order may be maintained by constituted authority, that the gospel may be preached and men saved.

Verse 5 and 6. "One God." The fool hath said in his heart, No to this. This established, then "One mediator between God and man." Man in his pride says "no mediator needed." Made to feel that he must have one, then "the man Christ Jesus" is the mediator. And man says "well I will take him as an example." The Word of God says "no, you must take him as a ransom."

Verse 9 and 10. Paul's raiment for women not in great demand in city Sunday morning congregations.

Verse 11. For his meaning see to track, see iv. 11; vi. 2 and 2 Tim. ii. 2.

Words spoken with authority for rule of church.

Verse 12. This opens up a wonderful meaning to Adam as a type of Christ. He transgressed and came under penalty of law through love of the woman. See Gal. iv. 4 and 5.

Friday, February 3d.

1 Timothy, iii.

Verse 1 to 13. Treating of various offices in the church and qualifications for them.

Bishop means overseer. Deacon means minister. There were probably in Ephesus a number of small congregations of believers. Deacons ministering. Bishops overseeing.

Verse 14 to 15. The mystery of godliness. 1. Incarnation. 2. Resurrection. 3. Ascension. 4. Gathering of the church. 5. Advent. 6. Eternal glory.

Saturday, February 4th.

1 Timothy, iv.

Verse 1 to 3. Fulfilled in our day in the false doctrine preached from many pulpits, in spiritualism, and the errors of Popery. Beware of them all.

Verse 4 and 5. Anything to be taken that is not forbidden by God's word, and that you can receive with faith sincerely thank God, for believing it from him and for your good. See 1 Cor. vii 8 to 13; Rom. xiv. 17 to 23.

Verse 10. Saves all men in His providential care over them in this world, offers to save all eternally. But can save the souls of only those who trust in him. See Rom. iii. 22.

Verse 16. Take heed unto thyself, be pure. Take heed unto the doctrine. Keep it pure.

Sunday, February 5th.

1 Timothy, v.

Verse 1 to 3. A Christian should always aim to be a gentleman. Christ was the only perfect gentleman that ever lived. There are many professed Christians who could learn manners from the Chinese as to the treatment of the aged.

Verse 4. Quite familiar to all wealthy church members.

It is about the only verse in the Bible that some of them can repeat.

Verse 22. In ordaining as Elder or Deacon Verse 23. A little and as medicine. Not a beverage taken for intoxicating purposes.

Verse 24 and 25. In which verse are we represented?

Monday, February 6th.

1 Timothy, vi.

Verse 1. The honor of God the high motive that should govern in every relation of life.

Verse 2 to 4. Practical piety and profound philosophy here combined.

Verse 9 and 10. Thousands of disappointed rich men have groaned out upon their dying beds the mournful confession that these are solemn truths and still the god of this world blinds men's minds.

with the things that perish, and never was the world so mad for money as today.

Verse 11. "Flee these things." Seek the eternal treasures.

Verse 12. "Fight the good fight of faith." It is a good fight, and it is good to fight it, and you get good by fighting it.

Verse 13 to 16. A solemn charge of solemn things in view of a solemn event.

Verse 17 to 19. Place these verses in your ledger and at the bottom of your balance sheet.

Verse 20 and 21. Never was this exhortation more needed than now, while "science falsely so called" denies God, the immortal, and immortality.

Hold fast the word of Christ. "He that is ashamed of me and of my words in this adulterous and sinful generation, of him shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels." Amen.

Tuesday, February 7th.

2 Timothy 1.

This letter is precious to the church, not only for what it contains, but as being the last of Paul's Epistles.

Chapter 1, 17. shows that he was in Rome. **Chapter 1, 17, and 18,** show that he was in prison in chains. **Chapter 1, 17, 18, 19,** show that he had been once before the tribunal of the Emperor Nero. **Chapter 1, 18,** shows that he expected soon to depart. The traditions of the church are that shortly after the writing of this letter he was condemned to death, and suffered a martyr's death, being beheaded with the sword—a privilege accorded to him because of his Roman citizenship.

Verse 3. A blessed thing when trial and calamity come to have a pure conscience. It may be a trial to the flesh but it is a blessing for Christ and maintain a faithful testimony, but oh, what a reward it will be in the trying times that are coming days of sorrow and pain, of suffering and dying—able to look back and say what Paul could say.

Verse 4. The Iota of Christ filled Paul's heart. He knew he was soon to go, and he longed to comfort and establish Timothy, that he may not faint nor falter in his testimony.

Verse 5. Value of a godly ancestry. We owe much to mothers and fathers before us, who denied self and died for God. Let us pass down the blessing to our children.

Verse 6. Timothy in danger of being negligent. How much more should we stir up one another.

Verse 7. Never charges *carelessness* to be spirit of God. It is an evidence that a man is not being guided by the Holy Spirit, when he lacks common sense, and departs from the teaching of the Scriptures to care of his family, paying his debts, being humble, subject to authority, kind, etc.

Verse 8, 9 and 10. First, salvation; second, calling; third, life; fourth, immortality.

Note—Word *immortality* should be "incorruption," same as above.

Verse 12. Three things in conversion: First, knowledge; second, persuasion; third, commitment.

Verse 13. Make Bible reading upon the "bedfast" of Scripture. **1 Tim. ii. 2; Heb. iii. 8; iv. 14; 1 Cor. v. 2; 2 Tim. iii. 16; Job xviii. 6.**

Wednesday, February 8th.

2 Timothy ii.

Verse 1. "Therefore," Always look back to something he has said about Christ. Here look at 19 and 10th verses of first chapter.

Verse 2. See how our lives are preserved.

Verse 3. If we are faithful soldiers, there will be much of hardness to endure. Points in soldier as illustration of Christian: Examined, enlisted, equipped, and trained for employment.

Verse 2. We must feel before we fight. The food comes from the farm, but the farmer must have food in order to farm. We must have Christ before we can live for Christ. *First intimation, then service.*

Verse 8. The food for a believer is in the thought of a risen Christ. See Phil. iii. 11, for Paul's thought.

Verse 10. The number of the saved not yet complete. Oh, for the Spirit of Christ upon us, in something of the measure that it was upon Paul, that we might joyfully enjoy ourselves, that the effect in our own and in forming nations must be equal to a whole.

Verse 11 to 13. Thought to be quoted from hymns sung by early Christians. "All of the steps taken of suffering with Christ are steps taken to glory."

Verse 15. The man in the shop wants the approval of the master workman from whom he receives his instructions and to whom he looks for his wages. If largely with others, he can well afford to lack popularity with others.

Verse 16 to 18. "Profane and vain babbling," with Paul, is evidently meant philosophical and scientific speculations denying the literal resurrection of the body. Many books in our day are babbling the same vain profanity. If they would call themselves *infidels* instead of *Christians*, we could understand them.

Verse 19 to 21. The babblers may be able to; they cannot shake the building. "The foundation of God standeth steady." Not a brick will get into the place that has not been borned in God's kiln, and stamped with His approval.

Note—In 20th verse all of the vessels are in the house, all thus representing saved ones in the church of God, but some appointed to more honorable service than others because of *each service*, in the patient endurance of the suffering, and of the much to make a vessel of earth; hardier a vessel of soil; hardier still of silver; hardest of all to make a vessel of gold. Many things in our day are because few are willing to pass through the process needed to become such.

Verse 22 to 26. What to flee, what to avoid, what to follow after, what not to be, and what to be. Note, from 25th verse the warnings as to fears of Satan in these last letters of Paul.

1 Timothy iv.

Verse 1. Keep your ears from his doctrines. **1 Tim. iii. 8.** Keep your heart from his pride. **1 Tim. iii. 7;** and **2 Tim. ii. 23;** Keep your feet from his words. **1 Tim. 4. 23;** Yield to the admonitions of the truth, and keep from his power.

Which should we fear most, his doctrine, his pride or his snares?

Thursday, February 9th.

2 Timothy iii.

Verse 1. "Last days," This dispensation. From the time of Christ's ascension to heaven to his coming back again. See John xvi. 19 to 22; **1 Tim. iv. 1;** John ii. 6.

Verse 2 to 5. In every generation, as Christ and the law of love has been preached to man. Opposition has culminated in increasing manifestations of selfishness and malignant hatred of God. The brighter the sunshine, the ranker the growth of the poisonous plants of the swartness. As we near the time of Christ's second coming, the characteristics of evil will become more and more marked.

Verse 3. Understood to be the names of two of Pharaoh's magicians, who sought to imitate the works of God. So anti-Christian ministers will do in the last days, and will come to fully, as did the magicians, and will come to Egypt, as typical of his future dealings with the world.

Verse 10 to 12. The child of God as a light in the world.

Verse 13. "Salvance," literally "enchantment howlers." Those who teach spiritualism, man's speculations or philosophy, as opposed to God's revelation in Christ. Like down, aroused just before daybreak, the work of the sea of their howlings in our day. When Christ comes and his day dawns, they shall howl no more.

Verse 14 to 17. "Hold the fort." We have "treasures" as we are, and treasure that the Bible is God's word of eternal truth. This truth is not to be lost to us from the Spirit of the living God. It has "un-

struted" or in righteousness." "made us wise unto salvation," and "furnished us unto good works." How yourselves hoarse, ye enchantment howlers. "The foundation of God standeth steady."

Friday, February 10th.

2 Timothy iv.

Verse 1 and 2. First, what to preach. The Word—the enchantment howling. Second, when to preach. In season, out of season. Third, how. "Rejoice, exhort, with all long suffering and doctrine; reprove, rebuke, exhort, with all long suffering and doctrine; Fourth, why to preach. Christ is coming to set up His kingdom and judge the living and the dead."

Verse 2 and 3. Christ is true in many so-called Christian churches throughout the world.

Verse 4. "Watch-work, Endure, fulfill." Ringing words as from a general on the eve of battle.

Verse 6 to 8. Greater words were never spoken or painted. "Fruit of God for them."

"I have fought."

"I have kept."

"I have now ready."

"Henceforth," lit. "as to the remainder."

He skips over the painful, weary days of imprisonment.

The death by violence as a martyr.

His eyes were upon the crown.

These things, intermediate, were of no account. They were "light afflictions, but for a moment," but worthy to be compared with the exceeding and eternal weight of glory that was awaiting upon the lone prisoner in the Roman cell.

Verse 9 to 12. Personal messages and farewell greetings.

Verse 16 to 18. A forgiving, courageous, and hopeful spirit to the end.

There is an intimation in the 18th verse, that he had been falsely accused of some "work," which had not been proved. Nero, about this time, accused Christians of burning Rome.

Saturday, February 11th.

Titus i.

Titus was a Greek disciple, and circumcised. See Gal. ii. 1 and 3; **2 Cor. viii. 23** and **2 Tim. iv. 10.** He was a convert of Paul's (see 4th verse), and had been left in Crete to settle matters in the church. (See 1st verse.)

Paul has been released from his first imprisonment at Rome and writes this letter to Nicopolis (see iii. 12) just before his second imprisonment and martyrdom.

He commences with "eternal life promised before the world began" (see 2d verse), and closes with "honest trials for necessary uses." (See iii. 14, Mark's reading.)

Each chapter brings out some phase of the development and manifestation of this life in and through the believer, in his relations to the family, the church and the world.

Verse 3. "God that cannot lie." Compare with 1 Joh. v. 13, and if you have been a believer with our assurance, here assurance. Based not upon your feelings, but upon God's word.

Verse 3. "His word." "His word through preaching." We receive this eternal life in receiving Christ through the preached Word.

Verse 5. Authority to be recognized in the church. Elders set apart to rule the flock.

Verse 6. A believer should be a good husband, a good father.

Verse 7. Bishop here seems to have same meaning as Elders (in 5th verse).

Verse 8. If we would be able to rebuke and to convince gain-sayers, we must "hold fast the faithful word."

Verse 10 to 12. No nonsense about Paul. He speaks plainly and pointedly and calls a spade a spade. The works of the flesh are manifest, wrought in darkness yet the results cannot be hid. One of themselves will always be found to turn state's evidence, and expose the witness of sin.

So actors in our day speak of the corruptions of the stage. They see the fashionable life of the rottenness of society with its vulgar dances and gambling card parties. We take their own testimony, as Paul did that of the Cretians, and say with him, "this is all that is true."

Verse 15 to 16. See Col. ii. 16, for meaning of 15th verse. He is referring to Jewish teaching about meats, etc., but enunciates a great truth of wide application.

If we truly know God, we shall show the effect of this knowledge in our lives.

Sunday, February 12th.

Titus ii.

Verse 1 to 4. Good instructions for all classes, and for all ages.

Note especially the reason for good conduct in sentence "that the word of God be not dishonored."

Verse 7 and 8. The preacher should cease to preach unless he is a pattern of what he preaches.

Verse 9 and 10. Note again the motive to self-denial and faithfulness in words "that they may adorn the doctrine of God our Saviour in all things." How shall the wisdom and skill of an architect be known, but by the builder following his plans? So Christ is glorified when we obey His teachings.

Verse 11 to 13. Ist. Grace.

Verse 14 to 16. Instruction by grace.

2d. What grace. After 1 acceptance, salvation, leads me to deny.

3d. How grace leads me to live: a "Sobriety in myself." Righteously before men. c. "Golly."

4th. What grace leads me to look for.

Verse 14. Ist. The price. **1 Pet. 1. 19.**

2d. Redeem us, John 3. 16, and 18.

3d. For us, John 3. 16.

4th. To redeem us, Gal. 3. 13.

5th. Purified, Rom. vi. 14.

6th. Secure, Eph. 2. 7.

7th. Zealous, John xvi. 15.

Monday, February 13th.

Titus iii.

Verse 1 and 2. Our duties and obligations as citizens toward the Government and toward our fellow men.

Of universal application. A Christian should always be a gentle man. Grace will make us gentle.

Priety leads to politeness.

It is better to bow, than to brawl; to be meek rather than to be mighty.

Verse 3. A true picture of the nature of the flesh in us.

Verse 4 to 7. Glorious presentation of gospel truth.

Every thing is from God our Saviour, and is toward the Father as it is pictured in the 3d verse. It is God's "kindness and love."

It is "His mercy."

It is "His grace," and all through Jesus Christ. He practices these things.

"What things."

"Kindness and love;" "Mercy and grace."

"What for?"

Ministers may maintain good works, so sinners will have dominion over you, for ye are not under the law, but under grace."

1st. Get under grace.

2d. Keep under grace.

Chapter II. 4. The epistle commences with grace.

Chapter III. 15. It closes with grace. "Grace be with you all."

Note how Paul uses the word "sound."

"Sound doctrine," ch. ii. 1.

"Sound in faith," ch. ii. 2.

"Sound speech," ch. iii. 9.

He practices these things. He was a sound man, and his sound words are still sounded; over the world.

Tuesday, February 14th.

Philemon.

Philemon, a wealthy man, lived in Colosse. He was converted to Christ by Paul. A church met in his house.

Paul had been uncertain by him. A slave named Onesimus had taken money from his master and fled to Rome.

At Rome he came in contact with Paul, then in prison, and was led to Christ.

Feeling that he had wronged his master he desired to return and be forgiven by him. Paul writes this beautiful letter to be sent by him. Paul's master and slave may be reconciled, and meet as brothers.

The letter to the Colossians is also sent by Onesimus. (See Col. iv. 9.)

From 1st to 7th verse we have a description of Philemon that makes us confident that Onesimus was forgiven.

Verses 8 and 9. Note the Christian courtesy of these words. Verse 17 to 19. Christ's intercession for us, suggested by Paul's plea "that on mine account." In the language in which Paul writes, this has the same meaning as the word "impunity" used in Romans iv. showing our sins put to Christ's account.

Verse 20. Contains a play upon words common to Paul. Philemon means profitable, so he writes "let me have profit of thee, etc."

Wednesday, February 15th.

Hebrews I.

The personal allusions and marks of identification in this epistle are very much less in number than in the other epistles of Paul, but from those that are in ch. 11, 14, 18, 19, 20, 24 verses a student of the Bible after comparing Rom. 1:1-3, Cor. and Gal. 4:4, 6:12; with the style and teaching of the letters of the other apostles would be satisfied with the traditional evidence, that Paul was none other but Paul, was the author of this grand epistle.

He wrote it for the Jews in Jerusalem, in Rome, in Ephesus, Corinth or wherever they were scattered; Jews who had accepted Christ and entered the church, and who were everywhere, at the time of the writing of the letter, suffering a double persecution. First, from the Roman power, who rejected Christ. (See Eph. 1:11, 30.) We can see that return of Christ to be manifested as the speedy and set up His kingdom.

Thirty years had gone by and Christ had not returned. Their faith was being tried. Some apostatized. Many were shaken and were in danger of departing from the truth.

To meet this situation in 1st and 2d verses. epistle. Note objection in 1st and 2d verses. 1st. Who spake? God.

2d. In whom? The prophets.

3d. How? Diverse manners.

4th. To whom? The fathers.

5th. The same God that the important point for Jews. Note speaks by His Son.

In the second and third verses, we have Christ exalted in His eternal Sonship.

1st. God's Son.

2d. Heir of all things.

3d. Made the worlds.

4th. Brightness (shining out) of God's glory.

From the third verse through the chapter, we have Christ's exaltation after His death, as our Savior, Redeemer and Mediator.

2d. Better than the angels.

3d. Declared God's Son in resurrection.

4th. Angels to worship him.

5th. An eternal throne.

6th. The eternal God.

In the 3d verse we have Christ's death. In the 4th verse His resurrection and ascension. In the 5th verse, His second advent. In the 6th verse, His reign over earth and heaven.

Study the connections of these verses in the Psalms, from which they are taken, to see their meaning.

Thursday, February 16th.

Hebrews II.

Verse 1. "Therefore," Because God speaks to us through His Son.

Verses 3 and 4. "Built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Christ was the first preacher of the gospel. The message of salvation originated with and came from Him.

We accept rest upon credibility to Him. The truths of the gospel are attested still by God by gifts of His Holy Ghost. So we have the divine order of testimony: First, Christ; second, them that heard Him; third, gifts of the Holy Ghost. The first must be accepted before we have the last.

Verse 5. "World to come" means the future inhabited earth, as in revised version. This interprets the passage. See 2 Pet. iii. 13; Rev. xxi. 1 and 27; Mat. xix. 28; 1 Cor. vi. 9, 10.

Read in connection the whole of the 8th Psalm from which quotations are made, and note attentively the argument. Man redeemed by Christ and regenerated by the Holy Ghost, as the head of all creatures that God intended in His creation, and which was lost or to all this extent, position, apart from Christ.

In Christ the 8th Psalm will be fulfilled.

Note marginal reading to 7th and 9th verses. "We see Jesus made a little while, inferior to the angels," as opening up of argument.

Verse 9. Christ in glory. "Crowned with glory and honor."

Verse 10. He there as our Captain. The head of the column. He leads "many sons unto glory."

Verse 11. Very precious. Shows showing union filled with joy. Ex. xxv. 1; 1 John 1:2; John 2:15; Eph. v. 30 to 31, etc.

Verses 12 and 13 we quoted from 22d and 18th earth is the subject, showing the argument in harmony with Col. iii. 5, etc. Study and see.

Verses 14 to 18. Christ coming to identify himself with "the seed of the woman" to redeem us from the curse of the law, to deliver us from death and from the devil, laying hold of us, to choose recipients of His grace and glory, coming down to us that He might bring us up to God.

"Blessed," "what," "mercy," "Captain," "Brother," "Merciful," "Faithful," "Able."

Friday, February 17th.

Hebrews III.

Three points. First, consider 1st verse. Second take heed 2d verse. Third, exhort. 13th verse.

What is important to note. Study, 13th verse. Consider Him. Look at His. See that He is our Captain. Same as "consider the only one object, Jesus Christ. Do not be satisfied with a mere glance, a momentary delight at their fragrance and beauty, but study and see how wonderfully they are created, and adore their Creator. So consider Jesus, Oh, there is a wonderful blessing here. "Grow in the knowledge of our Lord Jesus Christ." Consider him as the apostle (one sent) from God to man;

consider him as High Priest, from man to God. Better than angels, etc. 4. Better than first Adam created. 5. Better than Moses, ch. iii. 3. Better than Joshua, ch. iv. 8. Better than Aaron, ch. v. 4 to 6, and ch. vii. 7 and 11. In Him a "better covenant" with better promises, ch. vii. 22, and ch. viii. 13. A better sacrifice, ch. ix. 23. A better and enduring substance, ch. x. 34. A better resurrection, ch. ix. 13 and 30. "A better hope," ch. vii. 19. Considerable here to consider, my poor weak, half-starved brother, "Come buy wine and milk, with-out money and without price. Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself on fatness." "Give ye heed." "Of what? Of an evil heart of unbelief."

A good subject for a Bible reading, would be the "take heed" of the New Testament.

"Exhort." Who? "One another daily." Are we faithful in doing this? Note pressure of the Holy Spirit for immediate repentance, immediate decision in repetition of words "To-day," III. 7; "The Holy Ghost saith 'To-day,'" 13th verse, "to-day," 15th verse. "To-day if ye will heed his voice," iv. 7, "To-day," "To-day." Show these solemn verses before the halting and wavering and undecided. It is dangerous tampering with God's truth. Convictions once formed should be immediately yielded to.

Saturday, February 18th.

Hebrews iv.

Key word, "Rest." Analysis: "Let us fear." Verse 1. "Let us labor." 11th verse: "Let us hold fast." 14th verse: "Let us come boldly to the throne of grace." 16th verse: The last, in order to do this first.

See in 4th and 9th verses the seventh or Sabbath day made a type of the millennial day of perfect rest for the people of God.

Note marginal reading of ninth verse. "There remaineth therefore a keeping of a sabbath for the people of God."

Note margin of 8th verse. "If Joshua had given them rest, Joshua is the Hebrew of Jesus: thus the Greek of Joshua. By this we are warranted in studying Joshua's relations to Israel in bringing them through Jordan and into the land, as a type of Christ and His bringing the church through judgment into rest. Much precious truth here.

Verse 10. We cease from works—i. e., from trusting in them—and enter into rest, by simple faith in Christ and acceptance of complete redemption in Him. See Eph. ii. 8, 9; Rom. iv. 4 to 6.

Verse 11. Having rested in Christ, we put on His yoke and labor for the coming of His kingdom and the hastening on of His manifestation in glory. See 2 Pet. iii. 11, 12.

Verse 13. Custom of Jews to lay open the spine by cutting lengthwise, and to narrowly inspect the heart to see if animal was perfect before making sacrifice.

Verses 14 to 16. Christ as High Priest. Study in Leviticus what the high priest was to Israel. Note the many references in Hebrews to this precious presentation of Jesus.

1. Made like his brethren, II. 17.

2. Merciful and faithful, II. 17.

3. To make reconciliation, II. 17.

4. Great High Priest, iv. 14.

5. Compassionate, iv. 15.

6. Helpful, iv. 14.

7. Ordained, i. men. v. 1.

8. Appointed of God, v. 5.

9. Suffering, v. 7.

10. Obedient, v. 8.

11. Sacrificing, ix. 2, 9.

12. Saving, v. 9.

13. Eternal, v. 10, with vi. 30, and vii. 23 to 25.

Get the central truth into the heart. Israel was accepted on the ground of the high priest's offering and intercession. We accepted on the ground of Christ's offering and intercession. "We may

therefore come boldly," iv. 16. "We may have boldness," x. 19. "We may boldly say," xiii. 6.

Sunday, February 19th.

Hebrews v. 1 to 3.

These verses draw us toward our blessed Lord. "Wandering ones, O do come near me; My sheep need never fear me; I am the Shepherd true."

Verses 4 and 5. So with us. "No man can call Jesus Lord, but by the Holy Ghost," 1st Corinthians i. 9. The 7th to 9th verses. Jewish rabbis tell us that this high priest, when he had to go into the holiest of holies, to sprinkle the blood upon the mercy-seat, was filled with trembling and fear, and had to be encouraged by his friends. So Jesus, as our High Priest in Gethsemane, sought and obtained strength for obedience, even unto death.

The 9th refers to his acceptance by God in resurrection, as in Heb. 1:3; Rom. i. 4. Note the eternal things of God in this epistle:

1. "Eternal salvation," Heb. v. 9.

2. "Eternal redemption," ix. 12.

3. "Eternal Spirit," ix. 14.

4. "Eternal inheritance," ix. 15.

In Timothy we have "eternal life" (1 Tim. vi. 12), and "eternal glory" (2 Tim. iii. 10).

Verse 11. Break in the epistle. Argument resumed in 7th chapter.

Monday, February 20th.

Hebrews vi.

Four last verses of 5th chapter should be remembered as introducing the character and state of those addressed:

Verses 1 and 2. Let one conversion suffice. Repentance and faith to be once for all, exercised and established and maintained. Let the edifice of Christian character grow. Don't keep tearing down foundations and rebuilding that, but let that be considered settled and build upon it.

Verses 3 to 6. Much controversy over these verses. If they refer to a truly regenerate person, those who believe that all the regenerate will certainly attain to eternal salvation. But those difficult questions are those who believe that a regenerated soul, who has received eternal life, may lose it and afterwards regain it, have just as great difficulty, for there is no renewal for those who fall away.

But we are now attempting to show that you are confident that God never intended they should be used to contradict John iii. 16, or 1 John i. 9. He has some light on the 6th verse, in the understanding that the "falling away" spoken of is the blasphemous denial of Jesus, and the rejection of his claims as the Son of God, and an open apostasy from Christ. (See 2 Th. iii. 3.) Not the breaking of one of the commandments of Christ, or of being overtaken by sin, as in Gal. vi. 1. Some who have fallen into sin, in this latter sense, have been renewed. See Peter's case: also 1 Cor. v. 1 to 5, and 2 Cor. ii. 6 to 8.

It seems to the writer that it is of the mind of the Holy Spirit to leave this language in just the form in which those who believe in the doctrine "once regenerate, always regenerate," should be careful to maintain good works and grow in grace, as the only satisfactory evidence that they are regenerate and that those who believe in falling from grace and being converted over again may be careful not to trifleshoot the grace of God in yielding to temptation and turning from Christ, lest they be left unrenewed at the last, and find it impossible to repent.

Verses 7 and 8. Fruit-bearing, the only safe condition for a Christian to be in. What truth are you yielding to God, my brother, in your daily life?

Verses 9 to 12. Note "things that accompany salvation" as key to the exhortation. Salvation is a gift; but when received, good works flow from

11. See Eph. iii. 8 to 10. First, "His name," 10th verse; second, "assurance," 11th verse; third, "new cloth," 12th verse; and fourth, "patience," (See x. 35.) These are the things that accompany salvation. Are they in you?
 Verses 14 to 21. Certainty of the Word of God, upon which faith relies.
 "Heirs of promise." How heirs? Rom. viii. 17. "Fled for refuge." From what? To what? 1 Thess. 1. 9, 10.
 "Lay hold." Of what? Phil. iii. 9 to 12.

Tuesday, February 21st.

Hebrews vii.

The Jewish priesthood, to which these Hebrews were being tempted to turn back, shown to be typical and temporary, and inferior, even in its origin, to the Melchisedec priesthood, which was a higher and more perfect type of Christ. Their temptations have added greatly to the treasure of truth.

Verse 17. The point of the argument is in the Scripture.

Verse 20. Christ the better hope. Very valuable verse to show to these who are still looking to law.

Verse 25. One of the precious culminating and concentrating verses of the Bible. "Uttermost." Of our need in forgiveness and in sanctification, taking us to the deepest depths and raising us to the highest heights.

Verse 28. Nothing can change the position Christ now holds. Nothing can change the position of him "who believes and keeps on believing."

Wednesday, February 22d.

Hebrews viii.

Verse 1. Exaltation of Christ, as our High Priest.

"We have seen an High Priest. Would you turn back to the earthly from the heavenly Priest? From the eternal to the transitory? From the able to those not able? From the perfect to the imperfect? From the One accepted by God to those rejected by God? These are the points in the apostle's mind.

Verse 2. Tabernacle introduced. If hungry for God's truth, the reader will find a rich blessing awaiting him by turning to Exodus and making a thorough study of the tabernacle and its furniture, as used here in Hebrews, as types of "heaven and the presence of God." Christ in his sacerdotal work, and in his acceptance by God upon the ground of Christ's sacrifice. Mark each part of the tabernacle and each article of furniture, that the "Holy Ghost speaking through men who were moved by Him," has arranged in your guide, and prayerfully study wherein it teaches of these things, using this epistle to the Hebrews and other New Testament references as your guide. A good book upon the tabernacle would be useful. Geo. Rogers, D. D., Needham, Soltau, Dr. A. A. Bonar, are all good. The first named is small, yet excellent for its size. The title for this study: Get pictures of the tabernacle and its furniture. Have a weekly meeting of those interested with you, to study the subjects suggested. The study of the tabernacle and priesthood, years ago, made the Bible a new book to the writer. But it must be "only," not mere casual reading, and the Holy Ghost must be recognized as the teacher.
 For notes on the covenant introduced also in this chapter, see ch. ix.

Thursday, February 23d.

Hebrews ix.

The *whereas* is our warrant for carefully studying each part of tabernacle and furniture, as mentioned in verses 1 to 3, as teaching spiritual things.

See also 23d and 34 verses. "patterns of things in the heavens," "figures of the true."
 So tabernacle. The church, Eph. iii. 20 to 22. Study all of its parts for lessons. Also Christ, Isa. li. 6; xlviii. 16.
 Meeting place between God and His people. *Calistocled.* Ex. xxv. 31 to 40; Lev. xxiv. 4. See Rev. 1. 12, 13 and 20. One golden standard, supporting seven branches, growing out from it, and connected with it. So Christ and church. John 19; Matt. v. 14.
Table. Ex. xxxviii. 10 to 15. Where offerings to God were placed and offerings from God received. Matt. x. 2; Acts iii. 12 and 15. 3 John 7.
 Eph. v. 3.
Sacerdotal. Ex. xxv. 30; Lev. xiv. 5 to 9. What Christ is as the bread of life for His people. First accepted by God, then eaten by the priests. So John vi. 27 and 47.
 1 Cor. x. 16 and 17.
 The *Veil.* Ex. xxvi. 31 and 35; Heb. vi through 10; Heb. x. 3; John x. 9. Christ through whom we come to the Father.

Golden Censer. Lev. xvi. 12 and 13. Worship offered through Christ's name after the ground of His atonement. Heb. xiii. 13; Rev. viii. 3.
 Priests never without this Censer when they went in to worship. Lev. x. 1; Num. xv. 18 and 16.

The Ark of the Covenant. Ex. xxv. 10, etc.; Rom. vii. 25; 1 John 1. So Christ the "blood-stained mercy seat." Christ's life for our life, represented by the blood upon the mercy seat. Christ the High Priest beside the mercy seat.

Go deep into the mercy seat. Look at the golden pot of manna there and eat thereof. It is the bread from heaven for the wilderness journey. (See John vi. 49 to 51.) Look at "Aaron's rod that budded." (See Num. xvii. 10.) Life coming from that which was dead. Resurrection the sign of Christ's acceptance. (See Rom. vi. 4.)

Type of the "hope" before us at the end of the journey. John vi. 43; John 9:1. As you look at the tables of the law within the ark, think how Christ kept unbroken the law of God, and how you are sheltered from its penalties by His death for you, so that He is the one of the law, for righteousness to every one that believeth. (Rom. x. 4.)

Look at the Cherubim connected with the mercy seat, made out of it (see Ex. xxv. 18), standing upon the blood and see your own connection with Christ and standing upon redemption ground. Eph. ii. 13.

Here is food for God's children. The study of these things will open up the whole chapter, and the whole epistle. Six verse. The continued use of these types shows the confidence we can have. When He came, their use was to cease, our trust teaching, as showing the nature of Christ's atoning work is made perpetual.

Verse 12 to 14. Eternal redemption. "East upon my brother, and rejoice in it." It is that Christ hath done for you, not what you do for Him. That redeems you. Believe it, make yourself believe it. This, and this only, will serve to "purge" the flesh and "purge" the conscience, out their teaching, as showing the nature of Christ's atoning work is made perpetual.

The 14th verse refers to Christ in resurrection. Same as in 1 Pet. iii. 21 and 22; Col. iii. 1 to 3, etc.
 The first covenant was the covenant of works. Man under law. "Do and live." See Rom. 7:3. The end for man under it was the curse and condemnation for not doing. Gal. iii. 10; Romans 11, 12 and 20.
 Heb. ix. 15. Christ in his death takes the curse. (Gal. iii. 13.)

Now he calls us to come under a second or new covenant. The covenant of Grace, or the covenant of Christ.
 "Believe in the Lord Jesus Christ and thou shalt be saved." (Acts xvi. 31; Rom. x. 9, etc.)
 By the death of Christ there is "redemption," "the forgiveness," "the remission."
 Verse 22. "Purification."
 Verse 23. "Accepted as fully as Christ as our representative is accepted."
 Verse 24. (See Rom. viii. 34.)
 "Sin is put away," verse 25.

In a risen Christ we have passed through death and into life, and the attitude of every believer is now to look for Him to take us to glory. Verses 27 and 28.

Friday, February 24th.

Hebrews xi.

Sacrifice. First point. Under law did not give scope to the worshiper. 1 to 3.
 Second, Did not satisfy God. 3 and 6.
 Third, Were shadows (types) of Christ. See 1st verse.

Fourth, "Let us come." Christ's human body prepared for sacrifice. Verses 7 and 8.
 Fifth, Christ a sacrifice according to the will of God. Verses 9 and 10.
 Sixth, His sacrifice accepted by God. Verse 12.
 Seventh, Makes perfect the worshiper. A. Putting away sin. 12, 21, 6. Bringing to God, 19 to 22, c. Law in heart, verse 16.
 Eighth, No more sacrifice for sin. Verse 28.
 Ninth, as the truths "the Holy Ghost is a witness to you." (See verse 15.)

How? Through our feelings? No, it is through the written Word.
 "Let us draw near." Verse 22.
 "Let us hold fast the confession of our hope." Verse 23.
 "Let us consider one another." Verse 24.

Verse 25. Means our coming to the communion. The word "gathered" is usually connected with our sitting at the table of Christ. He always there, presenting.

Verse 26. To Jews tempted to apostatize and forsake the Lord's table. If you do this, i. e., give up Christ, there can be no salvation for you. There are many who are tempted for sin, for Christ has been made man in the one perfect sacrifice, (see verse 18), and you cannot go back to offering lambs and bullocks.

Verse 27, explains 26. The sin against the Spirit is the unpardonable rejection of Christ's atoning work.
 Verse 28. Our Confidence. Christ accepted for us. 19 to 22.

Verse 29. Our need. Patience to do and endure what He has done for us.
 Verse 30. Our hope. A little while, how short. O, how short and He that shall come, will come, and will not tarry.

Verse 31. Our danger. Drawing back from Christ.
 Verse 32. Our safety. Believe and keep on believing.

Verses 33, 34 and 34. Our reward. Salvation.
 Verse 35. "In heaven a better and enduring substance."
 Amen. Praise the Lord.

Saturday, February 25th.

Hebrews xii.

Treats of faith. Gives us examples of those who believed and kept on believing. The chapter hints as a column on the march crowning a mountain, might halt for rest. We are a part of a great army. Over the valley where we are to pass is an impatient voice of battle, and bidden to note those who have fallen down. Beyond the valley and the scenes of conflict we see another mountain, the Zion of our God, "the better and the heavenly country" where stands the fair wall, and the shining temple of the city that hath foundations, whose maker and builder is God.

We see that those engaged in the fight are ever looking thither, and, like Bunyan's pilgrims, "longed to be there." They are comforted by the faith that kept out the cost of the conflict by the way, but count forward to battle as the trumpet sounds. "Looking unto Jesus." "Marching on to war."
 "The army of the living God. Part of the host have crossed the Jordan, and part are crossing now. God help us to be faithful in our day, as those have been who have gone before.

Faith in each instance in the chapter, is a belief in the unseen God and trust in His promises. See verse 1.

God revealed to each *something to come.* They looked for it. So we are to look for the resurrection and the coming of our Lord. "We are saved unto this hope." (See verses 33, 39 and 40. Moses refusing the royalty, riches and rest of Egypt, trusting in the blood of redemption, enduring reproach, having respect unto the recompense of the reward, as in verse 24 to 28, is our example.

Sunday, February 26th.

Hebrews xiii.

Verse 1. "Let us lay aside." "Let us run" (Can't do the second without you do the first, and you won't do either without you look unto Jesus.)
 Verse 3 to 13. Training for the trials of the race. Rules for running well.
 1st. Consider Him. Verse 3.
 2d. Heed the rod. Verse 5.
 3d. Heeding the lesson, don't be discouraged under it. Verse 4.
 4th. Draw near to the hand that holds the rod, and say, "Father, I have sinned." Verse 6.
 5th. Prayer to be sanctified by suffering, rather than saved. Verse 7.
 6th. Property for proof of perfect piety. Verse 8.
 7th. If a father does not rebuke an erring son, the son will not revere the father. God chastens that he may correct. Verse 9.
 8th. Punish but for our profit, that we may be purified and partakers of God's holiness. The soul may be broken by the blow and harrow before it can receive the seed and bear a fruitful field. Verse 10.
 9th. Chastening not comfortable, but comforts come from it. There is "after-ward" autumn, which abundant harvest for it, so who submit to the sufferings of the seed time. Verse 11.
 10th. If we are faithful, and keep the track, running a good race, others coming after shall make way toward heaven the easier, from our example. Verse 12.

11th. Must be at peace with man, and love holiness of heart in order to succeed.
 12th. Keep in grace. "Ye are not under law but under grace." (See Rom. vii.)
 13th. "Keep under the body." "Make no provision for the flesh." Esau easily enticed by a morsel of meat, for he was a profane person, i. e., no grace in his heart. No vision of the heavenly inheritance, no faith in the spiritual things. He had an easier time in many respects, on the earth, than Jacob. The difference is seen in the two "after-ward" seasons realized. Esau, self-indulged and favored the flesh, after-ward rejected.
 14 to 21. Under law.
 22 to 24. Under grace.
 Verse 25. "Keep in contact with chapter iii. 1 to 4."
 Verse 25 and 27. Solemn words. "Yet once more."
 "Yet once more."
 God is silent now. Dealing with man through the medium of His Word. "Yet once more," he will speak in an audible way to man, and the things that are shaken shall be removed. Everything out of Arafat on that day will certainly be shaken. "The inhabitants of the rock shall sink."

Monday, February 27th.

Hebrews xiii.

Verse 1. *Be loving.*
 Verse 2. *Be hospitable.* Some have an uncertain angel - are uncertain. He to receive a servant for his Master's sake, will also bring a blessing.
 Verse 3. *Be pitiful.*
 Verse 4. *Be pure.*
 Verse 5. *Be content.* With God our comfort, why should we care?
 "I will never leave thee, nor forsake thee." Here is a strong arm for tottering souls, a soft pillow for an aching head and blessed balm for a bleeding heart.

Verse 7. "Fidelity" near you, if they speak the word of God. Many false guides in these days. (See verse 1.)

side the end of their teaching and their life. If it is Christ, follow them. Otherwise not.

Verses 9 to 15. Make Christ the center in everything. Have no use for anything that does not bring you nearer to Him. "Let us go forth unto Him; God, who is His bridegroom." Let us continually praise God, confessing Him." Verses 18 and 19.

Verses 16 and 17. Do good for Christ's sake. Be good for Christ's sake.

Verses 18. If not a presumption, the writer would ask this for himself and all evangelists whose work may be mentioned in this Record.

Verses 20 and 21. Each clause a study. The whole a climax of blessings, with "the blood of the everlasting covenant," the foundation of all. It is an everlasting covenant, because ever-lasting love was the cause of it. The everlasting Father and the everlasting Son, the parties to it, and everlasting blessing the result of it. "Praise Jesus Christ, to whom be glory forever and ever. Amen."

Tuesday, February 28th.

James i.

The James mentioned by Paul in Gal. i. 19 and Gal. ii. 9, is believed by Bible students to be the author of this epistle. Cited by Paul, "the brother of our Lord," refers us to Matt. xiii. 55, called in the same references (Gal. i. 19) an apostle, refers us to Matt. x. 2 to 4, where two James are mentioned as apostles. James the son of Zebedee, and James, the son of Alphaeus, Paul could not have meant the first one, viz: the son of Zebedee, as we have his death recorded in Acts xiii. 1 and 2. This leaves it certain that James, the son of Alphaeus, was the apostle Paul saw, and calls the Lord's brother, and who is mentioned in Acts xiii. 17, and xv. 13, and xxi. 18, as proclaimed in the church at Jerusalem. The diffi-

culty of identifying James, the son of Alphaeus, with the James called the Lord's brother, is met by the statement, that among the Jews, names were thus spoken of, and that the family spoken of in Matt. xiii. 55, bore this relation to Christ. Early writers bear out this supposition.

James was a man much esteemed among the Jews. He was called "James the Just." Josephus and Jerome, in rabbinic contemporary with him, give him most honorable mention, and accord to him traits of character in harmony with the teaching of the epistle.

1. Verse 1. Written for Jews, scattered abroad and under terrible persecutions.

Verse 12. The trials we are having as Christians, and for Christ's sake, an evidence of our being elected unto salvation. See Verse 2. "Count it all joy."

2. Verses 13 to 27.

a. First, sin and its ruin.

b. God relieved. Verse 13, with Eccl. vii. 29. 2 Cor. xi. 3.

c. Lust inwreathed. Verse 14 with Pa. ii. 5, and Ro. vii. 18.

d. Sin conceived. Verse 15 with Acts v. 3 and 4.

e. Conscience grieved. Verse 15, with Rom. vii. 15.

f. Judgment received. Verse 15, with Rom. i. 23.

Rom. vi. 21

Secund. God's remedy.

a. Grace revealed. Verse 17, with Titus ii. 11.

b. Cause—God willed. Verse 18, with Eph. i. 5.

c. Born of God. Verse 18, with John iii. 3 and 5.

d. With the word. Verse 18, with 1 Peter. i. 23.

e. Christ within. Verse 21, with Eph. iii. 17.

f. Drive out the sin. Verses 21 to 27, with Eph. v. 8.

3. Verse 19: as we put slow where God puts swift, and swift, where He puts slow.

Why wonder that we swift go wrong, And such slow progress show?

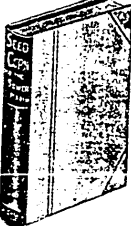
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