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Record of Christian Work.

A MONTHLY CHRONICLE OF CHURCH, EVANGELISTIC, MISSION, PHILANTHROPIC AND INDIVIDUAL WORK.

ENTERED AT THE POST OFFICE AT CHICAGO, ILL., AS SECOND CLASS MATTER.

VOL. IV—No. 6.
MAY, 1885.

PUBLISHED BY F. H. REVELL, CHICAGO.

Terms:
Fifty Cents per Annum.

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PROSPECTUS.

With this number the EVANGELISTIC RECORD takes a new name and form and dress. It will not, however, leave the field it has occupied, and which has made it so popular with its friends, but will take a wider scope and enter a sphere which it is hoped will be helpful to all Christians who desire to do the Master's work, whether they be pastors, evangelists, teachers, missionaries on the frontiers, or workers by the way.

It is the purpose, in addition to what has been done in the past, to present in each issue of the "RECORD OF CHRISTIAN WORK," one or more methods of church, mission or philanthropic effort, that have been tested by actual experiment.

One of the great and ever-recurring questions in all the churches is "How to Work Effectively in Christ's Vineyard;" or "How to Get the Work Done that is Over Against Each Church and Each Member of the Church?" Every generation calls for new plans, for which a new corps of workers must be enlisted and trained. In every part of the great harvest field there are those who are carrying on their work successfully. Their experience and methods can be made helpful to scores and hundreds of others if properly set before them.

It is the aim of the RECORD OF CHRISTIAN WORK to gather such plans of work from the whole field and present them to its readers.

There are many lines of Christian effort that should be enlarged. This can and will be done if successful plans are found, and waiting Christians are induced to work them. To give such plans and the methods of operating them, will be one purpose of this paper.

In this effort we bespeak the co-operation of all who have practical methods of Christian work, such as have been tried by churches, associations, societies or individuals. The success of the few can thereby be made an inspiration and a guide to the many.

Since it is true that by far the major part of those who are now Christians were led to Christ by the personal efforts of others, who, perhaps, in a quiet way, led them to the Savior, it seems the more needful, not only to incite men and women to labor personally for souls, but also to show them how to do this, and how to become expert in it. The ministers, laymen, evangelists and missionaries, who lead the greatest number of people to Christ, are those who have learned how by study and practice. This one branch of Christian work is probably less thought of than any other. So little, in fact, that only a very few church members ever attempt to do any personal work—in fact they have little or no idea how it is to be done.

It is undoubtedly true that many more would be efficient in this and other branches of work if they were led into it when they first began the Christian life.

Many churches that now record few conversions in a year, might be crowded with converts if all the people had a mind to work and were taught how to do their work in a way suited to their place and circumstances. To give to such churches the help they need from the experience of others will be a prominent feature of the RECORD OF CHRISTIAN WORK.

It does not intend to deal in theories but in practical questions relating to the doing of work. Nor will it enter into discussions of controverted theological questions, but from all sources will seek to cull such things as will be helpful to men and women who are seeking by consecrated effort to build up Christ's Kingdom over against their own doors.

It is believed there is a wide field and an urgent need for such a paper, and that all Christians workers will welcome it. The RECORD will not be an organ of any denomination, society or association, but a chronicle of such things as relate to the working forces of all the churches and their members, of whatever name.

Loyal to Christ and the Word of God, true to the church, which He has purchased with His blood; in full accord with the aggressive movements of all His servants, and seeking to be of service to them all; the RECORD OF CHRISTIAN WORK enters upon its mission, humbly relying upon God for wisdom and guidance, in the hope that through its pages some may be helped to the luxury of Christian service, by which they may help save the lost, build up the saved, and honor the Master, whose we all are and whom we serve.

CITY EVANGELIZATION.

Of late a new and active interest has been awakened in the evangelization of our great cities. With the rapid development of our country has come the growth of all our older cities and the planting, growth and maturity of younger cities, which even aspire to a greatness beyond the old and great cities of the east. But with this rapid growth has come also a neglect of God's house, or, rather, there are in many cities not houses of worship enough to which the masses could go if they would.

A recent survey of Chicago shows how many could attend church if they desired to do so, other things being equal, as follows:

WARD.		
1st—12,296 people and 1 evangelical church to each	...	3,074
2d—17,348	"	5,782
3d—19,005	"	2,715
4th—35,738	"	2,978
5th—65,177	"	6,517
6th—54,876	"	6,097
7th—46,107	"	5,763
8th—41,292	"	13,764
9th—21,225	"	3,032
10th—18,329	"	2,291
11th—26,542	"	6,635
12th—36,102	"	1,806
13th—26,078	"	5,215
14th—81,380	"	3,391
15th—39,968	"	3,331
16th—30,050	"	30,050
17th—31,252	"	6,250
18th—27,226	"	2,723
City—629,985	"	4,117

These facts were presented before the Presbyterian Social Union recently. The statement further shows that there are 158 evangelical churches in Chicago, with a total membership of 56,720 and 71,841 attendants upon the Sunday-schools, making a total church and Sunday-school membership of 128,561, not, I believe, counting the teachers in the Sunday-schools, as they are doubtless included in the church membership. To this possibly 25,000 might be added as church attendants, but not members, making 153,561 reached by all the evangelical churches of Chicago, whereas the

city has, by this statement, 629,985 people, a difference of 476,424. It is claimed that Chicago is increasing at the rate of 80,000 per annum. This enormous growth will call for the building of new churches at a rate that has never been attempted yet. But what of the 476,424 now unreached? The Catholics claim about 150,000, which leaves still 326,424. The churches are entering upon the work of evangelizing this mass with renewed vigor and success. The Congregational churches have organized a City Missionary Society which has made its second annual report, and has demonstrated that as far as it has had ability to go in and occupy, the people gladly come and avail themselves of the privileges afforded. Especially is this true of the Sunday-schools established and the work for children in other directions. Full to overflowing is the record; "more room must be had, for we are obliged to turn the people away every Sabbath," is the statement from one superintendent. This society has done a great work already, though so young. The Methodists are also pressing this work with their accustomed energy and skill, and the Presbyterians are preparing to raise a large fund—\$100,000 has been named—with which to prosecute their part of city evangelization.

This movement has begun none too soon. Similar efforts are being made in other great cities, east and west. This work must be done. There is no escape. It is corruption, crime, communism, and all their concomitants, or the gospel carried to the homes and hearts of the people. Building fine churches on the avenues means nothing to the people in the slums and alleys, where crime festers.

One-fourth of America's population is in cities of over 8,000 people, and unless other cities are better supplied than Chicago a little less than one-fourth are in any evangelical church in them all. President Seelye, in his address before the American Home Missionary Society at Saratoga last year said: "Here in America there are tens of thousands, perhaps a hundred thousand men, who do not hesitate to declare their enmity to every existing social institution and their readiness to make war upon it with every engine of destruction. * *"

"There are, I say, multitudes of these men among us. They are earnest and determined, and their number is increasing. They are making converts within our borders, and they are receiving steady increase from immigration. They are the signs here and elsewhere of an attempted revolution, which, if it succeeds, will destroy the whole structure of our civilization, and if it does not succeed, threatens to shake it to its center."

These dangerous elements have their centers in our cities. They are hid in the three-fourths of the population not reached. The remedy for all this threatened disaster is the gospel carried to the homes and hearts of the people by devoted and trained missionaries. It will be hard work to raise the funds and train the men and carry on the work adequate to such an understanding, but it is the best investment capital ever had an opportunity to make, and the best insurance for property and business and future security that has ever been offered or can be found, considering the danger and the remedy—one is impending, the other is infallible.

HOW TO MAKE A PRAYER-MEETING INTERESTING.

BY D. L. MOODY.

In the first place be sociable. The prayer-meeting leader who comes in, looking neither to the right nor the left, who drops out of sight behind the desk, and is not seen again until the meeting commences, and then only while he is conducting the formal opening exercises

and who, after announcing that the "meeting is open," subsides, half-hidden and unheard, behind the desk until the meeting is over, is no leader in the true sense. Let him come down close among the people. If the room has five hundred seats, and there are only two hundred prayer-meeting attendants, hide the other three hundred seats, so that the room may always seem full, and so that there may be no dispiriting fringe of empty seats in front. If the seats are all fastened down so that they cannot be removed, the leader had better procure a desk on rollers, and trundle right down among his people, if they will insist on sitting back by the wall. In some way he must get close to them. Again, let the prayers be short. If, when Peter found himself sinking in the waves of Galilee, he had insisted on putting before his petition, "Lord, save me," the regular prayer-meeting roundabout introduction, he would have been forty feet under water before he could have asked of the Lord the help he needed. By the time a man has been praying for five minutes or more, most of the people who listen will be praying too—praying for him to stop. One-half the prayer-meetings suffer seriously from this evil of too-long windedness. Christ set us no such example, for the prayer he taught takes much less than one minute for its repetition. It becomes after a time the duty of pastor or prayer-meeting leader to remonstrate gently with those who may offend by occupying too much of the prayer-meeting's time. Those who have the right Christian spirit will take the hint without offense, and those who have not the right Christian spirit may as well be offended, and cease public praying, for thereby they would show that they possessed not the frame of mind suitable to lead others in prayer.

Seek variety in prayer-meeting methods. When times look the darkest for Christ's cause, have a praise-meeting. You will be surprised at the number of blessings you can still praise God for, and such expression of gratitude will frequently lead the way to greater occasions for thankfulness. Then have a promise-meeting at intervals. Ask A to bring to the next meeting a promise from Genesis, and B one from Exodus, and so on through the audience and the Bible. Every book in the Bible will be found to contain at least one precious promise, and by bringing them together thus you will win fresh inspiration for your future work. See that the prayer-meeting room is light and neat, and, above all, that it is well ventilated. Many a leader blames himself and the people for drowsiness in prayer-meeting, when in reality the sexton is the only one at fault. Plenty of fresh air is indispensable to keep men wide awake through an evening hour after they have been busily working all day, much of the time, perhaps, in the open air. Do not trust this important matter of ventilation to the sexton, but see to it for yourself. Finally, sing a great deal, and sing a considerable proportion of new songs. "But nobody knows them!" Of course nobody does—if everybody knew them they would not be new songs, and so their singing would infuse no fresh life into the meetings. Practice on them a little during the meeting, and, when the meeting is over, ask a few of the singers to remain and go over the tunes several times, until they have become tolerably familiar.

ORGANIZATION OF CHRISTIAN LABOR.

D. MAC COLL, GLASGOW.

The central idea of this successful Home Mission, in the crowded depths of city life is in *The Church* as embodying theoretically the necessary gifts both of wisdom and work, and the adequate power to unite, intensify, direct, and multiply individual effort. Organized Christian fellowship in a church is regarded as the true association for the propagation of the Faith and Life.

The idea is further, that of a *Mission Church* not only to spread the faith and life of Christ, but to spread it immediately by those it gathers in. The meal as it is leavened is put by handfuls into the new measures. As the Church fills, another is built, and the original congregation divided. Thus, not only individuals are planted out, but complete churches. Office-bearers and members are encouraged to take such forms of work as they are best suited for, and the widest scope for individual effort and enlargement are afforded. Thus there are gifts specially used in Prayer, Preaching, Teaching, Visiting, Finance, Church Music, Colportage, Nursing, the Sick, Domestic Training, and the Higher Education. The Church works both within and without, to enclose more of the world and to cultivate what is enclosed; and, as

spiritual life is largely dependent on knowledge as well as faith, there is room and necessity for the highest culture. This culture should keep in view both body and spirit.

The Church strives first to seek the Kingdom of God and His righteousness. A church of poor, prayerful men may be very richly endowed. Nothing is impossible to faith. The Seed is the Word. Apostolic fruits can still be grown from it.

The Church keeps a wide door for those that would enter, but strict discipline for those that would abide.

The Church is bound not only to teach, but train, not only in sound doctrine, but in good works. In addition, therefore, to the education of the school and the church, TRAINING-CLASSES give specific education for mission work to men and women who wish to enter on various spheres of Christian work, paid or unpaid, at home or abroad.

A curriculum of three winter sessions is at present laid out, embracing Sanitary and Mental Science, English Literature, Mission History, Difficulties of Faith, Phases of Evangelistic Work and Bible Resources applicable to these. One night in the week is thus occupied.

A library largely furnished with missionary literature is available. A mission house is attached to the school for domestic training of girls. A model home as regards cleanliness, order, economy, cooking and needle work is here to be seen at work among a dozen girls who pay their lodging and board; and here from one to two hundred girls living elsewhere get a variety of lessons gratis.

The Church, while thus seeking to organize work, and introduce to it, encourages individual effort; but it seeks to maintain fellowship in all.

WHAT ONE WOMAN DID.

One chilly afternoon in the autumn of 1883 a company of Sunday-school workers met in a neighborhood convention in one of the small rural communities of Connecticut.

While they were discussing the necessity and importance of gathering in the children who were not in Sunday-school, a Christian lady rose and spoke of her interest in a few children living in a district not far away, and expressed the desire that something might be done for them.

At the close of the meeting the state missionary of the American Sunday-School Union, who was present, inquired of this lady more particularly in regard to these children, and obtained the name of a lady living near who might be induced to labor for them. The next day the missionary wrote this lady a letter, earnestly urging her to attempt the organization of a school in her own house, and promising to aid her in any way that she might desire. Her husband wrote a few days later that his wife was not willing to undertake any such work, on account of the opposition that would be made. The missionary then determined to visit the locality and see what could be done; but before he could carry out his purpose a second letter came, saying that the lady had finally determined to try, and had succeeded in gathering in her own house a little school of six children, on a stormy Sabbath. The missionary sent them a supply of lesson quarterlies and illustrated papers; thus the school was started. It has grown in membership and flourished, until now it has a membership of about thirty, most of whom did not before attend any Sunday-school. All this resulted from the words of an earnest Christian woman who was not afraid to speak in meeting.

THE CHURCH OF THE FUTURE.

The church of the future, the coming church, which will gather to itself all proven elements of worth, needs that these methods of ours be worked to their full value. For the survival of the fittest in the great experiment which the church universal is ever trying, we must see that our children are prepared to administer the church forms which we pass down to them. It will be well, if we can, in some way, train a generation of administrators wiser than their fathers. Oh happy pastors of thirty years hence, if the boys and girls of to-day can be better church workers than we have been! What if we can raise up deacons who will prove more thoroughly pastors' helpers? Clerks who will know how to make and use records, with all the moral power there is in books, a moral power not even despised on high, for in heaven we read the books will be opened. What if there can be trustees who will never let the salary drag, nor janitor's bills go begging for liquidation? Trustees and fiscal officers who will have skill to make even the money service of the house of God a means of blessing, a spiritual exaltation to the people? What if there can rise up congregations who will know how to get the utmost of good from their pastors by means of the utmost and wisest co-operation with them. Such hearers will neither enervate the minister with flattery nor chill and benumb him with indifference. Faith and eagerness in the pews will kindle the pulpit to its highest fervor. Then the Word of God will indeed be keener than any two-edged sword.

But how shall such congregations be secured? Evidently by training the young. When a soul is converted it makes a great difference what are the ideals of Christian life to which he is converted. When one joins the church it makes a great difference what is the model of church life held before him. Are our Sabbath Schools, then, really training young believers for the church? Are they in verity the church itself, as we so often say, teaching the Word of God for practical application to the actual Christian life. Then we can certainly, in these schools, fit our youth for the varied responsibilities to which they will surely be called.

This is, I know, experimental ground. Who thinks of training church clerks or trustees? It seems that, in the practice of the people of God, such fitness must be left to come up of itself. Army officers must be trained, private soldiers must be drilled. But church officers and church workers must simply spring up. They grow spontaneously, like apples on trees. Brethren, herein is one matter in which "the children of this world are wiser in their generation than the children of light." But we must cease from this folly. We must for the uncertainty of hap-hazard selection and natural genius substitute the certainty of education. We can provide Christians who shall know how to lift the church to its true eminence of glory. And in all this the Bible school can have and ought to have a very large share. This is, I am well aware, an almost wholly unexplored portion of the great field. But it is a rich portion. Already some churches are choosing an associate pastor and putting him most especially in charge of the Bible school. They are ordaining that an experienced and skilled artist in souls shall give himself wholly to the training of the young in the congregation. This rich field will be worked. We must do it as soon as possible.—C. N. Pond, in *Highways and Hedges*.

EACH IN HIS PLACE.

BY BELLE V. CHISHOLM.

Beautiful mosaic paintings are often made of tiny pieces of various colored glass or marble. The pieces are diminutive and unattractive in appearance when examined singly; but when they are arranged in their proper places they make a beautiful picture that endures for ages, giving pleasure to all beholders, and crowning the artist who wrought it with honor.

Bishop Simpson, in describing such a picture, adds: "So God is making a great picture out of society—making it out of seemingly insignificant materials, but putting each one where he should be." This grand picture will not be destroyed at the end of time, for it is made for eternity, and will remain when suns and stars have set to rise no more. We all have a place in this rare painting, being formed by the finger of God, and we should be careful not to mar its beauty by needless repinings at the place he puts us in. If we could always remember that our position in life is of God's own choosing—that we came not into it by chance, we would not so often fail in the grace of contentment. Each of us has our own nook in this busy world, and for each of us there is work that no other hands than ours can do. The plodding peasant may envy the king in his magnificent splendor, but he could no more discharge his responsible duties, than could the king perform the peasant's lowly duties with acceptance.

The tired, weary mother often looks with longing eyes upon her more gifted sister, and sighs over the narrow, cramped life to which she has herself been doomed, but an exchange of positions would result disastrously for both parties; for, while the timid mother would not have the courage and ability needful for a successful worker in high and responsible places, neither would the active, influential woman be able to bestow upon the little children the loving tenderness and patient care they receive from their mother.

So in God's kingdom there should be no friction among the workers. The minister, the Sunday-school superintendent, the teacher and the scholar, each in his place, will find work for busy hands—work, too, that cannot be delegated to others, but for the accomplishing of which each one in his place will be held personally responsible.

Each in his own place, let us strive to perform our own work faithfully, so that when we have finished our course on earth, we may hear the welcome words: "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—*Sunday-School Times*.

WAYS OF DOING GOOD.

There ought to be a great many ways of doing good to others. First, because there is such a luxury in doing it, and second, because there is so much need of its being done. But these ways must be popular, practical and versatile—the offspring of a quick wit, a warm heart and a ready hand. The minister in the suburban or country town tires of his routine, and sighs for some new and untried way of awakening interest among his young people. Suppose he tries something of this kind: He goes over his congregation with his mind's eye, and he sees Mrs. Ransom. She is a good woman; she sometimes speaks in meeting; she is often cutting out plans of work for others, and seems alive to doing good. He says, I will speak to Mrs. R., and tell her of six or eight working girls in her neighborhood who have no home with its sweet humanizing influences; no friends but two or three of their own class; no amusements, no books; possibly cannot read; maybe seldom go to church; have poor taste in colors and in dress; to whom life is one monotone of drudgery, and, apparently, no one cares for their souls. "Now," says the minister to himself, "I know that Mrs. Ransom would be more than willing to open her back parlor to these working girls of her neighborhood one night, fortnightly, her own girl among the number. She will be glad to make them feel 'at home,' because she wishes to be their friend. She will teach them to select quiet colors, to cut and trim, and to sew. One of them, perhaps, can sing some simple song, or play upon the organ, and another can read some suitable selection; and in various pleasant and amusing ways Mrs. Ransom can help them, so that they can manage homes of their own by and by. Of course Mrs. R. will have tact enough to get their confidence without patronage, and to infuse a Christian spirit without making it a prayer-meeting. The influence of a Christian heart and a Christian home will exalt itself upon these homeless girls, and be a 'perpetual benediction.'"—C. G. M. in *Interior*.

SHALL CHILDREN ATTEND CHURCH?

No question comes up more frequently in the home than the one, Shall the little children go to church?—and there are as many answers to this question as there are inquirers, for each individual assents or objects with certain conditions. This was one of the questions that received the attention of the Mothers in Council, and one that was not decided to the satisfaction of all. One mother objected to taking her little boy to church because he did not want to go; another mother took her little boy, but was always exhausted because of her efforts to keep him still; still another thought it destroyed a child's individuality to force it to take part in a service which meant nothing to it, and in which every act was purely imitative. Let the other mothers speak for themselves.

Mrs. Marshall, who had listened to the words of the others with evident interest, now remarked, in her deliberate and positive manner: "A child understands very quickly, and the unseen Father can be distinctly appreciated by a little one (not that I mean that any of us can really appreciate Him fully) if the wise earthly parent says, 'My son, this is God's house. We are God's people. We bow our heads to thank Him that He is our good Father. The minister is God's man, telling us how to live and behave.' The quiet order, the reverent manner of parents and congregation, will impress the little one, and, above all, the habit of being identified early with God's people will be established. This habit will prove one of the anchors of character in later life."

"I am reminded," I interposed, "that a distinguished lecturer, whom I heard speak on a kindred topic, impressed his hearers deeply by showing them that parents owe it to their children to teach them to form the habit early. He said: 'Suppose we carry the reasoning of church-going into other departments of discipline or training. The day begins, for instance, and the little one objects to allowing the mother to comb its hair. The mother says: "Let him alone. It will make him nervous. We will not worry him. By and by, when he is older, he will observe the other people brush their hair, and then he will allow it to be done for him. His individuality will be ruined if we, at this tender age, try to force him to be like others." Thus the child grows up with careless habits. When he should go to school, the logical parent must reason on the same line, and the boy must not be forced; but waited upon until the desire for learning comes. Will it come? Let us compare him,' the lecturer continued, 'with the little fellow who has walked proudly to church by the side of his father, whom he reverences, has there bowed before the Father whom he but dimly comprehends, whom he knows, perhaps, only as he sees Him figured in the earthly parent at his side, and ask ourselves which stands the best chance of growing up as we would have him.'"

Mrs. Randolph agreed with the conclusions of the lecturer, and added: "If we can form a good habit, we had better do it, provided we do not run any risk of confirming the spirit of opposition which has been mentioned. We hear a great deal of stress laid upon the power of bad habits, and it must not be allowed to lead us to forget that good habits are equally strong in their influence over us."

Every mother will have to settle this question for herself. No regulations can be made that will fit every child or every mother. A healthy child will not be injured by attending a church, and a nervous child can be taught self-control, if nothing more, by being taught to be still and keep still for a certain time. Every thoughtful mother will know from her own experience, how easy it is to work on the nerves until they reach the point of disease. Hundreds of men and women are suffering from so-called nervousness, when in actual fact it is lack of self-control that lies at the root of their ailment. From their earliest recollection it has been their privilege (?) to hear every disagreeable act, which was really the result of ill temper, disinclination, attributed to nervousness, until they learned to think that they were entitled to certain rights not granted to the rest of us. Begin to take your child to church, if for no higher motive than that it may learn to sit quietly. The rest will come.—*Christian Union.*

Christian Conventions.

IN KANSAS.

Mr. Moody has been and gone. He held three conventions in the State or "thereabouts." His first was a convention of three days in Kansas City, closing with the Sabbath, March 22; then two days, Tuesday and Wednesday, at Emporia; then two days at Atchison, Saturday and Sunday. At each place he left profound impression. The convention at Emporia was probably the most successful of the three. Emporia is in the heart of the State, and the preparations are very complete, and ministers and workers came together from a large region in all directions. Some came as far as 200 miles. The skating rink was fitted up for the purpose, and it was packed at every service. At each place Mr. Moody's sermon to "men only," from the text: " whatsoever a man soweth that shall he also reap," left the deepest impression.

The coming of Mr. Moody has revived the discussion of the secret of his power, and there is the same diversity of opinion here as elsewhere. One says: "It is simply his faith. Any man can do the same with his faith and consecration." But there are hundreds of ministers and workers whose faith is just as implicit, and whose consecration is just as complete, as Mr. Moody's. Another says: "It is his mastery of Scripture. Let ministers use the Bible more and they will be more

like him." But we know many ministers just as well versed in the Scripture as Mr. Moody can be, and whose sermons are full of it. It is not enough to know the Scripture. A man must know how to use it. It is the rarest gift possessed, for a man to be able to marshal Scripture to his service and make it clothe his thoughts. Mr. Moody has this gift in a wonderful degree. Others again quote Mr. Moody's favorite figure: "When the Lord sent Moses to Pharaoh, he told him to take his rod. It was an ordinary rod, but with it he wrought the wonders of Egypt. It was just like any other rod, only the Lord used it." The implication is that the Lord will use any kind of stick. "It is the Lord's doings, and it is marvelous in our eyes."

A wise mechanic never works with poor tools. The Lord is wise as well as mighty. He does not choose his instruments as men would, but he chooses just the instrument fitted for his work. He does not work "just the same with any kind of a stick." The Lord wrought mightily through Paul. But Paul was wonderfully adapted and prepared for the work. God is doing a wonderful work through Mr. Moody. Mr. Moody is a remarkable man, rarely gifted for the work God is doing through him. "But he is very simple," some one says. The ability to use the simple things of our every-day religious life, and make them fresh and forcible, is the rarest gift of holy eloquence. After one of Mr. Moody's Boston meetings, a minister, with the conventional ideas of Mr. Moody, said to Prof. Park who sat next him: "Is it not strange that the Lord should use a weak instrument like Mr. Moody to do so great a work?" Prof. Park turned upon him with his great eyes and said: "I wish to speak with all reverence of what the Lord is doing. But Mr. Moody is a great man, sir; Mr. Moody is a great man." So when accounting for Mr. Moody's success, we may say truly: "He is simple; he is Scriptural; he has faith; he has consecration, and the Lord is with him marvelously." But all this is true of many other men who can never do his work. We must add, also, with Prof. Park: "Mr. Moody is a great man." Not great as men fix things up, but great for the work he is called to do. God has endowed him as well as endowed him with power. As one of the pastors of Kansas City said: "We cannot all be Moodys, God has other work just as important as that he is doing. It is a delusion when we say that the man who preaches what men call an eloquent sermon is a great man, while Mr. Moody, who has moved two continents, is simply a common stick the Lord chooses to use." It is not the same kind of greatness, but it is a greatness none the less for that. "There are diversities of gifts," and there are also "diversities of operation."

R. CORDLEY.

PITTSBURGH.

In one sense there is great similarity in these conventions, while in another there is great diversity in them. The convention in Pittsburgh seems to have been one of marked and unusual power, for, first, the whole people entered into it, and second, ample preparation had been made for it, and expecting much, the people were not disappointed.

First—The place of meeting was ample for the thousands who desired to attend. It was stated by the daily papers that 12,000 attended the meetings on the first day, and it is evident that many more attended on the subsequent days, as 6,000 people are said to have been crowded into the hall at one session. Second—The people were of one mind about the meeting. Pastors and people were there for work.

At the opening meeting Friday morning 3,900 people were present, at the 3 o'clock meeting 5,000, and at the evening 3,500 young men. The opening was by singing, which Messrs. Moody and Sankey know so well how to use. There was something in the singing, says the *Gazette*, "that roused the audience to an intense interest."

How to reach non-church-goers was the first topic. The audience who came to consider this question was by no means a select one, all races and conditions were present, without distinction. The *Gazette* says, "It was an audience that was never matched before in Pittsburgh for its solid worth, its intelligence and its ability to do the work before it, except at the great festival. No other movement of any kind ever drew an assembly to match it in western Pennsylvania. Nor has anything ever been brought before the people here which had the power to hold that this movement developed yesterday."

"There has not been such a collection of ministers seen for many a day in Pittsburgh as was on the stage yesterday afternoon. All the preachers known to the church-goers of the two cities, men who belong to denominations not often mentioned, and men at the head of the churches whose existence is unknown to all but the handful of men and women who constitute them, were there. They were among the most interested spectators, watching closely every step in the proceedings, and in many cases growing oblivious to their surroundings. They were willing to do their part, too, in contributing to the success of the meetings."

The topic of the afternoon was the study of the Bible, led by Rev. S. H. Kellogg, D. D. The points made were about the same as will be found in Mr. Moody's article on that subject in our June number. This was followed by a *Bible Reading by Mr. Moody.*

The night meeting was for men only, and young men, too. Mr. Moody preached, taking as his theme, "Sowing and Reaping." Twenty-five or thirty arose for prayers at this service. Two hundred and fifty persons arose for prayers on Friday, and fifty or sixty mothers asked prayers in behalf of their children.

"The prayer-meetings," says the *Gazette*, "were the most interesting part of the movement. At one of these meetings

when Mr. Moody gave an opportunity for those who desired prayers to rise, 135 persons arose in ten minutes. One little boy scarcely 6 years old was one, and an aged lady past 80 was another.

At the opening of the second day, the audience in the morning was considerably larger than at the previous morning session, over 4,000 being present. "Buried Talents" was the theme, and the speaker, Rev. L. C. Barnes, said "one in six of the people of Pittsburgh were church members, and yet for the last seventeen years, there has been no increase in the membership of the churches."

The theme for afternoon was for young men. Mr. Moody's address will appear in the June number of this paper, and should be widely read. Speaking of the singing by Mr. Sankey, the daily papers said: "His singing charmed all. The new religious airs he has introduced have already sprung into such popularity, that they are to be heard whistled on the streets by the small boy and the gay young man."

The evening audience on the second day was much larger than on the first, and was for men only.

On Sunday, two hours before the doors of the hall were open, great multitudes thronged the place. The first service began at 9 o'clock and lasted about an hour, when the hall was vacated, and at 10-30 another audience was admitted. This was for non-church-goers, and 5,000 people were present.

In the morning the theme was Five necessary qualifications to be a Christian worker. Mr. Moody said these were: 1st, Faith; 2d, Courage. 3d, Enthusiasm; 4th, Love for the work; and 5th, Compassion.

His sermon to non-church-goers was from the text, "For the Son of Man is come to seek and to save that which was lost." At the close of this service 106 arose for prayers.

In the afternoon his address was to women only, and it is said fully 5,000 were present. Mr. Moody preached from the following text: "God is Love." After the sermon invitation was given to those who desired to become Christians to rise, and 150 persons arose to signify their desire to begin a new life.

At the Sunday evening and last service there was an immense throng, far in excess of anything seen before. Just before the sermon Mr. Sankey said, "When in Scotland I became acquainted with the life of Robert Annan. He was a poor man, devoted to the service of God, and finally became a city missionary. One day he left his humble cottage to go to the village on business. Just as he was leaving the house he took a piece of chalk from his pocket and wrote the word "Eternity" on the doorstep. On his way to the village he passed the Bay of Dundee. As he was passing he saw a boy fall from a ship. Without hesitation, he sprang into the water and swam to save him. He had already saved eight or ten lives. The boy was drowning when he reached him and he tried to swim with him against the tide. A small boat put out from the harbor and reached him in time to save the boy, but Annan sank. The next day his body was found and carried to his cottage, over the step on which was written "Eternity." Earl Aberdeen ordered his men to take their chisels and cut the word into the doorstep and there it is to-day. This word stayed with me and I determined to put it into song. A lady near Elizabeth, N. J., wrote the words and Mr. Bliss the music. I will sing the song for you now."

Following this, Mr. Moody preached on "The men who are afraid to show their colors." Rom. x, 9, 10 and 11.

The *Gazette* says: "This was one of the best sermons ever delivered in this country, and the audience listened throughout in breathless silence to the burning words of the speaker. At the close of the sermon 131 arose for prayers and 1,000 remained to the aftermeeting."

Following this convention, the pastors of the evangelical churches of Pittsburgh and Allegheny met and organized for work with a view of reaping the fruits of the convention. The following denominations are represented in this work: Protestant Episcopal, United Presbyterian, Presbyterian, Methodist, Congregationalist, Baptist, Methodist Protestant, Cumberland Presbyterian, Christian, Reformed Presbyterian, German Reformed, Welsh, Lutheran, and they have issued the following circular:

"In view of the interest shown in the Christian Convention which has just closed, the evangelical ministers of Pittsburgh and Allegheny earnestly desire to meet and converse with any persons who may now be interested in religious subject. Such persons are cordially invited to communicate with any minister whom they may select; or if they will send their names and address to Mr. Robert Orr, Secretary of the Y. M. C. A., and he will refer to some minister."

Speaking of these meetings editorially, the *Gazette* says: "The crowds which thronged the Moody and Sankey meetings proved almost beyond question that the multitudes in this city 'hunger and thirst after righteousness,' and they were largely blest."

"A service of song reaches the affections and stirs the heart. No less do Mr. Moody's common sense and earnest words move the people toward God than the songs of praise from the singer, Mr. Sankey. The soul stirred by song, will easily move to prayer."

FOR US:

God's messages are never lost, nor delayed, nor delivered to the wrong address. When God calls us to some specific duty-doing, it is idle for us to insist that he must mean some one else—some one more capable, more skillful, more endowed with this desirable quality or that. If he had meant some

one else, he would have called some one else; calling us, he means us, and he waits for an answer. Samuel, wakened by a divine voice breaking the temple silence, is not to try and fall asleep again with the self-excusing thought that Samuel is a common name in Israel, and, therefore, probably some one else than himself is meant. Peter—hot, impulsive, impetuous Peter—may not lessen the force of the risen Savior's threefold question and commission by making them apply to all the disciples, for the words are specific, "Simon, son of John, lovest thou me?" and "Feed my sheep." In God's directory there is never a confusing of names or addresses. The summons that comes for us, out of our slender means, to help a struggling missionary cause, was not intended for the wealthy believer in the next house. The call that bids us give up our blessed Sunday afternoon quiet for the effort of teaching in a noisy mission Sunday-school, was not designed for our neighbor across the way, who has time for rest and quiet and Christian meditation during the week, such as come to us only during the treasured hours between Sunday noon and Sunday night. When an opportunity lies before us for direct personal Christian work, it behooves us not to ignore it, pleading that there are a dozen persons in our church with a better memory for the doctrines, and with more experience in Christian work, than we possess. In God's directory there is never a mistake of a name or an address; in God's judgment book, likewise never a name, or an address, or a personal particular of any man's life, will be omitted. No worthy cause that rang our door-bell and was unfeeling directed elsewhere; no messenger of God, whose words we discredited; no message of God to us, which we ignored or sought to return with the endorsement "mis-sent," but will be a recorded fact opposite our names on God's pages.—*Sunday-School Times.*

Evangelistic.

MR. BLISS AT INDEPENDENCE, IA.

One week of union gospel services has only whetted the appetite for more. As a consequence, Mr. Bliss remains another week to preach and sing. A daily increase in attendance has marked the movement thus far. The Congregational house proved too small, and the Presbyterians are now entertaining their numerous guests with their usual hospitality. Sunday evening severely tested the capacity of their church, and the committee of arrangements are now looking for some larger place. "Lengthen thy cord and strengthen thy stakes," is the enforced motto, and doubtless will be to the end of the meetings.

A severe cold has prevented Mr. Bliss from singing his sweetest strains, but the sweetness of "My Mother's Prayer" and "Where is My Boy To-night?" will not soon pass from the memory of those who heard them rendered. At the Baptist Church Sunday afternoon a full house of children and young people greeted Mr. Bliss. He led them in singing several well known pieces, and then held their attention through a short impressive address.

Inquirers have been coming to the front in good numbers this week. Sunday there were nine, Monday fifteen more, and Tuesday about ten more. Of these nearly all have been hopefully converted, and others betray deepening interest. The methods used are mild, and for that reason faultless, or nearly so.

The Bible lectures have been helpful to the large numbers that have attended them every afternoon. They are held this week in the lecture room of the Methodist Episcopal Church.

Evangelist Bliss has continued to meet with success in labor during another week. Full houses have greeted him, and on several occasions there were those who went away because seating room was all taken. On Sunday the change of place for holding the meetings was made. The Methodist Episcopal Church was found at that time wholly inadequate to accommodate the congregation that attempted entrance.

The fruits of his work here cannot be told in any but an indefinite way. There have been a large number of conversions, the walls of separation have been broken down between the churches in large measure, and the days to come will reveal the extent of the moral quickening. Independence people have abundant reason for congratulation that they have been visited by such a man with praise-worthy methods and rich success. Robert Kaines has done efficient work during the week as leader of the union choir.

MR. HARRISON.

A few evenings since I went to hear the evangelist, Harrison, known as the boy preacher. I tried to hear him without prejudice. So much had I heard concerning his objectionable methods—that he cannot preach, that he simply rants and jumps upon the seat, and shouts and sings and works people up into excitement—that it required an effort to be impartial. He is now holding services in Trinity Methodist Church, perhaps the finest church of that order in this city. I heard him on Monday evening, which in protracted meetings is generally considered an off night, for people are tired and the evangelist wearied from the labors of the previous day. But there was a large audience. I am somewhat accustomed to estimate, and I believe there were a thousand persons present. Promptly at the hour, the preacher, who is now thirty-one years of age, came to the rostrum, followed by the pastor, Rev. Mr. Bristol. The first look into his face would convince any one,

I think, that Mr. Harrison is neither an impostor nor a fanatic. Every action showed earnestness, self-forgetfulness and singleness of purpose. He was simply himself, without any effort, and without restraint. The people sang familiar gospel hymns under his direction led by the choir. The most objectionable, and, indeed, almost the only thing I heard to criticize during the whole evening, was an exhortation from the pastor for the people to bring souls to Christ in order, as he expressed it, that they might add stars to their crown. Such a motive, presented by an intelligent minister, or, indeed, by any one, is so unworthy that its offensiveness is apparent at once.

Mr. Harrison took a text, and then exhorted. He is not a great preacher, he does not pretend to be, but he is an earnest, warm-hearted and effective speaker. Much of his address consisted simply of testimony, of telling what Christ had done for him and for others, following, I think, the method of many of the early Christian evangelists, when, as Prof. Drummond says, Christianity followed the strictly scientific methods and dealt with facts. During the entire service Mr. Harrison grew on me as a man of God, sincere, self-sacrificing and faithful to his Master. It would be easy to criticize some of his methods, but when I look at the thousands that are going in a wrong way, at the saloons open every day in the week in our large cities, at the snares and traps set for the young at every corner, and the multitudes going down to death, and see a man who can turn a throng from these allurements to the simple story of Christ, and win numbers to repentance, as this man surely does, then I would as readily criticize an April shower in the spring time, or the summer rain which comes upon the dried and parched earth.

—ROBERT WEST, in *The Advance.*

J. W. DEAN, AT WAUKAN, IOWA.

Men are turning to Christ daily, and the interest deepens. Last night's scene was entirely new in this city, as quietly came forth the proof of answered prayer. Among the fifty who came forward to announce their willingness to own Christ, were all ages and both sexes; but our peculiar delight was in seeing young men turn from folly in such numbers. The young ladies recently converted, who attend the day school, have established a semi weekly prayer meeting in one of the recitation rooms, at recess time in the forenoon. Eighteen of them went into the room the first day. The principal says he never saw such a company of loving, cheerful, studious and obedient students as those in his room; He takes the young men, who have recently sought the Lord, to his lodging, and leads them to consecration by the Word and Spirit through prayer.

ROCK CREEK, MINN.

S. N. Millard, Missionary of the American Sunday-school Union, came among us February 19, and was with us the most of the time until March 3. During that time he held fourteen gospel meetings and visited a large number families, making it a practice to have singing and prayer wherever he called. His work was wonderfully blessed of the Lord. When Bro. Millard came there was an organized praying band of thirteen members. During his stay its numbers were increased to about forty. A few of these were professing Christians; but the greater part are new converts. Others started that have not yet joined the band. A large number of children rose for prayers, and two or three spoke of their determination to live for Christ. Several backsliders were reclaimed, and have come out boldly on the side of the Lord. During the last meetings, Bro. Millard's noble Christian wife was here to assist him in the work, and added much to the interest of the meetings. May God's blessing follow them and be upon their work wherever they go as it has been here is my prayer.

Yours, in Christ,

SHERMAN STANCLIFF.

MEETINGS IN MINNESOTA AND DAKOTA.

At the invitation of the Young Men's Christian Association and pastor, Rev. H. F. Williams, State Secretary of Minnesota and Dakota, recently conducted a series of union evangelistic meetings in Duluth, Minn. The services continued three weeks. The influence of the work was felt throughout the entire city.

Gospel meetings were held every night in the largest churches, which were filled at every service.

Mr. Williams gave Bible readings every afternoon in the hall of the Young Men's Christian Association which were largely attended and of great blessing to Christians.

The *Lake Superior News* says of the work: "Mr. Williams closed his work Thursday evening. He has commended himself to all Christian workers here by his earnestness, fidelity and tact. He and his wife carry with them the respect and best wishes of all who have been associated with them here, and the grateful remembrance of many who have been helped to better things by the message they have spoken and sung." Since the close of the meetings there have been large accessions to the various churches.

Mr. Williams has just closed a series of similar meetings at Fargo, Dak. The churches were not large enough to hold the audiences, and the Business Committee procured the Rotunda, a large hall with smaller rooms adjoining for the inquiry meetings. A deep interest prevailed in all the meetings. A large choir of fifty voices led the singing. As at Duluth, there was the heartiest unanimity among the pastors and churches.

The local papers speak of the work as being the most widespread and fruitful in results to the churches of any ever known in Fargo. All classes attended the meetings, and a large number accepted Christ.

At the close of the Fargo meetings, Mr. Williams visited Moorhead, Minn., just across the Red River, for one week. Similar blessings attended the services at this place. The audience at the closing service, which was an occasion of great spiritual interest, filled the Opera House. There were many asking the way of life and the inquiry meetings at the close of each service were always places of blessing.

REVIVAL AT PITTSFIELD, MASS.

The greatest revival of religion which has been witnessed since 1827 in Pittsfield, Mass., is now being enjoyed by the churches there. The work commenced in the Baptist Church, in connection with the Week of Prayer. On February 9, the evangelist, S. Hartwell Pratt, and gospel singer, Mr. R. M. Birdsall, of Brattleboro, Vt., were called to assist the pastor of the church. The audiences increased from day to day, and the work deepened and broadened until some 200 persons professed conversion. These evangelists were then obliged to leave to fulfil an engagement at Burlington, Vt., but after two weeks absence were called back to Pittsfield by a vote of all the churches except the Episcopal, to conduct union meetings. The first service in the Opera House was attended by 1,400 people, and in the evening the audience numbered 2,000. 800 of these being young men, who were admitted by ticket to reserved seats. The week-day meetings were attended by audiences ranging from 500 to 850 in the afternoon, and from 1,000 to 1,500 in the evening. At the completion of two weeks' service, some 300 converts were reported, making with the previous work 500. Many of these were heads of families, and many were young men of great promise. Among the inquirers were many Roman Catholics, and a number of the most intelligent of this class were converted. One church has received 100 thus far, and the work still goes on.

A GREAT revival is now in progress in Grant Place Church, Chicago. In the absence of Dr. Parkhurst, the pastor, March 15, the praying band of Chicago, conducted the service. At the altar service a great number came forward as seekers. March 16 Rev. F. A. Hardin took charge of the services for that day, and thereafter for every day last week. The number of conversions already exceeds 100.

THE ready field for mission work in Chicago was forcibly illustrated by the statement made to the Ministers' Union recently, by Mr. C. F. Gates. He said that no building which the City Missionary Society controls is large enough for the audience which gathers. In one mission, they crowd in all the children which the room will hold, and then are compelled each Sabbath to lock the doors against others who wish to enter. In another, the people are admitted to reserved seats by ticket, and then scores are turned away.

APRIL 5 was another red letter day for the church in Peoria, Rev. E. F. Howe, pastor, when eighty-eight members were received, seventy-five on confession. Forty were received in February, so that the results of the meetings thus far are shown in 128 additions, of whom 108 were on confession. This makes 143 accessions since Mr. Howe's return from Europe, in October, and 265 in the two years and a half since he began his pastorate there.

THE Ohio Wesleyan University has been blessed with a gracious revival. Sixty-five students have professed conversion, and hundreds were greatly quickened and advanced in their Christian life. Many young men settled the question of their life-work and resolved to devote themselves to the ministry. Also a considerable number of young women are preparing to engage in missionary work.

O. A. WOODWORTH has recently closed meetings at Melville, N. Y., and vicinity, and reports 136 conversions. The deepest work in twenty-four years.

EVANGELIZING work among the Jews is always difficult, but it is never entirely unavailing. For three years now the Rev. Jacob Freshman has been preaching and teaching Christ to the Jews of New York City; and as time passes, it becomes increasingly apparent that his efforts are not put forth in vain. He pursues his work without any denominational connection, or the support of any missionary board, on his own responsibility hiring halls for instruction and worship, printing a small mission paper, the *Hebrew-Christian*, and at the same time collecting money toward the erection of a permanent mission building. Every Saturday afternoon he holds a gospel service at 73 Allen street, with exercises both in German and in English; every Sunday evening he preaches in Cooper Union, room 24, speaking in the English language. Many Israelites attend, and give good attention, though some show by their questions that they are there only from curiosity, or for controversy. That the meeting has, however, some power over them, is evidenced by their repeated attendance. Mr. Freshman also conducts a mission Sunday-school, the children attending gladly. Mr. Freshman is frequently hampered from lack of funds; and in the recently published report of his third year's work he invites free-will contributions either to his own support, or to the support of his mission work. He also asks for volunteer teachers to assist in the work of his mission Sunday-school. His address is 25 Seventh street, New York.

REV. E. P. HAMMOND, the children's preacher, has been conducting very successful revival meetings in England and Ireland. In Dublin the converts are numbered by hundreds, and still increasing. Among them are Roman Catholics and atheists, as well as many young people.

LOST SHEEP OF HOUSE OF ISRAEL.

Never, since the organization of the first *Institutum Judaicum* in Halle, about a century and a half ago, has the subject of missions among the lost sheep of the house of Israel received so much attention and been so promising as just at present. The various religious movements among the Jews of Southern Russia and other Eastern countries, looking to an acceptance of Christ, seem to be neither sporadic nor spasmodic. Whether the chief leader, Rabinowitz, is living or dead, his work is continuing on and spreading. Pastor de la Ro, probably the ablest of the German Jewish missionaries, reports that each year about 1,500 Jews connect themselves with the Christian Church. Prof. Strack, of Berlin, has commenced the publication of a new bi-monthly, devoted to the interests of the work, entitled *Nathaniel*. Heretofore Prof. Dellitzsch's *Saat auf Hoffnung* was the only periodical of this kind. Reports agree that Prof. Dellitzsch's Hebrew translation of the New Testament has been one of the leading agencies in effecting these good results. Evidently this book is more than a mere curiosity of literature.

REVIVAL IN NORWAY.

A letter from Rev. J. H. Johnson furnishes the following interesting intelligence: "In Bergen, at the last quarterly meeting, the crowd of people in the church was so great that the Lord's supper could not be administered in connection with the morning services, but at a special meeting in the afternoon. On week-day evenings we began preaching at 5 and continued until 8, working with penitent sinners at the altar, in the gallery, and through the whole congregation, and many souls were saved by the Lord Jesus Christ. The man (a Lutheran) who sold us the lot on which the church is built, and furnished all the heavy materials for the church, was at the altar for prayers the very first time it was used as a mourners' bench."

The orthodox Greek Church, of Russia, is engaged in missionary work among the Japanese. Their missionaries report 7,000 converts, ninety churches, 277 chapels, thirteen priests, ninety-three traveling preachers, and one seminary, with forty-one pupils. Japan is the most promising of missionary fields; but the prospects are that its Christianity will be as variegated in its sectarianism as that of America.

GERMANY.—The students in the Martin Institute in Frankfurt held meetings in two stations near that city with great success. They hired a dancing hall and invited the people to come, seeking them on the streets or in their houses. In one place from 500 to 700 people gathered to hear the gospel. During the Christmas holidays they went out to help the regular preachers, walking from two to twenty miles a day to their appointments. These students are given a solid Biblical education, according to the wants of the German people, and this evangelical work is a great inspiration to them to labor among the neglected masses in the cities and villages. The Lord is raising up grand men for Germany.—*Northwestern Christian Advocate*.

In Plevna, a Turkish young lady having read the New Testament, determined to be a Christian and united with the "orthodox" (Bulgarian) church. But when a priest came to instruct her she met him with the Testament, and declined to be instructed from any other source, and the priest retired discomfited. She is carefully kept from access to our people, for she is quite a prize, being an heiress. Her mother is moving heaven and earth to get her back to Mohammedanism, and the "orthodox" are guarding her both from that and the Protestants. Her case is watched with great interest.

In Bulgaria, colporteurs have worked during the year, and eight boys from the school in Sisteif have been out for three months each to sell books. In all, 214 Bibles, 1,612 Testaments, and 316 parts of the New Testament have been sold; total number of Scriptures sold, 2,142, for which the mission received \$544.67. There have also been sold 4,293 religious books and 8,224 tracts, for which the receipts have been \$1,241.77. It must be remembered that there are only 1,500,000 inhabitants in the territory occupied by our mission, so they have sold one copy to every 100 inhabitants. The colporteurs report that a great change in the minds of the people has been going on for the past two years. Formerly the majority of the reading people did not understand what we were trying to do, and were afraid of us; now they nearly all understand our object, and to an extent approve of it. These "reading people" do not constitute more than ten per cent. of the whole population in Bulgaria, but are increasing every year. Two years ago the colporteurs were not allowed to sell books to the students in the theological school at Tirnova. This year the head priest in the school bought their books, and one of the students said: "The Protestants are doing more for the enlightenment and spiritual advancement of our people than our own church is doing."

Sunday-School Cleanings.

For sixty-one years the American Sunday-School Union has been diligently engaged in seeking out the neglected corners of our land and bringing the children into the Sunday-schools, until it has gathered over three million children and youth under Bible instruction, and has universally received a cordial and hearty welcome.

The need for such work is far greater now than it ever has been before in the history of America. There are more than twice as many children who attend no Sunday-school, as there

were children in the nation 61 years ago, and the increase in the population, from 1870 to 1880, was greater than the entire population of the country in 1824, when this Society began its work. The largest growth is by immigration from abroad, bringing to us all classes and kinds of people. In the North-Western District, since 1839, the American Sunday-School Union has planted new Sunday-schools in 5,686 communities which were found destitute of churches or Sunday-schools; 184,260 children have been gathered into these schools, and taught the word of God by 25,830 teachers. 46,938 people have been found destitute of God's word, and have been supplied. Aid has been given to schools in 14,514 cases, reaching 664,359 scholars, and 75,657 teachers. These schools and this service have been pioneers of every good agency.

But the work to be done is even larger than it was in 1869, because of the rapid growth of our country. In 1850, this District had 1,752,806 people; in 1880, it had 9,023,372. In 1880 there were 2,729,665 children of school age, and 1,360,369 in all the Sunday-schools, leaving 1,369,296 to be cared for—almost as many as there were people thirty years ago.

Last year, the American Sunday-School Union reached 471 new communities, and planted Sunday-schools in them, in the Northwestern District alone, and already the good results begin to be realized. Twelve hundred hopeful conversions have been reported, and in 92 settlements churches have been developed from the schools of this Society. That these results could be looked for, and confidently expected, is not strange, as the following facts show:

Martin B. Lewis, who has labored for a quarter of a century in central Minnesota, and has carried the Gospel into more pioneer homes than any man living, I have no doubt, says: "I have given over 100 addresses to public audiences this year, but I think the thousands of words spoken in the little audiences, in the 600 families visited and personally taken by the hand, were the messages which were crowned and blessed of God most. Homes of nearly 4,000 persons to be enlisted in the 64 Sunday-schools planted, visited and aided, 33 of them new, have been visited. The record of one little school, planted years ago, has been a joy to its friends and others who knew something of its history during the last twenty years—much of the time isolated from church privileges. In one family eight children professed Christ. Four of the sons and one daughter took a full college course; three gave themselves to the ministry—one is a Christian lawyer, and the daughter is teaching the Freedmen in the South." Probably it cost the Union less than \$100 to plant and care for that school, until it could care for itself. The record of that one family pays well for all that outlay; but that family's history shows only a part of the good done, even though no church is yet planted there. Many of these communities never will have churches; but souls are precious there, as well as in the large centers.

WRITTEN QUARTERLY REVIEWS.

In the columns of the last Connecticut Sunday-school Board—a publication issued bi-monthly by the Connecticut Sunday-school Teachers' Association—a Sunday-school writer suggests a plan for written quarterly reviews, which is novel in certain of its features. At the end of each quarter, let the pastor and superintendent prepare a leaflet of some twenty-five simple but comprehensive questions upon the quarter's study, leaving space enough under such question for a written answer. When the last Sunday of the quarter comes, teachers and the scholars occupy the usual time of the session with these papers, helping each other as they deem best, but making no reference to books, or the Bible. The answers are written, and, at the close, the superintendent reads the questions with their proper answers, at which time the school may correct their sheets. These papers are not gathered up—no one examines them—and there are no marks made upon them, except such as the scholars make for themselves. Each scholar is urged to preserve his papers for the year together, and to make them as neat as possible; but the fact that the papers are not to be passed upon or graded keeps the exercise from becoming such a burden as it is both to teacher and to scholar when it is made a formal "examination." The advantage of the plan is that it is all voluntary; the pupils are not frightened by it; their mistakes are not exposed, since they can themselves correct them. The very fact of writing the answer and then correcting it will impress the lesson-truth on the pupil's mind."

HOW TO HOLD THE YOUNG FOLKS.

At a certain period in their lives, very many young people drift away from the Sunday-school; it may even be after years of regular Sunday-school attendance. Mr. E. F. Cragin, of Chicago, a former Sunday-school co-laborer with Mr. D. L. Moody, strongly emphasized this point, and spoke of various practicable remedies for this state of things, before the recent annual teachers' meeting of the Chicago Avenue scholars' Bible classes. Scholars are kept in the school, he said, by keeping them interested in the school. In the older classes, let the teachers then, in place of doing all the visiting, and recording, and reporting of the class, assign these duties largely to the various members of the class. Let each scholar feel that he is of importance to the class—that, if he is absent, he will be missed. Do not treat the young folks entirely as children, for they like to be made companions of; and just as they are at the border-line of child-life and adult-life they are prone to be sensitive about their dignity. Use all justifiable means to bring interest and variety into your lesson-teaching. Occasionally let the lesson be a series

of pictures—word-pictures, outlined by the class and filled in by the teacher. If the lesson, for example, touches an incident of Christ's life, try to call up a mental conception of just how the Saviour looked and spoke on the occasion in question, and then, with your scholar's aid, in graphic words bring the picture before them. Again, have questions prepared, read and answered by different members of the class. Be natural, humble, simple, practical, and always be honest—never afraid to say you do not know when you do not know. Tell the scholars that the best authorities disagree, when it is a fact that they do disagree. But, above all, let your teaching be devoutly spiritual; try to reach the scholar's heart; try to bring the scholar to Christ, and then to upbuild him in Christian truth. Classes in which the souls are frequently being brought to confess Christ are classes whose membership suffers least as the boys and girls pass on into manhood and womanhood.

A BIBLE institute will be held in Chicago in May and June, for Christian workers. Rev. W. G. Moorhead, D. D., Xenia, Ohio; Rev. E. P. Goodwin, D. D., Chicago, and Maj. D. Whittle, are among the instructors. Inquiries should be addressed to Miss E. Dryer, Bible institute, 150 Madison street, Chicago.

THE twenty-seventh Illinois State Sunday-school Convention will be held in Alton, May 12-14. Each county in the state is entitled to ten delegates, except Cook, whose number is unlimited. All pastors, teachers, and workers in the Sunday-school, are entitled to seats. The number of delegates and the names should be forwarded as early as May 9.

IN A PASSENGER CAR.

In some queer places the conductors of mission Sunday-schools are compelled to hold their first sessions; but most of them manage to secure a house of some kind, or at least a room, in which to meet. That was more than Mr. J. A. Barclay, of Atlanta, Georgia, could secure, when he undertook, recently, under the auspices of the First Methodist Church, to start a mission-school in a destitute part of that city. Every landlord to whom he applied refused to rent his premises for mission purposes. He gave up his search in despair, and started for home, but stopped on his way at the railway depot to rest. Happening to mention his lack of success to one of the railway officials, that gentleman offered to Mr. Barclay the use of a passenger car as a place in which to hold his school. The offer was gladly accepted, and in time for the next Sunday a car was accordingly pulled out of the depot, and halted on the track near the district from which the school was to draw its scholars. By personal searching of the alleys, seven children were induced to come in and "try it for one Sunday." The next Sunday there were fourteen in attendance, and the number had grown by the following Sunday to fifty-eight, making an assured success of perhaps the first Sunday-school on wheels in history. Ragged, destitute mothers, who had yet the tenderest interest in their children's welfare, came, with tears in their eyes, to thank the conductor of the school for the work he was doing for their boys and girls. So the effort prospered, until, writes the Tennessee correspondent who furnishes the above details, "the school has now a house, is doing good work, and is gaining greatly in numbers."

CHINESE SUNDAY-SCHOOL.

A devoted English philanthropist visited Chicago some months since, and thus speaks of the Chinese Sunday-school in Farwell Hall. He writes that it was one of the most interesting sights he beheld in the city. He found between 200 and 300 Chinese gathered there, and taught by as many ladies, who, where their pupil could speak a little, always made the subject of their teaching to be Christ. These Chinamen are spoken of as intelligent and really in earnest about their lessons. At the proper time the superintendent gave out the hymn which in Chinese characters hung upon the wall. It proved to be one of Sankey's hymns with a familiar tune, and while the mingled words of Chinese and English were heard, the effect was really curious. At the close of the school the pupils bowed politely, shook hands and said good by to their teachers, and left very orderly.

Dr. Bernardo says he stood near the door as they left and spoke to some of these Chinamen, and found at least a dozen of them were earnest Christian men, speaking English, and were intelligent in their general views of Bible truths. It was understood that those who proposed to settle in America had dispensed with the cue and were dressing their hair like American gentlemen. But the significance in the fact that those who still retained the cue, was, that they were going back to China, and going too, as Christian men.

One was spoken to who seemed to be of the highest type, for he was intelligent, employed in one of the city counting-houses, where he was regarded as an able business man, winning the respect of his employers. He was asked, "Are you going back to China?" His reply was, "Yes, in one year from now." "To business life, I suppose?" "Yes," he bowed assent. "Will you speak of Christ when you return?" His eyes lighted up and he really looked handsome as he grasped my hand and replied, "I must, I cannot help it; yes, everywhere."

While many Chicago Christians know but little of the evangelizing work among the Chinese here, either by personal knowledge or interest in them, it is a matter of great thankfulness that there are in operation such agencies as will undoubtedly redound to the glory of God, by the return of many to their native land, who will preach Jesus and Him crucified to their own people as perhaps no missionary can preach.

Young Men's Work.

LIFE MEANS GROWTH.

The Boston Young Men's Christian Association illustrates this fact. Twenty years ago, occupying two or three rooms in Tremont Temple, it seemed to enjoy a palmy prosperity. Yet growth pushed it out, and it built the large, roomy structure at the corner of Eliot and Tremont streets. Growth again sent it out, and it now occupies the palatial building at the corner of Boylston and Berkeley streets, on the Back Bay. There must be branch work, and there is a very successful offshoot on Tremont Row, down town. Here is a small hall, accommodating from one hundred to one hundred and fifty. It is used for meetings, as a reading-room, and as an employment bureau. It has morning, noon and evening meetings. Above the hall is a room for evening classes. The executive machinery of this branch is not extensive, but it is very efficient. Tremont Row is thronged daily. It is the very place for throwing the Gospel-net, and all kinds of fish come to it. Last month the average attendance at the morning meeting of this branch was forty-three; at noon, sixty-four, and in the evening thirty. The little hall is liberally furnished with papers, and one hundred and twenty-six read the papers each day in February. Situations were obtained for fifty-seven. The work of this branch is very humble beside that of the headquarters; but it is most gratifying in itself, as a hand-to-hand fight with sin where sinners are thick, and with poverty where the poor abound.

YOUNG MEN'S BIBLE INSTITUTE.

It has long been a perplexing problem how to retain the senior scholars under religious instruction until they are united with the church. To this end several Young Men's Bible Institutes have been in existence for a number of years in Glasgow. The main features of this institute are: (1) A Bible class on Sabbath evening under an experienced teacher; (2) Week night classes for mutual improvement, study of natural science, music, drawing, etc.

For the success of the institute there must be premises or rooms easy of access, which the members may feel free to use as their own. Under careful management this may prove the missing link between the Sabbath-school and the church.

The Young Men's Christian Association work at Minneapolis is going forward very effectually. The reading-room is well supplied with current literature, and as a result of a Book Reception lately given by the ladies' central committee, about two hundred volumes were presented as the nucleus for a library. Gospel meetings, Bible studies, teachers' weekly meetings and prayer-meetings are well attended.

The Young Men's Christian Association in Berlin is taking an important place among the evangelistic movements of the city. Lately, a Tea-Evening was held for the purpose of interesting the English-speaking residents in the society. The rooms in Friedrichstrasse were crowded with guests. Addresses were made by Herr von Rothkirch, president of the association; Prof. Stuckenberg, acting pastor of the American and British Chapel in Berlin; Dr. Ziemann, who, for several years, has been engaged in mission work in London; Herr Philidus, secretary of the association; and Count von Bernstorff, one of the vice-presidents. The association, which only in January celebrated its second anniversary, was founded by Pastor von Schlumbach, on the plan of the kindred societies in the United States. It already numbers 1,136 members, including 183 boys, and has two branch associations, one in the north, and one in the east section of the city.

AN INCIDENT.

A young man went into the office of the largest dry-goods importing house in New York and asked for a situation. He was told to come again.

Going down Broadway that same afternoon, opposite the Astor House, an old apple-woman trying to cross the street was struck by a stage, knocked down, and her basket of apples sent scattering in the gutter.

This young man stepped out from the passing crowd, helped up the old lady, put her apples into her basket, and went on his way, forgetting the incident.

When he called again upon the importers he was asked to name his price, which was accepted immediately, and he went to work.

Nearly a year afterward he was called aside one day and asked if he remembered assisting an old apple-woman in Broadway to pick up a basket of apples, and much to his surprise learned why he had obtained a situation when more than one hundred others were desiring the same place.

Young man, you little know who sees your acts of kindness. The eyes of others see and admire what they will not take the trouble to do themselves.

YOUNG PEOPLE'S SOCIETY.

More than three years ago, the Rev. F. E. Clark, then pastor of a Congregational church in Portland, Maine, started a "Young People's Society of Christian Endeavor," that the many young people in his Sunday-school who had just become Christians might be drawn into active Christian work and relationship. Special devotional and business meetings of the young people were held, an organization effected, and a constitution adopted. Other churches saw what was being

done to interest the young; the idea spread—through the city, through the state, through other states, beyond the limits of the United States. Last fall it was reported to the second annual conference of the Young People's Societies of Christian Endeavor, held in Lowell, that there were already six hundred of these Societies of Christian Endeavor, at least one of them in Honolulu and another in Foochow, China; two were also heard from in Washington Territory. Evidently, moreover, the end is not yet, for the number of societies nearly doubled in 1884, and there was a great gain in the total membership, which was reported at the Lowell conference to be nearly nine thousand, about one-half of the members being also church members. The societies had, previous to that conference, been organized in twenty-two states and provinces, and in churches of nearly all the leading denominations, the Congregational churches, however, outnumbering the others. Copies of the conference report can be obtained of Mr. William H. Pennell, Portland, Maine, and the report will supply information to any who may contemplate organizing societies in their own churches or Sunday-schools.

THEOLOGICAL SEMINARIES OF THE CONGREGATIONAL CHURCHES IN THE U. S.

Opened.	Name.	No. of Students.
.....	Yale.....	107
1858.....	Chicago.....	62
1834.....	Hartford.....	52
1808.....	Andover.....	44
1835.....	Oberlin.....	36
1816.....	Bangor.....	30
1869.....	Pacific.....	10

There are, therefore, 118 theological students from New England, 64 from the Middle States, 15 from the Southern States, 83 from the Interior, 13 from the Pacific Slope, and 48 from foreign countries.

FACTS TO BE CONSIDERED.

New England, with a population of 4,010,529, and 1,481 Congregational Churches, with a membership of 210,398, who contributed, according to the year book, \$941,467.38, or \$4.47 a member, has four seminaries, all richly endowed, except Bangor.

The Interior, including twelve States and Territories, with a population of 14,381,165, of whom 2,567,326 are foreign born, has 1,696 Congregational Churches, with a membership of 88,680, who contributed \$371,374.99, or about \$4.20 a member. Many of these churches have only a name to live. The larger proportion are home missionary. Those twelve States and Territories have a seminary, half of whose directors they choose once in three years, in Illinois, which has more inhabitants (3,077,881) than all New England except Maine and New Hampshire (3,014,602), but which has many towns in which the gospel is not preached. This seminary is in the City of Chicago, which now has as many inhabitants as the State of Connecticut, where there are two Congregational Seminaries, munificently endowed, only about an hour apart by rail. Chicago is the first Bohemian (11,882), the first Danish (2,556), the second German (75,205), the first Norwegian (9,783), the second Polish (5,556) and the first Swedish (12,930) city in the United States. No State in the Union presents such a home or foreign missionary field as the City of Chicago. What Paris is to France Chicago is to the Interior. The States of which it is the natural capital and which form the constituency of Chicago Theological Seminary, contain almost half of the entire German population of this country, more than two-thirds of the Danes, more than three-fourths of the Bohemians and Swedes, and more than ten-elevenths of the Norwegians.

Chicago Theological Seminary not only maintains a high grade of scholarship in the usual departments, but has also insaturated German and Scandinavian Departments which are not yet endowed.

A CUP OF COLD WATER.

Four days before I went to the front with my regiment," says Congressman Blackburn, of Kentucky, "we had a little girl baby. She is now grown, and you always see her with me at any social gathering. In our army, the furloughs came very rarely. When we got into line there was no chance for a man to get home. It was about three years afterward that a few of us were going down the Mississippi on a river steamer. I had been sick and was returning to my command, but pretty well broken up even then. As for money, we did not have any, and the night was hot; as I laid down on the deck, my throat almost parched with thirst. Pretty soon a little girl came along with a big glass of lemonade. I tell you it looked good to me. She saw me eyeing it, stopped a minute, looked doubtfully at me, and finally came up to my side. 'You looked as if you wanted something to drink,' she said, and offered me the glass. It wasn't quite the square thing to do, but I took it and handed it back to her empty. It was like nectar to me. Then I thanked the little creature, and sent her away. Soon after, just like any other child, she came back, leading her mother to see the poor soldier. It was my wife, and the girl was the baby whom I had last seen as a baby just born. You can imagine the re-union. They were with my brother's family, and happened to be going down the river."

KNOW YOUR BIBLE.

BY JOSEPH COOK.

The Spaniards have a proverb which says: "An ounce of mother is worth a pound of clergy." An ounce of conduct is worth a ton of reading. An ounce of self-surrender to truth already possessed is worth a planet's weight of truth not transmuted into deeds. Nevertheless, it is so important to give attention to select reading in the hushed mood of spiritual sensitiveness, which is the only interpreter of souls in print, that, perhaps it is timely now to recite a list of illumined, cheerful, incisive, stalwart books, which may be useful to those who lately have entered a Christian life, and some of which may become, not only food, but muscle. Let us always remember that mental and spiritual food without work are not transformed into nerve and muscle, and not merely food. Work after food makes strength; and food without work makes—what shall we say?—a plethoric, over-fed, luxurious, uneasy Christianity, an object of pity to gods and men.

What you want, of course, is, first *the Bible really understood—that is, acted out*. How much do you know of Shakspeare until after you are forty years of age? Until a man has surrendered himself to God he cannot be said to appreciate the Bible, or any great merely human production. Let a poet like Milton, or Shakspeare, or Dante, make a painting of the inner sky in man, and he will put into it light and shade almost as strongly contrasted as the light and shade of Christianity. If there is not the Sun of the Atonement in it, there will be there the chariot of that Sun—a fathomless desire for peace with God and with the irreversible record of the past. But how can you understand great poetry of the secular sort until you have lived it, and multitudinous rifting experiences have opened your heart? Nevertheless, even with a heart untutored by fullness of life, it is better for you to read great poetry than third-rate poetry—the light fiddling of the charlatans who sing the anthem of the stars as if it were a dancing tune, and make a painting of the sky without the sun in it, or moon, or light, or shade, or much of anything else. It is best for you in studying what is greatest in the results of human imagination, to avoid mercilessly all second-rate matter, however good; and so, in feeding your devotional life, it is best for you to avoid Bunyan, and Jeremy Taylor, and Baxter, and Martineau, and Pascal, and Thomas a Kempis himself, if these books shut out the Bible from daily and almost hourly use. The Germans have a proverb, that "the better is a great enemy of the best," and these richest of the devotional works are a mischief if they hinder you from taking the Bible as your supreme inspirer in life, as it will undoubtedly be your solace in death.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world. For one, I have not made up my mind to put under my head when I lie dying, anything written by Voltaire, Strauss, or Parker. We are to be scientifically careful when we choose a book for a dying pillow. If you can tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life—that is, the Bible, spiritually understood by being transmuted into deeds. Sentiment is worth nothing until it becomes principle, and principle is worth nothing until it becomes action.—*Bible Readings*.

A TYPICAL MISTAKE.

Looking back upon my writings for the last twenty years, I believe that their failure has been in very great part owing to my compromise with the infidelity of the outer world, and my endeavor to base my pleading upon motives of ordinary prudence and kindness instead of on the primary duty of loving God—foundation other than which no man can lay. I thought myself speaking to a crowd which could only be influenced by visible utility; nor was I the least aware how many entirely good and holy persons were living in the faith and love of God as vividly and practically now as ever in the early enthusiasm of Christendom, until, chiefly in consequence of the great illnesses which, for some time after 1878, forbade my accustomed literary labor, I was brought into closer personal relations with the friends in America, Scotland, Ireland and Italy, to whom, if I am spared to write any record of my life, it will be seen that I owe the best hopes and highest thoughts which have supported and guided the force of my matured mind. These have shown me, with lovely initiation, in how many secret places the prayer was made which I had foolishly listened for at the corners of the streets; and on how many hills which I had thought left desolate, the hosts of heaven still moved in chariots of fire.

But surely the time is come when all these faithful armies should lift up the standard of their Lord—not by might, nor by power, but by His Spirit, bringing forth judgment unto victory; that they should no more be hidden nor overcome of evil, but overcome evil with good. If the enemy cometh like a flood, how much more may the rivers of Paradise? Are there not fountains of the great deep that open to bless, not destroy?

And the beginning of blessing, if you will think of it, is that promise, "Great shall be the peace of thy children." If the world is but as one orphanage, so long as its children know not God, their Father; and all wisdom and knowledge is only more bewildered darkness, so long as you have taught them the fear of the Lord; not to be taken out of the world in monastic sorrow, but to be kept from its evil in sheltered peace.—*John Ruskin in Fors Clavigera*.

CONFORMITY TO THE WORLD.

BY D. W. WHITTLE.

At a weekly prayer meeting, where "Separation from the world, and consecration to God," had been presented as the topic for consideration, a gentleman related the following experience:

"I came to this city several years ago a professional Christian. I was a member of such a church, a regular attendant at the prayer meeting, a teacher in the Sunday-school, and maintained daily worship in my family. But gradually I became engrossed in business; and the ambition to be rich took possession of me. I gave up my Sunday-school class—too tired when Sunday came to attend to it; and the prayer meeting was neglected for the same reason. Soon family worship was also dropped, and I went on for some years a merely nominal Christian, attending church on Sunday, but without any real communion with God, and without any real happiness of soul. God often spoke to me, and I expected His chastening hand to come in some way. At last it came. I had but one child—a little daughter—the idol of my heart. One evening I was unexpectedly at home. My business usually occupied my evenings, and I was very little with my family; and they had not looked for my coming. My little daughter, much to my annoyance, was absent; and when her mother told me she had permitted her to go to a neighbor's for an hour, I was unreasonably angry, and sent for her, and declared that if she went there again I should punish her.

"Several weeks after this I was again unexpectedly at home; and again my little girl was away. My wife was much troubled in having to tell me that, being quite sure that I had no real objection to her going into our neighbor's, where she was under the very best influence—and not thinking I should be home—she had allowed her to go. I sent for the little girl, and chastised her. Just before going to her room she came, and between her sobs, said, 'Papa, I am sorry I disobeyed you. I thought perhaps you would be willing if mamma was. And Mr. Smith prays with his children every night; and I went in to pray for you, papa.' I choked, but could not say a word, as I kissed and sent her away. The next day my little girl was laid up with scarlet fever; and in three weeks I followed her little body to the grave. I came back to the house, I trust, a humbled, chastened man. My family altar was again erected, my place in the prayer meeting again filled; and, by God's help, I purpose henceforth to live for Him. But, my friends, my getting into the world, and what it has cost me, is a sad memory. May God lead you to accept His will without waiting for the discipline."

How many a child of God could give a similar experience, and tell of the bitterness of soul that has come from going down into the world! The Word of God must be our guide, and be fully followed, if we would be safe. Paul's position is the position for all who would have the victory over the world. "The world is crucified unto me, and I unto the world." Made dead, or set one side in the place of shame. The world cannot get to us without passing the Cross. This it will never do. And we are safe from the world if the Cross is kept between us and it. We, on the other hand, can only get to the world by passing the Cross; and this, to our humbling be it said, our carnal nature has often led us to do. We have given up the world; and yet we cling to it. We have known that we should avoid its temptations; and yet we have been inclined to get near enough to peek and see what they wore: like a boy who could not go to the circus, but climbed a tree to see the procession.

Our rule should be, not to see how near we can live to the world and still keep the name of Christian, but, on the contrary, to keep just as far away as possible, "avoiding the appearance of evil." Not praying "lead us not into temptation," and then going right into temptation with our eyes open. The pilot of a United States revenue cutter was asked if he knew all the rocks along the coast where he sailed. He replied, "No; it is only necessary to know where there are no rocks. There could not be a more excellent answer to a soul troubled by trying to decide, from day to day, as to what is and what is not conformity to the world. Whole-hearted consecration to Christ, and the settled purpose to please Him in all things, will bring us into deep water where there are no rocks. Half-heartedness and policy, which Thomas Fuller says, "consists in serving God in such a manner as not to offend the devil," takes the soul into very shallow water indeed, with rocks on every hand.—From "Life, Warfare and Victory," published by F. H. Revell.

COMFORT IN THE DARK HOUR.

"There never was such an affliction as mine," said a poor sufferer, restlessly tossing about in her bed in one of the wards of a city hospital. "I don't think there was ever such a racking pain." "Once," was faintly uttered from the next bed. The first speaker paused a moment, and in a still more impatient tone resumed her complaint. "Nobody knows what I pass through. Nobody ever suffered more pain. I take it you mean yourself, poor soul, but—" "Oh, not myself! not me!" exclaimed the other, and her pale face flushed up to her temple, as if some wrong had been offered, not to herself, but to another. She spoke with such earnestness that her restless companion lay still for several seconds and gazed intently on her face. The cheeks were wan now and sunken, and the parched lips were drawn back from the mouth as if in pain.

Yet there dwelt an extraordinary sweetness in the clear gray eyes, and a refinement on that placid brow such as can only be imparted by a heart acquaintance with him who is full of grace and truth. "Oh, not myself, not me!" she repeated. There was a short pause, and the following words, uttered in the same low tone, slowly and solemnly, broke the midnight silence of the place: "And when they had plaited a crown of thorns they put it upon his head, and a reed in his right hand; and they bowed the knee before him, saying, Hail, king of the Jews! And they spit upon him, and took the reed, and smote him on the head. * * * And they that passed by reviled him, wagging their heads. * * * And about the ninth hour Jesus cried with a loud voice, saying: 'My God, my God, why has thou forsaken me?'"

The voice ceased, and for several minutes not a syllable was spoken. The night nurse rose from her chair by the fire and mechanically handed a cup of barley water, flavored with lemon juice and sugar, to the lips of both sufferers. "Thank you, nurse," said the last speaker. "They gave him gall for his meat; and in his thirst they gave him vinegar to drink." "She is talking about Jesus Christ," said the other woman, already beginning to toss restlessly from side to side. "But," added she, "talking about his sufferings cannot mend ours—at least not mine." "But it lightens hers," said the nurse. "I wonder how?" "Hush!" And the gentle voice again took up the strain: "He hath borne our griefs and carried our sorrows. * * * He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." The following day, as some ladies visiting the hospital passed by the cots, they handed each a few fragrant flowers. The gentle voice was heard again: "If God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" A few days had passed away when, on a bright Sabbath morning as the sun was rising, the nurse noticed the lips of the sufferer moving, and leaning over her she heard these words: "Going home! I have fought the good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Her eyes closed, and the nurse knew that the hand of death was grasping at the cords of life. A moment more and all was over. The soul had gone.—Spurgeon.

THE PREFERRED CREDITOR.

Systematic offering on principle is a duty enjoined upon us by Almighty God, with the most solemn injunctions. The faithful discharge of that duty is one of the fruits of the Spirit, and may be said to be an education. Men grow into it, and it brings its sweet returns in cleansing the soul from the evil spirits of avarice, sloth, meanness, worldliness, and replacing them with liberality, generosity, unselfishness. A tenth of what one has in hand as legitimate income, belongs to God. He claims it, and those who refuse to recognize His demand must reckon with Him when He takes account of His servants, as He will at the last great day. It is often said: "Oh, I'm in debt, and I must be just before I am generous," and a man thinks he has silenced the Lord's claim, and exonerated himself from all obligation to offer to God. But God is man's preferred creditor in every respect, from any and every point of view in which the relationship may be regarded, first in point of time, first in amount, first in power of exaction. We owe ourselves to Him, and all besides—our possessions, and the power to get wealth, and the means with which to amass it; and then, when we have done all, our efforts are fruitless unless He gives the increase. He is the preferred creditor in priority of claim, in amount, in generosity of terms, in forbearance. All other creditors depend upon Him for the payment of their debts. Let His hand rest heavily upon a man in sickness, paralysis, and death, then where are his other creditors? Let mildew, pestilence, storm, war, famine visit the land and prostrate the useful industries, and then again where are the other creditors? And yet, after all this a man in debt counts God out, and says: "When I have paid all others, I will remember God." He begins by disallowing the claim of his first and greatest creditor. But, why, O man! do you not count yourself out? Why should you and your family eat, drink, be clothed, sheltered, and perhaps take healthful recreation at the seaside or in the mountains, or at the fashionable watering place? Are you not incurring these expenses at the cost of others? Does not your creditors' money pay for your food and raiment, and elegant amusement? Could you not at least stint yourself and yours, and bring yourself down to the lowest level of bare existence with the necessaries, and no superfluities? You reply: "We must live and be in good health, and perhaps spirits, in order to be in a condition to make money and pay our debts."

There is truth in this plea for expenditure on one's self. We will not say to what extent the outlay should go—that must be left to each one's conscience; but, while then the man adopts this reasoning in justification of maintaining himself and family, and evades his indebtedness to God, it proves that he does not really believe in God as a personal being, who sees him and knows him, and takes account of his life and conduct, or is insincere, and deceives himself. "God is not mocked; whatsoever a man soweth, that shall he reap." He that soweth forgetfulness of God in things of this life, will reap the harvest of being forgotten by God in things of the life to come.

BISHOP SEYMOUR.

GIVE YOURSELF.

Said a mother to me one day: "When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk to them, to teach them, to read to them, to pray with them, and to be a loving companion and friend to my children.

I had to neglect my house many times. I had no time to indulge in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the Gospel; my grown up daughter a lovely Christian woman. I have plenty of time now to rest, plenty of time now to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he is in need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."

AN "INFIDEL'S" PRAYER.

We have here a German whom they called "The Infidel." He was making sport of the Bible whenever he found opportunity, and was disgusted with the church. About a month ago, when I returned from a trip, he began to ridicule prayers, especially written prayers. I did not argue with him, but finally asked him what he would regard as sensible prayer. With a sort of explosion, he blurted out so good a definition of prayer that I told him I agreed with him most heartily. "Such a prayer, then, would not seem objectionable?" "Why no," said he, as if it were not of much account any way. My heart was aching, and I said, "Let us kneel down and pray." This he had not expected, and he said he was not accustomed to pray, but when I knelt, he tried to get into position for it, first by burying his face in his hands; that didn't work, so he tried to stick it into his cap, but he didn't seem to feel right about that either; so down he came on one knee, and after a motion or two, he tumbled down on both knees. My heart grew warm. When through, I asked him to pray; he repeated that he was not accustomed, but tried, and in a trembling way said, "God bless you," or "me." He seemed to have those feelings when one can't talk very plainly. He arose subdued and meek, and acted as well as any Christian.—A Missionary in Michigan.

How is It?—A gentlemen engaged in a large manufacturing concern, was in the practice of taking frequent journeys in connection with his business; and in order to hasten his return to his family he not infrequently traveled on the evenings or the mornings of the Lord's day. His little boy, on one of these occasions, said to his mamma: "How is it that papa, who is such a good man, travels on Sunday?" "My dear, it is because he has so much to do. If he did not, he would not have a minute to spare for his family." "Mamma, does God allow us to break his commandments when it seems necessary to do so?" On his return Mrs. M— related to her husband the child's remarks. "My dear, it is the last time. Tell my boy I stand corrected. I trust I shall never again do what may prove a stumbling-block to our children. They shall never have it to say that their father's example led them astray." From "Not a Minute to Spare."

A WHOLE FAMILY IN HEAVEN.—The following eloquent passage is from the pen of Albert Barnes: "A whole family in heaven! Who can picture the everlasting joy? Not one absent. Nor father, nor mother, nor son, nor daughter away. In the world they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascend together. Before the throne they bow together in adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. Their hereafter is to be no separation in that family. No one is to lie down on a bed of pain; no one to sink in the arms of death. Never, in heaven, is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that in His infinite mercy every family may be thus united."

EARL CAIRNS, the ex-Lord Chancellor of England, who died last week, was not only one of the greatest jurists of Britain, but was also an active Christian. He was a frequent attendant at Mr. Moody's meetings in England, and was himself a lay-preacher. The law and the gospel seem to harmonize in England, for the late Lord Chancellor Hatherly was an active Sunday-school teacher, and Earl Selborne (Sir Roundell Palmer), the present Lord Chancellor, is well known as a religious author and compiler. The late Lord Justice Lush was an active Christian and a Baptist deacon. Mr. Cairns, the first Lord of the Admiralty, recently preached at a Baptist Church. Mr. Gladstone often reads prayers in Haverdine Church, and his political opponent, Sir Stafford Northcote, was most effective in street-preaching in the late London "Mission." While our American public men do not write books, like Mr. Gladstone, the Duke of Argyll, and so many other British statesmen, they are also behind them in philanthropic and religious activity.

