



DAILY SCRIPTURE READINGS

D New York and Chicago (N



JOHN KENNETH MACKENZIE.

Medical Missionary to: China and Founder of the First Chinese Hospital.

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No. 2

THE RECORD OF CHRISTIAN WORK is published monthly. Subscription price, 30 cents a year. OLUBS: 10 copies to one address, 40 cents each. Sopies, 35 cents each. PLEASE NOTICE: the date of expiration of your subscription appears on the printed address label. Please renew promptly. ADDRESS all matter for Editor to "Editor RECORD OF CHRISTIAN WORK," 150 Madison Street, Chicago. ADDRESS all business communications to

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Editorial Motes.

The danger was at one time that the Church would go down to the world as Abram went down to Egypt, but now the evil is that the Church saves itself the fatigue of the journey. In place of going down to the world it invites the world into the church, not that it may preach to it the gospel of God's grace and warn and entreat, but that it may amuse and otherwise entertain it. Dr. Bonar's words are sadly true, "I look for the church and I find it in the world, and I look for the world and find it in the church."

To be taken up by a coatemplation of our own weakness and so limit God's power to use us, is not less an evil than to be boastful of our own supposed sufficiency and thus omit Him from our plans and efforts altogether. We are most apt to run to one or the other of these extremes. We exaggerate either our weakness or our strength. The first leads to discouragement and the latter to conceit; either of which is fatal to efficient or acceptable service, Our resources are in Jebovah. His strength is ours and "His commands are His enablings."

"Shall I lift up my eyes unto the hills? from whence should my help come? My help cometh from the Lord, which made heaven and earth." Such is the Psalmist's statement of his source of strength. (See margin.) Hills might do for the heathen nations round about. Their altar fires might burn incessantly from every eminence, but David's God was above the hills, as the Creator is above the work of His hands. The highest mountain peak was but another bit of His fashioning and could not satisfy a soul seeking for a person rather than a thing; a compassionate friend instead of a lifeless form. A place cannot be substituted for a person, nor a ceremony made a satisfactory equivalent for living communion. These have their worth in there proper place, but doctrines are dead and creeds are cold, and forms are lifeless and ceremonies are meaningless unless these all are vitalized by the conscious presence of the Divine Person.

Mr. Moody has evidently found a man after his own heart in Rev. John McNeill, who as announced in the last issue of the RECORD had resigned his pastorate in London to join Mr. Moody in Scotland. For the present Mr. McNeill has been taking the large overflow meetings and, judging from the local secular papers that reach us, it is difficult to say which preacher is the most sought after. Column after column is devoted to Mr. McNeill's sermons. We only regret the very limited pages of the RECORD make it impossible to reprint these most pointed and effective addresses.

If it be true that "Kinds words can never die," the population of the city they inhabit must have been largely augmented during the past month, for words kind, gracious and encouraging have poured in upon the publishers of the RECORD from all quarters. We trust our subscribers will continue their frank personal correspondence remembering we invite any kindly criticism quite as heartily as sincere approbation.

Those who have never visited the North of Scotland can hardly comprehend the peculiar class among whom Mr. Moody and Mr. Sankey have been working. The following incident related by a correspondent gives a little insight into the character and education of the people and goes a long way to explain the present religious condition of the Scottish Highlands: "A minister was catechising the children of his congregation, and one question was, 'What is the outward sign of inward faith?' Nobody out of the Highlands of Scotland would ever guess the answer, which was, mirabile dictu-'Doubts and Fears!' Another little incident for which the writer can personally vouch, shows that the responsibility for such an extraordinary doctrine does not rest with the juveniles. At a meeting in the church, of which this same minister is the pastor, the names were being taken of those who were anxious to have further light and guidance in spiritual things. An old man who desired to give his name, said he was an elder in the church. 'But surely you are not an anxious enquirer. Are you a Christian?' 'Weel, I'll no be so sure about it!' was his honest reply."

"And he laid his hands on her, and immediately she was made straight and glorified God." How could she help it? Everything that is made straight glorifies God.

It was the cry of the Forerunner John. "The crooked shall be made straight." This was the mission of the Christ amidst a crooked and perverse generation. The religion of our Lord Jesus is here to-day to make crooked things straight.

God is not responsible for the world's snarls; political tangle, social tangle, moral tangle. He made all things straight. At the creation "God saw that it was good." Sin came in and set all things awry. "But where sin abounded gracedid much more abound." Christ has come to set things straight again. Crooked ways, God cannot abide. Adam and Eve lost themselves in the trees of the garden. Christ opened the way through the thicket. The Jews had gone into circuitous paths of ceremonialism; "Repent" said Christ and there in the wilderness was a highway for the Lord and his ransomed -- "Straight" toward heaven.

The mission convert started to quote the text. He got it wrong, and yet not far wrong. 'Our easily upsetting sin," he said. Such he had found it, such have we all, but Christ comes o build up again the broken down tabernacle. "I will build again the ruins thereof, and I will set it up." These bodies of ours, God cares for them. Bent and marred by sin, he sent his son to set them into straightness and beauty again. Whenever a man becomes more manly, a woman more womanly, God is glorified. That Hand laid on the life of to-day, on the crookedness of this nineteenth century! When Jesus "laid his band" on this deformity of old, he put his own strength and beauty there, it could not but become straight. Lord, lay thy blessed hand upon us all, make us straight with thy straightness, strong with thy strength.

A most interesting biography of John Kenneth Mackenzie whose portrait appears on our front page, has recently been issued. Mr. Mackenzie has possibly done mare to open the flowery kingdom to the Gospel message than any single missionary to China. His medical skill gave him access to those high in authority and his marked success awakened sympathy and support from unexpected quarters, and enabled him to found the first Chinese hospital. His early death appears to human sight a great blow to mission work, though without question he "being dead yet speaketh." The interesting biography issued by the publishers of the Record of Christian WORK will no doubt find its way generally into our missionary libraries as well as into many a

Our Meditation for the Mouth.

BY REV. THOMAS CHAMPNESS.

"I have commanded a widow woman there to metain thee."-I Kings xvii. 9.

A widow woman kept a prophet, and a poor widow in the bargain. So it is true that Great folks have to depend on Small folks. Some of us are not great, never shall be, yet we can help those who are bigger then ourselves. I may be only a cipher, nothing at all, but if I support a man who is a unit, the two of us together make-10! Only I must get behind. If I am before him. I make him less than he otherwise would be-or.

The widow did as she was told by God, and the result is, she is talked about to this day. lesus Christ used her as an illustration, and many preachers have mentioned the widow whose name we do not know. However poor I am, if am willing to be useful, I may help some one else. A great General is dependent on the private soldier to back him up, or there is no victory to report. In the battle of the Lord, much more depends on the rank and file than any of us think. Let us play the man, and Satan will know that he is doomed.

"Too Busy to Look Up."

One morning, when Mrs. S. came into my study, with a lady's quick eye she noticed that the blinds had not been drawn up properly. When she called my attention to the fact, I remarked, without thinking of the double meaning that might be attached to my words-

"WE HAVE BEEN TOO BUSY TO LOOK UP."

I had scarcely uttered this short sentence before I saw in it a force I had not intended, and a lesson that I thought might be turned to good account. It was quite true that we had been "too busy to look up," for it had been a specially trying morning, even in our busy workshop; but it was a mistake, even under such circumstances, not to look up. If we had looked up, and had put the blinds in order, we should have seen our work better, and have been able to do it more efficiently.

There are many people who are "too busy to loce up" beside John Bunyan's "man with a muck-rake," above whose head a crown of gold was banging while he was fully and foolishly occupied raking among the dust. There is a simple, but sad story of a little girl, who was so busy working a pair of slippers for her father, that she had no time to look up, and give him the smile and kiss for which his fatherly heart longed far more than for any number of pairs of slippers. If any Christians are making that child's mistake, they may be reminded that-

"Ged asks not of our hands such busy labor As leaves no time for resting at his feet."

In Christian work, we cannot afford to be "too busy to look up." The Psalmist said, "In the morning will I direct my prayer unto thee, and will look up," like an archer who has shot his arrow, and is watching to note where it strikes the target The old proverb says, "Prayer and provender hinder no man's journey," and certainly prayer never hinders, but always helps the Christian worker. Fancy a reaper in the harvest-field saying, 'I am so busy that I cannot stop to sharpen my sickle." His wiser neighbour says, "I am so busy that I cannot waste even a moment by trying to work with a blunt instrument. I will stop to sharpen my sickle, that I may be able to work all the faster when I begin reaping again."

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On one occasion, David wrote, "Mine iniquities have taken hold upon me, so that I am not able to look up." Nothing will blind the eye, and paralyze the hand of the Christian worker, like sip, when it holds him within its terrible embrace. Yet then is the time when our only hope lies in looking up. It is no use to look down, or behind, or around, or within. When poor Peter was being sifted in Satan's sieve, the sifting fiend must have felt that he had him within his grasp as surely as he had the apostate apostle, Judas; but if so, he was greatly mistaken. Sinful Simon was almost lost: but there was one thing still within his power-he could look up, and he did. After his third denial of his suffering Master, "the Lord turned, and looked upon Peter." If Peter had not been looking up to Jesus, he would not have seen that look of love, and grief, and pity, and compassion, that drove him out to weep with bitter but genuine sorrow over his awful fall. If any servant of the Lord Jesus has fallen as low as Peter did. let him look up to his loving Lord; for deliverance from the tempter's toils can come from no other quarter.

There are some who do look up, and yet fail to see that which is most worth seeing. When Elisha's servant rose early, and went forth in the city of Dothan, he saw nothing but the Syrians' horses and chariots: but when the Lord opened his eyes. "he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha, "Our Lord would have his disciples look up even in the darkest hour. He foretold the terrible tribulation that should come, and then said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh " J. W. H.

We need revival everywhere. There is the great political struggle of 1802, in which our whole nation will engage. We need new power to carry us. as a Christian Church. through that coming contest with the banner of Christ lifted high. Then there is the World's Fair. That we may pass through that great crisis righteously, we need a special revival of righteousness and spiritual power from on high .- Herald and Presbyter.

A Wilderness Study.

BY MRS. ABBIE C. MORROW.

The Tabernacle.

Here we see God seeking fellowship, and dwelling among men. We see His attributes; love, mercy, justice,

holiness and power.

We see Christ in His person; character and offices.

We see all the truths or doctrines of the New Testament. Justification, by the victim offered on the altar. Acts 14:39.

Sanctification, by the use of the water in the laver. John 17:17.

Peace, through the blood that flows at our feet. Eph. 2:14, 15.

Assurance, by the ashes under the altar. Rom 8:1. Holy Spirit by the oil in the golden candle-

stick. Rom. 8:9.

Communion and fellowship by the bread on

the table. I Cor. 10:17.
Worship and intercession by the incense on

the golden altar. Rev. 5:8. It was not only a dwelling place, but also a place of communion. Ex. 25:22. Communion is possible only where God has

His dwelling place. Deut. 23:14.

The sun was set in the midst of the heavens.

Gen. 1. The tree of life was in the midst of the garden.

Gen. 2:9.
The throne of God is in the midst of the heavens. Rev. 5:6.

Our Lord is in the midst of two or three gathered to Him. Matt. 18:20. He wants and will have the best place in our

hearts. Rev. 720.

He was in the midst for guidance. Num. 9:23.

He was in the midst for protection. Josh.

ti5.
He was in the midst for support. Deut. 7.13.
14. 15.
The People.

Were a saved and redeemed people. Ex. 15:

Were a chosen and peculiar people. Deut. 7:6; Ex. 19:5. Were a people separated and set apart. 1 Kings

3:53; Num 23:9.
As worshippers; place, time and manner all appointed.

As workers; (business—keep and clean camp.

As warriors; their worst enemy the flesh. Ex.

David's estimate of God's house. Ps. 27:4. Blessed to be even a door-keeper Ps. 84:2-10. Abiding place of safety. Ps. 91:1. No temples made with hands now. Acts. 8: 48.

Is your heart His Temple?

A Pastor's Perplexities.

BY GRO. C. NEEDHAM.

Our dear pastor has many perplexities to encounter, and many trials to endure in his good work. He is our under-shepherd and the good man's soul is worried with his sheep. To my way of thinking, some are half-goat and some half-wolf. The way they caper and carry on is heart-scalding. Now there's Brother Pull-back, a regular brake on the wheels of progress, up-hill, on the level, or down-grade is all the same to him. He never makes allowances whether the coach is full or empty. "Down brakes" is his perpetual cry; it is his motto in religous work. It makes him unyielding as a parliamentarian obstructionist. Every proposal for aggressive effort is opposed by this brother; his slow and measured argument blocks the wheels effectually. But he has lately changed and we are hopeful. For once he woke us all in meeting. The other night he stormed the house and captured us all most surprisingly. Thus it happened: During the minister's exhortation Brother Pullback fell asleep-nothing unusual in itselfand by some very unusual freak of nature Brother Pull-back snored. It was a snore too; no feeble snore from a man half conscious of wrong doing, but a snore in substance and of long duration. It rumbled through the trembling atmosphere, increasing in strength and power and fulness until it ended in several short explosions filling the bouse with its cannon-like fusilade. As the thundering reverberations died away we got over our scare as the well known voice called out "Down brakes say I." Since that night Jeems Pullback has offered no opposition to any plans presented for Christian work. We hope he is purged from his old sin. We need now only mimic a snore, when Pull-back promises to pul! forward.

Passing over, at present, the names of Brethren Dull, Can't, Sham and Blunder whose peculiarities of life and doctrine are so much out of harmony with our cause that it is a great wonder our little Zion has ever flou-ished, I beg to introduce our zealous young deacon, Jonas Flurry. The deacon is a most gifted man for doing and never accomplishing, my two eyes ever beheld. He is ever on the start, but never arrives; cutting at every tree but bringing so wood to market He sows everywhere but reaps nowhere; he has many beginnings but no endings. He is an uncommon brother, having lots of sound but no sense; his fire is full of irons but they are never and 'en; to works the believe but not the shed, a in has plenty of wind, but no weld. ... uen I see brotaer Flurry running brea h'asis through the street, mopping his perspiri, brow, and puffing like an engine, I stand aside lest his boiler burst. Oh! how he does try us. He talks to a sinner as if

speeding to catch a train, and teaches his class at the same rate with which he bolts his pie. Somehow I feel that our brother could be a very useful man if intelligence guided his zeal, and consideration checked his impulse. If the calm of a setful heart pervaded his feverish spirit, and the sobriety of a real faith governed his emotions, he would prove a power in the church, a blessing in the community and a comfort to his family. Meantime, we would not part with him for worlds; his earnestness is infectious; he stirs the stagnant waters and certainly enlivens our devotions. Which leads us to remark: If extravagant aggressiveness be injurious, neither is there merit in stupid conservatism. Nor need we drift into that wretched condition of Laodicean lukewarmness when seeking the golden mean.

The False Professor

WILLIAM SECKER IN THE "FONSUCH PROFESSOR."

An hypocrite may be both the fairest, and the foulest creature in the world; he may be fairest outwardly in the eyes of man, and foulest inwardly in the sight of God. How commonly do such unclean swans cover their black flesh with their white feathers? O man, either appear what you are, or be what you appear. What will the form of godlines do for you, if you deny the power thereof? Own this, or God will disown thes.

Those who have the power of godliness, cannot deny the form; while those who have the form, may deny the power.

Hypocrites resemble looking-glasses, which present the faces that are not in them. Oh, how desirous are men to put the fairest gloves upon the foulest hands; and the finest paint upon the rottenest posts!

If a mariner set sail in an unsound bottom bo may reasonably expect to lose his voyage. No wise virgin would carry a lamp without light. O professor either get the latter, or part with the former. None are so black in the eyes of the Deity, as those who paint for spiritual beauty. A pa tied harlot is less dangerous than a po tied hypocrite. A treacherous judas is mule abborred of God than a bloody Pilate.

Christains, remember the sheep's clothing will soon be stripped from the wolf's back. The velvet plaster of profession shall not always conceai the offensive ulcer of corruption. Neither the ship of form. "ity nor hypocrisy will carry one person to the 'arbor of felicity. The blazing lamps of foolist, virgins may light them to the bridegroom's gate, but not into his chamber. Either get the nature of Carrist within you, or take not the honors of Christians upon you.

In a revival, no one needs more wise and careful and prayerful handling a at the young and susceptible.

The Worker's Walk.

Seven relations in which walking with God is put in the Word of God.

Walking vefore God is sincerity of purpose (Gen. xvii. 1).
 Walking after God is singleness of heart

Walking after God is singleness of heart (Deut. xiii.4).
 Walking in Christ is submission to Him

(Col. ii. 6).

4. God walking in us is conditional, and

the condition is, separation from the world (2 Cor. vi. 16, 17).

5. God walking among us reminds us of the source and Strength of blessing (Lev.

xxv. 12; Dout. xviii. 14; Dan. ii. 25).

6. Believers' walking through the wilderness is steadfastness amidst temptation (Dent.

7. Walking with God is the secret of power (Malachi. ii. 5).

Strength in Failure.

A western pastor relates the following interesting incident:

"When I was studying theology, Newman Hall, the celebrated minister from London. visited the seminary and talked to the students. At the beginning of his remarks his ideas and words did not seem to flow smoothly. He hesitated a good deal; he seemed to have no unction or freedom. Finally he stopped short, frankly acknowledged his difficulty, and then in a very simple, childlike way he engaged in prayer, praying for himself and the students. Then resuming his remarks he spore with much more freedom and spirit. It must have been humiliating to the natural man for that distinguished minister thus to almost fail in the presence of a large number of theological students. But he showed true humility of spirit, and that little incident was a far more useful lesson to us students than anything that we learned that day from our professors. Often I have felt like stopping short in my sermon and saving: "Brethren, I cannot preach until there has been more prayer."

Dry Fishing.

Fishing for men means more than sitting down on a cashioned chair beside a clear lake stocked with fish, finging out silver beauties with silk one and silver reel. Some pastors are looking for a pond like that, but they are hard to find. Men, whose business it is to fish go through brush and slush to where the fish swim. If I should see a man strain or a linatic asylum; and yet we have any amount of fishing on dry land just like that. The dryest Jace I ever tried to fish in its in an empty paw. If there is anything drier, it is a empty church.—Ex.

The Advantages of Common People.

BY MARK GUY PEARSE.

"The common people heard Him gladly." _St. Mark 12: 37

So long as the world stands, the commonest thing in it will be common people. As people multiply, common people will increase; and as civilization advances the great gulfs that sever men will surely be bridged over-the lowly will be exalted and the lofty brought low, and things shall be, thank God, more and more to the advantage of the common people. And the welfare of the world lies in the welfare of

the common people.

There was an interesting article some little time since in one of the magazines on Mountain Stumps, in which the writer described the Dartmoor tors as the worn-down stumps of an ancient mountain range once rivalling the Alps-how that through the long ages a thousand subtle and silent influences had been at work grinding down these heights and spreading them into the corn-fields and pastures of Devon. In social life there are similar forces at work bringing lown the mighty and scattering the privileges of the exalted for the welfare of the common people-not by red-handed revolution, and the fury of the Communist, but here too by forces subtle, silent, yet irresistible. The future of the world belongs to the common people. The religion of the future is the religion which has most room for common people, and that is the religion of Jesus Christ. This is His glory and distinction, - The common people heard Him gladly.

A Summary of the Bible.

EVANGELIST M. B. WILLIAMS.

The Bible is the story of God seeking after fallen men. It opens with the picture of a perfect Eden and a sinless pair; chrenicles the story of their disobedience and their fail. From that on the entire sixty-six books are mainly taken up in tracing God as He follows them up, and from their wandering progeny gathers out a nation, that through that nation all others might be blessed. His dealings with them, their stiffnecked rebellion and imperfect conceptions of morality and God, nosorb and till their literature. The Psalmists sing and the Prophets battle in the darkest hours in trying to maintain a pure religion and with promise of a coming Heavenly King seek to fan devotion's spark into a flame, until God sickened by their growing wickedness typifies through Hosea's son (in calling him "Lo-Ammi"-not my people) you are mine no more. Yet in memory of His everlasting covenant His prophets continue to warn and prophesy for nearly 400 years, until 333 predictions are recorded of the coming King.

Then the lips of prophecy are sealed and 400 years of silence follow. The New Testameut tells the story of the King; His birth. His life, His death and resur ection; the founding of His church, and gives rules for their faith and practice.

The Day of Rest.

The Sabbath is a remarkable appoin'm at for raising the general tenor of moral existence .- John Foster.

I never knew a man to escape failures in either mind or body, who worked seven days in a week .- Sir Rober: Peel.

Order and obedience, morality and power, are all in Britain connected with the objervance of the Sabbath .- Dr. D'Aubigne.

Give to the world one-half of Sunday, and you will find that religion has no strong hold on the other half .- Sir Waiter Scott.

The Sabbath, as a political institution, is of inestimable value, independently of its claim to Divine authority .- Adam Smith.

England owes much of her energy and character to the religious keeping of Sunday. Why cannot France follow her, as the Sabbath was made for all men, and we need its blessing?-La Presse.

If the Sunday had not been observed as a Day of Rest, but the axe, the spade, the anvil, and the loom had been at work every day during the last three centuries. I have not the smallest doubt that we should have been at this moment a poorer people and a less civilized people than we are - Lord Maranley.

Arrow Points.

Sin in the soul is like Jonah in the ship, it turns the smoothest water into a troubled

Pharaoh more lamented the hard strokes that were upon him than the hard heart that was within him.

Did the rocks rend when Christ died for our sins and shall not our hearts rend for baving lived in sin'

Reader, it is an unfavorable symptom if you can wipe tears from your eyes, before God has washed away guilt from your con-

Alas, what will it profit us to sail before the pleasing gales of prosperity, if we be afterwards overset by the gusts of vanity? Your bags of gold should be ballast in your vessel to keep her always steady, instead of being topealis to your masts to make your vessel giddy.

Christ at the Door.

BY REV. JOHN M'NEILL.

"Behold I stand at the door and knock; if any man hear my voice, and open the door. I will come in to him, and will sup with him, and he with Me." (Revelation ili. 20). I always think of this text along with that other familiar one (John iii. 16)-"For God so loved the world that He gave His only begotten Son." In the one text we have the Father's love; and in the other equally sweet and gracious text we have the illustration, as it were, of how freely God's love was given; for lo! the Son has come all the way from glory, and has arrived at the very door to tell us how true John iii. 16 was. From the one text shines out the Divine grace of the Father, while from the other shines out the glorious, condescending, gentle grace of the Son.

Notice the true setting of the text. When the text was first uttered or penned, what was the time of day, so to speak? The actual earthly life of Jesus was as far away from man as, let us say, in the way of illustration, the actual time of Waterloo is distant from the present. Not only was Christ away, but the great generals of that Waterloo time of his earthly life and ministry-his Apostles-so far as we know, were all away except John. the oldest and the last of them. In other words, the times of walking by faith in a Saviour whom they had never seen, but only heard about second-hand, had come upon the church. There was a want of first-handedness about the Gospel then; and that is what troubles many of us. I believe it was just to make us feel as near to the immediate presence of Jesus as though He were preaching to us by the Apostles themselves, that these letters to the churches He spoke in an ... mediately present sense of

OBLITERATING DISTANCE AND TIME

It was as though He opened the window of beaven right over our heads, and spoke straight down to us in every generation and said. There are no intervening centuries betwist you and Me. I am in heaven; I am risen to the right hand; but I am with you and know all about you-how you are thriving or how you are not thriving. I am as close to you as ever I was to the generation in which I actually lived and ministered."

We have to watch our rhetoric. We sometimes speak of Christ's words coming to us "across the centuries." Now, a word that comes to me across the centuries is apt to fall on my ear vel; faintly indeed; for every century is noisy enough with its own noise; too noisy to let in with any great force a word that comes looming through two or three cedturies. The Lord is not speaking across the centuries. It makes no whit of difference;

He says: "I will make the man who trusts Me nineteen hundred years after I actually lived -I will make his heart to dance as gladly as John's or Paul's or Peter's. And the man who rejects Me in the nineteenth century will crucify Me on the cross afresh, as much as the man who drove the nail or thrust the

This letter was written to professing Christians. Laodicea was a busy commercial town. A church had been formed, and very likely it was not formed of what are called poor or broken-down people, but of "the best people in the town." Very likely they built a building like themselves-the best building to hold the best people. Everything was just as good as it could be, in style and taste. When we read about their description of themselves, it might be a quotation from the treasurer's report at the annual meeting of the congregation. They were rich; the most cultured men belonged to the church; they had an excellent choir, and the finest organ that could be built; the whole service was refined, cultured, and sesthetic; the best people in the city were taking seats every week, and there was scarcely a seat to be had; altogether there was

QUITE A "BOOM" IN THE CHURCH.

Watch what you say about your church, for the crucified Son of God is listening. I do not read that there was any fault found with the Landiceans about doctrine. Some churches were blamed for heresy and others for loose living. Laodicea was not blamed for either of these; but it was blamed for the most damnable of all heresies—the peddling, little, pedantic soul that does not love the Christ of God supremely. That was its blight and heresy, and curse. Can we put it past us? The letter is not addressed to wretched sinners, to howling blasphemers, but to as decent folk as ourselves. I think I see them. The minister is in his place; the men singers and the women singers are there. The congregation is comfortably settled down in church to begin their splendid reutine of worship, when there was a knocking at the outside door of the church, and they were startled by a voice as of a man, and yet more than man-a voice as of one in whom anger is striving with tears. saying, "Stop the beartless sham. You are all in your places, but I am not in my place. I am thrust out to the outside. I who ought to be the center and circumference of preaching and praying and singing. I stand at the outside knocking; stop the pitiful sham, and let me in again.

We need here and everywhere to get at the real context and the first meaning of the text; it is for professing Christians first of all. What was wrong with Laodicea was that Christ was not at the heart of the preaching, the praying or the singing, or the giving, or the Sunday school. The church was a mere place for going to loll about for an hour and a half, and then to loll out again—a routine, a busk and shell, with the kernal gone; and the people loved to have it so. So Christ used sharp measures, and spoke sharply because He wanted to be in again.

Have we not the same trouble to-day? You have been going back of late-getting heavy and dull. Some time ago you used to be eager and delighted to go to church, and could not go often enough. The religious part of your life, so to speak, used to be the brightest; now it has got the other way about. You are easily kept back, and have joined the ignoble army of the murmurers—not the martyrs, but the martyrmakers, the murderers of ministers, the killers, the slayers, the dead-weights.

WHAT IS WRONG?

You are dving at the Leart. Jesus Christ is not in your heart as He used to be in the days of your first love and first works, and you will never be right till you get back your first love. It is Christ Jesus you need. It is not more sermons you want, or more praying; it is simply, once for all, to do what you did at firstto open your heart, poor Laodicean backslider, and, as though a Zulu or a Hotteniot hearing the Gospel for the first time, believing in Christ. Just as consumptives in London are sent away back to their native Scotch air, so for you whose souis are beginning to decay, I want to send you back to your native airback to the Cross, back to the old simple faith of the Saviour who died for you.

How did Christ get so far out in Laedicea? There are different ways of sending Him away. Remember there is no friend we have, more sensitive than lesus. Duli as we are we can easily detect if a certain friend who professed to love us has changed and grown cold, no matter what presents and honeyed words he showers upon ur. There is no counterfeiting "the lowe of love." The Gospel is still preached in the old orthod . way: everything is right in form and name. But the throbbing heart of love is going out of preacher and singer and church work. Our blessed, sensitive lesus is like a woman, like a loving mother, a loving wife, a loving ass or sweetheart, for detecting when the love is beginning to go down. And if that love goes down the Lord will never bother us. The Son of God thrusts Himself an none of us, but sadly drops tears as He

HE WILL BISE AND LEAVE US

Nothing can be a substitute or make up for the personal affection of a personal Saviour, We need not go into drink or lust, or become violent sinners, or heretics in doctrine. We may put Christ out with great politeness. We keep going to his Church as industriously as ever, and giving to missions as industriously as ever but the Son of God has taken the bint and left.

We cannot explain the heavenly mystery by which Christ, after being cast out, comes and

knocks at the door of the heart, again wanting admission. But here is the chance for the backslider. There is no wholesale way of curing backsliding, any more than of saving sinners. We must come back one by one. Christ will be glad to get into any heart, and especially a heart that was once opened to Him, and that has since gone astray.

In this text Christ illustrates what salvation is, and how it comes. There may have been some woman who to-day was annoyed by a rapping at the door and a ringing of the bells. Another knock came and she went grumbling and shuffling to the door and opened it rather crossly. But all at once the crossness disappeared, and her face and countenance began to gleam and glow like the sun breaking over the mountain top. What had happened? There at the door stood a long-forgotten and welcome friend. The woman felt rather ashamed when she saw whom she had grumbled at, and was slow to open the door for. She took her friend to the cosy chamber where she had actually lived; not to the best parlor where she did not live, but used for shoving the minister into. In a little while the table was spread. I think I can see the two of them. It is not so much what they are eating and drinking by mouth, it is that they are eating and drinking, so to speak, each othereach other's experience; all that has happened since last they were together.

Jesus says salvation is like that. "I am your friend," He says: "you have forgotten me for a long time, and I have come to your door unexpectedly. There was no use of sending word. I have just arrived in my own time. Hear my voice; come to the door, open it, and I will come in and will sup with you and you with Me." Is this Jesus in your heart, where all your loves are, where all your hopes are; not in some outside showdepartment of life that only sees strangers and visitors, but where wife and husband and sweetheart are? The Lord wants to get there; to be counted among your heart friends. I can say without detriment to lather or mother, and without depreciation of the beloved wife who has left my side, that my love for Christ surpasses that for all of them. I seem as if every day I know the Man I have never seen better than any friend I ever held fellowsnip with. "Whom having not seen we love"that is the glory and triumph of the Gospel.

A Baptist Workers' Convention has been arranged to take place in Nashville, Tennessee, from February 7th to 12th, to be conducted by Evzngelist George H. Simmons, the music to be in charge of Prof. D. B. Towner and wife. The prospect indicates a large gathering and very profitable exercises. This is the second convention of the kind conducted by Evzngelist Simmons, whose work throughout the South has been marked with most encouraging results.

Messrs. Mocdy and Sankey in Scotland.

The last week of the old year found the evangelists in Elgin. They had finished their work in the more northerly counties, and now begin a very short campaign in the northeast. It will be seen by those familiar with the country that they have crossed what may be called the religious border. Reserve, caution. suspicion, and exclusiveness were all encountered on the other side, but every one of these obstacles was knocked over, and it is doubtful if any of them will rise again. This much is certain, that not a single prejudice and superstition that has been attacked and defeated can ever floursh as it may have done before. Of course there will be a long and persistent struggle between many an old and stubborn fad and reason and light, and there will likely be sacrifices to be borne; but truth and right must ultimately prevail over error and misconception and parrowness. In some churches which up to a week or two ago were closed against practices which have been in existence in most parts of Scotland for years, an entirely different order of things has been started. and will be carried on against all risks and opposition. The younger ministers in the North are determined to change all the old and antiquated forms of worship which clog and rust the wheels of religion. They are not forgetful at the same time of the possibility and even probability of losing the stragglers in the progressive march of a freer and fuller and fresher Gospel, but they rest their hope of ultimate victory on the fact that they will be supported by the main body of their people.

A NOTABLE THING

in connection with recent meetings in the Highlands and north of them was the very large attendance of young men and women. It is apparent from this and from the effects which the meetings had on these people, that they, at least, have broken away from the religious thraidom that bound them to beliefs and customs which they had no sympathy with, but which they probably could not, or did not know how to separate themselves from it is not exaggerating the case to say that young people were denied the right to believe that they had reached an age when they could appearly think and feel that they could share an equal belief with their parents. It was thought presumption on the part of a young man or woman to testify to a faith which older people would besitate to express their adherence to. But these fossilized ideas and notions have been disturbed and in great measure uprocted by this mission of Mr. Moody. who did not stop to enquire what was the peculiar style of preaching in the district or what were the favorite tastes of his hearers, but who, with keen and incisive thrusts, struck the weak and faulty spots in a man's character, and made him "sit up" more than

he probably liked. The result of Mr. Moody's visit to those remote and secluded places is sufficient to gladden his heart, and to make him feel, though he did no more good, that his acceptance of the call from Scotland has been justified. The effects cannot be summed up by a process of arithmetical calculation, but they can be described as really marvelous when one considers first of all the hard crust of prejudice that had to be broken through. This accomplished, and an impression made. another difficulty presented itself. There was a modesty or reserve to be met and disposed of before any practical good could come of the efforts of the evangelists. At every meeting there were a number who were moved to think seriously of the things that belonged to their future state, but when the time for dealing with the anxious inquirers came it not infrequently happened that those who spoke to them were received with a reticence and hesitancy which might have imperilled any good results. The people were eager and determined to have their troubles settled, but Mr. Moody and his co-workers could not for long get any expression from them. There is a saying, whether it be true or not, that a Highlandman loves his wife, but does not express it till she dies. And it seemed as if this reserve of feeling and thought in spiritual affairs while they existed and burned within the man, could not be drawn or forced out without some violent shock. But the practical and indicious way in which both Mr. Moody and Mr. Sankey, and also their helpers set about their work. triumphed in the end, and it might be said as of old, that "many were added to the church." It is the opinion of the evangelists that if any go back from the profession they have made. they will be exceedingly few. The stolid. firm character of the people that have been thus influenced is a sugrantee of the lasting good that has been wrought in these Highland communities.

Following the work in Elgin the evangelists gave flying visits of only a day or two at Dufftown Forres, Keith and Huntly reaching Aberdeen for the first Sanday of the new year.

IN ABERDREN

riero-Rev. John McNeill joined in the work and has done royal service. The first service was Mr. Moody's customary early Sunday morning meeting for Christians.

Sabbath morning broke bright and beautiful over the cold grey streets of the granite city. The air was piercingly cold, but the hearts of the Christian people of the town were warm enough to prompit them to flock in crowds to the Music Hall, which was quite filled, galleries and all, soon after 9,30 a. m. There must have been present about two thousand of the very pick and flower of Aberdeen believers. Messrs. Moody. Sankey and McNeill were supported on the platform by an array of local ministers and signates, and

A Striking Contrast.

there were a goodly number of ministers also scattered through the great congregation. It was a most inspiring sight to see such a concourse of earnest-minded men and women out early on a winter morning.

From this initial service which gave the key note to all that have followed, the interest had deepened hour by hour. Every service has been crowded with equally massed overflow gatherings. Morning, noon and night is utilized for the numerous services. Aberdeen will long remember with sincere gratitude and heartfelt thanksgiving this season of spiritual reviving.

Children in the Church.

At what age should a child be admitted to the church? To this question the auswer is that every one should be admitted to Christ's Church as soon as they give good evidence of Christian character and conduct. The church is for all who love the Lord Jesus and who seek to serve him. The Bible never makes age a condition of salvation. Shall a truly regenerated child be kept away from Christ's table until it has got over being a child? And what is the use of having a fold if the lambs are all to be kept out until they can stand rough weather !- Theodore ... Cuyler.

Work Abroad.

MISSION NOTES AND NEWS.

The Baptists are not alone in their efforts to raise a larger sum than usual next year for foreign missions. The Congregationalists are also seeking to obtain \$1,000,000, the Presbyterians about as much and the Methodists ask for \$1,250,000

Of every six infants in the world, one is born in India. of every six orphan girls, one is wandering in India: of every six widows, one is mourning in India, of every six men that zic, one is passing into eternity from India. Think of it and give India a part in your prayers -Extract

Commenting on the journey to Garenganze of Mrs. Bird and Miss Gilchrist, with Mr. C. W. Bird's party, the editor of Echoes of Sertrice says: "The deep need of the help of Christian women in Central Africa is well known. While rejoicing in the beginning made to supply this in the districts of Bibe and Bailunds, we may also give thanks for the setting forth of these two sisters for Nana Kandundu.

A donor of \$20,000 to the work of foreign missions was being spoken of as a most manificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Well that gift is known to very few except

the Lord. The other day I was calling on a friend of mine, a very aged man, who told me with tears running down his cheeks, that his own son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back, said the old man. 'I had been praying nearly all my life, 'Thy kingdom come;' and with all the pain of parang with my boy, with the certainty I shall never again see him on this earth, there is a deep joy in giving him up for Christ's sake."

Among the miracles of modern mission work is the progress of the McAll mission in France. Nor need we wonder at this. It was born of faith and love, and strong, rapid growth is just what might be expected. Begun 19 years ago by Mr. McAll and his wife, at their own expense and of their own motion, among the workmen of Paris, in a small room in a poor quarter of the city, it has grown, until to-day it has 134 stations scattered all over France in all the principal cities. Its halls for worship contain over 18,000 sittings, and more than 600 persons are engaged in the work. The report for 1890 shows that for adultz there were held 16,111 services, at which the total attendance was 1,237,688. The entire cost of the mission was \$89.563, of which \$33,910 was received from the United States, \$19,909 from England, \$17,702 from Scotland aud \$13,340 from France, Switzerland, etc.

The Large caravan, under the charge of Capt. Stairs, R. E. (recently of Mr. Stanley's expedition), which is making its way from Bagamoyo, on the Zanzibar coast, to Garenganze, is reported to have reached Tabora Sentember 8th. As it had been joined by smaller caravans, the number of armed men amounted to two thousand, and by this time they may have reached Misidi's capital. The alarm already felt in that part of Central Africa by the appearance of the small Congo Free State detachment will be greatly increased when this large force arrives. A very severe epidemic among cattle is said to have broken out in the region to the east of the Lakes. Wild animals also suffered from this disease, so that scarcity of meat was keenly felt by Capt. Stairs' caravan.

Their route is to be across the famous Lake Tanganyika, and as this would bring them somewhat in the direction taken by Mr. Sharpe, of the South Africa Companyagainst whom Maidi was prejudiced for coming that way-he may not look favorably on this caravan, but may fear to make any resistance, as the Katanga Company will probably be in a position to enforce its demands. Something more like European rule may thus soon be known in Garenganze, but the presence of so many Zanzibaris will be attended with serious drawbacks.

OUR HOME FIELD.

Proportion of Ministers to Population.

Population of the United States, (est. 1890). 61,000,000

Total Protestant Ministers in the U. S. (1886).

In U. S., Average I Minister to less than

(See diagram below.)

Proportion of Christian Workers to Population.

Ministers in U. S. (1836), 78,864; Lay Preachers. 31.991; Sunday-school Teachers, 1,107.170 Total Protestant Workers in the U. S. 1,218,-025. Population 60,000,000, an average of one worker to each forty-eight persons.

Proportion of Church Members to Population.

In 1886 there were in the United States 11.-560, 196 Protestant ministers and Church memhers, or nearly one in five of the entire population. These are so thoroughly distributed throughout the country, that the gospel of our Lord lesus Christ could be preached to the whole population every week.

Amount of Money Expended.

Annual Expenditure for Christian Work in the U.S. by Protestant Church Members. \$\$0.coo.ooo.

This 58e ooc ooo is expended for the evangelization of 60,000 000 people=\$1.33 each.

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This diagram represents 400,000 people. Each small sinner represents 800 people, the average number to each Minister.

The 300 dots represent Ministers.

A Striking Contrast.

THE FOREIGN FIELD.

Proportion of Missionaries to Population. Total Population in the Foreign Field:

Heathen - - 856,000,000 Mohommedan - 175,000,000 - 1,181,000,000

Catholic countries :50,000,000 Total Ordained Protestant Missionaries in

Foreign Field, 2,023. Average, in round numbers, I Missionary to 400,000.

(See diagram below.)

Proportion of Christian Workers to Population.

Ordained Missionaries, 2,923; Lay, 763; Women, 2,420; Ordained natives, 3,216; all other workers, 28,382.

Total workers in the Foreign Field. 37,704; Population, 1,181,000,000, an average of one worker to each 31,322 persons.

Proportion of Church Members to Population.

In 1886 in the Foreign Field there were 37,-704 missionaries and other workers, and 716.-364 native communicants, a total of 754,068, in a population of 1,181,000,000, being an average of only one Protestant Christian to each 1,566 persons.

Amount of Money Expended.

Annual Expenditure of Protestant Christians in the U.S. for Foreign Missions, \$4,000,ooo, for the evangelization of 1,181,000,000 -one-third of a cent each.



This diagram represents 400,000 people, being the average number of unevangelized to each Missionary.

The one small dot represents the Missionary.



We need your help to make this column fresh and helpful. Send us clippings from daily papers reporting needings, write short tiems reporting needs to the send to the second towns. Incidents are always of interest. No, we will not agree to print everything sent. The editor's per and scissors may be freely used in clipping and billing down. Reports too often use so largely the same list of adjectives as to become tiresome to the constant reader. Send items of interest.

From the Field.

Rev. C. C. Marston began special services in Pella, Ia., January 20th.

T Smith of Canton, Ill., has recovered from his recent illness and is again actively at work.

Rev. J. H. Webber is at present at Caraden, N. I., and sees to Brooklyn, N. Y., after the middle of February.

During January Rev. Geo. C. Needham has been giving an interesting series of Bible studies in the first Refermed Church, Albany,

Major Whittle assited by Mr. Geo. C. Stebbins, have had a most interesting work in Bethany church (Postmaster General Wanamaker's Philadelphia.

Evangelist E. P. Hammond is at Jersey City. N. J. Five churches with an aggregate of eight pastors have united heartily and a large work is confidently anticipated.

Evangalists Pratt and Jacobs have entered on their third week of Union meetings at South Bend. It d They expect to continue into February when they go to Elgin, Ill.

Six churches nuited in a two weeks special service at Red Oak, Ia conducted by Rev. C W Merrill A large rink was utilized for the meeting. Many were led to a decision.

Rev C. H St. lohe, assisted by his wife, spent the larger part of January at the Hyde Park, M. E. church, Chicago. February will he given to special services, Fairbury and Princeton, Neb.

Mr. John G. Wooley has been dev month of lanuary to work in conhis Lake City (Minn.) retreat. ! he will go to Washington for a :ngagement of Gospel temperance wo:

Ashland, Wis , has had a profitab 302500 of evangelistic work under the effect: preaching of Evangelist E. W. Elies, Mr reed, a railroad man, has added to the interest in his

conduct of the song service. Mr. Creed thus put to good use a short furlough.

After a work of some two weeks at Tipton. Ia., marked wit, much blessing, H. G. Smead beran a series of special meetings at Rapid City. S. D., and asks for special remembrance in prayer.

Rev. Geo. J. Buck, who has been in evangelistic work for the past seven years and Mr. Ino. Caldwell for six years general secretary Y. M. C. A., Ean Claire, Wis., are closing a series of very profitable meetings at Ironside. Mich. Souls were saved and the power of the Holy Ghost was given to many Christians.

Rev. J. H. B. Headley began a series of meetings at Packerville, Conn., January toth, and the immediate results exceeded what the pastor had dared hope for. For a number of years there had been no revival and the out look seemed not altogether promising; most encouraging results immediately appeared,

From Pontiac, Ill., comes an exceedingly appreciative word from the pastors of the M. E. and the Presbyterian churches regarding the two weeks services in that city of the Rev E. F. Goff, evangelist of the Buffalo Church Evangelical Union. The worker, his methods his manner and the apparent results are spokes of with praise and thanksgiving.

Mr. J. H. Burke has gone to Scotland, all the request of Messrs. Moody and Sankey, assist in the present evangelistic campaign As the meetings multiply the tax on Mr. San key is so great that he has felt the need of assistance and Mr Burke's association with Messrs. Moody and Sankey in this country will make their work together in Scotland bod agreeable and effective.

The Rev. C. H. Yatman, during Januari conducted daily evangelistic services in S James' Methodist Episcopal church at Madia son avenue and 126th street, New York City in conjunction with the pastor of the churches the Rev. Dr. James E. Brice Recently ! has been in Newburgh, N. Y., and in Scratt ton and Williamsport, Pa., where on several occasions large numbers of people could no be accommodated at the services.

Rev. H. M. Skeels has just cused and of successful service as State Evangelist to successful service as forced rest own to acute throat trouble, in Western Colorade Many churches and towns of Kansas have # ceived a permanent inspiration and a deepend

spiritual life through the instrumentality of our hrother Skeels. It is to be sincerely hoped that the rest and change may speedily effect the desired result.

Rev. Arthur T. Pierson, D. D., who is now filling Mr. Spurgeon's pulpit in London, sends to a contemporary the following:

"Never was a more sympathetic, cordial, and unanimous response from any congregation to a stranger than that accorded to me here. There are manifest blessings attending the Word, but it is only the reaping of the seed sown here for forty years by the most faithful of husbandmen."

The Evangelist, B. Fay Mills has been conducting a very effective series of evangelistic services in Elizabeth, N. J. On January 23d. he began similar services in Cincinnati, O., for which careful and thorough preparation has been made by an organization of the city. a religious census and preliminary meetings. Seventy-five churches of all denominations are enlisted in the work. Part of the time Mr Mills will have the assistance of the Rev. | Wilbur Chapman, of Philadelphia

Rev. L. W. Munball is at present at Cohoes, New York. The Daily News of that city gives an interesting summary of the four meetings of the previous day, Sunday, January 24th. An afterfloon meeting at the City Theatre for men only, was full to overflowing, few of the large audience being past thirty years of age. Many were turned away from the evening s-rvice, necessitating an overflow meeting in the Baptist church, conducted by Mr. Lowe, the Gospel singer, who so ably assists Dr.

The New York City Rescue Brotherhood is an organization of Episcopal clergymen who hold nightly services at 307 Mott St., for the rescue of the homeless, outcast, and vicious men and women who are to be found in that part of the city. This territory includes tenemeats barboring 14 000 men, while in the seightorhood surges a crowd of men and women. "a very tide of crime and wretchedness which ebbs to and fro from one year's end to another." Cheap museums, drinking places and vile resorts innumerable abound

Evangelist Harold F. Sayles has had a most interesting work in Kewanee, Ill. Particularly has this been true in the influence exerted over the young men of the town. Deep earnestness and heartfelt interest has characterized the work. A Sunday afternoon meeting for men only, crowded the Congregational church, and the deepest interest pervaded the entire audience. It would be difficult to say whether Mr. Sayles' address or his singing. assisted by his associate, Mr. Jones, was the Test offictive. Certainly a most lasting im-Pression was made.

From Ioliet, Ill., come tidings of a most interesting work conductedby Evangelists Potter and Miller. Werner Hall; a gay resort generally devoted to questionable amusements, catering to the world the flesh and the devil, the home of the dance, the wrestling match, or the wheel of fortune has been transformed into a veritable "hill of Zion." A hearty support is being given the evangelists and much fruit has already been gathered with promise of a still more abundant harvest yet to be gathered.

45

This month, the Rev. Archibald G. Brown, an English Baptist pastor who is known in this country chiefly by his vigorous pamphlet "The Devil's Mission of Amusement" completes twenty-five years of work in the East-End of London. For a quarter of a century he has devoted life, fortune and energy to a great but unassuming work. As a memorial of his long service his life is to be published. Sir Arthur Blackwood, K. C. B., through whom Archibald Brown was converted thirty years ago, will write an introduction to the volume.

Evangelist J. S. Norris had a most blessed experience at Webster, Ia., during his three weeks meetings. Christians were reconsecrated and scores gave themselves to Christ. In one instance a whole family, father, mother, four sons and two daughters. A sceptic went away declaring everything the evangelist said was a lie and he would believe just what he pleased. In answer to prayer he came back, gave himself to the Saviour and is now rejoicing. Father, mother, and children wept before God while Christians went from one enquirer to another and led them to Christ. Leading citizens who never professed Christ before are to-day soul-winners and happy in the work Some sixty have given in their names for church membership, others will

One hundred thousand copies of a special call to prayer have been printed and distributed throughout Scotland, signed by the Chairman of the Edinburgh and Glasgow committees, in connection with Messrs. Moudy and Sankey's work. The Christian people of Scotland are becoming very deeply interested in the efforts being made to first rouse the churches, that this may result in quickening among the indifferent. While as always there has and will be opposition from various quarters, there is every promise of a great work, and a season of wonderful quickening among the Scottish churches, and, from the numerous calls being sent North to the evangelists from English cities, it is evident that a large door has been opened for service. Mr. Moody has, however, as yet given no indication of his purpose to remain in the country sufficiently long to respond favorably to these numerous requests.

A communication dated Martinsville, Va., January 12th, says: Drummer-Evangelist W. P. Fife closed a ten days meeting here to-day. Through sunshine, rain, and snow immense crowds flocked to hear him. Before the meeting had progressed four days a larger house had to be obtained. Every minister in town and county, and every Christian man and woman in town threw their soul into the work and worked with might and main. Perfect harmony and unity prevailed. The exmestiness, zeal, sympathy, and force with which the word of God was presented by this godly man

captured this people.

A move was set on foot to build a tabernacle to worship God a, and in an incredibly
short time \$4,000 was raised for this purpose.
In addition to the sum raised a lot was donated
upon which to erect the building. There was
never such a religious feeling in this town. It

is talked on every street corner.

The many friends of Rev. C. M. Morton whose long services in mission work in Brooklyn and Chicago, and whose evangelistic services in all parts of the country have been so effective, will be pleased to hear that he is rapidly recovering from the serious accident met with in September last. In addition to the terrible bruising received in his fall from the train, the most serious results were feared from congestion of the brain, resulting from the fall. After lingering anxiety at his home it was deemed wise to take him to a private sanitarium, where he might receive special treatment. Only three days after his arrival there, and on the evening of a special prayer meeting called in his chape, at which earnest petitions were offered for his recovery, our beloved brother suddenly regained consciousness after a month of mental wandering, since which time he has rapidly regained his physical strength Rev Alexander Patterson, evangelist, has been very acceptably supplying Mr. Morton's pulpit at the Railroad chapel during the pastor's rest, but it is now expected that Mr. Morton will be able to resume his work by the 1st of April.

Major Cole, the evangelist, began a series of Union revival services in Kanass City, Kan. January 3rd. Sunday avening be completed four weeks of service in Manhattan, Kan. He was invited there by the pastors of the Methodist, Presbyterian. Baptist and Congregational churches and the union of ministers and churches was most cordial.

Rev. D. C. Milner writes: "While here he did not show a desire to make a large array of converts to be numbered, but seemed to have only an intense desire that men should enter the Christian life. He denounces sin but deals tenderly with the sinner. He exalts Christas the only Saviour and magnifies the work of the Holy Spirit. It will be very easy for those disposed to find fault to criticise him and his exhede. Our experience here has shown that

the ones who cordially co-operate with his work will not only be much profited, but will be aided in doing work for others. Major Cole may not be like Mr. Moody in the power of preaching nor Major Whittle in Bible readings but in devotion and getting others to personal work we do not know his superior, and we believe that his work will be a blessing, to

our city.

"Mr.P.V. Jenness, late secretary of the Y.M.
C. A., of Kansas City, is Major Cole's associate. He had charge of the singing, and not only did be commend himself to the people by his songs, but also by his personal work with inquirers and general usefulness in the meetings.

We clip the following from the local press of Kansas City: "The revival meetings at the First Presbyterian church still continue with unabated interest. Major Cole, the evangelist, who is conducting the meetings, was invited here by the pastors, and is constantly growing in favor. His fearless exposure and denunciation of sin, and his earnest and loving entreaties to sinners are irresistible. Many professing Christians and backsliders have been brought to newness of life and a number of the impenitent have been converted. Let all Christians of whatever name, pray for God's blessing upon the meeting. Let those who are not serving the Lord come and "Get Right With God."

"The pastors united in the work here most cordially commend Major Cole and Mr. Jenness."

General Booth's Report.

The Salvation Army's first year report under their "Darkest England" plan of work has just appared We do not need to endorse averything done by every other in the Army, while commending the real the consecration and the evident practical scheme as a whole, which General Booth so recently launched. The effort deserves a further encouragement and substantial support.

Summarized and put into figures, this report snows that about \$125,000 has been expended on the oversea colony. Nearly \$200,-000 has been absorbed in the purchasing and leasing of land for city refugees and workshops. The sum of \$205,000 has been expended on the farm colcoy. The food and shelter depots have been self-supporting. There has been a small deficiency in the anti-sweating workshops. The match factory has given profits of \$2,375 in four months. The knitting factory and bookbieurry have each earned profits. The operations of the farm show a loss of \$580. To establish the Labor Bureau ost \$1,675, but it is reported to have been a great success. There have been 15,000 applicants during the year. There have been supplied 2.381,148 cheap meals, of which 1.097.866 were half-penny dinners, 96.555 farthing dinners, and 25.000 free meals. Three hundred and seven thousand cheap lodgings were furnished at four-pence and two-pence per night. The work produced in the refugees in the labor factories realized \$75.955.

Dr. Pierson at Spurgeon's Tabernacle.

A friend, a commercial traveler, tells me that he had been troubled by doubts and scepticisms of various kinds, which had been pressed upon him in his journeyings, but that he had met with Dr. Pierson's book, "Many Infallible Proofs," which had completely unpuzzled his mind, and stablished, strengthened, settled him more firmly than ever ir the truth. Wishing to make others partakers with him of the blessing received, he has sent copies of the book to friends as New Year's gifts. The benefit derived from the book led him to go and hear Dr. Pierson at the Metropolitan Tabernucle, very much to his edification. This increased from time to time, so that he induced another friend to accompany him. This gentleman had been a very earnest and well-taught evangelist, who had become rold and careless. He was deeply moved by the doctor's preaching, and about 2 o'clock in the morning he awoke with the conviction that he should sign the piedge. He resolved to do so, but when he got up he began to recede from his determination. In his perplexity he solemnly prayed for guidance from the Word, and was distinctly answered, so that he went off at once to Mr. Charrington of whom he had some knowledge, got a pledge and signed it.

The commercial traveler, himself a very intelligent Christian and a successful evangelist, is enthusiastic in praise of Dr. Pierson, and feels sure that a large number of conversions must have taken place during his ministry at the Tabernacle, while believers have been richly instructed and edit of. His teaching has chiefly been in exposition of the Epistle to the Romans. The great edifice has of an evening been completely filled. M.

A Message From Mr. Spurgeon.

Mr Spurgeon wrote as follows to his congregation at the close of the old year. The world over more Christians watch with prayerful sympathy the condition of this bonored servant of Christ:

"My dear Friends:—For the last time in the year 1:93: I write you, and with this brief note I send bearty gratitude for your loving-kindness to me during the year which is ending, and fervent wishes for a special blessing on the year so soon to begin. I have nearly finished thirty-eight years of my ministry among you, and have completed thirty-seven volumes of published sermons preached in your midst. Yet we are not wearied of each

other. I shall hail the day when I may again speak with you. Surrounded by ten thousand mercies, my time of weakness is rendered restful and happy; but still, to be able in health and vigor to pursue the blissful path of useful service would be my heaven below. To be denied activities which have become part of my nature seems so strange, but as I cannot alter it, and as I am sure that infinite wisdom rules it, I bow before the Divine will -my Father's will. Again the doctor reports favorably. That is to say, yesterday he said that there was a decided improvement as to the direase; nothing great, but as much as he could hope for. Nothing speedy could be looked for, but matters were going most encouragingly. I was to be very careful about a chill, etc. This is an old and dull story to you. Only your prayerful and persevering interest in me could make me bold enough to repeat it. Honestly, I do not think you are losers by my absence so long as the Lord enables our dear friend, Dr. Pierson, to preach as he does. There is a cloud of blessing resting on you now. Turn the cloud into 2 shower by the heavenly electricity of believing prayer. May the watch-night be a night to be remembered, and on the first hour of the year may the Lord say, 'From this day will I bless you.

"Yours, with faithful love, "C. H. Spunggon."

The First People's Palace in America.

When the Tabernacle Congregational church of Jersey City called Rev. John L. Scudder from Minneapolis, they builded better than they knew. A young man under forty, he has shown to the world what it is possible to accomplish where great energy, a high sense of duty, deep consecration, and a buoyant, muscular Christianity are united. Personally, he is tall and spare with a boyish appearance and a still more boyish exuberance of nature. It ought to be added that in his wife, Mrs. Airce May Scudder, he has been signally fortunate in finding not only an intelligent and sympathetic belipmeet, but one who has been brilliantly successful in the work of training young people for lives of Christian usefulness. She has published a book of Bible instruction for the young entitled "Attractive Truths in Lesson and Story," which has found great acceptance in young people's societies.

Mr. Scudder has never believed that the minister was so set apart from the people that he should lose all interest in public matters. In Jersey City he has found ample opportunity to act the part of a reformer. Absolutely fearless, nothing can swerve him from a course he deems to be right when it is once entered on. Looking about him at the corrupting influences at work to blast the lives of young men, by a natural sequence of thought

came the determination to rescue them and to thwart the power of the saloon. The idea of a People's Palace took lodgment in his mind only to end in fruition later. As he looks at what is already accomplished, it is not strange that his plans for future development far outrun anything hitherto presented. Already his boys' department has outgrown its quarters, and other departments are filling up in a way to show the wisdom of the founder of the enterprise.

Mr. Scudder's institution may be called the first People's Palace in America. It was opened in Jersey City in November last, writes a correspondent of Zion's Herald. It consists of five separate buildings, which connect conveniently with one another, and is designed to meet the social needs of the masses in the metropolitan district, supplying them with healthful amusements of various sorts, physical and intellectual culture, and industrial training as far as its present means will allow. One of its principal objects is to defeat the saloon on its own ground and by its own weapons.

The Palace is a substitute for the saloou, and steals away its patrons by providing various amusements at a very moderate price. Certain games like bagatelle, krokonole, quoits, and thirty other games of every imaginable description are given free to all members. Already the dram-shops have felt the effect of this godly competition and look with alarm upon this sudden practical policy of the saints.

Equally popular with the amusement hall is the athletic department, which provides for old and young of both sexes. Regular instructions are given by the professor of athletics in the gymnasium.

rates two separate outside The Palace grounds, both of hich are near by and centres of activity ...ring eight months in the

The intellectual and æsthetic nature is provided for and stimulated by the library and reading-room, lectures, concerts and entertainments of various kinds, the latter being given for ten or fifteen cents, and invariably crowding the auditorium, which seats 1,500

In Industrial lines a carpenter shop and printing department is about to be started for the boys, and classes in sewing, singing, housekeeping and cooking are already in succonstul operation. Classes for young women in type-writing, dress-making, etc., are to be put into immediate operation. Various departments in manual training will be developed with increase of funds. Altogether the institution can accommodate 2,500 people every evening, and the visitor finds it ablaze with activity every night in the week.

The establishment is in no sense sectarian, though owned and operated by the Tabernacle, or People's Church. A healthy Christian atmosphere pervades the whole institution.

Constant contact with cheerful Christian people is perhaps the best religious influence in this world. In consequence the religious exercises of the People's Church are well attended, and on Sabbath evenings the house

Mr. Scudder is certainly to be most heartily congratulated on the success of his enterprise. Few men would be so well qualified for the herculean task he has set for himself.

Evangelists. D. L. Moody, care Y. M. C. A., Glasgow, Scotland Geo. C. Stebbins, 191 Vernon Place Brooklyn, N. Y.

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H. W. Brown
Rev. Henry Date los Monros street Chicago. III
Foote Brothers lot Madison street Chicago. It.
W. F. Bishoil Canton III
T. Smith. Grinnell, In.
D. M. Skeeles Omeha. Neb.
C. S. Minneapolis, Ming.
H A Hunter West Superior, Wis.
Per A H I ackey D D Peaboot, han.
W H fresh Parsons, Kan.
Divon C. Williams
George H Simmons Louisville, Ky.
Stere P. Holcomb Detroit. Mich.
C. S. Mason, Y. M. C. A San Francisco, Cal.
Rev. E. P. Hammond, D.D Hartford.Conn.
S. W. Sayford Y. M. C. A. San Francisco. Cal.
John A. Todd Des Mothes.ta.
Rev. W. J. Young Des Moines, Ia.
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H. W. Brownes. 1608 Monroe street Chicago. III. Rev. Honry Dest. 161 Madison street Chicago. III. R. Blaboff. 161 Madison street Chicago. III. H. M. Skeeles. Grinnell. Ia. C. S. Billings. Omnha. Neb. C. W. Merrill. Minneapolis. Minc. Rev. A. H. Lackey. D. D. Peabody. Kan. Bixon C. Villiams. L. Bladden. Mo. Borner. H. Bloden. Mo. Borner. E. Bloomb. Detroit. Mich. C. S. Mason. Y. M. C. A. San Francisco. Cal. Rev. E. P. Hammond. D. Hartford. Conn. S. W. Sayford. Y. M. C. A. San Francisco. Cal. John. A. Todd. Des Moines. Ia. Rev. W. J. Young. Des Moines. Ia. J. W. Dean, Y. M. C. A. San Francisco. Cal. Rev. W. J. Young. Des Moines. Ia. Rev. W. J. Young. Des Moines. Ia. Rev. R. S. Mason. Y. M. C. A. San Francisco. Cal. Rev. W. J. Young. Des Moines. Ia. Rev. W. J. Young. Des Moines. Ia. Rev. R. S. Martin. Belianon. Ave. Spring. Rev. I. H. H. Headley. Rosiltodele. Mass. Rev. R. S. Underwood. Northampton. Mass. Rev. J. E. Turner. Delawarr. O. Rev. J. H. Thrame. O. Clawar. C. Rev. Thos. H. Lettch. C. Parieston. S. C. Major D. W. Whittle. 250 Spruce starce. Phila. Rev. G. W. W. W. W. W. Mittle. 250 Spruce starce. Phila. Rev. G. W. Wilson. Jacksonville. III. Peter Billion. 128 Madison street. Cholsco. III. Peter Billion. 128 Madison street. Cholsco. III.
Joel Bassett Providence, R. I.
John A. Todd Rev. Y. J. Young. J. W. Dean, Y. Young. Rev. K. J. Young. Rev. K. J. Young. Rev. E. H. S. Hensel of Trade Bilde Bullalo. N. Y. Rev. E. H. S. Hensel of Trade Bilde Bullalo. N. Y. Rev. E. H. S. Hensel of Trade Bilde Bullalo. N. Y. Rev. I. H. S. Headley. Rev. T. S. Underwood. Northampton. Mass. Rev. J. S. Lunderwood. Northampton. Mass. Rev. J. Turner. Delaware. C. W. F. S. Lunderwood. Northampton. Mass. Rev. J. M. Frame. Delaware. W. A. Clasgeelt. W. Miston. W. A. Clasgeelt. W. M. Louis. Rev. J. M. Willisten. Rev. J. M. Willisten. Mrs. E. S. Lunderwood. Rev. J. M. Lee. Mrs. E. S. Lunderwood. Mrs. J. M. Lee. Mrs. E. J. Jamestown. Rev. J. M. Lee. D. Delaware. Rev. J. M. Lees. D. Delaware. Rev. J. M. Lees. Rev. J. M. Lees. D. Delaware. Rev. J. M. Lees. Rev. J. M. Lees. D. Delaware. Rev. J. M. Lees. Rev. J. M. Lees. D. Delaware. Rev. J. M. Graves. D. D. 313 W.22d S. New York. N. Y. W. W. E. A. Lawrence. Rev. J. M. Graves. D. D. 313 W.22d S. New York. N. Y. W. M. B. Williams. Geo. R. Calros. W. Calros. W. Cale Street. Atlan. Beloit, Kan.
Joel Bassett Providence, R. I.

Groups and Jottings.

Culled from "How to mark your Bible,"

John 20:17.

"Touch Me not: but go and say." "To teach Christ, is better than to touch Christ .-Bishop Andrews.

A Contrast.

Matt. 3:12. Christ fans, to get rid of chaff. Luke 22:31. Satan sifts, to get rid of wheat.

2 Chron. 14:7.

Cause of rest .- "They sought the Lord." Consequence of rest - "They built and

Our Attitude.

Watching for His appearing 2 Tim. 4:8	
Waiting for His glory 1 Cor. 15:33	
Working in His stead 2 Cor. 5:20	

1 Cor. 15:58.

The Christian's Superlatives.

Good:-Truth in the head 2 Peter 2:21. Better:-Truth in the heart Mark 9:24. Bat:-Truth in the head and heart

Outline of Hebrows ix.

In the old Dispensation, they saw the type, but not the autitype.

When Jesus was on earth, they saw the antitype, and not the type. We see neither, yet believe in both. "Aride"-"Alone "

For bealing..... Mark 7:33 and S:23. or Revelation ... Mark o 2 and Dan. 10:8. For Teaching Matt. 17:19 and Mark 4:34. For Rest..... Mark 6:31.

"Be ye followers of God as dear children," God is truth y john 5:20.

Walk in the cruth	2 Jobn 4.
"God is a Spirit" "Walk in the Spirit"	John 4:24.
"Walk in the Spirit"	Gal. 5:16.
"God is love"	Tohn 4:18
"Walk in love"	Eph. 5:2.

"God is light"..... 1 John 1:5. "Walk in the light"..... Eph. 5:8.

A Model Address.

The address of Peter on the day of Pentecost is a model one for three reasons:-

I. It was full of Scripture.-Peter according to our translation, which we take to serve our purpose, uses 531 words in his address; 218 of these are quotations from Joel ii. 28-32; Psalm xvi. 8-11; Psalm cx. 1; 01 words are used in reference to Scripture, and the remaining words have in them the aroma of Scripture, as the scent perfumes what it touches. Surely we cannot wonder at the blessing of God on such a sermon! It shows us that the Spirit manifests His presence where the Word has free course; truly we see that God-breathed utterances are effectual

2. The sermon was an unfolding of the Person of Christ.-There must be this where there is a telling out of the truth of Ged, for Christ is the One Person of the revelation of God. As the leaf of the rose is a part of the rose, and has the fragrance of the rose, so every page of the Bible is a leaf of Him who has been called the "Rose of Sharon." There are no less than forty nouns and fourteen pronouns in reference to Christ in this sermon of Peter's. The wheel of Peter's words revolves round the Person of Christ as its axis

3. The results that followed were remerkable.-There was contaction of six, for men were pricked in their hearts, and said, "What shall we do?" (Acts ii 37). There was renremon to Christ, for "they received His word" (verse 41). There was confession of Christ, for they were baptized (verse 41) There was communion with the Lord's people, for they that believed were together, as the words "together"-"zll"--"with one accord," in verses 41-46 plainly tell. There was continuance; - 20 flash-in-the-pan conversions-"they continued stradfistly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers" (verse 42). There was consecration for they sold their possessions, and parted to all as every man had need (verse 45). And then there was a fourfold consequence:--

First, GODWARD-they were "praising 'Him; Second, MANWARD-"baving favour with all the people;" Third, CHURCHWARD- 'the Lord added to the church," Fourth, SELFWARD-"they were being saved" (verse 47, R. V.).

Brethren! if we work on the lines indicated and illustrated in the address of Peter, we shall glorify Gcd, exalt Christ, and honour the Holy Ghost. The results may not always be so manifest; but the Lord will be glorified. which, after all, is the main object at which we must ever aim. F. E. MARSH.



What is it I A school where the Bible is studied under competent instructors both of America and Great Britain, and training given in methods of practical Christian work.

Wherein dors il differ from other schoole! In studying the Bible only, and in requiring every student each day while studying to do personal Christian was & In missions, lents, homes and elseckers, under competent superstision. If further information is described with the length of the superstision. If further information is described with the length of the length

Institute Notes.

The week of prayer was observed at the Institute for special meetings held at 9 o'clock. Students and teachers received a great spiritual uplift. Mrs. Capron conducted the meeting of prayer for foreign missions, and few who were there will forget the impression made by her plea for individualizing prayer for both missionaries and beathen. In praying for the heathen she besought that each petitioner should ask the Lord to single out by His Spirit a particular one on whom the biessing then at hed should fall.

Mr Torrey spoke on "The Minister as a Soul-Winner" before the students of the Chicago Theologianl Seminary, Jan. 12th. The Literus showed a deep interest and cate-chief him very closely when the lecture was entid. The teschers of the Seminary seem betermined that the students shall go out with the councellistic spirit.

New James Clark, a companion of Mr. Henry Richards on the Congo, spoke at the Institute of his work. He feels that the West Costs of Africa need not be feared as especially deadly if proper pecantions are taken. Some twenty students arose them he asked how many were studying the work of foreign work, and one of Finch, with his wife and the studying the work of the wife and the studying the st

Mr. John G. Woolley made the Institute his home while endeavoring to create an interest among the Chicago churches in his work for drinking men at Rest Island. Minn He is always a welcome guest, for he brings with him a helpful atmosphere of 'ender' spirituality.

G. E. Hagen writes from Fairfax. Minn., of a revival, where twenty had already professed conversion, welve of whom had been received into the church on probation.

Special services were held for two weeks by Mr. Torrey, assisted by a corps of workers and singers, at the Bethany Congregational church. The meetings were characterized by an especial spirit of solemnity, and besides the grown people who were converted there was a good work among the young people.

Mr. Baines-Griffiths held services at Brookline, in the Langley avenue church, followed by Mr. Torrey.

For some months after Mr. Merton Smith left, the services in Clybourn Hall were supplied by differnt speakers from Sunday to Sunday, but early in October, Mr. Baines-Graiths took charge. A new vigor was imparted to the work, which had relaxed somewhat, in the absence of a leader. The intense earnestness of the newcomer aroused the former attendants and attracted new ones, and the outlook for Clybourn was never more encouraging than to-day.

A mission of the South End Gospel Association, on Cottage Grove avenue, needed a leader about October first, and two Institute men took charge. From an attendance of fifteen the numbers have risen to an average of seventy-five A children's meeting is held and the accuracy with which the children are able to review the lesson of each preceding week is very gratifying. The people are taking nold with a wiii.

Cottage Meetings Among the Poor of Great Cities.

How often we bear the question, "What is the best way to conduct cuttage meetings, and are results obtained in them satisfactory?" I do not claim to be an expert in such work, but I can see many advantages that they have over other meetings. The experience they give to the worker is such as he will receive in no other phase of Christian work. He has an opportunity of finding out how people live. and what it is that most troubles them. He becomes better acquainted than he could at any other meeting. He gains their confidence and is better able to apply just those passages of scripture which will be of the most help, and then again he reaches a class of people who are never reached in any other way. Large cities are full of mothers who are kept at home by care of children and other housebold duties which deprive them of the privilege of attending the House of God. And
again there are both men and women who are
ashamed to go to a place of worship, claiming
as an excuso poor clothes. An instance of
that kind occurred the past week. We held a
cottage meeting in the house of a man who
worked in the stock yards. He said he only
had one suit of clothes, and when he went out
his appearance was offensive to others. In
the meeting at his house last week he accepted
Christ as his Saviour, and I believe God will
soon open the way for him to come out to our
mission meetings. A number of other advantages these meetings have over

might be named, but space will not permit Now as to the method of conducting such meetings. Make them as informal as possible. Have your subject well in hand. Be prepared to answer any question that my be put to you, Don't try to answer a question unless you are sure of the answer. If you do, it will be noticed, and you will loose confidence. Don't stand up when you speak. Don't have notes if you can possibly do without them. Aim to make the people feel it is their meeting, but at the same time you must keep control. The best topics to speak on, as a rule, are one of the parables or miracles or some of the Old Testament stories. Make the singing as cheerful as possible. I would like to add that I shall never be able to thank God for all the blessings personally received from cottage meetings that God has permitted me to conduct. By them I have been strengthened in faith and drawn closer to the Lord and A STUDENT. Saviour Jesus Christ.

Seeds From the Sower.

FROM AN INSTITUTE TALK BY HON. JOHN G. WOOLLEY.

He went forth to sew-many preachers go forth to seer.

He went forth to sow, not to reap. Many of us haveour whole thought on the reaping and wholly forget the sowing. If we are faithful in the humbler occupation God will use us in the more ambitions further on.

He did not stop to club the birds, he had not time, he went right on sowing.

The wind carried some of the seed on to rocky places where he knew it would wither in the first hot sun. He did not stop to gather it up—seed was plenty and he went right on sowing.

Rev. James Clark.

What are the obstacles to missionary progress? Those in these Bible lands, and not among the heathen. The great difficulty in the way of extending missionary effort is that those who have the knowledge, the power and the money, will not use them.

I lately read of a district in Chicago where a new mission was about to be started, and

the churches already on the ground were objecting because their territory was being intruded on. It will be many long years before Africa and China and Japan are so studded with missions that they are going to growl because some one is going to intrude on their territory.

R. A. Torrey.

The world met the leper with revulsion and digust and scorn; Jesus met him with pity. The world drew away from him; Jesus drew toward him. The world avoided his touch; Jesus put forth his hand and totoched him.

Christ's deeds of mercy cost him something. He made other men's sorrows his own sorrows. Other men's agony his agony. Other men's shame.

Christ could not look upon misery without heart pangs. This was one secret of his power. We must be like him in this respect if we are to have power. Power is a very expensive thing, but any one can have power who is willing to pay the price.

What many a leper needs to-day is the touch of a clean and loving hand.

Jesus was human, subject to the same temptations we are, and had to meet them with the same weapons we must—the word of God and prayer.

It is more common to pray before the great events of life than after them, but the latter is as important and as Christ-like as the former. If we would only pray after the great achievements of life we might go on to greater. As it is, we are often puffed up or exhausted by them, and we proceed no further.

Some men are so busy they cannot find time to pray. The busier His life, the more He prayed. Sometimes Hz had not time to eat; sometimes Hz had not time to rest or sleep, but Hz always took time to pray, and the more the work crowded the more Hz prayed.

The calm majesty of Jesus Christ amid the awful onslanghts of Pilate's judgment hall and Calvary was the outcome of His struggle in Gethsemane.

Ladies' Department.

The ladies' advisory board received Lady Henry Somerset in the parlor at 231 La Salle avenue on Wednesday afternoon. The occasion was much enjoyed.

Miss Catherine Gurney and Mrs. Walker from London are to be our guests this week. They represent the International Police Association in England and Ireland, and have been holding meetings in Washington, New Haven, Toronto and other cities. This association publish monthly a paper, On and Off Duty.

The annual report of our department shows an enrollment of ninety ladies. These are from twenty-three States. Twenty-two thousand two hundred and twenty-one visits have been made in the homes in this city during the year.

Sowing and Reaping.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that."

Sow early and late; the Christian worker must needs sow the Word unsparingly although he may not reap the immediate results of his sowing, yet God, who giveth the increase declares, "It shall not return unto me void."

I had a most beautiful illustration of this truth only a week or two ago in the conversion of a Catholic woman, who formerly lived upon my street.

How well I remember my first call upon the family. It was at the very outset of my street visiting, and the work was wholly new to me. I had never visited people under such conditions and as my glance took in the miserable, disorderly place they called home, and above all the repulsive looking woman that confronted me as I entered the door, the situttion was anything but reassuring. The momentary desire to beat a hasty retreat and seek a more inviting atmosphere was succeeded, nowever by a feeling of compassion, and a great longing in my heart, to bring this needy one in direct contact with the gospel of the Lord Jesus Christ, the only power sufficient to ift her out of the depths of degradation and nisery into which she had fallen.

Accepting with the best possible grace the necesty chair that was reluctantly offered me. I began to pleastion the woman in regard to per spiritual condition. She insisted that she say a Christian although by her own action-wiedgment she was 60t even a good latholic, as she never went either to church or confession. She seemed quite reticent at first, but after awhile she began to open her next, more freely, perhaps in responsition the sympathy she must have read in my face.

The facts disclosed touching her domestic ide, were of the most incredible character, and and I not seen the proof later on of her huspand's brutality. I could harúly have credited her statements. He was a confirmed drunkard and she was obliged to undergo the bardest lrudgery in order to eke out a bare subsistence or berself an little daughter. The last time i saw her upon my street she was the most pitiable looking object I ever beheld. Mr. C. had come home the day before frightfully inoxicated, and had beaten her until she hardly poked human Indeed from her appearance one might have thought she had fallen a victim o some wild beast. In her efforts to escape his drunken frenzy she had leaped from a second story window to the ground beneath, o the imminent peril of life and limb.

I was not surprised therefore, knowing her is I did, to fold her smarting under a sense of njury, and bent upon some plan by which she

might be revenged for the inhuman treatment she had received. She told me frankly that in order to drown her trouble she had drank heavily, and when I showed her the folly of such a course and urged the importance of utterly letting alone that which had robbed her home of every comfort, and her life of all happiness, she promised not to repeat the experiment. I then thought best to leave her, as she was in no mood to listen to anything I might say in regard to her first and greatest need, a sympathizing Saviour.

I was not surprised to find the bext time I called that they had removed from the neighborhood and so I lost all trace of them for several months.

In process of time, one of our young ladies found them living in a rear tenement on her street. Mr. C. was at home and sober, for once, and she had a very earnest talk with them both. Mrs. C. spoke of my visits and expressed a desire to see me. Miss R. told her if she would come up to our mothers' meeting the next day, she could see me there I looked for her the day of the meeting, and for several successive weeks, and had given up all hope of seeing her there, when, at the close of the meeting last week. I was imformed that a woman was waiting to speak with me When I hastened to her side I found, to my ntter astonishment, that it was Mrs. C herself, but so changed I hardly recognized ber. I expressed my gratification at seeing her there, and after tasking a little while on home affairs, I said to her very pointedly, "Mrs. C. do vou still feel that you are a Christian?" I noticed a little hesitation as she answered. Yes, I think I am," and so I showed her what a Christian life consisted in, and how we might know that we have eternal life abiding in us. Taking her by the hand, and looking into her face with all the seriousness I could command. I said to her. "Now remember, dear friend, the eve of God is tooking down into your soul this very moment, and He knows whether you are really. His or not. Do you honestly know that you have the new heart and the new soul our leader has been talking about this afternoon?" Her eyes fell beneath my searching gaze and she said frankly. "No I don't believe I have." And so having brought her to see that she was trusting in a faise hope, I had no difficulty in leading her step by step to the point of decision. and as we knelt in prayer. I beleive she gave berself fully to the Lord Jesus Christ.

She openly confessed Christ in the Wells Street Mission a night or two after, and on the following Sunday night brought a Catholic friend, a sister-in-law, to the service. The latter expressed her enjoyment of the meeting and promised to come again. Thus, sooner or later, will the seed of eternal truth dropped into the soil of the human heart, germinate and an abundant harvest be realized.

A. C. H.



Notes on Daily Readings, together with comments of Rev. C. H. Spurgeon, Rev. H. Bonar and O. L. Moody, and quotations from John Trapp, Puritan, 1658.

MARCH, 1892

Tuesday, March 1st.

Luke vil. 36 to 50.

Verse 35. Our Lord, when upon earth, always went where he was invited. If we now sincerely invite him to our hearts, he will come.

Verses 37 and 38. Chri. thad just said of the Jews, that they called him the "friend of sinners." (See verse 31.) This woman may have heard the word and came to prove its truth. She would never have come to Simon's house if Jesus had not been there. She had evidently noted Simon's neglect of his cuest, and, with a full neart, abe hastened to supply that neglect. Coming near Jesus, and supply that neglect. Coming near Jesus, and rule to the contribution of her cultivises and true contribution of her supply that the second supply that the supply that the supply that the supply that the supply that neglect. Coming near Jesus, and here contribution of her supply that the supply tha

Weree 38. How har from any understanding of the great loving bears of '60d was this righteous Phasinese: The evidence to him that make the proposed from the first bears as some of the conclusive because be operated a single reason him. He had no thought of it being at all atranger or not of the way that Jeons, the were from God, should eat at his tanie, but, to allow this woman to come into his safe but to allow this woman to come into his manifests. He was not the work of the control of the cont

Vernes 40 to 48. Study the words "Nothing to pay." The cospel is hid in them. We have nothns that we can pay with there is "nothing to pay. So iv. 5: Eph. ii. 8. "Vernes 41 to 48. What a rebuke in these words

Virties 44 to 46. What a rebuke in these words of Simon for the neglect that the Lord had noticed, and what a commendation for the woman in her ministry.

ministry.

Verses II to No. "Forgiveness" four times, with
"salvation," "love" and "peace" its ac ompaniments. All were received by "fulk." Note the
words "hath saved thee," and see Job. III. As

From Gregory.

"As off as I think upon this story I am more disposed to weep over it than to preach upon!" It his perfectly into the Pasithe copyed to Lake which proclaims to as the institute of the Lake which proclaims to as the institute writes. The Papists bring up this story against our doctrace of faith, and say that forgiveness of sins is attained through love and not through faith; but that such is not the meaning is proved by the parable, which already shows that love follows from faith. "To whom much is forgivene," saith the Lord, "the same loveth much;" therefore, if a man has forgiveness of sins, and believes it, there follows forc; where one has it not, there is no

Text for the day, verse 50.

Wednesday, March 2d.

Luke viii. ! to 31.

Verse I. In this chapter Jesus alone is preaching: in chapter Is, the twelve go forth; and in chapter I. the seventy are sent out two by two. Glad tidings of the kingdom of God;" how sweet the words sound. The life he lived, the words ha

spake, and the deeds of love and mercy he per formed, show us what "the kingdom of God" is. O, for these glad days of the Son of man tor turn to this sin-cursed world! (Luke xvii. 21.)

Versea? and 3. Note the order. I. Realed. 2. Followed him. 5. Ministered to him. None but healed ones can follow him: some but healed ones can follow him: some but healed ones can hollow him: some but healed ones has been thought to 5-the same woman who came to Simon's house in ch. vil. 37. It is not likely. I would not have been our Lord's way to have men tioned her name immediately after the record of her sinfollitie.

Verses 4 to 15. Again the parable of the sower found also in Matthew and Mark. "The seed is the word of God" (verse ii). Three parts, out of four words of God" (verse ii). The good ground upon binders forth part falls, is "an honest as good blent," as ground must be prepared for the seed of th

that me was prepares an seen, must also prepare the soil. foor, fill, 5 to 7. Verses 16 to 13. There is both light and life if the world God. If we truly receive it into our souls, it cannot be hid. If, it hearing, we do noobey, we shall have the opportunity of hearing taken from us, or, far worse, will lose the capacity to obey.

Verses 19 to 21. "Hear" and "Do," are the emphatic words.

From C. H. Spergeon . .

"I recollect bow M: Rowland Hill once held at suction over Lady Anne Erskine, who drove up it her carriage to the edge of the crowd, while M: Hill was preaching. He said: 'An' I see Lad' Anne Lisaine. 'A carciosa, bloughtess woman she was then, and he said. 'There is a grea contention about woo shall have her. The work of the contention about who shall have her. The work of the contention about who shall have her. The work of the contention about who shall was the contention about the said. And she wants to have her. What will thoughte for her. O sin! A few pairly transfer: Oys. And Satan wants to have her. What will thoughte for her. Satan! And the price was reriow. At last Christ comes slong, and He said; give myself for her. I give my life for her, my blood for her. And turning to her ladyship, Mr. Bellow and her said and she bowded party, which shall it be said, and she bowded the said and she bowded head, and she list foreer. and would be sold time, and be fill foreer.

Text for the day, verse 15.

Thursday, March 3d.

Luke vill, 22 to 39.

Verse 21. They may have said to the Lord "Master, we know all about sailing, and shall not need your help or directions: now, therefore, you sleep and rest, and we will run the ship." So "athey saided he fell saisep." We need constantly to be reminded of our dependence upon our Lord for the smallest and most common things. "Without

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me ye can do nothing," is his own word. It is the largest wisdom to go to Him with the smallest things, and to undertake no task without seeking His presence and belp.

Verses 24 and 25. So on the voyage of life scross the little sea of time "out of eternity and into eternity," our Lord permits the storms to come to. I. Teach us of our helplesaness: 3, to reveal His power to us and by us: 3, to lead us to look to Him in prayer; 4, to call forth our worship and praise for deliverance.

Verses 25 to 20. Here we have the wages the death will pay to those who yield him service. A maniac: no clothes: no home: no friends: bound with fetters; driven into the wilderness; and looking upon Jesus as one sent to torment him. Think of an element yin this condition:

Verses 30 to 34. This destruction of the swine, like the speaking of Balaam's ass to the O. T., has always been a grievous matter to the enemies of Christ. A family feeling seems to be aroused in both cases. Thank God we have a Saviour who said "How much better is a man than a sheep!" and who would suffer two thousand unlawfully kept hogs to drown in the saving of one man. Satan stirs up bitter animosity against this miracle because of its awful intimation of his coming doom. Unlocatedly it occurred to teach us this. (Rev. the pit and evil purged from this world, there will the pit and evil purked from this world, there will be a terrible destruction of property. But our burssed Redeemer will deliver man all the same. The Swineberds, Brawers, Distillers, Gamblers and Whore mongers shall not possess this earth to the destruction of man, into the eternal abyes with I that shall oppose the deliverance of the sons of men Amen

Verseal to 30. In not the sight of this one denotes that the sight of this one deduction and commend almost obtained converted are more than two thousand hoose. Rights of priperty. Has God noright of property in man's Will a Father not burn a house to save a boy?

Text for the day, verse 26.

Friday, March 4th.

Luke itti Bub.

From the So shall it be when He returns to this would to reden with his saints and bless the sared fisher, and the nations, after He has cast Salan not the atyse. See xx 1106 with 1 Pet. 5.13.

Verse 41. There different ones in this chapter at 15 cas feet. "See what they received, Deliversing from the spiritual condition of their children as and death, when parents feet for the spiritual condition of their children as and this feather for the fring got the Son of God Chos it easy to work in their families.

Verses 12 and 44. She did not come until she had "spent all." She was "brought low" that God might help her, and that she might give him all the glory.

Verses show it four Lord here of that woman's horses and was her purpose and faith so, it heaven, he sees and was purpose and talk so, it heaven, he sees and knows in heaven of the sees and the sees a

Versas 400 M. They as little knew the heart, as the power of the Master, who told this man in the hour of his giref to trouble Him not. The greatest trouble that any disciple can give the Master, is to keep his troubles from the Master. Does not Christ say to us, whatever the darkness that may settle around us, "Fear not: believe only." Those who wept, were looking at the dead maiden, and not at the liting Lord. It is so with us, when we look at our sips and sorrows, and not at our Saviour.

From J. Hudson Taylor.

"The eagle or the hawk is a beautiful bird, and has beautiful eyes, quick and penetrating, but the Bridegroom desires not cagle's eyes in His bride. The tender eyes of the innocent dove are those which He admires. It was as a dove that the Holy which he samires. It was as a dove that the holy spirit came upon Him at His baptism, and the dove-like character is that which He seeks for in each of His people. The reason why David was not permitted to build the temple was a very significant one: his life was far from perfect, and his mistakes and sins have been faithfully recorded by the Holy Spirit. They brought upon him Gou's chastenings, yet it was not any of these that dis-qualified him from building the temple, but rather his war-like spirit: and this though many of his battles, if not all, were for the establishment of God's kingdom, and the fulfilment of His promises to Abraham. Isaac and Jacob. The Prince of Peace alone could build the temple. If we would be soul winners and build up the church which is His temple, let us note this; not by discussion, nor by argument, but by lifting up Christ shall we draw men unto Him."

Text for the day, verse 45.

Saturday, March 5th.

Luke iz. i w 🕮

Verse 1. "Gave then power and authority over all derits" etc. It was to the "weelve" whom he had called that this power was given. It is presumption for those not apositis, to claim a handle power. "No man taket this honor under himself, but be that is called of God." (Heb., "Which he Egyptians essaying tod owere drowned." (Heb. xi. 22). Apositiot preaching, and spootsity principles are to permanently abide with the church of Christ, and to govern every member. Apostolic principles are todowed when the displacement of the please, and as God.

please. (I Cor. xii. I) and xii. 8.)
Vorse 2. "He sent them to preach. The preaching was given the first place in the commission. The healing was to secure attention to the preaching, attent the message as from God, and give a sample of the kingdom.

Verses 3 to 4. They probably went back over the towns where He had gone before them. We about go forth in the same spirit of dependence upon God, that these traductions were given to secure. If the taking of "two coats" interferes with this, by all means leave one at home. To depend wholly upon took however, is not secured by going forth in our shirt sleeves. The coat may go of, and the concert remain.

Verses: to 9. When disciples have faith and do the work God sends them to do, sinners are convicted as was Herod.

Verse is, It is a good tains, to come each day and tell Jesus all we have done. We shall be humbled that it was so little, and that it was done so poorly.

ac poorly,
Verses 11 to 17. He "received them," "spake unto
them," healed them," and fed them.
Verses 18 to 30. "The Christ of God!" Yes. How
can appoorly study these Goopels and not say the

From C. H. Spurgeon.

"There is a story of a martyred woman who had a child bord to her a few days before she was burnt, and heing in great pain, she cried aloud. One said to her "if you can not bear this, what will you do when you come to burn!" She said, "Now you see the pains of nature which iefall a woman, and I have not patience etough to bear them: but by-and-by you shall see what patience be will have, and what patience he will kneed and what patience he will give to me all is corded of her, that she seemed up to Christ. Denie when they have a she will be the pain at all when abo yie you are to-day, what you would be tifyou were called into trouble. Grace would be given you. I have no doubt that many of the most timid of those who truly love the Lord, would be every braves; while some who think would be the very braves; while some who think

they would be brave, wo. . . the very first to start back."

Text for the day, verse

Sunday, Mis 16th.

Luke ix. 21 to 42.

Verse 21. Upon Peter's church. From this time little company, gather him as the Messial ever. proclaim union, because his finishing t' Verses 22 to

Verses 22 to of man in its and warns u deny him be of man's pri temptation. Those who to its author behind the chets and meteories of S. rection. God by the person Jesus and His werses 27 to 30.

verses 27 to 30, account with Luke 11 Peter 1, 12-31, it is no Tabor was given to Peter, James at the Edwards of God of the verse 31 we find the verse 31 we find the verse 31 we find the verse 31 we find the verse 31 we find the verse 10 works and Elijah their glorified bodies, and to open up the way for the apostles and the redeemed to join them.

Verses 37 to 42. " ils is a picture of what goes on on the earth while Jesus is absent in giory. His coming back is man's only hope.

From Fun Osterzes.

To the Saviour it is not indifferent what men say of Him. Neither can it be indifferent to Hi disciples. Public upblon we must be as far from slavishly following as from haughtily despising. There is no sincere faith without confession, no accurace confession without faith. A confession of the cospel may be ashamed of the Master, I in his beart; I in his word: I, in his deeds. The seekner of honor with men, leads to the way of shame before God. The coming of the Lord. I, A bodily, and the shade of the configuration of the Lord. I a bodily, and the shade of the configuration of the Lord. I would be configurated by the shade of the configuration of the Lord. The configuration of the Lord. The configuration of the Lord of the beat seen the Kington of God.

Text for the day, verse 34.

Monday, March 7th.

Luke ix. 43 to 62.

Verse 43. "Mighty power," or "Majesty of God" as words mean. So the "Majesty of God" conflues to be made manifest by the deliverance of souls from the power of Satan and sin.

Verses 44 and 18. Amid the excitement and appliance of the multitude, the disciples were giring no heed to the words of Jesus predicting His safferinss. The reality of his power, and their preconcieived ideas as to his manifestation in glory as Israe, a Meashah made it impossible for them to grasp the meaning of his utterances as to the death upon the Cross.

Verse 46. How far they all were from fellowship with the Lord! Verses 47 and 48. Four things about the little child: 1. Life free from reign of unrighteousness;

Mind free from vain imaginations; 3. Heart free from rivalry; 4, 170,1 free from stubbornness. Verses 49 and 50. John is led to make this confession by the rebake that the Lord has given to their selfish ambition and rivalry. The answer of Jesus should deeply impress us with the danger we are in from bigotry. While obliged to expose and oppose all doctrines taught by mon that are contrary to the words of Christ, we are still to recognize the individual work of any man or woman on the earth, who has faith in Jesus as the Son of God, and fights the devil in His name, and in a way to give Him glory. The word in Matt. xii. 30. "He that's not with me is against me." is for our own individual searching. This word in verse 50, is for our use in judging of fellow Christians, not mem-

bers of our church.

Verses 31 to 54. When our faces are set toward heaven as Chris's was towards Jerusalem, the world will treat us, as the Samuritans treated

Verses 57 to 42. Three temperaments. Hasty-hearted, heavy-hearted; and half-hearted.

From Rev. J. Harington Frans.

"Hite for hearen! Should be our daily watch-word. Activen of the New Jerusalem traveling homewards, is our true standing, and our real position; everything below that is below ourselves and our high calling, which is our being called to glory, as well as virtue. If Peter 1. A. Bright and scriptural anticipations of heaven's joys are the best preparations for earth's trials and sorrows."

Text for the day, verse 62.

Tuesday, March 8th.

Luke x. 1 to 16,

Verse 1. These seventy seem to have been appointed for a temporary purpose. We have no mention of them in the other cospels. Following the transformation, there seems to have been an increase of interest among the people, and our Lord takes advantance of this and sense out this special company to bear witness of the truth, and prepare the way before thim. So now, if sent by Him, we go "before His face" and "whither he himself would come."

Verse 2. As we look out over the world of our day, how much more cancest! have we need to make this prayer. Ter hundred millions of souls' without Christ, most of whom have never heard of Him, all of whom are accessible if the labourers were ready to go forth. What are you doing in view of this tremendous need! We can not be in earnest when we pray unless we are ready to go, if called for, or count it a joy to help support those who are called.

verse 3. We are sent to convert not to controvert. Lambs never fight.

Verse 4. Our dependence is to be upon God, not upon the Missionary Boards, or upon wealthy friends. Go in light marching onler and make haste. Stanley left for Africa, and Gordon for the Soudan, at an hour's notice.

Verses 3 to 8. As disciples of the Prince of peace, their litres were to be peaceful, and their words to be a message of peace. So now, "He is our peace," Ele came and preached peace," (Eph. ii. 14 and 17).

Verse 9. The fact that "peace" and "healing" in the name of Jesus had come, was the proof that "the kingdom of God had come nigh."

Verses 10 to 16. The woe to those who rejected the Gospel. In the shame and sorrow that may come to us, when we are despised for Christ's sake, what comfort God offers in verse 16. We are linked all the closer to Christ by every blow the world gives us because we are His.

From Robert Traill, A. D. 1705.

"Fatience under affliction is a grace that every saint hath need of, as Heb. x. 35, and must use in all his race heavenward.

"Let us run with patience the race that is set before us." Heb, xii. I. There is not a step in our journey wherein patience is needless. Running and patience seem inconsitent. but he that runs without patience, makes but fool's haste.

True Christian patience will never be found un-

less the love of the afflicter be, in some measure,

seen by the afflicted." nesses of Christ may never bear the character of a personal vengeance. Holy wrath and inex-haustible love are united in the ambassadors of

Text for the day, verse 16.

Wednesday, March 9th.

Inke v 17 to 34.

Verse i7. "Returned again with joy." So the promise in Ps. exxvi. 5 and 4. "They that sow in tears shall real pla joy." "He that goeth forth and reapeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." So the shepherd comes back in Luke xix, bearing the sheep upon his shoulders and cries to friends and neighbors, "Rejoice with me I have found my sheep." It is a joyful thing to be an active working Christian. We have joy now in the doing of Christ's work, and shall have eternal loy in the results of the work.

Verses 18. The word translated "beheld" is just as often translated "behold." Looking at Romans xvi. 30; Rev. xii. 9 and Rev. xx. 1 to 3, our Lord seems to be looking forward to the culmination of the work. Which the seventy had begun in His

Verse is, "I give unto you power over all the power of the enemy." What a glorious promise is this. As we are willing to be wholly Christ's, and go out and face the enemy preaching His ges ed, and exalting His game. He will fuillit to us a... He promises. Nothing shall by any means ... rt Not but that persecutions, trials, and death E4111 itself may come to us, while in the service of Christ, but what burt can they do us: "If any man suffer as a Christian, let him giorify God on this behaif." (1 Peter iv. id.)

Verse 3). Our names are never written in he iven, until we abandon all hope in ourselves. and trust simply in Christ's atonement, and rest in His righteousness. So to rejoice in our salvation in Jesus, takes the mind off from self, and keeps from pride.

Verses 21 to 24. Note four times Jesus speaks of the things' revealed to disciples. What were they I Devil's cast out in His name: 2. Names arities heaven: 3. Jesus known as the Son of God, to a scown as Father through Jesus known Revealed unto babes." Lord make usof as sen. the nabes

From -

The two main sources of all comfort, and of all resignation in living or dying, lie in the death and resurrection of the Lord Jesus. (Rev. I. 18.) Whatever is trying and severe in death comes either from attachment to the visible from which we are separated, or from the uncertainty in which we stand in regard to the invisible. The former trou ble is relieved by the death of Jesus, the second by his life. If thou thyself wouldest not, or if thy of his life. It thou thysen woulders not, or it will friends are not to serrow, see that thou fall asleep through the Lord Jeaus. Hast thou hope? I. On what is it founded? On the belief that Jeaus died and rose again. 2. To what does it impel thee? to a life in Christ, that we through Christ may fall asleep. 3. Of what does it ascure thee! that God will bring us with Jesus."

Text for the day, verse 20.

Thursday, March 10th.

Luke x. 25 to 42.

Verse 25. He was seeking to save himself by what he should do. See Ro. ill. 19-21.

Verses 26 to 26. He knew the law and repeated the substance of it accurately. If he was on the platform of salvation by works of course there was out one thing to tell him. "This do and thou shalt

He was condemned by a right application of the

law, and so he seeks to lower the claims of the law. This is the same awful. God-dishonoring thing that the unconverted are ever doing. Of course they add to their condemnation by it.

Record of Christian Work.

Verses 30 to 37. This is a wonderful parable and verses 30 to 37. Thus is a wonderful parameter and has many lessons. 1st. My neighbor is the man that needs anything that I can do for him. No matter who he is or where he is. 2d. The neighbor being my enemy does not excuse me from min-istering to him. 3d. The parable taught the lawyer that he had never kept the law, and that the law could not save him. 4th. In the Good Samaritan we have Christ doing that which Priest and Levite (Moses and Temple-or law and ordinances) had failed to do. It is a beautiful picture of our Lord Jeaus in his work for our redemption. 1. "He came where he was." To the very side of the lost one, "stripped, wounded, half dead." 2. "He had compassion." 3. "He bound up his wounds." 4. "He set him on his own beast, brought him to an inn, and took care of him." 5. He left provision for his maintenance while he should be gone. 6.

He promised to come again.

Verses 38 to 42. It was "Martha's house." She verses 30 to 12. It was a wrine 3 house. One the elder sister. Perhaps : widow. From he further history in John xi. she was true disciple. In her love for Jeses and desired to prepare him a great dies her held in trying to do too much as we often do. It is easy in our excitement over our special work to misjudge others who are not par-ticipating in our bustle and think that they are backsliding and lazy. Our Lord didn't want Martha's big dinner. Bread and fish would have been quite enough. Mary was being prepared for coming trial and future service.

From C. H. Spurgeon.

"You may willingly offer yourself to the Lord, and be or the roads breaking stones, praying your Master the while to break stony hearts. There is no lawful occupation in which a man cannot thoroughly serve the Lord. It is a great privilege and blessing to be set apart to the work of winning souls: but we must never separate that work from souls: out we must never separate that work from all the rest of the callings of life, as though it along were sacred, and all the rest were secular and almost singul. Serve God where you are, Good woman, go on looking after those dear children now that your husband has been called home; you will be serving God by bringing up those boys and girls in the knowledge of Christ! God help you to do it. Go on, dear daughter, helping mother: you need not aspire to be shaking a kingdom: shake the bed well to-morrow morning. There are many persons who have some sery exalted ideas it to more than the state of the state of the shake heads, who will serve find best by just an anon-pince wuts in a common pince way and will mon-piace work in a common piace way, and will probably never po permitted to do anything else: at least that will be the case until they step down from their stillts, and get rid of their lofty notions.

Text for the day, verse 42.

Friday, March 11th.

Luke x1. 1 to 13.

Verse 1. They had said prayers all their lives. When they heard Jeaus pray, they felt the difference between praying and saying prayers. How they must have felt the presence of God as they heard Christ talking to the Father.

Verses 7 to 4. This should be called "the disciple's prayer," not "the Lord's prayer." He never made this prayer for himself. No one can offer it from the heart until they are Christ's disciples. It contains and combines all the elements of true Christian worship and supplication, and is to be studied, that we may imbibe its spirit, rather than to be rigidly confined to its form. 1st. "Father." God is not our Father in the Gospei sense,until we have been reconciled to Him through the atonement of Christ Luke x. 22: Jno. vill. 12: II Cor. v. 18 to 31. For a man who rejects the atonement of Christ, to say "Father" to the God of our

dom come; Thy will be done." The first, in my

heart; and the second, by my heart. This is what heart: and the second, by my heart. This is what our Lord meant by having a "single eye." Our prayers are not answered because of a lack of this spirit of consecration. 3. "Give us day by day our daily bread." Utter dependence upon God. 4. "Forgiveus as we lorgive. A willingness to forgive our enemies. Whether we utter the words of this prayer, or make words of our own, our prayers are not accepted by God, if they lack these things.
Verses 5 to 13. The purpose of the parable 13. found in the prayer that precedes, and in the promise of the 13th verse, that God will "give the Holy Spirit to them that ask him." Ask him in the true and sincere spirit of prayer, taught by the

Lord. "Everyone that asketh receiveth." is absolutely and unqualifiedly true. If the receiving has not been realized the "asking" has not been in accord with the Saviour's teachings. In the parable we have a beautiful lesson of why we should pray for the Holy Spirit. It is not to be for second pray for including Spirit. It is not to be for ourselves but for others. Our friends, who are unsaved, are represented by the one who is "out of his way," at "midnight," and starving. We feel our utter inability to help. We "have nothing to set before them." Christ is our friend who has bread. We go to Him. and plead to be flied, with His spirit, that we may give the bread of life, to these friends. How can we doubt but that it is the desire of God's heart to answer our prayer!

Text for the day verse 13.

Saturday, March 12th.

Luke xi. 14 to 32.

Verse 14. "When the devil was gone out, the dumb man spake." There are many dumb professors in all of the churches. Not all of them may be possessed of the devil, but certainly their being dumb, is a matter of satisfaction to him, and a state of things that he will do all in his power to have continued. As a matter of fact, when a timid Christian does get his heart full of Christ he begins to speak, and most always confesses that Satan had kept his mouth shot. How the multitud . would marvel if all the dumb disciples were to begin to speak!

Verses 15 to 26. Satan is here the strong man fully armed, possessing the soul as a warrior possesses a castle. A Satan possessed man is usually in peace in this world. "They are not in trouble like other men," David says. Their trouble awaits them in eternity. Christ is the stronger one, who comes and dispossesses Satan, and delivers the soul. A solemn lesson is taught in verse 24. Many are reformed for a time, who are not regenerated Many are convicted, who are never converted. If, when sin is abandoned. Christ is not admitted to the sour. Satan will return with seven fold power. Not always by the former vice or habit, but with that which may be worse, in keeping the soul from God. A reformed drunkard filled with self-righteous pride, is far more in the power of the devil than the unreformed drunkard, who humb!y eries "God be merciful to me a sinner.

Verses 27 and 28. It is more blessed to be a true child of God, than to be the "blessed Virgin." "To hear the word of God and keep it." is the highest birssing the soul is capable of enjoying.

Verses 29 to 32. He promises them one more sign, as Jews. His death and resurrection, and the preaching of repentance in His name to the Gentiles, as typified in Jonah in the whale, brought out, and preaching to Ninevah. If, when this sign was fulfilled, they still rejected him, their con-demnation was sealed. "The Queen of Sheba" would condemn them: "The men of Ninevah" would condemn them, for a greater than Solomon, a greater Jonah, made manifest by the resur-rection from the dead, had been rejected by them. So T.eb. x. 26 to 29.

Text for the day, verse 28.

Sunday, March 13th.

Luke xi. 33 to 54

Verse 33. The wor' of Godds impay 4 to us cast it may shine in us, and shine from us. By holy lives and by open confession of our Lord Jesus Christ with the constant teaching of His word, we are to "shine as lights in the world." (Phil. ii. 15; (Phil. ii. 15; Eph. v. S.)
Verse 38. The natural eye must be directed

stendily to an object, in order to enjoy perfect vision, so the motive of the heart must be kept steadily to do God's will, if we enjoy spiritual vision, and have clear discrimination between

right and wrong.

Verse 35 There is constant danger of this. We are easily puffed by spiritum; pride, and are self-exaited by the gifts of grace; and it is easy for selfish motives to enter in and bias us in our views of truth, or calls to service.

Verse 36. This would illustrate the spirit of entire consecration which should actuate every redeemed man in his daily walk.

"Not my own." my time, my talent.

All my body, all my soul.

Everything to Christ committed.

White eternal ages roll.
So Ro. xii. 1 and 2 and 1 Cor. vi. 19, 20. Note that our Lord puts the being full of light within, first, and "the bright shining" for those outside, second.

Verses 37 and 38. The Lord having no need of washing, purposely omitted the sanctimonious cermony of the pharisees, of a form of washing to

show their sanctity.

Verses 39 to 41. Trying to shine before men.
without any light within. Cleaning up the outside of the pitcher, and leaving the dregs of poison in the inside. See the 41st verse explained in Isa. lviii. 10. The meaning of the word is, that when we come to feast instead of thinking that a form of washing makes God pleased with us we are to remember our fellow men who are suffering from hunger, and supply their need as we are able: if this is done "all things," wholesome for food, "are clean unto you," without your long and painstak-

ing ceremonial. Verses 42 to 54. It requires much vigorous rinsing and scouring to get the inside of a pitcher clean. The Lord here speaks with terrible energy to these self-righteous ones, to whom the inward life giving power of God's word was utterly deadened by a mass of religious forms.

From William Tyndale, 1523.

That precious thing which must be in the heart, ere a man can work any good work, is the Word of God, which in the Gospel preacheth, proffereth, and bringeth unto all that repent and believe, the favor of God in Christ. Whosoever heareth the Word and believeth it, the same is thereby rightcous; and thereby is given him the Spirit of God. which leadeth him unto all that is the will of God: and he is loosed from the captivity and bondage of the devil; and his heart is free to love God, and hath lust to do the will of God. Therefore, it is called the word of life, the word of grace, the word of peace, the word of health, the word of redemption, and the word of forgiveness: he that heareth it not, or believeth it not, can by no means be made righteous before God. For of what nature soever the word of God is, of the same nature must the hearts be which believe thereon, and cleave thereunto. Now is the Word living, pure, righteous, and true; and even so maketh it the hearts of them that believe thereon.

Text for the day, verse 35.

Monday, March 14th.

Luke zil. 1 to 21.

Verse i. This warning against the Pharisces should be connected with his condemnation of them in the preceding chapter. "Leaven," the yeast in dough that makes it swell and puff up, is a fit symbol of hyprocricy. The leaven is caused by the fermentation of corrupt and decaying matter. It comes from rottenness. So a hypocrite is a rotten hearted man. Lord save us from hypocricy.

Verses 3 and 3. This is literally and entirely eyes of him, with whom we have to do." . (Heb. ir. 13) "God shall judge the secrets of men by Jesus Christ," (Ro. ii. io.) It is impossible that any sin can be hidden from God. An eye that never slumbers is ever upon us; the very atmosphere which we breathe is a phonograph, recording every word we utter, for reproduction at the judgment

Verses 4 and 5. The disciples were undoubtedly filled with fear at the threatening attitude of the Pharisees, before his terrible denunciations. How small a matter it should be to a God-fearing man to have his body killed! We should count it as small a matter to give up our bodies to save our souls, as to give up a suit of clothes to save the life of the body. He who fears God, need fear nothing else; and he who fears not God, may well

fear everything elsa.

Verses 6 and 7. These precious words are spoken to disciples. God, in His providence dees not forget to provide for the sparrows. "Fear He is your Father, and will never forget you. There could not be given a stronger expression of the providence of God in the minutest things, that concern His children, than the expression. The very hairs of your head are all numbered. See in 5th verse, twice repeated, "Fear him," "Fear him," and in 7th verse, "Fear not."

Verses S and 9. In the connection with verse 4: the words mean, "confess thrist though they kill you for doing it." A saving faith will show itself by open confession. A secret believer car never enjoy the assurance of salvation; and if, when the tim- of testing comes, the professed believer denies Christ, he shows that he has never been a real

Verse 10. This sin against the Holy Chost, is the deptal of Christ as Son of God. See Heb. x. 29. It is in keeping with John iii, 38; if Thess. i. 8. k and parallel passages. The world was permitted to crucify Jesus as Son of Man; they are not permitted since God raised Him from the dead, to deny that He is the son of God.

Verses II and it. Be fearless in your testimony.

verses it and it. Be teariess in your testimody, and trust in God for your defense.
Verses it and it. He called Christ "Master."
that he might use His authority for his personal gain. Many unite with Christ's people in church membership for the same purpose.

Verses 15 to 21. A striking example of the dankerson to the A straints example the dar-ger of riches, list. Seeking to become indepen-dent of tiod, ad. No thought of others in his prosperity, but all for seef. "Thou fool." Who is he? "He that layeth up treasure for himself, and Shot she toward fool." is not neh toward God.

Prayer by John Bradford, Martyr, 1555.

Oh. let un not so enn down headlong into per dition, stumbling on those sins from the which there is no recovery, crusing thee to "deny us before thy Father," making our "latter end worse than the beginning." But rather strengthen us all in thy grace, and in these things which thy word teacheth, that we may here hazard our lives for thy sake. Set ever before us also the eternal hell fire and destruction of soul and body forevermore, which they must needs at length fall into, the which are afraid for the hear frost of adversity that man or the Devil stirreth up to stop or hinder us from going forward in our journey to heaven's bliss.

Text for the day, verse 21.

Tuesday, March 15th.

Luke xii. 23 to 39.

Verses 22 and 23. "Therefore," In view of the experience of the rich fool who was called away in a night from the goods laid up for many years, and never saw the time he had planned for of taking his ease and being merry, don't be deceived by the

annul annul matter, compared with the same is a Christ and the favor of Almighty God.
Versee 3 to 25. "Consider the ravena;" "Consider the filles." Add to these one other "consider, from Heb. III. 1. "Consider Christ Jesus," "God feedeth." "God elotheiz." "God careth."

"O ye of little faith:" How we are put to shame for our distrust of our loving, living, heavenly Father! He will provide all things needful for our existence in the body while it is His pleasure that we should live. It is not our need of the necessities of life, but our lust for its luxuries, that causes

our unhappiness and alienation from God.
Verses 29 to 31. "Seek not ye." "Seek ye."
Seek not as the master object of living, the getting of gold, but seek first to be in Christ Jesus, a regenerated man, and to daily abide in fellowship with Christ as a citizen of God's spiritual kingdom. Doing this, all of this workl that it is best for you to have, all that you would make a wise use of for God's glory and your own spiritual profit, all that would truly add to your happiness, will surely be

added unto you.

Verse 32. "The kingdom' must be explained by
Matt. xxv. 34. II Tim. iv. 1 and 5, and parallel passages. It is the future coming glory of Christ and His church upon this earth, ushered in by the return of Jesus from heaven, and the resurrection of the bodies of the saints. I Cor. xv. 50 to 54, and 19 to 26. Have you read the references? It will profit you to do so. Perhaps you are in such a hurry to make a trade, that you haven't time to do more than to tell your wife to read up and tell you about

it. Look out brother lest you lose the kingdom. Verses 31 and 31. Use your earthly treasures with a liberal, unstituted hand. What you give away for Christ's sake on earth, you lay up in heaven. The more you give here, the more you will get there. Let the sap come up out of the cold roots of self, and bud into blossoms and fruit for the life above. The dearer the price paid in the denying of self, the dearer heaven becomes. The more we have invested there, the more our hearts will be there, and the happier we shall be when we

Verses 35 to 40. These striking words are for each of us individually as Christians. "The coming of the Lord draweth nigh." There should never be a day in our lives that should find us not ready.

From C. & Scurgeon.

"The Christian's position is unique: he is in two worlds at once. Our Lord hath quickened us, and hath raised us up together, and made us sit together in the heavenlies in Christ. Do you not know that the lower ends of all the streets of hearen are here! Victory-that is hearen; well, we even now overcome through the blood of the Lamb. Peace with God-that is heaven; and at this moment being justified by faith, we have peace moment penns justines by fatin, we have new with God. Holiness—that is heaven; rea, but we are made holy now by the work of the Holy Spirit of God in our hearts. Communion with God—that is heaven: but even to-day truly our fellowship is with the Father, and with his Son Jesus Christ." Isit not good sometimes to sit down, and anticipate the day when you will come into your inheritance. You have heard of the young prince who, when his father wakened on morning was found putting on the king's crown. It was awkward in this case: but your Father will not object to your putting on your crown. Try it, and see how it fits you. You will have a new song to sing, begin to sing it here."

Text for the day, verse 37.

Wednesday, March 16th.

Luke xii. 40 to 59.

Verse 40. See Luke xxi. 34 to 36 for the application of this verse to our present condition. The true church of Christ are distinguished in the Scriptures by obedience to this command. We need to be exhorted in our day to greater interest in the truth of the imminence of our Lord's return. If any dismiss it as unimportant, "When ye think

Verse 41. An important question .. the promise of the 32d verse and the warning of the 40th verse were for all the church, and for each individual of the church. Peter understood this

when he wrote II Peter i. 15, 16, Verses 42 to 53. In answer to Peter's question. the truth as to His sudden return is applied to all who shall ever profess to be His servants. The caring faithfully for the flock is shown to be the safe and simple way to be prepared for the coming of the Shepherd. Those who are in the flock, or rule over the flock simply for earthly gain, will be made manifest in their true character, by the way they treat the sheep. From the 49th to the 53d teres, our Lord's words are very intense and terses our Lord's words are very intense and triking. Fire" was to be kindled on the earth by him, and, He was "pained until the baptism of sufering was accomplished." There was, undoubtedly, in his mind, the sufferings of His church as members of His body down to the end, as well as momers or his body down to the end, as well as His own saferings on the cross. "If we suffer we shall also reign with him." (It Tim. 2, 12.) There could be no purification without the fire; no sinctification without the suffering; no permanent peace without the work of the truth in creat-

Verses 54 to 57. Use the intelligence God has given you to see cause from effect in material things, to weigh moral and spiritual forces, and to know that when the truth of God comes in power on the earth, storms must follow until sin and wickedness yield and are swept away. The pres-Verter 58 and 59. It will soon be too late to ac-

capt mercy. The Judge standeth at the door.

From John Bradford.

If God's promises be true, as they are indeed most true, why are we afraid of death, as though God could not comfort or deliver us, or would not contrary to his promises! Why are we afraid of the loss of our goods, as though God would leave them that fear him destitute of all good things, and so do against his most ample promises! faith, faith, how few feel thee nowadays! Full truly said Christ that he should scarcely "find fath when he came on earth:" for if men believe these promises, they would never do anything outnardly which inwardly they disallow. Dear hearts in the Lord, consider what you be, not worldlings, but God's children. Consider where you be, not at home, but in a strange country. Consider among whom you are conversant, even in the midst of vonr enemies and of a wicked generation; and then. I trust, you will not much muse at affliction. which you cannot be without being as you be. Goal's children, except you would leave your Capworld which he vainly promiseth.

Text for the day, verse 49.

Thursday, March 17th.

Luke xiil. 1 to 17.

Verse i. Asupposed explanation in Acts v. 37. Josephus, the historian of the Jews, gives two accounts of insurrections of the Jews at Jerusalem being put down by Pilate, with great slaughter.
These tumults always occurred at the Temple on Feast days so the the blood of the slain, would the blood of their sacrifices.

interally, mingle Verses 2 to 5. Physical deformity and injury from unusual causes, were thought by the Jews to be special marks of God's wrath, and intended to mark the sufferers as great sinners. Jesus corrects this. All are sinners, and all must repent or be lost. To arouse men to repentance, God permits calamitles to come upon the few, to awaken the many. The shedding of the blood was pitiless: the falling of the tower, unexpected and sudden. So shall it be with the impenitent and incorrigibly

Ver-es d to 9. A wonderful presentation of the patience of God with sinners. How many children

in the Lord's vineward, in the instruction received. privileges enjoyed, and opportunities offered for them to become truly Christ's. Yet they live for themselves and bear no fruit for God. Why themselves, and bear no fruit for God.

should be continue their privileges, why should be spare their lives? "They are cumberers of the ground." Soon, unless they repent, the word must

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go forth, "cut it down."
Verses 10 to 17. "Jesus saw her." This is the most precious lesson of all in the story. Jesus to see, means that Jesus will feel and feeling, He will not fail to act. Let it ever be our comfort to know that "The eyes of the Lord are upon the

righteour, and his ear is open unto their cry. You can see the swinging of the axe, "cutting him down," as Jesus rebukes the ruler of the synagogue for his Godless and heartless opposition to this poor woman's healing. Christ was "the seed of Abraham," in whom all nations were to be blessed. So when he saw the work of Satan in the bondage of a daughter of Abraham, he felt as Moses did when he smote the Egyptian, that had smitten an Israelite.

From Mr Moody.

Christ taught that people must repent. Ministers who tell their people that they are all right, when they are living in sin are doing the devil's work. For repentance to be genuine there must be four things: First, conviction: then contrition thirdly, confession of sin, and then confession of Christ. If a man has a bullet in his body, the way to save him is to get the bullet out. In the same way men must get rid of their sin. if they would be saved. I do not believe God can forgive a man who keeps to his sin. True confession of sin will always lead to conversion.

Text for the day, verse 5.

Friday, March 18th.

Luke xtil. 18 to 35.

Verses 18 to 21. The ordinary interpretation of these two parables is that the growth and final prevalence of the church is taught by them. This may be so, but, the writer leans more to the opinion that they are to be taken in connection with Christ's word to the ruler of the synagogue. Thou hypocrite," and with the state of Israel God's chosen people, while he was on the earth. They had made the kingdom of God an ecclesiastical organization to subserve selfish ends, and to perpetuate worldly power. With its growth. "fowls of the air had come and lodged in the tree." For the same purpose men had introduced corrupt doctrine, and the whole Jewish state and temple service was leavened with error. In Matt. mil where the parables speak of the church the same interpretation would apply to the church in all its history. As soon as it has grown great and powerful. the rulers of this world have made use offit and corruption has always resulted. "The true Church of Christ." says John Bradford. "Is never discertised by antiquity, or outward pomp, but by the token which scripture giveth, viz : loyalty to Jesus and

his word and persecution from the world."
Verses 23 to 71. These verses should always be read in connection, with a comma at end of 34th verse, to preserve the sense. None who hear the gospel and honestly believe and ober its commands will find themselves unable to enter the strait gate. Those spoken of who "seek to enter, and are not able" are those who postpone coming to Christ because they do not like to give up the world, and Christ leaves the throne of grace, and takes the throne of judgment, and they are shut out. There will be many such in this land.

Verses 31 to 35. Christ here prophesies of his rejection and ath in Jerusalem; of the subsequent desolatio. I the temple: of his future reve-lation to larael as their Messiah, and of their acceptance of Him. See Ps. exviii. 22 to 25 for application of the words be quoted, to his second coming.

From John Bradford.

D war riches and poverty, wealth and woe come from God. The devil hath no power out by God's permission. If then God permit him a little on your goods, body, or life. I pray you tell me, 'What can much hurlyou, as Peter saith,

"You being followers of godilness?" Think you tou being followers of godiness: Think you that God will not remember you in his time, as most shall be to your comfort! "Can a woman forget the child of her womb! And if she should, yet will I not forget thee," saith the Lord. Look upon Abraham in his extle and misery; look upon Jaccia Joseph, Moses, David, the prophets, aposties, and all the godly from the beginning; and, my good brethren, is not God the same God? is he a changeling: Therefore I heartly beseech you, and out of my bonds which I suffer for your sake pray you, mine own sweet hearts in the Lord, that you would cleave in heart and humble obedience to Christ and His word taught you by me.

Text for the day, verse 34.

Saturday, March 19th.

Luke xiv. 1 to 14.

Verse i. "They watched him." This was a good thing to do, but, it was done for a had nurnose. He was probably invited by the Pharisees to dine. that they might in some way obtain matter for an accusation against him. It is with this spirit of foregone opposition and enmity, that many now read the Bible, or, listen to the preaching of the Gospei. Of course, like the Pharisees, they are the more hardened and obdurate by what they read, and by what they hear.

Verse 2. Brought in perhaps to see if Christ would heal him in face of their known opposition. It is of value to us to see that Christ's conduct was never determined by policy. He ever did the right thing, without reference to the position in which it praced him before man.

Verses 3 and 4 Aright view of God, and com passion for the man, should have led them to have physics their peace, and asked for the healing. The moor man with the dropsy received the blessing and the same. It is a good illustration of grs. No one spoke a word for him, and he had no set of commend him to Jesus, but his need. This was enough in his case, and it is enough, thank God. for everyone of us.

Verses 5 and 6. Our Saviour must have loved the dumb animals. He often speaks of the war care and sindness should be shown them. In ch. xiii. 15, he speaks of leading them to water. Here, of pulling them out of the git. His application to the heating of man was obvious, and "they could not answer him again," and yet, hated him all the more because they could not answer him. How little they thought that while they were "watching him." God was watching them, and bringing out by their conduct, the wickedness of their hearts.

Verses ? to 14. "He marked." what they were doing as they scowled at, and jostled one another, in their vain eagerness to secure the best seats No doubt, some discussion about the right of upromacy led to his remarks. How his words, must have quieted and shamed them. Let us apply his discourse to ourselves as bidden to the Marriage Supper. It is honor and joy enough to

be there, without any thought of a high or low place, at the table. After a word for the guests, showing how he had watched them, he has a word

for the host, showing bow he had watched him.

We see Christ's heart of love, in the list of guests

he would have invited. It is just such that He is

now gathering. Rev. xx, 6, From C. H. Spurgeon.

"Now, beloved friends, if any of you are in great difficulty and trouble, tempted to do wrong, nay pressed to do it, and if you do what is right it looks as if you will be great losers and great sufferers: believe this: God can deliever you. He can prevent your having to suffer what you suppose you may; and it he does not prevent that, he can help you to bear it, and in a short time, he can turn all

happiness. He can make the worst thing that can happen to you to be the very best thing that ever did happen to you. If you are serving God, you are serving an Omnipotent Being; and that Omnipotent Being will not leave you in the time of dimculty, but he will come to your rescue. The Lord has helped us in the past, He is helping us in the present, and we believe He will help us all the way through. I believe that we have reasons to expect interpositions of providence to help us when we are called to suffer for Christ's sake.

Text for the day, zerse 14.

Sunday, March 20th.

Luke xiv. 15 to 35.

Verse 15. What Christ had said of "the resurrection of the just," led this true son of Abraham to.
think of the prophecies as to the manifestation of the kingdom of God upon the earth. He had read Issish tir f to 9 and Issish liv 13 to 21. Daniel xii. 1 and 2, Zac. xiv. 8, 9 and 16, and other portions of similar import, and really believed that God would some day set up a kingdom on this carth. May God give to every reader a like precious

Verse 16. Study the four suppers of the New Testament, I. Supper of salvation, as here Communica, 1 Cer. z. 16-21. 3. Joy. Rev. x1z. 6-9.

4. Judgment. Rev. xix. 11-21. Verses 17 to 3t. The points here are: 1. The feast made ready. This is Christ's coming to Israel. 2. The gospel preached to Israel. "Them that were bidden." 3. Israel's rejection of the 3. Israel's rejection of the message. 4. The message sent to the Gentiles. 5. Israel rejected by Christ, "None of those men that were bidden shall taste of my support." See reason for the in Prov. I. 21. Of course the "ex-cuses" represent what men are now doing, in their neglect of arist, and are properly so applied. The things in lines world are put first and elernity wife, is own land, to possess oven, to marry a ar higher importance to an unrenewed and unso mitual man, than to secure the salvation of his : mmortal soul.

Verses in to 33. A worse stitute than Gideon gave the thirty-two thousand, and had but three hundred left. The 5th verse should read "love not less father, mother, etc." It is not intended as a condemnation of natural affection; but, it does condemp making that an excuse for continuing in sin. The 33d verse means just what it says. I must give myself and all that I possess, absolutely up to christ's control. It I retain the title and possession of property, I must use it as his steward. Good bye. Demas.

From John Bradford, Martyr.

My dear brethren, let not the cares of worldly things quail and quench the inheritance of our Let not princes and rulers by unlawful laws draw us from the unmovable word of God: and let not fire, gallows, halter, imprisonment, famine, pain wife, children, riches, father, mother, house, inic. friends, honours, nor all thinks a cridit. separate us from the love we have to God; but patiently to ablue God's good will, whatsoever it please him to try us withal; for assured we be that "through many tribulations we must enter into the kingdom of Christ;" Such is the promise of Holy Scripture. And should not we with joyful hearts give over ourselves and follow him, who hath made our entrance by the like sufferance, to the loss of his life, and the shedding of his most precious blood

Text for the day, verse 27.

Monday, March 21st.

Lake xv. 1 to 10,

Verse I. "Then drew near unto him." Thie, after the sifting of the crowd in the preceding chapter. These, who were considered notorious sinners, had less to forsake in following Christ, than the selfhim, "counting the cost" as too great for their purse. these crowded in and drew near. In these latter days let ministers who are depressed and dishear ened over the unresponsive and wordly congregations of the rich, give a farswell message, and turn to the poor and the sinful, and they will quickly see the Holy Ghost using their words.

Verse 2. They would not come themselves, and were indignant that he should receive any other than themselves. They are described in a Thess. ii. 15

Verse 3. The parable is in three parts, running through the chapter, but is one in its teaching and purpose, to show Christ seeking the lost

"All we like sheep have gone astray, we have turned everyone to his own way" (Isa. iiii. 6). "I have gone astray like a lost sheep, seek thy servant". Ps. exix, 176. "For ye were as sheep goservant Pa. CRIX. 146. For ye were as sheep go-ing astray; but are now returned unto the sheeherd and Bishop of your suls." If Peter ii. 25.) If you can't preach the gospel from these texts, God has not called you to preach.

Verse 5. "When he hath found it." He searched until he had found it. He went as fer as necessary, and took the time needed, and put forth the effort required to "seek and to save." When he found it, he laid it in the place of strength and security, ane kept it until he had it home. So Christ will keep us. See John x. 27-29. No howling wolf could jamp so high as to take the sheep from the shoulders of the shapberd, and no struggles of the sheep itself to get away would avail in leading the shepherd to let it go.

Verses 6 and 7. The joyous home bringing So hept by the power of God, through faith auto Salvation, reads to be revealed at the last day."

Version 5 to 10. As the sheep that has wantered has to be sought after, and brought back, and the piece of silver has to be found by careful and diligent search, so souls have to be sought by We never come to Him, until he aret comes to ca. It is wonderful grace, that here presents the thought of our value to Him. He love us. He cannot bear to mise us from his fold, or loose us from his royal diadem. Eph. i. 12.

Text for the day, versa 19

Tuesday, March 22d

Lake 27, 11 to 24,

The awestest story that was ever told. Divide it as follows: 1. The departure: 2. The down hill course: The disaster; t. The discussion; 5. The determination; d. the doing; 7. The declaration This as interactions of the doctors of the decimation are an interaction and of the father's side, and the state of the side of the state of th forgiveness, the seal of reconciliation. It came first. Always note this. So now the first thing God does for the sinner is to forgive him. Many in the church look for the seal of forgiveness to come last, just as they are dying. They think it presumption to claim a present salvation, a present forgiveness. We must wait until we have proved ourselves worthy in some Father dealt with the prodical. The turning of the boy to him was all that he wanted. This boy was worry; he had learned the lesson that there was no friend so true as his father, no home like the father's home. He had faith in the father to come, and the Father was full of joy to welcome him. This is the heart of God in Christ, toward all who sincerely desire forgiveness; who are sorry for ain, and wish to the forgiveness; who are sorry for ain, and wish to amend, and purpose by Christ's grace, to amend, their lives. "First the Rise." Sor John i. 9. O that sinners would know food! They could but come to him if they knew him. What a depth of love is conveyed in series 25, "Hy son, was dead, and is alive again, he was lost, and is frome." The Lord keep us from womedies and he law. from wounding such love.

From C. H. Spurgeon.

us kana acmatimas had puopla acceleg to me se inquirers, and sitting in a chair opposite to me, they Two bearm by telling me about their dreadful sine. I have generally said to them. You need not tell me that. I have not the slightest doubt that you are a thousand times worse than you tell me, or than you think you are. You are only fit to be cast into

hell;' and then they say, 'Ah! it is so, it is so,' Right glad am I to hear them consent to the vertice for that is the sort of people that Jesus Christ came to save. Do you think that he can redsem some little miserable morsel of a sinner, who never did anything very much that was wrong? Well, likely he did; but he came to be a great Saviour for great sinners. Suppose that some day, you come to me with glowing entinusiam to tell me there is a great Doctor in London. I say 'What does he do.' He has a large number of patients,' you answer. But what does number of patients, you answer. But what noes be do? At length you give the astonisher repl-'He cures bal fingers.' Well, I do not see much in that If you could truthfully say. He has restored a great many tersons who were given up by everybody else; he can cure the very worst diseases; in fact if a man was almost dead, he could make him alive'-why, then I could begin to sing his praises. so am I confident of the power of Christ to heal.

Text for the day, seree 21.

Wednesday, March 23d.

Inkers Store

Verse 25. Look back to rerses 1 and 2, to get at proper exposition of the meaning of the "Elder Bon." He is the Pharison of the Jews; self-rightenus and thout compassion for the erring. The nation of Israel in their present attitude of rejection of Christ, and anger at the blessing of God upon Christian people, are typified by him. The joy of the redeemed and forgiven sinners is distanteful to

Yerns 35. There is no sympathy with joy and merriment. Self-rightencances breeds self-consciousness, and a self-conscious man never knows what it is to have a hearty laugh. If he himself is not the centre of interest and attraction, he is filled with envy and suspicion, and will always ask "What these things meant?"

Verse 27. "Thy brother." "Thy father." He had Verse II. "Thy brother." "Thy father" He had no beart for either. He had remained with his father in a cold calculating spirit of gain. His brother's going away had aided to his prospects, and been an advantage to him. He had expected that whenever a feast should be made, and the fatted calf killed, it would be for him, the good boy, who had never run away. The coming back of the brother upset many of his topes, and rendered fruitless much of his toil.

Verse 28. Of the two sons, the elder is the least lovely. Both were utterly selfish; but, the selfish. ness of the eider was the meanest of the two. It is a wonderful lesson of grace, for the father to go out and "Entreat him."

Yerese 29 and 30. Note how he refuses to say "My brother," bot, "Thy son," instead; and compute the character he gives himself, with the character he gives his brother.

Version 31 to 35. Those who are God's, have all of God. We have no less because others are called to have God too. We gain rather, for we share their

From Lange.

The essence of sin presents itself to us in these sons, as self-seeking. From this root grow two different branches; the sins of sensuality on the one hand; ferent branches the sits of sensuality of the one name; and those of pride on the other. The former we see coming to mournful development principally in the younger, the latter in the sider son. Moral corruption is as plainly revealed in the case of the one as the other. The elder son remains in the house of the father and serves him, but the impelling power of love is wanting. He seeks his reward not in his father's recognition, but in the kid for which he longs and for which be vainly hopes. He believes longs and for which be valing hopes. He believes himself, in his blindness, never to have transpresed a commandment, and yet forgets precisely that which is weightiest in the law, mercy and love.

Text for the day verse 28.

Thursday, March 24th.

Luke xvi. 1 to 18.

Verses 1 to 8. This parable was told for the purpose of impressing the lesson of forecasting and providing for the future. There is no approval

given of the wastefulness and dishonesty of the stewand, but a commendation of his wisdom in providing for the inevitable discharge he saw impending. ing for the inectianse discringre no saw impending, as compared with the utter folly of those who make no provision for death. The man is classed in rense, as being of "the mildern of this world," and the portraiture is simply true to life. He does just exactly as the men of this world are doing to-day. He does not scruple at anything so that he may feather his own nest. If "children of light" were one-half as earnest in provid ng for eternity, as Wall street, and Chicago Board of Trade men are in providing for time, how rich they would be in beaven

Versa 9. This is the key to the parable, and to the story of the rich man and Lazarus. Use present privileger with a view to eternal welfare, is the lesson. I must master mainmon, or mammon will master me. If I am the slave of mammon, it is an eternal bendage. If I am the master of mammon, it is an eternal liberty.

Verses 10 to 13. How weighty are these words' O that every young man would ponder them, and order his life by them. There is infinite mischiel in a lack of principle in little things. The slightest departure from the truth, the smallest act of dishonesty, the thought of impurity, must be guarded against, or moral a cruption with in, and moral rain follows. Versen 14 to 18. From verse 14 to 31. Christ's words are for the Pharmess. His words about mamthem still further by applying the law as to adultery. "Attenuation in the eight of God." Indeed they were. So are all men by nature.

promise second, Bishop of Rome, A. D. 70.

Phil. iv. L.

You see, twisted, what the pattern is that has been given he. For if the lains humbled himself, what would we do who are broaght by him under the went about in goat skins and sheep skins, presching the coming of Christ.

Such were Elias, and Elisha, and Ezekiel, the combets. And let us said to these such others to have received the like testimonies. Let us not forsake our rank by doing contrary to God's will. Let to choose to offerd a few foodlah and inconsiderate men, lifted up and giorying in their own price, rather than treat

Test for the day, verse v.

Friday, March 25th.

Inke tri 19 to 3;.

verse iv. Selfishness is the test of all sin. This man's character is shown by the use he made of that which God gave him. Clothing for himself, and food for himself, was the uppermost thing with him. As a son of Abraham, he was tenght in the law of Moses (See Dent. xv. i, etc.,) to be mindful of his poor tother, and warned not to do just what this story shows he did do, in neglecting his brother.

Verses 20 to 2. The condition of the beggar on earth is the antithesis of the condition of the rich man on earth. In eternity the condition of the rich man is the antithesis of a condition of the beggar. How little it really amoun o to, the pain and the poverty of this present period, if Christ be our eternal portion. There is a suggestion of the treatment the Jews gave Christ, in the way the rich Jew treated Lazarus; and a suggestion of the Gentiles coming to one whom the Jews despised, in the dogs coming to compassionate the began in his pain. Certainly, Christ with his sores, placed before us, brings out the state of our hearts towards (fixt now, as Lazarns a his need brought out the state of the rich man's

Verses 22 to 31. What a solemn drawing aside of the reil is this! What momentous questions here have their decisive and determinate answer, for all who receive Jesus as Lord, and are subject to His words. . 1. The soul exists separate from the body. 2. Belf-consciousness, identity, memory unit reason continue. 3. As we have sinned in the body, and sinned on the earth, the scene of our sin most be the scene of our repentance. Repentance, as a saving

grace, is not found beyond the grave. 4. In His written word, given through Jens Christ, God makes Hie final appeal to man. If this is rejected the soul is lost.

Record of Christian Work.

If I did not believe in the existence of bell, and the punishment of sinners in another world, I should not be here in England with Mr. Sankey to-night. We should never have left our homes in America to entreat men to repent and turn from sin, if we did not believe in the reality of that punishment that the Son of God warns men shall come through eternity. noon those who die in sin. I believe that one of the must terrible things connected with that punishment will be the remove that comes as men are forced to look back over their lives of sin. member," are to me the most selemn words in the Bible. Men if now to suicide, as a relief from the agony of memory. There can be no such relief to the dark channel of despair

Text for the day verse 26

Saturday. March 26th.

Lake rvii. 1 to 19

Verse i. The word "offences," means, "stambling blocks, or "Divisions," Throngh -lisines. and price, errors will be tangent and held to cause achisms in the Church, systems of superstition schisms in the (hirren systems of supersystems and of pre-steraft will be built up; wrong the rities of government will hold sway, etc., etc., all because of the self-interest of some one, greenly for power or wealth, and willing to crush his fellows, and dear his tical, to secure mis end. So it has been, and so it will be, until the AntiChrist bas made this fair earth a hell | Thank tiret for His mercy | The lesson will be a brief one-ended by the glorious appearing of our Lord Jeens with all His saints, to overthrow our Lord Jeens with all His saints, to overthrow the sicked one, and to deliver the searth from bon-dage, (II News, 2, 1 (and 5). Resuler, "Understanded thou what thou resulest?" If not do look at the rerses silinded to, and from the marginal references, study the subject, until you do un 'extand it Years' 2. All history verifies this solemn sentence

Those who seek to build up the uselves by hunting their fellows, by oppression and robbery; by tyranny and slavery; by pandering to appetite and linst in iniquitous business or legislation, are under the curse of field, and the lightnings of His wrath illumine all the pages of man's long record of catestrophe and tracely, to thrones, governments, in-stitutions, homes and families in this world. This is the general sense. In the particular meaning of "little ones," of whom Christ spake, he refers to his true disciples. The world exists for the church; not the church for the world The world seeks to crush the church, but, it shall not succeed. Formanista apen all this to their "Holy Catholic Church." which is a travesty upon the Scripture. The true Church of Christ is ever the hidden number of true believers in spiritual fellowship by the new birth, in full assurance of lorgiveness, and the enjoyment of sonship "waiting for the Lord from Heaven. are such believers in the Catholic church, so-called. But, as in Elijab's time, the professing body was apostate, and the true church hidden; so was it, in the days of ('hrist's ministry on the earth; so was it during the days of the spostles and martyrs; so is it

Verses 3 to 5. If you are one of the true "little ones," you will find grace from Christ to do this; not

Verses 6 to 10. See 11 Chron. viii. 14; Ro. xv. 27 and Ler. xiv. 1 to 7 as opening up these verses. No "works of supererogation" here, my Rome inclined

friends.
Vicens II to 19 Only one out of ten proved a "little one." he proved such, of going Called all the glory, saved by faith and faith alone.

Text for the day, verse 10.

Sunday, March 27th.

Lake zvii. 20 to 37.

Verse M. A question asked with a sneer by these unbelievers. John had announced the "kingdom of

dod," when he began his ministry; and our Lord Jesus took up the message. "Repent for the king-dom of God is at hand." Nearly three years had gone by John had been beheaded, and no "Kingdom of

ny, non-mo osen ceneauct, and no "hingtom or fried" hat yet appeared.

Verse 21. The kinadom of God cometh not with outward show. "The kinadom of God is in the midst of you. This is the answer, as generally accepted by translators, of our Lord. 'Certainly he could not have meant that the kingdom of God was them by His presence as the king. They, not having sought for the kingdeen of God in their hearts, were blinded spiritually, and failed to recognize the presonce of the kingdom in His person. His words, and

once of the kingdom in this person, His words, and His works. See John vi. 45. Verse 22. This most mean the time of his reign in glory as in Daniel vii. 13, 14. Indeed the prophecies in Daniel give the cine to the preaching of John as burnelding the Messish, and explain the meaning of thrist a discussion with the Pharisees.

Verses 23 and 24. So there will be a manifestation of the kingdom of God "with outward show," in a my unmistakably visible. The joy and the glory of that manifestation, however, will only be for those who have been taught of God, and have received the promise by faith, without outward show. The mis-ture of the Jews was, that they wished the glory of the kingdom, without grace to prepare them to re-

Verse 25, "Rejected," not only by the "generation" of Jews then living, but by the nation of the Jews, nent down to the time of His second coming in clory See So. 21. 25 and 26.

Verses 25 to 89. "As it was," "Even thus." Nothing could be more simple than these illustrations. When Christ comes, a little remnant, only, as comcaret with the mass, shall be caught away as Noah and Lot were, and fire stall purify the earth, for a men of righteousers

Verce 11. First fulfilled in the destruction of Jerusalem, when Christians escaped to Petla; but, used as a still further warning for the last days. Verse II. With heart chinging to the world, she lest

all It will be the same with many professing Christians. Vere 33. No life is so fearfully a failure, as a life sared by the sacrifice of principle. No life is so crandly a soccess, as a life laid down in faithfulness

to the truth Verses 34 to 37. Sudden, separating, removing the 'rue coild of God from judgment, leaving the unresearcate and Christ-rejecting to judgment; such

will be the coming of Christ.

V--- 37. Probably means Jerusalem, where Christ will judge the nations, and inder Israel.

Text for the day, verse 33.

Monday, March 28th.

Luke zviii. 1 to 23.

Four lessons are contained in these verses, and they all may be greated around the question of Jesus in the 'th verse: "When the son of man cometh shall be find faith on the earth?" What is the nature of this faith, of which he spales?

1st. The "elect" of God will "cry day and night unto him." They will always nray and nor faint. In their affections, persecutions and trials, God will be their refuge, they will still trust Him, they will still look for their deliverance from Him.

2nd. True faith leads the soul to God in the spirit of the publican, and not of the Pharisee. Standing at the place of sacrifice (for us, before the cross), and at the piace of sacrince (for us, before the cross), sin is confessed, judgment accepted, and mercy, on the ground of atonement, entreated. In this attitude, the word of God is believed, of a full, present, and complete justification before God on the sole ground

80 Ro. v. 1; Jno. v. 24, etc. ani. Grace is a very humbling thing. The man who believes that he is justified by the blood of the Releamer, and accepted in Christ as a child of God. of in timeelf. His works, with himself, have all been set aside, as worthless and ville. Christ has done all, and Christ has become all. As a little

child lives a life of absolute and entire dependence upon its parents, so the true Christian lives a life of

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dependence upon Christ 4th. True faith leads to entire consecration The affection is set on things above. The world is a very little thing in comparison with the coming eternal kingdom of C-2. To please Christ and advance His kingdom, becomes the highest joy.

"When the son of man cometh will He find faith on the earth?" How is it with you, reader?

From Sampson, Puritan, 1374.

Let those secure men mark this well, which pray without touch of breast as the Pharisee did: and so they have said an ordinary prayer, or heard a common coarse of prayer, they think they have prayed well, and, as the term is, have served (and well; though they never feel sting for sin, taste of groaning, or broken heart, nor of the sweet, saving health of Christ, thereby to be moved to offer the sacrifice of thankreiving, nor change or renewing of mind, but as they came some in sin and sens-less, so they do depart withou any chance or affecting of the heart. which is even the cradle in which Satan rocketh the sins of this age asleep, who think they do serve God in these cursory prayers made only of custom, when their heart is as far from God as was the Pharisees.

Tent for the day, verse 13.

Tuesday, March 29th.

Lake rviii 24 to 43.

Verses 24 to 25. The lenth commandment, "Then shalt not cover," is the tap root of all him. Money is a good servant, but a had master. Those who have it, are ever in danger of being ruled by it, and counting it as above the kingdom of that. To enter the kingdorn the king must become supreme in the heart. All other attachments, whether to money or to any earthly objects, must be subordinate. No wonder the dusciples said, "who then can be saved?" No man will ever be turned in heart from his idole, unless the Spirit of God r real and make real to him, the person of Christ. When Jesus is known to an awakened and, the weath of the world is but dust, compared with the for that fellowship with Him im-

Verse J. "Impossible with men." Yes, wholly so Everything connected with the resignation, regenera-

tion, and sanctification of the soul.

Versus 28 to 30, "Left all." How little Peter had left, as compared with what he received. Yet, he fulfilled the only condition thrist has made. "he left all." In John i. 34 to 37, we see how they were in-duced to leave all by first beholding Jesus. It is the forsaking all for the sake of following Jesus, that secures the blessing Many forsake all in a selfrightcons spirit, who do not follow Jesus. Let us ever remember Peter's words, "We have left all, and followed thee.

Verses \$1 to \$4. Before the crown must come the cross; before the Kingdom, the warfare. The altar of sacrifice still stands in front of the temple of

Verse 35 to 43. None but He, who said, "Let there be light;" could say to man. "Receive thy sight." Gen. i, and John i, belong together, and are connected by the imman life of Jeeus.

From Edersheim.

To everyone of us the kingdom of God, with its blessings, comes directly from God; everyone is to be taught by the Holy Spirit; and to each the teaching is in its principle, perfect; in its character heavenly; and in its nature, a Spiritual life planted within the heart, unfolding and developing even to the compl-toness of the better state, and the "many taught mankind no more than unis,"Our Father, which art in heaven, if He had opened no other vision, given no other tope than that of the "many mansions," He would have redected the light of heaven upon earth, removed its woes, lightened its burdens. weetened its sorrows, and smoothed its cares. He nath when what He hath said; He hath given what

He bath promised. In Him is the reality of ail, and

to all ages. In the fullest meaning of it, "He is the light to lighten the Gentiles, and the glory of His people, Israel.

Text for the day, verse 24,

Wednesday, March 30th.

Lake xix. 1 to 10.

Verse 1. Jericho was a place under 3 curse (See Josh. vi. 26), a type of this world, to which the son of God came to "seek and to save that which was lost. find came to seek and to save that which was lost.
Lowking for the lost, Jesus saw Bartimens the beggar by the way-side, and Zacchens the publican, in
the tree. They were found of Him because both
left their need of Him. No bane, no blessing no hunger, no bread; no thirst, no water; no sin, no Saviour.

verse 2. Like Naaman the Syrian, he had many wordly conforts, but sin in 12m, like leprosy in Naaman cunkered all. Riches had not brought rest. and "he sought to see Jesus, who he was, out, perhaps, whether the story that his old friend Matthew had written was true; that Jeens of Nazareth could make a man happy and contented.

Verses 3 and 4. Many excuse themselves from confessing (brist, because of obstacles in their way. contrasting thrist, occasion to blocation in using way. Zacchetic certainly had a good excuse, and might have said. "I trule to see thint, but, God made me as small, I could not see over the heads of the crowd, and I gave it up." He did not say this, for he found that (food who made him small, had also made a tree toat tool who made aim small, had also made a tree for him to climb, and, availing himself of God's provision, he was lifted above the crowd, and made the highest of all. So will it ever be with all earnest

the nignest of an. So will test to with an earlier seekers after Christ.

Verses 5 and 8. What a joy to get a look from Christ! What a surprise to have his name called! What a wonder of grace that the Lord offered to abide with him! No wonder he made baste; God belp us all to do the same.

Verses 7 to 10. Grace offered; grace received; and

grace working effectually in the beart of the receiver. From Ignatius, Martyr, A. D. 117.

I write to the churches and signify to them all, that I am willing to die for God, unless you hinder

I beserve you that you show not an unseasonable g and will toward me. Suffer me to be food to the wild beasts, by whom I shall attain unto God. For with beasts, by whom I shall attain unto tool. For I am the wheat of God, and I shall be ground by the testh of the wild beast, that I may be found the pure bread of Christ. Then shall I be truly the disciple of Jeons Christ, when the world shall not see so much as my body. Let fire, and the cross; let the companies of wild beasts; let breakings of bone, and the tearing of members; let this shattering in pieces of the whole body, and all the wicked torments of the devil come upon me; only let me enjoy Jesus Christ

Text for the day, verse 0.

be pald up. Address.

Thursday, March 31st.

Lake xix. 11 to 27.

Verse 11. We learn from this serme what the ex-pectation of the fews was; 1.6. "that the kingdom of God should appear." We also learn that they expected it to appear at Journalam. They expected it "because he was night Journalam." We also learn when they appeared it, "immediately." The old testament routheries abundantly warranted them in their ex-Verse 11. We learn from this verse what the expectations that the Messiah was to come and set up the kingdom of God at Jerusalem. Jesus does not ne singuom of tood at Jernsalem. Jesus does not correct them upon these two points. He simply issches them that they are wrong in their expectations. That he kingdom should immediately appear. It is certain from his instruction here, that the sotting up of the church on the day of Pontecox, the sould be a simple that the second of the control of the

was not upon his mind as fulfilling the prophecies that the Jews had in riew.

Verse 12. A "far country," a Kingdom to be received after he got there, and a suddien return, after a long absence, to set up the Kingdom, in manifest authority and power, are the lessons of the parable, as brought out here and in Matt. 227.

This salemn there is the lessons of the parable, as prough out here and in Matt. 227.

This salemn there is the lessons of the parable, as prough out here is penetration of disciples, until our Lord concet back in glory.

All of our talent must be given; every opportunity

All of our talent must be given; every opportunity an of our taient must be given every opportunity must be improved; to hasten on the coming King-dom. When Christ romes, He will first judge His professing chrich. Those who have been faithful will receive their rewards. The nareal and untrue professors, who have lived for self and have never had any heart knowledge of Jesus, shall be put out

of the Kingdom.

Verse 27. This is the judgment of the nations by Christ and His purified people. I Cor. vi. 2; IX Thess. i. 7 to 10

From C. H. Spurgeon.

Some saints are constitutionally depressed and Some saints are constitutionally depressed and said; they are like certain lovely ferms, which grow best under a constant drip. Well, well, the Lord will gather these beautiful ferms of the shade as well as the roses of the sun; they shall share his notice as much as the blazing sunflowers and the satisfies thall rejoice with the gladdest. You that sight more than you sing, you that would but cannot; you that have a great heart for holiness, but feel besten back in your struggles, the Lord shall give you his love, his grace, his favor, as surely as he gives it to those who can do great blangs, in his natural, her lord the property of the structure of the struct of you have but a scant experience of the higher joys and deeper insights of the Kingdom; and yet, if true to your Lord, your infirmities shall not be reckuned as injunities. If lawfully detained from the field of active labor this statute stands fast forever, for you as well as for others "As his part is that goeth down to the battle, as shall his part be that goeth down to the battle, as shall his part be that tarrieth by the stuff; they shall part alike."

Text for the day, verse 13.

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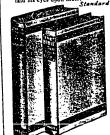
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