

MARCH 1892

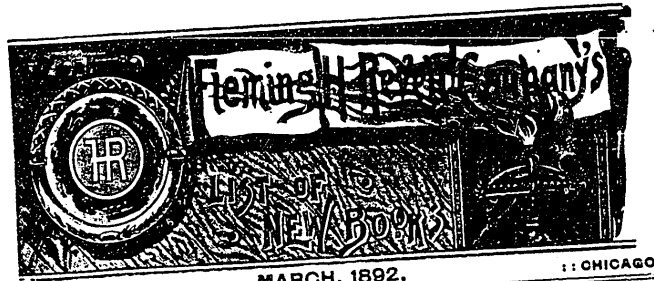
RECORD  
OF  
CHRISTIAN WORK  
WITH  
DAILY SCRIPTURE READINGS.

New York and Chicago



JAMES JOHNSTON M. D.  
OF JAMAICA, W. I., NOW IN CENTRAL AFRICA.  
*See page 75.*

FLEMING H. REVELL COMPANY PUBLISHERS



MARCH, 1892.

CHICAGO

NEW YORK :

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**The Fall of the Stain!ffes.** A most effective story with purpose. By A. Colbeck. 16mo. Cloth, \$1.00.

It is surprising how little literature has been issued bearing on the evil of gambling. Intemperance, more open but no greater curse, has called forth endless volumes. A prize, equal to five hundred dollars, was recently offered for the best story on the evils of gambling, and resulted in a very effective portrayal of the pernicious results of this widespread mania. Young men who have been tempted to gamble, parents who have sons whom they wish to warn, will do well to read this work. It should certainly be added to every Sunday school library.

## ABOUT NEW BOOKS

□The publishers of the RECORD OF CHRISTIAN WORK have been prolific in their issue of new works of practical character during the past few weeks. Among the more important are, a new *Life of Charles H. Spurgeon*, by Rev. J. J. Ellis, a graduate of Mr. Spurgeon's Pastors' College. The volume teems with interesting reminiscences of Mr. Spurgeon in every phase of his wonderfully busy life, and has the distinct advantage over many other works of being absolutely reliable. It is a work of unflinching interest. (\$1.)—*Supplemental Bible Studies*, by Rev. H. T. Sell, meets the demand for a short and comprehensive course of study upon the Structure, Geography, History, Institutions, Doctrines and Times of the Bible. The *Advance* says, "Mr. Sell has had the rare good fortune to hit upon the doing of exactly the kind of thing that sorely needed to be done, and has done it well." The price of this work (paper, 25 cents; cloth, 50 cents) has been put sufficiently low as to afford the supplying of classes.—*In The Highest Critics vs. The Higher Critics*, Dr. L. W. Munhall, the evangelist, has handled with great care and marked ability the present popular fallacies regarding the contents of that Book which, in all ages, has been the target of the keenest criticism, but which stands to-day unimpaired above the ruins of all devices of men set up for its destruction. (\$1.)—*The Modern Superintendent*, by J. R. Pepper, is small but weighty—not heavy—by no means; the author's style is in keeping with his name inasmuch as his pointed suggestions would certainly add a spicy variety to any Sunday school following his plans. (15 cents.)—*The Abiding Comforter*, by Rev. E. A. Stone, D.D., is a series of Bible studies on the Person, the Presence and the Power of the Holy Spirit. The volume has received warm praise as a helpful, devotional volume. (75 cents.)—*The Psalmody of the Church*, by Rev. M. H. Parker, is delightful reading. "It is not a dry review, but is composed in a fluent, racy style, and with an enthusiasm that is contagious," so says the Boston *Watchman*, while all other re-

views are in much the same strain. (\$1.50.)—*The Transfigured Valley*, by Rev. Wm. Miller, is a beam of sunshine for the sorrowing; surely the author has himself known both the weight of sorrow and the comfort of Divine companionship to have written in so helpful a strain. (50cts.)—*Do not Say; or, the Church's Excuses for Neglecting the Heathen*, by J. H. Horsburgh, M. A., C. M. S. Missionary to Inland China. Have you a heart for missions? Then send for a copy of this work, issued at a very nominal price (10 cents), and read, lend and urge others to do the same. It is a campaign document in Mission lines.—*The Fall of the Saindcliffes* by A. Colbeck (\$1), is a story with a purpose—that purpose being a portrayal of the terrible influence of the gambling mania—its issue was the result of a prize offered for the best story on the subject.—*The Christian Life Series* consists of the three small volumes by Rev. F. B. Meyer, (Christian Living, Shepherd Psalm and Present Tenses of the Blessed Life), in uniform binding in neat box. Mr. Meyer is becoming so well known and his works so largely appreciated that it is only necessary to call attention to the form of issue. The large value of these choice devotional works is universally conceded (\$2.25 per set).—*Hymns New and Old, revised* by D. B. Townner, will be appreciated by the thousands who have enjoyed the original issue, the revised work contains a considerable addition of new matter, all "tested and tried" in actual service (\$30 per 100).—Two important additions have been made to the *Popular Vellum series*, every previous issue of which has been pronounced "a gem." These latest are, first, *Pew Rents and the New Testament*, by Robt. C. Ogden (20 cents), with an introductory note by J. R. Miller, D. D., in which he says "Mr Ogden takes high ground but his position is unassailable." The title of the booklet suggests its character. The other little work is by Rev. G. D. Boardman, D. B., and is entitled *The Problem of Jesus*. The problem is for a worlds solution, and is being answered, consciously, or unconsciously, by every nation and every individual (20 cents).

# with DAILY SCRIPTURE READINGS RECORD OF CHRISTIAN WORK

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## Editorial Notes.

That a great man has fallen in Israel is the verdict of all Christendom. Little can be added by the "RECORD" to the heart-felt eulogies which have filled both secular and religious press since the death of Mr. Spurgeon. Few men either in political, social or religious life have been permitted to wield so large an influence, and this influence by no means ceases with the departure to a better life of this eminent servant of God. No greater eulogy of the man nor truer portrayal of his character have we seen or heard than that of a friend who heard both Mr. Spurgeon and another noted divine, the same day, and said, after hearing the latter, "certainly there is no mistake, this preacher is a great man: what an intellect." But later, bearing Mr. Spurgeon, he left the great tabernacle saying to himself, "Surely I have been lifted upward: what a great Saviour."

The man was ever lost in his message—the inspiration for which the messenger was striving.



C. H. SPURGEON.—A late portrait.

Naturally one of the most frequent remarks heard in connection with the vacancy caused by the death of the lamented Spurgeon is "who will be found to take his place." We doubt if the congregation will be in haste to find a permanent supply. From all reports reaching us, Dr. Pierson, who has been filling the pulpit for several months has been much blessed and

has won a large sympathy and prayerful support; but Dr. Pierson is not a Baptist and probably could hardly be called for permanent pastor, though the following extract from Rev. Theodora Caylor's letter to the *Evangelist* in so far as it refers to Rev. John McNeill's denominational connection would apply equally to Dr. Pierson. There is no question but that Mr. McNeill would fill to overflowing the great Tabernacle. The only times we have seen that great auditorium crowded with audiences larger than we had seen when Mr. Spurgeon preached, was upon two occasions when Mr. McNeill was in the pulpit. We do not however want to see him settled in London; the world is, we believe, his field. Possibly we are a little selfish. But we are hoping to see Mr. McNeill give a year to the United States. His work in Scotland in connection with Mr. Moody's present campaign has demonstrated, if ever there was a doubt, Mr. McNeill's peculiar fitness for world-wide evangelistic service. But here is the extract referred to. Dr. Caylor says:

"Like Martin Luther and John Wesley, Spurgeon will leave behind him no successor, at least none is yet visible to the naked eye. The Metropolitan Tabernacle will remain and the orphanage and the mission schools and the great working church, with its twelve elders and its admirable spiritual machinery. There is some talk of calling the Rev. Archibald Brown (who was a favorite pupil and intimate friend of Spurgeon) to the vacant pulpit. But Mr. Brown is, and has been for twenty-five years, the highly successful pastor of the "East London Tabernacle," and is doing a grand missionary work among the "slums." He cannot be spared, Charles Spurgeon, Junior, is an excellent preacher, but he is not his father. But for the de-nominational barrier (beshrew such barriers), the man for that world-known pulpit would be our Presbyterian brother, the Rev. John McNeill. London is the right field for his popular powers, and he is a man after Spurgeon's own heart. Why could he not go to that Tabernacle pulpit and do the preaching, with Rev. James Spurgeon or Charles Spurgeon to be his colleagues and do the baptizing? That would be Christian unity nobly realized."

Postmaster General Wanamaker continues a deep personal interest in the work of his large Mission Church in Philadelphia, notwithstanding his multifarious and trying duties as the head of the postal department of the United States. During Major Whittle's recent visit to Bethany, Mr. Wanamaker gave the special address to young men in connection with the series of meetings being held.

It is an interesting fact that a native Chinaman and a native Hindoo are at present making a tour in England pleading for the repeal of the odious opium laws, forced upon Chinamen the mouth of the cannon. This condition of things is most humiliating to many English Christians while their sympathy is entirely on the side of these native speakers. Three special days of fasting and prayer in connection with this great question have been observed in many parts of Britain (February 9th to 11th), and it is sincerely hoped the interest of the nation may be fully aroused as to effect a repealing of the infamous and inhuman laws now in existence, and the day may speedily come when Christendom shall be indeed Christian.

Messrs. Moody and Sankey's work in Scotland seemingly increases in interest as the week goes by. For the present the plans continue the same as heretofore, covering a large field of territory with brief visits to numerous places.

At Kirkcaldy, a town of only 15,000, fully one-third this number turned out to the various meetings. Two large buildings were filled, and fully as many were left in the street in front of the closed doors. The large buildings to be had in many of these small towns has proved quite a surprise to the Evangelists; there being frequently found great churches easily accommodating an attendance of from 2,000 to 3,000. A special day of prayer and conference in connection with the general work in Scotland was held in Edinburgh February 3d. All the various seminaries were closed, and professors and students in a body attended the meetings which crowded the great free assembly hall. It is estimated that fully 700 ministers from all parts of Scotland as far north as Inverness and extending south into the north of England were in attendance during the various services of the day.

Messrs. Moody and Sankey left their work at Cupar in Fife early in the morning, reaching Edinburgh at 11 o'clock, Mr. Moody giving two addresses, and leaving a little after 1 o'clock the same day for Dunfermline, where they were due at 3 o'clock for the first meeting in that place. A very real and hearty support is given the Evangelists in the indorsement of the various professors of the institutions of learning in both Edinburgh and Glasgow. A large petition has been sent from Paris including the signatures of all the Protestant clergy most strongly urging a visit to that Metropolis. Another equally strong call has been sent from Sweden and Norway. It is quite possible both calls may be accepted after April 1st, when the Scotch campaign will probably end. A further account of the Evangelist's work on another page will be read with interest.

The twentieth anniversary of the McAll mission of France has just taken place on the seventieth birthday of Mr. McAll, the founder. On the occasion of this anniversary, a purse contributed from among the friends in Paris, amounting to \$900 was presented to Mr. McAll, and also a bronze statue, representing Luther as a singing student, the latter gift being purchased by penny contributions from the attendants of the various "balls of conference." In 1871, the year when Mr. McAll visited Paris and was so greatly impressed with the need of evangelistic work in that city, and conceived the idea of establishing the mission which has proved so large a blessing in that country, the writer was also visiting the French capital; the visits occurring we believe during the same month. We have often felt rebuked in contrasting both the object and results of the two visits. Our time was spent in mere sight seeing, with little thought, we fear of other than personal pleasure, while this great-hearted soul was moved with the sights about him and given an inspiration which has not failed of recognition throughout the world. It is to be hoped Mr. McAll may yet be spared many years to carry on the grand work he was permitted to found.

Words like the following are most cheering. They represent but a few among many recently received:

"In renewing our subscription we want to say that we thank God and you as His instrument for the good we have received. We are very pleased with the new form." E. C. S., J. H. O., and E. J. S. *Philadelphia*.

"Success to the RECORD in its new dress. I trust we shall grow old together." W. A. S., *Germantown, Pa.*

"Having recently become a subscriber to the RECORD, and being greatly pleased with it, I desire to extend its circulation and have secured forty-two new subscribers who want the Daily Bible Readings because of their excellent help in devotional study of the Word." Rev. J. C. H. "The RECORD in its new form is a wonderful improvement. I congratulate you." D. C. W., *Indiana*.

"Your magazine is doing a noble work and fills a unique place. I am under the impression that in its new form it is going to fill a still larger room. G. L. G., *Nova Scotia*.

"The number just received is a complete thing, just splendid, a great improvement. A. J. C., *Providence, R. I.*

"I receive so much food by the reading of the Bible Notes." "E. L., *McAll Mission, Marseilles, France*.

"I want to thank you for the great help I have found in the "Daily Bible Notes" in the RECORD. Under God they have been the means of greatly developing my Christian life." F. W. H., *Sterling, Ill.*

"Enclosed find check for \$35 for 100 copies of RECORD of Christian Work with Daily Scripture Readings. A copy was handed me recently by Mr. B. I am extremely anxious that it be put into the hands of our young people. The paper meets a long felt want—a systematic course of Bible Reading with concise notes. Much of the interest in Bible study is lost from want of knowing how to read." E. V. M.

"Enclosed find \$4 for eight subscribers. Am much pleased with the RECORD. It has a work to do which cannot be done by any other paper or magazine that I know of." C. A. F.

## Our Meditation for the Month.

BY REV. THOMAS CHAMPNESS.

"They know not the voice of strangers."—  
John 10:5.

This is the leading characteristic of those whom Jesus calls "My sheep." Those who love the voice of their Shepherd have no ears for the voice of the foes of God. The wolf comes, but does not appear in his own character, for that would frighten the sheep. Those who are his helpers try to charm away those who are following Jesus; but to listen to them is to destroy ourselves, or to prove that we are not of the elect.

"My sheep hear My voice," said the Lord. It would be well, my soul, to get nearer to the Good Shepherd, and to learn the tones of His voice better, so as not to be deceived, as many silly sheep have been. If only I listen to the Shepherd's call, what matters it how the wolves may howl? They do not take the sheep, for the Lord hath promised, "No man shall pluck them out of My hand." The man shall pluck them out of my hand." The wolf of hell tried to get job out of the Master's grip; but I warrant he wishes now he had let him alone!

## "Getting up Sermons."

BY REV. F. E. MARSH.

"How do you get your sermons up?" was asked of a certain preacher, who was considered rather eccentric, and his reply was, "I do not get my sermons up at all, I get them down." And every true servant of Christ gets his addresses "down" by the way of prayerful meditation upon the Word of God, but there are various ways in which the Lord gives His servants their messages. A friend may ask one to speak on a special occasion on a special subject, and that sets one to seek the Lord's direction in the suggested line. A visit to a bed-ridden saint, in whom one sees exemplified the grace and patience of Christ, suggests the power of the grace of God in strengthening His people to suffer. The lark as it soars away in the open field from its lowly nest may set one thinking of that heavenly home to which the believer will soon go from his earthly abode. The vessel as it is making for the harbor in the storm at once reminds one of the sinner fleeing to Him, who is the Shelter from the tempest and the Harbor of Refuge. The Master Himself took up the surrounding objects and special incidents that struck His vision and came under His notice, and used them to illustrate Divine things. In this is the largest warrant for every day illustration of eternal truths. Every teacher and preacher should get his message both "down" and "up" by prayerful dependence on the Divine teacher and an intelligent following of His method and example.

## Gathering God's Gifts.

BY REV. JAMES STALKER, D.D.\*

Author, "Stalker's Life of Christ," "St. Paul," "The Four Men," "Temptation," Etc.

"That thou givest unto them they gather."—  
Ps. 105:28.

This text refers to the animals mentioned in the preceding verses of this psalm of nature. The birds and beasts are set forth by our Lord as examples of the providence of God. "Your heavenly Father feedeth them," says He. And perhaps to our minds they supply the most perfect illustration of dependence, God supplies their wants; He gives them everything; and if He did not feed them they would perish.

Yet, though He gives all, they have to gather all. Not a mouthful does one of them get which it has not worked for. The birds lead a busy life. You think you are busy; but are you up as early as they? You have your household cares, but so have the birds. Many an anxiety has the mother bird about her housekeeping and the bringing up of her family. And the bee—do you think it leads an idle life and gets everything done for it? Not at all. God gives it the honey in the blossom and the flower, but the bee has to gather it busily. And besides, it has the cells of its comb to make, with the skill of a mathematician and the nicety of an artist. And, if it did not do its work, what would the honey in the flowers matter?

Now, there is a great principle of the divine procedure here, which God observes not only in providence but in grace. He gives, but we must gather. He is able to make his grace abound to us, so that we, always having all sufficiency in all things, may abound unto every good work. It is this fulness of the divine grace, accessible and available to us, that we must think of first when we are speaking about the deepening of the spiritual life. But the other side is not to be forgotten, of the good of it all may be lost—that which He giveth we must gather.

Often you hear it put in this way. It is said, we have the organization of the Christian life and of Christian work perfect. There it lies, in readiness and in order, and what we need is the power from on high to fill it. You have often heard it illustrated by the image of a railway train. There are the rails, providing the track, and on them is lying the huge engine, with its wheels ready to revolve, and the carriages and trucks behind it. But why does it not move? It is lying heavy and inert. What it needs is warmth; it must get the steam up; then the piston will begin to act, and the whole mass obeying its impulse, will go.

\*Notes of address at the Conference in Free Assembly Hall, Edinburgh.

Now, this is perfectly true; yet I think the case is often just the other way. God's power is there, but we are not in a position to use it. God is giving, but we are not gathering.

Take even the illustration of the steam engine. You say, What would the engine be without the steam? Yes; but what would the steam be without the engine? There was plenty of steam in the world before James Watt was born. But it was not gathered. It was only when he constructed the steam engine to collect and condense it, to harness it to its work with strong iron bands and direct its force to a given point, that it became our servant, to carry us from place to place and to multiply a thousandfold the merchandise of the world.

Take another illustration. Here is a rifle, exquisitely constructed, beautifully grooved inside and with it cartridges made on the most scientific principles. You might look at it and moralize in this way: What a heavy thing; what a cold thing; how useless it would be to hit anything without the power; it is the little thimbleful of gunpowder and the flash of fire by which everything is done. Now, this is perfectly true, and it illustrates a grand spiritual truth. It is the flash of fire from heaven that does all the execution in the wars of the Lord. Yet how important also is the other side of the truth. What would the powder be if it were not for the gun? Why, the puff of it would hardly singe a fly. It is when its force is gathered and packed close in the cartridge, and when the ball is directed on its course by the finely grooved barrel, that it brings down the object at a thousand yards.

God's power, I say, is often there; but we are not in a position to use it and to retain it. He gives, but we do not gather.

Why, take the address we heard this morning. Where did it come from? From God, was it not? We are sure it was. God gave it. Yes, but Mr. Moody gathered it. I wish you divinity students could hear him tell how, when a subject strikes him, he writes the name of it on an envelope, and keeps that envelope by him for months, popping into it everything he thinks, or reads, or hears, bearing on the subject; and then, when the time comes, he is ready to make the address with what he has gathered.

This is the grooving of the rifle. God's power flows in the same channel as our honest work. Others may speak for themselves; but my experience is that those sermons and addresses in which God's power is most conveyed are those which have been most honestly prepared. It is when you have cleared other engagements away in order to get to your work, and have studied down and down into your subject till you have touched the central fire, that you obtain the elements which will kindle and inspire those who listen to you.

This is a principle in Christian work of every kind. Mr. Moody has been going from town to town over Scotland. Now, if you meet the ministers of some of these towns a year hence, they may tell you that the meetings were very successful, the district was stirred, the churches were filled, and there were hundreds of inquirers. But it has not come to much. The results that have lasted are small. This may be true, but what is the reason of it? In many cases the reason, I believe, is this. God has given, but his servants have not gathered. They have not followed the work up. They have allowed the smoking flax to be quenched instead of fanning it into flame, and impressions to be slowly dissipated instead of driving them home with one effort after another.

Ah! We all do this. God is in our work; He gives us His Spirit; impressions are made; but we do not follow them up, to see that the decision is made, and the newly consecrated talent fitted to its appropriate work. God gives, but we do not gather.

It is the same with his work in our own souls. He blesses us, but we lose the blessing. For example, I hear a Christian complaining that he is cold and not growing in grace. But, I take up his Bible and turn over its leaves. They are as clean as when they came from the printer, and here and there they are actually sticking together. The man might as well construct a zinc covering over the flower-bed in his garden and then complain that the flowers are dying for want of rain. There is plenty of rain, but he has kept it away from the plants.

Or I meet a young man or woman—and this happens often—who is at that period of life when the mind is all awake and alive, reading books, acquiring scientific methods of research, and entering into the glorious heritage of the knowledge of the past. The man complains that he is not enjoying his Bible; and the fact is his Bible is distressing him. I ask him how he reads it, and he says: "Oh, just as I have always done." "That is," I say, "you read a chapter a day, and you give five minutes to it?" "Yes." "You never spend the time on it that you do on an ode of Horace or a paragraph of Thucydides; you never study a book of it as you would a play of Shakespeare?" "Oh no, I never thought of such a thing." "Then no wonder you are getting no good out of your Bible. You will never get the good of it till you use upon it the same methods of reading and the same concentration of all your powers as you make use of in reading other books. God's manna is there, but you are not gathering it."

Men and brethren, we are not straitened in God; his blessing is not far off; his Spirit is not restrained; his power and his peace are ours in Jesus Christ. But we must gather them, and when we get them, we must keep them. In many an Eastern country on the edge of the desert there are spots to be seen

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side by side, the one of which is a garden and the other a wilderness. Yet the soil is the same, and the amount of rain falling on them is exactly the same. But in the one place the rain is gathered. When it comes it is stored up in tanks, and from these a system of canals is organized to every corner of the garden, by which, as it is required each spot is refreshed just as it needs it, and the place smiles in everlasting beauty and fruitfulness. Is our life a garden or a wilderness? It is not that the heavens are brass. No; the river of God is full of water, and He gives showers of blessing. But do we gather; and do we know how to keep and use?

## Singular Christians.

AN EXTRACT FROM WM. SECKER.

"If you salute your brethren only, what do ye more than others?"

I shall not cursorily dissect these words, lest I should present to your view, a frightful skeleton; nor shall I lavishly paint these windows, lest my deep colors should shut out the light. The native comeliness of Scripture, scorns the unnatural diamond of more value than many smooth counterfeits.

My subject treats not of oratory but divinity; and my design in it is rather to express affections, than to affect expressions. Though the sweetness of the sauce may yield pleasure to the palate, yet it is only the soundness of the meat, that can administer nourishment to the blood.

This text is like a precious jewel, small in quantity, but great in quality. The words contain two parts.

I. An Action propounded.

II. A Question proposed.

I. An Action propounded, touching that which is lawful. If ye salute your brethren only. The Greek word signifies to salute, but with kisses and affection; therefore, what goes verse calls saluting, the other calls loving; because salutation is only a pledge of affection, it is the overflowing of the heart at the lips. There is a kiss of subjection and obedience, that is the subject's kiss; there is a kiss of wantonness and temptation, that is the harlot's kiss; there is a kiss of dissimulation, that is the traitor's kiss; there is also a kiss of tenderness and affection, and that is the brother's kiss.

Now this Scripture enjoins you, not only to salute your friends, but your enemies also. Party esteem is but withered fruit, and falls rather from Sodom than from Zion's trees. There is therefore a kiss of pity and forgiveness, and that is the Christian's kiss: if this be wanting, the others are vain. For, if ye salute your brethren only, then observe what follows, which is,

II. A Question proposed, "What do ye

more than others?" What abundant or singular thing do ye? The words thus understood contain this golden head of instruction.

Doctrine, That singular Christians, will perform singular actions.

This is the well from which I shall draw the water, and the foundation upon which I shall raise the superstructure. You cannot rationally imagine, that you will be supplied with bitter streams, from so sweet a spring, or that I should make a bowing wall or tottering fence, with such choice materials. Those who collect pearls from this spot, will leave as many behind them, as they carry with them.

As the disciples of Christ are more than others, so the disciples of Christ do more than others. A hypocrite may move beyond a Sodomite; but a Christian moves beyond them both. Though the naturally dead can do nothing, yet the spiritually dead may do something. Though they can do nothing to merit the grace of life, yet they may do something as to using the means of life.

Cicero complains of Homer, "That he taught the gods to live like men;" but grace teaches men to live like gods. It is lamentable, that we should live so long in the world, and do so little for God; or that we should live so short a time in the world, and do so much for Satan. Other creatures are not more below a sinner, than a saint is above a sinner. Man is the excellency of the creature, the saint is the excellency of man; grace is the excellency of the saint, and glory is the excellency of grace.

Believers are among others, as Saul was among the Israelites, the tallest by the head and shoulders. Their birth is truly low, who are not born from above. What are such earthly shrubs, compared with heavenly cedars; or such thorns of the world's brake, to the willows of God's brook? Those trees which have their top branches of hope in heaven, will have their lower boughs of activity on earth. Those who look for a heaven made ready, will live as though they were already in heaven.

Grace not only makes a man more a man, but it also makes him more than a man. The primitive Christians were the best of men. None were more lowly in their dispositions, or more lovely in their conversation. Noah was a just man, and perfect in his generation. He was a lover of men, and perfect in his generation. He was a saint among sinners. Who would have looked for so fair a bird, in so foul a nest? Though he once acted as the sons of men do, yet he was numbered with the sons of God. A field of wheat may be good, and yet have a weed in it. A saint is not free from sin, that is his burden; a saint is not free from sin, that is his blessing. Sin is in him, that is his lamentation; his soul is not in sin, that is his consolation.

Mark how an immaculate Saviour glories in one of these singular saints: "And the Lord said unto Satan, Hast thou considered my ser-

vant Job?" Why, what is there in him so considerable? "There is none like him in all the earth." Though there were none in heaven so bad as Job, yet there were none on earth, so good as Job. He was a man so like unto God, that there was no man like him.

As an echo returns the voice it receives, so many will show kindness, where kindness is shown; but shall publicans be as goodly as the Lord's disciples? Shall the sons of men equalize the sons of God? Shall the law of nature swell to so high a tide, as the law of grace? This were for the dribbling rivulet to vie with the drowning ocean; this were for royalty to degenerate into beggary; and for the meridian sun to yield no more light than midnight shades.

A true Christian not only does more than others will do, but he also does more than others can do. Whatsoever is not above the top of nature, is below the bottom of grace. There are some who pretend to believe, but never act; there are others who work, but believe not; but a saint does both: he obeys the law, as if there were no gospel to be believed; and so believes the gospel, as though there were no law to be obeyed. Religion consists not singly in believing, or doing, but in both.

"Shall we have a revival?" is a question that is presenting itself to many a church and pastor just now. There is no reason why you should not have a revival. It depends largely upon yourselves. God is as ready now as at any time. If you do not have a revival you, may rest assured the cause is with yourselves.—*Pittsburg Methodist.*

Pray, pray without ceasing. For all things needful pray. But remember that the Lord does not by miracle answer our prayers when we can by our own exertions answer them. If you are a farmer, you should pray for a good crop, of course; but from your devotions you must go straight to the plow. Devoutly fold your hands in prayer for a bountiful harvest, and then with the same earnestness and in the spirit grasp your hoe handle. The Lord loves to enable us to answer our own prayers.—*Cumberland Presbyterian.*

## The Revival in Scotland.

So large a number of places have been visited by the Evangelists Messrs. Moody and Sankey and so large a work done by Rev. John McNeill with Mr. J. H. Burke as his assistant in Mr. Sankey's place, and by others associated with this extended work, that the limit of the Record's pages will admit of only fragmentary extracts of news, notes and incidents of the campaign, most of which we call from the local secular papers which give extended accounts of the work, although the following summary from *The Christian*, of

London, evidently well describes the work being accomplished:

## A WEEK OF FLYING VISITS.

Since they started out in this Scottish campaign, Mr. Moody and Mr. Sankey certainly have not allowed the grass to grow under their feet. Last week, however, they probably reached high water mark in the number of places visited. A Perthshire ministerial newspaper critic evidently thought he had scored a great point against the evangelists when he had described them as "peripatetics." He got the best possible answer, from a fellow minister, who said that in that respect they were only treading in the footsteps of the great Exemplar Jesus Christ, who continually "went about doing good."

The beautiful county of Perth has been the scene of the past week's labor with the exception of a re-incursion to Fife for the closing day. On Monday the evangelists closed their work in the Fair City. On Tuesday morning they went northward to Alyth, and after a single service there, drove to Blairgowrie for the afternoon and evening. By Wednesday afternoon they had reached the picturesquely situated town of Crieff, where two meetings were arranged. Next morning there was an early start by carriage for Auchterarder, where one of the most interesting and hopeful meetings of the week was held. A further five miles drive brought them to the ancient little town of Dunning—a sort of modern "sleepy hollow," and there the Gospel was preached and sung afternoon and evening. Another early drive on Friday enabled the evangelists to get from Bridge of Earn to Ladybank, in Fifeshire, in time for an 11 o'clock service, and the working week was rounded off by two meetings the same day at Auchtermuchty. Eight different centres of population reached within the compass of five days; surely a unique record!

To those who know the workers it is not necessary to say that all this hurry implies nothing hasty or slipshod in the work. Mr. Moody has declared, time and again, that there is no spot on the world's surface where the way of salvation is better known and understood intellectually than in Scotland. It is almost like carrying coals to Newcastle for a preacher to come from another hemisphere to declare the Gospel message in Scotland. What the people in this land of Bibles and catechisms and Sabbaths and sermons really need is to have their dormant knowledge set in motion, and brought to a due and decisive issue. And this is what Mr. Moody has been striving to do with all the urgency of his native and national character, and all that passion for souls and for reality in Christian life with which God has so richly endowed him.

## PLAIN SPEAKING TO CHRISTIANS.

One of the undoubted secrets of Mr

Moody's success is his great plainness of speech. He speaks as bluntly and outspokenly to the half-hearted Christian as he does to the procrastinating sinner. On Wednesday afternoon at Crieff, in the Free church, he gave a very deep-cutting discourse on Conformity to the world. The utility of attempting to live a double life, and the misery that falls to the lot of "border Christians" were very tellingly and practically depicted. As the fruit tree that grows by the roadside gets more stones and sticks than all the other trees in the orchard, so the professed Christian, who tries to live hand and glove with the giddy world is a target for both sides, and gains the respect of neither. In his last sermon at Perth, Mr. Moody dwelt on the importance of a faithful ministry. He urged that Christian parents, for the sake of their children, ought to bring them under the influence of sound Gospel teaching; if their minister was one who flattered his hearers, and did not deal faithfully with their souls, let them get out of the church, even though their family had attended it for generations. That was pretty strong and bold advice to give in a denomination-loving country, but the wisdom of it can not be gainsaid.

#### MR. MOODY INTERVIEWED.

The special representative of *The Scottish Leader*, whose full and judicious daily reporting has had a universal meed of praise, interviewed Mr. Moody and gives a lengthy and interesting article from which we cull the following points of interest in connection with the progress of the movement:

"Where our work," said Mr. Moody, "has been preceded by preparation, and followed up by some good man, on whom the people could all unite, the results have been very gratifying and satisfactory. I have more confidence now in regard to the outcome of our visit than I had expected to have. Of course, if there has been nothing done before we get to a place, and nothing is done after we leave, eternity alone can tell what the results may have been."

"There are some places which can be very highly spoken of."

"Yes; for example, Aberdeen, Dunfermline, Dingwall, Nairn and Wick. There were good results there, because our work was followed up."

"You are being well supported by the clergy everywhere," I remarked.

"I can readily say we have never had such support from the ministers as we have had on this occasion. All branches of the Church are supporting us very cordially. I really can not understand how we are receiving such united help; and we have hardly had any complaint. I should like to say in particular that the Established Church is more with us to-day than when we were here before. It might be said that the half of the time Mr. Sankey and

I have been evangelizing has been spent in Established Churches. That speaks well for the evangelistic spirit in the Church of Scotland."

"You have always had splendid congregations?"

"Yes, we have; and what has surprised us greatly is the large churches that we have come across in the more outlandish districts. We had no idea that such capacious buildings could have been found. The only defect was the scarcity of accommodation for meeting with inquirers. We need separate halls for the more efficient carrying on of this particular work."

"Something was said of your coming to a different Scotland than you came to previously?"

"Yes, some of the papers said that we would find a 'New Scotland.' But we have not realized that. On the contrary, we have found Scotland more cordial than ever, and, as I have said, our hands have been held up in a way that is most encouraging."

"Then do you think that Scotland was ripe for this revival movement?"

"Well, we never came to Scotland without being invited, and we do not believe that such a large number of friends would have asked us at this time had there not been appearances that the present was eminently suited for evangelistic work all over Scotland. The response and the response which we have met with show that if there is a special season of blessing it is now."

"I suppose you find some peculiarity among us?"

"The Scotch are very reticent and shy; but when you get a Scotchman converted you have got a man who will stick to what he has done."

"That leads me to ask if you have come across evidences of your former visits?"

"Everywhere we have been we have come across fruits of the work of '73 and '82."

"I was coming away when Mr. Moody, as an additional item of interest, gave me his opinion that he had never preached to so many ministers as he has done during the last three months. He was struck with the number that attended every meeting, and it was specially gratifying to think that many had come to hear him and Mr. Sankey from twenty to thirty miles off."

The evangelists have received a very cordial invitation to visit the cathedral city of Norwich, some time in the course of their sojourn in England. The requisition is signed by the mayor and by no less than forty-eight Church of England clergymen and forty-one Non-conformist pastors in and around Norwich. An earnest and hearty call has also come to them to hold Gospel services in the German capital, Berlin.

A certainly remarkable feature of the meetings at Hamilton, was the fact that not only the merchants but the "publicans" (drinking places and gin palaces) unanimously agreed to close their places of business for the morning, thus affording their assistants an opportunity of attending the services. This was the more remarkable as Mr. Moody has been so particularly outspoken in his condemnation of the liquor traffic and drinking habit of the country.

#### Work Abroad.

In China there are 900 large walled cities where no missionary has ever been stationed.

Messrs. Moody and Sankey have promised to visit Liverpool in response to a voluminous invitation presented by clergymen and laymen of that city. The names of more than forty Church of England clergymen are included in the signatures.

Dr. Pentecost's work in India has continued with remarkable interest. Many of the cities already visited are calling for a repetition of the meetings; a growing interest among the English speaking natives being most encouraging.

The census officers of India have found that the native Christians in British India were increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population of India as a whole.

General Booth returned to England from his Eastern tour February 11th, landing at Southampton. A fleet of ten steamers with 4,500 soldiers on board was sent out to meet him, and on the following Saturday a great demonstration was held in Hyde Park, London, where the general met with 10,000 soldiers of his army.

The number of divorces in Prussia reached three thousand a year, or ten a day. The Protestant pastors, rightly alarmed, agreed to refuse to marry those who had been divorced even for adultery. This agreement was made in 1857; with the result, as the *Church Times* of London says, "that applications for divorce fell at once by one-third and have continued to decrease."

At a meeting of the native Christians held at Port Moresby, in New Guinea, recently, the collection (which was for 16 missions) consisted of \$37 in money, 320 spears, 65 shell armlets, 92 bows, 170 arrows, besides drums, shell necklaces, feathers and other ornaments, all of which have of course, a marketable value as curios. This as Canon Scott Hol-

land said, at the meeting of the Universities Mission, in a similar case, may well remind us of those three kings who knelt to offer gold and frankincense and myrrh; by we believe and know that these offerings of New Guinea are as valuable in the eyes of God as those rich gifts of the kings.

AFRICA.—There are about 200 baptized Christians in Uganda in connection with the Church Missionary Society, and about 2,000 adherents under instruction. At present only the Gospel according to Matthew has been translated into the native tongue. The arrival of 100 copies from England some months ago was attended with the wildest joy. "It is really piteous," writes a missionary, "to hear the people asking for books, and we are unable to supply them. We could sell several thousand in a few days—I might say hours. I wish you could all have seen the intense joy of the people. Thanks unending, some actually dancing and shouting for joy."—*Herald of Mission News*.

It appears to me that the only true ground upon which a man can go abroad to the heathen is a distinct consciousness that Christ wants him to go there. I do not very much believe in making impassioned appeals to young men to devote themselves to this service. So often I have seen men of impulse spring to their feet and volunteer—men who obviously have not been suitable; for when the Lord gives a true call, He also in His gifts to suit men for the work to which He calls them. It has always been my method, without any appeal to emotion or passion, to lead men to consider themselves the slaves—the bond Slaves—of Jesus Christ; and out of the attitude of entire surrender to God there springs the best missionary fervor and spirit, a fervor and spirit which do not depend upon the impassionate appeal, but upon the resolute determination to be anything that Jesus Christ may wish, whether in this land or in any other. Out of the deep consecration spirit which pervades some of our conventions, is formed the material of which the finest missionaries are made.—*F. B. Meyer*.

At the annual missionary meeting of the Glasgow Presbytery of the Free Church, Prof. Drummond gave an interesting address upon the New Hebrides Mission, in which he said: "There was no spot in the world where pure missionary work had had a fairer trial than in the New Hebrides, and it had made remarkable progress. He never met anyone in the East or South who had a single adverse criticism upon the work of these missions—the results were so palpable. Along the China coast and the Japanese coast he heard many hard and unjust things said by men of the world of their missions. But in the Pacific seas he could talk to the worst man on board the worst







We need your help to make this column fresh and helpful. Send us clippings from daily papers reporting meetings, write short items reporting such work. Incidents are always of interest. No one will agree to print everything sent. The editor's pen and scissors may be freely used in clipping and boiling 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. H. W. Brown has been having a very interesting work at Sanford, Fla.

Evangelist Dixon C. Williams recently closed a large work in Jefferson, Ind., and is now engaged in special services at Louisiana, Mo.

Evangelist Wolfe held a short series of quite successful meetings during February in Girard, Kan., four denominations joining in the services.

Rev. E. P. Marvin is now at Syracuse, N. Y., having just closed at Knoxville, Pa., where many confessed Christ as the result of the services.

Messrs. Irwin and Harris, the latter an able cornetist, recently conducted a series of Evangelistic Services in Canon City, and later in Trinidad, Colo.

Walter H. Villiers, formerly a student of the Chicago Bible Institute, has conducted fruitful special services in several Illinois towns during February.

Mr. C. S. Mason requests prayerful interest for work in small towns of California. An excellent work is going on with most encouraging results.

Rev. H. C. Keeley, evangelist of the Presbyterian church of Iowa, has just closed his fiftieth series of revival services in as many different towns since his entering upon this special service.

Evangelists Pratt and Jacobs are having large and deeply interested audiences with many inquirers at Grand Rapids, Mich. They are engaged for the month of March to work with the Second Baptist church of St. Louis.

From Rapid City, S. D., comes a report of three weeks meetings conducted by Mr. H. G. Smead, more than a hundred were led to seek Christ; while the churches of the four denominations are happily united in continuing the work.

F. Schiveresa is now laboring in Chatham, and is to spend April in similar work in Georgetown, Ont. Bro. Schiveresa is much liked in Canada, and his services have been marvelously blessed there as on this side the line.

After the close of the present meetings at Cincinnati, Rev. B. Fay Mills goes to Portland, Or., and will spend the entire summer on the Pacific coast, visiting Tacoma, Seattle, Spokane and other cities, returning East in November.

Rev. Joel Martin, State Evangelist of the Home Missionary Society, has been holding successful meetings during February in Vesta, Crystal, and other points in Michigan, and will visit Mecosta and Chippewa Lake during March.

Rev. Francis E. Smiley, of Philadelphia, conducted a two weeks service in Marietta, Pa., with much spiritual interest. A number of heads of families have been reached and large good accomplished. He is now laboring in Shippensburg, Pa.

As a result of special services at Centralia, Wash., conducted by George R. Cairns, forty-nine persons united with the Baptist church of that place, while all other denominations received additions. The meetings for men only were a marked feature of the work.

Mr. Abe Mulkey whose work in the South, especially in Texas, has been much blessed, is preparing for another season of tent work, beginning shortly after April 1st. During the winter months the effort has been continued in various churches with most gratifying results.

The Presbyterian, Baptist, Methodist, North Methodist and Reformed Presbyterian churches of Mount Vernon, N. Y., are holding a series of union revival services conducted by Rev. L. W. Munhall, the well-known evangelist, and Professor and Mrs. Lowe with a chorus of 100 voices.

Rev. D. P. Brown, after several years' experience in the pastorate and as District Missionary in Iowa, has entered the general evangelistic work. His large and varied experience and thorough training specially fit him for work in the churches. He has just closed an important work in the Englewood Baptist church, Chicago. The pastor, Rev. Myron W. Haynes, speaks of lasting benefits expected from the seed sown.

Rev. E. F. Goff has been conducting excellent meetings in Greenville, Ind., and later at Frankfort, in the same state. In this latter place, a town of only 7,000, the Methodist church has a membership of nearly 800, with average of 700 attendance in the Sunday school. Certainly an excellent showing.

Word from several pastors of Cambridge, Ill., indicate a most interesting and successful series of meetings as having been held in that town under the direction of Evangelist T. Smith. The entire place has been greatly moved, and numerous additions have been made to the several churches.

Evangelist Henry Date, of Chicago, closed twenty-seven days of service in Owosso, Mich., February 13th. Over one hundred were added to the Methodist church of that place on probation. Mr. Date began similar services in Racine, Wis., February 17th, following which he is to spend the month of March in Kankakee, Ill.

Rev. M. S. Rees, assisted by the pastors of the town, is having a good work in Leoston, Ohio. The result of the former special services at Edinborough, where meetings were conducted for fully five weeks, were certainly encouraging; the Methodist church receiving one hundred and five additions, the Presbyterian eighty-eight and the Baptist forty-nine.

Captain Kelso Carter, assisted by Professor Perkins, has been holding most interesting services in Saugerties, N. Y. The *Weekly Post* of that city giving an extended account of the meetings, speaks in warmest praise of the message of life, as presented both in word and song. The churches have been crowded and hundreds have been turned away from the doors.

Rev. George C. Needham has just closed a series of ten days meetings at Bethany church, Philadelphia, and it is probable will in March accept a unanimous call from the churches of Ashtabula, Ohio, for a series of special meetings in that place. Mr. Needham is devoting the greater part of his time to lectures on the Lord's coming in various cities. He is to spend the month of April in North Carolina.

Johnstown, N. Y., is enjoying a general revival after thirteen years of plodding (J. W. Dean, State Y. M. C. A. evangelist, conducting the work). Five churches are happily united, some of them never having had any season of special effort. Amid wintry storms and icyness of earth the Spirit is making hearts as watered gardens. Throgs meet for Bible study daily, and at eventide two churches are necessary for the multitude. Such delight in the gospel message, interpreted and interspersed with the Spirit's own words, was never known here hitherto. Pastors are gratified with the increase of knowl-

edge as well as members of the church. Watering and planting every day. Increase assured.

Rev. C. H. Yatman, evangelist, spent the entire month of January with the St. James Methodist Episcopal church, New York City. Dr. J. E. Price, pastor, and enjoyed a triumphant success with that wealthy but spiritually-minded congregation. More than three hundred converts are reported and the church mightily stirred. Almost every member of the Sunday school was already in the church; so that this movement largely reached the non-church going community, some being converted who had not been inside any church for seven, ten and in one instance twenty years.

Mr. W. E. Blackstone, author of the popular and helpful little volume, "Jesus is Coming," went to San Diego, Cal., hoping to spend a few months in quiet rest, but was pressed into service almost on arrival, turning rest into something severe but loving service. The severe illness of his daughter in Cleveland has necessitated a hasty return from the West, thus further interfering with Mr. Blackstone's plans. His numerous friends to whom his word and work have been a blessing, trust he may be encouraged by a speedy return to health of his beloved daughter.

Dr. L. W. Munhall and his co-workers, Professor Lowe and wife, have just closed a very successful series of meetings at Coboes, N. Y. All the churches united in the services, and much good has been accomplished. Several hundred names were recorded as signifying their acceptance of Christ. Many Christians have been built-up and strengthened. Bible reading services were held each afternoon in which the Old Book became new to us. A great interest has been awakened in Bible study. Professor Lowe and wife, with a large chorus of over one hundred voices, led the service of praise; Professor Lowe also conducted special services for children and young people, which were largely attended and much good has been wrought.

The work of Evangelist E. W. Oakes with the Dorchester Temple church, Boston, has been highly gratifying to pastor and people, both in methods and results. The pastor, Rev. J. W. Brigham, says of Mr. Oakes: "His clear and impressive Biblical teaching, his unexceptionable methods, his wise and loving dealing with believer and inquirer, have helped the church and pastor into an excellent condition for continuing vigorously the work so thoroughly begun, and others are coming out for Christ. It has been a real revival." During February Mr. Oakes conducted special services in various Boston churches, including Dr. A. J. Gordon's Clarendon Place, Dr. McDonald's Warren Ave., and the Stonewall St. church, of which Dr. Adams is pastor.

The work of Maj. J. H. Cole at Kansas City, Kan., mention of which was made in the last issue of the RECORD has continued with steadily increasing interest. The special services have now entered upon the eighth week. Wednesday, Feb. 16th, was observed by all-day meetings. All the principal business houses (over 200) closed during the morning while the churches were crowded. More than nine hundred names have been handed in to the various pastors of the city of persons wishing to openly confess Christ. Among these are a very large number of the leading business men of the city, including lawyers, merchants, policemen, gamblers, workmen, besides women and children. Major Cole's battle cry is "Get right with God."

Mr. H. Corder, secretary of the Y. M. C. A. at Marinette, Wis., writing concerning the work of Evangelist M. B. Williams in that city, says: "Mr. Williams came here through a union of the churches and Y. M. C. Association. From the first his work under God was successful. His style of preaching differs widely from that of any other evangelist we have ever heard. He attacks dancing, card playing, licentiousness, drinking customs and worldliness in every shape and form. Four hundred and fifty persons have already made application for church membership through these meetings, and yet that is perhaps the smallest part of the work, for almost every address given was pointed at the church, and large numbers of Christian professors, who had been living away from God in cold formality, are now earnest working followers of the King. Mr. Williams' mode of dealing with anxious ones is to ask the inquirer to come to the front and take his hand. Then he takes a seat and is dealt with by some experienced worker. At the close of the service each night an opportunity is given the converts who wish to unite with a church to come forward and then give their name and church preference to a secretary who stands with book ready for the applications. These names are given to the pastors daily. Whole families have been converted and gone into the various churches. It was astonishing to everyone to see the crowds attending the morning meetings at 10 and the daily Bible reading. Mr. Williams has done much more in opening up the Bible, which has been hitherto as a sealed Book to many. At the closing meeting \$6,200 was subscribed for a Y. M. C. A. building in Marinette.

A very interesting, profitable and fruitful series of meetings under the leadership of Evangelist George L. Barker, have just closed at Perth Amboy, N. J. Mr. Barker is accompanied in his work by Mr. Isaac H. Meredith, who preaches the Gospel in song and adds to a cultivated and beautiful voice a distinctness of enunciation that serves to make his message not only pleasing to the ear and musical sense, but effective in carrying home

the truth to the hearts of men. The three Evangelical churches, Methodist, Baptist and Presbyterian of the city, united in the services which were held in the Methodist church. Special preparation had been made for them by continuous meetings every evening since the beginning of the Week of Prayer in early January. So thoroughly had this preparation been carried on that no attempt was made by Mr. Barker in his first meetings to arouse and unify the Christians, but the first sermon preached was addressed to the unconverted and was signally blessed by the conversion and open confession of a number of adults. The results of these services can not be accurately summed up; one of the most blessed of all, was the thorough awakening of the Christian element in the city to attention to the need of more earnest, persistent and aggressive work for the purging out of evil and the uplifting of higher standards of life especially among the young men, and there is every reason to believe that a much larger fruitage than that definitely seen during Mr. Barker's stay will be the outcome in the near future.

### A Great Work in Cincinnati.

Cincinnati has witnessed a month of great blessing; Rev. B. Fay Mills began his special services in that city on Jan. 21st. For the first week meetings were held among clusters of churches in various sections and now all effort is being concentrated in the central meetings which continue with great power in the great Central Music Hall. The testimony of the pastors of the city appears to be uniformly to the effect that their largest hopes regarding the work have been more than realized and their prayers abundantly answered. Certainly there is great joy in that city. The preparations had been in progress for more than a year. Seventy churches, numbering probably 20,000 members, banded together for the purpose of endeavoring to reach with the gospel of Christ, and by personal influence, the entire population of the cities on both sides of the river. In the actual cities on the various committees (including canvassers, ushers, and choirs), working under the General Executive committee, are enrolled the names of more than one thousand men and women, including many of the most eminent Christian people of the cities. The manifest blessing of God has rested upon the services conducted by Mr. Mills and Dr. Chapman, and their musical assistants, Mr. Greenwood and Mr. Stebbins, since the first day. On Walnut Hills, and in the Covington and Mt. Auburn Districts, many hundreds have been converted, and Christians and churches wonderfully quickened and revived. The meetings which are now in progress in the great central districts of the city are being attended by vast numbers of

people, and are marked by an earnestness which promises large results.

For the purpose of preserving a full record of this great movement, and of extending its influence beyond the limits of this city, and so, by God's blessing, of extending the Kingdom of Christ elsewhere, the "Executive Committee" (consisting of seventeen ministers of all denominations, and six advisory members), which has had the entire work in charge, has decided to prepare a memorial volume, giving a complete historical and descriptive account of the movement, to be published by the Standard Publishing Company of that city.

The central meetings are being held in the great Music hall. Of the first meeting in this mammoth place the Cincinnati *Times* says:

"For effective Gospel preaching you must first get your listeners. There is no magnetism in an empty pew." If there is magnetism in a full pew and a full church, what is to be said of the effect of a vast presence like that at Music hall last night upon the preacher.

There have been great political meetings and great religious gatherings in this immense auditorium before, but it is very certain that there never was a larger audience than that of last night. Twelve thousand four hundred and sixty-four people by actual count wedged themselves into the seats, aisles, balconies and platform, and that number very accurately measures the full capacity of Music hall. At least 3,000 people did not get in.

Mr. Mills' reputation for generalship in the management of huge audiences was fully sustained. At 7:40 the doors were closed and further admission denied. Quiet was easily secured at 7:45. Twice, in order to sift out the merely curious and to reach certain special classes of his hearers, he changed the complexion of his congregation as if by magic.

A choir of 700 voices under the direction of Mr. Greenwood, together with the great organ, produced a volume of sound that was most inspiring.

The total number of signatures thus far obtained through the card system is 5,280.

### Reclaiming the Drunkard.

A recent issue of the *Minneapolis Tribune* gives an interesting account of Evangelist John G. Woolley's new effort for the establishment of a Christian retreat for drinking men seeking a reform. From the article we will give the following:

"Four years ago John G. Woolley awakened his wife to tell her that he had done away forever with his old life of wretchedness and misery and from Drink. He kept his word right manfully and at Plymouth church the anniversary

will be celebrated and the fifth year of Mr. Woolley's temperance work will begin to-day.

"A newspaper wants news stuff," he said yesterday, "and the life of an Evangelist is not news stuff."

He was difficult to talk of his work of the past and declined to estimate results. Of the future and especially of Rest Island, he is most hopeful. This work he pronounces distinctly Evangelistic and says it "is Christianity with both feet on the ground and no wings." The island embraces 167 acres. It is now the property of the recently incorporated Rest Island Mission, which also owns 140 acres on the main shore opposite the island. This property was bought on contracts. It is here that Mr. Woolley proposes to help penitents drunkards to reformation and clean lives.

"Four years ago to-morrow morning," he said, "I began trying to be a Christian man, and the instant that determination was formed came the other conviction that I must be a missionary to drunken men. I started at once without any friends, any backing, any apparent opportunity to be heard. Various little meetings gave me a chance to open my mouth, and attention was called to me, and the way widened. For three years I have been traveling and speaking, and as a result many have signed the pledge.

"I saw from the beginning that the work was discouraging, for men will sign the pledge and break it. To help a drunken man you have got to help him in material ways. He must have clothes, money, and a chance to start again. There is nothing in a mere prayer to nourish the body of a man who is bankrupt. So I looked over the various reformatory asylums of the country, in some of which I had been an inmate. I found that all were in cities, where temptations are greater and the noise and motion induce rather than cure nervousness. All were expensive, save such as were mere prisons. All were places of idleness for the inmates. So I conceived the idea of a farm easy of access from the cities and cheap enough to be available for the poorest man who wants to begin a clean life."

"Our aim," continued Mr. Woolley, "is to keep men at work until they are fit to have positions on the outside. Then we get them a place. If they tumble down we will take them back again just so long as they mean business and really desire to reform. Our aim is further to reach the really poor men who want to be right. If a man wants to clean up, lack of money will not stand in the way. We will keep them away from liquor, teach them the Bible, put our faithful lives against their diseased ones and lead them upward."

THE RECORD OF CHRISTIAN WORK has the largest sympathy with this effort and sincerely hopes the founders most sanguine anticipations may be more than realized.

The Gospel for the Stranger.

MISSION WORK AMONG BOHEMIANS. Cleveland, Ohio, is the centre of an interesting development of home mission work. Nine years ago one of the pastors of the city was deeply touched by the spiritual destitution of ten thousand Bohemians located there and secured the attention and aid of Rev. Henry A. Schaffler, son of the well known missionary in Turkey, with special advantages and aptitude for the work; he speedily succeeded in building up a thriving church with a great Sunday school, mission bands, Bible readers, and all that is now considered essential to city mission work.

The mission has had two remarkable outgrowths. It was soon felt that a native ministry must be prepared for this work. The way began to open by some gifts, and the Slavic Missionary Training Department was established in connection with Oberlin Seminary. The first student was a former mill-worker, converted in Cleveland. There are now ten young men students in this department—one Pole, and nine Bohemians.

Another outgrowth is the "Bible Readers' Home." It was necessary to have women workers, carelessly trained for their service and the new department was begun. A home was erected on a lot near the church, and at the present time there are nine young women under instruction.

The work has enlarged with remarkable rapidity. Under Dr. Schaffler's energy, and wise organizing power, there are missions at Chicago, Milwaukee, St. Paul, Silver Lake, Iowa City, Detroit, Toledo, Pittsburgh, and Braddock, some of them being for Poles, and others for Slovaks. Besides these there are a considerable number of missions at other points. In Cleveland the one has become three. In 1884 there was one missionary; now there are twenty-nine fully engaged in the work, twenty-two for the Bohemians, five for the Poles, and three for the Slovaks (Hungarians). A Bohemian newspaper is published which serves as a bond of union among the missions, and a help to all the workers.

A lady sends to the Record the following account of personal devotion: "A young lady dedicated herself to the Lord and expected to go to the perishing women of China, when suddenly she injured her hip and became lame, thus unfitting herself for field work. In great sorrow she went to the Lord, and one stormy night it seemed as though a voice said to her 'send others.'" She said "Oh Lord, how I have no money." Then came the answer, "work for it," and she began printing little books by hand, selling them at five cents and as she attended the meetings at Ocean Grove, several ladies bought of her, and one told a friend of her desire and work. This friend suggested making little book marks of ribbon with a verse of Scripture. They were sold quickly and the result is: One missionary and two Bible readers in the field. Thus she has

been enabled to more than fill her own place in the foreign field.

Work To Be Done at Home.

From an excellent article in the Interior we take the following telling paragraphs:

Of the population of our country there are thirty different nationalities in every city of our country having a population of over 100,000. The immigration of last year represented ninety-seven different countries. From Europe alone came 455,000 immigrants; of these only 122,000 spoke the English language, and of others 92,000 were Germans, 52,000 Italians, 50,000 Scandinavians, and 126,000 of other European Countries. . . . In Texas there are twenty counties dominated by Germans. One-fourth of the population of Chicago and of New York are Germans. One-half the population of Wisconsin is German and two-thirds are foreigners. Minnesota has a population of 200,000 Germans. In New York, Chicago, Baltimore and Omaha there are nearly 100,000 Bohemians. In Minnesota there are 50,000. La Crosse has 30,000 population, only 8,000 speaking the English language.

Evangelists.

- D. L. Woody, 191 Y. M. C. A., Glasgow, Scotland. Geo. C. Stoddard, 191 Verona place, Brooklyn, N. Y. D. B. Towner, East Northfield, Mass. Dr. D. W. Munhall, Y. M. C. A., Glasgow, Scotland. J. D. Stanley, Y. M. C. A., Glasgow, Scotland. Major D. W. Whittle, 200 Spruce street, Philadelphia, Pa. Rev. S. Hartwell Pratt, Bridgeton, N. J. J. N. Deane, Y. W. C. A., New York, N. Y. W. S. Sayford, Y. M. C. A., San Francisco, Cal. H. E. P. Hammon, D. Y. M. C. A., Hartford, Conn. Peter Bilhor, 148 Madison street, Chicago, Ill. C. R. Yatman, 191 N. 15th street, Philadelphia, Pa. C. J. H. Bennett, Asheville, N. C. H. F. Mills, Fayetteville, N. C. G. W. Palmer, Oberlin, Ohio. H. G. Mills, Detroit, Mich. J. M. Williams, Grand Rapids, Mich. I. P. Rowland, Grand Rapids, Mich. Major J. H. Cole, 30 Adams street, Chicago, Ill. H. G. Sayford, 25 Robinson street, Chicago, Ill. H. G. Simard, 25 Robinson street, Chicago, Ill. W. D. Potter, First National Bank Building, Chicago, Ill. Rev. H. W. Brown, 102 Monroe street, Chicago, Ill. Rev. H. Henry Darr, 102 Monroe street, Chicago, Ill. Foote Brothers, 148 Madison street, Chicago, Ill. W. F. Bishop, Canton, Ill. C. S. Billiam, Omaha, Neb. C. W. Merrill, Minneapolis, Minn. C. W. Merrill, Parsons, Kan. W. H. Lewis, Des Moines, Ia. Dixon O. Williams, Louisville, Ky. George H. Simmons, Louisville, Ky. C. S. Mann, Y. M. C. A., San Francisco, Cal. John A. Todd, Board of Trade Building, Buffalo, N. Y. J. P. J. H. Headley, Rollinsdale, Mass. E. P. J. H. Headley, Springfield, Mass. W. S. Merrill, 25 Hancock street, Boston, Mass. Henry S. Underwood, Northampton, Mass. Rev. J. S. Turner, Delaware, O. Rev. J. M. Francis, Ottawa, Kan. W. P. Fife, Fayetteville, N. C. W. A. Chagetti, St. Louis, Mo. Joel Bennett, Providence, R. I. Rev. Lucius Hawkins, 1111 Great street, Philadelphia, Pa. Rev. J. C. Fisher, Jameson, O. Miss Mary M. Demark, 41 N. 8th street, Richmond, Ind. Rev. J. M. Lee, Delaware, O. Rev. A. A. Reed, D. D. Columbus, N. C. Rev. A. P. Graves, D. D., 315 W. 23rd street, New York, N. Y. E. S. Lawrence, 25 W. Main street, Atlanta, Ga. E. B. Williams, Bensenville, Ill. Geo. R. Cairns, Vancouver, B. C. Dr. N. B. Randall, 16 Ely avenue, Long Island City, N. Y. Rev. C. H. St. John, Beloit, Wis. A. F. Sanford, 1 Wataulough street, Boston, Mass. E. J. Osher, Elmira, N. Y. Miss Beulah B. Tyson, 14 E. 16th street, New York, N. Y. Rev. M. S. Reed, Elmira, N. Y. F. L. Smith, Walton, N. Y.

HINTS AND HELPS

Groups and Jottings.

From "How to Mark your Bible." Two High Priests. It is expedient for us (Caiaphas) Jo. 11: 50. It is expedient for you (Christ) Jo. 16: 7. BISHOP-ANDREWS.

Justification.

- Rom. 3: 26.—God, the Author. Rom. 3: 24.—Grace, the Spring. Rom. 5: 9.—Blood, the Ground. Rom. 4: 25.—Resurrection, the Acknowledg. Rom. 5: 1.—Faith, the Principles. [ment. Jas. 2: 24.—Works, the Evidence.

"Christ's four visits to Bethany."

- First, as the Gracious Teacher. Lu. 10: 38, 39. Second, as the Sympathizing Friend. Joo. 11. Third, as the Suffering Saviour. Joo. 12. Fourth, as the Ascending Lord. Lu. 24: 50, 51.

Important Changes.

- Repentance is a change of mind. Regeneration is a change of heart. Conversion is a change of life. Adoption is a change of family. Sanctification is a change of employment. Justification is a change of state. Glorification is a change of place.

Faith's pleas in Prayer.

- Psalm 86 (8 "Fors."). The soul's need "For I am poor." Covenant relationship "For I am holy." Constant communion "For I cry daily." Hearty prayer "For unto Thee do [I lift up, etc.] God's character "For thou art good." Full assurance "For thou wilt [answer.] God's power "For thou art great." Past favors "For great is Thy mercy [toward me.]

The Lord's hands.... for His people.

- Pierced for their sins..... Ps. 22: 16. Graven with their names..... Isa. 49: 16. Healing their infirmities..... Mark 11: 41. Opened for their supply..... Ps. 145: 16. Uplifted for blessing..... Luke 24: 50. Strong for their defense..... Ps. 138: 7. Sustaining their weariness..... Cant. 2: 6. Cunning for their fashioning..... Cant. 7: 1. Re-assuring for their fears..... Rev. 1: 17. Hiding for their preparation..... Isa. 49: 2.

A Sample Bible Study,

THE STRENGTHENING PSALM, PSALM XX.

Object of the Lesson: To show how to glean from God's word and the application of what is gathered to ones personal life and work.

First, read the Psalm through, then compare it verse by verse with the revised version. Note on the margin of your Bible the important changes, such as verse 1: "Answer," verse 5: "Triumph."

Four persons to keep in mind: the Lord, David, the writer, Jacob and his troubles, and yourself. Now begin with the nine mighty promises:

- 1—Hear thee; verse 1. What a thing to have audience with God. 2—Defend thee; verse 1. God secured as our defender against world and Satan. 3—Send thee help; verse 2. The powers of heaven to our rescue. 4—Strengthen thee; verse 2. Out of weakness were made strong. 5—Remember thy gifts; verse 3. Giving is but lending unto God. "Interest." 6—Accept thy sacrifices; verse 3. Better than that of the Jew. Rom. xii, 1. 7—Fulfill thy plans; verse 4. Joshua 1-6 and Psalms 1-3. Fulfilled. 8—Grant your heart desires; verse 4. Unnamed requests granted. Psa. 37-4. 9—Answer your prayers; verse 6. Immediately or in the future.

After a full consideration of the above, take up "The defense of Jacob." Note then remember our God is no respecter of persons, and is the same yesterday, to-day and forever.

Study Jacob before and after conversion, his whole character. Then see how God helped this big sinner—the same for us. One half of the book of Genesis is but a story of Jacob's life.

Verse 5 is mighty to push one to prayer meeting and the services of the Lord's house. See Psa. 22. Put verse 7 alongside of Deut. xii, verses 1 to 10, and make the applications to your battles of life for bread or faith.

"Three times the word 'name' is used. Take the name of Christ and by faith present get the sweetness out of them.

- Examples: Prince of Peace. Lily of Valleys. Rock of Ages. My High Tower. My Shield, &c.

The contrasts in verse 8—note them. On our text, "We will set up our banners," we could study a whole work.

Set banners:

- My friends for Christ. My family for Christ. My business for Christ. My class for Christ. My church for Christ. My town for Christ. My country for Christ. Be the worst for Christ. Look at the "assurance" in verse 6, and close with the sweet prayer in verse 9.

From Lessons for Christian Workers, by C. H. Yatman. (2c.)

# The Bible Institute

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

Wherein does it differ from other schools? In studying the Bible only, and in requiring every student each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision. For further information is desired write to Sup't Bible Institute, 80 W. Pearson St., Chicago.—D. L. Moody.

## Institute Notes.

The Institute has more students than ever before.

The Day of Prayer for Colleges was one of great blessing. A prayer meeting was held in the morning, and in the afternoon the students were addressed by Dr. Judson Smith of the American Board.

At different times during the past month the Institute was favored by addresses from outside speakers which had a tendency to deepen the spiritual life of the students, stimulating a fresh desire for the salvation of the lost and awakening a great sense that the one thing needed in all Christian endeavor is the baptism of the Holy Ghost.

Miss Catharine Gurney, of the International Police Association, London, while staying at the Institute, gave a stirring address upon her work. A profound impression was made by her evident sense of personal weakness and entire dependence on the Holy Spirit.

Rev. Mark Fuller, who has for ten years been engaged in missionary work at Aboia, Berar, India, not being under any board but living entirely by faith, spent some days at the Institute and spoke twice to the students. Mr. Fuller feels that there is room in the foreign field for missionaries of every degree of education, and especially for young men who are masters of a good trade.

A most rousing talk on mission work in the Rocky Mountains was given one morning by Rev. R. C. Cameron.

After closing his work at Langley Avenue Baptist church, Mr. Torrey preached several weeks in the LaGrange Congregational church and later the meetings were taken into a hall.

In November, John Best went into the lower part of Illinois to a very rough county, having few Gospel privileges. He held his first meetings in a log house, built by the farmers

for club meetings, and later went to various school houses. The people crowded in till there was no more room for them, and evinced the greatest eagerness to hear the preaching, following him from place to place. He remained in the locality till about the first of February, and at the close of the meetings even unconverted people testified to their value, saying that the moral tone of the whole community had undergone a change, especially that of the young men, who at first were loud in threats against him. About twenty-five professed conversion. Another student has now gone to the field.

George S. K. Anderson has resigned his pastorate in Harvey and accepted a call as State Evangelist for New Hampshire under the Congregationalist.

Meetings were held in Ontario, Ills., in which the pastor was assisted by Mr. and Mrs. W. B. Ladd, of the Institute, who had previously been in Galesburg holding meetings. In spite of bad roads there was much interest and a blessing on the work.

Charles L. Polk is now Asst. Gen. Sec. of the Y. M. C. A., Leavenworth, Kas.

About 35 cottage meetings are now being held weekly by the Institute people.

## Musical Department.

The Spring Term in the Musical Department will begin Tuesday, April 5th. Two music classes are held daily, besides private vocal and instrumental lessons.

Music is so necessary and important a factor in evangelistic and mission work that all pupils who have any musical ability are given such a course of training as will fit them to at least lead the singing for their own meetings.

Several of the prominent missions throughout the city are now supplied from the Institute with leaders and organizers.

J. Richie Bell, a former pupil, is singing for Merton Smith in connection with Mr. Moody's work in Scotland.

The Minneapolis *Ensign* of Feb. 11th, contains a notice of the ordination of Rev. Thos. Broomfield at Vernon Center, Minn., by the Baptist churches of that Association. Mr. Broomfield is pastor at Vernon Center

and Good Thunder and also preaches at Rapidan and Pleasant Grove. The *Ensign* has kind words of commendation for Mr. Broomfield, who left the Institute in May, 1891.

## Jottings from the Bible Institute Lecture Room.

"They shall reign forever and ever," and reigning means being on the upper side of circumstances.—*Mrs. S. B. Capron.*

Beautiful thoughts cannot take the place of exact knowledge.—*D. Baines-Griffiths.*

Sometimes the most unselfish thing a man can do is to pray for himself.

It is not our business to reconcile Scripture, but to believe in it.—*R. A. Torrey.*

The sheep that was lost was not a specially precious sheep—it was simply a sheep. In India the whole ninety-nine are lost. Christ's happiness and satisfaction depend on finding the whole ninety-nine in India as much as on finding the one here.

If you are waiting for a "call" to foreign missions, the Bible calls you, and the burden of proof ought to be on the man who says he is called to stay at home. Meet it here instead of at the judgment seat.

Did you ever see a tool looking for a carpenter to use? No, saws don't have houses to build. You want to use the Holy Ghost, but if you will be fully yielded to Him He will use you.

The secret of the Christian life is not in doing great things, it is not in doing hard things, it is simply always doing the things which please God.

Sir Edwin Arnold has written about "The Light of Asia." I don't know where he found it. His book is made up of a great deal of sentiment and a great deal of ignorance. The men are better than their gods. There is no "Light of Asia" excepting the light which came from Asia to Europe, from Europe to America, and from America we are trying to carry it back to Asia.—*Rev. Mark Fuller.*

## Incidents.

The wife of a bar-tender came into a tent some two years ago, in opposition to her husband's wishes, and was converted. The husband, a Catholic, once followed her to the tent and drove her home very indignantly. During this two years he stood in her way and interfered with her religious life in every possible manner. One evening, without any special invitation, he appeared at a meeting. As he had been so bitter he was left alone, but he came repeatedly and finally asked the workers to call at his home. When they did he so immediately began to speak of religion

and within ten minutes was on his knees, utterly broken down, and, making a full surrender, accepted Christ as his Saviour. At his wife's request a cottage meeting is now being held in his house, with the special object of reaching other members of his family. The man has given up his saloon business.

Encouragement for work among the children is frequently met with. A boy this winter stopped an Institute lady on the street, asking if she remembered him. He had been converted in a tent last summer and was then promised a testament, but when he went back to claim it the tent was gone. He now wanted it. He was still trying to lead a Christian life and asked the lady to visit his mother. She proved to be very hard, having seen much trouble, and was now divorced from her husband on account of drink. It required many calls to bring her to the mission but she accepted Christ the first time she came. Within a few weeks her eldest boy was taken ill. He had never attended church but had led a wild life, and now at the age of twenty-four, realized that he was facing death without a Saviour, but patient teaching brought him to trust in Christ and he died a Christian. The mother's one thought during his illness was the question of salvation. It paid to bring that little boy to Christ.

## Ladies' Department.

Miss Catherine Gurney and Mrs. E. A. Walker spent three weeks with us, giving us refreshing and inspiring Bible readings. They represent the Christian Police Association in England. They were unweary in their efforts to establish a similar organization in this city. They visited many of the Police Stations at the time of evening roll call and were invariably received with courtesy. They were desirous to have short Bible readings at attendance being voluntary in these stations. The love of these earnest and consecrated ladies for the spiritual welfare of these guardians of life and property among us has been a most valuable lesson.

An encouraging result in our work is seeing a disposition, on the part of those who have been blessed by our efforts, to help and bless others. We give an illustration of this. "Our last call will be upon a family in the third flat of a tenement. This woman and her husband have lately united with the church. She is always glad of a promise and a word of cheer, and to-day she had something encouraging to tell me. Mrs. Capron had talked in the mother's meeting about how we could help each other and bring joy and gladness to the homes of some of our neighbors, by going to them with the word of God, and telling them about the Saviour. This dear woman asked the Lord, when she came home, to send her on an errand to some one. She had heard of

a woman who was in need, and, preparing a basket of food, and taking her Bible, she went forth in the name of the Lord. She said it was her 'first trip out' and she did not know just what to say. The woman could not understand much English but was so pleased and comforted, and our missionary said, 'Oh it made me feel so good to go and I thought of another woman and went to see her. She let me read to her and said 'I hoped I would come often.' It required a great effort for this poor ignorant woman to go out alone on such a mission, but she had received a great blessing. It is a joy, none can realize unless they too, have taken a 'trip out' in the name of the Lord." E. D.

We have had printed in the style of an attractive little booklet a narrative by one of our lady workers. It is entitled, "Rich Folks and Poor Folks" Mr. Moody writing from Stirling, Scotland, says of it: "It is a wonderful thing. It brought tears to my eyes as I read it. It will do much good. She has my thought how to reach the people and that kind of work will tell and the church will come some day come to see it." Copies may be had at ten cents each. Application may be made to Ladies' Department Bible Institute, 230 LaSalle avenue, Chicago, Ills.

We like to attract our foreign missionary friends. Miss M. P. Wright, from Marsovan, Turkey, has been with us a month. We have also entertained Rev. and Mrs. Charles Harding from Sholapur, India, and Mrs. W. H. Gulick from San Sebastian, Spain. Mrs. Gulick has laid on her heart a plan for an institution for the higher education (including training of Bible women) of the daughters of Spain.

We need the RECORD OF CHRISTIAN WORK for November, 1890, to complete our file. Any one having such a copy can confer a favor by sending it to us.

The best way to train and edify souls is to set them to work to win other souls.

Don't be afraid of pounding persistently at one thing. Don't be afraid of being called a one-idea man or a crank. If you have one idea, you have one more than most men. It takes a smart man to be a crank.

The hard part of church work is not the work. It is the workers. If we could make the very sensible workers a little more sensitive and the very sensitive workers a little more sensible, and could go about a church putting in spiritual touches here and there just where they were needed, so that we would work a little less on one another's feelings and a little more on the coming of the kingdom, it would make an amazing difference in the statistics of year-books and the wrinkles on ministers' faces. J. S. Lee.

Workers' Library.

The condition of our great cities, the contrast in their people and the habit of their lives has of late attracted our special interest. It is sincerely hoped that this is not merely to be the "fashion of the hour" but that a large permanent good may be accomplished in the practical sympathy and a wise charity that this interest should develop. Among the several most pretensions and not the least attractive and interesting is "Darkness and Daylight, or, Lights on the Shades of New York Life" published by A. D. Worthington & Co., Hartford, Conn. The work is the result of the joint authorship of Mrs. Helen Campbell a long time missionary in New York almshouse, Col. Thos. W. Knox and Inspector Thos. Byrnes, chief of the New York Detective Bureau. Dr. Lyman Abbott has written the preface. The volume deserves a more extended review than our limited space will allow. While interesting to all, the volume with its nearly 300 excellent engravings will have a very special value to all persons interested in mission work among the masses as pointing out the conditions under which such effort must be carried out and giving no end of helpful suggestions.

The strong personality of the late Rev. C. H. Spurgeon always stamped itself upon his writings, and appeared, perhaps, in a more striking manner than in the original and frequently unique manner in which he would, in a brief sentence or two, sum up his criticism of the many publications sent to him for review. The following referring to "New Notes for Bible Readings," may serve as an illustration: "A man at a police court, under a delusion, spoke of having his brains taken out and then put in again. A fellow with his brains gone from his cranium would recede this a stupid book; but he who has his senses packed in cracked condition, and has his heart right also, will rejoice over this volume as though he had found a cure for acid. The book is not a crank work, but one of high value among those who deal with the spiritual currency. Preacher of the Gospel, do you get afraid of them? Buy this book." "New Notes for Bible Readings by S. R. Briggs, cloth \$1, lex. cloth 75 cents.

Miss Florence Nightingale, from her sofa in a quiet house in Mayfair, London, still directs the chief training school for nurses. Mr. F. B. Spurgeon bids for notoriety now made by many philanthropists, it is well to remember that in the cause of nursing the sick the best and greatest worker is the gentle and retiring invalid to whom is addressed the prayer "The Lamp in his beam of Santa Fiomena," in their World's Benefactors Series, Fleming H. Revell Company, New York and Chicago, have just issued a biography of this famous English friend of Siriza Ponders, whose volume makes an earnest appeal for greater extension in woman's work.

Rev. John Hall, D. D., of New York, writing of *First Battles and How to Fight Them*, says: "You men, especially in our city, need this book. It is true in its substance, attractive in its style, and admirable in its spirit. It is entitled to the commendation of Dr. Thain Davidson, and few men have a better right than he to speak on this subject. I heartily commend this little volume to the readers of *First Battles and How to Fight Them*, by F. A. Atkins, 50 cents.

Fleming H. Revell Co. have taken up the agency in this country for the Newberry Bible, published in London by Hodder & Stoughton. The work was formerly known as the English-Hebrew Bible and English-Hebrew Testament, designed to give, as far as practicable, the accuracy, precision, and certainty of the original Hebrew and the Scriptures on the same page with the Authorized Version. It will appear in two forms (variously bound), and to be known as the *Handy Reference Edition* and the *Pocket Edition*.



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

APRIL, 1892.

Friday, April 1st.

Saturday, April 2d.

Luke xix. 22 to 48.

Luke xx. 1 to 19.

Verse 28. It is a steady climb all the way from the plains of Jericho, up to Jerusalem, toward which our Lord was taking his last journey. Verses 29 to 34. He knew where the colt was; He knew that never man had sat upon it; He knew what the owner would say when the disciple unlocked it, and that the prophecy of Zeo. i. 9th verse, and sent for the colt, that another sign might be given to Israel that he was the Messiah. In the words given to the owner of the colt, "The Lord hath need of him," we may see the only reply that need ever be given to justify the call of a child to foreign lands, or of a loved one to serve in the courts of heaven. The Lord's claim upon us and upon all we have is paramount. How glad this man (probably a disciple of Christ) must have been that he had that which the Lord could use.

Verses 35 to 40. For the full significance of this scene read Ps. cxviii. The disciples were much wrought upon by this permission of their Master to publicly proclaim his Messiahship. The depression that came at his crucifixion, was the more intense because of this exaltation.

The Verse 41. The thought of us weeping over the city should exhort Jerusalem to every Christian heart. "Pray for the peace of Jerusalem."

Verses 42 to 44. Fulfilled in the siege of Titus, forty-six years after the prophecy was uttered. Verses 45 to 48. The temple was erected for Him, and He took possession of it; first cleansing it, before making use of it. In plotting to destroy Him, they would drag Him from the very horns of the Altar.

From H. H. Spurgeon.

In Chron. xvii. 16. "When Amasai willingly offered himself to the Lord, he made no reserve as to how that service should be rendered. He began with all his heart to serve God in his youth, went on in middle life, and his children were found round about him and he would serve God by doing nothing at all, if such was His will. One of the hardest works for saints to do is to do nothing. When they get so firm that they cannot leave their room or even their bed; perhaps their very voice fails them, so that they cannot speak; then they must learn to say with the heart, "Lord, I served thee when I labored for thee, and I will serve thee when I cannot labor for thee. I trusted thee when I could speak about thee, and I will trust thee now that I cannot speak about thee." I am thy servant. If my Lord bids me do anything, I will do it, if He gives me no command, yet will I be His servant still. Have you not sometimes seen the telegraph boys standing or sitting at the post office when there is no message to deliver? They are as much doing their work by waiting as when they carry to its destination the dispatch which has been flashed along the wires. In waiting they serve; and in like manner they most truly serve the Lord who give up all idea of self-preservation, and go or stay, as best please Him to whom they willingly offer themselves to be His servants."

Text for the day verse 34.

Verse 1. "On one of those days," i. e., one of the days of his last week on earth, before his crucifixion. He "preached the Gospel." It was this that aroused their enmity. It was the same when the apostles preached. See Acts iv. 2 and 5 and 17, etc. It is only by grace that man can be saved, and yet every man has in his heart an spirit of pride and self-righteousness that leads him to hate the preaching of grace.

Verse 2. Poor little ecclesiastical! Making merchandise for their own advantage of the things of the Almighty God! seeking to put the Spirit of God, and the Son of God under their authority. They claimed to derive their authority from Moses; but He who spoke to Moses from the burning bush; and from the face of Sinai; He who wrote the law upon the tables of stone, stood before them, and they were asking for His authority!

Verses 3 to 8. If He had said plainly "I am the Messiah of Israel, the eternal Son of God, your Jehovah, the Lord of Abraham, the source of all power and authority, the Father of the world, and he who killed Him if they could. He knew this, and therefore dealt with them as He did. Their dishonesty of heart, and lack of moral integrity is shown by their dodging the question as to John. Modern infidelity among scholars is in the same dilemma. They accept the testimony of Josephus and the Talmudic writings of the Jews as to John the Baptist having lived at the time represented in the Gospels, and that he was a holy and good man, testifying truly to the Messianic expectations of Israel. Why then should his testimony that Jesus of Nazareth was the Messiah be rejected?

Verses 9 to 19. This parable is suggested by the fifth chapter of Isaiah. The vine means the Jews, as God's earthly people; the servants sent, are the prophets; the Son is the Lord Jesus. The treatment given the Son, is prophetic of the treatment that Jesus would receive in a few brief days. The giving of the vineyard to others, is the calling of the church from the Gentiles, and the use of the church to testify for God upon the earth in place of Israel. The prophets quoted are wonderfully striking and convincing as showing Jesus to be the true Messiah.

From Van Oosterzee.

The history of centuries told in a few minutes. God's war counsel with Israel misunderstood by Israel; the six gracious election, vs. 9; 2 the long work of grace, vs. 10, 11, 3, the fulness of the time, vs. 13; 4, the most hideous crime, vs. 14, 15; 5, the righteous punishment, vs. 16-8; 6, the curse turned into blessing, vs. 17-19; 7, the harvest, vs. 19. Only when grace has reached the highest degree, can it reveal itself in its full strength. What is least expected often happens first. When the light has gone out of the candlestick it is pushed from its place. From our Lord the church may learn with what eye she must view the prophetic Scriptures of the Old Testament. The history of Israel is the history of mankind in miniature. The institution of God's King-



ity and selfish ambition, we give no heed; and, as a rule, the church of Christ is sleeping upon the threshold of the most momentous events in its history.

Verse 41. They could not pray with him, for they could not sympathize from their standpoint with the distress of that awful hour.

Verse 42. This cup is described in the prophets as the cup of God's holy wrath against sin. Not suffering in the flesh, but suffering as a sin-bearer outside His throne repeated prayer to be wrung from the heart of our Redeemer.

"Ye who could feel sin but lightly,  
Nor esteem the evil great;  
Here may view its nature rightly,  
Here its guilt may estimate."

Verse 43. Strengthening him, that he might not die under the assaults of Satan, before the appointed time, and out of the appointed way.

Verse 44 and 45. In the nature of His sufferings, and in their inability to keep from sleeping in such an hour, we see the impossibility for any more man to have fulfilled the Scriptures, and borne what was necessary to make atonement for sin.

Verse 46 and 47. "But suffer as this your Ager." So the kiss of betrayal and the binding. How brief should be the triumph!

Culted. In a garden the disobedience of the first, in a garden, again, the obedience of the second Adam was manifested. The Garden of Olives has borne rich fruits for the extension of the kingdom of God. The first Greenlander who was converted, owed his conversion to the preaching upon our Lord's Passion in Bethlehem.

Our Lord also had his fixed customary place of prayer. Prayer is for Jesus' disciples the best weapon against temptation. To us what God wills is the essence of true religion.

He that will talk with God does well to repair to solitude.

In the conflict of Jesus: 1. His anguish; 2. His prayer; 3. His strengthening; 4. His death.

In the prayer of Jesus: 1. A human Nay; 2. A Divine Yes; 3. A Divine decision.

Text for the day, verse 42.

Saturday, April 9th.

Luke xxiii. 54 to 71.

Verse 54. So, when Christ and His cause are held in contempt by the world, many in our day, like His Peter, "Follow afar off," so far, some of them, that it would take a powerful telescope to discover that they were following at all.

Verse 55. So the man that follows Christ "afar off" will soon find his place with the enemies of his Saviour, warning himself at the world's fare, with his Master left bound in the darkness and cold.

Verse 56 to 62. The words of the Lord fulfilled in His three-fold denial of Peter. Self-confidence, sleep, and a false prayer, how poor Peter was prepared for this cowardly failure! We are just like him. Our only place of security, is to keep in touch with Christ by prayer, and in the place of outspoken confession before the world, or we will fall. Princes God, not fall, to be greater cast off, for He who "turned and looked upon Peter," and broke his heart into penitence, is our Lord, and He will deal with us, if we are truly His, in the same way. "The Lord looked;" Peter remembered; "Peter wept bitterly."

Verse 63 to 65. The Lord undoubtedly drew their attention to Himself, that He might withdraw their attention from Peter, as in the garden he said, "If therefore thou wilt, let these go with thee." (John xviii. 9.) If Peter saw this, and without doubt he did, his tears fall the faster, and his heart ached the more for the sin that caused such suffering and such sorrow.

Verse 66 to 71. As in the other Gospels so here the record is plain that Jesus was condemned by the Jews upon His own confession that He was the Son

of God. "Ye say it, because I am," is found in the Revised Version. Amen.

From Chrysoptom.

Tell me not that you are lost—that there is no hope for you—that you have sinned beyond remedy. There is a Physician, whose skill is greater than your disease, and who is able to subdue it—ay, one who has power to cure you with a single look—a Physician who can and will, right all that is wrong with you. He called you into being when as yet you were not; and if He did that much for you, can He not do more? He who made you can mend your nature can tell you what is purest from the defilement of sin. Do not anxiously inquire how this can be; do not seek to pry into the means by which it is accomplished; but believe in the miracle.

Text for the day, verse 69.

Sunday, April 10th.

Luke xxiii. 1 to 16.

Verse 1. They had solemnly condemned Him to death before the Jewish court, but their sentence must be approved by the Roman Governor before it could be executed.

Verse 2. "What a lie was this! Christ had told their ruler, and Caesar the things that he (Caesar's) This charge of rebellion against Rome had to be made, to get Pilate to take cognizance of the case. The purity of Christ's moral character is shown in that no word is whispered against Him on that line.

Verse 3 and 4. Luke gives the substance of Pilate's examination. In John we find the answer of Jesus, that fully satisfied Pilate, that his claim of being King of the Jews was a religious matter, and did not touch or contemplate rebellion against his authority.

Verse 5. They were like a pack of wolves, determined to have His blood. Seeking to be delivered from the responsibility of condemning Jesus, he avails himself of this word about Gallilee, a province under Herod, to escape from his difficulty. He cannot, however, deduce the issue. No more can we. Christ must be accepted as Son of God and Saviour, or given up to be crucified.

Verse 6 and 7. Seeking to be delivered from the responsibility of condemning Jesus, he avails himself of this word about Gallilee, a province under Herod, to escape from his difficulty. He cannot, however, deduce the issue. No more can we. Christ must be accepted as Son of God and Saviour, or given up to be crucified.

Verse 8 to 11. Herod had heard the truth from John the Baptist, and turned from it. Christ was silent to him, and Christ will be silent to all such.

Verse 12. Wicked men in their hatred of Christ, are made friends by joining in His condemnation.

Verse 13 to 16. How full of grace was the remarkable speech! He declares explicitly that Jesus is an innocent man, yet he proposes to scourge Him! There can be no escape in this way.

From C. H. Spurgeon.

"What a frozen religion that is which has not the Godhead of Christ in it! Truly, they must be men of a very sanguine and imaginative temperament who can pretend to receive any comfort out of a Christian, who is which has not the divine Saviour as its very centre. I would as soon think of going to an iceberg to warm myself, as to a faith of that kind to find comfort. Nobody can ever praise up Christ too much for you and for me; they can never say too much of His word, or of His power. Every divine attribute ascribed to Christ makes us lift up a new song unto Him; for whatever he may be to others, he is to us God over all blessed forever." Amen.

Text for the day, verse 4.

Monday, April 11th.

Luke xxiii. 17 to 23.

Verse 17. "Of necessity," because he was committed unto this by his promise. If it was a necessity that the Roman Governor should keep his word, and we not read that he did so as a certainty, that the living God will keep His word, and so rejoice in our trials. "In hope of eternal life which God that cannot lie promised before the world began." (Titus 1. 2.)

Verse 18 and 19. Their sin was shown in their rejection of Jesus, and their reception of Barabbas. Holiness incarnate, and sin incarnate were put before them. "So, whenever we yield to temptation and prefer the pleasure of sin to the satisfaction that Christ requires, we 'deny the Holy One and the just, and desire a murderer to be granted unto us.'" (Acts iii. 14.)

Verse 20 to 25. Peter says (Acts iii. 13) that "Pilate was determined to let Him go." He laboured hard to this end, speaking three times to the Jews, but without avail. At whatever cost, he should have taken a bold stand, a determined stand, and refused utterly to be a party to the murder of Christ. This would have cost him a good deal, as he apprehended, and he gave up Jesus to them. He released the guilty, and condemned the innocent.

Verse 26. Jesus being too weak to bear the weight of this cross, this man from Africa was seized upon by the soldiers and compelled to bear it with him. Let us remember this when we are urged to help send the gospel to Africa. God remembers it.

Verse 27 to 31. If judgment for sin is done deals with Christ who bore unto God in righteousness, as a "green tree," what will be done to the "dry trees" who have lived in sin and borne no fruit?

Verse 32 to 35. Read Luke xiii. 12 and Pa. xxii. 7 in connection with these verses.

From Erdreheim.

"In the book of Psalms we have a clear exposition of the nature of the Messianic hope of Israel. The liturgy, the hymnody, and in great measure the dogmatics of the Old Testament church are here. Here we have set forth in clear lines the portrait of the Messiah, King, the Messiah, the Messiah, the thought ran up. The wall of the righteous, the thought ran up to the agonies of the cross; the shout of the King to the gladness of the Resurrection morning. Over and above the noise of many waves and the rebellion of heathen nations rises loud, clear, and ever the God assertion of His Kingdom upon earth, and the God proclamation of the Christ unto all the world." (So in the inscription upon the cross we see the decree of God concerning "David's greater Son.")—Editor.

Text for the day, verse 34.

Tuesday, April 12th.

Luke xxiii. 39 to 54.

Verse 39. Here we have the words of Paul, in II Cor. ii. 14, illustrated. Christ on the cross is made the "Savour of life" to one man, and the "Savour of life" to another. Both are of the same general character, and in the measure of condemnation they are bearing. Both are alike near to Jesus and see His sufferings, and bear His words. This man seems kind to everything but the sense of his own sufferings, and is filled with hate that Jesus should claim to be the Jews' Messiah, and not give him release.

Verse 40 to 43. All we can say of this man is that "the Spirit of the Lord" removed "the wall," and "he saw in Jesus the Messiah, His Lord. Why God thus be so kind to him, we know not. We simply see the effect in it, the fear of God; 2, confession of the justice of his condemnation; 3, his vindication in Christ; 4, a faith that Jesus was the Christ, and was to save a kingdom; 5, a personal application to Christ in prayer; 6, a personal appropriation of Christ by believing His word. See three vital questions dealt with in verse 41. 1. Where shall I see Jesus? 2. In paradise? 3. When shall I enter paradise? With a 4. When shall this be? To-day." Secure citizenship at once, by receiving Christ. If the Lord tarry and death come, your spirit will be there, as was the Spirit of the malefactor, who came to see the justice done, and is restored to earth, you shall share it in the resurrection body with the redeemed.

Verse 44 to 49. The Gospels were written (except the Gospels before the destruction of Jerusalem, during the lifetime of the generation to which the disciples belong. Had these things not occurred, they would have been testimony extant to the contrary.

Verse 50 to 56. All this to fulfill Isa. liiii. 9.

From Lange.

A pilgrimage to calvary on the mortal day of our Lord: 1. What went thou thence? 2. What feel'st thou there? 3. What confessed thou there? 4. What promised thou there?

The rent veil; of what it gives testimony: 1. That a, a new economy is begun; b, a perfect atonement effected; c, a blessed fellowship founded; 2. to what it imports, and to be vigilant to, to compasses approach (Heb. x. 19) c, to holy self-surrender.

Jesus' death: 1. The lowest depth of His humiliation. 2. The beginning of His exaltation. "Let us go with Him, that we may die with Him." John x. 6.

"Ye do show forth the Lord's death," I Cor. xi. 26. Calvary, school for Christian life, suffering and dying. Christ has: 1. Died; 2. died for us; 3. died for us that we also might die with Him.

Text for the day, verse 43.

Wednesday, April 13th.

Luke xxiv. 1 to 12.

Verse 1. These spices were never used as the women had supposed, but the Holy Ghost has twice recorded (Mark and Luke) the women bringing them. God accepts what we sincerely purport to do. This should be a great comfort to parents who have consecrated their babes to Christ's service, and that He has taken them away to heaven. The fragrance from the spices of the Marys, and by Joanna will last as long as the gospel is preached on earth.

Verse 2. What we do early and do what we can early, and go as far as we can in the line of duty, the obstacles beyond our power to remove, will be rolled away for us, as they were for these godly women.

Verse 3. This is the first time in Luke, that the two names "Lord" and "Jesus" are coupled together. Jesus was "declared to be the Son of God with power by the resurrection from the dead." (Romans 1. 4.) If they had found his body in the tomb, he could not have been called the "Lord Jesus."

Verse 4 to 7. The angels, who had rolled away the stone from the door of the tomb, now, by the use of the words of Jesus, remove the darkness from the minds of the perplexed and sorrowing women, and fill their souls with joy and light. "He is not here, but is risen."

Verse 8. So to us, the spirit of God will ever bring peace and comfort by causing us to "remember His words." Go to your Bible, reader, and turn its pages until you find a message of peace shall come.

Verse 9 to 12. "To the eleven and to all the rest." Their continued testimony shows the reality of their faith and their great joy. The certainty that the disciples of Jesus had no part in any deception connected with the removal of the body of the Lord, and that their testimony does not rest upon visions is shown abundantly from this simple relation of facts.

From Robertson.

The Christian proofs of the resurrection are two-fold. First, the evidence of the senses of the disciples who saw Jesus after His resurrection. Second, the evidence of the Spirit to all who believe in and accept Him as their Saviour. You may satisfy yourself about the evidence of the senses of the home-seekers, by bringing in your verdict will, like a cautious and enlightened judge; you are then in possession of a most valuable fact, but faith of any saving worth you have not, unless you see from the fact you pass on, like Thomas, to cast the sceptre of the home-seekers, into your soul, and the love of all your being, on Him whom Thomas worshipped. It is not belief about Christ, but personal trust in Christ, the Christ of God, that saves the soul. The blessed thing which the Bible calls faith is a state of soul in which the things of God become glorious certainties.

Text for the day, verse. 6.







making personal efforts to lead souls to Him. There is just as culpable in not doing this, as Peter would have been in refusing to use his gift of public preaching.

Verse 48. Though Peter was now in the church, brought in by Andrew (who, if precedence was to be observed should have been the Pope), yet Philip is not brought in by Peter, or through Peter, but by the Lord himself.

Verse 49 to 51. Philip, another disciple, but little mentioned, but made our example in this personal work. See in Nathanael: 1. An enquirer—under the fig-tree; 2. His prayer answers in Philip finding him; 3. Nathanael as a doubter. "Can any good thing come out of Nazareth?" 4. Convinced and made a disciple by coming to Jesus. 5. A witness and partaker of the coming glory.

From C. H. Spurgeon.

"I wonder how many young men who read this will have pluck enough in them to come out on Christ's side? I do believe that many men do not want an easy life; they would rather have a hard time, and a stern battle. We have brave spirits among us still, who like to lead the forlorn hope, and are not afraid of challenges such to come and versus. My Master fully and thoroughly, and they shall have a rough time of it; but they shall have glory and honor and immortality as their reward. Beware of yourselves, my brother, body, soul, and spirit for Christ. I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, as the reasonable service. And by the faith of your spirit, carry your whole body with it in hearty obedience to God's commands. Let this be true of you:

"In full and glad surrender  
I give myself to thee,  
Thine utterly and only,  
And evermore to be."

Text for the day, verse 41.

### Wednesday, April 20th.

John iii. 1 to 11.

Verse 1. "The third day," reckoning from the call of Nathanael, on the day that Jesus started from the Jordan for Galilee. John was writing from the time of his old age, half a century perhaps after these events occurred. The Holy Ghost brought very vividly before him the memory of these early days with his Master, and he wished to set them forth by the Spirit to make a definite record of this first week with Jesus. How natural and life-like, and yet how supernatural and powerful it all is.

Verse 2. It would seem to have been a family affair, perhaps the marriage of one of the brethren of the Lord. The invitation of the disciples was an after thought, and accounts for the supply of wine being exhausted.

Verse 3. Mary must have been informed of the scene at Jordan and knew that Jesus had entered upon his public ministry, and seeks for herself and for others the manifestation of his divine power.

Verse 4. A direct intimation that his work was to be in no wise guided or interfered with by Mary. It was a gentle rebuke and the words "not yet" were seized upon by the mother as an intimation that she would fulfill her desire in his own way and time. It is probable that Mary was in an exalted state of mind, and, familiar with the Messianic prophecies, thought that the time of the feast of the wine was at hand. "Mine hour is not yet come." "Mine hour is not yet come." Is the reply of Jesus to this thought of her heart.

Verse 5. Good advice from the Blessed Virgin. This ought to be followed by who respects and reverences her, against all that Pope, Bishop, or priest may say. See John v. 39.

Verse 6 to 11. Moses' first miracle was to turn water into wine, a symbol of judgment, as it was under law. Christ's first miracle was to turn water into wine. A symbol of joy by the forgive-

ness of sin through grace in Christ. That any hurt or harm would ever come to men in drinking such wine as our Lord made at Cana we do not believe. It is absurd to call the deceptions that in our day are so degrading, dodging and damnable our fellow men by millions by the same name. But we are taught by our Lord, that even the wine of Cana is to be given up by his disciples during the period of His rejection. While the wine-drawing away we are to fast. (Matt. ix. 15; Lev. x. 9 and Rom. xiv. 21.) He himself became our example in this, as in all things, when he said, "I will not drink of the fruit of the vine until the kingdom of God shall come." (Luk. xxii. 18.)

The significance of the wine at the marriage of Cana may be gathered from this. Under the rule of the hearts of men, instead of His. He would give might be made a blessing. During His rejection wine that the devil would give, would be a curse. The prophecies that speak of wine can all be understood in this connection.

Text for the day, verse 11.

### Thursday, April 21st.

John iii. 12 to 20.

Verse 12. This is the only place where we read of this brother, and his brethren, taking a journey with him. His brothers had, evidently, been with their mother at Cana. They were impressed by the miracle there, but not convinced, they followed him with the expectation of seeing further signs. This expectation Jesus seems not to have gratified, for in chap. vii. we find his brothers unbelieving, and complaining of his not showing himself to the world. Mark vi. 3, gives us the names of these brothers; and Gal. i. 19, and Jude, shows us that two, at least, of them became disciples of Christ.

Verse 13. John seems to record four passovers as kept by our Lord during his ministry. Here; John v. 1; vi. 4; and xii. 1. It is not certain, however, that John v. 1, was a passover feast.

Verse 14 to 17. He commenced his ministry by this public rebuke of the corruption permitted in God's house, and closed his ministry in the same manner.

Note the words: "He drove them all out." The oxen men would have been quite willing to have had the sheep men driven out, and vice versa; but, "He drove them all out." So if we let Jesus enter our hearts we must be prepared to part with all of our sins. Also note His gentleness to the doves. "Take these hence." He did not "drive" them out. Our Lord has the same real to cleanse us from sin that He has to cleanse the temple, called by His Father's name. See II Cor. vi. 1.

Verse 15 to 20. They asked for the sign that should establish his claim to the Messiahship. He gave them an answer in parable because he could not have said plainly at that time: "You will kill me, and the third day I shall rise again." See in Romans 1:4, that his resurrection is the authentication of God's claims.

Verse 23 to 25. Professors have to be tested. Jesus knows men now, as He knew them then.

From Rev. Charles A. Fox.

"Eye witnesses of His majesty." II Peter 1:16. What a grand apostolic word, and what a vision! This must indeed be the ideal man that all the world is in search of. For to live a great life is impossible without a noble ideal. Surely here is the ideal man. "Eye-witnesses of His majesty," what a sublime experience! What a life-long possession and inheritance for every mortal man! This is the only true consecration for witness-bearing—the vision of the Divine Man, "that which we have seen and heard declare we unto you," and as surely as this is the only adequate and lasting outpour and worthy consummation of this wonderful world, still travelling before our eyes with mystery, sin, suffering, and magnificence together. This is the right of life, which God's people have longed for all down the ages—His majesty our Lord Jesus Christ.

Text for the day, verse 24

### Friday, April 22d.

John iii. 1 to 10.

Verse 1. A member of the Sanhedrin, the highest Jewish court. Read his further history in chapters vii. 50, 51 and xii. 30. A secret inquirer; a well disposed, but not a confessor. Our Lord Jesus "knew all men (ch. ii. 21), and he knew this man.

Verse 2. He came by night, as an inquirer—three years after he came by day as a confessor. Commencing with the admission of his belief that Jesus was "a teacher come from God," he was pretty certain to come to the knowledge of the truth through Jesus. It is more probable that when the claim of Jesus to be from God is admitted, his utterances must be accepted. So we should preach Christ and bring to the person of Christ, rather than to doctrines and theological propositions. These will be received when Christ is received.

Verse 3. "The end of all flesh is come before me" is God's sentence against the race. "There are none righteous, no not one." Nicodemus was included. He must abandon any hope of salvation in his own righteousness, and be saved by receiving new life from Jesus Christ. All that he had to do for himself at the time he came to Jesus had not brought him within sight of the kingdom. If you are not trusting the blood of Christ for your redemption, and have no knowledge of the witness of the Spirit of God, your adoption, it is just the same with you, my reader.

Verse 4. Like us all, Nicodemus belonged to the "How?" family. In verse 9 it is "How can these things be?"

Verse 5 to 8. "Wonderful works of life." Mysterious? undoubtedly! Go the other way. See James i. 18 and i Peter i. 23 as explaining "water." The birth is "from above"; water cannot be a procuring cause.

From Dr. Howard Crosby.

"If we could see men born again we must 'preach the word.'" This is the command from heaven itself to all who fill the office of evangelists or preachers in the New Testament church. There has been a tendency from the very beginning to conform the doctrine of Christ to the philosophy of man, and to fuse the two together. Paul saw this and wrote "Beware lest any man take you through philosophy and vain deceit,—and not after Christ." It is as preachers depart from the Word that their preaching becomes barren and fruitless. The Divine Spirit, according to the Word, is the Word. His mighty power will act only in His own way and by His own means.

Text for the day, verse 3.

### Saturday, April 23d.

John iii. 11 to 31.

Verse 11. A lawyer-like definition of a witness. "What do you know? What have you seen in this case?" These are the questions lawyers ask. See what is said of Jesus, as a witness, in Isa. lv. 4; John vi. 45. Beware lest any man take you through receive upon His personal testimony, and who reject him, make God a liar. (See John v. 10.) Verses 12 and 13. His competence as a witness here based upon His perfect knowledge of the heavenly things of which he speaks; His perfect veracity in all matters of an earthly nature within the limits of man's investigation. If found true in the latter, we should believe in His for the former.

Verses 14 and 15. The last recorded miracle of Moses was the lifting up of the serpent. See Num. xxi. 9. See chapter x. 33, 34, and xviii. 31, 32, as showing that this lifting up meant his being lifted on the Cross in death for our sins. Obedience to God on the part of a bitten Jew, meant confession on his part that he was bitten; faith on his part that God would heal him if he looked; obedience in looking. So we are to see in the atonement of Jesus upon the Cross, a full satisfaction made to

God's law for our sins, and trust in Jesus for all we need for complete salvation.

Verse 16. God's part: He loved, and gave. Our part: We believe and have. Looking at the Serpent gave the man looking at Jesus gives spiritual and eternal life. Do not stop to discuss "how," but "look and live." What sense would there have been in a bitten Israelite, insisting on "how" he would look to heal him, before he would look at the Serpent.

Verses 17 to 21. Salvation is as free on God's part, as air or light. But as these may be shut out, and the true spirit of God who permeates that body, we shall say when any member of it is honored. "That is honor for us." It all comes from the same hand, and it will all come home to the same house. We are something like men, great shop-keepers where there are different people serving. One young man has counter where ladies come, and he serves them, and he takes a lot of money in the day; another counter at the back, sells goods that take a great deal of trouble to dispose of, and upon which there is but a trifling profit. Does the Master praise the men of the shop according to the quantity of money each takes in, or is he put to the back place, and sells poor goods as just as diligent and just as worthy in his Master's sight as the others. Suppose that they are all members of the same family, when they might one day say "I look so much." Another will say "I look sometimes as much as that; but they are all glad, because it all goes into the firm; it is all a part of the business of the firm. Go the other way, the sisters, and work away for Christ, and do not envy one another but all be glad to be permitted in this work of grace, to take any part or any portion for your Lord.

Text for the day, verse 16.

### Sunday, April 24th.

John iii. 22 to 35.

Verse 22. See in ch. iv. 2. "Jesus baptized not, but his disciples." This baptism, which seems to have been administered to those who accepted the testimony of John the Baptist that Jesus was the Messiah of Israel.

Verse 23. "I have baptized more people than he, and I have seen and testify that this Son of man is greater than I." Verse 24. "I have seen and testify that this Son of man is greater than I." Verse 25. "I have seen and testify that this Son of man is greater than I." Verse 26. "I have seen and testify that this Son of man is greater than I." Verse 27. "I have seen and testify that this Son of man is greater than I." Verse 28. "I have seen and testify that this Son of man is greater than I." Verse 29. "I have seen and testify that this Son of man is greater than I." Verse 30. "I have seen and testify that this Son of man is greater than I." Verse 31. "I have seen and testify that this Son of man is greater than I."

Verses 21 to 35. The "purifying" meant here was undoubtedly some act of mere form commanded by Rabbis and neglected by John's disciples. It suggests, however, the truth, that John's baptism signified the washing of the soul from sin as an outward rite, and the inward cleansing of the guilt and power of sin, or purify the heart. Neither confession that I am a sinner, nor real sorrow for sin, will purify the soul. We must accept John's testimony and go to Christ for this. "All men come to him." Would to God that they were all so.

Verses 27 to 35. These are wonderful and life-giving words. As the sun rises the stars disappear. So John rejoices that he is to stand aside, and be behind the people looking to Jesus. He must increase, but I must decrease. Let us seek to be in language of our hearts. Let us seek to know more and more be delivered from self, and more and more glorify Christ. See in verse 31, where we are to look for power to do this. "God giveth not the



THE RECORD ADVERTISER

brother minister when he made a call at a lady's house. The lady pressed them both to stay to tea. She was not a Christian woman, and Payson had other business and therefore he demurred; but as she pressed him very earnestly he sat down, and invoked the divine blessing, which he did in terms so sweet, and full of holy affection that he impressed everybody. The lady waited upon him with great attention, and when he rose up to go, he said to her, "Madam, I thank you much for your great kindness to me, but how do you treat my Master?" A work of grace was wrought in that lady by the question: she was brought to Jesus. She opened her house for preaching, and a revival followed. Now if Jesus had not been with Payson, what had become of that woman!"

Verse 21. God only can give life. Christ possesses, as God, and with God, this power.

Verse 22. Judgment is the sole prerogative of God. Christ as God, and with God, exercises this prerogative.

Verse 23. "Honour" in adoration and worship, is due to God, as God, from all intelligent creatures made by Him. Christ, as God, and with God, claims this honour.

Verse 24. What we are to do: "Hear," and "believe." What we are to hear: Christ's words. Whom we are to believe: God in the testimony He gives that Christ is His eternal Son. See 1 John v. 9 to 13. What we are to have when we believe: "Everlasting life." Note the words "hath," "shall not," "is passed." This, surely, is a personal, a present, and a perfect salvation.

Verse 25 to 27. This refers to the present Gospel dispensation, and the spiritual quickening of dead souls.

Verse 28 to 30. This refers to the close of this dispensation, when the Saints shall be raised, and the close of the millennial reign of Jesus, when the wicked shall be raised to judgment.

Life is fraught with tremendous responsibilities. The resurrection of Jesus our Lord from the dead, has secured the offer of Spiritual life to all men. They who accept of Christ, are quickened with Him, and by Him, and made partakers of the divine nature. By His Spirit dwelling in them, their bodies are to be re-created and glorified at His second coming; that they may have bodies like His glorified body. Those who reject Him, shall not see life (Jno. III. 36), i. e., they live without the presence and power of the Spirit of God in their souls, and shall have no part in the resurrection of the just (Phil. III. 11), but come forth from their graves to be judged at the last day. Rev. xx. 5. Two resurrections, different in character, just and unjust; and a thousand years apart in time, harmonizes these Scriptures.

Text for the day, verse 34.

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Saturday, April 30th.

John v. 16 to 30.  
Verse 16. How blind was their bigotry! The essence of their law was, "love to God, and love to man." They were influenced by neither. Their tradition had been disregarded; their petty authority trampled upon; in their anger they sought not of the power of God shown in the miracle, or of the happiness brought to the man who was healed.  
Verse 17. The Sabbath rest of God in creation, was broken by man's sin: He has had no rest since, and will have none, until sin is put away from this world.  
Verse 18. If Jesus had not meant to be understood as saying that He was "equal with God," would not the apostle have put in an explanation here as he did in ch. II. 21?  
Verse 19. He further affirms His Deity. "All that the Father doeth, the Son doeth likewise."  
Verse 30. As the power of the Father is in the Son, so there is unity in love and knowledge.

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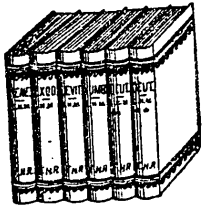
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