

JUNE, 1892

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Editorial Notes.

"Spurgeon's Gems" and also the "Letters of Samuel Rutherford," so strongly commended by Mr. Spurgeon, proved very attractive to our readers as offered in the special monthly premiums for May.

The offer this month, of equal interest, will be found as usual at the end of the Bible Notes.

Attention is again called to the announcement in our last issue regarding the sending of the RECORD OF CHRISTIAN WORK free to foreign missionaries. The suggestion appears to commend itself to every one. Names of missionaries may be sent with contributions for the purpose.

Searched consciences do not greatly trouble the possessors. In the interest of science we can understand why men have been willing to undergo self-appointed fasts of forty or fifty days, but why men who have once "tasted and found that the Lord is good" should inflict upon themselves fasts of months and years, when the "bread of the Mighty" has been made their portion, is an unsolved enigma, except on the assumption that they have taken counsel of the Adversary of souls. Non-ishment is an absolute essential to continuous life. Let the soul be fed on the bread of heaven.

In various parts of the country false prophets and false Christs appear to have become an epidemic. Strangely, they all seem to secure a following. Athens repeats itself, seekers of "some new doctrine" are ever a multitude, but the mind stayed on God shall not be shaken, but having the word and testimony of divine gift shall have also a spiritual interpreter.

I once heard a great and good man say that he would never lose confidence in man while he had confidence in God. The words impressed me deeply. Man is God's creature, His handiwork, in whom He is working out his eternal purpose. His increasing task seems to lie in the wondrous adjustments of that plan to the increasing needs and failures of humanity. On the one hand we exclaim, "What is man!" He isn't worth saving. On the other hand we find him but little lower than the angels.

Last summer I heard Hadley say at Northfield, that most of their converts in the mission fell once, some of them several times, before they were firmly established in the Christian life. He then told the history of one such case and his after life of usefulness. Most of us would have said after his second or third fall, "What's the use of bothering with him? Let him go." I appeal for a broader charity—not only confidence in God, but more confidence in His creature, man. Doubt and distrust are great breeders of weakness, while confidence in another often gives him strength, as he seeks to realize your hopes of him.

We hear much about fanaticism now-a-days, and but little in it fanaticism of to-day is the conservatism of to-morrow. Paul was a fact now. Luther was a fanatic, or he would never have accomplished what he did. Knox, McDuff and hosts of others were fanatics. Without fanaticism somewhere the Church would go to ruin. The temperance cause will never succeed. Let us have a little of the fanaticism of Pauline and of the Lutheran fanaticism.

Many a man rejects the Gospel of Jesus Christ as a bell, which, in truth, is only one of its many results perhaps, it is only a myth anyway." So he takes to realizing the beauty of a regenerate life, with a mission representing Him as in a foreign country. This misconception is the fact that so many Christians seem to make little or nothing of regard salvation in this limited sense.

In one of the metamorphoses of Apuleius a man is turned into an ass. He could only recover his natural form by a tedious and dreary quest for the remedy, which, after many strange adventures, he finds. I have sometimes thought the picture represented the sinner; turned by Satan's magic into a hideous beast, he wanders on until at last the Rose of Sharon blooms beside his path; the eating of this precious flower he finds himself restored again, his natural self, as when created in the image of his God.

Did you ever learn the Christian alphabet? Adopted, Born, Chosen, Dead to the world, Elected, Forgiven, Glorified, Holy, Immortal, Justified, Kings, Loving, Merciful, New creatures Obedient, Patient, Quickened, Redeemed, Saved, Transformed, Unspotted, Vigilant, Workmen, Yielding (to God), Zealous.

A professor outside of the church is like a corn stalk growing alone. It may look well, but when you seek corn upon it all you find upon it is a nubbin and a little smut. So with that Christian; he may think he is doing pretty well, but what of his life? He is counted as against the church, so his influence is not powerful for good. Look on his life for fruit and you will find at best only a nubbin and a little smut. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

We often make a mistake in leading the young convert to expect too easy a time in the Christian life, forgetting that it is a warfare against sin and a life of service for God. So when he finds burdens put upon him and temptations coming thick and fast he is not prepared for it all, and says, "Where is the easy life they told me of?" Let us remember that we are to endure hardships as good soldiers; but the way of the transgressor is harder still, so there is nothing to gain, but all to lose, by remaining in sin.

M. E. W.

A man may be rich without riches; he may leave all without having possessed anything. It is by the heart that we cleave to earthly possessions; it is by renouncing them in our hearts that we disengage ourselves from them. We leave them when we cease to desire them, and shut our hearts against all worldly hope, because we possess them more by the desire, hope and love than by possession itself. We do not properly leave or forsake anything, but only turn our hearts to the Spirit and for the sake of Christ, and in order to follow Him, by imitating His examples; because otherwise whatever our hands let go is retained by the desire of our hearts.

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Our Meditation for the Month.

"To obey is better than sacrifice." 1 Samuel xv. 22.

Morality is more than religion. We can not patch up the broken commandments by psalmody, or make peace for rebellion by silver and gold.

Saul would like to have compounded for his crime by worship. Prayer to some men is cheap, and they think, while they are bankrupt towards God, they may be solvent if only they weary their fellows by their long prayers. The sacrifice of "a broken and a contrite heart" is not despicable; but the ostentation of sacrifice which costs nothing is an abomination.

Obedience is my first duty. What does God the King please to command? It may be displeasing to flesh and blood; but I must not confer with them when the law is plain and easily understood. Why seek for further light when I can see the path of duty? Let me not become a rebel when on my way to obey the call of loyalty, for Samuel shall meet me on my return, and his midnight cry for me shall only point his words of blame when he meets the rebel.

Reflections from Quessnell.

"And he ran before, and climbed up into a sycamore tree to see him, for he was to pass that way."

It is a great gift, and very necessary in order to a true conversion, for a man to have a holy eagerness to raise himself above earthly things, that he may see and know Christ, and to surmount all the obstacles which proceed from the world and from corrupt nature. One need only be really willing to think seriously of salvation and to set about this work, and all outward obstacles will appear as nothing. They are almost all surmounted when once we are got above the judgments and discourses of men, which generally stop those who are exposed to them. Had Zachæus considered worldly honor, his rank, his office and his wealth, he would never have taken this method, which exposed him to the laughter of the people; but then he would not have seen Christ, and, perhaps, have never been saved. Men are sometimes lost by refusing to take some certain steps upon which God has made their salvation to depend.

He who has no inclination to learn more will be very apt to think that he knows enough.—Powell.

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—Emerson.

Mr. Moody at Calvary.

On Easter Sunday Mr. Moody was invited to preach on Calvary, (the new site which has been generally accepted by the Bible students of the present day as more exactly meeting the Gospel description than any other.) The weather was beautifully clear, and before the hour of half-past four the neighboring roadways were dotted with native and visiting Christians, who were anxious to hear the preacher.

(Calvary is owned by the Moslems, and used by them as a cemetery. Its crest is smooth and almost grassy, being marked here and there by the marble stones which, in box-like form, cover the resting places of those who have died in the Moslem faith. There was ample room for the three or four hundred people who gathered to hear Mr. Moody, and when the hour of the meeting approached the closely-packed audience—for they drew near to Mr. Moody as if the only available space was about his feet—with their infinitely varied costumes so common in the East, and the sublime and sacred scenery, almost lighting up the landscape so glowing was it with light from the past, made a combination of such affecting power that it must have been one of very dull sensibilities who could not feel that would be a thrilling meeting for both preacher and congregation. And such it proved to be.

The meeting was under the direction of the Church Missionary Society, and the music was led with the help of a portable organ. Surrounding Mr. Moody were some sixty young boys and girls in starched white caps, who are scholars in the London Jews' Society Mission School, and who not only looked very attractive in themselves, but gave a distinctive character to the congregation about them. There was an opening hymn. Then Mr. Moody said, "I've got a choir, and they're going to sing for me." Turning to the mission scholars he asked them to sing one of their familiar hymns. They sang very sweetly "The banner of the Cross."

Then Mr. Moody rose to a small platform where all could see and hear him, and in a voice choked with emotion began his sermon. It was a wonderful discourse; those who heard it will never forget it. It would be impossible to print in cold type the words which would tell of the tides of pathos and power that welled up from his heart in such a spot on such an occasion, but much of the substance in thought can be told, and it was about as follows:

I have been preaching the Gospel for thirty years, and I have never preached when I felt the awe of God as I do on this spot. If Moses could hear the voice of God telling him to put the shoes from off his feet—for he stood on holy ground—I certainly hear it to-day. I cannot tell the thoughts that were coming rushing through my mind all day. You cannot

imagine how we feel coming from three thousand miles away and standing on this ballowed spot. It is hard to find the voice to tell what we feel. I can see Abraham meeting Melchizedek on yonder hill. I can see Abraham offering up Isaac on Mount Moriah—like a very background of the Cross. I can see Abraham great in promises from God, yet having no son to fulfill them until that only son came into the home. I suppose no father ever loved a son more than Abraham loved that boy.

The day came when the voice of God spoke to Abraham, and said, "Take now thine only son Isaac, and offer him up for a burnt-offering." He will not tell Sarah; he keeps the secret locked up in his heart. I can see the tears in his eyes as he says, "I am only going to have my boy two days longer." No doubt he spent that night in prayer for strength. I can hear him crying out in agony, "How can I give you up, my boy, the son of my old age?" I can see them setting out on the journey. I can see them climbing that hill yonder. Isaac says, "Father, behold here is the fire and the wood, but where is the lamb for the sacrifice?" How prophetic was the answer, "My son, God will provide himself a sacrifice." And what a sacrifice He did provide when He offered up his only-begotten Son near this very spot for our sins!

I can see Abraham at the last family prayers he expects to have with Isaac say to him—"Sit down here, my son; let me talk with you." He tells him of God's wonderful dealings with him. How He called him out of Padan-aram, and how He had given him such blessings and promises. "And now, my son, He calls me to give you up." I can think what it cost Abraham to say these words. I used to think more of Jesus than I did of the Father, as if Jesus were a loving mediator who stood between me and a stern judge. But now I know it must have cost God more to give up his son than it cost Jesus to die on the cross. As Abraham heard God calling out to him, "Abraham, spare thy son," so, no doubt, the disciples thought, as they stood on Calvary when Jesus was being nailed to the cross, the heavens would sound with the cry of God, "This is my beloved Son, spare Him, spare Him."

It is hard to speak. You cannot understand my feelings; it is hard to keep back the tears. Yonder is the field where the angels came to the shepherds. "Good tidings of great joy," they sang, and their chorus might have been heard on this hill where we stand. Yonder is Mizpeh, where Samuel anointed Saul, King of Israel. Yonder is Olivet and Bethany, where Jesus, when weary with work, found one house always open to Him. I read the words, "Every man went to his own house. Jesus went to the Mount of Olives." He, the Son of God, who was with God before the morning stars sang together, He that had glory in heaven, became a wanderer on the earth, and

had not where to lay his head. I think of that great sermon He had preached to the Jews in the temple yonder where He had tried to tear away their mask of hypocrisy, and show them how false their professions of faith in God were. His great heart was breaking. He had finished with the Jews. They had rejected Him. He went out with his disciples and sat on the mountain over there. His disciples wanted to talk about the temple stones. He with his vision full of Gethsemane and Golgotha, yet yearning for his people, said, "Not one stone shall be left upon another. Oh! Jerusalem, Jerusalem, how often would I have gathered thy children together, but ye would not. Behold your house is left unto you desolate." Hitherto He had said, "My Father's house," "My house," but now it is "your house." "I have left it, and it is desolate." He saw Titus with his armies besieging the city, and He saw the fearful ruin that would follow their rejecting Him.

I have tried to picture Him passing this way when a boy; for He must have come down the road yonder when coming from Nazareth to Jerusalem, and I pictured the shadow of the cross falling upon it as He said, "On that spot I am to offer up my life."

Mr. Moody then called the attention of his hearers to the four feasts which Jesus attended at Jerusalem. His theme at all of them was the Holy Spirit, and said if there is any doctrine that needs thundering around the world to-day it is the doctrine of the new birth, by which men become partakers of the nature of God. The preacher powerfully sketched the feasts referred to, where Jesus had proclaimed the gift of the Spirit and its necessity in order to enter the Kingdom of God. He made a thrilling appeal to the Christians present to seek God until He gave them the gift of the Spirit of power for service, so much needed in this city, and everywhere where work for Christ was to be done. He closed by showing that we did not worship a dead Jew nailed to a cross, who had finished his work, but a living Saviour who is at the right hand of God, and is able now to do the same work that He had done when on the earth, and calling attention to the last messages of Jesus to his disciples, which were notable for their fulness of authority.

All Hall	Matth. xxviii. 9
All Power	xxviii. 18
All Nations	xxviii. 19
All Things	xxviii. 20

All the Church of Christ needs is the power of the Spirit for service, and Jesus the same yesterday, to-day, and for ever, was ready to give it.

There were many notable faces at the meeting of persons well known. Many Jews, Arabs, and others not Christian, were drawn by the unusual crowd on Calvary. *—A remained throughout the service. —London Christian.*

God's Kingdom.

A. P. GRAVES, D. D.

Whatever varied views may be entertained about the kingdom of God as to its place and nature, there can be no doubt of the meaning of the blessed declaration of Paul when he said, "It is not meat and drink, but righteousness and peace and joy in the Holy Ghost." This is the

LIVING EXPERIENCE

of every child of God in the new kingdom of divine grace. It is a real recognition of his standing in Christ Jesus. He is now a willing subject of the Lord's kingdom. He believes it and knows it. The elements of this divine kingdom are what constitute its distinction from this world. These elements are all in the

HOLY GHOST,

in His divine personality. Being in him as the part and parcel of the soul's portion in holy experience, they compel a conscious knowledge of the Christ-life within us. They reveal to us the living evidence that we are made partakers of the divine nature.

RIGHTEOUSNESS

in the Holy Ghost is as different from the righteousness of man as light is from darkness. While human nature is sinful, carnal and deceitful, and leads man to evil and wrong continually, the righteousness of this divine impartation continually leads to holy actions and a righteous life. It plants the soul in all the elements of the divine life and gives it action in the ocean of God's love, as much as the fish moves in the ocean as its natural residence.

PEACE

is another element set forth as a constitutional part of the kingdom of God, as in it we live and move. It is no marvel that in this glorious realization in grace Jesus said to the disciples, "My peace I give unto you." Sure as we have been translated from the kingdom of this world into the kingdom of God's dear Son, we are in full possession of the same peace that Jesus has. The world knows nothing of this experimentally. The saints of God do. It is a portion of their inheritance. As God composes the wealth of this world, so the peace of Jesus is the wealth of a believing soul.

Following this is

JOY UNSPEAKABLE,

which is declared to be itself the very kingdom of God. No wonder. There is nothing in heaven or earth so desirable as true joy. It is for angels and men. In Jesus it gives the experience of perfectness to every soul redeemed who walks by faith and not by

sight. There is nothing in God's kingdom dark and drear. All is light and joy. The nature of sin and unbelief is caught but darkness, while that of religion in Jesus is joy. True joy will give the Christian strength in weakness, light from darkness, sweet communion with God, liberty in effectual prayer, victory in faith, and testimony of Jesus, because it is born of the Holy Ghost.

"God in Business"

The world was not made for a marketplace. He who permits his occupation to become his business has given himself away to "the lesser lord" and has nothing left for the higher. He serves a slave rather than the master.

A man may make his occupation serve him rather than be it. An invalid may go off to work in the mines and all the while regard gold-digging, however successful it may be, as subordinate to health-getting. So a business man may get vastly more out of his business than money. From it, and by means of it, he may develop self-control, prudence, caution, self-restraint. Out of it he may garner sympathy, generosity, regard for others.

Any legitimate business may be conducted for God. Even the making of money may have that for its ultimate object. One would like to preach the Gospel. That is denied him, but the skill to make money is given instead. Let him then feed the missionary treasures, help struggling young men and women get their education, sustain colleges and schools, encourage moral reform, and be a faithful steward of the Gospel. Side by side with Moody, the preacher, stands the rich man who gives money to build Moody's schools and the poor man whose consecrated living shows the power of Moody's Gospel. The occupation of the three may be different, but their business is the same. It is that of the Master Himself, who, while a carpenter in Nazareth, as well as while a preacher in Jerusalem, was constantly about "His Father's business."—*Rev. Charles A. Savage in Congregationalist.*

An educated Hindoo was lately asked what was the particular department of missionary effort which made him fear most for the stability of his own religion. He is said to have replied: "We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women, and we dread your doctors; for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

The Lord Our Shepherd.

BY REV. JOHN MCNEILL.

The prevailing note that throbs through all this sweet pastoral twenty-third psalm is the Lord's presence with us. There are just "no words on which the changes are rung, "Thou"—"He" and "Me." "The Lord is my shepherd. He leadeth me. I will fear no evil, for Thou art with me." We must all agree with what Henry Ward Beecher has said about this exquisite little psalm, that it is among psalms what the nightingale is among birds. It is a small bird and of homely plumage, but with what throbbing melody he pours out his notes. "The Lord is my shepherd. I shall not want." There is to be no argument then, says the writer of this psalm. I am simply to muse, and as I muse the fire burns, and out comes this ruddy glow of simple assurance. "The Lord is my shepherd. I shall not want." Say it in your heart. Begin with it. Look around about upon all that would cause trouble and distress, and look up thee to the Great Shepherd. "The Lord is my shepherd. I shall not want." What a good shepherd is to his sheep, that surety, and more, the heavenly Shepherd will be to us. I once said to a servant girl who had got into a good family, "Are you happy where you are?" and she said, "I shall not forget the confident way in which, with a beaming face, she said, "Oh, yes, sir, I have £2 a year, and all is found. "I shall not want." "All found."

"He maketh me to lie down in green pastures." He is seeking to do that to-day, and very often, like sheep, we are very restless, and we need to be made to lie down. "He restoreth my soul." That is hard work. I think we are rather apt to have romantic notions about shepherds. I do not know anything about it practically, but I once made the acquaintance of a shepherd, and I went with him two or three times, and I got to see that it was not so romantic as poets would make out. I had no idea that sheep caused so much trouble until I went with him. I had no idea whatever of the hard, rough work that a shepherd has to go through. It all comes out, I think, in one line of this psalm. "He restoreth my soul: He leadeth me in the paths of righteousness." There is a good deal of doctoring needed. It is not at all romantic and superfluous. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." This is a lamp that has often been lit on death-beds, and yet primarily it is not meant as a lamp for a dying chamber. It is a lamp for the dark valley—for those troubles and sudden distresses that come to God's pilgrim folk as they go through the wilderness of this world. "The valley of the shadow of death." Sometimes we bear it said, "Oh, it is only children

who are afraid of shadows." And the point is brought out for our encouragement that death has been vanquished by Jesus Christ, and that all that is left is only a shadow. The commentators tell us that the shadow of a sword doesn't cut, and the shadow of a dog won't bite. Well, no; but the shadow of a dog means a dog somewhere round here, doesn't it? Ah, anyway, what a Saviour Christ is for nervous people! Even among the shadows, He gives us His own substantial presence. He waxes Himself to be with us in the darkness and gloom. "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." Are you in darkness to-day? Hear this voice, take this rod and Him that appointed it. Come near to Christ and listen to Him. Some of us are a long while in the valley of the shadow, and we need to work away at that verse, or something like it. Did you ever hear such an exquisite song in the night as the 4th verse. I remember one night when I was a lad, lying in my bed at home, long ago. I awoke, and it was dark, and I heard a voice in the night—not a song, but I heard the voice of my mother as she lay upon her bed of pain. She was twenty-five years in the valley of the shadow of death. I shall never forget how the sound of her voice came into my dark room and my disquieted heart. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." Think of it rising in the air at two o'clock on a dark winter morning, with the wind howling round your house. Sing it! sing it in the darkness. Sing it now all the more if the valley seems long. You are passing through it, remember. Sing the psalm of heart confidence, and the shadows will become somewhat luminous with the light that is about to reveal itself—the light of heaven, our eternal home.—*From a Glasgow Discourse.*

I once heard a Scotch divine say, Satan does not act as if he believed in the final perseverance of the saints. He comes back again; he knows the way; he has the latch-key in his pocket; he knows the avenues of entrance; he comes seeking admission, and if he finds within our citadel a place for him he always takes possession of the unoccupied spaces. He may return transformed as an angel of light, but an unclean spirit still. Is there no danger of such things? I believe there is; I believe there was never more danger than there is in the days in which we live. "Let him that thinketh he standeth take heed lest he fall." What is the preventive of a danger so alarming? I only know of one—it is to be God-possessed. It is to be in the Big of Calvary float from the floor to the roof, and from the turret to the dungeon of the castle of your being; it is to let God be in possession. Light expels darkness; health expels disease; God turns out Satan.—*Rev. E. W. Moore.*

How to Begin the Christian Life.

BY REV. F. T. LEE.

Now, were I to begin the Christian life to-day, the first thing would be the decision, deciding to begin a life of obedience to God and to duty, yielding to the promptings of the spirit; the next, to begin to shape my course accordingly. I should take up the first duty which presented itself, no matter what, and do it faithfully as unto the Lord. Then I should take up the next and the next, and so on, doing all with the same fidelity as if Christ himself, personally, had laid the responsibility upon me. It might be to settle some difficulty with some one; to forgive some offending one. It might be to get my lessons better at school, which I have been accustomed to neglect. It might be to give up some evil companionship, or break off some bad habit, or to take up my dusty Bible and read it again, or to begin to pray, or to visit some one in need, or to be more faithful to my employer, or more upright, honest and conscientious in my business transactions. Whatever is made known to me clearly as duty, whether from my providential relations in life, or as it is suggested by the spirit, or through reading the divine word—whatever is duty, that I am now to do, I am to live up to my honest convictions of right, constantly seeking more light and God's help, through prayer and the study of his word, and to continue thus through life.

Thus I would enter upon Christian life; thus I would live it from day to day. Continuing to do so, I should find it a sweet and satisfactory life to live. Conscience would no longer disturb; God would no longer condemn. My inmost spirit would be in sympathy with him. Christ would be my saviour, my friend, my Lord. All my hope would center upon him. The past would be forgiven; the present, with all its self-denials, which, prompted by love, would be full of satisfaction, and the future would be radiant with glory. Is it not all very simple? And need any one, who really desires to enter upon the Christian life, hesitate for a moment? And if one does delay, puts it off, pleads this reason or that, is it not primarily because he is not willing?

NOW IS THE TIME TO BEGIN.

The invitation is pressing, and now is the accepted time; now when God is so urgently calling in His providence; now, while the power of the spirit is manifest; now, when you feel, as I am sure you must, that you ought to do so, and perhaps as never before. Come, says Christ, "Come into me, all ye that labor and are heavy laden, and I will give you rest." Come, for "him that cometh to me, I will in no wise cast out." Come,

"for the Son of man is come to seek and to save that which was lost." Come, for "there is joy in the presence of the angels over one sinner that repenteth." Come, for "the spirit and the bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Western Religious Enterprise.

The way in which the whole-souled genuine enthusiasm of the West may be applied to religious work is well illustrated by the success of the revival meetings held by the Rev. B. Fay Mills in Washington and Oregon. Mr. Mills has just finished his series of meetings in Tacoma, Wash., the population of which city is 42,000. 1,653 people have publicly professed an intention to live Christian lives as a result of those meetings. The writer happened to pass through Tacoma during the holding of these meetings, and saw the special Tabernacle which was built for them. The history of this Tabernacle is an interesting one. The clergymen of the city came to the conclusion that no church was large enough to accommodate the audiences that Mr. Mills was certain to attract. A business man proposed that a stock company be organized which should build a special Tabernacle. The suggestion was no sooner made than acted upon. Agents were appointed to solicit stock subscriptions, and instead of finding it difficult to obtain subscribers, citizens stopped the solicitors in the streets, and ran after them, in order to obtain an opportunity of subscribing. The Tacoma Light and Power Company volunteered to put an electric light plant in the building free of cost, as their contribution to the work. In four days from the time that the above mentioned business man made his suggestion, the company was formed, plans were drawn, building contracts made, and the lease of the land on which the building now stands was obtained by telegraph from the owner, who lives at Cincinnati. The construction of the building was immediately begun, and in ninety-five hours it was ready to hold an audience of nearly four thousand people. Some of the staunch pillars which hold the great gallery were trees growing in the forest when the contract was let. The writer's attention was caught during his first hour in the city by printed placards hanging in each of the best stores and shops announcing in each case, that by mutual agreement of the leading merchants of the town, the store would be closed at 6 o'clock in the evening during the meetings. The ministers had obtained this agreement from the merchants and storekeepers in order that clerks and other employees might be free to attend the meetings.—*Christian Union.*

WORK AT HOME.

Boston is soon to establish a women's College settlement. It is now five years since this form of philanthropic work was opened at New York and not long after in Philadelphia. The plan is to make some house, rented in the very midst of the poorer classes, the centre and home of the most helpful moral and social influences. The houses are in charge of one or more resident college graduates who are assisted by friends who come and go. Every effort is made to come into close touch with the life about them. The boys and girls are invited to share in the pleasant and neat surroundings of the home, and then are organized into clubs for training in various ways. The house in Philadelphia has given special attention to the moral conditions of the neighborhood in which it is placed. Hull House in Chicago, is not under the care of the national organization, but the plan and method of its work is similar. The spirit that is at the heart of this movement is, we believe, in accord with that ministry of Christ that has in it the power of a redemptive uplifting life.

Open-air preaching is no pastime, no honor-bringing, luxurious undertaking. Opposition will meet all. Some will ridicule. Many regard it as useless self-degradation, beneath a Christian gentleman and altogether improper for a lady. Friends too gentle and loving to ridicule and oppose convictions of duty will grieve if it is attempted.

Then the work itself is hard—the opposition, sometimes words, sometimes blows, is disheartening as also is the uncertainty concerning an audience, the inopportune distractions, and the impossibility of ascertaining results. I do not urge open-air preaching because I enjoy it. Some men find it a delight. I do not shrink from it. It is the greatest cross I have to bear. If I thought this work could be accomplished in any other way, I never would do it any more. I pray God the time may soon come when it no longer is necessary. I must! You must. A million more must. "And I heard the voice of the Lord saying, whom shall I send, and who will go for us?" God grant that from a thousand hearts will come the answer "Here am I; send me."

E. H. BYINGTON.

The Ninth Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., from the 8th to the 15th of June next. Men or women who have been, or who are, foreign missionaries connected with any evangelistic society, will be entertained during the week without charge through the kindness of Dr. Henry Foster, the head of the Sanitarium.

The congregation of Bethany church, Philadelphia, of whose work we gave a brief sketch in a recent number, has just passed the following resolutions:

Resolved, That we commit ourselves to the most advanced evangelistic work in our own church and city. Second, That the congregation be convened at an early date, and that a minister be called if the way be clear, to labor with our present pastor as an associate. Third, That our church shall engage in evangelistic work, not only at home but abroad, by granting such leaves of absence to one of the said pastors at different times during the year, as shall be approved by a committee to consist of five members of the Session, in answer to such calls as may be received from various sections of our country, for evangelistic services. Fourth, That the Session be authorized to call such other assistants in addition to those now engaged, to prosecute the work of the church, as they, the Session, shall deem necessary.

This is the opening age of institutional religion, and one of the early examples of it which will have many imitators before long, is the Judson Memorial church in this city, whose main audience room was thrown open for public service last Sunday. This is an extraordinary church home, and consists of six separate parts, all under one roof—the main audience room, the memorial hall, the school-house, the young men's headquarters, the children's home and the apartment house. In the young men's headquarters is a school room, a library and a reading room and a gymnasium, which are open every night. In the children's home are a hospital room, two servants' rooms, a kitchen, and a laundry and dormitories for fifty children. There is also an apartment and boarding house, consisting of seven floors, with an elevator, and sixty-eight living rooms which gives a revenue of \$10,000 a year, and partly supports the benevolent work of the church. Bishop Potter says that churches in large cities must be endowed, and this Judson Memorial church has an endowment in its apartment house. It is by such work as this that the poor in our cities must be reached.—*Independent*.

There was more intelligent faith in the great railway builders of our continent than there is in many of our Christian churches. It took no little faith to lay a track through miles and miles of sage brush and grease wood, but the projectors knew that all the land needed was "the river" which "giveth refreshing." Gospel irrigation is all that the deserts of heathendom need to convert them into spiritual rose-gardens.—*The Interior*.

Hermann Warszawiak.

Dr. A. F. Schaffler in the *City Mission Monthly* (N. Y.) gives a sketch of this remarkable man and his wonderful work among the Jews in New York City:

"For two years now we have been carrying on a work among the Jews in our city, which has steadily grown, so that now it is by far the most important work for Jews in the whole world. Not for a thousand years has God shown such favor to any one preaching to Jews as he has shown to Mr. Warszawiak in the De Witt Memorial church. He was born in March, 1865, in the city of Warsaw. His father, the son of the Lipnoer rabbi, is a wealthy merchant in the Polish Capital, and his mother, of the well-known rabbinical family of Gorah, which is nowadays the head of the Jews of Eastern Europe. The lad's early life was spent, as is the case with most orthodox Jewish children in Russia, mostly in the study of the Talmud and other Hebrew literature.

"After a few years had passed, having finished his studies, he married a rich Jewish, the daughter of a banker and property owner in Lodz, Poland. The young son-in-law was treated with much respect and great consideration because of his rabbinical and priestly descent, and lived in the enjoyment of every luxury. His father-in-law had a beautiful synagogue in his own house. Hermann was preaching there almost weekly, and began for himself earnestly to study and to examine fully the books of Moses and the prophets, and there he got glimpses of salvation for his burdened conscience. He began to see Israel's Messiah, whom Isaiah sets forth as 'wounded for our transgressions' and 'bruised for our iniquities,' and the blessed new covenant that Jeremiah proclaims in all its glory. His preachings and teachings created deep interest among many, but also much anger. The finger of scorn was in a short while pointed at him by many in town as an apostate, and he was soon compelled to leave his wife and two little children and return for the meantime to his father in Warsaw. But the good seed had taken root, and must needs grow. Shortly after he was compelled to enter the military service of the Czar. After securing his liberation he went to Germany and was converted to the Christian religion through the instrumentality of Rev. Daniel Edwards, the venerable Scotch missionary to the Jews.

"Mr. Edwards was deeply impressed while studying the Scriptures with Hermann Warszawiak, that there was a man called to God, not only for his own soul's sake, but for the world's, and he begged to retain him in Germany to be his fellow worker among the people of Israel; but in a few days the news of his baptism at Breslau spread to Poland; his relatives were rich and determined they would leave nothing undone to get the young

man into their power—there was nothing for it but immediate flight. Mr. Edwards hurried him off to Scotland. The six months spent in Edinburgh in great seclusion, test his enemies should discover where he was, were also months of much suffering and crying unto God—"sorrowful, yet always rejoicing," persecuted, but not forsaken, 'cast down, but not destroyed.' During these six months he learned much through secret prayer, study of the Word, and the ministry of the Rev. Dr. J. H. Wilson; he won life-long Christian friends, and had acquired just enough English to profit by attendance on classes in the New College, with a view to being ordained as a missionary to the Jews, when again the summons came, 'Arise and go hence.'

"He visits among his people of this city most assiduously. Into hundreds of homes he has been over and over again carrying the Gospel. But besides this, he addresses them every Saturday in the De Witt Memorial church, and there are assembled hundreds of eager listeners each week. *The largest male audiences that this city affords are more to be seen listening to him.*

"In addition to this he has three hours each day for private conference. It is safe to say that in these ways he sees more Jews and speaks to them on the subject of religion than any ten Jewish missionaries in the world. I make these strong statements because I know them to be true, and because I want our Christian friends to realize that we have here an ordinary work for this people, such as we have been accustomed to think of."

At a recent meeting of Presbyterian ministers in Baltimore, resolutions offered by the Rev. E. A. Lawrence were unanimously adopted, declaring that the increasing social evils and perils of modern cities, together with the municipal misgovernment, corruption, official connivance with crime, and the indifference and ignorance of citizens, call for especial faithfulness on the part of all ministers of the Gospel in declaring the responsibility of citizenship and of official position, and that the thanks of parents, Christians, pastors, and all good citizens are due to Dr. C. H. Parkhurst for the determination and courage with which, as President of the Society for the Prevention of Crime, he has exposed the nests of vice in the city of New York, and also the fearful delinquency of those who are set to guard the public peace and morals.

The sixteenth annual meeting of the Niagara Conference for Bible study will be held at Niagara-on-the-Lake, Ontario, Canada, for seven days, July 7-13, 1892. Circulars giving full particulars will be sent on application to the Secretary, W. J. Erdman, Asheville, N. C., or to Alf Sandham, Toronto, Ontario, Canada.

WORK ABROAD.

Mission Notes and News.

Dr. Pierson's sermons and addresses at the May meetings are making a distinct mark, his work outside the Tabernacle is justifying the action of the church within, in retaining his services.—*London Church Leader.*

A Bible League has been formed in England and a three days conference is to be held at Sunderland, 24th-26th May—the subjects being 1. The Scriptures in their authority; 2. The Saviour in His atonement; 3. The Holy Spirit in His activity. We greatly misinterpret the signs of the times if there is not urgent need and ample scope for an organization such as this.

Mr. Merton Smith, whose work in the North has been much blessed, has paid a flying visit to London. He led the workers' meeting at the Edinburgh Castle on Sunday, and has engaged to take meetings there from the month of October next. His address is Rosmor, Sandbank, N. 5.

The *Missionary Herald* for May says: "The latest report from Dr. Pentecost's work in India is of a series of public services held in Madras, a part of the time in the churches and a part of the time in a tent, in order to accommodate the large congregations. At the end of the third week of these services nearly 100 persons are believed to have entered newly upon the Christian life."

Burma is the home of many different races and tribes. The American Baptist Mission Press there handles the books in ten or a dozen different languages. The Karens show the greatest zeal in preaching the Gospel to their own race. The Sgau Karens at Bassein and Honezada have resolved, at their last annual gatherings, to carry the Gospel to every heathen Karen village in their districts. As far as they are concerned, the great condition fulfilled to Christ's coming will be soon fulfilled.

The chief interest of the year past in the Siam Presbyterial Mission, says the Rev. Chalmers Martin, lies in the activity of the press and the wide circulation given to the Scriptures by the American Bible Society. Type in the Laos characters was cast in 1890 and will soon be in use. The Siam-Laos edition of Matthew is in use in the interim. The operations of the Bible Society in Siam are under the care of the Rev. J. S. Carrington, formerly a missionary of the Presbyterial Board. More than ten thousand portions of the Scriptures were sold during the past year.

A splendid example of Christian forbearance under severe persecution comes from South India. In the Tiramangalam district, among other villages in which there are native Christians, is one where the Christians have steadily risen from low estate and by the practice of industry and economy have become a prosperous and well to do people. Their houses were among the best in the village, and their little church a well-made building. A prominent village man of high caste determined to wipe out this religion from the village and by gan to fire the houses of the Christians. One by one they were burned down, and when their owners tried to extinguish the flames they were caught and beaten or were driven off by stone throwing. When the church was burned they made a most desperate attempt to save it, but were beaten off by stones and rocks. When the missionary came to the village a few days later, they came out to meet him with broken hearts, and taking him about showed the ruined walls of their homes and their church, pointing out the marks on the walls where stones had struck which had been thrown at them. They also had many wounds and bruises. And yet these people bear all this with Christian forgiveness, though they know not how they are to live. They know the man who has instigated it and could in revenge burn his house, but they will not. Such is the elevating influence of Christianity when it touches the heathen mind.

Attention has been called to the fact that the reported increase of the Christian population in India, although very much greater than that of any other, does not accurately represent the advance in Christian missions. The total Christian population includes a large number of Catholics, especially noticeable in the province of Goa, and there the increase is simply in similar proportion as the general increase throughout the Empire. If we look at the Protestant work alone we shall find that the increase is immensely greater. Private estimates referred to in the correspondence of the *London Times* placed the growth from 1871 to 1881 at 86 per cent. Since the last census no such private estimates have been made; but the great advance among the Telugus and Kols of Eastern and Central India and the Sweepers of North India would raise the percentage very high. So marked has been the growth that this writer, who is evidently not especially connected with mission work, says:

"The previous ten years answered often and for all the question which has been often and despondently asked. Shall we ever have a really native Church in India? The subsequent ten years just elapsed have enlarged the scope of that question into a social and political one. To careful and unprejudiced observers it seems that in the next generation it will be no longer merely a question of the India Christian Church, but of the growth of a

Christian Indian people as an important and recognized addition to the races and peoples of that Empire."—*The Independent.*

Rev. J. Hudson Taylor.

FOUNDER OF THE CHINA INLAND MISSION.

This mission has been an object lesson for missionary societies everywhere, and its history has furnished one of the most remarkable chapters in the story of the world's evangelization.

In the providence of God Mr. Taylor has been the chief worker, both in founding and extending the mission.

Born in Yorkshire in 1833, he was consecrated at birth as an ambassador of the cross to China by his father, an earnest lay evangelist, whose heart had been deeply stirred as to the spiritual condition of the Chinese.

He was in youth inclined to be skeptical, but came into the light through reading a gospel tract which had casually come into his possession, his mother being at the same time in agonizing prayer for him some seventy miles away.

At the age of twenty-one he sailed for China as a medical missionary. He narrowly escaped shipwreck, and later on was miraculously delivered from the cannibals of New Guinea.

After a service of four years under the Chinese Evangelization Society he adopted the plan of looking directly to God for the supply of his needs, to which method he has since consistently adhered.

Failing health compelled him to return to England in 1860, and while there he assisted in the translation of the New Testament. In this study he says, "I learned that to obtain successful laborers earnest prayer to God was first needed to thrust forth laborers, and second the deepening of the spiritual life of the churches so that men should be unable to stay at home."

After some effort in this direction the China Inland mission was formed (in 1865), and soon after a party of seventeen missionaries established themselves on the field.

There are at present in connection with the mission about 516 missionaries. There are also about 150 native workers whose whole time is given to mission work.

The income of the mission for the past year was \$164,511.48. The donations which made up this amount were all free-will offerings received in answer to prayer and without solicitation.

Stations have been opened in ten out of the eleven provinces, which were previously without Protestant missionaries. From one of these the missionaries have had to retire, but their work is continued from an adjacent

province. The eleventh province has been visited several times, and it is hoped that in it permanent work may soon be begun. More than 150 stations and out-stations have been opened, in all of which there are either missionaries or resident native laborers. Some 5,000 native converts have been baptized.

The mission is an international one, having councils in London, Toronto and Melbourne. The mission is also inter-denominational, having in its membership representatives of all evangelical denominations and accepting duly qualified candidates without restriction to church connection.

Mr. H. W. Frost, 632 Church street, Toronto, is secretary of the mission for this country.

Rev. John G. Paton, D. D.

Rev. E. C. Oggel, D. D., formerly of Chicago, but now laboring in the West Indies, writes:

"I have just finished reading a most wonderful book, the autobiography of Dr. John G. Paton, missionary to the New Hebrides. It is, within my knowledge, the most captivating and thrilling story of adventure and missionary life ever printed; the most readable and romantic book now before the public. But it is much more than a graphic and often pathetic narrative of marvellous preservation of life amid perils inconceivable and oft. It is a book whose value is enhanced by the prominence it accords to the worth of Christian home education, the sanctity of the Sabbath and the civilizing and heart-renewing power of the Word of God. This book of "the King of the Cannibal Islands" will, wherever read, make the foreign field more attractive, and bring about a deeper and enlarged interest, through prayer, personal consecration and offerings, in the conversion of the world to Christ. A religion that can turn a whole island of savages into a civilized community, and make of the cannibal a communicant, carries its own credentials that it is from God."

The first missionaries sent to these islands (in 1839) were eaten by cannibals. Two years later others were sent, and in 1853 Mr. Paton took up his abode there.

Of the thirty islands in the group, twenty have had the gospel preached to them, and there are now 13,000 professing Christians.

Dr. Paton is appointed a delegate to attend the Pan Presbyterian Council in Toronto next September and will remain in this country some weeks. His desire is to influence the Government of the United States to prevent the traffic in slaves and run, and to act in accord with other great nations in support of this Christian policy. We trust that many of our readers in different parts of this country will have an opportunity of hearing him.



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 not 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 set of adjectives as to become tiresome to the constant reader. Send items of interest.

From the Field.

Rev. H. W. Brown has gone to Great Britain to engage in evangelistic work and expects to return in the fall.

Mr. E. F. Miller is assisting Rev. E. L. Williams, pastor of Grace church, Peoria, Ill. The meetings are growing in interest.

Abel Mulkey has been holding meetings in Western Texas, at Devine and Waxahachie. Large numbers attend his services and many interesting cases of conversion are reported.

G. W. Jacoby, of Philadelphia, has decided to leave his business and devote his whole time to evangelistic work. Mr. Jacoby is endorsed by Rev. J. W. Chapman, of Philadelphia, and others.

Mr. Mills' work at Los Angeles is progressing marvelously. Over six hundred business houses closed their doors in the daytime, May 18, in order to give their employes a chance to attend the meetings.

M. H. Williams had a very successful work at Tazewell C. H., Va. Over two hundred conversions are reported. As we write he is at Petersburg, Va. The opening service was attended by 3,000 people.

Major Cole and P. V. Jenness were at Baldwin College. At the close of the meetings there were but twenty-five unconverted students out of a total of 400 in the institution. They commenced work in Topeka, May 15th.

Harold F. Sayles is holding union meetings at Canton, Ill. Much interest prevails, the audience room being filled to overflowing. Over one hundred conversions are already reported. Mr. Sayles introduces the stereopticon into these services with effect.

Rev. H. C. Keeley has been holding a series of revival services in Paulina, Iowa. The weather was unfavorable, and there was only one day during the time that it did not rain, while the roads were simply impassable, but "the people had a mind to work" and the

Spirit was manifestly present every day and evening.

Rev. Geo. H. Simmons of Kentucky, and Prof. D. B. Towner and Mrs. Towner, have held a successful meeting with the First Baptist church of Wilmington. Great crowds attended the services of the entire meeting. About eighty persons confessed Christ, and the meeting was especially interesting by reason of the hold it took upon the young men and children of the city.

The religious interest in East Providence is increasing and persons of all ages are feeling its power. Rev. E. A. Whittier, of Lawrence, began union meetings with the First Baptist and the Newman churches, April 17th. Already between seventy and eighty have testified to a newly-found hope in Christ, and this number is growing each day. The churches themselves feel greatly strengthened and encouraged.

D. W. Potter closed his series of meetings in Dayton, Ohio, the 15th inst. For six weeks he spoke every evening to large audiences, the large Lutheran church often being so small to contain the people. In this time there were fully one hundred and fifty souls converted and a great degree of religious enthusiasm aroused. That his work was productive of great good is the universal verdict.

Rev. M. S. Rees, assisted by his wife, has just closed a three weeks service in Meadville, Pa. A local paper says: "The meetings have been entirely free from any show of excitement or appeal to the emotions. A very large proportion of those who have expressed a determination to become Christians are adults, and the general verdict is that the meetings have been a blessed work and will bear good and lasting fruit."

Mr. R. G. Pearson's meetings in Mobile have been greatly blessed, and efforts are being made to induce him to prolong his stay. A local paper says: "The people are just beginning to get aroused," said one yesterday, "and before the middle of next week the conversions will be almost as many as there were on the day of Pentecost. Mobile has not had such a spiritual shaking up since Whittle and Bliss were here sixteen years ago."

Rev. Arthur J. Smith has been conducting union meetings in Hazleton, Pa. They were attended by great throngs, and a deep spiritual interest was manifest. The whole town was moved and large numbers have been gathered into all the churches. Mr. Smith is a splendid

organizer and an effective speaker. The singing of himself and wife is a wonderful aid to the effectiveness of the services. There is a unity between the churches which never existed before.

A correspondent writes: "Rev. Joel Martin, Evangelist, of Hillsdale, Mich., has recently conducted union revival meetings of great interest and power at Bangor, Mich. The churches are spiritually quickened and quite a number have been converted. Bro. Martin is a clear, practical preacher, and has had large experience as an evangelist. The congregations kept up to the last and no abatement of interest was manifested. This is the most thorough work of grace we have had here for several years."

Rev. F. E. Smiley, of Philadelphia, has just closed a series of successful evangelistic services in Memphis, Tenn. Although his visit was brief, his earnest discourses have made a deep impression, large congregations assembled nightly to hear him.

A correspondent in the *Christian Observer* writes: "The methods pursued by Rev. Mr. Smiley, though new to us, commend themselves to every thoughtful mind."

The blessed results attending his labors among us are a proof of his call to the work of an Evangelist.

A correspondent at Oleana, Ohio, writes: "We have passed through one of the most glorious meetings in which the Lord, in answer to fervent prayer, manifested his saving power, in the conversion and reclaiming of a large number of precious souls. The three churches of Oleana united in the meeting, the Baptist, Presbyterian and Methodist, and all worked harmoniously together under the leadership of Rev. N. C. McLean, of Toledo, Ohio. His sermons were both practical and powerful, as was evidenced by the numbers saved and by the crowds of attentive listeners that thronged the church at every service."

Rev. George C. Needham in North Carolina. A correspondent says: "The Christian people of N. C. have recently had a rich spiritual blessing from the labors of Rev. Geo. C. Needham. Through the agency of the Drummer Evangelist "Bill Fife," he came first to Wilmington for six days, thence to Oxford, Henderson, Raleigh, Greensboro and Fayetteville, spending a month in this state, and awakening great interest in the study of God's word. His knowledge of the Scriptures seemed to us to be extraordinary, and the lovely spirit of the man captured all hearts, and we shall not be satisfied till we enjoy his ministrations again, which we hope to do next fall. Mr. Needham's present address is 1490 North 55th St., Philadelphia.

Dr. L. W. Munhall, at Jackson, Mich.

A most interesting revival of four weeks closed May 12th at Jackson, Mich. Eleven churches united under the generalship of Dr. L. W. Munhall.

The week previous to Dr. Munhall's coming a thorough house-to-house canvass of the city was made.

Over 2,500 persons have publicly expressed a desire to become Christians; and between 600 and 700 made public profession of Christ.

Tuesday, May 3d, was observed as a day of humiliation and prayer. A six-hour prayer meeting was held. During a portion of the day almost all business houses in the city, including many saloons, were closed.

During one week twenty-seven parlor and cottage meetings were held.

Sunday, May 1st, a meeting for young men only was held. Quite 1,000 were present, and all of 350 expressed, publicly, a desire to begin the Christian life, and fourteen confessed Christ as Saviour.

On Sunday, May 8th, at a meeting for women only, about 1,800 being present, forty-three confessed Christ, and a great many beside expressed a desire to become Christians.

Great crowds have thronged the places of meeting. It has been a great revival for Jackson. The work has been deep and thorough. The Lord had powerfully blessed.

E. B. BIGLER,
Pastor First Presbyterian church.

Dr. Chapman in Dover.

Rev. J. Wilbur Chapman, D.D., of Philadelphia, has just closed a series of meetings in Dover, Del. The Presbyterian and two Methodist churches united in the call to him.

The whole community has been stirred as never before regarding religious matters. Between two and three hundred persons have signified their purpose to lead a Christian life. The number of young men who have been under conviction is remarkable. Heads of families, too, have signed the inquirers' cards, in some cases both husband and wife. Many children have been brought to Christ. Drunkards have been led to forsake their cups. The churches have come together in a closer bond of sympathy than was ever possible before. Christians have been quickened into new consecration.

Mr. and Mrs. Lowe were also highly appreciated. Their singing added much to the meetings.

The pastors of the churches are continuing the work where Dr. Chapman left off. The people are loyal to them and ready to assist. It is hoped that very much good may yet be done.

E. Fay Mills in Portland.

It is estimated that 10,000 people were under the influence of Mr. Mills during each of the twenty days he labored, the attendance reaching on one day 15,000.

The immediate results of the meetings was the expression by 2,100 persons of a desire to begin the Christian life and the determination by Christians to renew their vows and lead more exemplary lives.

In regard to following up new converts Mr. Mills made it thoroughly apparent that the permanent value of this revival depended upon the attitude of the churches toward those who had made a start in the Christian way after the union meetings closed. "If each church," he said, "stops work when this united effort ceases the harvest of souls will be small."

Most of the churches have held services four nights a week for the past two weeks. In a number of the churches the meetings will be continued indefinitely, there being apparently no abatement of interest up to this time. As far as known the number already gathered into the several churches aggregates about seven hundred.

Evangelist C. W. Merrill has lately closed a three weeks meeting with the churches of Champaign, Ill. Brother Merrill proved himself to be a "workman that needeth not to be ashamed, rightly dividing the word of truth." His work was greatly blessed of God. The churches were revived, and large numbers entered upon the Christian life. Rarely has the Word been more faithfully, tenderly and effectively preached. He greatly endeared himself to all the people. He was very ably assisted by Professor Crawford, of Charleston, who led the large choir of singers and so sang the Gospel that many hearts were moved by it. The success was notably with the youth of the Sunday schools.

THE GOOD IN A REVIVAL.

This testimony, in reference to one of our more noted revivalists, we presume is measurably true respecting the outcome of special evangelistic effort in many places:

The aggregate of accessions does not equal the total of reported conversions, but the churches themselves have been greatly enlarged in their sympathy for each other. The best sheaves come from the homes, churches and Sunday schools where the most patient and faithful every-day work was constantly done. Clearer views of vital gospel truth have been sown broadcast, and they must tell on many lives. The closet, the family altar and Bible study, as a personal preparation for all Christian duty under the leadership of the Holy Spirit, are clearly seen to be the secret of spiritual power open alike to all.—*The Congregationalist*.

Salvation Army in Minneapolis

Captain Neal, of the Salvation Army, has conducted the services in Westminster church, Minneapolis, on three Sabbaths, to the edification and enjoyment of large audiences. On a certain Sabbath evening he was invited to give an account of the growth and development of the Army. The congregation was so deeply interested that on a following Sabbath morning, when the annual collection for City Mission Work was to be taken up in the church, he was invited to repeat his address and to make a special appeal in behalf of City Mission Work in Minneapolis. He did so, greatly to the satisfaction of the great congregation that filled the house, and in the evening preached a gospel sermon that was well received. On a subsequent Sabbath he was again invited to preach morning and evening, which fact of itself is a compliment to the Captain and a testimonial to his preaching ability. All honor to this Brigade of the Lord's Army! They are doing a magnificent work, the merit of which is compelling recognition from all quarters. It is a religious movement that will take a place in history beside the great movement under the Wesleys, and bids fair to be as far-reaching in its results in the saving of the race. God usually begins a new movement in the working out of the salvation of the race down at the bottom, among the lowly. He lifts from the bottom. MAHONING.

It is not necessary to be rich in order to do good. Nor are influential station and family standing requisite. These are great aids to enlarged usefulness, but one can accomplish much for others' temporal and spiritual welfare without them. A village carman is said to have done more good in the community in which he lived than any man in it. He possessed scarcely any means and made no figure upon the list of subscribers to benevolence, but he used his social talent to the utmost for God and man. He sought out new families as they came into the neighborhood, and rendered them kind attentions. He was on the alert to do neighborly acts. He visited the sick and attended to their wants. He invited persons to the house of God, and welcomed them when they came. He was an every-day sort of a man, with an aptitude for every-day kindness to every-day people. He did not attempt great things, but the aggregate of his kindly performances, as the years went by, constituted a monument to the grace of God which inspired his life and formed a record which any one might covet. It is one of the excellencies of our religion that all can do something for Christ just where they are, and as the occasions arise. He who does his best for others, as he has opportunity, is the one who is serving well his day and generation. —*Ex.*

HINTS AND HELPS

Scriptural Studies.

BY REV. CHARLES BRIDGES.

Ephesians. 2: 18.

Through him we both have access by one Spirit into the Father.

It formed the happiness of Paradise Gen. 3. The loss of it constitutes the misery of sin. Ps. 73:29

I. What is access to God? It is,

1. Reconciliation. Rom. 5:10.
2. Acceptance. Eph. 1:6.
3. Communion. Jno. 14:23.
4. Liberty. Eph. 3:12.

II. How is access to God to be obtained?

Not by the works of the law. Heb. 13:10.
Not by any way of our own devising. Mic. 6:6,7.

But,

1. Through Christ, Jno. 14:6; Rom. 5:2; Eph. 3:12.
Atoning Lev. 16:11, etc.; Heb. 10:19, 20; Rev. 7:9,15
Interceding. Exod. 28:29,30,36,38; Heb. 4:14-16; 7:25; 9:24; 10:21,22; Rev. 8:3,4.
2. By the Spirit.
Drawing the heart. Jno. 6:44; Rom. 8:14.
Teaching to pray. Rom. 8:15,26; Gal. 4:6.
Revealing the way of access. John 16:14,15. Acts 9:31.

Walking in the fear of the Lord, and in the comfort of the Holy Ghost.

I. The fear of the Lord comprehends,

1. A sense of his presence. Gen. 28:16,17.
2. A reverence of his name. Deut. 28:58.
3. A dread of displeasing him. Gen. 39:9; 1 Sam. 24:5,6.

II. The comfort of the Holy Ghost includes,

1. A broken heart. Isa. 57:15.
2. A sense of pardon. Ps. 32:1,2,5; Isa. 12:1; Lu. 7:50; Rom. 5:1.
3. A spirit of adoption. Rom. 8:15; Gal. 4:6.
4. The manifestation of Christ. Jno. 14:21; 16:14,15; Eph. 3:16-18.
5. The indwelling of the Spirit. Jno. 14:16,17; 1 Cor. 3:16.
6. A lively hope. Rom. 15:13.

Weapons for Christian Workers.

Lesson Text—11 Tim. 11:17. 'Thoroughly Furnished'
Lesson Thought—"The whole armour of God."
Lesson object—To give the full equipment of a worker for Christian service
Lesson Chapters—11 Timothy, 11 and Ephesians v.
Lesson Watchword—"Be Fight!"

Christian life is Christian warfare
Our weapons must be adequate for the foe and fray.

We must have swords for hand conflicts and long range guns for battles
The foe within dislodged—pride, selfishness, etc.
The foe without vanquished—tempter and temptations.

The weapon of power is

"The word of God," or the sword of the spirit.—
"Heb. 10, 12; Ps. 119, 105; Jer. 23:11, 23.
Moses won in Egypt with this weapon
Ezekiel won in the Valley of Dry Bones
Peter's Sermon at Pentecost—nearly all Scripture.

Thoughts for Soldiers.

The result of good weapons and poor soldiers.
The uselessness of unarmed men.
Staked rifles and spiked guns of no use.
The difference between parade ground and field of battle.

Preparation for the fight.

THIS WEAPONS.
First study well the lesson on "Power!"

I.—A strong will.

The seat of victory or defeat.

II.—A courageous heart.

Joshua thus won

III.—A wise head.

Knowledge is power.
Know yourself, your enemies, and your weapons.
Know your God, your Bible and men.
Know what the winning forces are.

IV.—Great faith.

Subduing all obstacles
A full study of Hebrews xi
Lessons from human life.

V.—Power of continuance.

Winning victory out of defeat.
Gideon's victory.

VI.—Burning zeal.

Earnestness that wins
A soul on fire—its powers.

VII.—Divine love.

This is divine power
"Love never fails"

Additional armour.

A conscience void of offence.
A thorough preparation for service.
A good Christian character.
A living personal experience.
A ready tongue.
A willing mind.

From C. H. Yatman's "Lessons for Christian Workers."



What is it? A school where the Bible is studied under competent instructors both of America and Great Britain, and training given in methods of practical Christian work, and where students are taught vocal and instrumental music to fit them for Gospel service.

Every student is required each day while studying to do personal Christian work in missions, tents, homes and elsewhere under competent supervision. Contributions sent through the publishers of this magazine will be fully acknowledged. If further information is desired, write to Super. Bible Institute, 20 W. Pearson St., Chicago.—D. L. Moody.

Major Whittle teaches in June.

Prof. T. M. Hawes will resume his class in July.

During his visit to the Institute, Rev. J. Storfjahn, of Christiania, Norway, addressed the Student Volunteer Band.

Milwaukee Avenue Mission, having been crowded out of its old quarters, has gone to a location near North Avenue, on Division street, where it is known as the Sunbeam Mission.

Instead of teaching from the Minor Prophets as was at first intended, Prof. White followed a close inductive study of Jeremiah through May, greatly to the profit of the students.

Clybourn Avenue Hall has been leased by St. James' Episcopal Church for a mission. Its new name is St. John's Chapel. The converts from the old mission have organized under the name of Bethany Mission, on Division street, near Larrabee.

Rev. M. B. Williams, whose meetings have recently been noticed at length in the Record, is to have charge of one tent this summer and Mr. Ferdinand Schiverea another. There is no doubt Mr. Williams will bring a blessing with him, and friends of former summer's are ready to give Mr. Schiverea a hearty welcome.

The Institute is often favored by speakers who present the missionary cause in its various aspects, and their appeals have met with a hearty response, but never has there been such a shaking up as was given by Mr. J. Campbell White, who is Traveling Secretary of the Student Volunteer Movement, and a brother of Prof. W. W. White. New pledges were given and former Volunteers greatly stirred, while others who are compelled to remain at home felt that new doors were open for participation.

Ladies' Department.

We have had the pleasure of a visit from Rev. J. Storfjahn of Christiania, Norway. His expositions of scripture were fresh and helpful.

We have received from Miss Gurney the Annual Report of the International Christian Police Association. We quote the following:

"We cannot mention Chicago without expressing our great thankfulness for the unbounded kindness and hospitality shown us at Mr. Moody's Institute and an appreciation both of the thoroughness of its work and training and the well ordered arrangements and comfort of the whole establishment."

We believe that we shall do a favor to our friends who have charge of children's meetings if we call attention to a little book prepared by Miss Bessie B. Tyson and published by Fleming H. Revell Company. It is entitled, Red Letter Readings, and contains topics for every day in the year. Here is one for August 23d:

Something for the Poor Man. The Poor Man's deliverance. Ps. 40:17. The Poor Man's Uprightness. Prov. 28:16. The Poor Man's Exaltation. Ps. 123:7, 8.

We have been receiving reports from our workers in the field. We give a few extracts.

"My work has been among the colored people in Georgia. I am expecting to spend June and July in missionary work outside the city in charge of the girls from the Missionary Training Class. They each have secured places as church visitors in colored churches."

Another who is city missionary for a Presbyterian church, writes:

"My work is mostly among the poor of the city, though I have some work in the church in the way of meetings for young ladies and children and I am in the Sabbath school. The young ladies have professed conversion, since I came two months ago. The newest experience has been that of holding gospel meetings at a little missing camp where they had been keeping up meetings with no outside help. There are thirteen Protestant families and only six Christians. I feel that I could not have done the work I have had it not been for the time spent at the Institute; I cannot be thankful enough for the short time I was there."

We furnish an instance of the work done in these evening mission meetings:

"After Many Days."

The mission service was over, the lights were nearly all out, when, as I was passing down the aisle and had almost reached the door, my attention was drawn to a young man of rather forbidding appearance who had remained in his seat apparently waiting for something, I could not guess what.

No one had seemed to take the least notice of him, and I, too, was about to pass on when something seemed to say to me, "Don't pass the poor fellow by." He may need your help. Just speak to him."

Without further hesitation I approached him and offered my hand which he grasped in an awkward fashion, as though entirely unaccustomed to any such manifestation of friendliness and sympathy.

Young as he was, his face was seamed and scarred, and evidently bronzed by long exposure to the weather, while his whole attitude and expression was one of utter hopelessness and dejection. I saw at once that he did indeed need help such as I was able to give, so I said to him:

"This is the first time you have been in the mission is it not?"

"I was here once before," was the reply, "and I hardly know what brought me I was passing by and heard the singing and having nothing particular to do, thought I would just drop in and see what it was like. It was the first time I had been inside a gospel meeting for over twelve years."

I expressed my surprise and he went on to say: "I am a sailor, lady, and have seen pretty much all the world. I have suffered many hardships and been exposed to many dangers. I have been badly shipwrecked more than once."

"I wonder if you have the trusty pilot on board your vessel?" and seeing he only looked mystified I hastened to ask if he was a Christian and was trusting the Lord Jesus Christ to safely steer his bark over the stormy sea of life.

He assured me he was not a Christian, though he meant to be some time. He had promised his godly mother on her dying bed that he would meet her in heaven.

"And it is your solemn intention to keep that promise?" I questioned.

"Yes, lady, I do mean to keep it," was the emphatic reply, "and I mean to set about it pretty soon."

"But why put it off any longer. Why not begin preparation now? You may not have another opportunity as favorable as this. Suppose God should call you to-night, and He may for all you know. Your seafaring life is an especially dangerous one, and some sudden calamity may overtake you at any moment."

"Yes, that is true, I came within one of getting killed this very day. There was only a step between me and death."

"Oh, how dreadful!" I exclaimed. "Now

don't you see that God has mercifully spared your life in order to give you one more chance to seek the pardon of your sins? Don't put it off any longer, but come to Jesus to-night."

"But lady, you don't understand. You don't know what a wicked fellow I am, I guess I am everything that's bad."

"Well, if that is so, your case is very hopeful indeed. You are the very man the Lord Jesus came to save," and then I gave him that familiar passage from God's word: "The Son of man is come to seek and to save that which was lost," together with many other passages especially suited to his need.

The conversation was quite prolonged. The hour was growing late, and feeling that I must be going, I said to him:

"Now, my friend, there is no need of your going out of that door to-night with this load of guilt upon you. The Lord has laid all your sins upon Jesus Christ. Will you take Him now as your own personal Saviour?"

He hesitated for a moment. I had showed him plainly what the Christian life involved. No less than the renunciation of all his sins. The determination to put away out of his life everything that was wrong. An open confession of the Lord Jesus Christ before the world. Daily study of God's word and prayer. These were all essential to a true Christian life.

At last he said:

"Yes, I will take the Lord Jesus Christ for my Saviour now."

We were both upon our knees, and I had prayed, asking God to make him willing to yield himself then and there, and so when the decision was reached I said:

"Now don't you want to thank God for giving you 'everlasting life?'"

I had showed him how, just as soon as we believe on the Lord Jesus Christ as our only and all-sufficient Saviour, we have everlasting life, not because of any decided change of feeling, but on the ground of God's pledged word. He said he did not know how to pray, that it was altogether new business to him, and so I asked him to follow me, repeating the words over after me, which he did in a humble, child-like manner, which I could not but believe was sincere.

Upon inquiry I found he had no Bible, and with the promise of bringing him a marked one the next time I came to the mission, I bade him good-night.

"There is joy in the presence of the angels of God over one sinner that repenteth," and as I bent my steps homeward, my thoughts went out to the dear Christian mother so long in heaven. Perchance the glad tidings had already reached her in that place of blessedness, carried thither by some swift-winged messenger who had been sent forth to minister to this new heir of salvation, and now the answer to those many prayers for her wayward boy had been realized "after many days."

A. C. H.

Jottings from the Lecture Room.

Prof. W. W. White:

A great many people are studying what the Bible means before they know what it says, and thus a great many people are explaining difficulties which are not in the Bible.

The Israelites in the time of Jeremiah said, "Because the temple of the Lord is in our midst we are safe." The same spirit is in our churches to-day. Because we have certain things we may do what we please.

Pastor Slovjahn:

The power of all mission work is really prayer.

H. F. Williams:

The beauty of the tabernacle was not to be seen except as a person stood within. The unbeliever sees no beauty in Christ that he should desire him.

As far as the east is from the west—that is, "I have put your sins so far from you in the person of my dear Son that you may travel as far as you please in any direction and that you will never find them."

Our small sins—our jealousies, our spite—we must not put them on the golden altar with our prayer and praise, they will smother the fire.

Alex. Patterson:

"Greater is he that is in you than he that is in the world." Who is he that is in you? It is Christ. Who is he that is in the world? It is the Devil. Then it is Christ pitted against the devil. Let us think of that whenever temptation comes.

J. Campbell White:

In most fields the demand regulates the supply, but in this particular field (foreign mission) the supply seems to be altogether inadequate to the demand, but the hopeful thing is that the actual supply is very far short of the possible supply.

The reason why so many Christians are not interested in foreign missions is either because they are ignorant of the needs of the world or they are not Christians.

The only reason why Christianity does not possess the world is that Christ does not fully possess Christian people.

Christ said, Pray the Lord for laborers, and not for money. If the problem had been a problem of money he would have said Pray for money. He put the big end of the problem first. We want men who won't stop for the want of money.

Study and get other people to study; pray and get other people to pray; give and get other people to give; go and get other people to go.

After Two and a Half Years.

WHAT THE INSTITUTE STUDENTS ARE NOW DOING.

Telling the story in Foreign Lands: In India, one man, two women. In China, five men, one woman. (Two women waiting appointment.) In Africa, two men, two women. (Two men and one woman waiting appointment.) In Turkey, one man, five women. In South America, one man, one woman. And one woman each in Bulgaria, Persia, Burma and Japan.

Three women and one man are among the North American Indians.

We can locate thirty-seven men and nine women occupied in evangelistic work.

Thirty-one men are engaged in pastoral work, chiefly ministers who came for further study, and twenty-nine men are now in other schools and colleges.

City Mission work employs nine men and ten women.

Sunday school missions, six men.

Home missions, two men.

Church visiting, seven women.

Y. M. C. A., seven men.

Y. W. C. A., two women.

Eighteen women and two men are teachers, including the Superintendent of the Normal school, Fostoria, Ohio.

Five women have positions in charitable institutions, and eight are now wives of ministers.

Singing evangelists, five men, one woman. One woman is teaching music under the Presbyterian Home Mission Board.

The Superintendent of the Baptist City Missionary Society in Chicago is from the Institute.

The President of the Christian Alliance in Chicago is from the Institute.

The Congregational State Evangelist for New Hampshire is from the Institute.

The Baptist State Evangelist for Nebraska is from the Institute.

The Business Assistant in the Institute was formerly a student.

Musical Department.

The present enrollment of this department is larger than in any previous term, the classes being fuller, and both the instrumental and private voice teachers have their hours entirely occupied and some pupils waiting for instrumental lessons.

Numerous inquiries are being received from those who contemplate coming for the summer term, which begins July 5th. Mr. W. C. Coffin will have charge of the classes during Mr. McGranahan's vacation, and Miss Grace E. Clark, the instrumental, in Miss McKieley's absence.



A workman in this inventive age is always alert for the best tools, anything that will add efficiency to his labor is welcomed. In this department we purpose cutting from works as a rule new, sometimes from the old, that the reader may judge whether these would be of help in his field. Aside from this direct help the aim will be to give items which deserve reading for their own worth.

Some Useful Books.

It is refreshing to meet with Dr. Alfred T. Schofield's *Path Healing*, in which good sense and all around fairness are prominent features. He insists very properly on the distinction between functional and organic disease. Cures of the former by the influence of mind upon mind, or of mind upon body, he freely admits to be possible, and accepts the evidences of them without hesitation. He finds them connected with idolatrous religions as well as with Christianity, and as well substantiated among Roman Catholics as among Protestants. But he declines to admit that they are supernatural cures. For cures of organic disease wrought with the suddenness and completeness of a genuine miracle, he finds no satisfactory evidence. Yet he does not deny the possibility of such cures. He believes that "God, now as ever, answers believing prayer when and how he will; but that, so far as we have been able to discern, he is usually pleased to work through purely natural means."

When the Christian hero-roll of the Nineteenth Century is complete, no name will be more worthy of a place there than that of James Gilmour. Judged by some standards, often and most lachariously applied to missionary labor, his work might appear wanting. There is as yet no long list of converts. There are no records of whole Mongol encampments casting away their ancient Buddhist faith and practice, and beginning to follow the doctrines and teachings of what they call "the Jesus book." Nothing could well be less sensational than his work and the methods by which he pursued it. And if the numbers openly gathered into the fold of Christ are the only tests by which to settle the disciple's place on the roll of honor, then it is doubtful whether the name of James Gilmour should appear there at all.

From the *Life of James Gilmour* evidence is set forth of such a character that it can hardly fail to make upon the mind of the reader the impression which James Gilmour made upon all who had the privilege of his friendship, or

who were brought into any close and direct contact with him—that he was mind and heart and soul wholly consecrated to Jesus Christ, and willing to spend himself fully and freely for His sake on behalf of all men, but especially for the unresponsive and unyielding Mongols. If the choice of a hard and barren field, if the ready descent to a low level of civilization, if the voluntary surrender of earthly prospects, if the daily and hourly crucifixion of self on behalf of the thankless and the evil, if the placing upon the altar of service to Christ and through Him of service for man of one's all—health, time, money, strength, affections, life—if these things and all that they involve are true qualifications for the high places in the school of Jesus Christ, then we claim them all for James Gilmour. He would have been the last to have claimed them for himself. But it strengthens our faith, it rekindles the flame of our love to the same Saviour, it deepens our consecration to the service of man, it intensifies our enthusiasm for the spread of the Gospel, it increases our certainty of the final triumph of Christ's kingdom, to enter into the full knowledge of a life and a work like his.

In "The Transfigured Valley" the author presents the Christian view of death, by a Scriptural study which brings out in a vivid and beautiful manner the consolatory circumstances which have transfigured and even "abolished death" as an object of dread. In small compass, a rich harvest of divine comfort is gathered and exhibited, and the book is well adapted to minister to the consolation of the bereaved and the dying.

Here are two interesting publications, the author of which is Mr. William G. Ballantine, President of Oberlin College. "Ezekiel: A Literary Study of His Prophecy," is one of these; and the other, "Jeremiah: A Character Study." These essays represent all that is admirable as literary compositions, and they are excellent in conception. They are really artist's studies: Ezekiel as "the prophet of Judah's renaissance," and Jeremiah as "the prophet of her decline and fall." The pathos and the majesty of these grand poetic prophecies, with their wonderful picturesqueness and dramatic power would make the criticism and the analysis of them attractive to the scholar considered merely as fine literature. But Mr. Ballantine is a Christian scholar, and for that reason his studies have the point and color which mere literary criticism can never give, when the Word of God is the subject.

For discriminating analyses of character and mental make-up there are few men who equal the editor of the *Christian Advocate*, Rev. Dr. J. M. Buckley. His criticism after listening to one of *John McNeill's sermons* has a lesson for every preacher who desires to be effective:

"The hiding of Mr. McNeill's power appears to be his deep spiritual life and knowledge. He sees things which are invisible. He possesses the gift of discerning spirits in a rare measure. Aiming to convince the judgment, awaken the conscience, and persuade to immediate action, he knows the springs of the human heart through which these objects may be accomplished and touches them. He does not waste words and time on the mere artifices of oratory, but comes straight to the business in hand. He understands the mission of the Gospel and the obstacles which hinder its progress. He smites the evil squarely and proclaims his message in simplicity and plainness of speech, displaying a sublime confidence in the omnipotence of truth.

In the seven years since *The Sabbath for Man* was first issued, so much has been said and done for the Sabbath and against it, that it has seemed desirable to make extensive additions (nearly 100 pages) to this practical hand-book of Sabbath Reform in order to bring it down to date. The book aims chiefly at practical results, the suppression of Sunday work and Sunday dissipation, of Sunday mails, Sunday trains and Sunday newspapers, Sunday saloons; but it also discusses the religious and scientific aspects of the subject.

The Preacher's Complete Homiletic Commentary on the Old Testament is the first volume of an extensive work of twenty volumes on the Old Testament. In this great Commentary, by various authors, is found a sermon outline or homiletic suggestion on every paragraph or verse of the Old Testament that can be turned to use in the preparation of a sermon. Abundant choice selections of illustrative, etc., from many eminent sources other than the authors of the volumes, are also given. Except in some introductory, critical, and explanatory notes preceding each chapter, no foreign words, such as Hebrew or Greek, are used. The type is large and clear, and the books convenient to handle.

Among the prominent works issued by Fleming H. Revell Company during the past year, perhaps none more important appeared than Sir William Muir's *The Rise, Decline and Fall of the Caliphate*. The first edition having been exhausted directly after publication, the whole work has been revised and enriched with three maps.... Among some of their new publications to appear shortly are the *Annals of Japan*, by Rev. John Batchelor,

which presents the religion, superstitions and general history of the hairy Aborigines of Japan. The author resided among these people for several years and thus speaks with a certainty and authority not attaching to the statements of previous travelers who have spent only a few days or weeks in Yeddo.... After sojourning in Egypt from 1881 to 1891 W. M. Flinders Petrie, in a volume entitled *Ten Years Digging in Egypt*, has put into a form that both interests and instructs the general reader the main results of his ten years' work.... *A Winter in North China*, by Rev. T. M. Morris and Rev. Richard Glover, D. D., is the result of observations in the Celestial Empire undertaken at the request of the Baptist Missionary Society.... Sarah G. Stock, author of *Windows* has contributed *The Story of Uganda and the Victoria Nyanza Mission*, which is a full sketch of the whole wonderful story of the Uganda Mission.

Faith Healing by Alfred T. Schofield, M. D. 128 pages, 16mo., 75 cents. Religious Tract Society, London. Fleming H. Revell Co.

James Gilmour of Mongolia by Richard Lovett, 16 mo., \$3.00. Religious Tract Society, London. Fleming H. Revell Co.

The Transfigured Valley by Rev. William Miller, 128 pages, 24mo., 50 cents. Fleming H. Revell Co.

Etchiel—a study of his prophecy, *Jeremiah*—a character study—by William G. Ballentine, President of Oberlin College, each, 15 cents. Fleming H. Revell Co.

Sermons of John McNeill, 3 vol., 16 mo., each, \$1.50. Fleming H. Revell Co.

The Sabbath for Man—revised and enlarged—by Rev. W. F. Crafts, 672 pages, 12mo., \$1.50. Baker & Taylor.

The Preacher's Complete Homiletic Commentary on the Old Testament, by Twenty Distinguished Homilists, 17 pages, 8vo., \$1.00. Funk & Wagnalls Co.

The mind that can find a Sabbath day's entertainment and nutriment in one of the mammoth atrocities which it is the fashion of the time to issue from newspaper offices, must be as vacant of thought and as destitute of knowledge and power of reflection as a California squash.... The plain secular truth about the big Sunday newspaper is that it is a nuisance and a bungler.... The pulpit should be quick to take the hint. The sword of righteousness ought to be drawn on the Sunday newspaper, because it helps to degrade the minds and morals of the populace. "When it is not insane, it is nasty, and when neither, it is key-holing and transoming for "sensations," which seldom should be printed, and never at all with the ornamentation of the forthright lying with which they are customarily spiced.—*San Francisco Argonaut* (secular).

DAILY SCRIPTURE READINGS

EDITED BY W. W. WHITTLE

Notes on Daily Readings, together with comments of Rev. C. H. Spurgeon, Rev. H. Bonar and D. L. Moody, and quotations from John Trapp, Puritan, 1668.

JULY, 1892.

Friday, July 1st.

Acts iv. 13 to 21.

Verse 13. It is humbling to man's conceit that Christianity was established in this world through the labors and testimonies of a band of unlearned men. But God is the more glorified thereby. For this reason he chose the weak things of this world to confound the things which are mighty.... There is no accounting for the early spread of the Gospel, but by accepting the fact that God by His Spirit controlled and used these men.

Verse 14. Cured patients are the best advertisements that physicians can have. Redemption men living righteous lives and filled with spiritual power, have ever been the unanswerable argument that Jesus Christ is the Son of God, and that His gospel is true.... This secret session of the Sanhedrin shows the seriousness of the situation that now confronted these men who had crucified Christ. His claims and His doctrines were before them in a more powerful form, and in a form fraught with more danger to them than when Christ was in their midst. A recognition of Him now was to them impossible.

Verse 16 and 17. They did not dare to proceed to extremities after so notable a miracle. "The people by thousands were talking of this man's healing and of Peter's sermon. Jerusalem would have been in an uproar if they had condemned Peter and John. "Good politics" requires that they release the disciples and endeavor to secure their silence by threats.

Verse 18. They could "speak" and "teach," but they must leave out the name of Jesus. As neither of them knew anything else that they could talk about, this was equivalent to going out of business.

Verse 19 to 23. Helped by God they maintain a brave front, and God delivers them and gives them the victory. The lesson of the 23d verse is very striking. All men show their real character sooner or later and gravitate to their own company.

From C. H. Spurgeon.

"Excuses for being really decided for Christ are often very plausible, as for instance, 'We can do more good by living than we can by being cast into jail.' They furnish the Hebrew youths with a brave said. 'We are in high office, and we can help our captive brethren. We have already done so, and we feel we are raised to our high office on purpose to do good. Now you see, if you make us bigots, and will not let us yield, you cut short our opportunities of usefulness.' Ah, my dear brethren! there are many that are deceived by this method of reasoning. They remain where their conscience tells them they ought to be. But when they say they are more useful than they would be if they 'went without the camp.' This is doing evil that good may come, and can never be tolerated by an enlightened conscience. If an act of sin will increase my usefulness in good, I have no right to do it, and if an act of righteousness would appear likely to destroy all my apparent usefulness, I am yet to do it, it is yours and mine to do the right thing through the bearing of all and follow the commands of Christ, whatever the consequences may be. That is

strong meat," do you say? He strong men and feed the strong."

Text for the day, verse 19.

Saturday, July 2d.

Acts iv. 24 to 37.

Verse 24. Contrast this scene with that described in Num. xiv. 1, when the report came to Israel at Kadesh of "the Giants and Walled Cities" that stood in the way. There the people "lifted up their voices and cried and wept," and said, "let us return into Egypt." Here, "they lifted up their voice to God in one accord," in one of the most remarkable and triumphant prayers that was ever made. The eyes of Israel were of from God, and they were cowards. Here the eyes of the disciples were up on God, and they were filled with the most fervid courage.

Verse 25 to 28. This is the third time in this book of Acts that the Psalms are quoted from and spoken of as being verbally inspired, written by David, and prophesying of Christ. This quotation is from the second Psalm, where the coming reign of the Messiah is the theme.

Verse 27 to 30. Note in the pronouns how the whole burden of the battle is thrown upon God. "Thy Jesus, whom thou hast anointed;" "Thy hands," "Thy servants;" "Thy word;" "Thine hand;" "Thy holy child Jesus." Note also, that there is not a word of murmuring, or drawing back from any suffering they had endured, or were to endure, and no asking for any personal relief, but "Grant unto thy servants that with boldness they may speak thy word." No wonder such praying brought a quick response.

Verse 31. This was a second filling. They had ransomed souls besides, as they fought on and preached Christ. So must we, or we shall be laid aside.

Verse 32. Christ reigned in His members here. Verse 33. The very thing the enemy wanted to silence. O for more of this preaching in our day! We can not have grace without it.

Verse 34 and 35. Christian Socialism. When all men are Christians, Socialism will be possible; never until then. Socialism can not bring about Christianity, but Christianity can bring about the spirit of Socialism here seen.

From John Newton, 1774.

"'Tis true religion is an habitual recollection of God and intention to serve him, and this turns everything into gold. We are apt to suppose that we need something splendid to evince our devotion, but true devotion equals things. Washing plates and cleaning shoes is a high office if performed in a right spirit. Three angels were sent to earth they would feel perfect indifference who should perform the part of prime minister, parish minister, or watchman."

"When a ship goes to sea, among a vast variety of its articles and circumstances there is but one object regarded, namely, doing the business of the voyage; every bucket is employed with respect to that." So all in the Pentecostal church were of one accord in being devoted to the paramount object of spreading the Gospel.

Text for the day, verse 33.

as were ordained to eternal life believed." The prayer of Jonah in the whale's belly is the best explanation that can be offered. "Salvation is of the Lord." 5. The Gospel preached as "a witness." (See Matt. xxiv. 14.) 6. Persecution from the unconverted. 7. The suffering witnesses happy and full of the Holy Ghost.

Text for the day, verse 32.

Friday, July 29th.

Acts xv. 1 to 18.

Verse 1. We are often asked to pray that people may hear the Word preached. The apostle's desire was that he might have the prayers of Christians, that he might "be able to come to speak." (See vs. 1.) When the speaker is filled with the Holy Ghost, the people are bound to hear, and, as here, there will be believers.

Verse 2. Note here, as in every place where Christ was preached, there were obstacles. It is so now, and will always be so. If filled with the Spirit, we will know that this is Satan's work, and, in the name of Christ, we will resist him and push on as did Paul and Barnabas.

Verse 3. Instead of being discouraged and running away from the trouble aroused by the truth, they stayed the longer, and spoke the more boldly, and loved backed their words.

Verse 4. Division because of Jesus. See John vii. 18 with Matt. v. 34 to 38.

Verse 5 and 6. "When they persecute you in one city, flee into another," said Jesus. (See Matt. x. 23.) Not flee to hide away, and stop witnessing, but, flee to another part of the field, to make a flank attack, and push on the battle. How Paul must have worried Satan! He couldn't kill him, and he never knew where he would turn up next.

Verse 7 to 10. A good thing for this man certainly, he didn't die from leprosy. As he had faith to be that Paul fled from Iconium. As he had faith to be that Paul may have been for his sake that Paul came to Lystra.

Verse 11 to 13. Satan has changed from to meet the flank attack. "Jealous for God's glory, and thoughtful of self, what a noble scene is this, and what noble words are here recorded. How great and how good the great God was to Paul.

Text for the day, verse 7.

Saturday, July 30th.

Acts xiv. 19 to 28.

Verse 19 and 20. How foolish is the man who builds upon the sickle favor of his fellows! These people of Lystra, restrained from the sin of worshipping Paul and Barnabas as gods, are now turning them out as devils! It is thought that this was the time that Paul was caught on to Paradise. (See 11 Cor. xii. 1 to 4.) Stephen saw Heaven opened unto him, similar circumstances. (See Acts vii. 53 to 56.) Christ has a quick ear to hear blows on the head of one of his members, and opens the door to look down and see what is being done. It were well worth being stoned and "left for dead" to see what Paul saw. How hard it must have been for him to turn from the glory and find himself, bruised and bleeding, lying outside the gate of

Lystra! Yet, with the memory of the Cross, and his high commission from the lips of the Son of God, how he staggers to his feet and, with an answering smile back to His Lord, pushes on and preaches. Verse 21 to 22. Back through those cities where he had been driven out, the faithful servant of Christ goes, with his life in his hand, to fold his Master's Scriptures as he should apply, and these local bodies of believers are left to grow in grace and spread the Gospel around them, under the guidance and supervision alone of Christ, the one and only Head of the Church.

Verse 24 to 28. The joyful home-coming. God is given the glory of all that had been done, and those who had prayed at home and those who had labored abroad rejoiced together.

Text for the day, verse 27.

Sunday, July 31st.

Acts xv. 1 to 11.

Verse 1 and 2. For further particulars as to the important controversy that involved the liberty of the Gospel, see Gal. ii. 11 to 14. Humanly speaking, if it had not been for Paul, the early Church would have been Judaized, and a yoke put upon Christians for all time.

Verse 3 and 4. This reception by the church at Jerusalem was very different from the one accorded to Paul when he returned from Damascus. The mighty work wrought by the Holy Ghost through him, had secured their unquestioned recognition throughout the churches. Note the words, "They declared what God had done with him." They were all zealous for God's glory here, as he had been at Lystra. When men are filled with the Holy Ghost, they know that it is God using them, not their using God, that secures the results.

Verse 5. These words seem to be spoken by Paul and Barnabas, of those who had opposed them at Antioch and other places.

Verse 6. This was the first general council of the Church. If all subsequent councils had been as free from man's authority, political or ecclesiastical, as was this, there would never have been divided organization.

Verse 7 to 11. If this address of Peter was made subsequent to his visit to Antioch when Paul rebuked him (see Gal. ii. 12), it shows that Paul had received Paul's words in the Spirit of Christ, as deciding God's purposes as to the Gentiles being made partners of Christ. He then argues forcibly against forcing these Gentiles to be circumcised. If Peter had not been willing to bear the yoke, in that they had not been able to keep the law which circumcision committed them to keep. The proof of this failure was the coming of Christ to do that which the law could not do. In the 11th verse Peter lays down the gospel as strongly as Paul ever did, and enunciates a principle that did away with circumcision for the Jews as much as for the Gentiles. Gal. v. 1 to 6.

Text for the day, verse 11.

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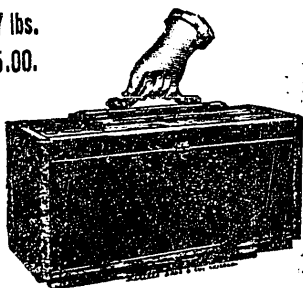
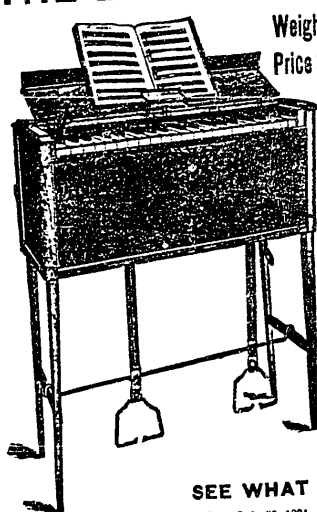
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