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REV. F. B. MEYER

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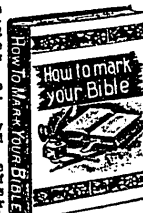
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The attention of every subscriber is invited to "Our Special Offer" for this month on page 294.

Examine the label on your paper and if your subscription is not paid up, do so at once and avail yourself of this remarkable offer.

The notes of last month concerning evangelists seemed to touch a responsive chord in many hearts. Some of the letters and comments are very interesting. We invite friendly criticisms and suggestions from both pastors and evangelists concerning their mutual relations and for the present will devote these notes to this subject, hoping that some of the errors and misunderstanding on both sides may be corrected.

I have heard pastors say that one reason for lack of sympathy between pastors and evangelists was that the evangelist would come into town and without sympathy for the pastor would belittle his work, speak slightly of him to his people, ignore him in the meetings and finally take all the glory to himself, when the results were summed up. This would indeed be a grievous error, as the evangelist is supposed to be the helper of the pastors; supposed to remember that he, if faithful in his ministry, has toiled through many a month of hard seed time, and now with prayerful anxiety believes the harvest time is near. He calls for an experienced reaper to help him as he seeks to cut and gather in the grain; imagine his chagrin and disappointment when the reaper laughs at the sower's efforts, discounts all his work and with a "But for me where would you be?" sort of air swings his sickle in the field. No wonder that this pastor is a little slow on evangelists.

On the other hand I have known of an evangelist coming to a town on invitation of some society, the Y. M. C. A., or W. C. T. U. The churches or pastors would not invite any one,

the town rapidly going to the bad and spirituality declining until in sheer despair, as a dernier resort the society would invite an evangelist. He comes, asks for the co-operation of the pastors and all good people. The pastors stand back and look on, perhaps they criticize. The evangelist, thus deprived of his strong support and ally, is weakened at the outset but goes bravely to work. In the fight against sin he strikes bravely at inconsistent Christians, and pastor or pastors get badly hit. Sometimes he comes out and confesses his remissness, but more often he lays it all on the poor evangelist and says, "There, see how he hurts our work!"

Pastors sometimes charge upon evangelists a money-loving spirit. Either setting exorbitant prices on their labor, or, while pretending to take a free-will offering, grumble so much at what is raised for them that everybody is made very uncomfortable. A pastor said, speaking of an instance of this kind: "They raised more for his eight days of labor in our midst than I get for a year." Of course it takes more than a modicum of grace to see this, especially if the pastor is out at the elbows and with an empty pocket, and the evangelist should be very careful not to appear grasping about money matters. However the above is the exception, rather than the rule. But few of all the vast number of evangelists are well paid for their work. Hundreds live on mere pittance, less than the salary of the country preacher and yet pay their own traveling expenses.

An evangelist writes of several instances where he reminded many days conducting meetings at the conclusion of which they thanked him and let him go, in one instance offering him a turkey for Thanksgiving, but charging him full price for it when accepted. In another charging him for his board also. I believe these cases also are rare exceptions. The pastors or committee in charge usually recognize the fact that the evangelist can work but a portion of the year and must live for the entire time on the receipts of those few months; that his traveling expenses are large, and if he employs helpers, that they must be paid out of his income and so are anxious to see him well remunerated. I know of an instance where the officers of a church remonstrated with its pastor for asking so large a sum for the evangelist. He replied: "He has done as much preaching since he has been here as I do in a year and he must see that we appreciate it." Many similar instances could be cited.

Evangelists should remember that all pastors are not evangelistic in their own make up. That is, the Spirit has not given them large gifts in this direction. On the other hand many successful evangelists would make very poor pastors. The Holy Spirit distributes these gifts as he sees fit. Some pastors have been so ill at ease in the pastorate that they have left that field for evangelism and are doing very successful work. Other men have tried the evangelistic field only to fail but make good pastors, successful and beloved. But now suppose the pastor, though a good shepherd, to be a failure in winning souls, he standing as a type of all his kind, and all pastors refusing to call evangelists, only a few generations would pass until the church would have dwindled down to a few old men and women, and when they died the light would become darkness. Some one says the Catholic church has but few revivals and yet it doesn't die out. How is that? Why, it does as the average non-Evangelistic church does, namely, confirms every one who assents to creed and catechism without regard to conversion or regeneration.

Thus we see how pastor and evangelist are fitted by the Spirit of the Lord to work in harmony one with the other. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Wonderful thought, wonderfully expressed, in wonderful words; but O, how seldom forgotten or ignored, not only by the pastor or teacher, but sometimes by the evangelist as well. Let us be careful lest we grieve the Spirit by saying to some other member, "I have no need of thee." 1 Cor. xii.

The work of the evangelist is often more than simply to preach "Christ and Him crucified." He must stir up and overhaul dead consciences, seared as with a hot iron, municipalities go wrong, the reins of town or city government get into bad hands, while the church sleeps, pastors preach "toleration" and all hell laughs, the devil reigns supreme, and a little handful of faithful ones alone deplore the fact, and pray for "precious reviving again." Here the man or God must "rebuke sin" as well as preach Christ. Some pastors dread nothing so much as a stirring up. The evangelist dreads nothing so much as a dull time. But here again the evangelist is the man for the work for he can do it and go on his way again.

Let both pastors and evangelists feel free to make any suggestions concerning the work or best plans for securing results, either as to how the one may be most helpful to the other, or by incidents illustrating success or failure, or by questions regarding any phase of the work. Such material will be used and questions answered so far as seems practicable. Address, care of RECORD,

M. B. W.

### Our Meditation for the Month.

REFLECTIONS FROM QUEBELL.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

How advantageous it is frequently to ask at the feet of Christ what we must do in order to our salvation! It is an excellent practice, provided we perform it as we ought. He alone is capable of showing us the way to heaven, being Himself the way; He alone is incapable of deceiving us, since He is the truth; and He alone is worthy to conduct us to eternal life, being Himself that very life.

"And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God."

If the faith of the heart be not answerable to the confession of the mouth, the humility to the works, and the purity of the intention to the fervency of the action, a man may run to Christ, humble himself before Him, and ask the best things in the world of Him, without becoming at all better thereby. In order to pray after a truly Christian manner, it is necessary for us to be thoroughly convinced of our own misery, and that God only being the fulness of all goodness, it is through Him only that we can become good.

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me."

God cannot love anything in us but only His own gifts; He alone can perfect those which He has bestowed upon us. It is sometimes of great advantage to us for Him not to do this very soon, to the end that we may know at

least, by the difficulty of what remains to be done, that what we have done already did not proceed from ourselves, but was a gift of God. If there be any one irregular inclination in the heart, this is the very thing which God requires us to sacrifice to Him, without which our salvation is in great danger.

"And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

The poor are sooner astonished at these words than the rich are so much as moved by them; the reason is, because men see the danger of others better than their own. It is much easier for a man to be contented without those things which he has not, than to disengage himself from those which he possesses, and not to trust in them. The poor may find a sufficient ground of trust and confidence in their poverty, since the kingdom of God is theirs; but the rich have reason to tremble in the midst of their riches. Whoever finds in them his rest, his joy and his happiness, never thinks of seeking for these things in God. And there lies the greatest misery.

"And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible."

It is the comfort of the humble that their salvation is in the hands of God; and it is the blindness of the proud that they would have theirs in their own. A true Christian is not at all alarmed to find here that without grace his salvation is impossible, because he knows that God can do everything for him, and that he himself can do all things in God through Jesus Christ. Yes, O my God! to Thee it does belong to work my salvation, because Thou canst do all things in me; and to me to humble myself under Thy almighty hand, because I can do nothing but by Thee.

## From Sorrow to Song.

BY REV. F. B. MEYER.

*"She shall sing."—Hosea ii. 15.*

When these words were uttered it seemed as though they never could be realized—that Israel would never sing again. She had sung in the days of her youth; on the day when she came out of the land of Egypt, and on the banks of the Red Sea her song rang out, "Sing to the Lord, for He hath triumphed gloriously." But now her harp was hanging on the willow unstrung; it seemed as if she never could sing again. We read in verse three that she had been stripped; in verse eleven her mirth had been caused to cease; verse twelve, her vines and fig trees had been made waste, and the land that had flowed with milk and honey had become a very desert, and she sat down amid the shrivelled remnants of her past joy.

An apt type of many a life to-day, which has forgotten how to sing. The days of your youth were indeed those of minstrelsy and song, but for many a day of late you have been joyless. But God said "She shall sing;" and when God says a life shall sing, sing that life shall. God says it of many a soul in this place to-day, and I dare to foretell it in His name—there is many a joyous soul of which God says to night, "See shall sing."

## A WILDERNESS EXPERIENCE.

But how did God make Israel to sing? "I will allure her into the wilderness, and give her vineyards from thence" (ver. 15). Surely the strangest place in all the world to find vineyards. Oh, soul, you are going to see before long that God has purposely brought you into this wilderness experience, because out of the wilderness God is going to give you your vineyards. But note that He brought Israel into the desert and down into the valley of Achor; and there in the valley of Achor there was suddenly a door of hope. In order to understand that, please imagine a ravine, dark, storm-swept, through which the torrent hurries on with froth of foam and roar into the valley beneath. Up a path on the left side of the hill, a granite rock overhanging, a fence figure with difficulty is climbing upward. Far away behind lie the vineyards, the orchards, the corn-fields. The path seems to lead straight up the wild hill, capped with a moon-lad waste. Nothing could be sadder or drearier than that picture; when suddenly in the valley an experience takes place of which I shall speak in a moment. But when that experience has passed, suddenly a slab of rock opened upon the right hand of the path, like a door, and on the other side are the vineyards, and the orchards, and the corn-fields, and the new blessing—land—God has opened in the valley of Achor a door of hope. As the traveler passes from the grand Alp on the northern side, and on the southern side lands in the fair plains of Italy, so through

the valley of Achor souls pass from joylessness into music, from the desert into the garden, from defeat and sorrow into victory and everlasting joy.

The valley of Achor—we must understand that if we would learn how to sing. And so we turn to Joshua vii., where we have a marvelous picture of a people who had been redeemed by the blood of the Lamb; by the people of Israel had been ransomed; delivered from the thralldom of Egypt and led out to be God's own peculiar people. Next we have a people that had renounced and passed from under the leadership of Moses beneath the leadership of Joshua—Jesus the Saviour. Next we have a people that had been circumcised with an outward separation from the sins of the flesh; and, fourth, we have a people on the borders of the land of their inheritance. And yet we have also a people humiliated by failure, and in the person of Joshua and his leaders lying prone upon the ground smarting with disgrace. And there are here to-night many who have been redeemed by the precious blood of Christ; who, knowing that they cannot be saved by the law, have fled to Jesus Christ for salvation from the penalty of sin; who have been circumcised by an outward separation from the grosser forms of the vanity of the world; and a people, too, who are always hovering round their inheritance, nearly achieving it, and yet always missing it; and those who, however calm their exterior, are yet smarting under the consciousness that they would be what they are not, that they would do what they do not, that their desire is not equalled by their spiritual power, and who have not entered into the blessed inheritance of the rest of God. And all, in the case of Israel, lay in the fact that the accursed thing was hidden unknown in the tent. But until that accursed thing had been brought to light and put away there could be neither victory nor rest nor salvation, nor the enjoyment of what Joshua was prepared to do for the best.

Now do you see precisely where your position is to-night? It is not that there are in you passions too strong for God to master; but—

if God will, be

LD MAKE NIAGARA LEAP BACKWARD

in its course. It would be sheer blasphemy to doubt that if God chose He could work so great a miracle in the physical sphere; and if He could do that in the physical, He could in the spiritual. He could put a bit into the teeth of your passions; could curb and rein and restrain them. You are a defeated man to-day, not because you have passions too strong for God, nor because temptation is too powerful, but because under the tent floor of your heart to-day some hidden thing is concealed. Shall we now cast lots for it? Let God the Holy Spirit perform the work.

We will try to pass before our eye first the sins of our tribal life, the sins of our public life, of our business life, of our social life, of our contact with men. Is there not some un-

paid debt, some obligation which has been ignored, some overcharge made which you have indignantly resented instead of suffering wrong? Has there not been a grievance between you and some brotherman, he not being a Christian, and wondering how you, being a Christian, make no advance to him? Again and again men say to me that it is almost impossible in their business to bring to bear upon practical daily life the principles of the Gospel of Christ. They allow definite practices which they would admit, tried by the standard of the Gospel, are not strictly right; but they defend them by saying, Business is business. Are you doubtful about something? Do you wish I would pass on to something else? Is there a nervous dread lest another sentence may touch that thing in your business life which you are permitting, and which you try to argue yourself into thinking is right? When a man begins to argue with conscience, you may know he is in the wrong, and if you, man or woman, are at this moment seeking to justify something, and to say it cannot be that, it is very likely to be that which is the Achan of the tribe of Judah.

Or pass in review the sins of the family. Are there no sins in your family relations? Are you quite at peace with that brother or sister about the division of the parent's property? You avoid the subject. And yet are you perfectly sure that that poor relation, or that relation who has wronged you, or those people in your near family relationship who have brought what you thought disgrace upon your name—are you perfectly sure that you are bearing yourself toward them as Jesus Christ would do if He were in your place?

Or, pass from the sins of the family to those of the individual man. Forget for a moment that you are one of this great throng, and imagine that you are standing before the great white throne of God; you as a man dealing with the Judge of all. Are you perfectly sure that in your inner life, in your habits, in your modes of thought, in your imaginations, in the chambers of your imagery, in your purposes, in your intentions, in your Christian activities, that you are what Jesus Christ demands of you? Is there not one thing that at this moment presents itself to you?

Now, let us burn these things: let us bring them out and hand them over to Christ. Let us ask Him to use that sharp, two-edged sword which divides to the soul and spirit division, and that it may cut out of us the thing which has cursed us. Ah, brethren, it means coming to the knife. And I love that fourth chapter of Hebrews, which, after it has told us of the sharp two-edged sword, the very mention of which makes the spirit quiver, ends by saying that "we have a great High Priest." Glory to God, if there is the knife, there is also the great High Priest. If the knife is to be used to-night, it will be used by a Hand that was nailed to the cross, the Hand of the blessed Lover of souls.

## The Lost Sheep from Our Homes and Churches.

BY REV. W. M. PADEN.

There are lost who are born in Africa, lost who are born in our criminal quarters, and lost who go out from our own churches and homes.

As a missionary I could make my plea for our brothers, who are swallowed up by millions in the hungry sea of heathenism. We cannot but hear them crying in the night. As a friend of the wail and the outcast I could make my plea for our brothers who are swallowed up in the dismal swamps of the slum. We cannot ignore these prodigals, for they are hard by the father's house. But as the pastor of one of my Master's flocks and a member of a Christian family my plea is for the lost sheep of our own homes and churches.

I have long been convinced that a large proportion of the lost in our land have drifted, broken, or been dragged away from our homes and churches.

Take for example our non-church-going masses, those who are lost to Christian fellowship. Have the majority of these people always been non-church-goers? Were they never in touch with the Sunday school or church, or are they men and women who know better and who at one time or other in life did better?

I sometimes hear good men confer about what they call "the great mass of non-church-goers" as if it were a far away trackless inland sea, which they must first discover, then cut ways to, and at length after many days cure with the Gospel. "Oh, if we could only reach the churchless masses," they sigh. The non-church-going masses are made of men and women, and in the main, of just such men and women as you and I have dealings with and meetings with each day. Suppose we test it. You are anxious to reach non-church-goers. There goes one of them. He hasn't been in church for years. Your brother: I beg pardon. How about that well-dressed man across the street? He spends his Sundays at the driving park. Oh, your partner? I'll try again. That man with the dinner-pail; he evidently doesn't belong to your firm or family. Now he spends his Sundays eating, sleeping and loafing. He never looks inside of a church. One of your most faithful employes? So you know him? Well, I'll try once more. That man who sits by the window yonder with his Sunday papers. He is a chronic non-church-goer. One of your pleasantest neighbors, you say? Why, friend, I thought you wanted to get at the non-church-going masses? You seem to know every specimen I point out, and if you don't, I suppose your wife and daughter would. You talk about wanting to reach the non-church-goers. You are all tied up with them. You would better get your eyes open, or you yourself will get lost.

That which is true of the ordinary non-church-goers is true in the main of our sorriest slums. One day last week I interviewed a godly man who for years has lived and wrought in the very heart of our worst criminal quarters. As he told me of the riff-raff of drunkards, harlots, and tongs which congregated in the neighborhood I put the questions, "Where do they come from? Were they born and raised in such slums or are they the sloughing off of society? Were they born lost or did they get lost?" Almost instantly he answered, "I see what you mean. I verily believe that two-thirds of these people have been lost or got lost." "Four-fifths of them," said one of his fellow-workers. "You would be surprised," said he, "to find out how much of the Scriptures these hard cases know, and where they have been lost from."

This care for our own is a duty which touches us every one. There is scarcely a family connection without its black sheep. Perfect families are quite as infrequent as perfect characters. Of those who are bound up with us in love and life, some are dying, mayhap some are dead. The dying and dead may not be in disgrace. The most of them are not. Only a small proportion of our criminals are in the slums and penitentiaries, among those who yet walk in white there are many whited sepulchers. A seeming gentleman may be only a brute in chains. Falling is frequently notting more than finding one's level. There are sinners who stand as well as sinners who fall, lost who stay at home as well as lost who go into the far country, and we must see to our lost whether they go off with the prodigal or, imitating the Pharisee, stay around home.

Society is much more of a piece than we are wont to imagine. We are knit together as members of one body. When one member suffers the whole body suffers with it. We must save others to save ourselves.

And we must save ourselves to save others. We cannot do our best for the world while we are not caring for our own diseased ones. The pagan is even now saving to the Christian.

Physician, heal thyself. "Your own people are not like your Christ of your Book." The black sheep or goats of Christendom are the curse of unchristianized lands, and the apostate is one of the very worst of the black sheep of Christendom. The height from which your wreck has fallen is indicated by its utter ruin. The disciples never had a harder case to deal with than the boy they found at the foot of the mount of transfiguration. They never dealt with the demoniac whom it was more necessary to heal. Christianity must care for the cases it has on its hands, and it must not rest until it finds the cases it has lost.

What a host of us would find our way to the slums were we to follow our lost! And what lessons we would learn! We should learn as in no other way the lay of the wolf and the greed of his cruelty. We know very little about wolves until we go out after lost sheep.

You thought it was only a restaurant, cigar store or drinking saloon, but by following one of your wanderers you found that it was a gate to hell, at avenue in position. So we never fully understand the influence of base company, low theatres, and drinking dens, until we try to bring back their victims and mend their mischief. We never see how close we ourselves are to the edge of the pit until we look for the cause of our brother's downfall.

### Eight Evangelists.

A. P. GRAVES D. D.

In the columns of THE RECORD OF CHRISTIAN WORK I propose to briefly set forth some features of the character, life and labors of eight evangelists who have done most earnest and effective evangelical work within the past one hundred and fifty years.

GEORGE WHITFIELD.

He preached in special evangelistic services in Europe and in this country. He was termed by some a Calvinistic methodist. He certainly had strong and unflinching consciousness of the divine infallibility of God's truth. His style was that of

IMPASSIONED ELOQUENCE.

by the power of the Holy Spirit. Probably not since the days of the apostles has any man lived who gave stronger evidence of power in the Holy Ghost. That endowment of power in which Jesus spoke just before his ascension, when he said to his disciples whom he was about to leave to prosecute his mission, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." That is, tell of me, proclaim my name, doctrines and kingdom. In an eminent degree Mr. Whitfield possessed this power.

HE WAS FORCEFUL.

in illustrations. At one time, preaching on the dangers of the sinner, he drew the picture of a blind man led by a dog near a precipice, and the dog breaking loose from the man exposed him to falling over. As Mr. Whitfield portrayed the scene as the man standing on the verge of the precipice, the congregation were so state of the sinner, the congregation were so infused that one man, in the impulse, as though it was reality, cried out, "Great God, he's gone." Ever in his enforcement of God's truth there were the most striking illustrations.

IMMENSE CONGREGATIONS.

gathered wherever he went, to hear the word of God from his burning lips. Tens of thousands came often to his open-air meetings in Moorefields and other parts of England as well as in this country. Almost invariably

the chapels where he preached were filled to overflowing.

HIS DOCTRINE

was eminently that of salvation by grace. In earnestly setting forth the divinity of Christ as the sinner's only hope, he often preached from Jer. 33:16, "The Lord our righteousness." This one sermon, which he so often repeated, it is believed was the means of saving a multitude of souls. He had no confidence in the flesh or the works of men to redeem the soul. He preached the law in a convincing way to slay the sinner and faith in Christ alone to save him.

HIS MANNER

was an earnest exhibition of the terrible consequences of sin and the glory of redemption. He excelled in making his hearers feel the realities of eternity. No man could stand or sit under his ministry without keenly feeling the eternal realities of divine truth. While the islands were converted under his ministry, he evidently had no

POWER OR AIM

to organize them into church relations. In this he was directly the opposite of his fellow-worker, John Wesley. He must have felt much like the apostle Paul when he said, "Christ sent me not to baptize but to preach." So he left no church behind him but; mighty influence of a preached gospel, leading sinners to repent of sin and believe in Jesus.

As is usual with men of such spirit and heart, his soul was stirred within him to help on the work of

PHILANTHROPY.

He established an orphan asylum in the south, whose memory has risen up to call him blessed. For this he collected moneys in his large meetings. Upon this as well as all other interests of his consecrated life, God set his seal of blessing.

### Enthusiasm.

BY REV. A. C. DIXON.

We are in a fast age. We travel by steam, talk by electricity, everybody and everything rushes. We must quicken our step to keep up. But we are not careful to keep up with the spirit of the age; we prefer the spirit of the Bible. When the spirit of the age is in harmony with that spirit we rejoice; when it is in conflict, we prefer to oppose the spirit of the age. There is such a thing as making progress by standing still. Two sail vessels were in a race along the coast. One of them noticed that, though the wind seemed to be carrying them rapidly along, the current was really stronger than the wind, and was driv-

ing them backward. The captain who cast anchor won the race. He made progress by standing still, and amid the currents of sin and infidelity that surge about us we need to cast anchor in the truth of God. But such faithful conservatism need not prevent our being enthusiastic—"fools for Christ's sake," if need be.

While John Vassar was a liquor-seller, nobody thought he was a fanatic in pressing his business, but when he became a Christian, and his one thought was to win men to Christ, and he pronounced him a fool. The politician who talks nothing but politics, the lawyer whose mind is absorbed by law, the merchant who thinks of little besides merchandise, is commended by the world; but let a Christian have only one thought, and that for Christ, and make that prominent, he is put down as a fanatic. May God fill our churches with just such fanatical men, men who are not ashamed to carry their hope and the promise on which it is based into any circle, and contend for the faith once for all delivered to the saints, among any company!

A life devoted to doing business for God is the great power under heaven. I emphasize the word "power." We hear much of influence. It is not a New Testament word, and is used but once in the Old Testament, where "the sweet influences of the Pleiades" are mentioned. Job had to go a long way from home to bring it in, and it was cold before he got there. It is an icy word. "Power" throbs with the sympathy, the love, the energy of God's heart and hand. What we need is to be "endued with power." Influence, the manward side of us, should be consecrated to doing good; but more important than influence is "power," the Godward side. We need, first of all, to be in right relation with God, and then our influence will take care of itself. It has occurred to you, I am sure that Jesus Christ was not a man of influence. He made himself of "no reputation," but the power of God was upon him. The early disciples did not have enough influence to keep out of jail, but they had power to shake the jail doors open and walk out. Let us not despise the influence of money, mind, position, numbers; but all these together are not sufficient for the needs of the church. The one great need is power from God. Link with that your money, your personality, and life will be a success for both worlds.

The American Bible Society is taking advantage of modern science to enter new fields of usefulness. Photo-engraved plates for the printing of the Scriptures in Zulu and the languages of the Gilbert Islands are being made. This makes five foreign languages that the society will be printing this year.

## Some Don'ts for the Pulpit.

BY REV. STEPHEN A. NORTHRUP.

Don't exaggerate.  
Don't fool with doubts.  
Don't let success tip you over.  
Don't dabble in business ventures.  
Don't snub anybody—even a book agent.  
Don't get the dumps. Live in the sunshine.  
Don't jolt in ruts. Vary your services and methods.

Don't make long pulpit prayers. Tedious petitions drag heavily.  
Don't imitate others. Better be a poor original than a fine copy.  
Don't mumble your words. Chew your food but not your language.  
Don't preach long sermons. "No conversions after the first half hour."

Don't be cold in your delivery. Preach red-hot from the heart a positive Gospel.  
Don't speak in a monotone. The voice has numerous keys; play on as many as possible.  
Don't be untidy. You cannot teach men to become clean inside if you are unclean outside.

Don't grow weary in well doing. Kill yourself with work and pay yourself alive again.

Don't harp too much on one string. Variety is pleasing, and God's Word gives ample choice of themes.

Don't tire people out with long introductions. You can spoil the appetite for dinner by too much thin soup.

Don't figure for a larger field of labor. If the Lord has got anything bigger for you He will let you know it.

Don't neglect study and closet prayer. The finest human pipes give forth no music unless filled with the Divine breath.

Don't hesitate to speak on public questions of the day—and all evils too—but do not introduce party politics in the pulpit.

Don't seek the praise of men. Preach in such a way that they will not be so much pleased with you as displeased with themselves.

Don't bawl or scream. Too much water stops mill wheels and too much noise drowns sense. Thunder is harmless, lightning strikes.

Don't scold your congregation or the burden bearers. Attack sinners and hit people only when they stand between you and the devil.

Don't grieve because of little fruit. The hand must pluck the few ears, and patiently labor for the sheaves of the greater harvest by and by.

Don't drop your voice at the close of a sentence. The effect is practically lost. Your audience has as much need to hear the end as the beginning.

Don't forget the boys and girls in service and out. Their attention is well worth gaining, and you may often be able to reach older hearts through younger ears.

Don't be envious of other and more successful ministers than yourself; if it is in your nature—"that green-eyed monster"—pray the good Lord to cast it out.

Don't go on after you have finished, saying, "As I said before." If you said it before, say something else after. Let the clatter of the mill cease when the corn is ground.

Don't ramble here and there. Aim at the mark. Hit it! Stop and see where the shot struck, and then fire another broadside straight from the shoulder. Pack your sermons.

Don't get the blues on stormy days, because only few are out. Preach your level best to small assemblies. Jesus talked to one woman at the well, and she got Samaria out to hear Him next day.

Don't exhaust your lungs, but keep them full. Take long breaths, then you will not close each sentence-ab, with a terrible gasp-ab, as if dying for air-ab, and so strain your lungs-ab, and never find it out-ab, till the Philistines make sport of you-ab. Infatiate your lungs.

Don't advertise false isms and the men who create them. It is not necessary to expend consecrated energies in striking at goats with the club of a Hercules. If a mischievous error is at work, publish the Gospel truth all the more to counteract, rather than fence with its author, and thus add to his reputation.

## Do Not Be Side-Trackd.

It is sometimes the case on a railway that for some cause a car is switched out of the train to which it has been attached, set upon a side track, and there allowed to remain. The train goes on; this car, with all its valuable contents, remains on the side track, and might stay there for days and weeks unless somebody again attaches it to a train and starts it on.

It seems to be a favorite device of the devil to side-track the servants of the Lord. When Satan has any particularly mean business to do, he likes, if possible, to get good men to do it, and when the Lord calls a man to His service in any department, he is very likely to encounter some one whose interest it may be to side-track him. Perhaps he is competent to do work which some one else wishes to do. Perhaps he has started some new enterprise in which some one else sees a chance to employ or signalize himself, and if he can side-track the original mover then he can accomplish his purposes and can have a clear track in some instances an individual who is called in of God to do a certain work, will be side-tracked to make room for venerable officials who know little or nothing about the work, but who understand perfectly how to get themselves elected to office, and then make the best possible use of their opportunities to hinder others from doing work which the Lord has

## "Died in Darkness."

The Rev. J. M. Buckley, D. D., the acute, learned and brilliant editor of the *Christian Advocate*, whom no man can accuse of bigotry, or charge as being the enemy of a true and reverent human learning in its application to Biblical study, in closing a sermon before Cornell University a few weeks since, gave an impressive illustration of the dangers attendant upon the acceptance of the theories of Higher Criticism.

He said: "A series of sermons was published in Scotland, teaching that almost everything held to be fundamental to Christian faith had, by the researches of modern scholarship, been found untenable, and speaking of what remains in an indefinite way.

"These discourses were republished in the United States. Among those who read and accepted them was a woman in the city of New York, of great intelligence and intellectuality and of high culture.

"A year or two later she removed to a suburb upon the Hudson River, continuing to attend the Presbyterian Church, but frankly informing the pastor that she had lost faith, and attributing the change to those discourses.

"Afterwards she became ill and died of a lingering disease.

"During the months of steady but not rapid progress to the grave, the pastor frequently visited her, making every effort to re-establish her faith in the simple provisions of the gospel, but in vain.

"To the last she said that she knew nothing, and was not able to believe anything positively. So much had been shaken that she was not certain there was anything that could not be shaken.

"Less than a year after her death, the author of those sermons was summoned to trial for heresy.

"When the charges were submitted he asked a little time for reconsideration and submitted a statement that when he prepared those discourses he believed them, but further reflection had convinced him that he had erred in taking many things for granted that had not been proved, deducing conclusions that were not warranted even by his premises, and expressing himself in an unguarded manner, and that he desired to retract several of the discourses in whole, and in part all but one or two.

"But the woman who had given up her faith in the essentials of the gospel for faith in him had died in darkness."

given to workers, and has never set such officials about. Thus real workers are side-tracked, and others having no special fitness for their work may control it, and perhaps mismanage or destroy it.

It is the business of every Christian man to know for himself, to a reasonable extent, what the Lord would have him do; and when he knows it, it is his business to do it; and it is not his business to relinquish the work which God has assigned to him, simply because some one else wants to undertake it. He is not to be wilful in the matter, nor unreasonable, but with carefulness and faithfulness he is to inquire, "Lord what wilt Thou have me to do?" And having found out what God would have him do he is to set himself about it, and do it in the fear of the Lord, and in dependence upon his gracious help. If other people have similar work to do he should make no objection. If others rush in and attempt to take his work away from him, it is not necessary that he yield to their control or to their suggestions. Let him see what God would have him do, and with patient, careful, persistent zeal, let him strive to serve his own generation by the will of God.

When a man has once received orders from the Lord, he is not to give heed to every hindering voice. If the Lord sends a prophet to deliver a message and come back neither eating bread nor drinking water, let him go, and return, no matter how many lying prophets may say: "Turn aside and eat bread with us." As he loves his life he must obey the voice of Him who has sent him, and if he does this he will find that God will be his guide and helper.

But may not a man be mistaken regarding his guidance? Undoubtedly he may, so other people may be mistaken; but if the Lord has condescended to guide any man, that man should have sufficient wisdom to know the Shepherd's voice, and be sufficiently obedient to follow it. When it pleased God to reveal his Son to the Apostle Paul, he said, "Immediately I conferred not with flesh and blood." Many a man has involved himself in lifelong troubles by conferring with flesh and blood. Many a man whom God has called to a certain work has been persuaded by others until he has lost the guidance of God, and has been compelled to go blundering and halting through the world, when he might have been strong in the Lord, and in the power of His might, guided by His counsel and filled with His peace.

At the eighty-eighth annual meeting of the British and Foreign Bible Society the statement was made that 13,000 copies of the Bible, in whole or in part, were issued every working day of the year by that society alone. Versions of some part of the Bible in nine new languages appeared this year for the first time on the lists of the society.

"Thibet has 6,000,000 inhabitants; Manchuria, 12,000,000; Nepal, 2,000,000; Hunan, 10,000,000, and Kwangsi, 5,000,000, without a single missionary station. One district in northwest India has 6,000,000, and only three European missionaries. The State of Bhope has 10,000,000, and only two missionaries."

## WORK AT HOME.

Evangelist A. L. Torrey, of Chicago, has just closed a series of meetings in Rockford, Ill. He preached to daily increasing audiences, and his earnest, powerful appeals have been very helpful. A desire has generally been expressed that he should return at an early day.

Joel Bassett, of Providence, has been conducting tent meetings at West Abington, Mass. The tent was full to overflowing every night and was attended by a class of people who are rarely found in church buildings. Many interesting cases of conversion are reported.

Peter Bilborn will hold meetings at Batavia from September 3d to 24th and from thence goes to Dubuque, Iowa; Benton Harbor, Mich.; Detroit, Mich.

Evangelist Veazie continued his meetings in the Seabrook district, near Topeka, Kas., several days, closing July 10th. The meetings were very successful. The methods used were thorough house-to-house visitation, afternoon meetings for children, and evening services. Sixty-nine persons out of a population of 225 professed conversion. The work will now be cared for by the Central church, Topeka.

Jon Hawk, of St. Louis, a Chinese convert whose speech at the recent Christian Endeavor convention created such a memorable impression, has accepted the pastorate of the Chinese Baptist Mission in New York City. He went to St. Louis as a boy in 1881, his father being a laundryman there up to last year. He attended Chinese Sunday schools, and two years ago his friends sent him to Drake University, Des Moines, Ia. He was graduated several months ago.

A most interesting service was held at Camp Collie, where the International Association was organized in 1886. At that time there was no organization in the country whose object it was to establish and develop Young Women's Christian Associations, and with eighty local associations the young women present formed the National, now the International Association. In six years, through the constant guiding of the Lord, the associations have grown in number and power until there are 250 in thirty-five states, with 16,129 members. Six years ago there were no young women engaged wholly as secretaries by the associations. Of the 135 young women at this anniversary meeting, twenty-two are secretaries by profession, there being forty-two in the associations connected with the International work.

Bishop Potter has appointed the first Sunday in October, as the time, and Grace Church, as the place, for the setting apart of the graduates of the New York Training School for Deaconesses to their work. It is understood that all of the graduating class are to work in Grace church parish for the coming year. This is the first service of the kind in the diocese.

One form of out-of-door religion now in vogue is best seen by a visit to the *Daily News Sanitarium* at Lincoln Park, Chicago. Here is a huge pavilion built out over the lake, roofed over, but open on all sides to the fresh breezes. It is open from 8:30 a. m. till 5 p. m. As many as 3,000 invalid mothers and sick babies are cared for here in one day. An experienced matron is in charge and free medical service is provided. The people bring their own food, except that milk is provided for the little ones and some extras are granted at the kitchen. It costs ten cents *per diem* for each child cared for at the Sanitarium.

Wesley Chapel, Washington, D. C., undertook Sunday afternoon services some time ago on the public square fronting the church. Out of this effort to reach the masses has grown an organization of young people and a contrivance known as "The Gospel Push Cart." The work has extended to the "high ways and hedges," the alleys and the courts. The cart is fitted with pulpit, organ, singing books, etc., and is pushed from place to place.

Much interest is being manifested in the East just now in the work of John P. Quinn, the converted gambler. He has been speaking in the churches and Y. M. C. A.'s of many of the larger eastern cities.

Mr. Quinn has a method peculiarly his own in treating this subject of gambling. He is turning his twenty-five years of experience as a gambler to a good purpose. Since his conversion in 1888, while in prison at Jeffersonville, Indiana, he has given his life to the work of writing and speaking against this alarming vice. The first and only work of the kind published is the "Fools of Fortune," by him, which thoroughly unmask this vice. This book is endorsed in the strongest terms by many of the leading clergymen, such as Dr. Lyman Abbott, C. H. Parkhurst, David Swing, B. F. De Costa, Wm. Lawrence, John I. Paly, and many men of like note.

Mr. Quinn's demonstrations with the implements used by the professional gamblers afford a strong argument against the craft. Rev. John H. Lockwood, of Westfield, Mass., writes: "His array of facts illustrated with implements of the gambling craft, make such a convincing argument against the vice as none could withstand.

The Monona Lake Assembly at Lakeside, one mile south of Madison, Wis., closed July 29th. Over two thousand people lived in tents. Rev. Dr. J. A. Worden, of Philadelphia, was the able and popular conductor of the normal work and Mrs. W. F. Crafts had charge of the primary class work. The music was led by Dr. H. R. Palmer. Among the lecturers were Mrs. Mary Virginia Terbuco and Mrs. Margaret Sangster, who led the interesting and popular Woman's Council; Rev. John H. Barrows, D.D., and Dr. F. W. Ganssauld, of Chicago; Mr. Locke Richardson, Rev. A. A. Willeis, of Dayton, O.; Rev. Frank Bristol, and Rev. Russell H. Conwell, D.D. The assembly closed with overflowing meetings. Excursion trains brought in many people, and the farmer left his harvest and the business man his books to hear a great discussion and see the representative men of the political parties on the platform.

It is inspiring to one's faith to turn the pages of the seventy-sixth annual report of the American Bible Society and to mark the volume of business which such a society represents. An expenditure of nearly \$600,000 in twelve months, directly or indirectly, for the manufacture and distribution of the Sacred Scriptures, is a fact to make glad every Christian heart. The society's issues for the year have been 1,293,196 copies, a large proportion of these is many foreign tongues. In seventy-six years the number of volumes sent forth from its presses has reached the bewildering total of \$5,500,000.

In a circular recently issued to parents, Sunday school superintendents and teachers, the Society says: "Eight years ago, the society began the work of placing a Bible, by sale or gift, in every home in the land where it would be received; but now the society proposes a work of still greater magnitude and importance,—a Bible of its own for every child that can read, with special reference for Sunday school use."

The secretary, Alexander McLean, says that his attention was drawn to the gradual exclusion of Bibles from the Sunday schools by the fact that the issues of entire Bibles by the society do not constitute a sufficient supply for the Sunday-schools alone, and he became convinced that the lesson-leaders were taking its place in the Sunday schools. An investigation of the subject by the society, he says, has resulted in the proof that the lesson-leaders are fast supplanting the study of the Bible. The society now proposes that every Sunday-school child shall have a whole Bible.

The general secretary of the Y. M. C. A. of Ft. Smith, Ark., has adopted a new feature to attract attention to the Association, in the way of political cartoons drawn daily, and placed in front of the building. They are

proving a success as they are the talk of the town. The general secretary draws the pictures, the janitor does the rest. A gospel chalk talk given every Sunday afternoon in open air down by the depot, is a great feature of the work. The sketches are made on an easel in full view of the audience by the general secretary, who is an old time newspaper sketch artist. Over three hundred people gather around and watch and listen attentively until the close of the service. Hardly a week passes but some one or two souls claim conversion. Here is an illustration of reaching the heart through the eye.

One Boston institution holds on its way with undiminished vigor, the Sabbath afternoon assemblies in Music Hall, for the discussion of Romanism as an avowed and unremitting antagonism to American institutions, especially the tenderly cherished and all-important public schools. For five years this meeting has gone on its way at an annual expense of \$5,000, promptly met by free-will offerings—almost wholly by those in humble circumstances. Sometimes Dr. Fulton and Father Chiniquy fire chain shot, as they tell their story whose chief difficulty, as regards acceptance, is the truth. Again, as recently, the calmest logic and appeal to facts set forth the "irrepressible conflict" between the policy that seeks to assimilate races and classes by associated study and contact; and that which deliberately segregates and prejudices by garbled and suppressed historic facts. One Boston daily, the *Traveler*, reports these meetings, and is a constant channel for free and clear discussion of this urgent public question. In the first year of this service its subscription list has more than doubled with excellent prospects. Two weeklies, the *Bristol Citizen* and one other, co-operate.

Mr. B. Fay Mills closed his work in San Francisco on August 31st. The 25th was observed as the midweek Sabbath. Several thousand business houses were closed during more or less of the day.

Services were held in forty churches at nine a. m., and at ten Mr. Mills preached to an audience of 5,000; at two, 6,000 were present, and in the evening there were 8700.

Over 5,000 cards have been signed so far, 300 of these being Chinese. The various churches will continue the special work.

Mr. Mills is now at Salt Lake City, and from thence goes to San Jose.

"The tree that has the most blossoms on it, doesn't always bear the most apples in the fall; a sermon may have plenty of flowery sentences and little salvation; graceful gestures never beget the grace of God in the heart."



## For the Indians.

The Young People's Department of the Woman's National Indian Association believes, with good reason, in the open-hearted willingness of friends everywhere to respond to calls for Indian needs. It therefore points out some opportunities which wait to be met only because unknown.

1. Illustrated children's papers and Sunday school papers are wanted at several places; also charts for explaining Sunday-school lessons. In this connection, a hint. A circle recently collected a dozen or more complete sets of the "Sunday School Quarterly" for a year, cut out the hymns and pasted them in a similar number of scrap-books and had some useful singing books to send to a mission.

2. A teacher asks for her girls for materials of all kinds which can be worked into things useful and ornamental, and says, "They must have work at home, and this is why I propose to teach them knitting, crocheting and embroidery. There is always a sale for that kind of work."

3. Materials for several sewing schools, calico, shirtings for boys, ribbon, basted patchwork. Also prizes for good attendance at school, such as ribbons, bright aprons, handkerchiefs, tops picture-books, also games and toys for the children's play hours.

4. Help for a hospital among the Moquis of Arizona and for a children's ward.

5. Aid for a young man who wants to study medicine, who will earn money for part of his expenses.

Two ways are suggested by which money for these last two needs can be raised: A sale of Indian baskets, blankets, pottery, etc., thus encouraging the Indians in self-help, and by the "pin money card." This is the device of a King's Daughter and bears the cross of the order on which are fifty white dots. The person taking a card pays 5 cents for it, and then gets people to prick with a pin the fifty dots at 5 cents each, thus making the card bring in \$2.50 besides its cost. The card is very pretty and can be kept when filled.

Inquiries for addresses where things are needed, where Indian work can be bought, orders for "pin money cards," and gifts of money, should be sent, (enclosing stamp for reply and mentioning this paper) to the chairman of the Young People's Department of the Women's National Indian Association.

MARIE E. IVES.

P. O. Box 1005, New Haven, Conn.

## Young Women's Summer School.

A Summer Bible and Training School under the auspices of the Young Women's Christian Association was held at Lake Geneva, Wisconsin during July last. The object was to train young women for Y. W. C. A. secretaries and prepare them for other forms of Christian work. Some idea of the scope of the work can be formed by a glance at the list of speakers present: Mr. L. W. Messer, Chicago; Prof. R. F. Weidner, Chicago; Harlan P. Beach, Springfield, Mass.; Miss Margaret Leitch, Ceylon; Mrs. S. J. Rhea, Lake Forest; Mrs. L. D. Wisbard, New York City; Robert Weidensall, Omaha.

Miss Corabel Tarr, general secretary of the International Committee, had charge of the Association School. Her class studied the history of the Young Women's Christian Association, reasons for its evangelical basis, and for its distinct work for young women, principles to observe in forming new organizations, the office and duty of the general secretary and the legitimate work of the Association in its various departments of work.

Miss Remington, missionary of Welcome Hall, New Haven, is accomplishing a work of good by Men's Meetings, Free Lectures, Reading Room, Mothers' Meetings, Kitchen Garden, Sunday School, Religious Conferences, Sewing School and Games for all. One thousand children of the neighborhood, not to mention their elders, are directly affected by the Mission. But none of its results can be better than the influence of Miss Remington's published "Journal" itself, describing, as it does, not only her business-like, large-hearted work, but giving us glimpses as well of an indomitable and rare character.

The Columbia Sunday Association, of Chicago, is now actively engaged in supporting the movement among clerks on the West side to extend the early closing agreement by which stores will shut their doors at 8 p. m. and remain closed all of Sunday. One can hardly credit it that only a few years ago the leading retail stores in the city began to close at 6 p. m. and dared to face "financial ruin" by closing on Sunday. When one sees how short-sighted and long-winded competition and greed are in trade there is certainly need of a society organized "to assist in securing occasional holidays for all working people, men, women and children, that they may have time to attend the World's Exposition and particularly to this end to make more nearly universal the weekly Saturday half-holiday." It is to obtain some permanent benefit of this kind that shall remain as the recognized claim of wage-earners that the purpose is so strenuously held not to suffer the Sunday opening of the Exposition gates.

## The Seaside Bible Conference.

The fifth annual meeting of the International Conference for Bible Study, under the direction of L. W. Munhall, has just closed its work at Asbury Park. Fully 3000 persons were present a part or all of the time, quite 500 of whom were clergymen. It was a time of very great profit and unmeasured good. Some of the most competent teachers in the country were present to conduct the study of the Word; among them Drs. West, Pierson and Erdman, and Professors Moorehead and Stiffer, and Revs. Needham and Stearns.

The most noteworthy addresses—though all were able and instructive—were Dr. West's on the "Higher Criticism," and Dr. Pierson's on "The Unity of the Bible." For scholarship these addresses were of the very first order. They were scripturally and logically unanswerable, and every way satisfactory to orthodox and reverent souls. (It may be here said that Dr. West will give these addresses in New York, Philadelphia, Chicago, Brooklyn and other cities the coming autumn.)

Sunday was a "high day." Fully 500 persons were present in the preliminary prayer meeting at 10 o'clock. The 10:30 a. m. service was quite a remarkable meeting. Education Hall was crowded in every part. Rev. J. L. Litch, of Bethlehem, Pa., read the scriptural lesson and offered prayer. Bishop William Taylor, of Africa, was then introduced and for forty-five minutes spoke of the condition and needs of Africa's perishing millions and explained what was being done in his work for their salvation.

Dr. Munhall, the leader of the conference, then took the platform and stated that for one thousand dollars Bishop Taylor would plant a station in Darkest Africa, and, inasmuch as the conference was interdenominational, and God has given us abundant blessings, he believed it would be a good thing to do, and for God's glory, to give the Bishop the money and tell him to plant the mission for the Seaside Bible Conference. The speaker said: "I make no argument or plea. If, as stewards of God, you have money that you think can be used in this way to the glory of God, give it gladly. Those of you that are thus minded, stand up and tell us how much you will give." In ten minutes more than a thousand dollars were secured. Two thousand dollars could have been raised had it been asked for. It was wholly spontaneous. The doxology was sung and the audience dismissed at the usual hour.

He who receives a good turn, should never forget it; he who does one; should never remember it.—*Charron.*

## The Northfield Conference.

Another summer's conference at this much privileged town has passed. That it was one of the most profitable and most deeply spiritual of all that have been held was the general opinion, some even thinking that in depth of spiritual power it surpassed that memorable first gathering of ten years since. Certainly Mr. Moody's absence was felt, it could not be otherwise, but his prayer was answered and his longing, as expressed in his call for this gathering, sent by him from across the sea, more than realized.

Rev. A. J. Gordon, of Boston, had been invited by Mr. Moody to take charge of the convention which he did, directing its sessions and giving the tone and character to the daily gatherings which made itself felt in the inner life of every person present. Mr. Moody could not have made a wiser selection. Dr. Gordon is known and loved among a very large circle, but nowhere is the man or his message more thoroughly appreciated than among those accustomed to visit Northfield during its Annual Conference. In opening the convention, Dr. Gordon said:

"In the absence of our honored leader, Mr. Moody, who originated the Northfield Conference, and who for so many years has guided and inspired the sessions, it falls to my lot to preside at this session of the convention. In the name of our great leader, Jesus Christ, the Chief Shepherd of the whole flock of God, I welcome you once more to this Christian convocation. You come from many states and nations, but you are one as fellow-citizens with the saints and of the household of God. May you enjoy a rich spiritual blessing and get a new uplift and inspiration in your attendance on these meetings. What is the Northfield Conference as to its character and aims? This question is often put to me, and having been a participant in its meetings almost every year from the beginning, I am perhaps in a position to answer this question in an intelligent manner. Is it a summer school? I am asked. Yes, a school, and more than a school; for we come to seek the instruction and the illumination of the Holy Spirit, of whom it is promised that he shall lead you into all truth. Such instruction is the most urgent demand of our times.

"The great canon of interpretation, that spiritual things are spiritually discerned, cannot be too strongly insisted on. One cannot interpret Scripture by mere intellect, any more than a mathematician can interpret the oratorio, 'The Creation,' by his multiplication table, or a shopkeeper can comprehend 'Paradise Lost' with his yardstick. Only the Spirit that inspired the Word of God can give us the key to that word; and so always, in these conferences, much prayer and seeking of the gracious influences of the Spirit has been urged. Is the Northfield Conference set for

the defence of some special school of theology? I am constantly asked. No, we believe with Augustine, that the heart is the best theologian. Therefore we recognize the need of much heart culture and spiritual communion. Hence these convocations have always been devotional rather than didactic. Their aim has been to promote consecration rather than controversy. In a word, these meetings are designed for the spiritual health and quickening of all Christians. Therefore do we enter upon this one with much prayer that it may prove a time of true refreshing to our souls."

The most prominent teacher present was Rev. F. B. Meyer who is becoming as well known on this side of the Atlantic as at his home. Mr. Meyer came from London expressly to attend this convention. Having only recently accepted the call to Christ Church, London, so long occupied by Rev. Newman Hall, Mr. Meyer is obliged to return at once. He has remained, however, sufficiently long to awaken a very deep feeling of gratitude in many a heart for the help received from his wonderful and yet simple expositions. Mr. Meyer is indeed gifted with a remarkable faculty of presenting scripture truth in such a way as to awaken the soul and stimulate it to an intense desire for a life of full consecration. His teaching is intensely practical; some idea of this may be gathered from the following extract from one of his morning addresses.

His subject was the building of life on God's plan, and in the course of his remarks he said: "I do not think that God ever takes us up into the mountain to show us the whole conception of our lives at once, but I have learned that God gives us his plan a bit at a time, and that as we do each bit by itself in His grace and by His strength, we are really achieving His purpose, and that we will do the whole by doing each part. We will build up a perfect model by carefully and faithfully fulfilling the details every day. It is as if the mother and her child were working together upon some dress, and the mother cuts it out and gives a bit to the child and says: 'Child, hem this 'stitch this!' The child turns to the mother and says: 'Why?' and the mother says: 'I cannot tell you, child, there is no time, but I want you to do it, and do it quickly and well,' and then the mother gives the child another piece and another piece and then another piece, and the child all day is working away without any distinct conception of what the mother intends, but at the end of the first hour the mother takes this bit from the first hour and this bit from the last hour and these bits of work, which were done at other times and with her deft hand she weaves them all together to realize her perfect plan and she says: 'Child, that is what you and I have been working at all day.' I say, brothers and sisters, God puts into your lives a bit of weaving to do now, some work to do then, carved work

to do presently; here to fashion a jewel, there to work in gold, or here to erect a brazen altar, there a golden one, and you and I do not realize what we are doing. But we have got to do moment by moment what he sets us to do and the result will be that some day when we are entering glory God will take us aside and he will show us the perfect symmetrical whole which has been produced by doing each part faithfully and thoroughly, in the power of the Spirit."

Rev. George C. Needham was another prominent speaker this year. His address on "The Plan of the Ages" was of special interest. He briefly sketched the whole history of the race dividing it into the periods: from Adam to Noah; from Noah to Abraham; from Abraham to Moses; from Moses to Solomon; from Solomon to the Captivity; from the Captivity to Christ; the times of the Gentiles and the Millennium.

The singing was under the direction as in former years of Mr. Sankey who had returned from England for the Christian Endeavor and this convention. Among other speakers were Dr. John L. Nevins who has been for thirty years a Presbyterian missionary in China; Dr. L. W. Crinkheit, a Baptist missionary in Burma; Dr. Arthur Mitchell, secretary of the Presbyterian Board of Foreign Missions; Dr. James E. Gracey, president of the International Missionary Union; Rev. James M. Gray, of Boston; Julius J. Estey, of Brattleborough, Vt.; Col. Van Rensselaer; Shiro Koroda, a Japanese student from Amherst, and Rev. Jacob Freshman of New York.

A prominent speaker on the claims of the Foreign Mission field was Dr. S. L. Baldwin, the secretary of the Methodist Episcopal Foreign Mission Board and formerly a missionary at Fookow, China.

The subject of Foreign Missions always occupies a prominent place at the Northfield Conferences and this year was not an exception. At one of the sessions a report was received of a famine in the Laos country in northern Siam. The report was read to the conference and a collection was immediately taken up to be sent to the missionaries for the relief of the sufferers. To the surprise of all, it amounted to over \$700 and at the next session a further sum of \$300 was contributed.

One never feels more impotent than when endeavoring to report in cold print such a gathering as this. It was a season long to be remembered, with impressions to be retained among our most sacred treasures. At times the devotional character of the gathering was intensely deep. So heart searching and humiliating and yet vital so comforting, in the assurance that He who laid bare the sore need was the great Physician who did so only that he might become a Healer indeed. Blessed days, may their influence be world-wide.

## WORK ABROAD.

Rev. J. S. Chandler of the A. B. C. F. M. writes of the 13,607 converts in the Madura mission, 3,707 of whom are communicants, telling what they do for a living. "One congregation of women have shown such fidelity in their daily work that they have a good name in all the region round about, and Hindus like to get them to reap their fields, because they say that they do not need to be watched."

The correspondent of *The English Independent*, in Northern India, reports an interview with Dr. Thorold, who accompanied Captain Bower in his recent famous expedition across Tibet to Western China. Dr. Thorold made a special study of the religious life of the Tibetans, and he declares that they hold a form of Buddhism which has all moral life sifted out of it. He speaks of the people not so much as immoral as amoral, apparently having no conception of virtue. Another obstacle to the conversion of these people is the fact that the lamas, or Buddhist priests, hold the only positions of influence, and they will resist to the utmost the coming of any who will destroy the faith of the people in their power.

From reports published in *The Mission Field* it appears that in the Cape Colony the Reformed Dutch church has about 300,000 adherents, all but 50,000 of whom are Europeans. The English church has nearly 140,000 adherents, one-half of them being Europeans. The Wesleyan Methodists have over 100,000; the Independents, 66,000; the Presbyterians, 31,000; and the Roman Catholics, 17,000. The population of Cape Colony, including the Griqualands and the Transkei, according to the census of 1891, was 1,527,000, of whom a little over one-fifth were Europeans. From these statistics it would seem that this section of Africa may properly be called a Christian colony.

STANLEY'S THREE NEGRO BOYS.—The Philadelphia *Presbyterian* makes a good point when it says: "If Mr. Henry M. Stanley has found English politics in any wise distasteful since he failed to get into Parliament, he still has something to live for in the three negro boys whom he bought in Africa for 3 cents apiece. They are now in their twelfth year and are being well educated by the noted African traveler. If England would none of Stanley as a politician, she has reason to bless him for his connection with Livingstone and the Dark Continent. Should his negro boys prove equal to his expectations, they may be more to his honor as educators and Christianizers in the land of their fathers, upon their return, than if he had gained a seat in the House of Commons and pled the cause of Africa there.

One of the most stimulating speeches at the great annual meeting of the C. M. S. in Exeter Hall was that of Canon Taylor Smith, canon missionary of the diocese of Sierra Leone. Describing the country as "a very Switzerland by the sea," he went on to speak of the change wrought by Christianity within seventy-five years. "From darkest heathenism there has risen a flourishing, self-supporting church—a church, moreover, which maintains its own missionary society. "We have full churches," said Canon Taylor Smith. "It is no uncommon thing to see from 1,000 to 1,400 people—English-speaking Africans—in the Cathedral at Sierra Leone, and in another church at Freetown, in which place there are four churches. In another church I have counted 1,000 worshippers on a week-day morning; and in holy week last year there were over 1,000 worshippers (every one African) at 7 o'clock in the morning."

With regard to the forthcoming campaign in Ireland, the correspondent writes that Mr. Moody's Belfast Committee are completing arrangements for his approaching visit. A large number of citizens are anxious that Mr. Moody should address meetings in the huge pavilion used for the great convention in June last. It will seat more than ten thousand persons, and when aisles and unoccupied spaces are filled, will accommodate over twelve thousand persons. Mr. Burke will accompany Mr. Moody on his Irish tour.

Perhaps one of the most noteworthy facts in connection with the recent Parliamentary elections in Ireland is that nearly two-thirds of the Roman Catholic voters went directly contrary to the loudly-expressed will of their bishops and priests. To those who have for years back been familiar with the attitude of the people in respect to their spiritual directors, their recent action is indeed suggestive. It points to a revolt which has for long been anticipated by those who have watched the wavering courses followed by such as ought to have been firm in the direction of those things which make for righteousness. The tone of some of the newspapers in commenting upon the "priestly domination" might cause even Rome to pause, were it not that she is inherently a tyrant and a persecutor wherever men submit themselves to her sway.—*London Christian*.

Mrs. John G. Paton, in writing of the New Hebridean Christians, says: "Our converts have never sufficiently advanced in Christian knowledge to be able to fight over the *ologies* and *isms* that occasionally occupy the attention of some of our white saints. They don't understand nor quite see the use of them, their faith in our Lord being so direct and simple, and their Christianity taking a very practical form.

## Missions in Manchuria.

In a late issue of *The Scotsman* Mr. Duncan McLaren gives some account of missions in Manchuria from which we glean the following: "Christian missions are having wonderful success in Manchuria, the inhabitants being more willing to listen to a new doctrine than in most parts of China. The first Protestant missionary who visited the province was the well known Rev. William C. Burns, who had lived in South China for over twenty years, and came to Newchwang in 1868, where, after a few months, he died. The following year an Irish medical missionary came to the port, but his period of work was brief. In 1872, Rev. John Ross, of the United Presbyterian church, came across from Shanghai, and, with the approval of the Mission Board, resolved to settle in Manchuria. He was soon followed by other missionaries from the same church and from the Presbyterian church of Ireland. Three years later Mr. Ross proceeded inland to Mookden. Other missionaries, medical and evangelistic, from Scotland and Ireland followed, settling in Mookden, Liaoyang, Maicheng, and Jinjow. After a time land was freely sold, on which houses, hospitals, and churches have been erected, while in the busier streets houses have been rented, which are turned into preaching chapels, being open every afternoon and evening, where Presbyterian missionaries or native evangelists proclaim the Gospel to passers-by, who frequently enter in large numbers. Thirteen evangelistic, medical and Zenana missionaries of the United Presbyterian, and five of the Irish Presbyterian church are now settled in Manchuria.

There is, so far as I know, no mission in China which has gained so many converts during its earlier years as the United Presbyterian Mission in Manchuria. It is only seventeen years since the first missionary entered Mookden, and the number of members on the roll, including Tieling, Kaiyuen, Maichang and other places worked from that center, is above eleven hundred. In other cities there are over 450 members. The Irish Presbyterian membership is nearly five hundred. Thus the total number of converts gathered into the Presbyterian church of Manchuria within twenty years is upward of two thousand. To this have to be added those who have been baptized, but who have since died or have left the province.

One most encouraging feature is the willingness of converts to tell the "doctrine" to others. When a man is convinced of the truth of the Gospel, he does not keep the good news to himself, but makes it known to his neighbors. By far the greater number of the converts have heard the truth before ever seeing a foreign missionary, and so the tidings spread.

Personally, I should not hesitate to travel in any part of Manchuria, if accompanied by a missionary, the life and property of a foreigner being as secure as in Scotland, and much more secure than in some parts of Ireland. There is perhaps no land which presents greater opportunities for Christian work to men and women of the right stamp, who are not deterred by difficulties, who are willing to learn, and who are resolved to consecrate their whole lives to the work which is given them to do.

## Mr. Moody in Darlington.

Darlington life was stirred last Sabbath as it has not been for years. Mr. Moody, whose visit with Mr. Sankey nearly twenty years ago is still a well-remembered event in the religious life of Darlington, began a three days' campaign by holding a series of crowded and earnest meetings distinguished by deep serious feeling. Mr. Moody appears in answer to an invitation from the Young Men's Christian Association, from Mr. Burke, who is accompanying Mr. Moody, sang several solos at each meeting, and his fine voice was greatly appreciated. The first meeting was held in the morning in the Central Hall at 9 a. m., and was specially for Christian workers. There was a large attendance of those specially interested in religious work, and the pitby address by Mr. Moody was very much appreciated.

In the afternoon an open-air meeting was held in the Darlington Cricket Field. It was to our mind one of the largest—perhaps the largest meeting ever held in Darlington. The thousands present listened with keen attention to the fluent, homely, practical and wisely-witty discourses delivered by Mr. Moody. Incidentally he gave vent to a cool and quiet, but striking and forcible denunciation of the drink traffic, which, he contended, furnished an awful harvest of sin and misery to those concerned in it; he not only exhorted the publicans to give up what he termed the unholy traffic, but urged men, whether of professed Christian belief or not, to renounce all pecuniary interest in public houses.

In the evening, for the benefit of those who were not in the habit of attending places of worship, a meeting was held in the Theatre Royal, when every part of the building was crowded to excess. Mr. Moody delivered a telling discourse. A meeting was arranged for eight o'clock in the Central Hall. The building, though overcrowded, was found to be totally insufficient for the numbers desirous of hearing the preacher. It was then arranged to hold an overflow meeting in the Mechanics' Hall. The two halls, however, proved unable to accommodate the multitude, and consequently Mr. Moody decided that the gathering should take place in the open air. He addressed from the Market steps near the Town Hall an enormous crowd, who attentively listened for nearly an hour.—*English Paper.*



## Scriptural Studies.

BY REV. CHARLES BRIDGES.

*Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Isa. xxviii. 16.*

A stinking sinner needs a foundation. God has laid a foundation for him.

## 1. What is the sinner's foundation?

Note but Christ! 1 Cor. iii. 11.

Christ is the foundation.

1. Of our peace. Rom. v. 1; Col. i. 20.
2. Of our acceptance. Eph. i. 6.
3. Of our obedience. Isa. xlv. 31.
4. Of our joy and comfort. 1 Pet. i. 5.
5. Of our hope of glory. Rom. v. 2.

## 11. Mark the several properties of this foundation.

Christ, as a stone, is.

## 1. A tried stone.

God has tried Him. Isa. lxxv. 4.  
Sinner have tried Him. John i. 29  
Neither have found Him wanting. John xvii. 4. Heb. vii. 25.

## 2. A precious stone.

To the Father. Isa. xlii. 1; Matt. xli. 17.  
To His people. 1 Pet. ii. 7.

## 3. A corner-stone.

Uniting His people to himself.  
And to each other in Him. Eph. ii. 22.

## 4. A sure foundation.

For God has laid it. Ps. cxviii. 22, 23.  
Nothing shall undermine it. Matt. xvi. 18.

*He that believeth shall not make haste.* shall not be outdone. 1 Pet. ii. 6.

1. He shall not be dismayed in difficulties. Ps. xli. 7.
2. He shall not resort to unlawful expedients. Hos. xiv. 3.
3. He shall not be betrayed into sinful impatience. Hab. ii. 2, 3.
4. He shall not sink into heartless despondency. Ps. cxviii. 13, 14.

## But,

1. He shall be kept in perfect peace. Isa. xlv. 3.
2. He shall be able to answer his spiritual accusers. Rom. viii. 33, 34.
3. He shall meet death without terror. 1 Cor. xv. 55, 57; 2 Tim. iv. 6, 8.
4. He shall stand in the day of judgment. John v. 28.

Have I renounced every other foundation? Are my hopes, prayers and services built upon this foundation?

## Winning Forces in Christian Work.

These are of two classes:

**First.—Those on God's side.**  
**Second.—Those on the human side.**

Of the first there are three, namely:

1. The Holy Spirit.

2. The Scriptures.

3. GREAT GRACE.

The power of this triad is omnipotent and is always operative when the conditions are met.

It was these that Peter had on Pentecost.

Paul always relied on them; hence his mighty work.

Luther and Wesley and Whitfield did the same.

When God sends one on a mission these mighty forces are his equipment for service.

These forces went with Duff to India; Livingstone to Africa; Elliot to the Indians; Taylor to the Congo; Spurgeon to London; Moody to the world.

Whatever else you fail to get, fail not to get these.

Of the second class there are SEVEN, and all necessary.

**First.—LOVE**—Love of God, love for work, love of soul, love of sacrifice, love of the poor, love of scripture, love of truth, love that hates sin, love that is patient, love that is long. 1 Cor. xiii.

**Second.—COURAGE**—That is born of convictions, that is as deep as the will, that is founded on faith in God, and His Word, that is ready for any conflict, that will not fail in the critical hour, that is guided by wisdom, and is begotten of piety and perseverance.

**Third.—TACT**—The application of good sense and wisdom to work, the use of the five senses one to another and all for service, study its power with individuals, its power over a multitude, and the use of it.

**Fourth.—PERSEVERANCE**—The power to hold on, ability to endure discouragements, the grip of success.

**Fifth.—FAITH**—Above all take the word of faith; distrust little faith workers and big faith workers.

The substance of things hoped for.

How faith comes, how it grows, and its mighty power.

**Sixth.—JOY**—"The joy of the Lord is your strength," "restore unto me joy," this is oil to the wheel, sunshine for dark places, you can't work well without joy and gladness, study what the scriptures say about it.

**Seventh.—CONSECRATION**—Study well the meaning of it, its power on the human side, how God looks at a consecrated man, the view the world takes of it.

**The Meaning of "Winning forces."**

a.—In part they are the worker's tools.

b.—The relation of plow and harrow to the harvest.

c.—The men and wheels of a great mill.

d.—The equipments of a soldier.

e.—Clerks and counters in a large store.

f.—The rolling stock of a railway.

**The Object of "Winning forces."**

**First.**—To convert sinners.

**Second.**—To build up saints in character.

From C. H. Yatman's "Lesson 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 all 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 duly acknowledged. If further information is desired, write to *Bible Institute* so W. Pearson St., Chicago.—D. L. Moody.

### Notes by a Resident.

Rev. James Gray, of the Reformed Episcopal church of Boston, whose addresses at Northfield this summer awakened great interest, and who is regarded as one of the most successful Bible teachers in the East, has been secured for the Institute for the month of September. It is expected that there will be most satisfactory results from his teaching. The classes are open to others as well as the students at the Institute.

Rev. Mr. Ross, of Cowcadden's Free Church, Glasgow, whose work for the past ten years in Glasgow is regarded by many as the most successful in that city, will visit this country in September, and lecture every day at the Institute from September 14th to 20th.

Mr. D. Baines-Griffiths and wife spent a week in Denver, in response to a call to assist in a convention of the Gospel Union held there.

The mission at Scranton, Pa., that made such earnest though unsuccessful efforts to secure Mr. Graff from the Institute (Mr. Graff thinking his first duty was to the mission of the Madison Square Presbyterian Church, of New York), has called another of the students, William Evans. Mr. Evans, however, after prayerful consideration, has thought that he ought to remain with the Pacific Garden Mission, where he is now employed.

The Men's Department has been so crowded that more room was felt to be an absolute necessity. Two more stories have therefore been added to the main building, which will now comprise five stories and basement. This will provide accommodations for more than double the present number of students in the Men's Department. The new rooms will probably be ready for occupation about October 1st. At present appearances the Women's Department will also soon need to be provided more room.

The Institute has now four quartettes, three male and one ladies' quartette, besides mixed quartettes. One of these quartettes has been called to go with a prominent evangelist for the winter, but have declined. They will probably go to the Christian Workers' convention in Boston, in November, with Mr. Torrey.

After faithful work in the tent at Harrison and DesPlaines streets, Mr. Williams left the field to Mr. Schivera, who fought such a battle there last year, and went to the South side, to the tent where Mr. Openshaw had been engaged. This was moved from Forty-seventh street to Wentworth avenue, near Twenty-sixth, where a tent had been placed for several summers past. This locality is not far from Tyng Mission, and many of the old friends of the work gathered there to welcome it, and others followed the tent from Forty-seventh street, while still others came many miles, from the locality of DesPlaines and Harrison, to hear the evangelist whom they had learned to love. The meetings have been crowded and there has been a manifestation of God's power in many conversions.

Mr. Schivera came about the 1st of August and received a warm welcome from his old friends. After about two weeks, however, it was thought best to move the tent, and in response to an urgent call from the people of the neighborhood, it was taken out near Humboldt Park, on the corner of Washtenaw street and North avenue. Near this place is a sturdy little Methodist church, which was the outcome of Mr. Schivera's tent work there two years ago. Large crowds are in attendance, and great blessing is being given this year.

No greater blessing has ever been felt in our tent work than in that of Mr. Smiley on West Chicago avenue. Nearly 150 conversions were reported, and many Christians received help. At the close of the meetings a supper was given to the converts, followed by music and addresses calculated to help those who had so lately found the Saviour. The many good voices in the Institute this summer have greatly helped the tent work.

It is a blessing to the Institute to have living within it, for a number of months, such men as the three above mentioned evangelists. Their influence is a continual source of strength. At one time Mr. Smiley delivered a course of lectures on mission work in London. Another day Mr. Williams took the 9

o'clock hour, giving a searching talk on the sixth chapter of Isaiah, and at 11 Mr. Schivera led the Report Meeting, greatly to the enjoyment of all who listened. In all the work of these men the presence of the Holy Spirit is felt in a very marked degree.

A great deal of enthusiasm is manifested by the students for the weekly lectures of Dr. Weidner. His ripe scholarship, breadth of view, and large, generous heart—disposed always to deal kindly with those who differ with him—win the hearty co-operation of his students who find great profit in his lectures and the topics he assigns for study.

### A Day of Blessing.

The spiritual life of the Institute is marked by ebb and flow, as old students go out and new ones take their places. Many come with an earnest desire to serve the Lord, but with little depth of experience, and as they try to show others the way to God, they feel their own deficiencies and soon begin to cry to God for power with men.

During August, in due course of study of the doctrines pertaining to God, the subject of the Holy Spirit was reached, and day after day his personality, his divinity, his relation to the Father and the Son, his work, and, finally, the subject of baptism by him, were pondered till the need of a personal baptism was deeply felt. Then one morning the lecture at 9 o'clock was set aside and the whole Institute gathered in prayer for an outpouring of the Spirit. Mr. Torrey gave as the keynote four Bible petitions—"Search Me," Ps. cxxxix. 23; "Cleanse Me," Ps. li. 10; "Sanctified, set apart for God," 1 Thes. v. 23; "Pray that we might receive the Holy Ghost," Acts viii. 15, saying but little in comment, but suggesting that each one be careful to only take part in word or prayer or song as the Spirit himself directed, and that no one person occupy much time, there being nothing to fear in periods of silence.

Soon all were on their knees pouring out earnest petitions to God for personal blessing, and often two or three would begin praying at once. The end of the hour came too soon, and it was with reluctance that other duties were taken up, all who could going to their rooms to continue in prayer.

At the music lesson which followed, Prof. Coffin strove to follow the spirit of the meeting just left, selecting only hymns for practice which were of a deeply devotional character.

When all gathered at 11 in the lecture room it was to study the work of the Holy Spirit in Jesus Christ, and his presence was so felt that, at the noon meal, there was little disposition to talk, but each one seemed to desire more the fellowship of the heavenly Guest than other companionship. The ordinary routine of study, visiting and children's meetings filled

the afternoon, and the power of God was felt in the tents at night.

By common consent, as the men came in from the tents and missions, they drew together for prayer, and soon there were outpourings and confessions—men lying on their faces before God. Each one came or went as he felt inclined, and there were some who remained there praying until half-past 2 o'clock the next morning, and even then would scarcely leave the room. Many date from that day their first knowledge of the baptism of the Holy Ghost.

In the usual Saturday evening prayer meeting in the Ladies' Home there was a similar experience, the meeting being characterized by long silences when each one talked with God.

### To the Jew First.

A Jewish student relates the following:

I gave to a Jew who came into my mission one night a Hebrew New Testament. He came back, having read the Gospel of John, and was amazed to see how the Lord was occupied with doing good continually, because he had always been told that he never did any good. I showed him Isaiah vii. 14, and ix. 6 to prove that Christ was the Son of God, which he had not seen. For nearly two hours I talked with him on Isaiah liii. 4-7, and Jeremiah xxxi. 3, which last I consider one of the greatest texts in the Bible, when suddenly he broke down and asked me to pray for him that he might see Jesus Christ as the Lamb of God. He was at my mission Sunday and when I saw him a long way off I knew by the shining of his face that he had found peace, and he said, "Thank God, I see Him as my Saviour." I told him to confess Christ everywhere, but I know he will have a hard time of it.

### Know Her by Her Fruits.

After leaving her to Christ one afternoon a worker went home with a sick mother. She put her to bed and doctored her with mustard plasters and lime water, though the woman protested, intimating that her husband would abuse her if she did not get his supper. Then the supper was prepared for the husband, who came home scolding because his wife had no business to be sick, but he was in some measure pacified. The next afternoon this worker found a woman in the tent and on approaching her was asked her name. She gave it and asked the woman if she wanted to know the Lord Jesus Christ. The woman burst out crying, and told how her friend, the one whose supper had been cooked, had told her to come to the tent and look for a woman in a navy blue calico, and "She will tell you how to find Christ and doctor you with mustard and lime water, too, if you need it." Practical Christianity had won her heart.

## Musical Department.

During this year a male choir will be organized and trained to sing for services to be held during the World's Fair, and special privileges will be granted to pupils who have good voices and who will remain during that period.

The terms begin the first Tuesdays of October, January, April and July. Inquiries regarding the Musical Department should be addressed to H. H. McGranahan, 80 Institute Place, Chicago.

## Women's Department.

Miss J. D. Cutter has returned to her much loved work in the Rescue Mission, Canal Street, Buffalo, N. Y.

Miss Maggie Morrow writes from Allahabad, India, June 26th, about her school work.

We have had the pleasure of a visit from Rev. A. H. Plumb, D. D., of Boston. During the discussion of the topic, "How to Conduct Funeral Services," he made some valuable suggestions.

Miss Sherman, principal of the Training School in Northfield, Mass., and Mrs. Wilson, teacher of dressmaking, have left after six weeks' stay in the Institute. Miss E. F. Kimball, teacher of drawing, remains till the 1st of September.

Of all forms of work in which our young women are engaged, the house-to-house visitation stands at the head in its blessed results. Though to the inexperienced it is by far the most trying, it becomes a source of continual blessing to the worker. It is a development of every side of her character. We give a few well-told glimpses of results furnished by a lady who followed these patient toilers and thus testifies to the work done by them in the homes:

"I am one to whom the master had said: 'Come ye apart and rest awhile' (and at this time was only a looker-on at the blessed work done at the Bible Institute).

"I purposed to visit some of the homes (if homes they may be called) where the dear ladies go from time to time with their souls of truth and comfort. I will not here describe the surroundings and but few of the details of my experience that day. To obtain a hearty welcome I need only to say, 'I am a visitor from the Institute.' The conversation at once begins with the inquiry, 'Do you know Miss B—— from there?' She is such a dear, good soul. She does me so much good every

time she comes here. There is something so kind in her voice and manner, and she tells me so plainly how I can learn to be patient in my poverty. Sometimes she reads to me a little tract and explains it. I work hard and don't get much time to read, so I just study over that till she comes again. Do you see that picture? She brought me that and it brightens me up wonderfully to think *she* would think of *me*. I like to have her come in often and miss her if she stays away long."

"Only a short walk and the same introduction admits me into the inner court where a poor invalid girl lies. About the first question put is, 'You know Miss T—— there, don't you?' 'I get so tired here by myself, so much of the time, I just long for her coming.' She comforts me so with her bright face and cheering words, and reads me the promises of Jesus that fit my condition. Sometimes she sings and prays with me, and it is as good as though I had been to meeting. She brings me flowers for my stand. I love them and if it were not for her I should never see one I guess. Every time I look at them I pray for God to bless her and let her come again soon."

"Out into the street and I knock at another door. I enter and find a woman over the steaming stoves, and running about is a trio of small children. I say, 'I am from Mr. Moody's Bible school,' and that warrants me the best chair, in the cleanest corner of the room. She begins: 'Miss K—— from there visits on this street, but she don't come half often enough. She is as nice as she can be. I want you to see the nice cloak she gave me. My children love her. She often asks me to go to the mothers' meeting, and says she will come and take the baby herself if I will go. She gives the children picture cards and talks so nice to them.' And when I tell this poor woman that Miss K—— has gone to work among the Indians a look of sadness comes into her face as she says: 'I am so sorry, so sorry she has gone away. Why, my children were better all day after she had been here. She has helped me wonderfully to be contented with my lot, and to try and make the best of what I have; I am so sorry I shall not see her again.'"

"I turn homeward and as I go along I remember what I saw that morning, as a little boy came to the Institute and asked for Miss C—— who visited on his street. There was the whispered conversation, then I saw her take money out from her pocket and give him, and knowing as I did something of her means, my prayer was, 'God reward you.' And then as I walked along I thought of the time when the faces of those dear workers will shine with joy when *He* shall say, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.'"



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

Have You a Diploma? That the treatment of souls is Diplomat! no easy or light task, but one that needs Divine wisdom and untold care, is apparent when we consider that things spiritual are far more vital and momentous than things corporeal, and that it is easier to combat tangible and visible difficulties than those things which are unseen and immaterial. The disastrous effects of injudicious and bungling efforts can be seen around us plentifully, and daily souls are making shipwreck through conflicting lights that lure them on to the sand banks or rock reefs of despair, though with the avowed intention and desire of guiding them safe to the harbor.

Realizing the great and important responsibility that rests upon the dealer with souls, and accepting the truth that "the fearful and often irremediable consequences of a first false step should be always present in our minds," let us honestly view the subject, asking wherein the dangers lie, and how we can best avoid or remedy them.

Have you your diploma? is a question we should ask of all who step forth to this work; for in this, as in all other responsible matters, it is utterly useless to attempt work unless qualified. The man who dares to practice surgery or prescribe medicine without being thoroughly authorized and qualified for so doing, is not only liable to punishment by law, but, even if not detected and so punished, is pretty sure to make a bungler of his work, and by fatal errors prove his unfitnes and ignorance. I truly believe there are many just in this relation to the great spiritual field of operation. I do not mean that they are practicing without a man-given degree, or the laying on of hands, or theological training, or correct adherence to creed and ritual. These are but minor considerations, for the great vital issue is—Are they called, commissioned, and qualified of God?

If not, they can be but blind leaders of the blind.

No one has a right to deliver a message unless the message is given them of God; to go on a mission unless sent by Him, or to attempt work that is chosen and cut out by themselves irrespective of His will and commands. Those who have not received a baptism of His Spirit, who do not possess His

heavenly seal upon their diploma, had better step back, for, for them to tamper and meddle with the spiritual welfare of others, will only mean failure to themselves, and disaster and ruin to the patients they try to help.—From "The Curse of Septic Soul Treatment."

Ingersoll Un-masked. Dr. Buckley of the New York Christian Advocate has just published in tract form the substance of his answers to some statements recently made by Ingersoll. Dr. Buckley thus analyzes the scoffer:

"I was born where thousands of the best and most philanthropic people believed that there is a God, that he is the Father of all men, and that all men are brothers. I ridiculed their faith in God in an abusive, frivolous, irreverent manner. If I admitted that there might be a Supreme Being, I took pains to say that he could neither 'be helped nor hurt,' and 'that people need not trouble themselves about the Infinite.' Most of these persons believed that men are placed in this world to prepare for a glorious destiny, and rejoiced in the thought of an immortality of peace, love and joy. They were often tempted, but believing in God, and in Jesus Christ, his only Son, and in a punishment to shun and in a life eternal to gain, they struggled on, and tried to teach their children the sentiments that had been so helpful to them. I caricatured and denounced their faith.

"I was ever ready to sow the seeds of unbelief, and on one occasion chose the Christmas season to ridicule the carols of faith, hope and love by slandering the gospel and declaring it a message of eternal grief.

"I despised and traduced the religion that contains the Sermon on the Mount, the parable of the good Samaritan, the parable of the prodigal son, the prayer of the publican, and the story of the penitent thief. I eulogized whiskey, and my portrait and name were the companion and encouragement of drunkards.

"The suicide fortified himself by my teachings, saying that if there were any hereafter he would have a better chance than he had here, and if there were none he would never know it. The more calculating criminals rejoiced in my teachings, and the publishers of obscene publications, to be sent through the mails, counted upon me as their defender.

"I did all this, and gave those from whom I took the bread of life only the cold stones of unbelief, to chill and sink them in despair, and the scorpions of my own venomous words against the Church of Christ."

The Sabbath in a tastefully printed book-let, entitled "The Two Fairs," and the Fair. Rev. Henry Ostrom has expressed in verse his thoughts concerning Sunday observance during the Columbian Exposition. His argument and exposition are based on the dictum of Sir William Blackstone that "a corruption of morals follows the profanation of the Sabbath." Mr. Ostrom names the Sabbath and sobriety as the two crown jewels of America. Both are soiled. Let us not mar them more. His style of composition and devout purpose may be seen to good effect in the following stanzas, which already have received much praise as an effective imitation of "My country, 'tis of thee:"

O Sabbath! 'tis of thee,  
Sweet day of liberty  
And worshiping;  
Type of the soul's repose,  
Day when my Lord arose,  
Blest at creation's close,  
Of thee I sing.

Thou treasure-house of prayer,  
Thou balm for pain and aches,  
Thou fount of praise;  
Thy mornings breathe release,  
Thy evenings whisper peace,  
Thy anthems never cease,  
Thou psalm of days.

Forth on thy wings of white,  
Plumed in celestial light,  
Sweet Sabbath angels,  
Fly all the earth abroad,  
Till all thy beauty laud,  
Till all adore thy God,  
All hope, all pray.

Merge heaven into home,  
And where sad strangers roam,  
A friendship give,  
Soothe every soldier's pain,  
Wash every sinner's stain,  
Hallow our land and main  
All men that live.

Our fathers' God to thee,  
Author of sanctity,  
To thee we sing,  
May all the world rever-  
This day so old, so dear:  
O bring thy presence near  
Great God, our King.

Home Un- Dr. Guinness is widely known changing, by his works on the Papacy and the end of the present age. *The City of the Seven Hills* is one of the most notable of his productions. It is a poem in which the career of Rome is traced from the founding of the city to the destruction of the Papal power. He exposes the corruption of the Romish church, and tells how it has slain God's children. This power he calls the Antichrist.

"O Antichrist! he brow His butt shall be  
When from His bow He sets his lightning  
free!  
O Rome, in thee the blood of all the slain  
Shall then be found! In covering shall remain  
To hide thy horrors, heaven shall all display,  
And stry thy deeds of darkness in that day."

Rome has not changed at least. See it the same to-day as when she slaughtered the

saints of God openly and in her bellish dungeons. It is time that every Christian was awake. Whatever Rome pretends to be, she is still seeking the destruction of all that is true, and pure, and holy.

"Rome's spirit is intolerant of truth:  
She shed the blood of martyrs in her youth;  
And grows more tyrannous in riper age;  
To shed that blood in torrents was her rage.  
Others have persecuted and with shame  
Repenting, have obtained a nobler fame;  
But Rome! repenteth not: There yet she  
stands  
With all the blood of martyrs on her hands:  
She will not own 'twas criminal to shed  
"The blood she calls heretical. Instead  
Of this she proudly writes upon the deed  
Her 'irrefragable,' Her very creed,  
The persecution, merciless and dire,  
The sweeping sword, the fasces and the fire."

It is the best epitome of the history of the struggle with the Romish church that has been published. Not only are the facts presented those of great importance, but the manner in which they are told is such as to make the volume one of thrilling interest.

The Knightly in Cedar Hill Cemetery, at Seldier, Hartford, Conn., an elegant monument of granite and bronze bears this simple but suggestive inscription: "A true knight not yet mature, yet matchless! A tribute to Henry Ward Camp, Major of the Tenth Connecticut Volunteers, whose biography was first published in 1865, one of the very best that had grown out of the war."

This biography is all alight with love. Certainly no more beautiful subject ever was touched by biography. A noble, heroic soul, beaming with intellect and intelligence—fitted to fill any sphere worthily; a young Christian, keeping his armor bright amidst the soil of camp life, and then laying down his life for his country with gladness. His interesting memoir is worthy of all the regard it has met, and the new edition will, no doubt, have rapid circulation. It is a good book for college students, and for all young men. We do not know who would not be the better for its perusal.

*The Curse of Sepulchral Treatment* by Mrs. Mand Ballington Booth, 60 pages, 12mo., half cloth, 50 cents. F. H. Revell Co., Chicago and New York.

*Ingersoll Unmasked*, by Rev. J. M. Buckley, D. D., per dozen, 60 cents. Hunt & Eaton, New York.

*The Two Fairs; or Thoughts on the Columbian Exposition*, by Rev. Henry Ostrom, 30 cents. F. H. Revell Co.

*The City of the Seven Hills*, by Rev. H. G. Guinness, D. D., 11.00. F. H. Revell Co.

*The Knightly Soldier, a Biography of Major Henry Ward Camp*, by J. D. Wattles, Philadelphia, 12mo., 12.50.

# DAILY SCRIPTURE READINGS

EDITED BY D. W. WHITTLE

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

OCTOBER, 1892.

Saturday, October 1st.

Romans x. 11 to 21.

Verse 11. There is a double application of this verse: First, those who trust in God shall never be put to shame by His breaking His word to them. They shall have all that they have trusted in Christ. See Josh. xiii. 14. Second, those who truly put faith in Christ, shall not be ashamed to confess Him, and to defend His word before men. It is lack of faith that makes men cowardly.

Verse 12 and 13. These are precious Gospel promises. How sweet the word, "rich unto all that call upon Him." God abounds in that which the sinner needs. He is "rich in mercy" (Eph. ii. 4) He "gives," according to the riches of His grace" (Eph. ii. 7). He strengthens us by His Spirit, "according to the riches of His glory" (Rom. viii. 16). He "giveth us richly all things to enjoy" (1 Tim. iv. 15). May this word of Christ "dwell in us richly" (Col. iii. 16) that we may know more of the riches we have as believers, in Christ. Let your wealth stay where God has put it, in Christ, and be content to draw daily, just for the daily need.

Verse 14 and 15. See in Isa. lii. 7, the word speaks of one preacher, Christ. Here it is spoken of as being united to Him. (See Jac. xii. 19). The command here given to the church to preach Christ, explains ch. ii. 14, 15. We are "verily guilty concerning our brother," if we do not go forth and preach the gospel.

Verse 16. The rejection of Christ by the Jews is here dwelt upon. He shows that both Moses and Isaiah prophesied of this rejection, and that the world would be guilty of it. The 17th verse cannot be too much dwelt upon, as showing how God imparts faith.

From John Trapp.

Verse 14. "How shall they hear, etc." The word read in of divine use and efficacy; but of preaching we may say as David did of Goliath's sword, "There's none to that."

"Milk warmed is siter for nourishment; and the rain from heaven hath a faintness with it, and a special influence, more than standing waters; So there is not that life, operation, and blessing in the word read, as preached." "And how shall they hear, unless they be sent." Here you have that "ladder of heaven," as a good old Martyr called it, and we must not presume to alter the rounds of this ladder. The Apostle holds it for impossible, that we should preach that are not sent. Let us look to it, as press into the pulpit without a call thereunto.

Text for the day, verse 14.

Sunday, October 2d.

Romans ix. 1 to 16.

Verse 1. That is, these prophecies, that speak of the rejection of Israel, mean their final rejection! Has God abrogated His covenant with Abraham, and forever cast off the Jews because of their treatment of Christ? The first promise shown to Paul, this is not so, is in the mercy shown to those who are not haters of Christ, yet, he had found mercy.

(1 Tim. I. 12 to 16.) This, he argues, shows that there is mercy for all.

Verses 2 to 6. The remnant of faithful Spirit-taught Jews of Elijah's time, used as a type of the remnant of Jews called out of their nation during this dispensation, and made God's true children. Under law, all Israel failed; but, God through grace fulfilled His covenant to Abraham, and preserved a spiritual seed, as well as a natural. So verse 7. "Israel," as a nation, "hath not obtained it" (i. e., righteousness); but the election hath obtained it. (Rom. x. 3.) And not a type of those elected out of Israel, to be saved by grace.

Verses 8 to 10. Quotations from Isa. vi. and Ps. lix. showing that judicial blindness was sent upon the Jews, because of their sin. Verse 11. The blindness of the Jews permitted, that the Gentiles might be called. The call of the Gentiles will be used to convert the Jews, and the conversion of the Jews will be made a great blessing to the world. The 12th and 15th verses are very suggestive.

From C. H. Spurgeon.

"I love all the words of God; but there are some that have an aroma of rest around them. Were you ever in such trouble, that when you read the chapter beginning with these sweet words, 'Let not your heart be troubled; ye believe in God believe also in me.' you read it in vain? I think I never did. With the tears in my heart, as well as in my eyes, I have read that blessed verse again and again, and I have been comforted. That 3th chapter of the Epistle to the Romans is a wonderful light when you are in the dark. When I read those glorious words, 'Ye are all golden, stepping stones through the slough of despond. And as for the Pharisees, the man who wrote most of them seemed to be 'not one, but all mankind's epitome.' He has lifted out all our lives, yours, and mine, and millions besides, his psalms breathe peace around us; and as we accept the truths they reveal, we are enabled to rest upon them."

Text for the day, verse 6.

Monday, October 3d.

Romans ix. 17 to 25.

Verses 17 to 24. The figure of grafting is used to give a graphic representation of the Gentiles being called by the gospel, to the place of blessing, lost for a period by the Jews, because of their rejection of Christ. In ch. iv. 16, the covenant of God with Abraham is made the source of gospel blessing to both Jew and Gentile. Christ as "the seed of Abraham" fulfills that covenant. The Jews, in refusing Christ, were excluded from its provisions and promise; while the Gentiles, who accepted Christ, were grafted in. The Jews were not Gentiles, but because of unbelief; while the Gentiles were not accepted, because they were better than the Jews, but were called by grace, and united by the Holy Ghost to Christ in the living vine, by faith.

Verses 25 to 28. The professing church, puffed up with the same self-righteous pride that once possessed the Jews, because they had become a channel for the Spirit of God to bless

the world, may yet be set aside, and the Jews humbled by persecutions, may be led to Jesus, and put again in the place of blessing.

From verse 31, it is evident that the Jews are to be blessed through the Church; and from verse 15, it is evident that the great blessing is coming upon the world at large by the conversion of the Jews. In verse 25 "the fullness of the Gentiles" does not mean the conversion of the world, but the gathering in of the world and the completion of the period of Gentile rule over the earth. See Acts xv 14; Rev. v 9 and 10; Luke xli 3; Dan. ix 24. "These verses (Rom. xii) will settle the Church out of the mind, and the literal restoration of the Jews as a nation to God's favor for all who are subject to the divine authority of God's Word. Let the connected part of Isaiah's prophecy be read; it is inclusive, but especially read in the light of Rom. xi 26, and a word of truth, as to prophecy, will come to the reader. The point that is settled by the quotation in Romans is that the great fulfillment of the prophecy is still in the future.

Text for the day, verse 31.

Tuesday, October 4th.

Romans xii. 1 to 9.

Verse 1. The doctrinal part of the epistle being closed with the doxology of Rom. xii. 29 to 33, the apostle begins with a practical application of the doctrines he has advanced to the life of the believer. Note how the exhortation to consecration is based upon "the mercies of God." "To get these mercies before the mind, and the chapter therefore," and see its connecting truth at various points in the epistle. Ch. ix. i: Condemned and lost as a sinner under law of conscience. Ch. xi. 23: Unjustly condemned by the law. Ch. x. 1: Justified freely by faith. Ch. viii. 1: Uilty by faith to Christ for sanctification as well as justification. "In Christ Jesus," in verse 1 and in verse 10 is the basis of the chapter describes. If faith lays hold of these mercies, what a leverage is made for the "I beseech you" of the Holy Ghost. If the mercies are not apprehended, the appeal will be fruitless, the body will not be yielded.

Verse 2. We let the devil have the use of our Redeemer's property whenever we give him the world or pretend to give him a full consecration. Verse 3. Letting God have His way in everything, is absolutely and unqualifiedly the condition of knowing the power of God in our hearts and lives.

Verse 4. We are to be sanctified as well as justified, and as well as justified, it is the work of the Spirit to so teach us of the corruption of our natural hearts, and to so magnify Christ in us, that we may be made instrumental to the redemption of every man. Verse 5. It is only humble and self-emptying ones that can be brought into this harmonious and beautiful relation to one another as members of the body of Christ. "God hath dealt to every man a grace given us," are the emphatic sentences.

Now, while we are longing and hoping to see the revival of this old-time power in the churches, let us as individuals seek it upon our own hearts. Let us be the Word of God to us, what it is for the world. Let us be the Word of God to the Holy Ghost. Let us study the Book of the doings of the Holy Ghost—the Acts of the Apostles, and get our hearts kindled with a desire to be partners of His power; and if we as individuals wish to get into this relation, those who come in contact with us will feel His power. We need the union of the Holy Spirit; in our words; we need His tender sympathy in our hearts; and His gentleness in our lives; and then our lives will not be barren nor unfruitful.

Come, now, beloved, let us yield ourselves, as those who are alive from the dead, for this anointing that we may read, lift up your voices with the Holy Ghost.

Text for the day, verse 1.

Wednesday, October 5th.

Romans xii. 10 to 21.

Verse 10. The word "kindly" has special reference to "family" affection, "of the kind," "of the stock or family." Isaac Taylor says: "The family affection of Christianity has no parallel in the world, not the least desirable bond, the sign of given it by a participation in sufferings and reproaches and the depth it receives from the prospect of an unpunished turly."

Verse 11. As regards earthly duties, thoroughness as regards spiritual life, fervour; as to the motive in all things, serving the Lord.

Verse 12. "Rejoicing in prospect of the hope" would be a desire for things that you have not, and he committed any persecutions: he had not put any nephews or brothers into office that had defrauded the government, and there he was standing alone in that great city of God, and the majesty of law of his God. I consider that a greater enormity for him, that he stayed by the law of his God, than could be given to any statesman of the country. He was not the account of a man who had committed any persecutions: he had not put any nephews or brothers into office that had defrauded the government, and there he was standing alone in that great city of God, and the majesty of law of his God. They found no occasion to condemn him. There was not a solitary man that could injure his reputation. He had been true to the government and to his God. They could only say that he had abided by the law of his God.

affirmative answer is given, "Ye must needs be subject for conscience' sake."

From Mr. Moody.

Daniel is the example to Christians as to what they should be in this world in their relations to earthly governments. Loyal to God first, and then loyal to the king as a matter of conscience toward God. Daniel's enemies raked up his whole past life when he had been with Nebuchadnezzar, but they came to the conclusion that they could not and anything against him, except loving the law of his God. I consider that a greater enormity for him, that he stayed by the law of his God, than could be given to any statesman of the country. He was not the account of a man who had committed any persecutions: he had not put any nephews or brothers into office that had defrauded the government, and there he was standing alone in that great city of God, and the majesty of law of his God. They found no occasion to condemn him. There was not a solitary man that could injure his reputation. He had been true to the government and to his God. They could only say that he had abided by the law of his God.

Text for the day, verse 7.

Friday, October 7th.

Romans xiii. 8 to 11.

Verse 8. No man should come under obligations to men by borrowing money from them, or by running into debt to men for things that you have not, means to pay for. Disobedience to this word of God is very prevalent in this luxury-loving generation of Christians, and is the cause of a great portion of the trouble in the desolate cities and towns of the world. To these young men just starting in life, the writer would say with all the emphasis in his power, "Keep out of debt." And now, let the old-fashioned ideas that you have had been kept out of debt, and have become bankers, capitalists, money lenders, employers of others, and are the prosperous among men. "Love one another." Do not think yourselves the founders of an ever your fellows. Do not get rich and with-stand, adding to your gains by taking advantage of the weak and the prodigal.

Verses 9 and 10. These are heavenly words. They fully explain ch. vi. 12 and ch. vi. 11. How pitiful and painful all the efforts of human philosophers, to improve upon this simple code of Christian conduct. "Love is the fulfilling of the law." What this love is, where it comes from, to whom it comes, and how it is made to abound, is explained in chapters v. 3 and 8 and vii. 25 and 39. It is idle to exhort one who has not experienced "the love of God," to love his neighbor as himself.

Verse 11. "Salvation" here means our glorification at the Coming of the Lord, as in chapter vii. 25 and vi. 17. How much nearer to our own hearts to those to whom Paul wrote, "Let Rome" be the world is leading the mass of wealthy "Christians of our day to live just as the Holy Ghost here warns us not to live. The only power that will save any man from going on to be fully obey verse 14. Romans vi. 11 and vii. 13 are similar.

From C. H. Spurgeon.

Men, who are greatly beloved by the Lord, live wholly for God and for God's people. You see nothing of selfishness about Daniel. He neither seeks to be great, nor to be rich, nor to be powerful, nor to be the prince of the people of Israel; he pleads with God for the seed of Abraham. He is patriotic. He loves Jehovah and he pleads with Him for God's own people. Now, if we want to be great, or to be rich, or to be powerful, or to be the prince of the people of Israel, we must be the servant of God and His church. No man need wish to be born in a time more suitable for heavenly chivalry than this. To stand alone for God in such evil days as this is a great honor; and that you may be able to stand yourselves of your own accord, and not be turned away from the current. A strong stream is running in opposition to the truth of God, and it is the Bible which is not half inspired. Many are turning away from

Christ, refusing to acknowledge His deity, and declaring that He is only one of His precursors, and as a thing of the shambles. O Sirs! if somebody does not stand out to-day for the cause of God and truth, what is to become of the nominal church as a thing of the shambles, as a way to show it now. If you love Him and His infallible Word, prove it now. God grant it for Jesus' sake.

Text for the day, verse 14.

Saturday, October 8th.

Romans xiv. 1 to 9.

Verse 1. Note marginal reading: Not to judge his doubtful thoughts." Here again, we will be satisfied by remembering that how Jewish Christians at Rome, would have a tender conscience toward their old customs as to eating, etc., and seeing their liberty in Christ from all forms of legal ceremony, would need patience with them, the Jews, on the other hand, would need charity for their uneducated Gentile brethren in many matters where they lacked instruction as to the will of God.

Verses 2 to 4. Two points are dwelt upon as needing special charity. First eating; second, observing days. As to the eating, liberty is enjoined, but the weaker brother is not to be the judge one another. This is a very difficult commandment to obey. I may believe that a man would be a more Christ-like Christian if he, for example's sake, did not use wine or tobacco; but I have no right to say that he is not a Christian because he does use them. However, what Paul is here treating of is the eating, or not eating things because of religious scruples and not the indulgence of the lusts and appetites of the flesh. Ch. xii. 12 to 14 should be applied to most of the whippersnappers and smoke generators of our day.

Verse 5. Do not let us be the cause of any man, think that the Sabbath, carried over into the Christian's Lord's Day, is included among these days, that believers are free to observe, or not observe. Do not let us be the cause of any man, if commentators disagree with this, and hold that Paul, with our Lord Jesus, gave the same pre-eminence to the fourth, as to the other nine commandments, and by example (Acts xviii 1; Acts xvi. 13 and precept (1 Tim. 3 to 11) recognized the sanctity of the day set apart for God's worship, and that the days here spoken of are the fast and feast days of the Jewish ceremonial law. Some Christians would agree that we are not under Jewish law to keep our Lord's Day as a Jewish Sabbath; and all would agree that, instead of this giving us license to observe or not observe the day, the obligation is to fulfill the spirit of the commandment, and keep the day holy. Being not under law to God, but under the law to Christ." (1 Cor. ix. 21).

Christ, not the law, is enthroned in the conscience of the Christian, but Christ being enthroned, must lead to the fulfilling of the righteousness of the law. (Rom. vii. 4.)

Verses 7 to 9. Explained by Romans vi. 14 to 19 and Col. iii. 1 to 4, we may perfectly save us, leave those who are in this relation to Christ not to leave the letter of the law as regards the Sabbath, any more than under the letter of the law as regards the fifth commandment. If you are a Christian, you are bound to fulfilling the spirit of both commands. But, we are certainly not warranted by this blessed truth to join with the ungodly in the abrogation of any part of God's moral law, or to hold that God as Creator and Ruler of the world is not honored by obedience to His given commands.

Text for the day, verse 7.

Sunday, October 8th.

Romans xiv. 10 to 21.

Verses 10 to 13. See in Acts xxv. 6, 10 and 17 the whole judgment seat, as to the way to explain the meaning here. The Greek Word for "conscience" is only used in Acts xiv. 22, and it is not used by Paul. It is not the word he uses







Saturday, October 22d.

ground, and made it felt, is smothered under a cold apron, and the response to your earnest appeal is a leading (renewment) and lacks that fiery purity which men in earnest, when love to souls is stamped on the utterances of the lips, and the pleadings fall short of what is expected to exhibit when a spirit is dying men: when expressions, which by their freedom, force, and earnestness prove that they well up into freedom, and precise: when the earnestness is branded as fanaticism, and the outspoken experience of joy is treated as the incoherent ravings of wild rapture; when the transgressor is toned plain to the utterance of a despairing prostration, and the muttering of an over-exercised brain, and the witness of a soul, liberated from the proud bondage of Satan, is degraded by a daring presumption: when cold reason would take the warmth-fueled fire of the Bible, and leave man to shiver amid her frigid speculations.

Text for the day, verse 7.

Friday, October 21st.

1 Corinthian III. 12 to 15

Verses 12 to 15. Take heed how ye build." Says Christ, "Take heed how ye build," says the Lord. The words "Take heed" are specified by three things most precious to man and most durable in their nature, gold, silver and costly stones. All that we do for God is specified by three things, hay and stubble, wood, and costly stones. If a house of wood, filled with hay and stubble, were to burn down, the gold rings, the silver cups, and the diamond necklaces that had been piled up as ashes. All that will abide with us as Christians will be what we have in Christ. There is a clear statement in this passage that a student of the word of God should be diligent to be a student of the word of God. If a man is truly regenerated men will be saved, John v. 24 will abide that much of a regenerated man's life may be wood, hay and stubble.

Verses 14 and 15. "Ye are a temple of God," reads the revised version. The individual, however is here referred to. The temple of God at Jerusalem was made holy by God's presence. So the soul of a believer is sanctified by the indwelling of the Holy Ghost. No unclean foot was permitted to tread the court of Solomon's temple, no defiled hand was suffered to touch its holy altar. We are unclean thoughts, nor allowed to dwell in the soul of a believing man. If we willingly and consciously join our bodies up to uncleaners, we are counted as defilers of God's temple, and come under the condemnation.

Verses 16 to 21. Here we have the three great truths of redemption, "Christ is God's," "Ye are Christ's," "All things are yours."

From C. H. Spurgeon.

"He that chose Christ, chose all his people. He arranged that Christ should be built up together in him all the building, fitly joined together, growing in him as in a temple, in the Lord." Oh, I like to think of each one of us, however insignificant we may appear to be, as being bricks or stones in that great temple of almighty God, which is growing up as it were, and of which every body can see. Others may be embedded in the wall, where nobody can see us; but what does it matter? If we are in the wall at all it is well. We are there, and we are there to give glory to God, and therefore no man can separate us from Him. We are all alike built upon the one foundation, even Jesus Christ, our Lord, into whom we all grow, and holding closer and closer to Him in experience, and holding tighter and tighter to Him by faith."

Text for the day, verse 21.

power of Satan. The "wicked person" at Corinth was to be thus "put away" (verse 13). See in 2 Cor. ii. 6; that this excommunication served the purpose of bringing this man to repentance. If churches thus deal with transgressors in our day, how different would be their spiritual condition.

Verses 6 to 11. "Ye are uncleaned." This refers to our standing before God united to Christ, and accepted in His righteousness. "Purge out the old leaven." This refers to our present state in the old Adam nature in which "dwelt," no good thing" (Ro. vii. 5), which must be separated. It is thus said, "ye are uncleaned by the Spirit" (Ro. vii. 13).

Verses 9 to 13. Here, "the purging" has reference to the purity of the body of believers. Each of us as members of Christ's body have a personal responsibility for those who come to the Lord's table with us. If we know of one "called to the good living in open sin," who makes a practice of coming to the table with the company of believers with whom we are connected, we should, according to this scripture, protest; and if the wicked person is not "put away," we should withdraw from the table whom Paul speaks of as judging, are the members of the church.

From Mr. Moody

God deals with individuals as with nations. The punishment in the general judgment comes to go upon families and individuals if they will not obey. A city may come when we do not know whether we obey God or our employers or possibly our parents. The word of God may be blasphemed. Whosoever he saith to God's kingdom, "whatsoever He saith to thee, do it." If the laws in the nation are in conflict with God's law, they must be broken. "Christ alone in heaven may call us," obey Him and God may look down pleased with His children, and say, "Thy joy shall be my joy." "Christ came to save sinners." "When men disobey, they are not his children." No one can say, "Now, my friends, is there not as much as I should obey the orders of heaven?" He who do not, should we not be punished?

Text for the day, verse 7.

Monday, October 24th.

1 Corinthians vi. 1 to 17

The key words to this chapter are, "Know ye now." The knowledge of Christ must precede faith in Christ, and a knowledge of the will of God must precede obedience to God. The Holy Ghost teaches us through the written instruction as to the ways of God, and through our risen Saviour gives power to walk in those ways. We fall in the patient instruction of His believers, first, as to the fullness of their acceptance in Christ; second, as to the nature of the Christian walk in this world; third, as to the power of the indwelling Spirit to secure a holy walk. Let us study the six verses of this chapter, and we will see how honestly say "Yes, we know that is so."

1st Verse 2. Do ye not know that the saints shall judge? This was said, when Christ comes in glory. Col. iii. 4; Rev. xix. 4; Matt. xix. 28. The argument is, that we should trust our fellow Christians, and believe that if we believe they are to be God appointed judges hereafter.

2d Verse 3. "Know ye not that we shall judge angels?" It is bad angels, as in Rev. xxi. 1 to 4. "In Christ"—His saints share with Him the judgment seat, and he that does evil shall receive his portion there.

3d Verse 4. "Know ye not that the unrighteous shall not inherit the kingdom of God?" What He means by "unrighteous" is explained by verses 5 and 6. "Those who yield themselves to uncleanness, and who do not understand; they have of doctrine, or any profession they may make of religion, shall make them acceptable to God, while they practice uncleanness."

4th. Verse 5. "Know ye not that your bodies are the members of Christ?" "Ye are one with the mystical, spiritual body of Christ. His life animates this present mortal body. Shall by yielding to the passions of my fleshly desires, I am made one with sin?" "God forbid!" exclaims the apostle.

5th. Verse 6. "What? Know ye not that he that is joined to an harlot is one body?" "I am one with the harlot; his sin is my sin; my law may be God's law is irreversible. Men shall have for eternal the company of those with whom they have sinned. The sin of which Paul here treats is the peculiar sin, and most dangerous sin, the race."

6th. Verses 19 and 20. "What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and which is given to you by God at great price." What considerations are here presented to lead to a determined battle against all impurity of thought or deed? "Not your own." "Can we say we have what? Bought with a price." Do we will? Here we are willing, honestly, that Christ should own the property; "Your body is the temple of the Holy Ghost;" Do we believe this? is verse 11 true of us?

From John Trapp.

Verses 9. "Shall not inherit." It is an unfilled inheritance. 1 Pet. i. 4. No dirty dog ever trampled on the inheritance of heaven. He who has heaven spewed out the angels, shall it lick up the unrighteous? The serpent broke into paradise, but no wicked shall ever get into heaven. There is no happiness in heaven without holiness. Let none think he is God's saint.

Verses 11. "Such were some of you." On the infinite goodness of God, that would once look upon such walking through hills, such monstrous misdeeds, "Ye are saints." And that in the name of the righteousness of our Lord Jesus Christ. His blood cleanseth us from both the guilt and fitness of sin. We are of God. "Glorify God in your body." Let God have heart and hand, mind and mouth, faith and feet, spirit, soul and body. Christ, Eph. i. 22. We have the honor of making Christ perfect, as the members do the body.

Text for the day, verse 20.

Tuesday, October 25th.

1 Corinthians vii. 1 to 17

To understand this chapter, we must remember that the Corinthian Christians had written to Paul about their difficulties, in regard to their marriage state. When a man was converted should he leave his heathen wife if a heathen, or should his wife had become a Christian, should he leave her? was the wife free? In connection with the question, "that the body was the temple of the Holy Ghost," it is best to be married at all. The communion of marriage be broken off? These questions the Lord answers. Some of the details of his answers would be varied from for believers not bound by His laws. These are the questions of the Corinthian, but the principles enunciated are abiding.

Verses 1. See further explanation in verses 8, 26 and 37. The words "present distress of verse 26" indicate the time of persecution of the Christians of Antioch. A period of persecution that should separate and divide them was before them.

Verses 2. Because of propensities of nature which are to be resisted, and to avoid burnings, sexual abuse, and adultery. "Let every man have his own wife, and let every woman have her own husband." This is a scriptural command for all the race. It is only at special times that a special revelation, which the command is to be disregarded. Special revelation was given to the Christians should be used as bringing reproach upon the marriage relation, which the apostle in other scriptures speaks of as dishonors. Heb. xiii. 1; Eph. v. 2 to 3; 1 Tim. iv. 3 to 5.

Veres 1 to 6. No commandment to this live: be content if you have the gift, but, if natural propensities are beyond control, the enjoyment of pleasures are beyond control, if relations permitted. "Marriage like meal," says Trapp, "must be sanctified by prayer; and there is no greater enemy to conjugal love, than burning lust, because of entering God's ordinance (marriage) through the devil's work (fornication)." **Text for the day, verse 17.**

Veres 7 to 17. A settlement of the vexed questions about the separation of church and State. The marriage relation is maintained. If a husband leaves a wife because she is a Christian she need not forsake God to follow him, but she must not marry another.

have and use everything; but He must have and use us.

He wants the use of our hearts. For what? Turn to the word "Heart" in your concordance. Also look up the following:

- 1. He wants the use of our hands.
- 2. Our hearts.
- 3. Our ears.
- 4. Our eyes.
- 5. Our knees.

"Are you set apart for God? If you are set apart for Him at all, you are set apart for Him altogether. The Book emphasizes this. If you are set apart to His service, you are set apart to His pleasure, you are set apart to His pleasure. If you are a treasure to Him, you will be of service to Him."

Text for the day, verse 31.

## Thursday, October 27th.

### 1 Corinthians VIII.

Veres 1 to 6. Portions of animals offered in sacrifice to idols were sold in the markets of Corinth, or were offered to the Christians as they went to see with unconverted relatives and friends. The apostle here deals with this case of conscience. The "knowledge," he speaks of in verse 13, is, undoubtedly, the knowledge of the one true God. This knowledge led all who possessed it, to see the absurdity of all idol worship. "There is no idol in the world," says Paul (verse 4, R.V.). No such meat offered to them, or not offered to them, is of no consequence to an enlightened man. Again, admitting that these names of gods, Jupiter, etc., may represent personages who are really lived, (see verse 5), "to us" Christians, "there is but one God, the Father, of whom are all things, and we for Him, (margin) and one Lord Jesus Christ, by whom all things are, and we by Him." What a platform this is for a Christian man to stand upon! His head is above the stars, and he breathes the atmosphere of the very presence of God. How pitiable and pitiful all the forms of idol worship, pagan or papal, Grecian mythology, or Romish formality, to one who knows the meaning of this verse.

Veres 7 to 13. Turning from the liberty that the true knowledge of God gives, he argues that the possessor of knowledge must show his knowledge by his love. If he refuses to do this, he will not be prouder by his knowledge. We must not lord it over those whom we consider the weaker or more ignorant brethren. The wealthy and worldly Christians of our day, who set the poor an example by self-indulgence, stand against Christ. It is to be feared that the word "shall the weak brother perish, for whom Christ died" has but little effect in our day.

From C. H. Spurgeon.

"Some say 'If so and so, and so and so do not believe the Gospel, then religion is a failure.' We have read of a great many things being a failure now-a-days. A little while ago, it was a question whether marriage was not a failure. I suppose that by and by eating our finners will be a failure, breathing will be a failure, everything will be a failure. But now the Gospel is said to be a failure. Why? Because certain gentlemen of profound culture and supposed knowledge do not believe it. They call themselves philosophers, and as I have often said, the history of philosophy is the history of fools, a history of human folly. Philosophy is like a kaleidoscope. If any of you shall live fifty years you will see that the philosophy of to-day will be a football of contempt for the philosophy of that day. They will speak of it as the philosophy of evolution. It is no new thing, there have always been some who rejected revelation. Let us trust in Christ, for we know the Gospel is no failure."

Text for the day, verse 6.

## Friday, October 28th.

### 1 Corinthians IX. 1 to 11.

Veres 1 and 2. Some in Corinth had denied Paul's apostleship, that they might escape the condemnation of his teachings. In our day people deny the divine authority of the Bible, for the same reason. Two things brought forward to prove Paul's apostleship were, first, that he was Lord Jesus (1 Cor. Xv. 8); 3d, the use God had made of him in the conversion of the Corinthians.

Veres 3 to 14. The points dwelt upon are all answers to charges laid against him. 1. His work was at his trade and supporting himself rather than to take support of the churches, as Peter and others had done. This is the meaning of veres 1, 12 to 14. He admits the right of Peter, and of all who preached by the word to the church, to be thus ministered to and claims that right for himself and explains why he had not exercised it among them. Verse 6, means to "forbear working" in the sense of giving up supporting themselves by manual labor. 2d. Paul being without a wife had led to a charge that he was inferior to the other apostles (veres 5). The revised version reads: "Have we not the right to lead a wife that we believe, even as they. It is clear from this verse, that James, the head of the church at Jerusalem, and Peter, claimed by Rome as the founder of the papacy, were both married. Paul claims that he could have a wife if he had wanted one, but, that he might more wholly serve the Lord, and because "the Holy Ghost bore witness that bonds and imprisonment awaited him in every city," he would not treat the matter alone, and not ask another to share his peril.

From Leighton.

"Call in your heart, commune oftener with yourself and with God, be less abroad, and more at home, and about the things of God. The office of God to wind up your heart, when you find it heavy and dull, and needs much pulling and hauling from your hand; a touch from His hand will make it moue up easily and firmly."

"You that have made choice of Christ for your love, let not your hearts slip out; to renew you would chase familiarity with sin; for that will bring new bitterness to your souls, and at least some time, some time will deprive you of the sensible presence of Jesus. He will be with you always, and give Him your whole heart, for He deserves it all, and is a satisfying good to it."

Text for the day, verse 14.

## Saturday, October 29th.

### 1 Corinthians IX. 15 to 27.

Veres 15. "I have used none of these things," i. e. he had received from the church at Corinth no compensation for his labors among them. Some special reason existed for this. The Jews at Corinth were his inveterate enemies, and most likely he charged that he was in the work for money sake. See in 2 Cor. xi. 7 to 11, his further explanation of this course of action, peculiar to the church at Corinth. There are times when it would not do to be a preacher, or tent maker, than to take money in a way that would bring dishonor upon his Lord.

Veres 16 and 17. See in Jer. i. 17 and xx. 9, what Paul had by this "necessity" that he was called upon to "preach the Gospel." Only those who are thus compelled to preach will be greatly blessed in preaching. "Don't preach if you can help it!" is Mr. Spurgeon's advice to a young candidate.

Veres 18. "What is my reward then?" i. e., for refusing to live upon the church. See answer in veres 19. "That I might gain the more;" verse 20. "That I might gain the Jews;" i. e., that might gain them that are under law. Verse 21. "That I might gain them that are without law;" verse 22. "That I might gain the weak;" verse 23. "That I might gain all men;" Paul was a teacher of men. He would "by all means save

some." He was after souls, and would gladly make haste a year and a half to Corinth, that he might win men for Christ.

Veres 27. See 2 Tim. ii. 15 for meaning of word "cass away." Disapproved in the race for a crown, and "cass away" meaning as in verse 21. Many saved ones will lose their crown of reward, but none who are truly born again will lose their souls.

From Mr. Moody.

"I once saw a drove of sheep looking very tired and half buried on by a shepherd and his dogs; and when they wanted to stop and drink at a brook by the wayside they were not allowed to, but driven on. I felt that it was very unkind of the shepherd to do this; and by and by they stopped before a pair of handsome gates, and the flocks were turned into beautiful green pastures, with a clear stream running through them. Then I knew that I had been harsh to the shepherd, and that he was not unkind, but kind, in not allowing his sheep to drink from that muddy stream in the road, for he had been saving them and taking them on to something better. So with our heavenly Father, our Shepherd; He is compelled to afflict us sometimes, while leading us into green pastures. Oh, brethren, let us give thanks that we have such a good Shepherd to guide us, and to protect us. These afflictions may come upon us and seem hard at the time, let us remember His great mercy and loving kindness, and bow and kiss the rod. Let us look to God for his blessing."

Text for the day, verse 24.

## Sunday, October 30th.

### 1 Corinthians X. 1 to 13.

Veres 1. The word "cast away" or disapproved, leads him to exhort them by the example of Israel's failure, to make sure of their own standing.

Veres 2 to 4. Emphasize the word "all" in this list of the privileges enjoyed by the Jews. In revised version, it reads: "This is drank of the spiritual rock that followed them; and this rock was Christ." The literal rock from which flowed the water, was not Christ, but a type of Christ. "The spiritual rock" was the presence of Jehovah with them through all their journeyings.

Veres 5. "With many," in distinction from "all," who were called out of Egypt. A whole generation, except Caleb and Joshua, were thus overthrown.

Veres 6 to 11. "Examples" in veres 6, and in verse 11, is translated "burden" or "typen." In margin of the Revised Version, it is said that a proper study of the Old Testament is to see Christ and the church everywhere depicted in the experience of Israel. "Upon whom the ends of the world are looking," i. e., to see Christ. This present dispensation is the closing up of God's dealing with men, under grace. All that has gone before, is for our learning; and all that is to come after, shall be for our profit. It is to improve our opportunities, and be our lessons.

Veres 12. We are in constant danger from the deceitfulness of sin, and never in so great danger, as when we think we are safe and in no danger.

Veres 13. "There hath no temptation taken you but such as man can bear," etc., reads the revised version. God permits us to be tempted "that the trial of our faith" may work out good to us and glory to Him. He will see it, that the burden shall not be greater than that he can bear, the journey longer than the day, the hunger to exceed the supply of harvest. "Satan can put us in the kettle, but he can not put the lid on," says Trapp.

From John Trapp.

"If we find the devil practicing upon the flesh, the way is not to revile the devil, but to beat the flesh; we owe it nothing but stripes. It is of discipline that we are in need. It is that the slaves thrust into a mill or bound to an ox. What

death should not a man choose, may what hell, rather than die against his conscience? Daniel chose rather to be cast into the lion's den, than to bear about that iron in his own bosom. The primitive Christians thought it as better to be thrown to lions without, than to be let to lie within. Said a good man once, I will rather leap into a bonfire, than commit any wickedness.

Text for the day, verse 12.

**Monday, October 31st.**

(1 Corinthians x. 11 to 33.)

Verses 11 to 21. The point of the exhortation is in the strong statement of verse 21. "The things which the Gentiles sacrifice they sacrifice to devils and not to God," but here referred to the most refined and educated of heathen worship, as practiced among the Egyptians, Greeks and Romans. Satan was the inspirer and the inspiration of it. Whatever error may say in our days, as to "Light of Asia," "God men" or "Buddhism," or Mohammedism, or in any other way than through His Son Jesus Christ, it is still the same. "No man knoweth the Father save Him," the false religions of Asia, and the apostate forms of worship of the Greek and Romish churches, are just as truly "sacrifices to the devil," as were those of Carthage, of which Paul cries out, "O you narrow-minded bigot," cries out the 19th century, broad-minded professor. Probably the philosophers of Corinth scoffed at Paul just as heartily.

Previous truth is taught in verses 16 and 17. Spiritual union with Christ is implied by the comparison of the Lord's table. How can those who thus recognize Christ as Lord, have part in any

act of worship to an idol? It is Christ on one side, and the devil on the other. Whoever is not of Christ is of the devil, and must be so branded by every faithful witness of the truth.

Verses 22 to 33. Specific directions as to treatment of meat offered to idols on the Christian ground of love, and seeking others good. The sum of Christianity in its application to daily life is found in verses 21 to 33.

From C. H. Spurgeon.

"Our Lord tells us that when we are making a feast, we should call in the blind, and the halt, and the lame. Why? For He says, 'they can not recompense thee.' He speaks of the Pharisees again and says, 'Verily, I say unto you, they have their reward.' You had done something for Christ, defended the faith, and you are denounced for it, and traduced for it, very well, you have not had your rewarded services. It is a grand thing when by the grace of God, you have something standing in God's book, not of law but of grace. You helped a poor man and he was not grateful. Oh, be so thankful that he was not grateful, because if he had been grateful, you would have had your reward, may be! If grateful and he does some good service in return, it is very nice. Well, but you are paid. But do good and suffer for it, for the best thing you did you had the worst return, you rendered kindness, and only received unkindness as the result; it may be that the Lord will say of such, 'these were last, but they shall be first, when as many that stand first in men's esteem, and in the gratitude they received, will have to go last.'"

Text for the day, verse 31.

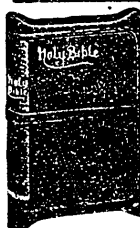
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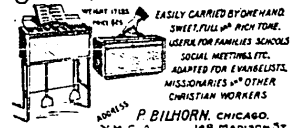
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