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Vol. XI. CNICAGO and NEW YORK, OCT., 1892. No. 10.

Gradually our readers are appreciating the monthly gifts we offer them.

Since January 1st we have paid back to many subscribers the full amount of their year's subscription, pol once but every month through the year, so that not a few have been given a credit of fully \$6.00. Every subscriber should read this monthly offer.

Comments continue to come in on the evangelist question.

The question is constantly being asked, "Have our pastors ceased to be evangelists?" Dr. Cuyler has recently discussed the question in one of the religious weeklies. Concerning harticle the Interior says: "It is but fair to carry the discussion one step further and ask, Have our pastors, as a body, ever been evangelists? We know the story of a few prominent men whose success made them prominent because it was exceptional. If there had been revivals under all the preachers of the last century the name of Edwards would not have shone with the luster which now adorns it. In addition we need but to read of the Werleys, of Whitfield, the Tennents, Finney, and others, to see that the development of special evangelistic power in each case resulted in the change from pastor to evangelist. That the pastor of to-day welcomes the aid of an evangelist is not of itself proof that he has "ceased" to be what in fact he never was.

The same paper which so champions the evangelist as representing a class is just as forcible in its denunciation of those who push themselves into print in the stereotyped plan. It once said; "The puffery of 'evangelists' is so uniform in style and in points that if they do not carry them in blocked celluloid all ready to be shoved into a newspaper form—as the advertisers do—it would pay them to invest in that way. The Chicago News and Inter-Ocean seem to have each had a cast of the same block—the same picture of the celebrated evangelist and the same old chestnut about there being 'no excitement' among his converts, no claptrap, no devices, only the plain preaching of the gospel. 'His discourse was mainly composed of anecdotes'—says the celluloid block. What is such advertising as this, but claptrap? We have had attempts at getting such puffery into our paper so often that we know it when we see it. In one case the variety and ingentity of the devices for securing a puff in our columns became a matter of curious study. 'What will be try next?' became the question after each detection.'

Such evangelists may exist but we believe they are comparatively rare; we should hate to hink otherwise. Sanctified printers' ink is rarer still, however, and the man of God who depends upon it will build on a poor foundation. As a rule it is better to let the newspaper alone, or, if they must be handled, let it be done by local committees or pastors as the evangelist runs a great risk when he persists in crowding himself upon the newspapers; besides it is in very poor taste, to say the least.

There was a time, in this country at any rate, and not long ago, when there were but four denominations that cared much for evangelistic work. Now this is all changed, or changing, and the broadest men of all sects are rapidly railying under one common standard for aggressive work.

The Churchman in a recent article on evangelists, says: "If the church is to take her place in the stream and current of American life in this rapidly-growing country, if she is to meet the sense of unity and universality that is making itself felt through all classes, it must be by having at her disposal besides the settled rectors of her established congregations a body of men free from local attachments, set apart from the limited and particular, to enter into the large life and wide issues of humanity everywhere, ready to go forth, under the direction of the church and at the command of her bishops, into the highways and the hedges with the good news of God, evangelists of the living and life-giving Word.

Sometimes the unkind criticisms which follow the evangelist seem so unchristain as to make 193 wonder, how can these things be? The following is from a letter by a well known writer who is not an evangelist:

"I have read with interest your pres and cons on evangelists and would like to contribute an incident showing what some evangelists get when their backs are turned. About four years ago, one of them held a series of meetings in a certain city not 1,000 miles distant from Chicago. He carrie upon the united invitation of the pastors. The result, in professed conversions was not large, which, however, the sequel may account for. The closing meeting was held in a large city hall, and was well attended. The platform was filled with the various pastors of the city, perhaps trenty-five of them; each pastor was expected to say a parting word about the blessing he had received from the meetings. Each of those who spoke did his part well; blessed the Lord, and thanked the evangelist, then bid him God-speed in his good work. The next day he left the city. The next week the pastors held their regular monthly meeting, and most of them took at it at the evangelist! The one of their number who had taken about the most active part in the meetings, and made about the prettiest larewell speech, said that he had enough of evangelists to last him a long time, and for his part he did not see why any one man should claim the privilege of running around the country with "the Holy Ghost in his pocket," calling himself an evangelist! Since that day God has owned and blessed his work in a very marked manner. He has been good enough for God, even though the most of those ministers did say that they had no more use for him."

Such 'hings on the one hand and unkind remarks by the evangelists themselves on the other, have cone more to widen the breach between pastor and evangelist than anything else. May our prayer not well be as the letter suggests, "Set a watch, O Lord, before my mouth:

M. B. W. State of the door of my lips." Ps. 141:3.

Dr. A. T. Pierson expects to sail for Europe the last of this month. He will lecture at Edinburgh, Aberdeen and Glasgow, filling the chair of the Dr. Duff lectureship of missions. He may possibly occup, the tabernacle pulpit during the winter, although it has not been so decided, the newspaper reports to the contrary notwithstanding.

Mr. Moody will conduct meetings in the London Metropolitan Tabernacle, from October of the to 16th inclusive, holding three sessions each day.

Major Whittle has gone to Ireland at the earnest request of friends there. He is now relaboring in Belfast.

# Our Meditation for the Month.

REPLECTIONS FROM QUESNELL.

The Natural Man's Inability to Obtain Spiritual Life.

BY REV. 7. E. MARSH.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Repentance must begin by taking away the stons and hindrances of salvation, that we may proceed directly toward God. It is difficult to hear this voice, except in the wilderness, that is, in retirement, and out of the noise and hurry of worldly affairs; or, at least, in a recollected, intent, and sedate mind. The sinner is gone too far from God to be called back any otherwise than by a great cry, that is to say, a great grace. Repentance is not the business of a moment, because it is a preparation for being reconciled with God; nor does this preparation consist only in a few thoughts or words, because the way of God lies in the will; nor is this way easy to be prepared, since by it the heart must pass from darkress to light, and from death to life; nor is all this the work of man, because the preparations of the heart in man are from the Lord, and He only can order and direct his steps, and make him choose and delight in His way.

Bring forth therefore fruits meet for repent-

Unhappy he, whose life passes away in promises, desires, and barren designs of repentance! God requires of us real works, and such as are (in some measure) proportioned to our sios. No fruit, except that of charity, is worthy of God, who is charity itself. A fruit of self-love, such as is a servile fear, cannot be (acceptable to) His justice. The exercises of repentance cannot please Him, but by the spirit of repentance, which consists of a true change of mind, a sincere grief, and a penitent love.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand,

Jesus begins His preaching, not by flattering men in their inclinations, but by that which is most necessary for them. Repentance is the only gate of heaven for sinners; he who pretends to show any other, is not aguide, but a seducer. Whenever Christ comes to men, whether by His incarnation, or by the secularist, or by the last judgment, the kingdon of heaven is then at hand, and repentance must always go forth to meet Him. Nothing but a penitent heart can perform repentance; and this heart is the gift of God. To will and to do is chiefly the work of God in repentance, because it is that to which man is most averse.

The Holy Spirit in speaking of those who are the children of God declares that they were "born" (R. V. "begotten") "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13).

will of man, but to God (John 1, 13). In these words we are distinctly reminded that those who are begotten of God did not receive spiritual life by natural descent, nor by natural desire, nor by natural desire. Note the three negatives.

the three negatives:

I. "Not of blood," that is, spiritual life is not transmitted from the parent to the chick. Grace does not run in the blood. It is not hereditary. As the seed of any particular plant can only produce "after its kind," and it is an impossibility by the laws of nature for it to produce anything else—for instance, wall-flower seeds can only produce wall-flowers, and never stocks—so the natural man being a sinner can only produce in his own likeress (Gen. v. 3), and never the kind that is of God.

(Gen. v. 3), and never the kind that is of God.

2. "Nor of the will of the fieth." Man can do many things by the force of his will. For instance, if in great pain be may be able to suppress the cry that rises involuntarily to his lips; or he may cause another to do as he would desire, contrary to that one's will. But as no man by mere force of will can translate himself from the animal kingdom into the vegetable kingdom, so neither can man transler himself out of the kingdom of nature and of darkness into the kingdom of grace and of God.

"Nor of the will of man." While the previous expressions seem to point to man's will, this seems to have reference to his actions. There are many things that persons would have, if wishing and willing could obtain them; but they find that these are not sufficient. If they wish to have, they can only gain possession by dint of persevering effort, or by means of wealth. "With a great sum obtained I this freedom," said the captain to Paul (Acts xxii. 28), in speaking of his freedom as a Roman citizen, but no one will ever be able to say that he gained an entrance to the glory of God, or obtained spiritual life by any sum of money, or by a series of efforts. For eternal life is a gift (Rom. vi. 23), and they who stand before the throne of God are there because they have been washed in the blood of the Lamb (Rev. vii. 14, 15). Spiritual life can never be obtained by man

Spiritual life can never be obtained by man from anything that is of himself; for as the Israelites when bitten by the serpents in the wilderness were not able to free themselves of the poison in their blood, which was working death in them, but had to have a power outside of themselves whereby life was communicated to them, so man is utterly helpless and

anable of himself to rid his nature of the poison of sin: nor, on the other hand, can he devise means whereby he-the banished onecan receive life and be brought home to God.

"Dead in sips" is the Divine verdict as to the state of the natural man, and man of himself cannot alter his condition, for he is as beloless as he is sinful. The late Sir lames Simpson, of Edinburgh, tells in one of his tracts of a man who was fataliy wounded in the last duel fought near that city. A bullet struck the spine of the challenger and when asked some hours after how he filt, he replied. I feel exactly what I am-a man with a living head and a dead body mysteriously joined together." This is precisely the state of the natural man, except that he has a living body and a dead spiri). May God by His Holy Spirit show every unsaved reader his true position, and to see his need of Christ as the Life and Salvation!

#### The Bible.

BY REV. R. A. CORREY.

Superintendent of the Bible Institute, Chicago.

This book has always been hated. No sooner was this book given to the world than it met the batred of men and they tried to stamp it out. Celsus tried it by the brilliancy of his genius. Porphyry by the dep's of his philosophy, but they failed. Lucien directed against it the shafts of his ridicule. Diocletian the power of the Roman Empire, but they failed. Edicts backed by all the cower of the empire were issued that every Bible should be burned, and that every one who had a Bible should be put to death. For eighteen centuries every engine of destruction that human science, philosophy, wit, reasoning or brutality could bring to bear upon a book has been brought to bear upon that book to stamp it ont of the world, but it has a mightier hold on the world to-day than ever before. If that were man's book it would have been annihilated and forgotten hundreds of years ago. but because there is in it "the hiding of God's power," though at times all the great men of the world have been against it, and only an obscure remoant for it, still it has fulfilled wonderfully the words of Christ, though not in the sense of the original prophecy, "Heaven and earth shall pass away, but my word shall not pass away."

Two things speak for the divinity of the Bible-the character of those who accept it. and, equally, the character of those who reject it. I do not mean by that that every man who professes to believe the book is better than every man that does not, but show me a man living an unselfish, devoted life, who without reservation has surrendered himself to do the will of God, and I will show you

a man that believes the Bible to be God's word. On the other hand, show me a man who rejects the divine authority of that book, and I will show you a man living a life of greed, or lust, or spiritual pride, or self will, Supposing you had a book purporting to be by a certain author, and the people best acquainted with that author say it is his, and the people least acquainted with him say it is not, which would you believe? Now, the people best acquainted with God say the Bible is his book: those who are least acquainted with God say it is not. Which will you believe? Furthermore, as men grow better they are more likely to accept the Bible, and as they grow worse they are more likely to reject it. We have all known men who were both sinful and unbelieving, who by forsaking their sin lost their unbelief. Did any of us ever know a man that was sinful and believing, who by forsaking his sin lost his faith? The nearer men live to God the more confident they are that the Bible is God's word: the farther they get away from Him the more confident they are that it is not. Where is the stronghold of the Bible? In the pure, unselfish, happy home. Where is the strong-bold of infidelity? The gambling hell, the drinking saloon, and the brothel. If a man should walk into a saloon and lav a Bible down upon the bar, and order a drink, we should think there was a strange incongruity in his actions, but if he should lay a work on Col. Ingersoll, or any infidel writing, upon the bar, and order a drink, we would not feel that there was any incongruity.

There is more power in that little book to save men, and purify, gladden and beautify their lives, than in all other literature put together-more power to lift men up to God. A stream never rises higher than its source, and a book that has a power to lift men up to God that no other book has, must have come down from God in a way that no other book has. I have in mind as I speak a man who was the most complete victim of strong drink I ever knew: a man of marvelous intellectual gifts, but who had been stupefied and brutalized and demonized by the power of sin, and be was an infidel. At last the light of God shown into his darkened heart, and by the power of that book he has been transformed into one of the humblest, sweetest noblest men I know to-day. What other book would have done that? What other book has the power to elevate not only individuals but communities and nations that this book has?

Fine sermons are good things to listen to but the listener, if he wishes to be benefited, must remember that "the Lord is in his holy temple," and that His word edifies the hearer only when it is received in the true spirit of a self-appropriating faith and a self-needy

#### Christian Sociology and the English Rible.

The creation of a department of Christian Sociology and the English Bible in the Congregational Theological Seminary in this civy. has caused considerable discussion in theological and educational circles. Scarcely less interesting is the announcement that Professor Graham Taylor, D. D. of Hartford Theological Seminary, has accepted a call to the professorship of the new department of the institution. Very few of the largest institutions of the country provide for the instruction of their students in the science of human society and this fact gives additional preminence to the establishmen of a distinct department with Dr. Taylor in charge.

Professor Taylor will devote his effort to instructing theological audents how to apply our common christianity to every-day life. He will use as a means to acquire this end the English Bible. The Bible will be the only text book used; it will be the worker's manual, Under the guidance of Professor Taylor the students will be brought into contact with the social and industrial life of the prople and with specialists in all forms of humanitarian, philanthropic, social, economic and missionary effort, and will have access to the periodical and permanent literature along those lines.

Professor Taylor says: "For the Scriptural data wherewith to formulate the science of Christian Society; for the history and place in literature of the English Bible: for the knowledge of this English book as a whole and of its integral parts; and for the practical, ready, usable knowledge of the Word of God in our mother tongue, as an implement to work with for our brother men, the theological student has not known where to go. To some any Christian workers, drilled in the best of their training-schools, seminary graduates might profitably go to be taught what is in their own Bibles and how to use them in personal work.

"If established to meet this need, this department must each the Word for the Work as it is found in the letter, and must train men to use it as it can only be done in the actual life of the real world. Not more surely has the Bible vielded a Biblical theology, ethics, history and exegesis, than it will become to those who seek it as such, the Worker's Manual for Work.

"For this development of the Bible's utility in service, the best if not the only conditions are supplied by the Christian work actually being done in and for the world. There is no greater center whence to come in vital contact with more phases of the world's life, or with more varied forms of the church's work than just where the Chicago Seminary stands as the representative of the most aggressive type of American christianity.

Rev. J. W. Chapman, D. D.

TO THE EDITOR-DEAR SIR: An event of more than ordinary importance to the churches of the country, has occurred during the past week, in the resignation of the Rev. I. W. Chapman. D. D. pastor of the great Bethany church, in Philadelphia, in order to become an evangelist. For a long time Dr. Chapman has felt a strong inclination toward the work of an evangelist, and in all his ministry, has been exceedingly successful as an evangelistic pastor. In fact it is probable that the church records of the country show no parallel to his success in this respect, as in two years there were added to the Bethany church about 1000 members under his ministry Dr. Chapman has experimented somewhat for the past three years with evangelistic work in other fields, both in single churches and in unions of various churches of all the leading denominations. He has also been my associate in the conduct of meetings in several of our large cities. I could scarcely imagine a man better qualified as an evangelistic preacher, or who would be more acceptable to the churches in what is to be from this time, his chosen work. He was for five years the pastor of the First Reformed Church at Albany, the oldest church in that city (and one of the most conservative), where a marvelous work was wrought and hundreds of people brought to Christ. Dr. Chapmag's address is 2206 Trinity Place, Philadelphia, Pa., and I would advise all cities and churches that are thinking of engaging an evangelist, to correspond with Dr. Chapman without an hour's delay. With the thought that you would take pleasure in calling the attention of

> Yours in the Master's service. B. FAY MILLS

your hearers to this matter. I remain

Sept. 26th, 1892.

EDITOR OF RECORD OF CHRISTIAN WORK: I am very sorry to hear it reported that Mr. David C. Cook, publisher of Sunday school literature at Elgin, Ill., is an infidel and has no other interest in his large publishing business than that of gain.

I cannot understand how such a false and injurious rumor could have originated. Let me say through your paper that I have known Mr. Cook for years. Before the Chicago fire he was a teacher in our Sabbath school and at the same time superintendent of a large mission school held at a different

Knowing how easily an evil report may be circulated, I am glad to do what I can to counteract it. I believe Mr. Cook to be a true Christian man.

Yours truly

D. L. MOODY.

#### WORK AT HOME.

Rev. H. W. Brown has returned from Scotland, and begins work at once at Plainfield, Ill., with a ten-day service. Mr. Brown expects to spend the winter on the Pacific coast, having invitations from many of the larger

Rev. N. H. Harriman, who has been supplying the First Baptist church of Malden, Mass., for the past eighteen moreils, has closed his work and re-enters the regular work of evangelism. His address is Springfield, Mass.

Rev. Alexander Patterson will give the Bible addresses at the Y. M. C. A. State Convention, at Bloomington, Ill., October 26th to 30th.

Evangelist H. F. Sayles is holding meetings in the Presbyterian church, Toledo, Ohio. and with good success. He goes from there to Warren, Obio.

The Mills meetings in San Francisco have thus far had no more characteristic result than the founding of the Rescue Mission Home. True evangelism and true philanthropy keep close company. Redemption ever brings in its hand benefactions for the needy. It is understood that the new home is to be located in the Bijou theatre. Of the \$10,000 needed to lay the .oundation for the work-fitting up, etc.-about 59,000 bad been secured up to August 31st, \$4000 of this pledged that evening. Of this amount C. N. Crittenton, the evangelist, pledges \$1,000, and the Hon. W. H. H. Hart (the Attorney-General of California, himself a convert during the Mills meetings), \$1,000. Ten thousand a year will be needed to carry on the work. Directors are to be named by the city churches.

The Madison-avenue Presbyterian Church has called the Rev. Charles F. Goss, and it is expected that he will enter upon his duties as Dr. Thompson's assistant about the first of October. His former successful labors in Utica, and later in charge of the Chicago avenue church, this city, have made him widely and most favorably known. So arduous were they in the latter city that his bealth was seriously threatened. The last year or two quiet at the front in the northwest have proved highly beneficial, and he will enter upon his labors in New York, we trust, with renewed zeal and strength. The Madison avenue church and its pastor are to be congratulated on securing the services of one who has already shown himself to be one of the most devoted and efficient of our ministers in the enlarged lines of labor lately entered upon by that church and congregation.

#### A Summer Campaign.

The Gospel Union of St. Paul has just completed a ten weeks campaign of tent work. The meetings were ably conducted by Evangelist Frank L. Smith. The tent was pitched in five different localities, the last week occupying the Fair Grounds. A large number of the saints were quickened and 325 professed conversions were reported.

In one locality the interest was a deep that the stay was prolonged a week beyond the time, and every service was marked by the wonderful power of God. At this point one of the pistors continued union meetings for two weeks in his own church with good

Mr. Smith was assisted by B. F. Butts and W. W. Allison, gospel singers. Mrs. Smith conducted children's meetings and Mrs. Louise Iacobs, of Brooklyn, women's meetings, rendering valued aid.

The work was a practical demonstration in this section, of the need and value of outdoor work and was generously supported by the gifts of the Christian people.

T. C. HORTON.

A World's Convention of Christians at Work will be held in Tremont Temple, Boston, November 10-16, 1892. It is convened under the auspices of the International Christian Workers' Association, but the delegates are not limited to members of this Association. All evangelical Christians engaged or interested in aggressive Christian effort have the privilege to attend as delegates. The subjects to be considered will relate to matters connected with aggressive Christian and benevolent work. more especially to plans and methods of work for reaching the classes not reached by the ordinary ministrations of the gospel. A large number of earnest and well known Christians at work, pastors, evangelists and city missionaries will be present and a programme covering many important phases of practical Christian work is being prepared. The managing committee extend a general invitation to all evangelical Christians interested in practical Christian effort to attend with the privilege of participating in the discussions and proceedings. Reduced railroad and entertainment rates have been provided for all who wish to avail themselves of these privileges. Full particulars, partial list of subjects, etc., can be obtained by addressing the secretary, Rev. John C. Collins, New Haven, Conn.

L. W. Munhall held meetings during eight days in the Methodist church, Seymour, Conn. The various churches have since united in services under the charge of Rev. E. P. Hammond. The work has gone on with increasing power and blessing.

Rev. A. T. Reed is conducting evangelistic meetings at St. Mary's. The printed report of Mr Reed's work for the year ending Septemb . 7 13' shows that meetings were held for 248 days in eighteen churches of the Ohio Congregational Association; that there were nearly 700 reported conversions and 500 additions to the membership of the aided churches. The work is under the general direction of a committee headed by Rev. James Brand, D. D., of Oberlin.

Gospel wagons are multiplying and seem to be doing useful work in various cities. There are said to be no less than twenty in different parts of the country. That operated by Evangelist H. T. Pierson and his wife, has halted with good effect in several New England cities the past season. In Lowell for four weeks it drew large crowds, and additions to the churches are traceable to its influence. The results in Manchester, N. H., were also gratifying. Almost uniformly the large crowds, in which non-church-goers greatly predominate, pay respectful attention to the preaching and singing.

B Fay Mills has had a successful work in Salt Lake City, Utah. The mayor issued a proclamation, recommending the closing of places of business September 13th, and a very general response was the result. Mormons and all classes joining alike in the observance of the day.

Mr. Mills has proceeded in his work along the line of those methods which have become so familiar to the churches as not to need reporting. Every day the power of the gospel has been more and more manifested.

Last Sabbath was such a day as has never been seen in Utah. It was a day of prayer and power. When Paul preached at Antioch in Pisidia, it was written of the mighty work of the gospel: "The next Sabbath day came almost the whole city together, to hear the word of God." Thus in Salt Lake City, this city where a few years ago the people of God could find no place for the soles of their feet to rest, where they were pushed into the loft of a livery stable to find a place to worship Godin this same city it may be truthfully written: "Almost the whole city came together to hear the work of God." The capacity of the great tent was the only limit to the audience, and many

stood without, listening to the word of truth. The results of the day's blessing upon the city can never be known. Between five and eight hundred people expressed their purpose to lead a ne a life.

L. P. Rowland will hold meetings at various points in Michigan during October and No-

# Gospel Tent Work in Evansville, Ind.

Rev. H. B. Roller (at one time student of Moody's Bible Institute, this city), has for the last two summers conducted successful gospel tent meetings in Evansville, Ind., at the request of the Pastoral Association of that city. The tent work was purely undenominational and Christians of all denominations helped the movement. This summer Mr. Roller was assisted in his work by Rev. J. W. Hill, of Decatur, Ill. The leading daily of that city concludes quite a lengthy article about the closing meeting for the season as follows:

A notable day in the gospel tent work, conducted by Messrs. Roller and Hill, was the last day. A conversational meeting in the morning, a large and erthusiastic children's meeting in the afternoon, and a massive meeting in the evening, closed a three months successful campaign in the gospel tent in our city.

The gospel tent has been in operation two seasons in our city, and it has justified its right to a place in the evangelistic work of the city.

Five hundred publicly asked the prayers of God's people; 160 professed saving faith in Jesus Christ. Many have united with the different churches. The large audience at the last meeting, in a rising vote, gave expression to their love and appreciation of them and their work.

# From Golden Gate, California.

Rev. C. S. Mason, evangelist, and Mr. A. Raymond Chandler, are just closing a two weeks meeting with my church at Golden Gate, California. The church is very much revived. More than seventy have manifested a decided interest in their soul's welfare for the first time, many of them crossing the line-for Jesus. It has been a wonderful work. Mr. Mason has been under the direction of the Baptist Home Mission board as state evangelist during the last year, but on the first of October he goes into general work. Mr. Chandler is a clear, sweet singer, a man who has faith to believe that God will bonor the song that is sung from the heart out of love for Christ. These two brethren will travel together, and the church, of whatever denomination, will make no mistake in securing their services. They are open for engagements, and are supported in their work by free-will offering. Mr. Mason believes in preaching a plain gospel, relying on the Holy Spirit for power. He is one of the most thorough men in his work I ever saw, and the brethren need not fear a looseness under brethren Mason and Chandler .- B. F. HUDBLSON, Pastor Golden Gate Baptist Church.

#### Indian Contract Schools.

The United States Government carries on the work of educating the Indians primarily and chiefly through public institutions, organized and managed by the Indian Office on a strictly non-partisan and non-sectarian basis. All the superintendents, teachers, matrons and physicians for these schools are in the classified service and are appointed on the certification of the Civil Service Commission. It is impossible to apply to them any partisan or sectarian test, they being appointed solely upon the merits of their examination. For some years the government has also appropriated from the public treasury money to various contract schools. The following table exhibits the amounts set apart for various religious bodies for Indian education for the year 1893, and the total amount appropriated for the past eight years:

	TOTAL FOR	
	1993	8 YEAR
Romas Catholic	\$369,535	\$2,310,110
Presbyterian	50 040	315.04
Congregational	25,736	208.819
Martinsburg, Pa		23.311
Alaska Training School		8.33
Episcopal.	4.860	107.14
Friends	10.020	150.53
Mennonite	3,750	25,84
Middletown, Calif		1.52
Unitarian	5, 100	33.774
Lutheran, Wittenberg, Wis	15,120	53,400
Methodist	,	33,34
Mrs L. H. Daggett	6,49)	6.48
Miss Howard.	2.5(1)	6.37
Appro'n for Lincoln Instit'n	33,400	207.31
Appro'n for Hampton Institute	20.040	160,32
PP	20,040	100,00

San Francisco is to have a union mission and industrial enterprise of the first order. During the last days of the Mills meetings \$10,000 were raised for the purpose, and a tall has come from the representatives of fifty churches to Mr. T. D. Roberts, superintendent of the Davis Street Industrial Home in Boston, to go on and organize the work. applying the methods which he has worked out so successfully in that city. The aim will be to keep the industrial and evangelistic elements properly balanced, and the mission is likely to become a potent influence in San Francisco in conserving the results of evangelistic meetings and in helping to raise the degraded and fallen. Similar enterprises have recently been started in Hartford, Baltimore and Washington, and Mr. Roberts was sent for to describe his work before a large conference of ministers of all denominations from twenty-two states, which met recently at Eureka Springs, Ark.

Rev. P. S. Butts closed a successful series of meetings at Mainville, Ohio, and is now laboring in the Pearl Street church. Cincinnati, with good results.

The Canadian Presbyterian Church has appointed Rev. A. B. Winchester, late of Fungchow, China, to commence work among the Chinese in British Columbia. The Canadian Methodist Church has bad a mission to the Chinese in the city of Victoria about seven years under the care of Re R J. Gardner, who speaks Cantonese like a native. Since the opening of this work 116 Chinese have been baptized and 25 women and girls rescued from a life of slavery and

Bishop Walker, of North Dakota, has had a barge built, called the "Missouri Missioner." ninety-three feet long and twenty-five feet wide, which will be used in Christian work along the Missouri river, a distance five hundred miles.

# Work Among the Chinese in America.

A list of the various working institutions for the instruction of the Chinese in the United States and Canada shows a total of 261 schools, 8 institutions and associations, 7 churches. These schools are scattered among 17 states and provinces and 162 towns. Within a radius of 700 miles from San Fran-sisco Bay there are 69 schools. Within a radius of 700 miles from New York City 32 there 146 schools.

They are distributed by cities as follows: New York, 17; Brooklyn, 12; Boston, 9; Chicago, 8; San Francisco and Cakland, 6 each: Philadelphia, Denver and Los Angeles, 5 each; St. Louis, Portland, Ore., and Montreal, 4 each; Washington, D. C., Kansas 12 City and Newark, N. J., 3 each.

The distribution of schools by states is as

follows: California, 53; New York, 44; Massachusetts, 29; New Jersey, 16; Pennsylvania, 15; Illinois, 12; Connecticut, 8; Oregon, 8; Colorado, 7.

Denominationally, the schools representing the Baptist Church, are 66; the Presbyterian, 47; the Congregational, 47; the Methodist, 40; the Episcopal, 16; Reformed Presbyterian and Christian, each 4: Lutheran and United Brethren, each 2: United Presbyterian, 1, and 27 schools are undenominational.

The whole number of Chinese in America. young or old, who are known to be reached. either regularly or occasionally, by Christian instruction, is 8,061. Of these, 6,205 are adults who are regular attendants in schools which have been established for more than a

The hopefully Christian Chinese in America number 2,262. The proportion of Christians in schools known to the association is more than 26 per cent

The census of 1800 gives 71,681 Chinese to California, of whom but 1,720 are under Christian instruction. Of these, 725 are counted as Christians.

#### Summer Conferences.

Rev. J. H. Chandler, referring to the imnortance of spiritual culture of pastors, says in the Congregationalist:

"What pastor has not, in the desire to gain some mental and spiritual refreshment which the ordinary routine of church work did not bring him, visited Chantauqua and Biblereading conferences' Naturally enough he has found these remedies better to prescribe to others than to take himself. If he goes to the provincial Chautauqua Assembly he may gather a few crumbs, but the main feast is not for him.

"Some of the best of these conferences have without doubt been of great service to many men in the ministry, notably those held under Mr. Moody's management at Northfield, Mass., but these can reach but few in the great number. To duplicate the Northfield conferences elsewhere is almost hopeless. Some other means of spiritual culture for ministers has been a long felt want in our denomination. Seven young men in our minis-try, mostly in Iowa and Minnesota, are perhaps the first to introduce an institution which can be easily domesticated and is capable of indefinite extension.

"The method of spiritual culture put into practice among our Congregational ministers at Grimell, Ia., from June 27th to July 4th, is not ug new, but is adopted from the Church of England, and has been specially employed by the zealous High Churchmen.

"The idea of the gathering originated with Rev. George D. Herron, D. D., widely known through his work, "The Larger Christ." The spirit of that book was the spirit of the gathering made up of men who believe in the need of a simple and broad theology, which shall go along with a new and better practical Christianity. The outlook was toward the future. Papers were read by Dr. Josiah Strong, of New York, Dr. Herron, President Gates, of Iowa College, and others, but the most striking features of the gathering were the services of devotion. The best of the morning hours and the entire evening were given to a study of the Bible (and in particular the Gospels) and prayer.

"Those who attended the retreat fel! that it supplied a pressing need to the ministry of our day who are prone, Martha-like, to become cumbered with much serving, and it was decided to make it a yearly affair with a larger membership. Dr. Herron will remain the pastor of the circle.

The Foote brothers spent two months of the past summer in tent work in connection with a missionary of the American Sunday School Union. Meetings were held at eight different points and many sonls were brought to Christ.

Rev. S. S. Grinnell, of River Falls, Wis., writes:

"Rev. C. H. Merrill has been holding union meetings with us for two weeks, the Congregational, Methodist Episcopal and Baptist churches uniting. One hundred and fifty have signed cards, saying, 'I desire henceforth to lead a Christian life. Besides this a number of church members are revived and encouraged and a good work is be-

Rev. H. C. Keeley has removed from Storm Lake, Iowa, to Walkerton, Indiana, having accepted an invitation from the Presbytery of Logansport to labor within its bounds for one year.

#### Evangelists.

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#### WORK ABROAD.

Miss S. S. Leinbach, who went from the Bible Institute, Chicago, a missionary under the Presbyterian Board to Hamadan, Persia, writes thus.

"I have been surprised to see how free from homesickness and loneliness we are, and how much we all enjoy our life in Persia.

"I was just wondering this morning if there is a place on earth more beautiful. Even the Western prairies which I thought so beautiful are nothing compared with this. The plain is dotted with all kinds of most brilliant flowers, the poppy, daisy, primrose, flag, and some such beautiful blue lilies.

"How we do enjoy our rides now! I am constantly looking for some new flowers, but have found nothing but what is cultivated at home.

"Our station had such a pleasant vicit not ong since from Dr. Cochran, of Urumiah, and Mr. Whipple, of Tabriz, and then we realized how really alone we were. We found them such pleasant, helpful company, and by their visit we were cheered and belped, and our burdens did not seem nearly so heavy. We expect two bright spots in our life this year. for in the fall the missionaries of Teheran will come to Hamadan to annual meeting, and we anticipate great pleasure then.

"While the gentlemen were bore we had a little praise service on Sabbath evening. We sang the dear old hymns, and how we new folks enjoyed it all! It was the first English service we had had since our coming to Hamadan-that is, except our little station meeting services which we have each Monday evening.

"I hear Miss Montgomery talking to a man from the bazaar, and that reminds me I have never given you some of the funny expressions used in this country. You always have to ma, uch a fuss. If they do anything for ye n must say, "Thank you; may your ban never have any pain." If you ask them to do anything for you, they say, "Your foot is on my eves." It is customary to go out on the road to see friends off. The Persians say to throw, the Americans say to your them on the road. And they always make a big fuss over little things, that is, talk a great deal. They are all very kind and I like them very much, and how sad I feel to see them in the dark so much.

"I am studying the Persian, and how happy I was when I got the Lord's Prayer learned. I find the Persian very easy to read, but hard to talk, and the Armenian is just the opposite. I can sing the Armenian hymns very easily and the Persian not at all vet."

Rev. Mr. Evans writes to the Missionary Herald of the English Baptist Missionary Society of a native preacher. Michael Baba. who, of his own free will, has for some years traversed the whole of India, making known the way of life.

Rev. Dr. Shedd, of Oroomiah, Persia, writes as follows:

"The most stirring event we have had lately is the arrest of Mirza Abraham, a convert from Islam. He was arrested for preach-1. ing and confessing Christ. Brought before the authorities, he was terribly beaten, and every indiguity heaped upon him. He confessed his Saviour in the midst of all. repeated verses from the Scriptures, as they tormented him, told them that they could kill him and shoot him from the cannon's mouth, but they could not take from him his hope in Christ. ( 大学 ) For three weeks he was in prison here, rejoicing in the Lord and testifying to his fellowprisoners of the salvation of Christ. He is now in prison at Tabriz, and we know not whether he will be sent to the Shah, or put to death, or released. It is feared that the Mollahs, who are supported by Russia, have so much greater influence that toleration has little chance. The Shah bimself cannot stand before the demands of the Mollahs, and British prestige has greatly suffered in the last few months. Let there be fervent prayer for Persia, that God may overrule this persecution and prepare the way for the Kingdom of

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The United Presbyterian mission in Egypt is having remarkable success among the Copts the influence of the mission extending far beyoud its own organized work. A letter from Rev. Mr. Alexander, in The United Presbyterian, report that at Assicut, where he had long been stationed, the Copts themselves had held nightly meetings for over three years in their cathedral church. They seem to have been, in externals at least, thoroughly reformed, for they have abolished the confessional and have removed the pictures of the Virgin and the saints. All this has been done under the leadership of reformed Coptic priests, but these priests are not competent to lead in the further reformation of the church or in the unfolding of the Scriptures. They are untrained and most of them extremely ignorant. At Assiont the leaders in the Coptic church have asked the United Presbyterian Mission for one of its licentiates to become their religious teacher, providing his support and promising him freedom of utterance. In other places in upper Egypt the Copts have held meetings similar to those at Assiout. Three Coptic young men have been placed by wheir parents in the training college of the United Presbyterian Mission with the avowed purpose of proving them for service in the old oburch. This certainly is a remarkable movement, and one of great promise for the future.

Rev. Ben. A. Oliel, a Presbyterian, has settled as a missionary at Jerusalem. He says there are 40,000 Jews in that city.

Mr. B Broomhall, secretary of the China Inland Mission, writes to their missionaries as follows: "I wish to commend to you a book which has been lately published. It is 'The Life of James Gilmour, of Mongolia, one of the greatest missionaries whom this century has seen. A more soul-stirring book can bardly be found. If any here want to have a great and blessed lift nearer the Master, I would urge them to buy and read that book. It reveals the heart of a true missionary, and the more we are able to place ourselves as he placed bimself, in the right relation to the Master, and to the work which He has given His servants to do, the more will the work of the Lord prosper so far as we have anything to do with it. No words that I can use can express my deep sense of the value of this 'Life of James Gilmour.' "- (Published by Fleming H. Revell Co., \$1.75)

Mrs. Howard Crosby writes from Germany to the New York Observer, and presents this valuable testimony respecting the manner of worship: "Our Sunday service is in the castle chapel, which has some fine old monumental slabs, and a large-sized statue of the Saviour of great grace and power, in flowing drapery, with extended hand. The chapel is always filled with village people, many men coming, and all listening and singing with great reverence. We have been most agreeably surprised by the spiritual preaching we have heard everywhere in Germany; not a word of poor, finite rationalism, as we had feared, but simple faith in original form, with a rich armory of Bible texts, making one feel that the only real strength comes from Scripture knowledge brought to remembrance by the Holy Spirit. The sermons have all been ex tempore, with much easy beauty of expression. All say that the empress is a Christian woman, exerting the best influence. 'Not only God-fearing,' as a woman told us, who had met her in charitable societies, 'but Christ-

#### The Famine in Siam.

RY W. A. BRIGGS, M. D.

This morning in far-off America you awake to sounds of joy and rejoicing, and so it should be, for each succeeding anniversary of your National Birthday gives you added reasons for such joy.

This morning as I lay awake on my bed, waiting for the dawn, it seemed to me that the very breeze entering at the window brought a wail of sadness, a cry of suffering, a moan so real and so awful that day-break seemed out of place; but the day did break. The wail continued, the cry grew more intense and the moan more real.

To-day in this distant land we are suffering from famine, an absolute failure of crops no

doubt being the chief cause. As to the other causes I might mention Idolatry and Buddhistic superstition, priest-craft and princecraft, serfdom and slavery, prejudice and indolence. But whatever the cause, Famine is here in all his terribleness. Those who are now planting their rice fields have no rice to eat while they are planting. Others because they have no seed rice cannot plant; others again have sold their fields and so are unable to take advantage of the abundant rains we are having now. Many wives have been forsaken by their husbands and are left at home to provide for half a dozen little ones and themselves. Homes broken up, children left to die, mothers and wives left to drag themselves through the forest in vain search for roots and herbs to sustain life. In some cases the wives and children have also left home to foilow the husband and father, and often have I seen a poor mother, carrying a weak babe at her breast and the next older on her back, struggling up the mountain and picking ber way with her remaining children following. foot-sore and weak, with all the signs of suf-

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fering from famine. Some of God's dear children in the home land of plenty have sent us help and now every day we are feeding these sufferers by the hundreds. The little folks receive a bot meal of cooked rice and their mothers a small supply to keep body and soul together. The fathers and brothers are set to work and made to earn their share. The old and feeble are taken care of. The blind and the leners and the sick all receive attention, and in the midst of all the sadness our hearts are made glad knowing that as ambassadors of Christ we can give these poor people the food for body and the Bread of Life which, if they eat. will give them Life Eternal and they "shall never die."

Lakaeon, N. Loas, Siam, July 4,1892.

(We wish it were possible to reproduce the photograph accompanying this letter. The spectacle of over three score men. women and children, crouching around the dwelling of the missionary waiting for their supply of rice, etc., is indeed pitiable.-Editor).

Two utter strangers met at the river's bank and worked together desperately to rescue a drowning man. They were successful and each carried with him from that hour the anguish and joy of that experience. They found also that their experience had given them an interest in each other, for as often as they met they clasped hands and inquired for each other's welfare. You cannot work and watch and pray for a precious soul for whom Christ died, except with this result: that Christ and you are better friends forever afterward. This is the brotherhood of experience-a brotherhood of which Jesus is not ashamed .-United Presbyterian.

#### Mr. Moody in Ireland.

"Before beginning his sermon at Coleraine on Thursday evening Mr. Moody did as be had done at Derry and elsewhere-besong's much earnest, believing prayer on behalf of the month of special effort on which he had entered in Ireland. 'God seems to be coming very near! I do not know when I have spent two such days as the two that have just passed.' As one who has been a close and interested observer of Mr. Moody's evangelistic work in the three kingdoms I can fully endorse his remark. If large and eager crowds coming together at every meeting, listening to the gospel message with the most rapt attention, and showing a ready response to the call for a manifestation of spiritual concern-if these things are symptomatic of impending and widespread revival, then there is good and sufficient reason for the hopes of the Irish friends to run high, and for their faith to be strong on the wing, in view of the coming visitation of God in this strangely fascinating

"Mr. Moody's visit to Londonderry was very brief, but it will leave behind it precious memories with many. An hour after reaching the town the evangelist had to take his place in the pulpit of the First Presbyterian church and preach to a congregation that completely blocked passages and doorways and every available corner. An overflow was held in another building, where Dr. Williamson was the preacher. That evening's work was an auspicious beginning of Mr. Moody's third evangelistic visit to Ireland. Next afternoon a large assemblage came together again, and the final meeting in Derry was held on Tuesday evening.

"The Belfast committee certainly cannot be charged with having narrow ideas of Mr. Moody's capacity for continuous work, and for the resistance of physical fatigue. L'acy arranged that during the four days from Tuesday to Friday inclusive, he should address three meetings a day, with a considerable modicum of travel thrown in, so as to embrace two places each day. Early on the Tuesday forenoon a start had to be made from Derry for Strabane, a little country town of 4,000 inhabitants, about fifteen miles up the River Foyle, and on the border of County Donegal A single meeting could only be given to this district, which the evangelist had never visited before. The capacity of the Presbyterian church was severely taxed by the large throng that filled it at noon on Tuesday, and to whom Mr. Moody descapted on the divine compassion with a pathos and a power that I have seldom seen him exceed.

There was barely time for Mr. Moody and his helpers to get some refreshment on their return to Coleraine by road, before he was due for another open air gathering on an open space by the side of the River Bann, known as Fair Hill. It was interesting to hear that

this identical spot was closely associated with the great Irish revival of 1859, which took its rise in this northern region. After a telling goupel address, a good proportion of the audience proceeded to one of the courches, where a decepty interesting after-meeting was held.

"In the evening the largest church in the town was crowded, and the congregation were rewarded with an address of singularly pathetic and soul moving presentation of the Divine love as it is shadowed forth in the parable of the prodigal son. In the elaboration of such a theme Mr. Moody seems to be peculiarly at home. When he had ended his exhortation he split the company into threethe backsliders and doubters and the anxious were directed to the other church; Christians remained to pray under the leading of Dr. Williamson; and a little band of young men was drafted to the adjoining lecture-hall, where they were spoken to by Rev. Henry Montgomery. The after-meeting in the other church was large, and full of hopeful augury. Dr Wilson, of Cookstown, a venerable minister who has just retired from the active pastorate, first of all gave a short addresssimple, direct and in every respect suitable. Then Mr. Moody pressed home the folly and the guilt of spurning the love of God in the rejection of his Son. The impression made was great, and the somewhat sleepy but thriving town of Coleraine, with its 6,000 and odd souls, had a waking up that will doubtless be remembered for many a day to come.

#### BELFAST.

"The meetings beld in Belfast last week altogether exceeded the expectation of the organizers, both as to size and impressiveness. Over ten thousand persons assembled at the commencing meeting at 8 o'clock on Sunday morning: in the afternoon 15,000, it is estimated, were packed into the Convention Building, while large gratherings outside were addressed by the Rev. Dr. Williamson and the Rev. Henry Montgomery. The building was filled to overflowing again in the evening, and very large inquiry meetings, taken part in, amongst others. by Mr. T. A. Denny and Mr. W. H. Seagram, were likewise beld

"On Monday and Tuesday evenings the same egger interest was manifested. The huge building was filled on each occasion, and on each evening throughout the week, d-spite the prevalence of most unfavorable weather. bible readings were conducted by Mr, Moody at St. Enoch's church, on the afternoons of Wednosday and Thursday and Triday.

#### A MEMORABLE SPECTACLE

it has been to see the way in which the ordained ministry of the city and surrounding districts has rallied to the meetings in the Convention Hall. Every evening they have sat in serried ranks along the front of the great platform, listening with interested and concentrated attention to the burning utterances of the evangelist. Their numbers have kept increasing, so that the choir has been prahed backward to make room for them. It is a pregnant fact in itself that from three to four score of these spiritual leaders of the people, belonging to all evangelical denominations, have night after night been drinking in the teaching and spirit, and watching the methods by which Mr. Moody gently and skilfully leads the people, through contrition and spiritual concern, on to the great decisive action of the will that we term conversion. As to names and sects and parties, they are totally noknown and disregarded!

#### THE BIBLE READINGS

on Wednesday, Thursday and Friday afternoons were held in the largest Presbyterian church in the town, St. Enoch's, in the northern district of the city. The place will seat over 2,000 people, and has been crowded each day. Mr. Moody's addresses have been varied in topic, but all in his most stirring vein. The subjects were: 'The Elements of True Prayer,' 'Threefold Grace,' and 'How to Gain Assurance.' Words have been spoken calculated to reach the hearts of saint and sinner alike. Following the address there have been touching prayer meetings, and also meetings for personal dealing, when the workers have found happy occupation in helping the troubled or doubting or hesitating souls into the clear light of conscious trust and peace.

#### THE PRESS REPORTS

of the mission deserve special mention. The wide-awake secretaries of the committee early bespoke the good offices of the daily press, and these have responded in a very praiseworthy way. Not only have the tone and spirit of their critical observations been of the most friendly kind, but they have given fairly extended and well-condensed summaries of the addresses from day to day. Mr. Moody has not been slow to express his appreciation of this action. Not that he is anxious on his own account to have his addresses reportedquite the contrary. But he sees the reports of gospel texts and appeals through the medium of the press will go into many strange places and into distant corners of the country where his voice could never be heard. I have not seen in any of the papers an unkind or discourteous word about the meetings, which in view of some past experiences in other parts of the kingdom is much to be grateful for. The Belfast Witness, has given special and lengthy accounts.

#### CLOSING DAYS

Mr. Moody's second week in Belfast was a truly notable one, the addresses to the workers being a special feature. The filling of the Holy Ghost as a definite experience was urged as a prerequisite to power and service; he drew on his experience and that of others to show how this experience had been productive of marked results in after service. The meeting was much moved under the evangelist's heart-searching appeals.

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At the close of the address there seemed to be a common feeling and desire throughout the husbed assembly that they should there and then tarry for a season of definite prayer for the filling of the Holy Ghost. The proposal was made and carried by a nearly unanimous rising vote. Then came a prolonged stream of intensely earnest petition on this behalf, a woman's ten der pleading voice minging with the others in confession of unfaithfulness, and in devont beseeching for the bestowment of the needed blessing. The church seemed to be at once 2 Bochim and an Elim-a place of weeping for the Spirit-grieving of the past. and of glad refreshment in the appropriation by faith of the promise of the Father.

Such a meeting was probably never held before in Belfast, and it soon got noised abroad, so that next morning there was a still further swelling of the numbers.

#### THE CLOSING MEETING.

The hall was crowded to its utmost capacity, and thousands were turned away from the doors. So great was the desire to hear Mr. Moody's concluding address that a considerable number of persons who had been present at the afternoon meeting did not leave the building, but remained until the final hymn had been sung and the benediction pronounced on the whole fortnight's work. At seven o'clock every seat was occupied, and arrangements were made for an overflow meeting in a charch.

Rev. John McNeill, who had arrived from Scotland in the afternoon and was present at the afternoon meeting, was asked to say a word or two before going off to speak at the overflow. He responded in his own blunt and characteristic way; at once putting himself on rapport with the assembled multitude.

In closing the meeting Mr. Moody said this was his third visit to the city of Belfast. He asked all those who had been blessed in the meetings, whether eighteen years ago or ten years ago or during the present mission, to rise and stand in their places. The sight was one never to be forgotten! Crowds rose in the body of the hall and all parts of the galleries, old men, some soldiers, and not a few police; then on the platform, the members of the choir and Christian workers, the fruits of the two previous missions. The editorial writer in a Belfast daily truly observed one morning last week that the mission now closed will have to be taken into account by any future candid historian of the religious life of the North of Ireland. Another says: The influence of Mr. Moody's work, and the sacred memories of his visit, will abide in these northern parts for generations to come.

#### Scriptural Studies.

BY REV. CHARLES BRIDGES.

O Lord, revive thy work. Hab. 111, 2.

"The Son of Man" walketh as the great Head of the Church, "in the midst of the golden candlesticks," Rev. 1, 12-16,

He looks upon the work of his own hands, and too often beholds it drooping, declining, dying: He utters his rebuke-"I know thy works, etc. Be watchful, and strengthen the things that remain, which are ready to die." Rev. III. 1, 2.

His Courch owns the charge, and cries-"O Lord. revive thy work!"

I. When does the work of the Lord need reviving?

- 1. When iniquity abounds, Isa, lix, 1-15; Jer. v: xxiil. 10, etc.
- 2. Where there is a want of power upon the word, Isa. lxiv. 7; Matt. xiii. 14. 15.
- 3. When there is a want of appetite for the sincere milk of the word. Num. xxi. 5: 2 Tim. iv. 3.
- 4. When the Saviour's presence in the soul is not duly prized, Cant. iii. 1; v. 2, 3.
- 5. When there is want of concern for the honor of God. Hag. L 1-9.
- 5. When the principles and conduct of Christians are not distinctly separate from the world, 2 Chron xviii, 1; xix, 9; Ezra ix, 2

#### 11. How does the Lord revive Bis work!

- 1 By exciting his people to pray. Ps. lxxx.; lxxxv. 4-7; Isa. lxiii. 17; Zech. viii. 21; Acts L 14: 11. 1.
- 2. By invigorating their graces, Hos. xiv. 5-7. 3. By sending an increased power upon the
- word, Acts II. 41-47; v. 12, 14; vi. 7; xi. 4. By causing a steadfast adherence to the
- means of grace, Neh. ix, 3; Luke xriv, 53. 5. By a distinct separation of his people from
- the company and principles of the ungodly, Nen. ix. 3; Acts ii. 40; 2 Cor. vi.
- 6. By pouring out a spirit of love and unity upon His church, lss. zi. 69; Acts ii. 44, 45; iv. 33.
- By enlarging the enjoyment of Christian privileges, Acts ix. 31.
- By restoring those that have erred in doctrine or practice, to the simplicity of the gospel, (sa. xxix. 34.

Let us learn the importance of earnest, individual, and united prayer, for the outpouring of that gracious Spirit, who is the Almighty Agent of the revival of the Lord's work in His church, Isu, lxiv. 1-3.

### Work Every One Can do.

God doesn't want any idle or lazy Christians either here or in heaven. The highest place of service is to be willing to do

the will of God. Every saved sinner can be a soul winner, and ought to be.
Men, women, children, the sick and well, weak or

strong, can do a little. Don't talk louder than you live. Hypocrites are

poor witnesses. The first person you want to help is-vourseur.

The next one to help is the nearest and most Keep in mind the two classes-the saved and the

Help the lost sinner first. Invite them to service; do it by word or letter, or

any good way. Pray for them in private.

Speak of the meetings. Attract them there by your praises. Give a timely tract or a good clipping.

Work with your scissors and pen. Get apt scripture passages and quote them. Scatter them like wheat over the field. Harvest is sure

to follow. Introduce the unsaved to some one who will better

ell them the way of salvation. If you can't run the engine you can serve as brake-

Go with the inquirer to the anxious seat, altar of inquiry room.

Ask them to your home and talk and pray with them there.

Help make every meeting you attend a good one. In public services always be brief both in remarks and prayer. Watch for those who in any way manifest a desire

for salvation, and lead them to Jesus or to some one else who will. Live for Christ in your home. This is the great

need of to-day. Wash dishes, make beds, broil steaks, sell calico or

silk like a Christian. Keep sweet, happy and hopeful.
Be a walking sermon. Don't grow! with your

Work as follows: Wives at home, mothers with children, friends with friends.

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If you are sick show what grace can do. If you are tried bear as only a heaven-helped man

If you are in trouble, let the world see in you the peace of God and the comfort of the Holy Ghost.

Let employers pay as they pray. Let employees give good service and work like

Let love to God and man flow out in every act and Lead the children to Christ. This all can do.

Keen away from doubtful things and thus help your weak brother. Ask God to direct you to work and He will do It

inside of forty-eight hours. Don't quit work till the breath quits the body. Then begin service on the other side-in heaven. Four great promises: Exodus iv, 12: Isaiah xli, 10: oshua, i 5-9: and II Chronicles xv. 7.

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

What is it I A school where the Bible is studied under competent instructors both of America and unser competens instructors sons of America and Great Britain, and training given in methods of practical Christian work, and absersived esta-taught occident instrumental music to fit them for Gospel servics.

Every student is required each day while studying to do personal Christian unt in missions, tents, homes and elsewhere, under competent supervision. Contributions sent through the publishers of this magazine will be duly acknowledged. If further in-formation is desired write to Sup't Bible Institute 80 W. Pearson St., Chicago .- D. L. Moody.

### Notes by a Resident.

Rev. William Ross, of Glasgow, brought to the institute something a little different from any one who preceded him. Minister of a church which for ten years has been doing the sort of outside work which the Evangelization Society desires to accomplish, -a church holding seventy-three meetings a week, and in which every member is expected to be a worker,-it was exceedingly interesting to hear him relate how that end is reached, and gratifying to find how nearly the institute is in line with methods which have stood a tenyears test. Stress was laid upon the use of music and personal visiting, carefully districted, and upon a system of reports similar to those which have proved effective in Chi-

One advantage of the method pursued in employing lecturers from all parts of America and Great Britain, is that students are brought into contact with men of every phase of Christian development, and being so taught to weigh and compare for themselves, are in less danger of becoming one-sided. No two men could be more diverse than Mr. Gray and Mr. Ross, yet each has aroused an enthusiastic interest. Within twenty-four hours after his arrival, Mr. Gray bad secured from every man and woman a more diligent consecutive reading of the Bible than ever before. He followed a synthetic study of the historical books, requiring students to work out results for themselves but giving them by the way rich grains of truth from his own store-house.

The great Presbyterian Council at Toronto brought many visitors to Chicago, some of whom came to the institute.

Among these were Rev. Gilbert S. Karney, rector of St. Johns, Padington, London, who , is connected with the work at Mildmay, and Rev. Prof. Iverach, D. D., of the university of Aberdeen. Prof. Iverach is the author of that philosophical work, "Is God Knewable?" which presented to Herbert Spencer a foeman worthy of his steel. With him were Rev

Alex. Lee, of Nairn, and Rev. John Murray, of Brora. These gentlemen, with other friends of Mr. Ross, came to the institute, and over an afternoon cup of tea, discussed what was being done there for the cause of Christ

The RECORD recendly called attention to the fact that Mr. Moody's visit to Scotland had resulted in plans to establish an institute in Glasgow and one in Edinburgh, similar to that in Chicago. Mr. Anderson, who is to superintend the Glasgow institute, is visiting this country, chiefly for the purpose of investigating the methods of work at Northfield and Chicago.

The city missionary society of Scranton, Pa., which endeavored to retain Mr. Graff, has now secured the services of Mr. George Sanborn and his wife. Mr. Sanborn was long identified with the institute and in charge of Market Street Mission, which later moved to Milwaukee Avenue. He became manager in the office of the Young Men's Era, and from there was called to the position in Scranton.

#### In the Tents.

The blessing still follows the tent meetings. Hard fields were found on Thirteenth street, and on Chicago avenue, near Market, but even in these places the Lord gave some fruit. while at Humboldt Park the crowds have grown, and the blessing has grown with them, in an unprecedented manner.

Mr. Schiverea thought it best at one time to announce an all-day meeting. From the beginning of the prayer-meeting, at half past nine in the morning, it was evident that the Holy Spirit was present. About a hundred gathered, and the numbers steadily grew. Rev. T. B. Hyde, Rev. James Rowe, and other pastors made addresses and a noon recess was taken. After diener people could be seen coming from streets and alleys and across lots, till, as the afternoon passed on, over a thousand were assembled, and addresses were made in both Gern an and English.

A visitor, coming in, said that his first thought was that it was a remarkable thing that so many working people would leave their occupations in the middle of the day for a gospel meeting. The next impression was of the wonderful hush-the feeling of awe-pervading the tent. As the first service was ended few people seemed inclined to leave, and those who did moved quietly out, too subdued to speak except in whispers, while their places were soon filled by the gathering children, who had come for a meeting of their

own. The keynote of this meeting was given by a hymn sung by a tiny girl of four, which brought the tears and then Miss Poxon stepped to the platform and unrolled her blackboard, having on it two large boarts, one with "Room for Jesus," the other with "No Room for Jesus," and below, "Is your heart like the manger or the inn." Tenderly she told the story and when at its close Mr. Williams called on those who wanted to let Jesus into their hearts to rise, slowly, first by ones, then twos, they rose to their feet, till a hundred men, women and children were standing. It was a solemp scene.

At night the tent, which seats thirteen hundred, was packed, and fully five hundred stood outside. God gave them souls at that meeting

It is said that the street cars from both directions came up full night after night to that corner where the tent stood, and almost emptied themselves when they reached it. The dens of vice were emptied too. As Mr. Schiverea passed one of the worst of these places one evening a gang of young men in front called out, "There goes Schiverea, we're going with him to the tent!" and go they did. Saloonkeepers complain that their business has been poor since the test came there, and two "carrousals" have been compelled to close. the owner of one, cursing the tent, saving that it had spoiled his business-none but the tents could do any business there.

A second all-day meeting followed some two weeks later, and some of the stores in the neighborhood closed for an hour and certain contractors stopped building for an hour, in order that the workmen might attend the

The same evidences of the Holy Spirit's presence were seen as in the former meeting, and when, after a touching address by Rev. lames M. Gray, Mr. Williams followed, the people were in tears all over the tent, and Mr. Schiverea, greatly affected, went to Mr. Williams, and clasped him in his arms, the two sobbing together. This scene was the more remarkable, as the emotional element is almost entirely absent from these meetingsit was the work of the Holy Spirit, meiting men's hearts.

#### The Man of the House.

Can anything be sweeter than the following from a little boy. In explanation it should be said that a letter is sent to each person who professes to accept Christ as his Saviour, enclosing a list of questions to be filled out and returned. This little boy states in his answers that he has been brought up by Christian parents, but had been too much with rough boys, and with the Lord's belo, will find better companions. In reply to the question, "Do you now believe that you are a child of God, and, if so, on what does your faith rest?" he says, "Yes, I believe I am, and through Christ the Son of God, who died for my sins. He expresses a desire to devote his life to Christ's service and says be has confessed Him in the Sunday School. Then on the back of the sheat he writes (we give it exactly):

"Tam a 12 year old boy. My Father died six years ago and my Mother has been almost an inviled since my Father died, and she has been confined to bed for almost 1 year and I had to leave School to suport my younger Brother and Sister, but my Mother trusts in God and she hopes that we will do the same. and so I will, with Gods help. That gentilman I work for is a Christian, he is an Editor of a religeous paper. I promiset Mr. Schiverea that I would be a Christian and live a christian life and with Gods help I will keen

Respectfully D-C-."

#### WOMEN'S DEPARTMENT.

#### Children's Meetings.

BY MRS. S. B. CAPRON.

The tent season has always brought the blessed children's meetings, but this year they have been more than ever blessed. In two tents these meetings have been held on four days in each week. Miss Poxen, the well known children's friend has had charge of the meetings in one tent and Miss Dunlap and Miss Brickett, succeeded by Miss Nelson, in the other. The number of children in attendance during one week has reached as high as 1603. The effect of this work in the homes represented cannot be estimated.

For the benefit of those who have not seen a children's meeting in a tent, we give the following graphic word picture furnished by an enthusiastic worker. 'Sitting on the front seat is a dear, white face, flaxen-haired Swede. eyes as blue as the sky, dressed as she would have been for a portrait, hair braided all over her head, clean as a pink, quiet as a mouse, with hands folded in her lap all ready to

"Next ber is a dusky Italian; she has no stockings, no shoes, dress all torn, face all \$5 aglow, with eyes full of pathos, face full of 300 eager attention, love for lesus shining through all, never still a moment but as sweet as the fairer girlie next her.

"Next her is a nice Scotch girl with a bab? sister cuddled close to her side. She is 20 🎏 modest as a violet and has just come over. I asked her how many brothers and sisters she had, and when she said eleven, I exclaimed, To 'Oh! my! how did mamma bring you all over, wasn't she afraid some of you would get lost?' Looking into my face with eyes clear and truthful, she answered 'Oh! yes, mamma was afraid, she tied us all together on ship board.' She loves Jesus now and will take better care of brother.

"Next behind come flashing Irish eves a boy and a girl of eleven and twelve, ready either for smiling or weeping, yet underneath all. determination to be Christians. Then came a couple of children from the sunny South, with skin darker than Italian, but with faces grown serious as they listen to the gospel.

"The boys answer the same description, and some of them are to be the future aldermen of Chicago. If they are truly converted the city

will be blessed.

"The last day comes. For four weeks hearts have been touched and souls have been born again, and now comes the parting. The tent moves to another place. The faces are serious, tender and brave. We sing the well learned songs. We pray asking God to be their Shepherd. Poor little lambs! the wolves are after them, all too soon. Then our Evangelist (Mr. Williams) talks. The quietness is oppressive as he advises them to read and pray and live close to Jesus. The girls choir recite 'I will lift up min : eyes unto the hills.' We sing, 'God be with you till we meet again.' And the August tent work for children is ended."

As an illustration of the way our children's meetings are blessing the homes we give the following written by the leader:

"I want to tell you the story of Zaccheus and how the Lord honored our precious mothers' meeting.

"I had written on the blackboard.

"Three steps to a saved soul,-Listen, Receive. Follow.

"When I had talked about Listen. I came to a full stop. I had completely forgotten what was coming next. I said, 'please, Lord, help me to remember, when instantly a picture of the mothers' meeting was before me. I recalled the leader's voice as she said, 'Zaccheus come down,' and the words, 'he received him joyfully.' I told the story and the Lord helped me. I felt my own heart grow tender and then we went into an after-meeting. In a few moments, one of the workers called me to a boy, saying. This is Zaccheus; he has received Jesus into his heart to-day.' I was of course surprised at the name, but was very thankful for another boy saved. Here was a piece of mothers' meeting used to save a soul. How sweet it is! It is eighteen months since the story of the seeking Saviour and the seeking sinner was told there. The Holy Spirit brought it to my remembrance and used it to save another Zaccheus."

The blessed sequel to this parrative is that Zaccheus persuaded his mother and an aunt to come with him to the tent. A woman who was a neighbor joined them and these three were led to Christ. Since then the father of Zaccheus and the husband of the neighbor have joined the ranks of the saved in that tent work.

The neighbor since her conversion has been impressed with the feeling that she should take the good news to ber brothers and sis-

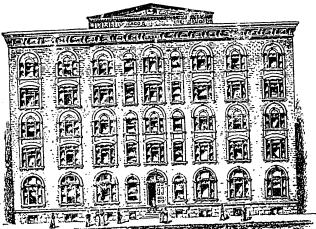
ters in Nebraska. Their father died some years since. May the Lord prosper this iourney.

Miss Poxen sends us this precious story: I'wo weeks ago in the children's meeting. after all the workers had gone, Mr. Scudder noticed two little girls sitting on the front seat. I went to them, and, kneeling down in front of them. I said. "And what do these girlies want. Do they want to be Christians?" Lae larger one, whose name was Clara, said. 'Oh ves, we have wanted to be Christians this long time, but nobody asked us." Taking them to God's word, I showed them how much He wanted them, even so much as to give His Son for them. Then we knelt in prayer. Clara praying herself, asking God to give her a clean heart.

We arose and then I explained. Believe. Receive. Confess, telling her to be sare and tell mamma when she returned home. I held in my hand a Testament. She asked me for one, saying, "Will you mark the lesson we bad to-day?" The lesson was, "Lord save me. Lord help me. Lord remember me." I marked each place and several others for her. She promised to read it every day. She returned the next day. We had a testimony meeting and she was the first on her feet, saying, 'I gave my heart to Jesus yesterday and He helps me." She came every day that week to be an inspiration to the leader of the children's meeting.

Last Tuesday, I missed that bright face. Wednesday it rained. Thursday, she was not there. Friday was the last day of children's meetings. I looked for the darling but had not time to go to her home before meeting. As soon as it closed I sent three girls with two picture cards for the two sisters. Coming back in a few moments they said, "Why, Clara is dead, they have just come from her funeral." I went over to the house. found it all true. She was taken ill on Monday, asked for "teacher" several times, her mother not knowing my address, and Wednesday it rained so badly she thought we would not be there. Thursday she called her mother to her asking her to sing, "I think when I read that sweet story of old," and said. "Mamma that verse about His hands on my head, sing that." The mother did not know it. Then she asked for her Testament and said "Read, mamma, Lord save me, Lord help me, Lord remember me." I saw that little Testament all covered with her finger marks where she had read. She became unconscious soon after, and died that same evening, saying as she passed away, "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven." How thankful I am for that one more precious soul in heaven.

Miss May McGranahan has entered upon her duties as secretary of the Y. W. C. A. in Rockford, Ill.



CHICAGO BIBLE INSTITUTE.

REV. R. A. TORREY, Supt.

D. L. MOODY, President.

A year or two since, the Christian public were invited to the opening of the Chicago Bible Institute at 80 West Pearson street, now called Institute place. Here a modest but substantial brick building was erected in 1889 with large audience-rooms, comfortable dormitories, dining apartment, etc., sufficient to accommodate ninety or a hundred men. Around the corner on LaSalle avenue was the ladies' department with accommodations, by crowding, for perhaps as many of the gentler sex. Rev. R. A. Torrey, a man of remarkable facility in bandling the work, was made superintendent of the institute, with Mrs. S. B. Capron, a returned missionary, stationed over the ladies' department. Lectures and courses were arranged, and, there being no intermission for vacation or for Sundays, the student is put through the complete English Bible course in two years.

From the first the demand for entrance accommodations has taxed the resources of the school and the call for drilled workers has school and the call for drilled workers has been far beyond the ability of the superintendent to supply. An especial appeal has been made for singing evangelists, and the musical department of the institute, under the capable instruction of H. H. McGranahan, has been a particularly active department. The need of more rooms for the purposes of this sort of training has been deeply felt. The long-felt

want is now about to be supplied. The managers of the institution have erected two additional stories, making the men's building a five-story structure and adding much to its impressiveness as well as to its utility. There will be accommodations for nearly one hundred and fifty more men. The apartments are bright and cheerful. The improvements will probably foot up a cost of some \$25,000, making the outlay on the entire edifice thus far in the neighborhood of \$30,000. A good part of the funds have already been provided through the generosity of several friends of the school. It is boped that through the aid which others will render the whole may be dedicated free of debt.

At present lectures are being delivered by Drs. Weidner and Gray. The latter is a remarkably clever drillmaster. He comes from Boston, where he is a pastor in reformed episcopal connections. His lectures through September on the books of the Bible are proving occasions of real enjoyment and profit to all in attendance. The tent work, under Evangelists Schiverea, M. B. Williams and others, has given to the students through the summer abundance of opportunity for practical work and training in soul winning.



A norkman in this inventire one is always alert for the best looks, anything that will add efficiency to his thour is notecome. In this deportment the purpose that the inventee as a minimum, emerities from the other has ender may justice whether been event to pledo mis field, aside from this direct hop the one will be to give items which deserve reading for they one worth.

schlevements of Indeed, what will not a mind, charged with down-Earnestness. right earnestness, accomplish? Whether we discover the force of this principle in the things of this world, as when it impels a Newton to pore over his problems "till the midnight-wind swept over his papers the ashes of his long extinguished fire,"-or a Reynolds to hold in hand his pencil for thirtysix hours together-or a Dryden to think on, for a fortnight, in a perfect frenzy, when composing an ode, heedless of privations, even. when he did not so much as perceive, -or a Heyne, the German scholar, to allow himself "no more than two nights of weekly rest," for six months in succession, that he might complete the perusal of old Greek authors; or, whether we discover it in the concerns of religion, -as when it urged on Martin Luther in his gigantic labors of preaching, journeying, debating, corresponding, and bookwriting, until at the time of his death, the number of works he had published was seven hundred and filteen, or more than twenty-five for each year of his public life, and the visible results of other labors beyond estimate or description,-or William Carey to think and preach and pray about the poor heathen, until he had furnished for more than 300,000,one immortal beings, the golden Lamp of Heaven,-or John Wesley to preach, and study, and write, and travel 5,000 miles a year, and "read on horseback, history, poetry, philosophy,"-or George Whitfield to exclaim at the close of his first sermon, "Glorious

"Unloose my stammering tongue to tell Thy love immense, unsearchable."

and fer thirty-four years to travel England, ireland and Scotland, and across the Atlantic ocean thirteen times, preaching everywhere, and at all times the gospel of God's grace,—or Howard to penetrate the haunts of poverty and disease, watch over the sick and dying triminals, plunge into clammy dungeons, where reigned madness and death, and sacrifice his life in deeds of philanthrophy,—or a Clarkson, to lay aside the vestments of the priesthood, and with his fellow workers plead for twenty years for the suffering sons of Africa, until the cry of the oppressed aroused

the sensibilities of the nation, and the "Island Empress" rose in her might, and said to the foul traffic in human flesh. "Thus far shall thou go, and no farther,"—wherever it is observed, it seems to clothe one with a kind of emispotente.—H. C Fish, D. D. in "Seed Corn for the Source."

The Issue Nicodemus came to Jesus by night filet. -most likely the night of the great day of the feast on which Jesus had cleansed the Temple and performed miracles on the Temple-plateau in presence of all the people. He did not come on his own sole responsibility, but as the representative of others who thought as he did, and who had sent him to interview lesus on certain points involved in his public works and words of the previous day. He said to Jesus, "We know;" and Jesus replied to him, "Ye receive not." Why these plurals? In a private interview, in which such weighty topics were discussed, we cannot suppose that the plural could be used for the singular by such persons as Jesus and Nicodemus, in the way of etiquette, like rhetoricians or high court diplomates. Nicodemus came for others as well as himself, and spoke for them while speaking for himself; and this fact seems to have been well understood by Jesus, and recognized and emphasized in his answers. Well, then, whom did Nicodemus represent? It seems that he must have been sent from the Sanbedrin of which he was the theologian-the teacher authorized to speak decisively on all points of doctrine and questions of prophecy.

In view of what Jesus had done during the day, of the claims he had advanced, of the authority he had asserted, and of the miracles he had exhibited, the Sanhedrin could not be silent. Jesus, with his claims to the Messiahship, could not be ignored, nor could his case be postponed. The Jewish authorities must deal with the question. It was thrust upon them. Jesus had entered the temple and had claimed it as his Father's house; and he had driven those out who were there by the permission and authority of its constitutional control. He had stood in the courts of the temple and performed miracles to prove the rightfulness and divine authority of His claim. Many, believing in His name when they saw the miracles He did, were becoming his disciples. He had also spoken of the destruction of the temple. A word that cut to the quick, and was never forgotten. The issue was made. It had to be met .- From The Fifth Gospel.

Statesmen During the discussion of nud the the question of opening sabbath.

museums and art galleries on Sundays. Gladstone thus announced himself. "If the State once entered upon a course of the kind, the only point at which it would stop short was the point which had been reached in foreign capitals, where there was absolutely no protection to the workingman in the observance of the Sabbath. I resist the motion, too, on higher grounds, Nothing could be more injurious to the intellectual, the moral, and the physical welfare of he country, than that anything should be done by the State which would lend countenance to the idea that they were anxious to get rid of the observance of the Sabbath as now enjoyed; and speaking on behalf of the Government. I cannot therefore hold out any hope that the decisions of succesive ministers on the subject will be reversed."

John Bright said before the House of Commons, "The stability and character of our country and the advancement of our race, depend, I believe, very largely upon the mode in which the Day of Rest, which seems to have been specially adapted to the needs of mankind, shall be used and observed."

S. D. Waddy, member of Partiament, expressed this sentiment: "Let Sunday come to be used by the Nation generally for amusement, and the collar of work will be fastened as tightly around the necks of the workingmen on Sunday as on any other day."

T. F. Bayard, U. S. Senator, says: I most sincerely approve of the civil institution of the Sabbath, as a "di r non 'uridicus," in which the usual labors and occupations of society are to be sustained. I do not discuss it as a day of religious observances, which naturally and properly it becomes, but as a civil period of intermission, a pause in ordinary pursuits, and an opportunity for rest and restitution. I heartily desire to see its observance under statute law, and the stronger law of habitual and universal custom and proper acquiescence. - From 7 he Sahhath,

Preach the Under this title we have a Word. number of addresses delivered by Evangelist George C. Needham, during a series of Bible conferences held in several towns and cities of North Carolina. The great interest shown in Bible study by the large audiences which assembled for that purpose, and the repeated requests for the lectures in permanent form, justifies their publication. These studies were developed in Mr. Needham's course of ordinary Scripture examination.

The conferences were planned by Evangelist W. P. Fife, hoping thereby to spiritually benefit the Christian people of his native State. The stollasher ventures to present a brief sketch of both evangelists in order to gratify a multitude of friends who attended these conferences.

The Feart of (John iii. 16.) This text has The Gospel. been preached from oftener than any other in the Bible. It has been the foundation of great revivals of religion, like that among the Tahitians; or that among the Telugus in India, where two thousand two hundred and twenty-two people were baptized in one day, nearly five thousand in thirty days, and ten thousand within ten months.

Dr. Pierson's volume takes its title from one of the twelve sermons preached in the Metropolitan Tabernacle, London, during the inness of Mr. Spurgeon. They are of special interest owing to the unique conditions under which they were spoken.

FROM FLEMING H. REVELL COMPANY, est CHICAGO AND NEW YORK: "Seed Corn for the Soucer; or, Thoughts, Themme and Hostrations for pulpit and platform and for Year readings, by Rev. C. Perrin, 422 pages, 1200, close

The Fifth Gospel; or The Land Where Jesus Live by Rev. J. M. P. Otta, LL.D., with four maps pages, 16mo., cloth, \$1.25.

The Sabbath, Its Permanence, Promise and Defense, by Rev. W. W. Evarts, D.D., 278 pages, 1280.

Preach the Word, eleven Bible lecturer by Ber George C. Needham, iSmo., cloth, 75 cents. Bits Study Literature Company, Philadelphia, Pa. 1993. The Heart of the Gospel, twelve sermons by A. 1.

Pierson, D.D., 10mo., cloth, \$ ... Baker & Taylor Co., New York.

In the course of a discussion on ministerial itinerancy, in The Liverbool Mercury, a comspondent indicates inferior preaching as one cause of empty places of worship. He sais:

"The occupant of the pew nowadays is los well read to be edified by any moral essay & livered from the pulpit, and the lifelessness of the whole service leads him to think be can spend the time more profitably at home amongst his books or in the study of nature in his walks abroad. When it is not simply ! moral essay, it is a disquisition upon the latest forms of skepticism, or a proclamation of acvanced thought equally perilous to the spiritual life of the hearer.

"In short, the modern sermon is anything but the earnest declaration of which won sec word of truth. splendid triumphs in the past: cold and lifeless utterances devoid of the slightest symptom of emotion are never likely to quicken the pulse or warm the heart of single hearer. Unless our ministers teget and do their first works,' it is useless to expect any improvement from a mere change in the time of the itinerancy or from giving the ference a free hand."

No mere change in method will resder effective for lasting good preaching that is not of the apostolic type, having Christ for its center and the simple Gospel for its comference.



Notes on Daily Readings, together with comments of Rev. C. H. Spurgeon, Rev. H. Bonar and D. L. Moedy, and quotations from John Trapp. Puritan, 1858.

#### OCTOBER, 1892.

#### Tuesday. November 1st.

it orinthians xi. I to 16.

force 1. "Followers" or "imatators of me," in so bras I am an imitator of Christ. See Eph. v. 2: Heb. nii. i. Follow Christ first, and follow men only as zey follow Christ. There are groups of stars that y'n in locating and following the polar star, but, e must make frequent observation, and keep accume calculation of their position in relation the polar ar, in order to be safe in following the north star by meir guidance

Verse 2. "Ordinances" or traditions, i.e., apostolic frections by word or in writing. Verse 23: ch. xv. 3. Thess. ii. 15. Romanists claim that they have pre-greed apostolic oral traditions that have the same athority as the written word. We admit the authorgrof whatever can be proved to be a genuine apos-sic tradition intended for all ages. Those preserved the written Word can alone be proved as genuine. Verse 3. He comes here to the consideration of mother disorder that had been manifested in the emathing church. Believers had been taught that In Christ Jesus these was neither male nor smale, bond nor free" (Gal. iii. 28.) but that all were · w. and on the same footing of equality. This, of erce, and not the doing away of distinctions created Triod, and of those customs of order and modesty conected therewith. Women at Corinth, excited by the witnessing of the work of God's spirit, had overrepeal the bounds of propriety, and came forward respent and to prophery with uncovered heads. Verses 4 and 5. The "head" of the 4th verse means farist. The "head" of the 5th verse means the man-

woman with her head uncovered, speaking before men in a gathering of the church, would, in the umes of Paul, claim superiority over the men. lerad. To have the head shorn, was the punish-

wat of an adulteress. Verson 7 to 16. As a matter of order in the Church. is the State, and in the family, it is clearly taught ere that the man is to be regarded as head and repmentative of the woman. Only confusion and arm can result from departure from this. It is a sign a cur day of failers and apostsor, where women are claimed as pastors and rulers of the church. "The 'harrnes of God" in the apostolic times had no such Christ commissioned none but men as toxies. He sent out none but men among the ""nty. Paul ordained none but men for elders. he menning of the 10th verse seems to be that a woman should hang a well or covering over her head, when setting with the church, as a recognition of her shatton to the man; because of the presence of angels, The observe the order or disorder, connected with the authoring in Christ's name. The angels are very Palous for the smallest thing that touches the glory With that in view, there is a principle stratual in so small a thing as the wearing of a

Text for the day, verse 3.

#### Wednesday, November 2d.

1 Corinthians xi. 17 to 34.

These verses treat entirely of the Lord's Supper. ist. Its Institution by the Lord Jesus. Fere 23. "I have received of the Lord that which two I delivered unto you." Not from the apostles.

not from the church at Jerusalem, not from custom or from men, but, "from the Lord" himself, who taught him in the deserts of Arabia before he went to Jerusalem (Gal. i. 16 and 17). Paul had the command given as to the observance of the supper, and instructions as to the manner of its observance.

2d. The manner of observing the supper. Verses 23 to 15. The bread, and the mine, both to betaken, after the ordinary meal for the satisfying of hunger, and the command "this do," obligatory for both.

3d. The purpose of the supper.

Verses 24 to 25. "In remembrance of me." "In remembrance of me." "Ye do show the Lord's death till he come." A memorial of Jesus, and a showing forth by the breaking of the loaf, and the pouring out of the wine, the manner of His death, and, by our eating and drinking, the purpose and the results of His death, and our personal appropriation of the benefits offered us in Him, with faith declared in the hope of His Second Coming.

ith. Errors and abuses connected with the celebration of the supper at Corinth.

a. Divided into parties instead of being gathered around one loaf. Vs. 17 and 19. See ch x. 17.
b. Made a feast of the supper, at which some were

drunken. Verses 21, 22, 33 and 34.
c. Verse 27 means, not unworthy persons, but un-

worthy manner of eating.
d. Verse 29. "Damnation" does not mean loss of soul, but "judgment unto chastening. (See verse 32) for not discerning the Lord's body" when we purtake of the bread and wine. This does not mean that "the Lord's body" is present in the bread, for, we know that His body was received up into heaven, and that when He comes back again to earth, the supper will cease to be observed; because the Lord's body is with His church again. But it means that all who come to the Lord's table should have intelligence that they are showing forth by their act the manner and purpose of Christ's death upon the cross, and that they by faith sceive Him as the bread for their souls, just as they receive the bread and wine into their

Text for the day, verse 26.

#### Thursday, November 3d.

1 Cor. xii. 1 to 13.

Verse i. Are not many professed ('hristians sailly grieving the Holy Spirit, by being ignorant of Him as a gift, and also ignorant of the gifts He bestows upon the individual Christian and upon the church at large? It is to be feared so. We must have Christ in order to have the Spirit and we must have the Spirit in order to have the sifts of the Spirit. Christ is a gift (2 Cor. ix. 15), the Spirit is a gift (Acta ii. 38 ) and every spiritual grace, and every manifestation of spiritual power in any member of the body of Christ, is a gift. (Versy 7.) How great, then, the size and the folly of being puffed up, or of doing or saying caything to puff up any other person, because of any use the Holy Ghost may make of them.

Verse 2. This is what we were and always would have been, but for the Lord Jesus.

Verse 3. A very useful verse to help me determine hether the Holy Ghost dwells in me. What is Christ whether the Holy Ghost dwells in me. What is Christ to me? Can I, from the heart call Him Lord? See Matt. xvi. 17; Bom. x. 9 and 1 John v. 1. The Holy Ghoet is in us for life, if we thus know and put faith

Verses 4 to 13. Verse 7 means "the manifestation of the Spirit is given to each individual for the profit of all." We must not withdraw ourselves from or all." We must not withdraw ourselves from ear place in the body of Christ, we must not neglect to keep in order our talent, lest we hinder the growth of the body. In verse 16 "Discerning of Spirits" the body. In verse 16 "Discerning of Spirits" means the discerning of whether those speaking are moved by the Holy Spirit. Verse 12 Shows the Christ of God to be Jesus and His church.

#### From Mr. Moody.

I want to call your attention to a verse you will find in the 13th chapter of Mark, part of the 34th verse "To every man his work." "For the Mon of Man is as a man taking a far journey, who left his house and as E infin taking a lar journey, who test tile house and gave anthority to his servants, and to every man his work, and commanded the porter to watch. Now hy reading that were carefully it tion t read. "to every man some work." or "to every man a work," but, "to every man his work." And I believe, if the trust a reknown, that every man and woman in this assembly has a work laid out for them to do; that every man's life is a plan of the Almighty, and way back in the councils of eternity God laid out a work for each one of us. There is no man living that can do the work of us. There is no man hiving that can do the work that Gol has got for me to do. No one can do it but myrelf. And if the work nin't done, we will have to answer for it when we stand is-fore Gol's bar. For it says: "Every man shall be brought unto DAT. FOR IL ASPE: Extery man small De prought unto judgment, and every one shall give an account of the deeds done in the body." And it seems to me that every one of us ought to take this question home to "Wall, am I doing the work that God has for me todo?" God has got a work for every one of us to

Text for the day, verse 13.

#### Friday, November 4th.

#### t Corinthians xii, 14 to 31.

Verses 14 to 28. The 12th verse introduces this won derful illustration of the analogy between the human body, and the mystical body of Christ, called "the We had nothing to do with the creation of this body in which we dwell. "God set the members as it hath pleased Him." (Verse 18.) See Ps. cxxxix. 13 to 16. 80 the creation of the church is the work of We are born of the Spirit, we are built up by the Spirit. Every member of our bodies was designed and planned by tool, before we were created (Ps. xciv. 9) and each member planned with reference to all the other members, and for the perfection, not of itself simply, but for the perfection of the body. The ear hears, and turns the eye to see; the eye sees and turns the ear to hear; the hand lays hold of the food, and the taste receives from the hand. 'Se in the church of Christ, no member stands alone, but is accepted by Christ as a part of the spiritual body, and must ever be related to all the members of that body. If we are carnal, weak and sickly, the other members must suffer for it; if we are strong, consecrated to God, and full o' the Holy Ghost, the other members are strengthened and built up by us. So. also, no one member of the body of Christ has all the gifts of the Spirit, any more than the ear or eye combines all the senses of the body.

Verses 27 to 31. So it is in the church as a whole. from the day of pentecost down to the return of the Lord, that we are to look for a manifestation of these Lord, that we are to look for a maintenation of these gifts of the Spirit. Not to any one man, or to any loral body of men, or to a particular organization, where the titles given by Paul to those used by the Holy Ghost in the church at Corinth are preserved. while the power of the Spirit is gone, but, to spirit-filled men and women all over the earth, by whatever name called. Because you may be connected with a body of believers who are formal professors, and utterly without any manifestation of these gifts of the Spirit, do not conclude that all on earth who bear the name of Christ are in the same condition. Wonderful things are going on in India. China, Japan, Africa, and in the missions for the fallen in European and American cities. "Fanaticism?" Yes. a great deal of it, and, much care to be taken not to be led away from a "sound mind," but, much care

also to be taken not to deny the presence and power of the Holy Ghost in Christ's members.

#### From C. H. Spurgeon.

I remember what Jesus said to the multitudes who went with him. "If any man come to me, and hate not his father and mother and wife and children, and brethren and sisters, etc. and his own life also, he cannot be my disciple. And whoseever doth not cannot be ny disciple. And whosever outs get bear his cross, and come after me, cannot be my disciple." We must stand to a full surrender, and any: "Let it cost what it may. I make no exception. I take all risks. I will follow (brist, the lamb, withersoever he goeth, even should I die while I am following Him." He that does not come to that he following him." He that does not come to that has not taken the position which thrist demands of us, and which the Holy Ghost must work in us before we are fully converted to the faith. "Strong language" says one. God make you strong enough to apply it to yourself.

Text for the day, verse 27.

### Saturday, November 5th.

#### 1 Corinthians xlii.

The "more excellent way" or "the royal road of The more executent way or the royal read of the redeem don their way to glory might be the title to this exquisitely heautiful chapter. We seen to be walking, as we read it, in the land described by Bonyan. "A most pleasant country, beautiful with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then we asked the name of the country. They said It was Immanuel's Land; and it is common, said ther for all pilyrims." In the revised version the word "charity is translated "love." This is the meaning of the word. The Greek word is "Agapa," meaning of the word. The Greek word is "Agape," used it Romans v. 5 and a and xiii. 10, and tea times in 1 John iv. with Homans v. 5 and 8, as extincted in the second of cuspier sets form what we should be as theories of Christ, and humbles us into the dust, as we compare with it what we actually are. We should, however, lift up our hearts in praise to God, that the chapter not only describes what we should be, but what we shall be. As surely as God's spirit dwells within us. sauti 98. As sirely as 100 a south their a single matter, so surely shall this be the final and -ternal consummation. "Faithful is be that callet you, who sho will do it." (1 These, v. 24.) In the meantime we seek to be filled with the Holy Gheet, by an booked on the state of Rom. xii. 1 and 2, that the fruits of the state of th Spirit, "Love, joy, peace, etc." may abound more and more to God's praise.

#### From John Trapp.

If we were as constant frequenters of the church, as Anna the prophetess was of the Temple, if your ears were nailed to the church doors, if our knees were grown as hard as camel's knees with much kneeling before the Lord, if our faces were furrowed with continnal weeping, as Peter's a said to have been, ret if we wanted love, all were nothing.

Verse 12. "Face to face." Distinctly, clearly, imresistant. Face to sace. Distinctly, clearly, in-mediately, beatifically. What a care we shall be in-whom we shall behelt Christ in His glory, and con-sider that every vein in that blessed body blad to bring us to bliss? What shall we think of heaven's beautiful. happiness, which we shall one day clearly apprehend, but not fully comprehend?

Verse 13. "The greatest of these." Because longest Verse 13. "The greatest of these." Recusse longers Institute, Gifts that suppose imperfection in us, as faith and hope, or misery in others, as niy, etc., shall be put away. That was a memorable saying of Elizabeth Folk, Martrr at the Stake: "Farewell all the world, furewell hope," and so taking the stake in her band, she said, "Welcome lova-

Text for the day, verse 13.

#### Sunday, November 6.h.

1 Corinthians xiv. 1 to 17.

Verse !. "Follow after love." Love will always Verse I. "Follow after love." Love will always bein advance of us, leading serve to higher attainment; in divine life. There will be continued crucifizons of the old man in following after love, even until the ead. Let none of these divertyon, or cause rost to come the pursuit. "Follow after love." The pursuit. "Follow after love." It is and 14.) We should be ambitious to be used of find. It is proper to pray for such equiphe used of first. It is proper to pray for each equip-ment as we need for the work of saving souls. Among the sifts of the Spirit to this end, Paul places first in the list, the gift of "prophecy." This does not mean the fortelling of future sents, but the power to preach Christ and exhort men in His name.

Vorses 2 to 17. From the space here given to the subject, it is evident that the Uhristians in Corinth subject, it is evident that the thristians in Corinth is sensed the same miraculous gift of "speaking with tonuses" that came upon the church at Jerusalem on the day of Pentecost. This, they magnified, as the placing of them as Gentiles, on the same footing as the believing Jews. This was, undoubtedly, the purpose of the Holy Chost, in thus manifesting Himself among them; but, Paul corrects their wrong ideas, in overlooking the primary importance of the preaching of the Word. It has ever been the tendency in the church to prefer the excitment of the religious emotions, and the physical manifestations of the presence tions, and the pursical manifestations of the presence of the Holy Spirit, to the more permanent, thorough and deeper work of God by means of the teaching of the truth. With all the bleesing that has come upon the missionery work of the Salvation Army, they are in danger on this line. Let us hold fact to green the contract of the salvation for the salv and keep yoked together the two mighty factors of Spiritual power, "Understanding," and "Spirit," Spiritual power, "Understanding," and "Spirit," and we shall then "excel to the edifying of the church," (Verse 12.)

#### From Leighton.

Line

Men account little of the wandering of their hearts, and yet truly, that is most of all to be considered; for from thence are the issues of life. Prov. iv. 23. It is the heart that nath forgotten God and is roving after vanity; this causes all the errors of is roving anter vanity; this canses an the errors of men's words and actions. A wandering heart, makes wandering eyes, feet and tongue. It is the leading wanderer that misleady all the rest."

To pray well, is better than to preach well, and the gft of persevering prayer is the greatest gift the that of betweening prayer is the greatest git the Half thost can bestow upon the church. Thomas Baston ava, "Delays are not denials of suits at the Court of Heaven, but trials of the faith and patience of the petitioners, and whose will persevere, will c r:ninly speed at length.

Test for the day, verse 15.

### Monday, November 7th.

#### 1 Corinthians xiv. 18 to 40.

Verses 18 and 19. He is thankful to God for the approval that the miraculous gift gave him, but he would not use the gift in an unwise way to the hindering of the gospel. Is there not a lesson to us all in this? Often a meeting is ruined by brethren who have gifts making it a point to display their gifts. One who has a gift to tell a story feels that he must tell his story; another, who has the gift of song, feels that he must sing his song; and the time is occupied in admiring the gifts of the brethren, instead of waiting upon God for the power of the Spirit, and listening to His word.

For the "five scords" that Paul had rather speak, so that the the people would understand them, than to that the the people would understand them, that to have men staring at him because of his gifts, see ch. xr. 3. "Christ died for our nine." "Make the message clean and plain." The Holy Ghost has no

message clean and plant. The floy Gnost has no use for a man that does not stick to the text.
Verses 20 to 25. From verse 22 we see that the teaching of the Word is primarily for believers in whom, and through whom, it is to be lived out, and made a spiritual power upon the unsaved. We are to foret the presence of the Holy Ghost in any manner that He may elect, to manifest Himself in our meet-

ings, to attract the attention of men, but we should never neglect the teaching of the Word. Verses 25 to 40. See the mind of the Holy Ghost as to a meeting of believers.

lat. "Every one" to take part in some way. The "Christian Endeavor" rule is scriptural.

2d. Variety in the meeting. Space and time given for messages in unknown tongue, in interpreta-tions, for teaching, for exhortation, for singing and

for prayer.

3d. Unly one allowed to speak at one time.

4th. Women not to interrupt by asking questions.

The writer does not understand that it means that women were never to be allowed to speak and pray in an orderly manner in the gatherings of the church. ercept when at the Lord's table. ( h. xi. 5 seems a plain recognition that women did take part in the plain recognition that women stut take part in the meetings at Corinth. I'llim. ii. Itand Itas very plain on the other side. The writer thinks that there Paul speaks of teaching in an official manner, as having authority, and at the Table of Communion, when the church, as before Gud, angels and, men, and forth their relation to Christ their head and Lord. From any point of view, it is certainly disobedience of Scripture, for a body of believers to recognize a woman as pastor, or to be under the rule of a woman in matters of faith and doctrine.

Text for the day, verse 40.

### . Tuesday, November 8th.

#### 1 Corinthians xv. 1 to 11.

One of the great chapters of the Bible. The sixty six books of Scripture constitute a mountain range soaring up from earth toward heaven, and lifting men to God. Along the range, there are peaks and elevations that go beyond the stars; and this xvth of

1 Corinthians is one of them.

Verses I to 4. A concise and easily comprehended definition as to what the goopel is, and what the goopel does. Christ's death for our sins, and His recurrection from the dead in a literal body of flesh resurrection from the desd in a literal body of flesh and bones, to be our instituation; our High Priest; the siver of time: the Boly Ghost; the preparer of the Heavenly Mannener of the disvers from the power of sin, the bonds of the dy'd, and the fear of despit, the coming and and King of the sarth. This was the coming and and King of the sarth. This was the coming and preched by Paul, and endorsed by the Holy Ghost. There is no other scopel. Did you hear it last Lord's Day? This gospel, Paul says, savet those who heard and believed it, and kept it in memory, and caused them to stand accepted before God.

Verses 5 to 8. The truth of the gospel hinges upon verses a to 8. Institut or the guesper marges upon the truth of the resurrection. Overthrow that, and all is overthrown, establish that, and all is established. Go act it my infidel friend! You are the tentilionth one who has beeten his brains for argumillionth one who has beeten his brains for argumillionth one who has ments to prove that Jeens was not raised from the dead, and still a living Christ is gathering souls to Himself, and hastening on the hour of His glorious appearing.

Verses 9 to 11. "The least." in the sense of being the least worthy to have been chosen by a sovereign the teast worthy to have been chosen by a sovereight God, but not, the least in grifts, graces and in the fruit gathered for Christ. As ships sink deeper in the water, the more heavily laden they are, so, the more of the Holy Ghost that a man has, the more the "I" will sink out of sight.

#### From Mr. Moody.

That is what Calvary means. "The wages of sin is death" but he took the wages Himself. That is the gospel of the Son of God, and there is no fear for them who believe in Christ Jesus. There was Paul; he had got virtually over death. Let death come-"O death, where is thy sting?" Sometimes I used to "O death, where is my stupy: Sometimes I used to no into a frave-pard when some one was about to lie down in that narrow house; and when the sex ton would shore! and throw dirt in on the coffin, it would be like a death-knell to my soul. I would hear him be like a death-knell to my soul. I would hear him say. "Out to dust, ashes to ashes." Now I can measure its depths. I can shout as Paul did; I can say. "O death, where is thy sting?" But this coul of man shall go into the house not made with hands. eternal in the heavens. Oh, the grave is lost in victory. It is lost in Christ.

Oh, the blessed gospel of the Son of God, wh... can we do ... thout it? When we lay our little faildren away in death, they shall rise again. I was going into a cometery once, and over the entrance I saw these words. "They shall rise again." Infidelity didn't presch that; we got that from this Book. Oh, the blessed gospel of the Son of God! Howevery one of you on; "to believe it."

Text for the day, verse 3.

#### Wednesday, November 9th.

1 Corinthians xv. 12 to 26.

Verse 12. Materialists had come among them, denjoin the literal resurrection of the body. There are many such in the church in our day. They apply to the glorious words of this chapter to the obsertine of one life of the soul beyond the grave and deny their supplication to the re-creation by God of the body that cases into the grave. Such as exposition of this chapter would destroy all confidence in the sanity of Paul, and the sincerity of the Spirit of God. The arxement for the resurrection is based upon Christ's resurrection. If this was a bodily reservation, then a bodily resurrection, the thapter indicates the supplies of the supplies of the body see this, and so, they also deny that Christ rose in the body, and leave us with no Saviour at all to trust in, or to meet in the clay:

Verses 13 to 16. That is, if it be impossible for the body to rise, the testimony to Christ's resurrection is not true, and the doctrine based upon it is without

saving power.

Vertee 17. In verse 14 it is "our preaching vain" here "your faith is vain." Romana x 9 and Rom, iv. 23 show the connection between God raising Christ from the deval, and our forxiveness. The resurrection was Ged's acceptance of the stonement, and the token of His acceptance of all who accepted of the atonement. So Eph. 1. 6 and 7. If Christ bad not been missel, we should still be subject to the wrath of God then to sin. Since He was raised, the wrath of God then to sin. Since He was raised, the ways of the statement is true, we are not in our

Verso 13. They have died under the penalty of sin, trusting in a dead Saviour, and under the delusion of a false hope as to their own resurrection.

Verse 19. We have turned from the allurements of this present world, and given up our bodies to the cross, in hope of a part in a glorious resurrection. If our hope in this is vain, how miserable our lot, how mistaken we have been to give up the enjoyment we might have had, and bear the trials we have met, and have no recompense!

Verses 20 to 23. A triamphant assertion of the fact of the resurrection, and a wonleffol statement of its consequences to believers, and to the world. Christon "the first fruit" (trace through the Bible the use of these words) is a sample and a ore piedge of the resurrection of the church. For explanation of verse 22 see Romans vi. 18 to 21. In view of 1 Cor. xvi. 22, how can any man teach that all the race are to be made alive in Christ? Those "in Christ" only will share his life. See John iii. 35.

#### From Mackay.

"What is this king.lom?" in spirit and in power, rishteousness, peace, and plenty filling the whole earth; righteousness thowing down our streets like a river, the whole earth filed with the knowledge of the Lord, as the waters cover the sea; no man needing to say to us neighbor. "Know the Lord," for all shall know itim, from the least to the greatest, Well may we pray, "Thy kingdom come." "Amen. Even so, come, Lord Jesus, When will this kingdom, come? When will this kingdom, come? When will this

When will His kinatom come? When will this prayer be answered? It will not come gradually, but saddenly. The world is not to be converted but indeed. The kinatom does not come by the preaching of the groupel, but by the appearing of the King. The stone that is tod oit, in Daniel it. is cent out "without hands." As it was in Noah's day and Lot's day-only a few ready, only a few having, only a few having faith. The last times are to be perilons, wicked men getting worse and worse.

Tent for the day, verse 20.

#### Thursday, November 10th.

1 Corinthians xv. 27 to 34.

Verse 27. "All things" put under Christ's feet, as in some 25. See Heb. ii. 8 as explaining that the raign of Christ over this earth, as head of the new errs tion, is here treated of.

cris ion, is here treated of.

Yerne 2. This treats of the close of the mediatorial work of the Lord Jesus. When the resurrection of the saints is secomplished, Anti-Christ
overthrows, Satan shut we in the lake of firs,
the centr purified, desett abolished, and the
world fully restored to a harmony with God that
shall never be bruken, there will be no need of a
said as the electral Son of God and the glorified
Son of man, but His office and official work as High
Priest, Advocate, Days Man, Modiator, etc., will
cesses, because of the successful accomplishment of

the work appointed them.

Verse 22. A difficult verse to understand, and explained by many as meaning that in the sarly church when a man who had believed, died before he could be baptized, some one was baptized for him, and in his name. To the writer it seems that such a custom grew out of the misunderstanding of the verse, rather than suggested the verse. Verses 14 to 19, taken in counc. etc., one neem to make plain the meaning. If Christ is but a dead Saviour, why be baptized in his name? "Baptized over the dead," is a randering given by some translators. Either this or the custom in the early church founded upon Matt. xx. 22, 20, of a fresh consecration of a believer to tollow Christ even unto death, over the grave of

every new martyr.

Verses 80 to 32. Here he gives the second argument for the reality of the resurrection. Nothing but such a hope could lead a rational man to give

up his body to painful death.

Yernes 31 vol. 34. See I (Or. vi. 9, and Gal. vi. 7 for repetition of "Be not deceived." Those who cling to the material body, live in sin, and are unrighteous, have not the true "knowledge of God," whatever may be their professions. Deliverance from ain is the end and purpose of the gospel: not the gratification of curiostly about the pluture life.

Text for the day, verse 34.

#### Friday, November 11th.

1 Corinthians xv. 35 to 44.

Verse 3. The materialists here come before the mind of the apoetle, and he bears each and every objection to the literal resurrection of the body, that indelity has ever made. "Why, how can it be, their bodies are decayed, you know?" "Every particle of the physical frume hus been dissolved, and these particles have gone into trees and grass, and through the grass into sheep and cows, and through the sheep and cows, back into human beings, and so on in ever widening and increasing transmutations. The resurrection of the body is a scientific impossibility, rejected by the truly learned." Yes, professor, we understand your position, and we believe in the literal resurrection of the body all the same. The living God who combined the elements that constitute your maierial body, by processes and methods, beyond your affility to explain, can combine and create them suffer a proposed to the constitute your maierial body, by should a be belonging to the constitute your maierial body, when should be belonging to the same of the resurrection of the same proposed in the constitution of the first of the profit of the first be dead?" What kind of a being is God to the actionation of thrist by admitted, how foolish to stamble at the doctrine of the resurrection of thirst by admitted how foolish to stamble at the doctrine of the resurrection of the saints. Verses \$6 to 38. An analogy from the vegetable.

Verse St. The power of God in creation shown by the various forms of life in the animal creation. How wonderful some of these forms are! How singular the manner of their production! Cannot the God who did these things, recreate a body for man? Why, professor! Can He not do it?

Verses 49 and 41. Lay axide the microscope and use the talescope for a while. Study the planetary systems. Consider the mind that planned, the power that created, and the wisdom that guides and upholds they state constellations, evolving them from choos and forming them into worlds. Can He not raise the ideal and recreate the bod? Why it is not inconceivable that even a man as great as the professor could be raised from the dead by the power of God, itselly, when one rightly thinks of God, unballed is a very narrow, weekly, sickly and foolish, hims, and would soon die out for very shame were it not kept slive by the wickedness of the heart.

Verses 12 to 41. From a small beginning in seem, exp. or nebula, by mysterious origination, by astonishing evolution, to a glorious culmination, making manifest the might and wisdom of the all wonderful and mighty fod. "So also is the resurrection of the dead." There is a natural body, and there is a spiritual body." The fact that you have the one, should be proof to you that you may have the one.

Text for the day, yerse 44.

#### Saturday, November 12th.

I Corinthians xv. 45 to 58.

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Verses 45 to 49. Two men, two natures and two families. The first man had power to transmit his nature by generation to his children. The second man has power to transmit His nature by responderation to all who are willing to receive Him and become children of God by faith in Him. 80, John i. 12, we are all, by natural birth, in the family of the first, Adam, and partake of a corrupt, fallen nature. We are none of us in the family of the instance. We are none of us in the family of the control of the first him to the first him to the first him to the first him to the family of the control of the first him to the first him the

Verse 50. The full enjoyment of the kingdom of field necessitates the change from a natural to a spiritual body. See I Tim. vi. 18. Death does not create this change, but rather, as an enemy, see verse 23, it seeks to destroy the body, and make the

change impossible

Versea 31 to 54. Here we have the words of the Molf (shoet, as to how the new, spiritual body of believers shall be recreated by the direct power of God at the coming of our Lord Jeens. As quickly, and as inysteriously as thist created the wine at Cana, and the bread in Galilee, so will these bodies be changed.

Verses 33 to 37. Isa xxx. 8 forms the basis of these noble, precious words. If you want a bleesing, read lea xxr. xxvi and xxvii., and pick out the words will understand then how Paul felt as he shouled "victory!" and pauses for a little, to take it over with Stephanas, who was writing for him, and with the believers, who were around him. (Swe close of epitale.) "Law, sin, death," are meationed. Study how "in Christ" we have victory over tioned. Study how "in Christ" we have victory over

Verse 58: "In the Lord" for victory by faith, is always followed by "in the Lord" for abounding work.

From C. H. Spurgeon,

Come in. O strong and deep love of Jenns, like the sea at flood-tide, cover all my powers, drown all my sins, sweep away all my cares, lift up my certi-bound soul, and thost it right up to my Lord's feet and there let me be a poor, broken shell, washed up by his love; having no vurtue or value of my own, and only venturing to whisper, that if He will be reat writes of elle will hear within faint schoes of the reat writes of lis own love, which have brought me where it is my delight to le even at His teet forever.

Text for the day, verse 57.

#### Sunday, November 13th.

I Corinthians xvi.

Verses I to 4. From the resurrection to the collection, seems a descent; it will not seem incongruous, however, to a true child of God. who desires to "lay up treasures in Heaven," and who, the more firmly he

believes in the coming of the Lard, will the more carefully order everything in his 1/8, with that event in view. Note the Apostle's ruise a boot collections. Let. When taken? "The first day of the week." There is only one other reference to this day showing it set apart for 't irritian worship, in the New Testament. Se facts and the terrainly, the fact of the established, and we are following in their footsteys in our setting apart the first day, as the day of rest from secular toil, and by the observance of which, we honor our Lord Jesus 'hrist. As God gave as Christ from the grave on the first day of the week, and as He area as the Holy thost from heaven on the same day, so, would we as Christians, bring our gifts to God

agon that day.

2d. How taken? "Every one" to lay by weekly

2d. How taken? "Every one" to lay by weekly

2s God hath prospered him." This was a special
contribution for the proor saints at Jerusalem. Other
means may have been used to meet the expenses of

3d. How expended? Under the supervision of brethren chosen by the members of the church. Even an apos-le would not do what officials of the Romish church have accustomed their people to submit to, viz.: compel the church members to pay the mones, and have no voice in its disposition.

Versee 3 to 12. Plans for the future and persons: greatings. From verse 12, we judge that apostlest did not like to be pot at the head of a party in 'orinth, as in opposition to Paul. (See ch. iii. 4.) The endorsement of Timothy in verses 10 and 11 is given because of his youth. (See 171m. iv. 12.) Versee 13, 14 and 22 are notable and oft-quoted

Versee 13, 14 and 22 are notable and oft-quoted exhortations. In the revised version verse 14 reads, "Let all you do be done in love" In verse 22 the greek words, "Anathema Marmantha" mean "Accuraced at the coming of the Lord." The subscription shows the episale written from Philippi, while verses 8 and 18 compared with Acts xvii. 18 and 19 show that it must have been written at Epheans. It was probably sent from Philippi. (Acts xx. 1.)

From Mr. Moody.

David did not know who his friends werefuntil troble came. There was true fellowship, true lore in that act. In time of distress littai would not desert his king, but followed him into exile. So it should be in the church. That is just what Christ looks for; the only thing that can please Him is the true love that will leave all to follow Him. Some people do not know the meaning of the word fellowship—it means partnership. Our partnership is with Christ the Aon, and when we come into it everything we have belongs to the firm; we can do nothing by ourselves without conselling Christ. We must be like littai, willing to leave the city and all we possess.

Text for the day, verse 13.

#### Monday, November 14th.

2 Corinthians i. 1 to 11.

See from verse 8, compared with Acts xix.and xx. 1 to 1, that this epistle was written of ter the riot in the theatre at Ephesna, and see from ch. ix land 2 that it was written before he west up to Jerusalem with the alms of the churches. It must have been written from Philippi, and was speedily followed by Paul's presonal presence in Corrigion.

from Philippi, and was speedily followed by Paul's personal presence in Corinth.

Verses I and 2. 'The church of God at Corinth.'' A great city, full of granders and gold but the most precious thing there was 'the church of God.' Purchased by the blood of thirst: chosen by fied, and called by the Holy Ghost; heirs of eternal life, and partakers with Christ in His coming regn over the earth, there was nothing at Corinth, to be specially accounted, outside of the church of God. It is the same to-day with the church of God upon the sarth.

the sarth.

Yernes 3 to 11. Paul's deliverance at Ephesus is the occasion of these words of praise and comfort. Note the thresfold use of the word "Father." "God our Father," "the Father of our Jord Jeses Christ," and 'the Father of Nervies." So is our Father because we have accepted Christ, and nothing more reveals His mercy than his acceptance of us in Christ. Paul had had special need of comfort, and had been

blessed in anding out how God could comfort him. We should never know God but for our need of God; we should never know tool out for our need of our, and we could never comfort others if we had not first been comforted ourselves. Note in the 10th verse, three deliverances mentioned; past, present and future. See in the lith verse the praying we have of being associated in the work of all of Gud's servants, for whom we are red to pray, isa. xl. 31 explains verse: How great the pressure has to be to lead usaway from trusting in ourselves!

#### From John Trapp.

Verse 3, "The God of all confort." The Father is the fountain, the Son the conduit, whereby all good things are derived to us. God useth means to comfort, but it is He that comforteth, and not the means. The soul is apt to hang her comforts on every hedge, to shift and shark in every by-corner for every nears, to start and start a string the sun, and comfort. But as air lights not without the sun, and as fuel heats not without fire, so neither can anything soundly comfort us without God. The Spirit of God conveyed by the promises beloeth the soul to lay itself upon Christ by faith, and so it is comforted. Sometimes comfort comes not by the use of the means till afterwards, that he may have the whole

Verse 4. Lather was wont to say that three things make a preacher; reading, prayer and temptation. iteading maketh a full man, prayer a holy man, temptation an experienced man. John Knox, when dying, wished to go into the pulpit to impart to others the comforts he felt in his soul.

Text for the day, verse 5.

#### Tuesday, November 15th.

2 Corinthians i. 12 to 24.

Verse 12. What a testimony this, after a quarter of a century of thristian work! The apostle rejoices. not in the success of his work, so much as in being kept in his work, in communion with God. His reward was great as he drew near to the end, in the approval of his conscience, and the expectation of

his crown. Verse 13. Nothing in his epistles contrary to the gospel truth they had all professed to receive. The power of the Holy trhost accompanying his opening up of the trath, produced the effects afterward described, (Ch. z. 10.) It is not the man who knows the most truth, but the man who most deeply feels the reality of what he knows, who will be most used of God in the conviction and conversion of men. In Paul's case, wide knowledge and deep feeling went together. It is not always so.

Verse 14. They rejoiced in Paul as a minister of Christ to them, as he rejoiced in them as those to

whom he had ministered Christ.

Verses 15 to 17. From Acts xviii. 11 we learn that Paul was a "year and six months at Corinth upon his first visit; and from ch. xx. 3, we learn that he was there three months upon his second visit, made shortly after this epistle was written. He did not carry out the plan here mentioned of going from carry out the pian here mentioned of going from Ephesia to torinth, and then to Macedonia, but went to Macedonia first, then to Corinth, and returned to Macedonia on his way to Pelestine. He probably already and the probably already alre visited Corinth a third time after his release from the first imprisonment at Rome, but this is conjecture. Considering his after history, and the change made in all his plans, by the man fold persecutions that befell him, now striking and solemn are the words of verse if concerning his care to make no plans in

mere tleshly wisdom! Versea 18 to 20. "Our preaching not yea and may" means that some in Corinth had accused him of being a changeling in his purposes; writing at one time. "Yes." he would come to ('orinth; at another 'Nay,' he could not come. He denies this in verse 17, but adds, "If my purposes may sometimes seem to be changeful, my doctrine does not change. It is all Yea," in Christ, as to promise, and "Amen" as to

falfillment. faihliment. Verses 21 and 22. The certainty of the doctrine, and the immutability of the promises leads bim to speak of the security and stability of the believer. "Established, anointed, sealed, sanctified."

Verses 23 to 24. His delay was for their sakes, that they might by his letters be led to put away evil from their midst, and be saved from discipline when he come. So Christ delays coming to the charch,

Text for the day, verse 20.

## Wednesday, November 16th.

2 Corinthians ii.

Verses 1 to 4. See ch. xii, 20 and 21, and ch. xiii, 10, in study of these verses. He had dealt sharply in his first letter, with their offences against Christ, with the hope that they would be led by his letter to put away wil before he came to visit them. From Paril's deep sorrow over the sins of the saints, we may ge a glimpse of the grief we give our gracious Redeemer, when we yield to sin and walk naworthy of the gospel. We can also see that His reprovings

and chastenings are the surest evidences of dis love. Verses 5 to 11. The person mentioned here is eviversus 3 to 11. The person mentioned here is evidently the same one mentioned in 1 Cor. v. 1 to 5, and called in verse 15, "that wicked person." In obedience to Paul's command, the church at Corinth had withdrawn fellowship from him, and he had been led to a deep and sincers repentance for his sin by their action. As this is the purpose of God in His dealings with His children (1 (or. xi. 32; Hosea xiv. 1 to 4; 1 John i. 9), the apostle new commands them to forgive the penitent, and restore him to favor. In verse i the man is represented as in danger from the devil through "over-much sorrow;" and in verse 11 the church is in danger from Satan, in lack of charity, and from spiritual pride, easily aroused in us all, when dealing with the offences of others.

Varses 12 and 13. See in Acts xx. 1 as to the time of this journey. He went from Ephesus to Tross. in this journey. In went from Episeus to 17084, immediately after writing the first-pixtle. Hethers hoped to meet Titus with word from Corinth, but was disappointed. See in ch. vii. 5 and 6 the sequel. Verses I to I7. The good news brought by Titus

of the obedience of the Corinthians, and of the blessing of God upon his letter, occasioned these words of praise. Paul seems to be astonished himself, at the power of the Spirit in the use made of his words, written "in weakness, fear, and much trembling;" (1 Cor. ii. 3.) "Affliction, anguish of heart, and many tears." (Verse 4.) It is when we feel the truth in this way that God makes use of us.

From Bible Reader.

Eve was evidently deceived by the clothes the devil wore. It is hard to recognize him in his robes of light, and it is harder to distinguish his voice. Such ventriloquial powers and such ravishing, melting notes! Eat this beautiful apple, my dear, and you ing notes: Eat this ocaliting approximates and will know good from evil, and then you will be sure of pleasing God. "Doo't refuse that glass, friend; rou will burt your host's feelings, and it is certainly a sin to be unkind. Besides, the Saviour conformed to custom, you know."

We must watch for the cloven foot. And if the voice sounds very much like God's voice, let us go off and have a little talk with Him and compare the

Text for the day, verse 11.

### Thursday, November 17th.

2 / orinthians iii.

Verse 1. He had been compelled in his first epistle to defend his apostolic office and authority, because some in Corinth had denied both. Paul came ≃ them without letters of introduction, and was commended to them simply by the power of the Holy Gnost in the word. See difference as to Apollos in Acts zviii. 27.

Versee 2 and 3. Their conversion and spiritual life was the strongest commendation that could possibly be given to Paul's apostieship. See ch. xiii. 3 and 3, 18 they had truly received the Lord Jesus through his preaching, he must have truly ministered Christian.

Verse 4. That is, Paul preached Christ in the faith that the spirit of God would confirm the word, and write the message on the fleshiy tables of some hearts.

Verse 5. There could be an stronger expression of man's weakness in spiritual things. "Not sufficient to think anything as of ourselves," and no stronger expraesion as to man's power, if he have faith. "Our sufficiency is of God." See word used ch ix. 8, and

Verse 6. See in Heb. iz. 15 to 17, the na'are of "the New Testament" explained. It is the clory of the New Testament that it i parts life, and put the Spirit

Verse 7. The giving of the law is called "The ministration of death," because under the law, "all the world are brought in guilty before God." (Rom. iti. 19.) See in Ex-sins xxxiv. 29 to 31, how Moses veiled his fac + when he appeared before Israel as (jod's mes enger.

(ind) messenger.

Verses 8 to 18. The ministration of the spirit

"giveth life;" (verse 6) is "glorious;" (verse 8) brings
in a "rightequeness" that delivers from condemnation; (verse 9) excelleth the glory of Moses; (verse 10) removes the veil that hides the meaning of Moses; (verses 14 to 16) gives "liberty;" (verse 17) transforms into the image of Christ (Yerse 13).

From C. H. Spurgeon.

"Persons who do not often have flowers are charmed with the sight of them, and find much delight in their fragrance. Yet I have heard of a flower-sirl, who sold yieles in the street, and had to take those that remained home to her poor miserable room every night, till she said that she hated the smell of violets; she could not bear them, having got so accustomed to them. "That is strange," says one; yet that is how some of our gospel hearer speak. They say that we preach too long, and they begin to criticise our sermons. I dread above everything that your nostrils should become so familiar with the street smell of the Rose of Sharon, and the Lily of the Vailey, that their fragrance should become nauseous to you. famil ar with the gospel that at last you should say, "What a weariness it is !"

Text for the day, verse 5.

#### Friday, November 18th.

2 ('orinthians iv.

Veree I. "This ministry," i. c., "of the New Tostament,"—ch. iii. 6; "of the spirit." verse 8; "of righter outs eas." verse 9; "Merc" had been received before the "Ministry." Heb. Iv. 16 tells us how we obtain mercy by coming to a throne of grace. Mercy is for all who come. Ministry is given according to gift and by the choice of the Spirit. We should all seek to minister Christ to the unsaved, but we will not all be called to the same ministry.

Verse 2. Four rules for all who would preach thrist 1. An atter renouncing of all known sin. 1. In simplicity and since-rity seeking God's glory and the good of others, not our own plyantage or reputation before men, in our work. I, Not keeping back any portion of God's word, or preaching to others truth that we ourselves do not obey. 4. So translating Christ into our daily lives, that men may see the meaning of our message, as they see what manner of men we are for thrist's sake. See

1 I'hess, i, 5 to 9. Versew 3 and 4. Preach as we may, live as we may. as with our Master so with us, the many will reject and turn from our ministry, and but few will receive and term from our ministry, and but the will receive in. In three versex we have the explanation. A lateral readering reads, "If our no-pel be valled it is visited by praching thinks, with which the God of this world." Ste. The word "hid" is same as in ch. iii. 13 and 18, and the passage stantist is contrast with words "we all with sun-rited free. Yet words and the property of th

am come a night into the worm (400, 111, 40); "that was the true light that lightethevery man that cometh into the world" (Jno. i. 9.) As light for the section world comes from the snn alone; so light for the souls of men comes from Christ alone. It is experience alone, to both cases, that demonstrates the trath of these propositions. Those who have received Jesus Christ as God, know that light is shining in their souls.

Verses 7 to 18. What he means by "earthen veseels," is explained by the remainler of the chapter. By our sinfulness, by our ignorance, by our weak-ness, by the hindrances of our present environment, by the law of death working in our mortal bodies. we are made to experience God's power, and are made witnesses before men, as to what God's power can a complish, in purdoning, delivering and sus taining us. By and by the culminating manifestation of this power shall occur, in the resurrection of our bodies, and our glorification with Christ, our head. Look up and murch on.

Text for the day, verse 18.

### Saturday, November 19th.

2 Corinthians v. 1 to 12.

Verse 1. "Tabernacle" here means the body. Verse 1. "Tabernacie" ners means the body.
"Bodlly frame," as in revised version. See in
Peter i. 13, 14, the use of the word. For connection of thought go back to ch. iv. 14. "The buildtion of thought go back to ch. iv. 14. "The building of God, the house not made with hands," is the resurrection body, prepared by God for each of the saints, and to be received at the coming of the Lord upon the resurrection morning. So Phil. iii. 90, 21, with 10 to 12; 1 John iii. 1 to 3; 1 Thess. iv. 13 to 18; 1 Cor. xv. 50 to 54; Those who have died, Paul himself, and from his time onward, have not yetreceived this body. Their spirits are with the Lord in Paradise, in conscious joy and bliss, but they, with us who are upon the earth. are waiting for the "manifestation of the sons of

God." (Rom. viii, 19 and 23.) Verses 2 to 5. We do not long for death; that would be to be unclothed. We long for the coming of our Lord to give us the glorided body. A spirit without a body, even in the other world, is so invited to the specific of the company complete as to functions for the reception of knowledge, for the enjoyment of happiness and the performance of service, that but fery little is said about the future state of the redeemed, until after the resurrection. Paul says here, by the Holy Ghost, that such souls are "nuked," "un-

clothed."
Versen 5 to 8. "Absent from the body" here wears death; the body resting in the grave, and the soul resting with Jesus in heaven. Having faith that they shall be re-united, we are willing, if it be God's will, to give up life, confident that Christ will receive our spirits, and care for our

sleeping dust until the resurrection morning.

Verses 9 to 12. "Accepted," or as in revised version, "well pleasing." From verse 10 it is plain that the glory connected with our glorified body bears an intimate relation to the use that we as Christians have made of our bodies in the service of Christ. So ch. iv. 10 and 11, 16 and 17, and 1 Cor. ili. 11 to ia. John v. 24 shows the perfect deliverance of every true believer from the jadgment of condemnation that is to come upon the rejectors of Christ. 2 Cor. v. 10 shows just as plainly the judgment of every true belie, er as to the works wrought and the life lived while here in the flesh. All believers shall receive a resurrection nody; but the body of glory that Paul will receive will be more glorious, and with a greater capacity to enjoy and glorify God, than the body of a Hemas or of a Cretan believer. (Titus i. 19 and 13.)

#### From Mr. Moody.

"The songs of these bursting sepulchres, when Christ shall come, will be sweeter than the song of the morning star." We shall come up from the grave, by and by, with a shout. "He is the first fruits:" He has gone into the vale, and will call us by and by. The voice of the Son of God shall wake up the slumbering dead! Jacob will leave his lameness and Paul will leave his thorn in the nesh: and we shall come up resurrected bodies, and be forever with the Lord. I pity those people who know nothing about the resurrection of Christ, and think Christ does not live, and was merely a man. and perished in the grave of Joseph of Arimathes.

What hope have they got!

Oh, what gloom and darkness settles down upon

this world, if it was not for the glorious day of resurrection. And those that have been sown in dishonor and corruption shall be raised, by and by, in glory and honor; they shall come up out of their graves, and we shall be forever with them.

Text for the day, verse 1.

#### Sunday, November 20th.

#### 3 Corinthians v. 13 to 21.

Verse 13. A man who is united to Christ in resurrection life, and who lives in the hope of coming glory will always seem "beside himself" when he talks of and rejoices in these things before an unbelieving world. "Paul, thou art beside thy-self." shouted Festus, when Paul, filled with the Holy Spirit, poured forth with glowing face, his testimony for the resurrection hope. "Whether we be sober" seems to mean when we restrain ourselves from the enthusiasm and joy that there things naturally awaken. It is for your sake, that we may be the better able to instruct you in the truth.

Verse 14. "One died for all, therefore all died." reads the revised version, I Cor. vi. 19 and 30. "Ye are not your own." explains it. He is talking of believers only.

Verse 15. Explained by Gal. ii. 20. It is not pos-

sible that a true believer in Christ should continue in a selfish life. The new nature must overcome the old; the stronger life must conquer the weaker.

Verses to and 17. "In Christ a new creation." is the thought. It is not Christianity as a philosophy, exhorting men in a legal way to follow the example of Jesus as a man, and make themselves good; that is the gospel of God. This is simply knewing Christ after the desh. The teaching of the Word is, "We died in Christ." "We live in Him." (Rom. vi. 8.) There is a real and vital union between the soul of every true believer and the Lord Jesus in glory. As this is recognized and maintained by daily fellowship, the life of Christ is reproduced by us in our mortal body by the power of the Holy Chost. Rom. viil. 9 to 18.

Verses is to 31. Emphasize the four "hiths" of these four precious gospel verses. Study the words "reconciled" and "reconciliation," five times used. See and meditate upon meaning of verse 21. He took our place, and took all that was due to us from God; we have His place and take all that

was due to Him from God.

#### From John Trapp.

Verse 14. "Then were all dead." All the body suffered in and with Christ, the head, and so are freed by his death, as if themselves in person had

Verse 16. "Though we have known Christ." As possibly Paul might have known Christ in the fiesh: for Jesus of Nazareth was "a Prophet mighty in deed and word before God and all the people. (Luke xxiv. 19.) Augustine wished that he might have seen three things, Rome flourishing, Paul preaching and Christ conversing with men upon earth. Bede comes after, and correcting this last wish, saith: Yea, but let me see the king in His beauty, Christ in His heavenly kingdom. Paul was so spiritualized that he took knowledge of nothing here below; he passed through the world as a mun in a deep muse, or that so looks for a lost lewel that he overlooks all beside it.

Verse 30. God did beseech you. ' God's grace even kneels to us. Who can turn his back upon such blessed and bleeding embracements?

Verse 21. As Christ became sin, not by sin in-herent in Him, but by our sin imputed to Him, so are we made the righteousness of God by Christ's righteousness imputed and given unto us.

Text for the day, verse 31.

#### Monday, November 21st.

#### 2 Corinthians vi.

Verse 1. In ch. v. 20. "God beseeches by us." and here, "working together with him, we beseach." Paul is here making his message personal to the believes whom he was address He wished to see them "constrained by the love of Christ," and to so receive the grace of God that they might live out the new creation.

Verse 2. "Use opportunity as millers and mariners do the wind." says Trapp: "they set their sails when it blow ... for they be're it not in a bottle." All who turn to Christ can and acceptance now; all who believe in and confess Christ can be saved nour. This may not be true to-morrow. Christian, the plessing of being filled with the Holy Ghost. that you see plainly taught in the Bible and that you hope may one day be yours, you may fail of receiving, just becau-e you will not receive it

Verses 3 to 10. Paul is here speaking of his own ministry, and guided by the Holy Ghost he writer these things as teaching what Christian ministry should ever be in this world, and what it will be if the Holv Ghost control a man in his it's and testimony. Verse 3 has reference to moral conques

were it to is. With a heart full of love, he uses no concealment or guile, but writes freely of himself and his apostolic office. A full heart is a frank heart. As his heart was enlarged in love for them, he beseeches that their hearts be enlarged in love toward him. Love desires love. "God so loved us" that we might love Him.

Verses 14 to 18. These things explain why the

Corinthian Christians had become straitened in love, loose in life and careless in doctrine. They were being drawn into the Christless world of their day by for Ling marriage and business connections with the unregenerate, by joining secret societies for earthly gwin, by going into the world of fashion-able life. We they not also explain the declension of our day?

#### From C. H. Spurgeon.

"Woe to the worker that loses sight of his Master. and who begins to think of serving his own interest rather than that of Him who called and sent him. My brethren, we are not our own, but the slaves of Christ. May our hearts be always kept loyal to Him, our lips constantly speak His praise our lives ever witness to our devotion to our Lord. Nothing we have is our own; all is His; and His absolute ownership of us and ours is our highest delight George Herbert speaks of the 'Oriental fragrancy which dwells in the words 'my Master.' It is, isdeed, a name full of sweet savour and holy gladness. Even here it is heaven to serve Him: but what will it be to see His face, when His bride is brought safely home.' E 64 2 1 10 10

Text for the day, verse 16.

#### Tuesday, November 22d.

#### 2 Corinthians vii.

Verse i. Observe God's order. We have the promises, when we have Christ. "All the promises of God are yes and amen in Christ Jesus." So, 1st, Christ received by faith, as being all that God's world declares Him to be for our salvation i Cor. 1.39 %1. The promises. These are summed up in verses if to ils of ch. vi. "I will receive," "I will dwell in you: "I will be your God wits shall be my people:" "I will be your God wits shall be my people: "I will be a Father unto you." "Ye shall be my sons and daughter, saith the Lord Almighty." We must believe these promises. and take by faith our position in the household of God before we can ever have grace to observe the rules of the house. Consecration grows out of relationship. Relationship never grows out of con-secration. So 3d, Cleansing of life and holiness of heart, because we are children of God, not to

verses 2 to 4. "Receive us." The apostle does not plead in this way because of himself. He wishes them to respect his authority as an apostle of Christ. and receive him, because of his words being the very words of God, and necessary fer their spiritusi welfare. In turning from him, they would be turning from Christ.

Verses 6 and 7. Titus had come from Corinth to Philippi, with good news as to the repentance of the church, and their returning love to Paul.

Verses 8 to 18. How full of tenderness, lore and grace, are these kind and heart-moving words: The Spirit of our dear Redeemer filled and controlled the apostle as he wrote: We can see how [36] the chief Shepherd feels toward us the feebles, of His flock, and what sorrow we give Him when we wander, and what joy when we repent. O to be true and sincere of heart in all things with our Lord, that He may say to us "I have conti-dence in you in all things." May the word of God search every reader of these lines, and wherein we may be grieving Christ in our lives, may it be shown to us, and may we at once repent.

#### From Anonymous.

There is only one thing to do when you are simpling down hill-grasp something and hold on. It is not as easy as it looks. It means putting forth will power-and both hands; it means arraining a point-and a muscle; it means a bon-fire for the flowery bed of ease; it means getting the upper hand of spring laziness: it means doing good when you don't feel like it. In a word, it takes as much manhood for the spiritual life as for any other sort of life-for a Christian as for a pugilist. When we throw ourselves upon Christ, we do not drop into His arms like bables. We take his hand like children and do our own climbing, conscious that when the way gets to steep He will take us up.

Text for the day, verse 1.

#### Wednesday, November 23d.

#### ? Corinthians viii.

Verse t. Revised version, "We make known to you the grace of God which hath been given in the churches of Macedonia." So liberal giving for Christ's sake is an evidence of a special bestowment of the grace of God. In our day those who hear up riches for themselves, are considered the special objects of God's favor. The apostle teaches otherwise. Those who give, not those who get, are gracious ones.

Verse 2. In proportion as our giving costs us self-denial, does it become a real testimony of our love to Christ, and do honor to His name.

Verses 3 to 5. Not moved by the appeals of the apostle, but before Paul came they had laid by their contributions, and entreated him to receive their gifts and take their offerings to the church in Jerusalem. If missionaries nowadays found the churches with the money paid in, and elders begging them to take their offerings, what a happy life they would have!

Verses 6 to 9. "Abound in this grace also." How much we need this word of exhortation: Nothing but the full opening of the hears to the precious truth of the 9th verse, will enable us to overcome the natural selfishness of the heart, the love of riches. as they increase in our hands, and become liberal

Verses 10 to 34. Practical and wise directions. as to how the collection should be taken, and how it should be disposed of after it was taken.

Verse 21 should be printed in large type and hung p in every church in the land, and printed in smaller type it should be pasted on every collection plate and box and basket.

Christ is jealous of the reputation of His church before the world.

#### From C. H. Spurgeon.

Thank God practically for the gift of Christ. Go to-night, and see whether you can not find one of the erring whom you might bring back to the fold. Would you not please a mother, if she had lost her haby, and you set to work to find it. We want

in please God, seek the lost ones and bring them in.
If you want to please God succour His poor mans. Do something for them for Christ's sake. Whenever you find them say, "My Lord was poor,

and so are you, and for His dear sake I will help and so are you, and for his dear same a will need you." If you want to please God, bear with the evil ones. Don't lose your temper, do not get angry with the evil and the untankful. Please God by bearing with men, as He bears with you.

Lastly, if you want to please God, wait for His Son from heaven. "There is no attitude with which God is more delighted in His saved people than with that of watching for the time when "unto them that look for Him shall He appear the second time, without sin unto salvation.

Text for the day, verse 9.

#### Thursday, November 24th.

#### 2 Corinthians ix.

Verses i to 5. The duty and privilege of ministering to their fellow disciples, had been so impressed upon the Christians at Corinth, that Paul thought it unnecessary to write anything about it. The words of Christ, "He that giveth a cup of cold water in the name of a disciple shall in no wise lose his reward, need to be emphasized in our day, This is an age of hotel hospitality. Christian homes are "For me and my wife, my son John and his wife, we four and no more."

Verse 2. He stirred up Macedonia by telling them of Achaia, and stirred up Achaia by telling them of Macedonia. So one good action begets and stimulates others. "No man liveth to himself

Verses 3 to 5. He refers to Titus and Luke, who were the bearers of this letter. Paul and a delegation of brethren from Macedonia followed close after them, and came to Corinth on their way to Jerusalem. See Acts xx. 4. Note how he emphasizes the importance of their gifts being made cheer-fully, and as a matter of bounty, not from seifishness or covetousness.

Verses 6 and 7. Three rules about giving: 1st, Let it be a purpose of the heart as before God. Not by an impulse in a crowded meeting to be seen of men; 3d. Give bountifully; 3d. Give cheerfully.

Verse 8. So this precious verse comes to us in connection with instructions as to a collection for the poor saints at Jerusalem, and has reference, paimarily to God's care for us in temporal things. The "abouding to every good work," refers to the privilege of using in a liberal manner the means that God entrusts to us. in heiping on Christ's cause. Note the four "alls" of the verse and use it for all that you may ever need, both in temporal and spiritual things. God will honor your draft, if Christ is the endorser.

Verses 9 to 15. The chief motive with Paul for collections or anything else was that God might be honored in the conduct of His children. So in verses 11 and 12 "thanksgiving to God:" and verse 13. see it and is "inabassiving to God." And Verse is. "they glority God." verse it, "exceeding grace of God in you" as the cause of your love and charity; and, finally, "Thanks be unto God for His un-speakable gitt." without which we should have nothing to give, and no heart to give anything. If

#### From Mr. Moody.

You seldom go into a religious assembly but you hear the word "grace:" and yet I was a partaker of the grace of God for years before I knew what it meant. I could not tell the difference between grace and law. Now grace means unlimited mercy, undeserved favor, or unmerited love. I had a man come to me to-day to see me, and his plea was that he was not fit to be saved. He said there was no hope for him, because he had sinned all his life, and there was nothing good in him. I was very much gratified to hear him say that. There is hope for that man-and I suppose he is here to-night: and there is hope for any man who thinks there is nothing good in him. That was the lesson Christ tried to teach the Jews-the lessor of grace. But they were trying to prove themselved to be better than other people.

Text for the day, verse 15,

#### Friday, November 25th.

2 Corinthians x

The last four chapters of the splatle are devoted to a defence by Paul of his appatieship, and to exclude up in death of the spot leading up in death of the special part of the special p

Verses 1 and 2. Plain words were needed in what he was about to say to them: and so, with an inward prayer to his Lord, he beries in this sweet and tender way to assure them of his love, and to win their contidence. See in verse il owhat he means by "outward appearence base among you." The Greek word is used again in ch. Ai. and ch. xii. 21. "abased." "humble." It is also used in Rom. xii. 16. and translated "of low estate." Faul's power was not in handsome rimpressive periods, or in elegant speech, but in the spirit of God making intensely solemn and real the things of God and eternity, upon which he discoursed.

and elernity, upon which as unsoursed, we verses it in. This is a strong expression of the working of "the law of the spirit life which it in Christ Jesus." Some 4g. The stronger let us us, it must control the Christ of the Christ in the Christ is the Christ in the Christ jesus, it is a stronger in the Christ jesus to the Christ jesus to the Christ jesus to the Christ jesus to the Christ jesus the Christ jesus

Verses 7 to 13. Their being Christ's was proof of his commission being from God, and that he possessed apostolic authority over them.

Verses 14 to 18. He was planning at this time a journey to Rome and the regions of the west. See Ro. xv. 23, 34.

From John Trapp.

Versel. "Who in presence am base." Despicable, because I take not upon me, and bear a part as the false aposties do. Meckness of spirit commonly draws on injuries. A crow will stand upon a sneep's back pulling of wool from her sides.

Vess 4. "Are not carnal;" i.e. weak, opposed here minthy. The theath is weak as water, therefore called the old man, old leaven, etc. These weak weapons of the fails aposities (here intimated and taxed), are human eloquence, artificial composures of verbalists.etc. "Mighty through God." Note here the apostle's modesty. Not we, saith he, but our weapons are mighty strough through us that wield them. "Casting down imaginatives of the contraction of

Text for the day, verse 18.

### Saturday, November 26th.

2 Corinthians xi. 1 to 15.

Verse i. Nine times Paul repeats the words "foolishness" and "fool" while he is compelled to speak of himself. He never uses it when his words are of Christ.

Verses I and I. See Rom. vil. 4. and Eph.v. 25. for explanation of the believer's expousal to Christ. What a strong figure it is of Paul's devotedness to Christ and the church. He would be tilled with shame to have the bride unworthy of Christ, because of the glory of Christ in his eyes, and illed with sorrow because of loss to the bride. "Simplicity and purity lower! Christ," reads the revised version. Separate from the world, and true and

loyal to the Lord, as a pure woman would be to the man to whom she was betrothed. Whatever septates in the least degree from Christ, whether in doctrine denying His words, or in life deviating from His example, is of the dayli, who beguilled Eye "through his subtility."

Verse 4. That is, if these false apostles have you anything that pertained to salvation, that you did not receive by my teaching

bat you di not ensire by my teaching.

Verse 5. Rest 1 Cor. xv. 10 and 2 Cor. xii. 11. in
connectos with this verse. Not behind the chiefest in knowledge of Jesus, and in the gitts observed by the meaning.

church, is the meaning.

Verse 6. They criticised his munner of speaking as lacking in Corinthian polish and elegace.

He admits this, but claims the knowledge of Christ tworth a million times over all eice beside) which he had lathfully imparted to them.

Verses 7 to 12. To silence evil-inided Jews in Corinta, who had charged him with mercensry motives. Paul had reluxed to take money from the church there. False apostice came who collected money from the brethron, and accused Paul of not being an apostic because he supported himself. The Pope and Bishops of Rome would do the same to-day.

vorday.

Verses 13 to 15. Test them by Paul's rule.

Fruth: draw their supplies, and set them to make the fing tents. If they make good tents, and bold out a year and a half, we will then hear them of preach.

From George C. Needham.

Some of us are homely enough, nevertheless we can be beautiful: for when the Spirit of God fills mind and heart, and the Word of God abides in us, there will be a spiritual charm and a heavenly pracefulness radiating from the most unbandsome face. It has often oeen said that Mr. Spurgeon was a very ordinary-looking man; people were disap-pointed when they saw him. It is true he was not handsome, not even in his young manhood, when I first became acquainte! with him; but when preaching, or even in conversation, talking about the Lord, I have seen that face light up like the face of an angel: I have seen the beauty of the Lord reflected from that rugged face. I received a letter from the dear man which reached me after he had gone to heaven. He was feeling well some days before his death, and the letter which he wrote me wa- tender and sweet. Spiritual beauty is the kind of beauty which the Spirit brings out in the life of the believer. The angles and the harsh lines He tones down, and the corners He rounds off. The Spirit of God has a good deal of work to do on some of us, and he has been very patient with us.

Text for the day, verse 3.

## Sunday, November 27th.

2 Corinthians xi. 16 to 33.

Verses if and it. "Not after the Lord," seems to mean that he does not claim divine inspiration in this that he calls "glorving" and "cossaling. That he was guided by the Holy Spirit to do it and in the doing of it, we can have no doubt; but, that we may extep from justifying ourselves in our 't boastlog, to which we are led by price and self-concett, and not for the glory of Christ and the good the church, he writer sine times, 'I am a doing this. I speak of myself; it is not of the

Verse is. Many are winning your confidence and leading you away from Christ by commending themselves because of birth and peculiar advantages. I am not without these claims, and that I may hold you to Christ I am forced to speak of them.

Verses 19 and 30. The meaning seems to be "You may well bear with me as a fool, seeling that you bear with others, false apostles, we're ring you into bondage," etc. "Crobably tiese, things had occurred in the church at Corinth." they now occur in the domination of false and

corrupt priests over true but weak and ignorant be-

Verse 21. He guards his admission of weakness in himself from the imputation of cowardice. God kept him from that. No man ever lived that manifested such true courage as the apostle.

Verses 20 to 3. A summary of a quarter of a verse 20 to 3. A summary of a quarter of a century of such a life as the world never as where the summary of a control of the summary of the bings of which conferred. Note the bings of which conferred, newspaper parsgraphs, cretion to church or political office, number of converts made, churches planted or anything that the modern biographer dilates and dilutes upon: http://wili.giory in the things which concern mine instruction.

From C. H. Spurgeon.

"The less of self in any effort, the nobler it is. A great work undertaken and completed from self-ish motives is much less praisevorthy than the recible endeavor the self-ish possible per less produced by the self-ish per sel

Text for the day, verse 30.

....

#### Monday, November 28th.

2 Corinthians xii. 1 to 10.

Verse i. The revised version reads: "I must needs glory, though it is not expedient. The Holy thost compelled Paul for a peedient which He selve the placed of that, which He selve the placed up to said the placed with the placed placed in the placed plac

Venes 2 to 5. He would glory in this vision, or here was no creditic any way to the desh in his I arring it. It was all of G-d, given to him most likely when he was stoned and dragged out of the city for dead, at Lystra. (See Acts xiv. 19 and 20.) It was a stoken to him that he was "a man in Christ, an heir of glory, although for a little, in he eyes of men, cast out as a dog. Note that the "third heaven" is the same as "Paradise." To the Jew it meant the place of the throne of God, the abode of angels, and the home of the spirits of the saints of God, until the resurrection morning. The word "paradise." Is only three times used in the New Testament. Luke xxiif. 43; 2 Cor. xii.4; Rev. II. 7. Leave further particulars until God shall take you there, as did Paul.

Verse 6. He will not enter into the particulars as to what was revealed to him.

Verses 7 to 10. The rood "thorm," means a sort of forked usil for holding down at hatch, when sort of forked usil for holding down at hatch, when the most is necessary that he should be thus disciplined, let us never be deluded by any teaching that we are made perfect and sinless in the itestic and the testing that we are made perfect and sinless in the itestic and the testing of the Holy Ghost. "My grace is wificint for thee." Sinful habit can be given up; sinful passions can be conquered; is full lempers, envyings, jealousies and conceits can be subdued; the old man can be kept under.

"Sin shall not have dominion over you for ye are not under the law but under grace" (Rom. vt. 14). Consent to be been consent to the thorn, and throw yourself usholly on Christ to be kept, day by day, and one day at a time, praying ever, and praying always that "the power of Christ" may rest upon your

Text for the day, verse 9.

#### Tuesday, November 29th.

2 Corinthians xii. 11 to 21.

Verse ii. We can hear the aged aposite speak ing to his seribe as he finishes the tenth verse, saying "Titus how many times have I said 'I.' in the words about the vision?" "Elighteen times, beloved master," is the replyof Titus, as he looks back over his freahly written parchiment. "Dear, dear," says the blessed aposite, "well, write on Titus," and the pen records, 'I am become a fool' in glorying; ye have compelled me. "They had accepted others as his superiors, and were being injured by their teaching. This forced him to give the testimony God had given him as to his being equal to any of the twelve, although "born out of due time." (See I Cor. x. 8 to 10). That he was humbled, rather than exalted by the great favor shown bim, is seen in the striking words "Though I be nothing." Gai. ii. 30 explains them. Paul lost his identity in Christ. Oh. to be like him:

"O to be nothing, nothing, Only to lie at His feet; A broken and empty vessel For the Muster's use made meet."

Verses i3 to 19. From verse i4 it would seem that a visit had been made of which we have no record: He had taken nothing to think the property of the property

Verses 90 and 21. We would do well to think of our Lord Jesus speaking these searching words to each one of us personaily, and to think seriously of how it would be with us, should He come suddenly to His church.

From Mr. Moody.

If you will allow me the expression, this eternal spirit of seeking to be great is one of the pretasts opstacles to-day in the church of God. Oh, may God take it from our hearts, and may we have the spirit of the Master: may we know what it is to have the same mind that was in Christ, and he that will be great let him be the least of all. And when we have got at the end of this self-seeking, and are nothing in the sight of God, then we are fit channels for God to speak through. It says here in Jerrmiah: "Seekest thoug great things for this self. Seek them not." Oh, how it has you church, and not only in the property of the control of the great control

Text for the day, verse 15.

### Wednesday, November 30th.

2 Corinthians viii.

Verses 1 to 3. As he had told them at his second visit, so now he writes to them a solemn warning, that at his third visit, he should exercise his power and authority as an apostle of Christ, to

deal in judgment with offenders, and those living

in sin.
Verse 4. He had faith that God would seal any excommunication he might be led to make, so that they would know that the power of Christ was

with nim.
Verses 5 to 7. He is writing to those who had received the Spirit of God by his ministry. If Christ was truly in them, how could, thay turn from him, as a minister of Christ. "It years is reprobates," then "I am not a reprobate."

Verses 8 to 10. He wished to have them approved for the truth's sake. As one in union with Christ, the purpose governing all that he did, must of necessity be the advancement of the truth. If his weakess was used by God to teach them, and make them stronger in the truth, he rejoiced in his weakness.

Verses II to I4. "Be perfect;" see Phil. iil. 12. The revised version reads Be perfected." Verse 9 explains the word, and verse 10 indicates the pro-cess, as in John xvii. 17. "Be comforted." The cess, as in John Vil. 17. The comforted. The process of being perfected will be painful; but, "be comforted." the Lord is not spending time washing sheep, that don't belong to Him. "Be of one mind." Live near the Lord, and be guided in all mind. Live near the Lord, and be guided it all things by His word, and you will be near one another. "Live in peace." Love one another: forgive one another; don't quarrel, "and"—O what a blessing, "the God of love and peace shall be with

From John Trapp.

Verse 1. God's word neglected will one day be a swift witness against the contemners. Moses shall accuse men. John v. 48. God's word lay hold on them Zech. i. 6, and stick in thier hearts and flesh, as fire, throughout all eternity, Jer. v. 14.

Verse 2. "I told you before." No telling would serve turn. Many are so wedded and wedged to their sins, that nothing will sunder them, but an extraordinary touch from the hand of heaven.

Verse i. As having voluntarily subjected him-

self to all sorts of sufferings for our sake.

Verse 5. Men are as loath to review their sections, and read the blurred writing of their sections. hearts, as school boys are to correct their lessons, and false Latines they have made; the eyes also of their minds ere as ill set as those of their bodies, so that they see nothing inward; though these windows of the soul should be like the windows of Solomon's temple, broat inward; Though scholars will not scan their verses, their Though scholars will not scan their verses, their master will. Let every man therefore prove his own work," so shall he save God a labor, and put the devil out of office.

Text for the day, verse 11.

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