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## CHICAGO and NEW YORK, NOV., 1892.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited at a house where I was. Taking me aside, the Bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he. "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he, 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend, try it, try it. Tell Him so; tell Him aloud; tell Him so that you are sure you will hear it yourself. That was a new revelation. I found that I had been only glad, not grateful. I have been telling Him with grateful feelings ever since, to my soul's help and comfort.

Last year the Episcopal City Mission sustained two summer playrooms for eight-weeks, or during the public school vacation, and this year has increased the number to five. They are peculiar to Boston. Their success is such that they have been adopted, after four years experience, as a part of the permanent summer work of the mission. Primarily, the playrooms are for girls, but two classes of small boys have been formed. The majority of the attendants are from eight to twelve years of age. Many of them here first learned to play. Only clean children are admitted, and so cleanliness at home is promoted. Toys, games, music, mild and quiet work are utilized to entertain the children. Foreigners. Catholics and Iews are attracted.

On the opening day at the North End rooms ninety-seven Jewish children were present. The total attendance has been from 500 to 600 per day and, simple as the work is, it is the most prominent activity of the mission in midsummer. The work gives point to what has been said of the need of midsummer amusements for adults. Rev. F. B. Allen, the superintendent, says: "Nothing is more pitiful than the coarseness of the recreations of a large section of our city population. It has been said of some San Francisco kindergartens, carried on for eight years in one tof the worst quarters, that no boy or girl of its many hundred scholars has ever been arrested."

A correspondent of The Advance has been comparing notes in respect to various methods of church services, and has this to say on the subject of music:

One church had a quartette choir and the other had a precentor. But I was satisfied with neither. The cheir monopolized the singing so that there was only one hymn and

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the precentur was not large enough to lead the congregation and there was no anthem to help the service. We need choirs, but to my notion, it should be their glory to lead the congregation in the very best singing of hymns that can be recured. Hymns are indispensable to a satisfactory service. One can scarcely have too many when the choir and congregation feel that this is the supreme thing in church music. An anthem at the beginning of the service, responses by the choir at suitable points, and a second anthem or solo at the offering are wonderfully helpful. They seem almost indispensable.

But nothing, after all, so salisfies me as the whole people standing and singing a familiar hymn with the organ and choir plainly in the lead, giving their whole soul to it. This without

a choir, seems to me impossible. A precentor is too small and lacks magnetism. Four voices are so much better than one. So, as a result of my observation this day, I am ready to say, have a choir, but sing hymns there at least. Do not subordinate the hymns to the anthems. Much of the failure of the quartette choir arises from the absence of suitable leadership,

either on the part of the choir master or the committee in charge. The choir master, who should be the organist if possble, should be a sincere, devout Christian, as should be all the members of the choir. Not only in the leading of the congregation but in their separate parts they can, if rightly performed, aid in gathering the congregation into unity of spirit and in sympathy with the preacher's words. The grand object of music in church service fails unless it awakens its hearers to a consciousness of sin and a desire for a higher and There never was a time when so much attention was paid to methods of work, and the

results show that the course is a wise one. Intelligent, tried methods of doing Christian work must accomplish wonders for the evangelization of the world in the near future. Still there is one thing that is liable not to receive the degree of attention that it demands. It is the fact that methods to be successful must be in the hands of thoroughly competent persons. To be successful workers with the improved methods of the times we must be brought as nearly as possible back to the image of Him who at first created us. A symmetrical Christian character is after all the fundamental condition of success in Christian work.

Zion's Herald presents a symposium upon the much discussed subject of the second service. Instead of asking for greater variety and brevity of service, with attractive musical services, the demand for which goes forth in some quarters, these representatives of the congregations urgently ask for more preaching and for the best quality which consecration, alertness and hard study are able to produce. The demand for novelties in the sanctuary is out of place. Theology, let it be remembered, is not a progressive science. It has no hidden strata to be unveiled; no new planets to be discovered. From the time when Abraham watched his flocks upon the hills of Judea until now, though it has enlarged, it has never changed its text-book,-and for eighteen centuries it has not enlarged it. Its facts and doctrines are more imperishable than the granite mountains. They may be held up in new aspects. They may derive fresh illustrations from the course of Divine Providence. The other sciences, as they emerge further and further into 'the perfect day,' may reflect upon this central orb a purer and brighter radiance. But in its principles and laws, its dogmas and demands, theology is the same yesterday, to day, and till time shall be no longer.

General William Booth, of the Salvation Army, whose picture we give this month, has et 000 officers under his command with 86 training garrisons, 25 homes of rest, and 205 social agencies at work. They occupy 38 countries and colonies, and preach salvation in 24 languages. The annual circulation of their newspapers and magazines is 47,000,000 copies, or nearly a million a week.

We are glad to announce in this connection that we have just completed arrangements for the early issue of the memoirs of the lamented Mrs. Booth.

Reflections from Quesnell.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

The single eye is the pure intention, and the unity of the end. The eye is neither single nor pure, when it looks upon two objects at once; nor the heart, when it seeks not God and his righteousness only; when it has some other end besides His glory and His will; when it would fain be happy in the enjoyment of some other good together with Him; and when it pretends to unite God and the world, to be the servant of Christ and to please men, and to reconcile the gospel with the eager desire of earthly things. Nothing is more single than

the eye of faith; there is nothing which renders our whole conduct more uniform in goodness. than to follow singly the light of it. But if thine eye be evil, thy whole body shall he full of darkness. If therefore the light that

is in thee be darkness, how great is that darkness! An evil intention corrupts the best works and renders them evil. Who can conceive the misfortune and corruption of a heart which lays up for itself a double treasure of wrath, by suffering itself to be led away to evil actions by a perverse will, and depriving itself of the fruit of good ones by a bad intention? The way of the righteous is a way of light; that

of sinners is nothing but darkness. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. The master of our heart is the love which

reigns in it; we are slaves to that only which we love most. A man cannot be in a perfect indifference between two objects which are incompatible; he is inclined to despise and hate whatever he does not love in the highest degree, when the necessity of a choice presents itself. Could we ever imagine that mammon has the advantage of God in the hearts of the generality of mankind, did not experience force

Therefore I say unto you, Take no thought for your life, what ye shall cat, or what she shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

us to believe it? How dangerous is it to set

our minds upon riches, since it is so easy to

make them our god!

confidence.

To be so intent on the means of subsistence as to lose all the satisfaction of it is to have but very little faith; it is even infidelity. On the other hand, to rely so much upon providence as to do nothing at all, is to tempt God. But to labor, without placing our trust and confidence in our labor, expecting all from the blessing of God: this is to obey him, to co-operate with his providence, to set the springs of it a-going, and to imitate Christ and

the saints by a sedate care and an industrious

Thoughts on Prayer.

BY A CONVERTED BRAHMIN.

"My sheep hear my voice."-John x. 3. "Behold now, I have taken upon me to speak unto the Lord,"—Gen. zviil, 77.

My child, it is not necessary to know much to please Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother, if

she drew thee near to her. Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends; after each name add what thou wouldst have Me do for them. Ask much, ask much; I love generous souls who forget themselves for others.

Tell Me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners thou wouldst have converted, those who are alienated from thee, whose affection thou wouldst regain. Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou

desirest, of all the needs of thy soul, and come and read it to Me. Tell Me simply how proud thou art, how sensitive, egotistical, mean, and indolent. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me, and little by little their faults were corrected.

Do not hesitate to ask Me for blessings for the body and mind-for health, memory, success. I can give all things, and I always give when blessings are needed to render souls

Dost thou dread something painful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting? Trust thyself

wholly to My care. I am here. I see everything. I will not leave thee. Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thes. An unexpected visit which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift

which thou hast received-I have prepared it

all for thee. Thou canst show thy gratitude, and give Me thanks. Art thou resolved no longer to expose thyself to this temptation? not to finish this book which excites thy imagination? no longer to give thy friendship to a person who is not godly, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to this companion who has hurt thee?

Well, My child, go now; take up thy work; be silent, humble, submissive, kind; and come back to-morrow, and bring Me a heart still more devout and loving. To-morrow I shall have more blessings for thee.

#### Some Modern Revivals.

REV. JOHN R. DAVIES.

The first half of the seventeenth century brought to the people of Great Britain a tremendous struggle for religious liberty. Elizabeth was dead, and also many of the great statesmen whom she had called to her councils. in their stead the Stuarts bad come with a deep set purpose to rule or ruin. To compass this end law was set aside, morality was ignored, covenants were broken, and religion compelled to weep as she saw multitudes of the godliest people of the realm, forced to conform at home or seek safety by fleeing abroad. But in the midst of tyranny in the State, and persecution in the Church, God did not forget his suffering servants In Scotland, following a period of fasting and humiliation, there came a series of revivals, the most marked of which were at Irvine. Stewarton and Shotts, where, uson a Monday after a communion Sabnath, was preached the celebrated sermon of John Livingston, when in the five hundred said to have been converted thereby. Pentecost was almost repeated. About the same time the North of Ireland was visited by a remarkable work of grace. There Blair Dickson Fleming, Glendening and others labored, and with such success, that people came forty miles to hear them and in such multitudes that no room was large enough to accommodate them, and no day long enough to satisfy their hunger for the gospel. Nor must we dismiss this portion of our subject without reminding the reader that to this period belong such men as Baxter, Bunyan, Fizvel, Howe, Leighton, Tilleison. Owen and Ussher -- a glerious company of prophets-a noble succession of faithful witnesses, whose saintly lives and consecrated labors, linked to the revival work of the seventeenth century, must have been as oil upon the wounds of a persecuted church, and as a sweet-smelling savor to those who had crossed the seas in order to find in the new world the freedom of conscience denied them at home.

But a century passes away and the evangelical fervor, which made the names of Ulster. Shotts, Irvine and Kidderminster so memorable, had fallen to a very low ebb. Upon the continent the Encyclopædists, revolutionary in politics and atheistical in religion, were all piwerful. In Great Prition the church, called upon to contend against immorality and infidenty without, and against formalism and heresy within, seemed about to be overwhelmed be the gates of hell. At home matters were no better Offenders cared not for ecclesiastical censure. None were denied the Sacrament of the Lord's Supper, and the last difference between the world and the church appeared to be swept away when mee of profligate lives were ordained to the grspel ministry. But at uch a period, when the decay of vital godli-

ness was so wide-spread and alarming, belo came from unexpected sources. From his home, at Northampton, Jonathan Edwards arose, and out of the Log College issued the Tennants, and under the ministry of these spiritual giants, and others like-minded, there began to be a movement among the dry bones, which, through the indifference of a mere formalism, had been allowed to accumulate in all the Colonial churches. Nor were these men alone. Across the Atlantic the Wesleys and Whitefield were beginning their remarkable labors, and shortly God's people upon both sides of the sea were enjoying an outpouring of divine grace that was mighty in the immense multitudes brought to the cross, and marvelous in its far-reaching results, furnishing the seed for great philanthropic enterprises, and also laying the foundations of that modern missionary movement which, like a divine gulf stream, has saved the church from that frigid inactivity which is the sure symptom of spiritual death.

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But again the years pass away, and the second half of this century is begun. Over all the land dark clouds are gathering which must grow in size and blackness, as North and South met in awful condict upon the battlefield. To increase the perplexity of the hour, a greed for gold, manifesting itself in daring speculation, in the wildest projects, brings to pass one of the most wide-spread and disastyous of financial panies which, for thousands, in a few moments, sweeps away fortunes that had been years in building. And as the church was unable either to read the signs of the times, or to gird up her loins to meet the grave problems that soon would be demanding her attention, there prevailed in her work and worship a coldness, an indifference, which was a daily source of sorrow to a faithful few. At last, expression to this spirit was given in a call for a daily prayer meeting, to be held in one of the busiest portions of New York City. The work, begun at first with fear and trembling, increased so that larger quarters had to be obtained, and quickly, as if by magic, this experience was repeated in nearly every town and city in the United States. Nor was this gracious work confined to our own country. In Scotland and Ireland, in England and Wales the spirit of revival was manifested with mighty power both in the quickening of God's people, and in the conversion of great multitudes who were out of Christ: so that at home and in the mother land, churches were literally born in a day. This Pentecostal season was of vast importance. It came upon the eve of the greatest of rivil wars, and to thousands gave strength for the march, courage amid the battle, and peace in the dying bour. Furthermore, God's providence was then opening the doors and removing the barriers which for centuries had so hindered the progress of missions, and this bapt sm of the Holy Ghost, coming at this fullness of time, enabled the church to consecrate the vast

wealth which then was beginning to flood her coffers, and also to avail herself of those magnificent opportunities for preaching Christ to a Pagan world for which previous centuries had prayed, but had never seen.

These grand triumphs of the cross that we have briefly outlined, as far as any human agency was concerned, were achieved neither by the advocates of a new theology, nor by the messengers of a new gospel. In all these movements great emphasis was laid upon the sinfulness of sin, the necessity of Christ's atonement, and the lost condition of those who reject the inspired message of God's Word. These were the truths that, through the Holy Spirit, were mighty in pulling down the strongholds of Satan, and honored in bringing to multitudes of troubled hearts the peace for which they were seeking. If we, in these latter times, would have a little Pentecostal season we must be careful to use the same method, and be earnest in preaching the s me great truths, and when this is done, then in God's own time and way, there will come a most gracious answer to the prayer of the prophet and Lord, revive thy work.

#### The Church for the People.

BY REV. JOHN C. COLLINS.

There are about twenty-one or twenty-two million people in this country who are members of our various churches. The Roman Catholics claim about eight or nine millions of these twenty-one or twenty-two millious. Out of the sixty-three millions in the United States, according to the last census, that would leave us, not including Roman Catholics, over forty million people in the United States alone, who are not members of the church of the Lord Jesus Christ. I am going to tell you in a brief way what I think must be some of the characteristics of the church for the people, and while I or no one can affirm positively, I will say that I have good reason to believe that its numbers. Christ-like work, and amount of work will be such that it will be the church of the future

The first characteristic of this church is that the local or the unit church must be smell. Large churches finely organized need trained workers and have large expenses: Such churches will doubtless still continue to exist and without question they can do. 30 now, a large work. There need be no seagonism between these smaller church organizations and the large churches. In fact they may be and should be mutually helpful. This church should be small, because it is more easily managed and can more easily find places for meetings, and greater interest can be taken by each of the members if the total number of members is not large.

Another characteristic is that its organization must be simple. It must have little or nothing of a great machine about it, because the great mass of people among these masses who are not members of churches are people who are incapable of going into details such as would be necessary in a machine. Perhaps if we think of a mission it will give us an idea to start with. If the converts in a mission should enter their names in a register and then set apart some one of their number to administer the Sacraments of the Lord's Supper and Baptism, have a committee appointed by themselves to manage their affairs, conduct the meetings, see that speakers were provided to open the meeting, and in other ways keep a general oversight of the conduct of the meetings-if this were done, perhaps it would be as simple machinery as would be possible. If they had any creed at all, it might be that they accept the Scriptures as the Word of God, and an authoritative rule of faith and practice, and Iesus Christ as their Divine Lord and Master.

The next characteristic ought to be that each church is self-supporting, and in order that it may be such these characteristics to which I have already referred are essential. namely, that it should be small and its organization simple. If the affairs were managed by a committee of say, three or five, appointed by the members, this committee having charge of the conduct of the meetings, and supporting themselves in ordinary employments, the expenses would simply consist of the rent of a small room, heat, light, and incidentals. The money necessary to meet these expenses could be easily provided for by the members themselves, and possibly a sufficient balance remain which, with like amounts from a number of other small churches could provide for some trained superintendent to keep the oversight of many of these little churches in a district. There is little question in my mind but that a committee of three or five thoughtful men and women-for there ought to be no distinction between the sexes-could care properly for the religious services. There might not be sermons at each of these meetings, but the chairman or some one appointed by the committee could read the Scriptures and make a few opening remarks, after which the others could speak, something after the manner of a prayer and conference meeting. From time to time there could be longer addresses as the committee thought advisable

The next characteristic should be that meetings should be held frequently. In our large churches it is quite difficult, if not impossible to hold meetings every night, although it seems to me that it might be done if some of the smaller rooms connected with the church were naed, but through meetings being held every night as in the missions at present, in a week perhaps as large a number of people would be reached through a large church in which be reached through a large church in which

Miscellaneous.

meetings were only held on Sunday, and in this way the influence of the work could be kept up, and, though small and simple the results would be large.

Another characteristic which it seems to me essential is that the form of organization, the methods by which the work inside of the organization is carried on as well as the teachings and all the affairs of the church must be literally Scriptural. It seems to me that this must be so simple and plain that the people can find it, so to speak, on the surface.

In too many cases we seem to have reversed the order of things between our method of proceedure and the way we conduct ourselves toward our fellow members in the charches, and what the Scriptures tell us the early disciples did, and what Christ enjoins to be done. If this is done the Scriptures will become the book of the people, and they will be the people and they will ap ower in the lives of men as it has never yet been.

The only place where the minister could be used, it seems to me, is as a superintendent, where he would have ample opportunity for supervision and for giving these churches the benefit of his services as a preacher and one trained in the interpretation of the Word of God. The relations which he would have to the churches would be best illustrated. 25 I understand it, by the relations which Paul sustained to the churches which he organized. If it were essential that every church should have a trained and educated minister over it, then no church would be possible, either small or large, for these millions of the United States and the world, not now within the churches.

## Teaching and Preaching.

BY REV. O. P. EACHES.

These two Greek words, didasko, kerusso, outline the scope of the Saviour's work. He was both teacher and preacher. He was preeminently a teacher. The name most frequently applied to Him is, the teacher. What is the dividing line between the two? These words stand in marked contrast in Matt. 4:23; 9:35; 11:1. Cremer in his Lexicon states the difference in this way: to preach is to make the public announcement, to proclaim the way of salvation; to teach is to give continuous instruction in the contents and connections of the message. The opposite of preaching is, to hear. The opposite of teaching is, to learn. Preaching is the work of the public speaker, the orator, the one who moves men by public appeal. Jesus was a preacher. He could move men by persuasive methods. He was also a teacher. Trumbull has shown in his Yale lectures on the Sunday school, that the lewish synagogue provided the means for thorough and systematic instruction in the

Scriptures. It had a regular teaching system. When Jesus went on His journeys through Galilee, these teaching facilities were used by Him. He taught in their synagogues. This method was interlocutory, question and answer, face to face work. We need only look at the pages of the New Testament to see how much use the Saviour made of this method of instruction. In three chapters of Matthew (21-23), we see the familiar question and answer. In John 14, Thomas, Philip and Judas all propound questions that meet with ready answers. The removing of difficulties, the grounding in the truth, the building up in knowledge, the opening of the Scriptures, these formed an integral part of His teaching work.

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This twofold distinction in the work of the ministry is found all through the New Testament. Paul speaks of himself as a proclaimer of the glad tidings, also as a teacher. See this distinction brought out in 1 Tim. 2:7; a Tim. 1:11. Kerux, didatkalor. Paul shows in Ephesians 4:11 that the same persons are shepherds and teachers. He is filling less than half his work who simply watches over the flock, or feeds the flock with public exhortation and appeal. There must be a teaching work in duties and doctrines, in explaining the word, in rooting and grounding the people in the foundation teachings of the Christian life.

No plan is so well adapted for the teaching purpose as the question and answer. President Andrews, of Brown University, lately said: "The worst mistake now making in American collegiate life is the relinquishment of the old solid senior year with its tough drill. In the whole history of modern education there has been nothing like it, nothing else so good." Dr. Broadus shows, in his "History of Preaching." that the sermons, the preaching of the first two or three centuries, were largely in the nature of interlocutory conferences between pastor and people. The pastor has lost that opportunity. Ten minutes of a congregational catechism at the end of the morning sermon would do more to clarify the thinking and to anchor teacuipgs than thirty minutes of public appeal. Every pastor must aim to be a teaching pastor. He must edify the people, in the true sense of the word edify. The pastor must be apt to teach. He may not be eloquent, he must be a teacher. The Talmud gives some marks of an educated man. Among them are these: "He will not be in haste to reply; he will ask only fitting questions; he will give fitting answers; he will answer the first things first, and the last thing last; he will candidly confess the limits of his knowledge." The pastor may be a teacher through the Bible school, which he must aim to make more efficient; through inductive studies for enlarging Bible knowledge; through the public ministry that must be instructive as well as moving. Dr. Boardman, of Philadelphia, is a teaching pastor. He has gone through, in public exposition, the entire Bible. A teaching pastor ducates the people, brings the people in come with the Word itself. All need to wake the footprints of Paul, who everywhere upheld his teaching function. In his Roman ministry he is recorded as "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ." A ministry will lose its opportunity and the church will lose its strength, unless the ministry be a teaching as well as a preaching ministry.

## Applied Christianity.

BY REV. EDWARD P. WHALLON, D. D.

Christianity is to be applied in various ways.

First, in the simple preaching and teaching of it as truth for the conversion of souls and the edification of believers.

Secondly, in ecclesiastical and missionary enterprises designed to promote these ends in the general world.

Thirdly, in local charitable, reformatory and rescue work. Work in this direction is one of the most signal proofs to the world of the divine purpose and spirit of the church. The "Institutional Church," with its various charitable, educational, associational and reformatory departments is attracting the attention, in a most powerful way, of every community in which it is planted. Take such an enterprise as Toynbee Hall of London, or the "People's Palace" of Jersey City, and of many other of which these are simply examples, said the force of them is to bring the life and part, of the gospel to bear upon the everyis struses of common life. The work atby General Booth of the Salvation Arram or the "submerged tenth" in "Darkest England," or the work of our own Mr. Elsing in New York City, are exemplifications of the power of the gospel to-day to seek and to save that which is lost. This work we can simply refer to and "read by title," but to call attention to it is to impress the fact that it is a most important and salutary method of reaching the masses, who must be reached by reaching individuals and bringing them, one by one, under the influence of the truth and spirit and sympathy of Jesus Christ. Perhaps one of the most striking manifestations of the practical power of Christianity to-day is in the various forms of effort by the church or by Christian people in various societies and organizations to relieve the pressing wants of the needy, and to provide for the physical, intellectual and spiritual training of those who are the suffering and the dangerous poor. As the pulpit is to be the place not simply for the repetition of certain phrases and formulas, but the place and repository of spiritual vitality and sensitiveness, the place of its

renewal and application to the life of the people, so the church is to be a center for the distribution not simply of spiritual food or truth, but also for the impartation of force and vitality, blood, for the body, as the heart, beating with unconsciousness and forceful activity, asserting that the life of God is beating there. Thus the work of the church, to be wrought out to-day, is one of the most difficult in all her history. Christian people have before them the task, undertaken as never before, of converting the world, evangelizing the great cities and solving delicate and intricate problems of social life. She is to bring power to bear upon the questions and matters of human life and prove that men who fellow Christ have a spirit which enables and constrains them to be the friends and benefactors of those around them.

## Pastors and Evangelists.

"Can pastors no longer convert souls? asks the veteran Dr. Cuyler, referring to the disposition of many pastors nowadays to confine attention to elaborate sermons "for the times," funerals, marriages, and visiting the sick. Of Mr. Mills he says:

"The most eminent evangelist now in America, the Rev. B. Fay Mills, is pursuing a peculiar line of operations with marvelous success. He combines the ministers and churches in great union services, gathers vast multitudes in central edifices, and proclaims the gospel to them with remarkable pungency and power. Then he leaves the pastors to follow up the work in their respective churches."

"Tidings from Tacoma and Lc: Angeles show that the good work goes on wher Mr. Mills leaves. It were ill otherwise. Pastors should never drop out of touch with evangelistic work, the specific task of bringing the impenitent to Christ. "Spurgeon was the model minister of modern times." says Dr. Cuylet. To the same class belongs Dr. Cuyler himself. Dr. Spencer had notable success as pastorevangelist, making careful and most effective use of the inquiry room and of personal interviews with members of his flock. Dr. Nathan L. Rice was an evangelistic preacher of great power, whose several pastorates were marked by a succession of great revivals. There are honorable instances in the pulpit to-day. Nevertheless the modern tendency to division of labor, with the complexity of tasks laid upon the modern pastor, involving much admin istration, make it natural that there should be produced a race of evangelists given to this work rather than to the pastorate, and that their services should be often called in by pastors. This specializing of ministerial work is scriptural and proper. Still, pastors should take pains to avoid drifting out of touch with this central task of the gospel ministry.- The

#### The Word.

#### E. D. SNIFFEN.

The RECORD OF CHRISTIAN WORK opened my eyer and aided me to such a knowledge of the "Word" as to make this testimony mine:

The light of the word saines brighter and brighter, As wider and wider God as an my eyes; My trials and burdens seem lighter and lighter, And fairer and fairer the Heavenly prize.

The wealth of this world seems poc or and poorer.
As farther and farther it fades from my sight; The prize of my calling seems surer and surer.
As straighter and straighter I walk in the light.

My waiting on Jeens is dearer and dearer, As longer and longer I lie on his breast; Without Him I'm nothing seems clearer and clearer. And more and more sweetly in Jesus I rest.

Mr joy in my Saviour is growing and growing, And stronger and stronger I trust in His Word; My peace like a river is flowing and flowing. And harder and harder I lean on the Lord.

My praise and thanksgiving wavelling and swelling.

As broader and broader the fromises prove;
The Wonderful Story I'm telling and telling. And more and more sweetly I rest in His love.

St. Paul, Minn., October 15, 1892.

#### A Debt to the Salvation Army.

MRS. E M. WHITTEMORE, NEW YORK CITY.

Several years ago, when The Salvation Army was on Seventh avenue, near Thirty-fourth street, very often on a Sunday afternoon before going to take charge of my Bible class would I go into their meetings. The earnest prayers offered and the hymnssung there, acted truly as an inspiration for the remainder of the day, and as quietly as I entered so would I withdraw, a stranger to all, yet very closely allied in the bonds of Christ.

Later on, with my husband, I attended a number of more public gatherings in the Association Hall. And, one night when for the first time the slum-workers appeared in their slum clothes, and gave most graphic accounts of good accomplished by adopting such a dress for Christ's sake, a great longing arose within my soul to extend my work to the other end of the city as well. I am ashamed to admit that the dreadful apparel appeared to be an almost insurmountable hindrance at first; although I was convinced that entrances could be made by this means into places where another person even adopting a most quiet attire, would be rebuffed or insulted. "A hindrance"- for it did not seem possible to adopt such a dress.

Thinking the matter over later, I could recall many disappointments and discouragements that I had produced for myself among the tenement houses up town by allowing myself to be de-

ceived by the persons visited, aiding them with money that finally only pauperized them all the more, as they grew solftless and dependent. through working upon my sympathies. I could not fail therefore to see the wisdom of adapting oneself to circumstances; and, by becoming (in dress at least) as one of the lowliest, the true needs could be more readily perceived, the persons elevated by degrees and encouraged through prayer and effort to self-support, withont exciting suspicion or prompting them to act the part of a hypocrite to gain attention.

From the depths of my heart I respected and admired those dear Salvation Army girls who had the pluck to thus disfigure themselves, and during the entire service of the night to which I have referred, I sat gazing at them with almost envious feelings, endeavoting to quiet my conscience by promising God in the future to uphold them in much prayer as day by day they went forth in His name, but somehow the call had come to me, and conscience could not be thus easily appeared. Something seemed to keep tugging at the door of my heart, saying: "Go thou and do likewise."

Three weeks later, after much prayer, and feeling convinced the Lord was leading me to follow the example, I procured a dress that was well worthy of its name as a "slume-one," and started on my first visitations, in company with one of the very girls I had been upholding through the ministry of prayer during those weeks. After a few trips down town in the company of two or three, I arranged with a dear friend up town to make a tour of a similar kind on the west side of our city, adopting the same plan, that, by this time I had learned to love, as through it an entrance had been made into many a wretched home, where, if I had endeavored to enter in another dress, insults or curses would have followed, if nothing worse.

Since then, as the Lord has permitted, my slum clothes have done good service, and the blessing that I have tried to be to many weary, sin-sick hearts, who at first were found with their sensibilities so blunted by drink, etc., that it seemed an almost hopeless task to penetrate through their misery and despair, has indeed reacted in rich blessing in my soul.

The midnight work, lasting sometimes till three in the morning, has been the most satisfactory so far, as I have rejoiced repeatedly over the results from hours thus spent. More than one poor girl, for instance, has been rescued and is now living a respectable life. One special case thus saved, has been the means already of bringing the word of God to thousands, and is looking forward to permanent work among the very dives and cellars in which she took refuge during her years of sin.

Although the Lord may not call everyone to labor in the slums, it is our privilege to support prayerfully those who are, and if faithful in this by-and-by many a joyul surprise will wait us on high.

#### WORK AT HOME.

Rev. Alexander Patterson is holding revival services at Charton, 1ti.

Mr. J. W. Dean, the Quaker Evangelist, employed by the New York State Evangelistic Committee has during the last five years visited fifty cities and towns, holding meetings from ten to twenty days in each place. The uniform testimony of the pastors on these fields is that a great blessing attends these efforts in the building up of believers and the salvation of souls. Mr. Dean expects to labor some outside of the state the coming year as his engagements may permit.

A remarkable work of grace, resulting in the organization. Sept. 19th. of a church of seventy-three members, fifty seven of whom come on confession of faith, has followed the faithful labors of Rev. W. P. Wilcox, at Bass River, Mich. Mr. Wilcox is pastor at Allendale and was assisted by General Missionary A. M. Hills in a series of meetings. Nearly everybody in the neighborhood was converted and a church building will be erected at once, lots and money having already been

The Pennsylvania Evangelistic Association has just been organized. The purposes for which this Association is constituted, are the engagement of evangelical workers and the establishment of means of communication between such workers and those desiring evangelistic services. The Association is prepared to furnish evengelists of experience to carry on or assist in revival services at any point within the limits of the State of Pennsylpoint within the limits of the State of Fennsylvania, however small or remote the held. A committee of six ministers, of which Rev. J. Wilbur Chapman is chairman, will serve as manufaction that the state of the St of Reading, Pa.

At the first meeting of the recently formed Local Union of Boonton, N. J., and vicinity, held in the Presbyterian church of Boonton, N. J. October 7th. plans for evangelistic work were discussed and a committee on evangelistic work. consisting of one person from each society in the union, was appointed to here charge of such efforts. It is proposed to try to institute and maintain some form of religious work in diarries that are out of the reach of the ordinary means of worship.

Religious co-operation is one of the vital topics of the day. The Brotherhood of Christian Unity, in its brief history of a little more than a year, has won the approval of the most eminent American citizens as a practical means of attaining this result. Not only the religious papers, but in many cases the secular press ass lent its influence to the movement. As a means of public education, it is proposed that all ministers shall be invited to preach on Christian Unity the last Sunday in October (October 30th). The secretary of the October (October 30th). The secretary of the Brotherhood is Theodore F. Seward, 19 Park Place. New York City.

Evangelist C. H. Yatman began gospel meetings in the First Methodist &piscopal church, Hartford, in the First Methodist Episcopatenuren, Hartiore. Cons., on Sept. 14th and concluded Oct. 2nd. From the beginning God was graciously with the evangelist and in the meetings, and large interest was awakened and great good was done. The whole city of Hartford has been stirred, and many scores have turned from sin to God. The last Sunday, Oct. 2d. was a most wonderful day—the Holy Ghost was upon the people—about one hundred decided on that day to live the Christian life. Mrs. Kress. the "Preacher in Song," and her mother, Mrs. Hoy, were great helpers in the meetings. All united in praising God for having sent these gaithful workers to Hartford, Ray, Dr. E. L.

Thorpe is paster.

Mr. Yatman is now holding union meetings at
New Albany, Ind. No place in the city can hold the
thronging crowds. Much interest is manifested
amongst the men. Many non-church people are

being reached.

Mr. Yatman has under contemplation the acceptance of an invitation for a great forward movement in New York, like that of London.

The Buffalo daily Commercial says: "The evangelistic services conducted by Messrs. Goff and Jacobs at Sumper Ave. M.E.church.are growing in interest and power. Mr. Goff has rare ublity as a Bible student and preacher, while Mr. Jacobs completely captures his audience with his singing. Mr. F. H. Jacobs is a western man and the possessor of a

remarkable voice for compass, pathos and power."
They are at Lansing, Mich., the Presbyterian, Congregational and Methodist churches uniting in the work. They go to Rome, N. Y., on November 10th.

Mr. B. Fay Mills commenced work in San Jose, September 24th. A tent was erected affording sittings for 2500 people, and standing room for 1000 more. The tent has been filled every day and evening, and it is estimated that nearly two thousand of the usual pledge cards have been signed.

There has recently been organized in Indianapolis a Young Women's Christian Association, in order to give to young women advantages similar to those enjoyed by the young men in the Y. M. C. A. It is expected by the first of November to open a gymnasium with a competent teacher in charge, and to begin a course of illustrated lessons on anatomy and physiology; also a class in Bible study and training for persona! work.

## Dr. Chapman in New England.

Rev. J. Wibur Chapman, D.D., with the assistance of Mr. and Mrs. J. J. Lowe of Philadelphia, began Sept. 26th a series of evangelistic services in the Central Square church of Bridgewater, Mass. Careful preparation had been made during months previous by the six charches associated in the movement and several union meetings were held in advance for prayer and confession. The result has been a deep and far-reaching religious interest. The lives of professing Christians have been greatly quickened and scores have expressed a desire or determination to lead thenceforth a Christian life.

Friday was observed as a time of special prayer and

nearly all the merchants in town courteously closed nearly all the mercanta in town contributely closed their doors during the hours of morning and after-aoon service. On Standay, besides morning and sevening services, Dr. Chapman held in the afternoon one for young men and women only in the church, followed by another for men only in the town half, all of which were attended by large andiences. Fully half the voting population of the town ascembled for the men's meeting and listened with almost painful attention to a sermon on the judgment. About one-third of the number rose to their feet to express a desire to lead a better life, and some were brought even nearer the kingdom. An old man said after-ward: "I never saw anything like that though I have bones I have never known. It was as if one had risen from the dead, so tanderly and yet powerfully did the preacher speak.

Mr. G. C. Stebbins has joined Major Whittle in gospal work in Ireland.

#### University Extension.

The students of the Northwestern University at Evanston, it. established, eight months ago, in Chicago, what is known as "The University Settlement" The Sixteenth Ward, the scene of the association's work, has an area of about one and one-fifth square miles and a population of over (2),(11). The population is almost entirely Polish. In the Polish Catholic schools the children are not taught to speak English. No better district could be found in Chicago for the work of the association. A flat was rented and a storeroom and basement for reading room, clubs, and kindergarten. One reading room, cluos, and kindergarten. One reading room was superint add by young women from the Northwestern University during the afternoon, and by the young men during the evening from the same institution.

Three boys' clubs have been organized and are now in successful operation. The first club embraces practice in parliamentary law, military drill, and a half hour's study in history. The other two clubs have been under the direction of the students of the class of M. The boys instructed are from 12 to 18 years of age. Two girls clubs, the members being from 3 to 12 years of age, are under members being from \$1.0 12 years of age, are under the direction of the women of the university. Keading, sewing and physical culture are the branches tanght. A working girls' club, composed of girls from 16 to 22 years of age, all of whom the self-supporting, was organized not all the work of the same line of teaching the all of the work is to the same contains the same of the available. study the social make-up of the community; to educate it with car icial reference to municipal government and reform; to investigate the physical needs of the neighborhood, and to appeal to the proper authorities for relief, giving especial attention to political abuses, sanitary conditions, and school privileges: to establish classes in primary and advanced study, and clubs for social improve-ment: and, lastly, to establish Christian American homes among foreign-born workingmen.

#### A Floating Chapel.

Mr. I. R. B. Arnold, of Evansville. Indiana, has for the past two years carried on a very successful work

with the sid of his floating ch pel.

Mr. Arnold was sent by the American Missionary Mr. Arnold was sent by the American Missionary society, to lecture and preach before various churches and schools in Missouri, Kentucar, Tennesco, Mis-sissippi and Louisiana. He carried on his boat a tent which he used at times where there were no church or school buildings. From Vicksburg, Miss., be went to Pittsburg, Pa., where he began laying his plans for building the floating chapel, which was completed two years ago, and has been in successful operation on the Ohio river ever since.

Mr. Arnold succeeds in reaching thousands who never attend church. He found places on the Mississippi river where the aggrest church was twentysissippi river where the awarest control was twenty-five miles away. Such points can be reached only by menus of a movable church. The movelty of the building on water and Mr. Arnold's methods of illustrating his sermons make the work very attractive and successful. Tons of religious books, papers, and magazines are freely distributed from the float-

ing chapel. The "Chapel" can be pushed up twenty thousand

the chaper can be proceed up twenty thousand miles of rivers, through every state between the Alleghany and Rocky mountains. The boat is 30x110 test. 18 feet high. Thirty feet of one end is divided into living rooms, occupied by Mr. Arnold and his family. The sudience room is

Mrs. Arnold and ans ismus. The sounders room is Sixel feet and sents (50 people.

Mrs. Arnold and danghters conduct children's meetings which are largely attended wherever the "Chapel" is landed.

Evangelist Whittier is conducting revival services with the churches in Cornish, N. H. He will visit Windsor and Hardiand Vt., for union meetings prior to Thanksgiving, and commence meetings in the conduction will be every the Elm Hill Baptist church, Beston, about December 4th.

The Pacific Garden Mission, of Chicago, has just The Pacie: Garden Mission, of Chicago, has just completed in fifteenth year of Christian effort. The year has been marked with unusual blessings. The increased attendance—the spiritual power, and the large number of those seeking ual power, and the large number of those seeking a better life, has brought songs of rejoicing into homes far and near. Prodigals have returned and the once sail and blighted households have been made bright and happy. Owing to the large number of strangers that have been in the city. passing to and from depote-they have been enabled to reach a larger number than in any previous year. The attendance each evening through the week, has averaged about three hundred, and on Sunday nights from five to six hundred. Accurate numbers have not been kept during the past year. but observations have been taken every night, and out observations have been taken every night, and scarcely a week during the year, but that an average of one hundred seekers have expressed a desire for a better life; and numbering the results from the converts' meetings on Sunday mornings, the Bible study, and the gospel meetings held in the afternoons from November to March, the number of professed seekers has been over six thousand. Eternity alone will reveal how many of this vast number are saved. So many of them are strangers coming and going, it is impossible to follow them up, but they endeavor to speak a word personally to every one as they pass out, handing them a truct, and ascertaining if they are saveo. Thus often an encouraging word or warm shake of the hand, has been the turning point in many a life. The expenditures for last year were \$7710.61.

Mr. John P. Quinn, the reformed gambler, is meeting mr. John P. Quinn, the reformed gumbler, is meeting with remarkable success in the crusade which he is waging against the gambling evil. He has held meetings recently at Buffalo, Jersey City, and Wilmington, Del., and has everywhere been greeted with large and deeply interested audiences. At Wilmington two meetings were held on Sunday.
October 2d, one in the morning, in the Opera House, and the other in the evening in the Central Presby-

Largely through the interest and generosity of a prominent Wilmington citizen, Mr. Job Jackson, fr. Oainn has been able to secure a railroad car for his own use, and will now push his work more rigo-rously than ever throughout the country. The car-has been named "Koanoke." Mr. Quinn's birthplace in Indiana, and is being decorated and fitted up espe-cially for his letter than the contract of the country of the country of the country of the country of the tracked in towns and cities where it is described tesimble to give lectures. Mr. Quinn will carry with him in the car a full equipment of gambling implements and machines with which to illustrate the shams and swindles of the business. his own use, and will now push his work more vigo-

Sometimes we become disc urased in our work and think it is all in vam, and yet we have the seconance that work done for the Lord is never in vain. In 1817, Robert Moffat, a Scotchman, penetrated the wilds of South Africa in the interests of missionary work. How useless his work seemed to missionary work. How useless his work seemed to him. But was it so? Only recently a census was taken of Bechnanna, the district in which be labored and where he fanced be had accomplished nothing. In a territory of 170,000 quare miles found a population of 22000 and natives found a population of 22000 and natives almost all of whom were thristines. Pror Moffat sumest all of whom were thristines. Pror Moffat sumest all of whom were thristines. funcied he had wasted his time, but nothing really good is ever lost, and the bread which that earnest, bard working man cast upon the waters has returned many days after he has gone to his rest. Let no one be discouraged. -Christian World.

Evangelist H. C. Keeley, closed at Monon. Ind. October 18th. A large number of heads of families were hopefully converted. The capacity of the church was taxed to the utmost.

#### Dr. Munhall's Work.

The Presbyterian, Baptist and Methodist churches, of Flemington, N. J., united in the work, for three weeks. A deep and thorough work was accomplished, Scores were saved, and the churches greatly quickened.

greatly quickened.

Eight churches are united in the work in Meriden,
Conn., which is still in progress. Up to date many
hindreds have publicly expressed a desire to begin
the Christian life, and about four hundred have made
verbal and public confession of Christ in the meet-

The entire city has been cunvassed from house to to entire city has been can wassed from nodes to house. October 18th was set apart as a day for militation and prayer. Apublic meeting of six hours duration was held, from 10 a m. to 4 p. m. nours direction was seen, from 10 a m. to 4 p. m. During two hours of this time, viz., 12 to 2 p. m., more than eighty stores and some of the factories were closed that proprietors and employes might attend the services. The work is moving right for-

Mr. Munhall goes to Chester, Pn., October 10th, fourteen churches uniting.

#### A Glimpse of Life's Under Side.

The Chicago Tribune gives this pathetic account of poverty as seen every evening in a down-town street in this city:

street in this city:

"On Randolph street, in the shadow of giant buildings, is a restaurant and bakery patronized by those who toil in the vicinity. There are two entrances, but one of them is kept locked. At this closed door, every night, before six o'clock is clinatered acrowd of boys and girls, ranging in see clinatered acrowd of boys and girls, ranging in see from nine to thirteen. Each bears an empty basket. In all kinds of weather, in frost, in rain, in sleet, in anow, they are always there, sometimes seven or sight, sometimes a dozen or more. The boys are usually contless, their hats are a mockery, their shoes and trousers are tattered, and in many instances they wear no stockings. A bit of rag that bears remote resemblance to a drees, does service as a garment for the girls. Hats are scarce, and shawls are rarer still.

With grimy faces and the somber air of children who feel poverty but cannot see it, they stand at that door and jostle each other for a better place near the warm flagstones, or for better shelter from the winds. They are anxiously waiting for the customers in the restaurants to get through with their evening meal. It means for them the distribution of all the bread and cake and pie left over after the day's business. Thousands of Chicago's homewardbound army pass them by. Perhaps they gaze with mild curiosity at the little group of basket-bearing gamins, perhaps they never give them a thought. No one seems to take enough interest to question them.

All harry by, seeing only a knot of street arabs.

As soon as the rush of business in the restaurant is As soon as the rush of business in the restaurant is over, the locked door is opened and the urchins scramble into the bakery. Here the day's surplus is distributed as equitably as possible. It means the first meal of the day to most of these youngsters, and while localing the basics with one hand, they agerly but; the food with the other. In a few moments it is all over, the precocions becars are on the way to homes where the food will be as eagerly

#### Bethel Work in San Francisco.

Rev. J. Rowell writes as follows: We use a great number and variety of public meetings, regular Sunday school and preaching services, ten or more prayer meetings every week. social meetings, in which the young people's societies of the various churches assist us. frequent temperance meetings, street meetings. services on board ships, and others. In all these we aim not at general benefit so much as the salvation of individual souls.

Then we make large use of our printing press, scattering tracts, cards, circulars, etc., widely. During the year nearly one hundred thousand pages of matter were thus set at work. We made sure that every sailor that enters this port shall see a printed invitation to our meetings and our readingroom. This room is open every day and evening room. This room is open every usy and evening of the week, with a full supply of books, magazines and papers in various languages, with abundance of writing materials, all of which is supplied free to all reamen. Nearly three thousand letters were written here during the year. More than twenty five thousand visits were made to this room during the year, and thousands of to this room during the year, and thousands of men were thus kept away from temptations—so abundant on our water front—and put in communication with distant friends. Besides the reading supplied here, a great many bundles of reading matter are put in charge of willing officers or men on out-bound ships.

on our ording saips.

Then we go after these men personally, whenever we can find them. All vessels that come into port are visited sytematically and often, to invite the men to our services, and, when occasion serves, for religious conversation. More than thirty-five hundred such visits were made during the year, and more than fifty-five hundred to boarding houses, for the same ends.

#### Chicago as a Center.

Postmaster General Wanamaker addressed an audience of 2000 at the Third Presbyterian church n this city. Sunday evening, 23d inst. During his address of one hour and a haif, he said:

"While I never expect to see so many people gathered until the resurrection morn as I saw in the Exposition building last Friday. I have been even more impressed with what I raw in the streets. I have seen your vast preparations, but it is not your rast acres of buildings but the unmatched courage. and move, and force of your city and people, your architects and designers, that amaze me most, It architects and designers, that aniate me most, it all seems to me something akin to inspiration. I believe that while Philadelphia shall lead in manu-factures and New York in commerce, Chicago shall stand out as the city which will do and dere more things for Christ and progress than any other city in

"It is given to me to say that there is now a time when the church of God is to take on practical work for the Master. Ithink it is still true that miracles are done in our day. But somehow it would seem that we do not fully appreciate the signs. Do you know that I believe in this thought that it is given to the city of Chicago to take the great lead in the Christianizing of this land? I know of no other city which has the same breadth of band. daring of heart, scope of mind and unfaltering resolution. And what you have done in this city of resolution. And what you have done in this city of Chicago for the Exposition could not be done in any other city of the United ctures. And the unexamples capacity and unconquerable devotion you have shown in this material work you can also show for

"You are to build to day a city for the great Word of God to be wrought into the lives of its people. "There are four essential things that keep up and town are tour essential uning that keep up and strengthen our government—the Scripture, the Sabbath, the sanctuary and the Saviour. Navee did man lock grander than be, the worker from Ohio, man lock grander than be, the worker from Ohio, who in discossing the opening of the Exposition on Sanday, said: I'm a Sunday-keeper, and whatever you may do, not a wheel or belt on, my end of the work shall move on the Sabbath. You may say that this is your Exposition and nobody else hospiners. but you must remember that this is the great display of the American people and of the world, and no such a stain should be put upon it as to have it opened on Sunday.

H. G. Smead closed a two-weeks' service with the churches at Britt. Iowa, with large results in accession of members. He is now laboring at Forest City, and from thence goes to Aberdeen, South Dakota.

#### WORK ABROAD.

#### Indian Brahmans.

Changed Condition of the Once Highly Reverenced Religious Sect.

A writer recently had this to say about the sect of Brahmans: The thing that surprises me more and more every day and month far at India is the marvelous progress Christian the studes it is now making. It is impossible to understand the progress of Christianity in India by studying the missionary reports of the various societies or by looking over the census returns of the government. One must be here on the ground, go in and out among the people, compare the fashion of the second the progress of the second the present state of Hindoolsm, especially in the upper classes, with what it was fitty or one hundred years ago.

Let me then begin with the allayed faith of Hindonism under the influence of Christianity. One
hundred years ago Hindooism was solid. There
were practically no schisms in its vast body. The
schools of the Brahmans were crowded: the temples
were flourishing: the rites and ceremonles of their
gross idolatries were practiced universally by the
great as well as the small, the rich as
great as well as the small, the rich as
the small that the small the rich was
the schismal to the control of all the people. Widows were
being burned in the name of Hindoolsm, and the
rite was considered one of the most sacred and
most pleasing to the gods.

The caste restrictions of India to-day are no more what they were fifty years ago than the relation of the English aristocracy is the same to the commons to-day as it was in the days of the Norman supremacy. Fifty years ago or a little earlier the gates of the cities and towns were closed at the in the evening, and not opened again till nine the next morning, and the low-caste propile excluded, lest the sharow of some low-caste man under the stant rays of the sun should in To-day the over-caste may not the stant that the son of a sweeper (the very lowest of the castes) and the son of the Brahman at together in the same schoolroom, engage with each other in the same schoolroom, engage with each other in the same spots of the school or clege.

The railway trains are crowded with thousand of men of all castes and no caste, and no thought is taken of it; whereas at the time of the introduction of the railway system into india separate carriages had to be provided for the different castes. A hundred years ago the Brahman was the protected and privileged caste; he did no work, followed no occupation except to receive the gifts and offerings of the people. He was not only a favored man and entirely apported by the people, but he was a god and most needs be worshiped. Even fifty years age it was a common thing for men of other castes to prostrate them-elves on the ground and openly worship a itrahman. Now Sir Brahman has censed to be a god and a supported man, except in the comparatively few cases where he is still the gara. or household teacher, or a priest actually serving

Brahmans today have to work for their living like other people; and are by adulates and thousands performing the smaller, offices in the employ of the government and private business establishments on salaries; ranging from \$500, 250, at month and count themselves happy if they can secure such positions. Moreover, they have to compute for their bread with the boys and men of the lower and even the lower and the lower lower

Dr. Jacob Chamberlain sends to The Christian Intelligencer a report of an address made to mis-sionaries at Darjeeling, on May 13th, by Sir Charles Elliott, the Lieutenant-Governor of Bengal, a man of great ability as well as exalted position who has been thirty years in India. He is the real governor of Bengal, the Governor-General of India being his only superior. This officel, after referring to the fact that the number of Christians in the Northwest Provinces had increased during the last ten years from 13,000 to 22,000, stated that the census report of Bengal for 1891 was not completed. but a provisional statement he had received indi-cated that the Christians in Bengal had increased during the decade from 122,000 to 180,000. These thousands of people, if not model saints, have turned from the paths of heathenism and have been baptized in the name of Jesus Christ. The Governor referred to the fact that since the government officials could not touch directly on religious ment omitials could not touch affectly on religious subjects the work of the missionaries is all the more important, and he added: "We know right well that the only hope for the realization of our dream for the true elevation and development of the people lies in the evangelization of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of the nilling up what is denician in the curve of the government by devoling their lives and their labors to bring the people of India to the knowledge of Christ. Dr. Chamberlain may well say that this testimony of such a man as Sir Charles Elliott is a sufficient answer to the sneers at missions and missionaries from "puny globe trotters."

A too great interest in social affairs-innocent in themselves and deserving to be rendered their fair share of attention, but not be allowed to engross snare of attention, but not be allowed to engross one—is one hindrance to the development of a true zeal for missions. This lowers the tone of personal plety in general and a lessening of one's interest in missions is one of its earliest symptoms. Another is the tendency to sever the missionaries from curselves in thought, forgetting that they are doing in our behalf a part of the Master's work which we ourselves cannot do. Another, with some, is ceasing to believe in the imperativeness of the command of Jesus to preach the gospel to the world, or even in the importance of inculcating everywhere the ennobling principles of Christianity apart from any command. Another is the disposition to let the cause as a whole suffer because we are displeased with some detail of the policy or management of the societies. Another. sometimes, is a domineering spirit on the part of the officials of these organizations, an unwillingness to listen to suggestions or to publish the facts to the contributors to their funds.

No hindrances to the success of missions are freemediable. Some are serious, nevertheless, and nothing but a more prevailing spirit of prayer and consecration will cause them to vanish.—//ospr-outlonduist.

Max. John G. Paton, the vateran minimum; of the New Habrides, preached wires at the Fifty Acouse Problytarian church, New York, on a recent Sanday. His rectal of missionary raperience was as simple and thrilling as the Acts of the Aposele-, and intertacl in a vivid and courincing manner the protecting power of God over those who love, trust and serve Him. The - operable man who has again and aranin faced death, in carrying the groupel to cannotals and beather, has come to thus country to make the product of the country of the

A decided sensation has been camed in Jarasalem to the introduction of the electric light into a new and flourishing flour mill lately started there. The boilding in which the light has been introduced in near to the supposed site of Calvary, and close to the Damascus Gate.

#### Church Union in England.

A very practical anion mormon is thus described in the Londing Methodist Times. The township of Honley, York-hire, the Methodist Jimes. The township of Honley, York-hire, the Buscopal church there people, and, besides the Buscopal church there people, and the Buscopal church there people in the Some sixteen months ago the Congregational paster invited all associated with Monconformist places of worship to a conference. Among the results of what conference a united service is held every of worship to a conference. Among the results of worship to a conference and fifteent charches in turn, with a mitted on in the different charches in turn, with a mitted on in the different charches in turn, with a mitted on in the different charches in the most hand anything else has depended the sense of onity among the breathers. A systematic effort has been made to take a group invitation to every house in the village. Deling the summer there have been mitted examines there have been mitted each of the state of the prominent ministers of the different denominations have been invited to charches, untited reachers' meetings and week evening service. From time to time prominent ministers of the different denominations have been invited to the different denominations have been invited to ribustion.

The effect on the village is said to be already remarkable. The committee works with entire harmony. Meetings which formerly clashed with one another have been chansed or abandoned. Denominational vivilry has been almost blotted out. The charge of the committee of the village and district toward public worship and Christianservice."

The Jewa," says a fersign correspondent, "are much more numerons and wealth to-day than ever before in the history of the world. In the same result of the greatest prosperity and power of the Jewish kingdom, under David and Bolomon, they probably did not unmber, all told, more than five million. Now they number considerably more than twice as many. In Jain, their original hung, there are not more than half a million, sectled in Syrin, Persia, Arabia, India and China. Perhaps half a million arabia, and the arbita for the second and the Arica, chiefly in Morocco, the descendants of America, Bort don't have a few conditions of the Jew is Eastern and Central Europe, where they settled in the days of the crossics. At one time the kinadiom of Poland contained nine-tenths of all the Jews in Eastern and Central Europe, where they settled in the days of the crossics. At one time the Kinadiom of Poland contained nine-tenths of all the Jews in Eastern and Central Europe, where they settled in the days of the crussics. At one time the Kinadiom of Poland contained nine-tenths of all the Jews in Eastern and Central Europe, where were in the Rossian coupier, chieff in its Policia provinces. Inlive America, India Persia in the Polisia provinces of million."

Were York Sun.

The China Inland Mission reports as follows: "Daring last year thirty-sight nor missionarics wont out from Fughati memory. North America, eleven; out from Fughati memory. North America, eleven; from Amstrait; seeds produced Mission, white the Mission when the Mission when it is that the Mission when in 'thina characteristic memory. Norway, two: Germany, one; Finland, one; sand two others joined the Mission when in 'thina, thus there was a total increase during 1891 of seventy-one members and sixty-two associates, 183 in all. During the present year it may be mentioned there have gone from North America, one; from the Scandinavian Alliance, twelve; and from Germany, two: making fifteen in all. This brings the general total of the missionaries to the following numbers: From this Counter:

"North America, 35; Australasia, 32; 67
And working under the direction of this mis-

Making a total, including wives of missionaries, of

The American Board of Commissioners for Foreign Missions expended last year as follows—

Missions expended last year as follows— Expenditures: Cost of missions—West Central Africa, \$16,841; East Central Africa, \$5,923; Zulu, \$22,860; European Turker, \$31,267; Western Turker, \$130,850; Central Turker, \$12,741; Eastern Turker, \$130,850; Central Turker, \$12,741; Eastern Turker, \$20,064; Marathi, \$29,433; Madina, \$62,961; Ceylon, \$13,500; Fouchow, \$17,384; Honekone, \$3,564; North China, \$60,250; Shanaf, \$14,741; Japan, \$115,501; Sandwich Islands, \$5,607; Micronevin, \$51,484; Mexico \$33,707; Shein, \$16,384; Amstria, \$7,750; Cost, \$74,856; Cost of agencies, \$20,163. Cost of publication, \$7,27. Cost of administration, \$2,592.

One of the results of Mr. Moody's labor in Glasgow was the formation of the "Glasgow United Evangelistic Association," which through the past year, summer and winter, has been carrying on work with the best of results. There are three centers, the Tent and Bethany and Mirpah Halls. Much has been done for children by mean of refuse, homes for girls and day resorts for the destitute and neglected.

Among the multitudes of King's Dasghters and Sows Woo are serving "In His name" and "for His Duck are more of truly royal birth. Such are Duke it of the serving t

At the Northfield Conference this summer a student from Cambidge University, stated that the Student Volunteer flovement is the first movement which has onided the colleges of Great Britain.

## The Revival in Ireland.

MESSES, MOODY AND WEITTLE.

The Moody and Whittle meetings in Limerick continue with great success. A 3 p. m. meeting in the Theater Royal, which had been engaged for the meeting, was filled with an audience many of whom had come over twenty miles to be present Mr. Moody spoke with great power. Many were awakened. On Sunday evening the theater was packed in every corner, and scores were standing in doorways, behind the scenes and in the halls. The silence of the audience and their rapt attention to the preacher's earnest and burning words were noticeable and impressive. When the first meeting was dismissed, very few left, and a second meeting of enquirers was organized where many were personally dealt with. On Monday three meetings were held. Mr. held, Moody Monday three mestings were held. Mr. Whittle conducting one and Mr. Moody the other two. All were largely attended, and the closing one packed, with hundreds turned away. Persons who came from a distance begged for admission until every available inch of space. was occupied. In the after meeting scores of men and women rose for prayer and remained to the after meeting.

On Friday afternoon a meeting for children was heid. This was one of the largest and most successful meetings for young people ever held in Limerick. Mr. Whittle was at his best among the children, and many, it is believed, were led to give their young hearts to the Saviour. The closing neeting of the week was on Friday night. The theater was crowded, and Mr. Whittle delivered a powerful gospel sadress. A large number remained for the inquiry meeting. After this second meeting the evangelist met a large company of young men to whom he further spoke, and advised them strongly to a careful study of the Word of

Sunday was the closing day of the mission, and three meetings were held. At the morning meeting Mr. Whittle gave an earnest address to Christians from the miracle of feeding the 5.00). Rev. Henry Montgomery spoke powerfully to a crowded meeting at three, on Paul's conversion; many remained to the after meeting, conducted by Mr. Whittle. At eight o'clock the latter spoke with great power and effect. At the close of this meeting Mr. Montgomery conducted a general inquiry meeting in the theater, while Mr. Whittle went to the Wesleyan chapel, where he invited any who had received blessing during the mission to follow. Large numbers went, and these were suitably addressed.

### REV. JOHN MONRIL IN BELFAST.

Rev. John McNeill continued his mission in Belthat during the past work. The audiences if pos-sible were larger than during the previous week. His "Talks to Businezs Men." in St. George's Hall, at midday, attracted lante numbers of businessmen, the hall being crowded each day.

In its report of the closing meeting in the great in the report of the ribsing meeting in the great Notes Ladier aspy: "Speaking numerically, the closing meeting was one of the meat successful in connection with Mr. McNetil's mission in Belfast. Undeterred by the threatening character of the evening thousands were docking to the Convention Hall long before the hour of meeting, and some time before the proceedings commenced the doors were closed, as not a seat was available. Indeed, numbers had to be content with standing room in the passages. The service was one long to be remembered, and one could not help being struck with the earnestness and devotion of the worshipers, which were increased and intensided after the rousing address of Mr. McNeill. He said he wished to thank the committee and the choir and the thousand and one other helpers who had contributed by their hands and hearts to the

success of the meetings. He had addressed during the fortnight he had been here an aggregate of ing the fortung the new been dere an aggregate of 155,000 people. If he had been in the regular ministry, and preaching, say, in Regent's aquare church, London, it would have taken him a full enuren, London, it would have taken him a full year to have preacted to the same number. He had never seen anything like this mission in his life, and he thanked God for the work he had been able to perform, and for whatever success had followed the preaching of His Word."

#### MERTON SMITH IN DUNDALK.

The many friends of Mr. Smith in Chicago and vicinity will be glad to hear of his work. The London Christian says: "A great wave of blessing has been moving a number of bearts in Dundak during the mission of the last fortnight by Mr. Merton Smith. following up Mr. Moody's visit of two days. It is no easy matter for a worker to come in after a visit by Mr. Moody, and especially come in aiter a visit by ar. aloouy, and especially if he be a stranger to the place. Mr. Smith, however, has thoroughly succeeded in holding the people, and the two days of awakening have been followed by agreat gathering in of those who pro-fess to have decided for Christ. Between the and six hundred have attended from night to night in six dunured nave attenuru from high to dight in the parochial school house, and last night they were very closely packed. The number of those who seemed to decide each night has been remark.

"Mr. Smith's power of illustration, his great variety of thought, and his large experience of all classes of people combine to maintain a deep interes: in his auditory, and his singing power is an immense help. The Spirit of God uses the simple gospel message to touch and win many hearts.

## Rev. F. B. Mever.

Rev. F. B. Meyer has said his farewell to his late they. r. b. meyer has said his interest to he have church and congregation at Regent's Park chapel. Every seat was occupied in the morning and in the evening the spacious chapel was crowded in every part ten minutes before the commencement of the service. In the course of his remarks he said that whilst therewereeveral things in his new spherewbich be would have wished otherwise, rethe considered it as good opportunity for Christian testimony and work amongst the musees of the people. He saked them to distinguish between their inshility to understand all the reasons that actuated him in making a deciall the reasons that actuated him in making a decision, and their fifth in him as their pasts and friend, expressing a desire that they would still continue to prove the property of the proving the continue to the proving the proving the proving crisis through which they had such that the proving crisis through which they had subject to realize, both in word and act, the high less which he had always set before them. He was gized to feat hat he was leaving the door open behind him, and would always have pleasure in doing his utmost to help them in any war. in any way.

We understand that a movement is on foot to give Mr. Meyer a tangible proof of the affection and gratitade of the people who have gathered around in ministry. He commence his work at Christ church, Westminster Bridge-road at occe.

The Belfast Witness says that a very large section of the Roman Catholic people of Ireland is in a state of incipient revolt against the despotism of Rome. of incipient revolt against the despotism of Rome-Colourteurs baves see to the people to an extent not known before scalarily 'Dublin, where preschess est a reader the same thing one of the Romanist news-sets a reader the same thing one of these last very the control of the same thing one of these last very thing of the same thing one of these last very thing condition of a finish how senset is the need for operrined difficulties as the enemy. In view of this condition of sfisin, how great is the need for earnest prayer and effort, that the greatest possible results may flow and effort, that the greatest possible excepts, now going on in Irsland, north and south.

## Scriptural Studies.

BY REV. CHARLES BRIDGES.

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation

unto all them that obey him. Hebrews v. 8, 9. It is alike our duty and privilege to contemplate the character and offices of the Saviour. Heb. iii. 1. It was as necessary for the work of salvation, that

he should be perfect man as perfect God. Heb. ii.

Mark in the text the union of his personal and official character.

- I. His personal character.
- 1. His person.
  - As a Son. Heb. i. 4.5.
  - (From his birth increasing in wisdom. Lake ii. 52.
  - The Spirit given to him without measure.
  - John iii. 34. The Spirit resting upon him constantly.
- Isa. xi. 2.
- II. His lesson.
- He learned obedience, John vi. 38; viii. 29.
- (Delight in his Father's service, Ps. xl. 7, 8; John iv. 32-34.
- Resignation to his Father's will, Matt. xxvi. 39: John zii. 27, 24.
- Perseverance in His appointed work, Matt. iii. 15; Mark x. 32; Luke xii. 50; Phil. ii. 8.
- 3. The school in which He learned was suffering. Isa. liii. 3.
- Hissufferings were the occasion of calling His obedience into exercise, such as,
  - (The temptations of Satan, Matt. iv. 1-10; Heb.
  - The contradiction of sinners, Matt. xxii. 15-46; Heb. zii. 3.
  - The endurance of bodily trials, Ps. xxii. 6-8; lxix. 21; Isn. L. 5, 6.
  - The imputation of sin, Ps. zxii. 1-3.

By these sufferings being made perfect, He became the author of eternal salvation, etc.

- II. His official character.
- 1. The anthor of eternal salvation. Heb. ix. 12. By working out an everlasting righteousness,
- Dan. ix. 24. By implanting a principle of love, 2 Cor. v. 14, 15: 1 Pet. ii. 24.
- By supplying unceasing help to the end, Heb. ii. 18.
- By ever living to make intercession, Heb. vii. 25. 2. The subjects of this salvation-"all them that obey Him," Isa. lv. 3.

## Hom to Determine One's Field of Work.

God leaves no Christian without some definite

Our work here determines our reward hereafter. In each field-faithfulness is required-not suc-

Our work should be determined by God's will and not our choice alone.

How His will may be known. First-By His specific and direct call of the Holy

Second—By His call through the church.
Third—By His word, which is His will.
Fourth—By special providences.

Fifth—By His gift of talents.
Sixt4—By His birthright of sex and blood. Seventh-By His gift to us of reason and judgment.

All work of a Christian should be Christian work. Ability often determines. No blockheads for

preachers or teachers. Rirth and blood often fixes position.

Hodearriers and philosophers both wanted. Faithfulness and fruit in one place may give us

promotion.

A wife's "call" is to love and help husband and

- A mother's field of work is her children.
- "To everyone His work" means
- a-Some for preachers.
  b-Others for missionary fields. -Some to make money.
- d-Others to spend it.
- -Some to be masters. -Others to serve.
- Some as teachers.
- i- Some for the pulpit.
- -Many for the pew.
  "Opportunity" is God's mighty voice saying, "I want you.
- Take a view of the whole world, see where you can fit in-there work, win and die.
- Be guided by these three-the Holy Spirit, promises and providences.
- God never wants any one in two places at the same time. Patient waiting is often one's work.
- Time and prayer and providences make the field we are to fill very plain.
- The following may mislead us: Love of money.
- a. Desire for honor and praise.
- 3. Popularity. Ease, pleasure and power.
- s. Egotism. 7. A lack of knowledge of self.
- Suggestions: Finish the work in hand.

Do the things right about you. Some are sowers and some are reapers. Read the 12th chapter of 1st Corinthians. Finally get all the light you can from every source;

then you settle your life-work with prayer and your own heart.

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

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

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Every student is required each cay while studying to do personal Christian work in missions, tents, homes and elsewhere, under 'empetent supervision. Contributions sent through the publishers of this magazine will be duly acknowledged. If further in-formation is desired wile to Sup't Bible Institute 30 Institute Place, Chicago. - D. L. Moody.

#### Notes by a Resident.

Fifty new students in the Men's department in four weeks.

Seventy-three new rooms are to be furnished immediately, as students are now waiting to occupy them. Who will send us \$75, or a portion of it, to furnish one of these rooms, that the work may not be hindered?

The Institute is to have the privilege of listening to Rev. H. M. Paynter during two weeks in November. Mr. Paynter's recent work on the Holy Life, an historical unfolding of the Life of Jesus, is exciting a great deal of favorable comment in the religious press of the

Mr. M. B. Williams delivered a three-weeks' course of lectures upon the Epistle to the Ephesians, generously offering as a prize the best Bible which could be found in the F. H. Revell book-store, to the student passing the best examination on the epistle.

Mr. C. H. Stevens, having finished a two years' course in the Musical department, received several invitations which were quite flattering to a young man just entering upon his work. He accepted one to sing with S. Hartwell Pratt, of Springfield, Mass., the well known evangelist.

Dr. W. G. Moorehead pleasantly surprised his Institute friends by a call on October 15th, and, of course, was not allowed to go without speaking to the students. Old friends and new were delighted to hear his voice from the platform, and it is hoped that his health is so far restored as to permit him to deliver another course of lectures in the spring.

On October 12th, L. D. Wishard, of the Y. M. C. A., gave the students some of the results of his observations in missionary lands. He spoke strongly of the open doors now being set before God's people and the criminality of their being dirregarded, and said, "One thing which more deeply impressed me than any other is the relation of prayer to the work of foreign missions."

The students are making a canvass of all names of converts obtained in the tents, visiting them and striving to help them in their Christian life and bring them into the churches. Neighborhood meetings are to be started to strengthen these young Christians and interest their unconverted friends.

The people of the old Clybourn Mission, who now constitute Bethesda Congregational church, are showing signs of vigorous life. Though few in numbers and of slender purses, they support a church visitor, are helping to support a missionary in China whose entire salary they soon hope to pay, have sent a bundred dollars to India this year, and have a Christian Endeavor society of forty members, all of them active.

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#### Testimony to Character.

It is chearing to find recognition coming occasionally from unexpected sources.

One afternoon recently two students were on a North side car, and one, hastily deciding to leave the car, called to his friend, Mr. B., to come. "Wait a minute until I pay my fare," and he offered the conductor the five cents which he had overlooked. Glancing at him sharply, the conductor said, "I take you to be from the Moody Institute." "Why so?" "I don't often have men do that kind of work

with me." A few days later a cable train was stopped by a parade and most of the passengers got off, leaving this student, Mr. B., seated alone in the front of the grip-car. A slap on the shoulder startled him, and he looked up, to find a conductor beside him, who said, "You don't know me, but I know you. You paid me your fare the other day when I didn't collect it. Come back with me to my car." The astonished Mr. B. went with him to the third car in the rear, and, as they sat down together, the conductor asked, "What is it that makes men do such things? I want to get it!" "I am a Christian," said Mr. B., "I love the Lord Jesus Christ and do these things out of love for him." and was about to ask the man if he, too, were a Christian, when he put up his hands, crying. "Don't open up on me. I know I ought to do it!" In the conversation which followed he seemed deeply convicted of six and made an appointment to see Mr. B. again when he quit work at night. At that time he confessed his sin and sought forgiveness. He immediately gave up his position, which required him to work on Sunday, and returned to his old home, where he expected to find work of another kind.

#### The Tents Closed.

Unusually mild weather this fall permitted the tents to be kept open much later than is customary, and, in spite of the World's Fair and political excitement, the attendance kept up.

In Mr. Openshaw's tent, in the southwest portion of the city, there was considerable disturbance from the boodlum element at first, but prayer and firmness soon brought order. The meetings were crowded. Many Catholics attended. Hard hearts were melted by the Holy Spirit under Mr. Openshaw's earnest preaching and souls saved.

At Chicago avenue and Market street it was not easy to get the people in, as the neighborhood had been so often canvassed that handbills failed to attract attention. However, personal effort and plain preaching brought out hundreds to hear the gospel, and there were some marked conversions.

A church has been started in the northwestern part of the city, and a mission is in prospect, to gather in those converted in Mr. Schiverea's tent. The three policemen detailed to guard it are all under deep conviction. Several street-car conductors who have been talked with by the students as they rode to the tents have become Christians.

At a testimony meeting one night a man said, "I have got Jesus Christ, and I have got peace and pardon," when suddenly his wife, a big German woman, sprang to her feet, crying, "Yes, and, glory to God, you've got your wife too. When you got religion it was more than I could stand and I have come too."

When the invitation was given one evening. the first man on his feet was a Spaniard. Mr. Schiverea went to him and said. 'Do you want Jesus Christ?" Said he, "If I had not wanted Jesus Christ I would not have risen. sir. You have got something here that I do not know anything about and I want it. I was in a saloon and my wife called me out and said, 'I was at a mothers' meeting at Moody's church this afternoon, and took Jesus Christ as my Saviour, and now I want you to come with me to the tent.' I came, sir, and I want what you people have got. Aren't you a Spaniard? ""I am of Spanish parentage, but do not speak the language." "Oh, I wish you did, I am so full here," pointing to his breast. This man, familiar with several languages and very intelligent, had been reared in the Roman Catholic church, and, like many others, having lost faith in it, was practically an infidel, but he came to Christ like a little child.

When the tents were closed last year it was felt that it had been the best season's work up to that time, yet this has gone beyond it, though no more effort has been put forth this year than last. It has all been of God's grace. Praise God from whom all blessings flow.

#### WOMEN'S DEPARTMENT.

#### Children's Meetings.

We must add one more testimony to the great value of the tent season among the children. It was constantly reassuring to meet the young girls and boys of last year's tent reason and to be impressed with their steadfastness and growth. The singing of these children in the tents has been noticeable for its heartiness and sweetness. We feel like urging all our workers for the Lord Jesus during the coming year to make much of children's meetings and to encourage their frank utterances of their fears and burdens. Not long ago a young girl about fourteen went up to one of our leaders in children's meetings, saying, "Do you know me? I came into one of the children's meetings a year and a half ago. You spoke kindly to me. I wished that day I were 2 Christian. Since then my mother has died and my father has been in the hospital. I was lent to a woman to work for her. She wasn't kind. I often thought about that children's meeting and about the words spoken to me, and now to night I do want to be a Christian." It was easy to give her what was freely given for her. Just the seed of one kind word kept for a year and a half, all the time beloing the dear child to bear her burden, had, in the Lord's time, brought forth this blessed fruit.

#### Tent Work for the Children.

There is no part of our mid-summer tent work that demands such tender and thoughtful consideration as the work we are seeking to do among the children and youth of this great and wicked city.

Could you see the bright, expectant faces of these small lads and lassies, as they gather in large numbers under the canvass day after day, and witness the seriousness and simplicity with which the great truths of the Bible are apprehended, and the readiness with which they open their young hearts to the incoming of the life of lesus. I think you would agree with me that there is a depth to the average child-nature that is almost wholly unsuspected by people generally, and which is too often overlooked by parents and guardians.

We need to recognize the fact that there is, in the souls of very young children even, a reaching out after the things which are unseen and eternal, which is just as genuine as any such aspirations and longings in the experience of men and women of more advanced years.

But, alas! how often is this fact unrecognized, and the child is left to struggle on year after year with those longings unsatisfied, when a little judicious treatment on the part of parent or guardian would so easily win him to a lifelong allegiance to the Lord Jesus Christ. Last Friday afternoon we were holding our farewell meeting with the children, as the tent was to be removed on the following Mon-

day, to a new locality. I had gathered some twenty little girls about me in the after meeting, and was giving them some parting instruction as to how they could please Jesus in their every-day life, when I

said to them: "Now, children this is our last meeting together, and before we separate I want each of you to tell me one thing you have learned since

you have been coming to the tent." Several small hands were quickly raised and one little tot lisped out:

"We've learned to pray to Jesus." Another, "We've learned that Christ died for our sins," and still another, "We've learned to shine for lesus." This las answer was the result of a lesson that had been given them a day or two before, and it was very interesting to hear some of the ways in which these small maidens had been shining as little lights in the dif-

"Minding the baby when I wanted to play."

"Running errands without grumbling." "Scrubbing the kitchen floor."

"Drying the dishes because mamma was

tired." I thought the lesson had been pretty well learned, for these small sacrifices, so trivial in themselves, mean so much to restless, funloving childhood, and oftentimes involve a horoism as real as that which characterizes the mightier deeds of later years.

You must not conclude however, that our work is confined entirely to the very little children. On the contrary, quite a large proportion of our regular attendants are boys and girls-especially the latter-between the age of twelve and sixteen.

Many of them, thus coming within the circle of our influence, have been led to the Lord lesus Christ, and have consecrated their young lives, with all their possibilities for usefulness, to His service.

Some of these brave young hearts are bearing burdens as real as any that vex the soul and test the courage of men and women of riper years and experience.

A dear little girl of thirteen came into the meeting one day last week for the first time.

She had such a sweet, serious face, and coupled with a certain air of womanliness and self-possession that attracted my attention and awakened my interest from the very first.

As I studied her countenance. I thought I detected a shade of unrest and dissatisfaction, and so, as soon as opportunity afforded, I sought her out, and taking her by the hand asked.

"Do you belong to the Lord Jesus Christ?" She said "Yes," but in such a doubtful,

hesitating way that I hastened to add: "Aren't you quite sure?"

"Yes, I think I do, but I forgot to pray one night, and my heart has been so heavy ever since. I can't think what made me so thoughtless, unless it was because I was so tired. I know I did wrong, and I am so sorry."

"Have you told Jesus about it?" I asked.

"No, I felt so badly I just couldn't."

I saw she needed help, and seating myself by her side, and placing my arm lovingly about her said:

"Now, my dear, tell me all about yourself, want to help you if I can."

She seemed very ready to confide in me, and so I had no difficulty in drawing her out.

She told me in her sweet, womanly way, of the dear Christian mother who had gone home to heaven after months of weary suffering, and her triumphant death seems to have made a marked impression upon the sensitive little

"She was so glad to go," said the child, "and she prayed to Jesus all the time she was sick. She died so happy and the smile never left her face until the coffin lid closed over it."

And then after mother went away, she was left, 25 the tender age of nine, with the care of her father and two younger children. The brother, aged eleven, had become so unmanageable that they were obliged to send him to a reform school where he is at present and doing much better.

The little five-years old sister has been recently adopted by an aunt, thus leaving Tillie and her father alone.

The father is a Christian also, but a cripple, and so is unable to do more than provide for their simplest wants.

The dear girl, feeling that she must put her young shoulder to the wheel, and help bear the financial burden as well as all the others, has secured a situation as cash-girl in a large dry-goods store on Milwaukee Ave.

During our conversation I showed her among other things the importance of confessing a wrong just as soon as discovered, and exhorted her not to become discouraged when she found she had done wrong, but to go immediately to lesus, and peace would soon be restored to her heart.

We knelt in prayer, and the dear child went away with a bright, cheerful face, and has been coming regularly to the meetings since.

We have had some very sweet, heart to heart talks from time to time, and she told me last night that she had not once forgotten to pray.

"Why," said she with a rare smile, "I pray often now, and I am so happy I just want to sing as loud as ever I can all the time."

Can you conceive of a ministry more beautiful or sacred than this of bearing the message of Jesus' love to the precious little ones, of whom He himself said, "Their angels do always behold the face of my father which is in heaven?"

A. C. H.



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

The Alun The white flag of Christian Misof Japan, sions is being carried to the remotest corners of the globe. In all kinds of out-ofthe-way places the Christian missionary plants his foot. Thus, there exists in the England of the East, the islands of Japan, some 17,000 of aboriginal inhabitants of that country who rejoics in the name of Ainu. And to these there has been for some time a Church Missionary Society's missionary, namely, the Rev. John Batchelor, and he has just written a book about them, their religion, superstitions, habits, and general history. The book is copiously illustrated, and will be found interesting, both from the ethnological and the missionary point of view.

Whence they came can now never be accurately known; their origin is lost in obscurity. They now live in Yezo, an island of North Japan, in the Kurile Islands, also belonging to Japan and Saghalien, now under the Russian Government.

The Ainu are dirty: but Mr. Batchelor has good words for them in spite of this unpleasant fact. After more than eight years amongst them, living with them in their huts, mixing with them in their work and play, listening to their trouble, seeing them in sickness and in health, he affirms "that a more kind, gentle, and sympathetic people it would be very difficult to find." They are truly human, and, like other members of the great and varied human family, they need kindness and sympathy to bring out the best of their character.

Mr. Batchelor finds that "Close acquaintance with them adds one more to the many proofs of the truth of those words of Scripture: "God hath made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation."

Contrary to the opinion of Miss Bird, Mr. Batchelor says that the Ainu are exceedingly religious. And he writes, "however true it may be that a mere 'traveler who formulates an Ainu creed must evolve it from his inner consciousness:

If Mr. Batchelor then had done nothing else than study the Ainu religion, formulate and crystallize it for a place in the various religions of the world, he would be entitled to

praise especially as he has gathered together legends and incidents so illustrative of these religious beliefs.

The Question "What to do with Christ is of the Ages. the question of the ages. It is the master question of our generation. God seems in these later days to be tightening his grip on the reins of human affairs, and to be driving the race with the swiftness of judgment to choose between the kingdom of Christ and no government at all; between the absolute reign of Christ and the anarchy of absolute atheism. Though the world may try to evade the real issue, try to shut its eyes to the divine signals, try to halt between mammon and Christ, yet the inevitable issue of the swiftly converging crises of history will be the acceptance of Christ's law of love, with its thousand years of peace, or the triumph of the worldspirit of selfishness with its universal confusion and violence. The problems of our times are essentially the old conflict between Christianity and heathenism, refined and intensified. Believe in the Lord Jesus Christ and thou shalt be saved, is God's answer to all modern questions. God is pushing the church to the point where it must exalt the supremacy of Christ as the King unto whom every knee must bow, and every affair of man be subject. or crucify the Lord afresh and bring upon itself a judgment that shall not leave one stone of its goodly temples upon another. The separation of life from religion, the diversion of human affairs into secular and spiritual, the artificial and immoral meanings which have been put into the word faith, the conception of redemption as a bridge between heaven and earth-this is the infidelity which the church has fostered, and which has given rise to the suspicion that Christ is not fairly represented by Christendom."-From "The Call of the Cross.

The Answer of Mr. Flinders Petrie has the Spade. just issued a popular account of his Egyptian explorations, under the title Ten Years' Digging in Egypt. The story is told with a directness, simplicity, and brevity which make this little volume one that will long be prized.

He retells, for example, in one brief chapter the story of the explorations in Tahpanhes which startled the reading world some years ago. "On reaching the place," he says, "I found a wide, flat plain bordering on the river. strewn all over with pottery, and with a mound of mud-brick building in the midst of it. I asked the name of the mound, and was told Kasr Bint el Yehudi, 'the palace of the Jew's daughter.' This at once brought Tahpanhes to my mind. Can there be any tradition here? I thought. I turned to Jeremiah, and there read how he came with Johanan, the son of Kareah, and all the officers, and the king's daughters, down to Tahpanhes and dwelt there. We can hardly believe that the only place in Egypt where a celebrated daughter of a lewish king lived was called in later times 'the palace of the Jew's daughter' by accident. especially as such a name is only known here. How curiously that mention of "the king's daughters," and the name which still clings to the ruins, make answer to each other! That was just the circumstance which the Scripture leads us to expect would strike the Egyptiansthat the Jewish princesses sought and found a refuge there.

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Mr. Petrie has laid bare some of the earliest traces of man's occupancy of that land, and he finds a civilization not only mature but wonderful. These ancient men are among the most cunning artists and the most finished workmen the world has ever seen. They were able to saw and drill and turn the hardest granite that tool has ever touched. The work was done with a superb mastery which nothing in the world was for ages able to rival.

The truth is, as the Scripture has all along testified, ancient man was endowed with genius and masterf no savage race has ever shown, and we have lost, and not gained, as the ages have rolled over our fallen race.

At a recent conference in Cairc, Mr. Petrie exhibited plaster mold taken from the head of the Egyptian Pharaoh Khu-en-Aten immediately after death. The copy is said to have been derived from a temple, discovered by Mr. Petrie, built in honor of Khu-en-Aten, and fully to confirm by the intelligent expression of its visage those high intellectual qualities. advanced ideas, and spiritual character, for which this king is noted in history.

Moral Color- Does not a man know by Blindness. nature the difference between right and wrong? Has not God given to every man, in what we call "the conscience," a sure test of moral light and moral darkness? No! most decidedly, no! Man does not by nature know what is right and what is wrong. "Conscience" is not in and of itself a safe guide in morals. It is not enough for a man to do "as well as he knows how," and in so doing "to have a conscience void of offense toward God and men alway." He may do all this. and yet be sadly wrong. If he is morally color-blind, a man is likely to be wrongconscientiously.

That faculty or element in our nature which we call "conscience" is set within us as a monitor, not as a teacher, in the school of morals. Conscience tells us that we ought to

do right, but conscience does not tail us what right is. Conscience lays down no law for us to observe, but it reminds us faithfully to observe the law as it has been laid down

Instruction in the letter and spirit of God's law must come to us from without, before conscience can help to hold us to that law. "The lamp of thy body is thine ...... To begin with, the law is outside of the body and the conscience is inside; hence it is that so much depends on the clearness of the eye, as a means of light, in bringing conscience and the law together. "Howbeit, I had not known sin, except through the law," says Paul, "for I had not known coveting, except the law had said, Thou shalt not covet." Mark you, Paul does not say there would have been no sin except for the law; but that he would never have known sin to be sin, from his uninstructed conscience. And Paul's conscience was fully up to the average standard at the start.

Who supposes that Abraham or Jacob knew by nature that it was wrong to lie? Who believes that their consciences reproached them forhaving more wives than one? Jesus declared that the time would come when those who killed his disciples would think, in their moral color-blindness, that they were offering service unto God. And Paul testified of himself, as an aforetime opposer of Jesus: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

When a beaven-sent light flashed into Paul's eyes, on his way to Damascus, he had a new understanding of the truth in Jesus; and from that time forward his conscience had a correct standard, so far. to conform to. His conscience had not changed; but his knowledge of the truth had. To be cured of his spiritual color-blindness cost Paul his entire eyesight for a season; and "a stake in the flesh" was left with him for his lifetime. The cure of spiritual or moral color-blindness is often a severa operation, an operation from which both flesh and spirit recoil; but there is no safety until it is accomplished .- From "Two Northfield Sermons."

FROM FLEMING H. REVELL COMPANY, Chicago and New York:

The Ainu of Japan. The religion superstitions and general history of the Hairy Aborigines of Japan, by Rev. John Batchelor, with 90 illustrations. 12mo., cloth, \$1.50.

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Two Northfield Sermons, preached July, 1842, by Rev. H. Clay Trumbull, SI pages, square, 16mo., board covers, 30 cents. J. D. Wattles. Phila-



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

DECEMBER, 1892.

#### Thursday, December 1st.

Galatians i. 1 to 10.

Galatia was a part of Asia Minor, given up to the (isula, the same people who overran France, and of the same stock as the Celtic races. There were many churches planted by Paul among these affectionate and impulsive people. During his absence, teachers from Jerosalem came among them and sought to lead them to the adoption of circumcision, and the keeping of Jewish law, either as necessary for salvation, or for the highest perfection of Christian standing. This, of course, robbed Christ of His glory, and robbed saints of their comfort, and Paul hastens to condemn the teaching and the teachers, by writing this, the most earnest and energetic of all of his epistles. Confronted by his authority as teaching the liberty of the believer, these men had not heeitated to bring discredit upon Paul, as not being of the origi al twelve Apostles, and as not entitled, therefore, to make rules for the churches. He meets this by the relation of his personal experience.

Verses 1 to 5 Salutation. This is the third in order of date of Paul's letters. The two preceding it were written, 54 A. D., to the Thessalonians, from Athens. This was written, & A. D., from Corinta or Ephesus. The inscription at close of Epistle, "written from Rome." is a mistake, as Paul did not go to Rome until 60 A. D. Of course the inscription was not written by Paul, and is left out in our revised version. In the two first letters, the Apostle mode tly adds the names of his companions in his salutation. Here he leaves them out, as the epistle is to deal with the question of his Apostolic authority. His opponents had asserted that he had received his gospel from the twelve, and was under their authority. He at once denies this, 'not of their anthority. He at ouce denies this, "not of men, neither by man, but by Jesus Chrust, and God the Father." This was getting at once to bead-quarters. Note in rerest. Ist, "Wao xwe Himself for our sins, that he might deliver us," stc. See Heb. i.2 and Heb iii. 1. Think "mob" it was. "Consider Him." 25, "Give: "So Jno. x. 18. 3d, "Himself," Jno. xv. 13. th, "For our sins:" lea. liii. 4. 5th, "To deliver us." I pet iii. 19: 1 Pet. ii. 21. Phill iii. V. The word! "modelf" at James and "Jone I stance and "Jone I stance and Jone 21: Phil. iii. 22. The word "sorld" is Aionos, and means "age." This present are is under the power of Satun and opposes God. Those who are born seain by faith in Christ are "delivered out of it." S . I John ii. 16, 17. The deliverance in Paul's mind was a deliverance from its man-made systems of religion, forms and ceremonies, as well as from its wirkedness and (ind-bating spirit. The Galatians, in accepting these ecclesisatics and ritualists who -ought to bring them into bondage to forms. were going back under the dominion of the present age. Verses 5 to 10. Without the loving salutations found to the other Epistles, and without any word of commendation for them, the Apostie comes at once to that which filled his mind with body onergy. and his beart with fire. They had dishonored Christ, in de arting 'rom the gospel; that gospel that was so giorious to Pant, and that he so gioriously preached, and with such glorious results. Filled with zeal he expresses his astonishment at their blindness, and declares that any different gospel from that presched by him was not God's gospel. and that if an "unsel from heaven" had preached it to them, "let aim be accursed."

Text for the day, verse i.

#### Friday, December 2d.

Galatians i. 11 to 24.

Verses 11 and 12. This statement he makes as an answer to the charge that he had no higher authority for his gospel than those who came from the church for his gosphi than those who came trom the charter at Jerusalem. "It came to me through revelation of Jeans Christ." (R. V.) A special call, independent of the Apostles at Jerusalem.

Verses 12 and 14. They had heard of these things from Paul himself, undoubtedly, and from others who would often speak of Paul's conversion as a testimony for the resurrection of Jesus.

Versee 15 and 16. We own our salvation entirely to God. 1st. His good pleasure: 24. His electing love;
3d. The call "through grace;" 4th. The revelation of
God's son "in the coul," 5th. The "love," the "call,"
the "revelation," all that we might preach Christ to

Verse 17. It was of Cod's ordering that Fan should be kept away from Jerusalem, until he had been fully instructed by Christ himself in all the mysteries of the gospel, and especially concerning the call of the trentiles, and the formation of the church. See Eph. iii. I to 13. More light was given to him upon these two points than was given to the twelve at Jerusalem. There is a sense in which all who are called by the Lord to special service will have to share Paul's experience of being shut up to the Lord alone for guidance and decision as to duty. "Flesh and blood" cannot help them; friends cannot decide for them. He who gives the call, can alone conduct us to the path of duty, and carry us safely

Verse 18. What a memorable visit this two weeks with Peter must have been! Row much each of these notable men would have to tall each other about Jesus.

Verse 19. This is taken by me to be the James of

Acta xv. 13, and the writer of the epistle.

Verses 20 to 24. As his statement effectually disposed of all that had been said about his baving

been taught the gospel by the twelve, he adds to his account this solemn sfirmation of his thankfulness. "They glorified God in me." No wonder. None but God could have turned such a man.

From C. H. Spurgeon.

"If you feel, 'I never can give up the Bible: I never can formike the truths that I have learned from it; they are stamped on my heart, they are cut into the very center of my soul,' then you are the man time very center in inj sout, toen you are the man who may safely so forth to publish the truth. There is an open door before you which no man can shut. Gird up your loins and enter in. Victs ry lies before you. God means to use rou. You are a ressel fit for the Master's use, and there never was a ressel fit for his use that he did not use one day or other. The hour needs the man, quite as much as the man needs the hour. Take time by the forelock, and honor your God. The Lord belp you to keep His word, and thus to so in for public testimony. Text for the day, zerse 24.

### Saturday, December 3d.

Galatians ii, 1 to 10.

Verse 1. The visit of Acta xii. 25, to take up alms from the church at Antiock, is not mention at. He was probably there but a few hours, and returned at once to Antioch on account of the persecution raging in Jerusalem. He had no time then to see and conter with the Apostles. The visit he here refers to, is related in Acts xv. when the question of circumcising the Gentile converts was thoroughly circumcising the tienthe converts was thoroughly discussed before the whole church, and Panl's course was smalaned. This was just before his second missionary tour, when he passed through tighting.

Verse 2. The Lord revealed to Pani that he was to go up to Jerusalem, and the church at Antioch sent him, with others of their number, because of this revelation. Paul excelled in prudence, as well as in piety and power. He explained his position to the leaders of the church in private, before they should be called upon to commit themselves in public. The Holy tihost led them to accept the truth revealed to Pani, and made the twelve a unit with him in delivering the Gentiles from Jewish rites.

Verses 3 to 5. It was of the Lord's ordering that Titus, an uncircumcised Greek, should be with Paul, tatus, an uncercunctused crices, smoato be with rault, that, in the fellowship given him by the Jawish Christians, the liberty of the sospel might be emphasized. If circumcision would make a man a better or more perfect Christian, as teachers from Jerusalem had taught Paul's converts, why did James and Peter and the rest of the Apostles not require that Titus should be circumcised? When circumcision was thus made an essential, Paul strenuously withstood it. As a matter of expediency, that Timothy might be used in the Jewish synagogues, be circumcised him. (Acts xci. 3.) There is no contradiction in the two cases.

Verse 6. A man who has been brought upon his face before the Master, by the glory of that light." race before the matter, by the glory of that upin-and then has been brought into conscious accept-ance by the Master, will not be in fear of the Master's servants. Fear of church authorities does not indicate intimate acquaintance and close fellowship with the Head of the church.

Verses 7 to 10. They saw that I had been entrusted with the gospel of the uncircumcision. They saw that the thing had been done; they had had no part in it, and had not ordained Paul for it: but here, right before their eyes, "they saw" that Christ as the sovereign, and ever living, and ever present Head of the church had done it, and they as men of their taught of the Holy tihost, James, Peter and John, good men and true, gave Paul their right hands, and bade Him Godspeed...

Text for the day, verse 5.

## Sunday. December 4th.

Galatians ii. 11 to 21.

Verse 11. This visit of Peter to Antioch is not recorded in the Acts. It was probably contempo-raneous with the period referred to in Acts xv. 35. Paul introduces this incident to show to the churches he had founded at tiglatia, that he was in no manner subordina'e to Peter, and that those Towish ton here who had come among them to lead them to be circumcised and who claimed Friet's name for their teaching, were to be resisted, even as he had not besitated to resist Peter.

Versex 12 to 14. This seems strange conduct on the part of Peter. We must remember, however, that Jewish prejudices were very strong. Peter had come into a measure of light by his experience with Cornelius (see Act- x.) but he had not been taught as plainly as l'and as to the nature of the church as a distinct lesly, and not a sect of the Jews. If the education of a Jow is considered, the marrel is, not that Peter hesitated about giving up Judaism, but, that Paul a more intense Jew than Peter, rebuked

Peter for his Judaism

Verses 15 and 16, Leaving his answer to Peter, Paul processe with his argument justifying his rebuke of Peter by this wonderfully concise statement of the doctrine of instification by faith. Peter presched this just as plainly as Paul did (Acts x, 43), but Peter inconsistently gave countenance to legalism, which Paul consistently

standoned. Verse II. The same objection is treated more

fully in Rom. vi. 1 to 4 Verses 1s to 21. By faith in Christ, I came out from under law. If I so back to law, I build sonin

the things I destroyed. What has the law to do with one described in verse 20? Reader, does it describe you? Why do you call yourself a Christian? describe your way no you can yourself a ont stained it was not by merit in himself, that Paul attained to this wonderful life, but, on the contrary, he had to consent to the death of Paul on the cross of to consent to the death of rau on that cross of Christ, and accept by simple faith Christ as his life, before God, and in his sooi. Righteounces does not come by the law, but by the death of Christ, Give over your efforts to make yourself good, and Give over your efforts to make yourself good, and Give over your efforts to make yourself good, and take Christ for your rightecounters (1 Cor. i. 30), your life (John iii. 38), your redemption (Gal. iii. 18), and your all sell you are "frustrating the grace of God Coulorning His Son. And this is the record. God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." I John v. 11 and 12.

Text for the day, vorse 20.

## Monday, December 5th.

Galatians. iii. 1 to 9.

Verse 1. "Christ crucified" was set forth before them by Paul's preaching, not by their having been at them by radi s presching, not by their naving ocen at Jerusalem when Jesus was put to death. So when the cross is lifted up before men by the preached word, the Holy Ghost makes real the scene at Calvary, and men are saved or lost, as they by faith receive, or in unbelief reject, the sacrifice God has

provided for sin, 2 Cor. ii. 15, 16.

Verse 2. "The hearing of faith" is the believing in the heart the message heard with the ear. So Rom. x. 9 and 17, and 1 Jno. v. 10-12. These Galatians re-ceived Christ as preached by Paul, and, in receiving ceived thrist as presented by rain, and in receiving Christ, received the spirit and were born again. Works on their part had nothing to do with it. Verses 3 and 4. The life created in us by the Holy

Ghost, when we were dead, most be nurtured, anstained and perfected by the Holy Ghost. As the Spirit reveals Christ to the soul in the imparting of this life, so He continues to give fresh revelations of Christ, through the word, for the maintenance of that life. If the Galatians turned from Christ, they would show that they had never truly judged the flesh as unchangeably evil, and utterly rejected by (rod, and had never truly received Christ, and so, all that they may have endured of persecution as Christians would be without blessing or result.

Verse 5. This may mean Paul himself, or any servant of Christ, through whom spiritual power was manifested. No man is used by the Holy tihost, un-less he is in the path of "justified by faith," himself. In the anointing of the priests (Lev. viii, 24 and 30), the oil follows the blood, and is only placed where

the blood had already been. So Eph. i. 7 and 13.
Verses 6 to 9. Genesis xv. 6 has always been a great text with the Jews, as showing the acceptance by God of their father Abraham. They overlooked the fact that his acceptance was on the ground of faith, and that they, to be accepted, must have the same faith, but, taught that because they were Abraham's natural descendants, circumcised in the normams natural descendance, excunenced in the fiesh, they, and they alone, would be accepted by food. Pan makes much of the point that Abraham was accepted before the giving of the law, and that the gospel of Christ is really but an unfolding and confirming of the Abrahamic covenant; the true meaning of circumcision being fulfilled for all believers in Christ's death upon the cross. Study Rom. iv and Col. ii. 11.

From Andrew Murray.

Abiding in Jeens can only be by faith. There are carnest Christians who do not understandlithis, or, if they admit it in theory, they fail to trealize its application in practice. They are very zealous for a free roseped, with our first accept zealous for a free roseped, with our first accept zealous for the roseped, with our first accept ance of thrist, and instification by faith slions. ance of thrist, and justimention by faint games. But after this they think everything depands on our diligence and faithfulness. While they firmly grasp the truth, "the sinner shall be justimed by faith," they have hardly found a place in their scheme for the truth, "the just shall live by faith." Jeous is a perfect Saviour, and He will such day do for the sinner just as much as He did the first day when he came to Him. The life of grace is always and only a life of faith, and the one daily and uncessing duty of the disciple is to believe, because believing is the one channel, through which divine grace and strength flow out into the heart of man

Text for the day, verse 6.

### Tuesday, December 6th.

Gelatians iii. 10 to 14.

Verse 10. To do all the law requires, and to continue doing it, is the unchanging, unvarying standand for acceptance under the law. One failure, one transgression, and all is lost. No child of Adam has ever so lived on the earth as to be justified before God under law. We come down to Rom. ned before God uniter law.

iii. 19 and 20, before we can rise to Rom. v. 1.

We must see ourselves under the curse, in Gal. iii. 10, before we can see ourselves redeemed from the

carse, in Gal. iii. 13. Versal 1. A fallen man cannot be justified by the laws and God never intended that he should be. Adam's ain ended man's probation, and from the time of Adam's emigration from Edea, the only way of guilty men to come to God, has been by faith. The ground of that faith has been a God-appointed sacrifice for sin. The just shall live by faith. I go found in Bom. 117 Gal. 111 and Heb. 122 a justified ones by faith; we have our standing a partial of the law wonderful study. We have our standing as justified ones by faith; we maintain our life fuplier by faith, we maintain our life fuplier may be an outward conformity to the law without a narricle of time Verse 11. A fallen man cannot be justified by the

the precepts of the law, without a particle of true faith in the heart. But the verse means primarily, nath in the heart. But the verse means primarily, that the two principles, salvation by faith, and salvation by law are antagonistic. The boiding of one must set aside the other. The teaching of one studies the other. One is, "Do and live;" the other is, "Live and do."

Verse 18 and 44. Redemption by the death of the

Redeemer, is here set forth as the one ground upon which we are justified before the law, accepted as children of Abraham, and receive the Holy Spirit. Reader do you believe these two verses? If not, keep reading them over until you do.

From C. H. Spurgeon.

You bondaged brother, you self-despairing sinner, you are the man for whom Christ went up to the cross! If you saw a latter directed to yourself, would you not open it? I should think so. The other day a poor woman had a little help sent to her by a friend, in a letter. She was in great distress, and friand, in a letter. She was in great distress, and she went to that very friend beaging for a few shillings. "Why." said the other, "I sent you mosey, resterday by an order in a letter: "Dear dear," said the poor woman, that must be cletter which put behind the looking-st too's letter which put behind the looking-st too's letter behind the which is meant for them. "Jones and the cletter which the which is meant for them." "Jones all to make use of the promise which is meant for them, "Come ail ye that inher and are heavy-laden, come and taste my Master's love, yea, take of it freely, and be niled with beavenly rest.

Text for the day, verse 13.

## Wednesday, December 7th.

Galatians iii. 15 to 21.

+ 41

Verse 15. "Corenant" here means testament, or Verse 15. "Coreant" here means testament or what we understand by 'the will." of a man who had died, and by which hie extate is distributed. If the man is deed and his will is proven in cont, and accepted, it cannot be added to, or its provisions made vold.

Verses 16 to 18. The argument as to the probated will standing without disannulling, is here applied to the covenant made by God with Abraham. The law made no change in this covenant; under it. t hrist came, as promised by it, and as the means appointed by God to fulfill it. In verse 16 we see the importance of sound and reverent views as to the guidance and direction of the spirit of God in the very words of the Scripture, when God said to

Abraham (see Gen. xxii. 19), "In thy seed shall all the nations of the earth be blessed." He spake of the Messiah, of whom Isaac in the same chapter was a type. So Paul, guided by the Spirit, uses the difference of one letter between two words to teach truth.

Verses 19 to 21. As in Romans v. so here the apostle shows that God never gave the law as a means of salvation, but to discover to man his sinfulness, and to prepare him to accept of the kedeemer who should appear. The "mediator" spoken of in verses 19 and 20, is Moses. He stood for tion before the people; and for the recopie before to the mediation under the law proved. The need of this mediation under the law proved. tnat the people were not accepted by law.

From J. W. Harrold.

A person who received one of Mr. Spurgeon's checks, was so pleased to have C. H. Spurgeon's signature in his possession, that he retained the draft. When it was presented at the bank, it was returned, endowed, "drawer deceased." Of course, another check was forthcoming; but the man who another check was forthcoming; but the draft wait a had delayed cashing the former one had to wait a

while for his money.

Are there not some who treat God's checks in this way? They admire the signature, so they lock the precious promise in a safe place instead of taking it to the bank of heaven and getting it exchanged for the current coin of the Lord's kingdom, that it may be used for the ordinary affairs of daily life or for the King's services.

Text for the day, verse 18.

## Thursday, December 8th.

Galatians iii. 22 to 29.

Verse 22. This was the purpose of the law. All restown by it to have "come short of the glory of God" (Rom. iii. 23); it brings "all the world in guilty" (Rom. iii. 19); it makes "nothing perfect" (Heb. vii. 19); it demands justice and leaves the (Heb. vii. 19); it demands instice and leaves the sinner without nope, either for deliverance from the penalty or the power of sin. (Rom. v. 12 and vii. 24). This is one side. The other side is, that when I accept God's treth as to my sinful and lost condition under the law and sincerely cry for mercy. Jesus Christ is revealed to me as my Redeemer, and by faith in Him I and peace and partake of the promises given to all who believe.

promises given to all who believe.
Verse 25. True first of Israel, dealt with under leav until Christ, the end of the law and the esed in whom the covenant with Abraham was to be falled, should appear. True now, of every one, and true for all time. in the revelation of each soul to God, that until faith in Carist as a personal Saviour comes into the heart, we are in darkness, shut out nufer the law.

under the law. Verse 24. The word "school master" here means the attendant who leads the little child to the school, rather than the master of the school. It is a precious verse. We must all of us be dealt with by law, and see our position under law, but we must had remain under law, but look to Christ for all that the law demands.

law demands.
Verses 25 to 29. "Christ, Christ, Christ, Christ, Christ, Christ." Five times over, as the one object of faith, the one way of salvation, the one and only remedy for sin.

From "Good Confession."

The chains that once bound me are flung to the wind.

By the mercy of God the poor slave is set free; And the strong grace of Heaven breathes freeh o'er the mind. Like the bright winds of summer that gladden the

There was nought in God's world half so dark or so

As the sin and the bondage that fettered my soul; There was nought half so base as the malice and guile Of my own sordid passion, or Satan's control.

i or years I have horne about Hell in my breast. When I thought of my God it was nothing but gloom:

Day brought me no pleasure, night gave me no rest.
There was still the grim shadow of horrible doom.

It seemed as if nothing less likely could be.
Than that light should break in on a dangeon so deen: To create a new world was less hard than to free The stave from his bondage, the soul from its sleep.

But the word had gone forth, and said "Let there be Light."

And it flashed through my soul like a sharp passing smart.

One look to my Savior, and all the dark night, Like a dream scarce remembered, was gone from ms feart.

I cried out for mercy, and fell on my knees And contained, while my heart with keen sorrow WAS WILDE:

T'was the labor of minutes, and years of disease, Fell as fast from my soul as the words from my tongne.

And now, blessed be God and the dear Lord who died,

No deer on the mountain, no bird in the sky, No dark wave that leaps on the dark bounding tide. Is a creature so free or so happy as I.

"All Hail then, all Hail to the dear "precious blood" That bath worked these wonders of mercy in me: May each day countless numbers throng down to its

And God have His glory and sinners go free.

Text for the day, verse 26.

#### Friday, December 9th.

Galatians iv. 1 to 7.

Verses 1 to 3. The illustration here is a continuation of the point brought out in ch. iii, 23 to 25, and has its primary reference to Gold's Jealings with lerael to prepare them for the coming of Meesian. They were like the children of a king, princes, but nuller training and discipline, that when they became of age they might fully enjoy, and mantly exercise the privilege and duties of their princely station.

Verses 4 to 7. As the prince, when of age, is no longer under tutors and governors, so the apostle shows that those who are in Christ, whether Jaw or Gentile, that those who are in thrist, whether Jaw or Gentile, are no longer ander bondage to legality, but enter into the liberty of sons. We see in these verses a clear statement of the purpose of God in the incarnation of His Son, He came not as "the development of the highest manhod," to save up by His example and by his teaching, but He was "made of a storgan" and made of a manh, "male under the law" (His subjection to the law of death was voluntary on His jatt, as see John z. 17, 13) "To redeem them that were under the law of the way of the ware to the ware of the way were under the law, that we might be put in the S n's place (meaning of word "adoption"). Note that the purpose of the redemption is in order to regeneration. We must not allow ourselves or others to rest upon a bare reception of the doctrine of redemption, but he sure that faith has united us
to the person of Him who redeemed us, and that we to the person of Him who redeemed us, and that we have "the Spirit of God bearing witness with corporate that we are the children of Gron." (Hom. viii. 16). "Becames re one some." How are we made same? 'Ch. iii. 25, is the only answer. Compare it with ch. iii. 1 and 2.1 and its and pray most hombly that Ged would teach you how to put. "Aith in Christ Jesus." by believing His word. See also John i. 12.

#### From Anon.

Reformation will not do, it must be the renewal of the mind-the affections-the whole; man; and when a man becomes a believer in Jesus, he is a new

man. The works of darkness that he loved he hatesthe fruits of the Spirit-love, joy, gentle ass, peace-are his delight; old things are passed away, all things are become new. A man is never his own master; he is either the servant of sin or the servant of holiness: lust leads him about captive; makes him spend his money for that which is not bread, his spend as another for that which satisfieth not thus be goes downward until it is too late. Anounges of ain is death, are rual death, and this is all that poor men and women will get for having workel hard for lust and tatan all through their wicked lives. But the ballaver is God's free man, free for all eternity, free from the service of sin-free from the reward of sin -free from the love of sin.

Text for the day, verse 6.

#### Saturday December 10th.

Galatians iv. 8 to 18.

Verses 8 to 10. There was the excuse of ignorance for them in their past serving of gods, and seeking by religious forms and penances to save their souls; but now that they had been enlightened, and been brought by faith in Christ into the family of God, there was no excuse for their turning back to a service intended to teach them their need of Christ, and of which, in the nature of the case, they could have

of which, in the nature of the case, they could, have no need when they had come to Christ. Verse 11 and 12. Panl's meaning as to the object of his labor, is explained in Col., 27 to 29. If these Gristalan converts fell short of being in the full place of sonship, he felt his labor would be in vain. Be as i, for i as ye' means that Paul had no privileged position in Christ, not shared by all who were members of the one body. "Ye have not injured me," in laxing from me anything of grace, but you have injured yourselves by following those who have led you back under the law.

Verses 13 to 15. It seems from these verses that Paul had been obliged to tarry among them by reason of sickness, and that this sickness was connected in some way with his eyes. The enthusiasm nected in some way with his eyes. The enthusiasm he describes, as characterizing these junis, as they wished to give him 'their eyes,' and received him 'as an angel of God,' is a characteristic of the Celts of Ireland in our day. These words are penned in Galway, Ireland, October 5th. Last evening the writer had the unapeakable joy of preaching Christ for nearly an hour in a public hall, where the larger proportion of the crowded sudlence were Roman Catholies, most enthusiastic and kind in their creations. ment of an American soldier who truly loved their souls and desired to do them good. Wi'l every results first up an express pottion, that God may at this time, blees Ireland, and pour out of His Spirit upon all who there preach his word.

Spirit upon all who there preach his word.

These who would have the Galactians circumcia-d and become Jewish Christians.

"exclude us." Paul says that they may get hold of

Text for the day, verse 9.

#### Sunday, December 11th.

Galatians iv. 19 to \$1.

Verses 19 and 20. How earnestly and intensely, how lovingly and faithfully this blessed apostle pleads with his misguided converts, to bring them please with his misginged converts, to uping the bridge his very personality into play, and causes them to feel that he is right there in the midst "changing his voice" from admonition to affectionate and tender entreaty, and conveying the pain of soul he felt for them by the strong supression 'travail in birth, nutil Christ be formed within you." How few of us know of the depth of meaning in these words! Paul seemed always in this state. Col. i. 21:Phil. i. 8.

Verse 21. He would refer them to the requirements of the law, as in ch. ii. 16 and iii. 10. and in-

troduce also the allegory from the writings of the law, which follows.

Verse 22 to 31. "In Isaac shall thy seed be called"

is the key to this passage. A Jew is a Jew, bec .....

of his connection by natural generation with Abraham through Isaac. Isaac is a type of Christ. Study his life with this in view, and many beantiful lessons as to Christ and the church will be found. lessons as to Christ and the carrier will be found. We are children of God by connection with our Lord Jesus Christ through spiritual regeneration. Ishmael is a type of the flesh, born of Hagar, a type of the law, and having no part in the salvation that is by faith alone. As Ishmael and lease were atwar, so flesh and spirit are at war in all believers, and the constant tendency in the church is to give Ishmael the place of rule.

Selected by C. H. Spurgeon.

Dr. Cuyler unter what is heresy-hunting and rightly answers: What is stigmatized as "heresy-hunting" is commonly a simple demand that no minister shall betray his own colors, and he false to the standard of doctrine he has solemnly sworn to defend. Freedom of thought and of speech are very excellent things within certain limitations; but no soldier has a right to wear the uniform and draw the pay of his regiment, and then point his rifle at his own comrades, or cut down the regimental flagstaff. When a Christian minister sincerely dissents from the vital tenets of his own church, the honest place for him is outside its communion. If his fellow ministers ask him to retract, or to withdraw from the church whose creed he rejects, they are not "heresy-hunters," but honest men, demanding honest dealing.

Text for the day, verse 30.

#### Monday, December 12th.

Galatians v. 1 to 6.

Verse 1. The liberty of the Christian is the liberty of sonship, serving as those who have been forgiven, and not riging to carn forgiveness. yoke of bondage refers to being under the law as you to conduct rates to coing under the law, as not yet fully saved (Rom. vi. 7 and 14), and under ritualism and ecclesiasticism, as necessary to salvation (ch. iv. 9 and to, acts xv. 10). See Matt. xi. 29, as to the only yoke Christ would have us weer.

verse 2 to i. We must take Christ for all, or not have him at all. "He by himself purged our sins" (Heb. 1.2), and faith must rest alone upon His finished work, and upon His person, for acceptance with God. If circumciston, beptism, or any ordinance whatsoever, or any performance of man whatsevers, its noked to as necessary to be added to the work of Christ, we cannot have Christ. Whoever trusts in means falls short of Christ. If not delivered completely from the law, we are debtors to do the whole law, or meet its penalty.

Verse 5. "The hope of righteousness" is the coming Verse 3. The hope of righteonances in the coming of our Lord in glory, to raise the dead, and change the living saints. Titus ii. 18: Rom. viii. 23, 24, 1 Thees. ir. 13 to 18; 1 Jno. iii. 1 to 3. A faith that accepts Christ as the end of the law, and unites the soul to Him as a living Saviour, is the only way that we can be led into an attitude of sincere desire, and

we can be led into an attitude of sincers desire, and waiting expectation, for this glorions appearing. Verse 6, Study the words "In Jerus Chrust." See Eph. ii. 13; Rom. viii. 1; Rom. vi. 3. How pitiful all the em-phasizing of riralism and forms, to the soul that pussiting of richaism and forms to the soul that has entered by faith and in the power of the Holy Ghoat into this union with Christ. The test of saving faith is here given in the words "worketh by bore." If Christ is in the heart, love will govern the life. All forms and ordinances, if love is not in the heart, are dead, formal, profittees and fruitless.

From Mark Guy Pearse.

The religion that fails me at the judgment day will not avail for anything; that which Jesus Christ the Judge has so commended is the only religion that we can afford to have. I do not think the subscription list will count for much that day, doing good by proxy will not greatly serve us. Helpfulness, service, blessing others; that is the very heart of Christianity. Service is the very end and proof of our salvation.

Text for the day, verse f.,

#### Tuesday, December 13th.

Galatians v. 7 to 12.

Verse 7. You saw and eagerly embraced the truth of the gospe. :: '\* do'' verance from the condemnation of the in the condemnation of the in the condemnation of the intervention of the condemnation of the intervention of the condemnation of the co His acceptance before in in a righteousness of that which made the state p), and was made such to a blessing? "Im. the state p), and was made such a blessing? "Im. the state a traid of you" (ch. iv. Oblations (ch. III.) How samely be disputed to the saints' disposite contended for "the faith once for all universed to the saints' (Jude 3) and how much, under God, tee owe to his uncompromising attitude toward the least thing that roubed United of the slory of the full and com-

that robbed three or the story of the story of the people.

Verse 8. I have nothing to do with this dectrine that believers must be circumcised, and come under the law of Moses. I was used of God in your calling, and you heard nothing of this from me.

Verse 9. It may seem a small matter to you to admit this teaching, but it will work your separation from Christ, and affect all your views of gospel truth. Error propagates error. He may also mean that all of the church had been leavened by this

teaching.
Verses 10 to 12. He hoped that when his views were clearly known, they would accept them and repudiate the Judaizing teachers. That he did not teach circumcision (as some had evidently falsely stated) he proves, by the fact of the enemity of those who hated him for opposing it. "The offence of the cross" to a Jew, as Paul preached the cross, was that it was the end of the law; the end of searfices; the end of circumcision, the end, in short, of Jodaism, Just the same in our day, it is the end of all self-righteousness, the utter death of the old man; and so the natural man still hates, and always will hate, the cross.

From C. H. Spurgeon.

"Let God be true, but every man a liar " You know the way we have of counting heads—and if the majority goes in a particular direction, we almost all go that way. If you count the heads, and there is an go that way. If you count the neuts, and there is a general concenses of opinion, you are apt to ear, "It must be so, for everybody says so." But what everybody says is not therefore true. "Let God be true but every man a liar." It is a strange, strong expression, but it is none too strong.

If God says one thing, and every man in the world says another. God is true, and all men are false. God speaks the truth, and cannot lie. God cannot change; His word like himself is immutable. We are to believe God's word if nobody else believes it. The general concensus of opinion is nothing to a Christian. He believes God's word, and he thinks more of that than of the universal opinion of man.

Text for the day, verse 11.

## Wednesday. December 14th.

Galatiana v. 13 to 26.

Verses 13 to 15. This keeping with our Saviour's "new commandment" (Jno xiii, 34), and with the Apostle James' "royal law of liberty" as in Jas. ii. 8. Because many profess Christ who do not possess Christ, ministers are often led into the mistake of denying the liberty of the guepel, and preaching the law as the remedy to correct the life. Pani did not thus meet the difficulties of the Galatians. He asserted in unmistakable terms the liberty of the believer, and from this, so the starting point, raught them that the manifestation of their having liberty from sin, would be in victory over self, in their re-

lations to each other.

Verse 16. Naturally selfah, how can I "love myleighbor as myself?" Here in this most valuable were the question is answerd. Keep in touch with Christ. See in ch. iii. 14, how we receive the Spirit. and in ch. iv. 8, how we are to live in the Spirit, and in verses 22 to 23, how we are to walk in the Spirit. Every action of our daily lives, no matter

how seemingly small or unimportant, should be under the control of the Spirit of God. His presence should be recognized. His wisdom invosts, His connect sought and His will obeyed in all thins-For the knowledges of His will. He has given word. No impression upon the mind as to doctrine or duty, is to be received as from the Spirit of God

or duty is to be received as from the Spirit of God nules it be according to the word of God. Verses I7 and I8. We here have the description of the believer, as one with two natures. The flesh always the sum; clausering for the gratification of its selfish instincts and desires, and the Spirit of tis senso instincts and nestree, and the opint of field always the same, rebuking the old man, and filling the heart with love and grace to resist the solicitations to evil, and giving power to walk in neurness of life.

#### William Gooderham, deceased.

He was a man of faith. He was an old fashioned Christian, who had repeated of his sine, and put his trust in the Lord Jesus Christ. He believed in God the Father Almighty; in a Saviour present to touch and heal the heart; in the Holy Spirit the sanctifier; and heal the heart; in the noty spirit the scantiner; in the loddsment day, in two future worlds, a heaven for the rightsous, a hell for the wicked. There was no guess work about these truths he gripped with a firm conviction, and this brings of the eyers of his power. He believed in the floy Ghost. He had the anointing, the unction of the Holy One. He was filled with the Spirit, and so was thoroughly loyal to God and to duty, irrespective of conse-

Text for the day, verse 25.

## Thursday, December 15th.

#### Galatians vi. 1 to 6.

Verse I. Study the word "brethren" a little, be-Verse I. Study the word "overares" a little, oe-fore deciding upon what you will do with that weak Christian who has so tried your patience. See its use in this episte, ch. 1, 2, 11 ch. 11.3, d. iii. 15: ch. 17, 12, 28, di; ch. 7, 11, 13; ch. 13, d. ii. 15: ch. 17, 12, 28, di; ch. 7, 11, 13; ch. 13, d. iii. 15: ch. 17, 12, 28, di; ch. 7, 11, 13; ch. 13, d. iii. 15: ch. 17, 12, 28, di; ch. 7, 11, 13; ch. 13, d. iii. 15: ch. 17, 12, 28, di; ch. 7, 11, 13; ch. 13, d. iii. 15: ch. 17, 12, 13, d. 17, d. 1 is only an the prayer of this last verse is answered that we can fulfi the command of the first verse. The word translated "fault," is the same word usually translated sin. A Christian may fall into sin, but he cannot live in sin.

win. use an exense live in Sin.
Verse 2. "The law of Christ" here referred to is
the "new commandment" of Jro. xill Si. "Love
one another." Love ever seeks the good of the
person beloved.

Verse 3. Selfishness is the root of self-conceit. Nerse 3. Seinsmess is me root of sein-conceit. Gai. ii. 20. is the only remedy. "Crucified with Christ" is the only way to kill seif. September of the confidence of the confi much of themselves, notwithstanding.

much of themselves, notwinataming.

Verse 4, As the standards for proving all the
weights and measures of Great Britain is at
Greenwich, so the standard for proving our works
as Christians is Christ. Wrought in faith as His
children, and in His Spirit, for the glory of God,
and not our miles and the spirit, or the glory of God,
and to the spirit, but he will pass as accepted
through His merit. Not else. "Wood, lay,
tubble" Yes, most that you and I have done on this earth is just that, my brother.

Verse 5. At the judgment, 1 Cor. iii, 12 to 15. Verse 6. In temporal things. Rom, xiv, 10 to 12.

#### From D. L. Moody.

Many people are always thinking whether the faith by which they lay hold of Christ is the right istin by which they may note of Carrier is the right kind—but what is far more essential is to see that we have the right kind of Christ. Faith is the eye of the soul; and who would ever think of taking out me soul: and won would ever think of taking out an eye to seel if twere the right kind so long as the sight was perfect? It is not my taste, but it is what I taste, that satisfies my appetite. So it is taking God at His word that is the means of our salvation. The truth cannot be made too simple. It is not for me to sit down and wait for faith to come stealing over me with a strange sensation, but it is for me to take God at His word. "Faith

cometh by hearing, and hearing by the word of

Text for the day, verse i.

## Friday. December 16th.

Galatians vi. 7 to 18.

Verses 7 and 8. In their connection, these verses refer to the use made by a Christian of his means and opportunities of doing good, while living here and opportunities of doing good, while living here in this world. It is an application of our Saviour's words in Luke xri, 9. "Make to yourselves friends of the unrighteous mamon." Leconsecrated wealth is the manner. Erest sumbling block of Christialory. Weslihy Christians of America and England are nepoling an awful crop of corruption

Engiand are reaping an awful crop of corruption from the selfish use made of their property.

Verses 2 and ib. We should soon weary of doing good, if we looked to the gratitude of our fellow men for our reaward. We must find our daily reward in doing all for Christ's sake, and as mindstering in His name. How wide embracing is the law for service, as to lime when we should work: "As ye have opportunity; and as to classes: "Unto all men." Relieve, so far as is in your power, the nemen." Relieve, so far as is in your power, the ne-cessities of any with whom you come in contact, doing all in the name of Christ (Ccl. iii. 17) but, count it a special privilege to help one who is a true Christian.

Versell, "With what large letters," this might verse ii. Whin what large letters, this might read. Most of Paul's letters were written by others, at his dictation. This one, he wrote him-self. It is thought that this reference to "large

self. It is thought that this reference is also letters" is an allusion to his poor sight. Verse 12. If they thought of his blindness verse 12. If they thought of his blindness and of "contemptible boddiy presence" (see 2 Cor. x. 10) he would use the thought to turn them for a x. 10) he would use the thought to turn them for moment to the subject of the epistle, and warn them against withing to be of those who would trait the flesh. The desire of the Jewish Christian to the desire of the Jewish Christian to the desire of the Jewish Christian the flesh and the flesh christian to the desire of the Jewish Christian the flesh christian that the tians to have circumcision adopted by the church. uses to nave circumcision scopied by the church, was that they might not be cut off from the earthly Israel by being disciples of Christ.

Verse 13. Not for glory to God as leading to the

fulfilment of his law, but to glory in the growth of their sect, was the motive of their zeal.

Verse 14. Circumcision to a Jew. as instituted verse i.i. Circumousion to a sew. as instituted by God, meant a complete serverance or cutting off from the world. The cross of Christ should always do this for the Christian. Verses is and it. Here we have the spiritual

application of circumcision, and, the true "Israel of God" "new creatures" in Christ, separated unto God by the blood as heirs of glory.
Verse 17. His seared eye-balls, his scarred back.

and stone-bruised face from wounds received in Christ's service.

Text for the day, verse 14.

## Saturday, December 17th.

#### Ephesians i. 1 to 5.

Verse i. "To saints at Ephesus, and the faithful in Christ Jesus" is the superscription of this letter. None others can understand it. Acts xiz. and xx. should be read as an introduction to its study. Paul was longer at Ephesus than at any other place where he preached. "Two years" of daily instruction from the lips of the Apostle prepared the Christians there for the deep things of God here set forth. If we have spent two years of daily and prayerful study of Romans, Corintifians, and Galatians, we shall be in some measure prepared for the Holy Ghost to teach us Ephesians. Verse 2. The common salutation, and closing of all of Paul's letters, and occurring in all, except

Hebrews. Verse 3. God in Christ, and Christ in God, God the eternal Father, and Christ the eternal Son, the manifestation of the Father, was the foundation of all Paul's teaching. Note marginal reading of "things" for "places." Our life is in Christ, and the supply of every need of that life is in Christ.

Verses 4 and 5. The statement of "predestina-on," "election." or "foreordination" is very sim-

ple in the Scriptures, and comes in as a matter of course, to Spirit taught children of God. It is the reasonings of men about the doctrine that mystify it and create confusion in the mind. Reasoning about any matter of divine revelation, such as the incarnation, substitution or resurrection, has just the same effect. God here reveals that He has the same effect. God here reveals that He has chosen a people for Christ out of this world, and that this choice was made long before they were born. He also reveals that all who hear the gospel call, and receive Christ are of that chosen number. and may rejoice in His elective love, and in the certainty that His purposes of grace will be fulfilled certainty that His purposes of grace will be turning toward them, for the glory of Christ who redeemed them. So Rom. viii. 29 and 30 and John vi. H and 45. If we rest upon this as a doctrine, instead of resting wholly upon Christ, we may be deceived. If we rest upon Christ, the doctrine will be of unspenkable comfort, and will lead us to "diligence to make our calling and election sure" (9 Feter L (0) by a daily walk with God and a stead; growth of Christian character, as the fruit of the Spirit, and the manifestation of the new life that sovereign grace has bestowed upon us, on the sole ground of redemption through the blood.

Text for the day, verse 5.

## Sunday, December 18th.

Ephesians i, 6 to 14.

Verse 6. The thought that God, in His character as a God of grace and mercy, is made known and as a Goo of grace and mercy, is made known and magnified by rry salvation, is a great assistance to faith in accepting the wonderful position of son-ship secured to us in Christ. "Accepted in the be-lored" certainly meaning that our acceptance by God was obtained by Christ's acceptance as our representative head, apart from any morit or right-eousness of our own. This seems to the writer the explanation of our standing in Christ's righteousness as imputed to us. So Rom. iv. 6; v. 19; x. 4; l Cor. i. 30; Phil. iii. 9. Whatever view is taken, whether righteousness imputed to us, or righteous ness wrought within us, all true believers would ness wrought within us, an true behevers would agree that it is all of grace and all by Christ, and that our acceptance by the Father is because of our spiritual union with our risen and living Lord in heaven.

Verse 7. The "redemption." is "turough His verse i. The reusminuon. is turrous mis blood." and the fortiveness 's on the sround of the 'redemption." If I will not accept redemption by blood, I cannot have torgiveness by grace. The measure of the forgiveness is "abe riche of the grace." Emphasize the 'hathe." and the 'hates' grace." of these precious verses, and glorify God by onfering into the enjoyment of a present salvation.

Verses 3 to 11. God, in "wizdom" planned this scheme of redemption "before the foundation of the world: "in "prudence" he withheld the manifestation of it until the subjects of grace were prepared in the ruin wrought by sin, and the failure shown in the run wrought by sin, and the minure shown of man, to receive the revelation. From verse it, we gather that angels and all created intelligences are to stand in some way before God, as connected with Christ.

Verses 12 to 14. 1st, Hearing: 2d, Belleving; 3d, Sealing, This is God's order. Man would reverse it, and have the sealing first. The sealing of the Spirit is His presence in the heart of the believer as Rom, viii. 15, 16, "Restemption" here means resurrection of the body and a renewed earth.

#### From D. L. Moody.

If we believe, there is for us no condemnation, no judgment; that is behind us, and passed; and we shall have boldness in the day of judgment.

I remember reading of a man who was on trial for his life. He had friends with influence, and they procured a pardon for him from the King on condition that he was to go through the trial and be condemned. The feeling rap very high against him, and the judge said that the court was shocked at his unconcern. But, when the sentence was pronounced, he pulled out the pardon, presented it

and walked out a free man. He had been par-doned; and so have we. Then let death come, we coned; and so have we. Then let death come, we have nought to fear. Death has had his hand on Christ once, but never again. "Whosoever liveth and believeth in Me shall never die."

Text for the day, verse 7.

## Monday. December 19th.

Ephesians i, 15 to 23.

Verses 15 and 16. True faith in Christ will Vernes 15 and 16. True taint in Curiss will always be accompanied by love to all who are members of Christ's body. The manifestation of lords the evidence of faith, and the cause of thankering and praise to God, both on earth and the life which is the companied of the companies to the companies of the companies action added a note of praise to our blessed Lord. it would be a powerful motive to lead us to multiply such acts. We would commence each return-ing day with the thought "What can I do to-day to bave God praised?"

Verses 17 to 33. The burden of this wonderful Verses 17 to 32. The burden of this wonderful prayer is that believers may have a constantly in-crossing knowledge of Christ. Note the words "Revelation:" Easily the Christian of the "Enlightened." See the object of this revelation in the words. "Him." His calling: "His interin-tance:" "His power." "Him the Head;" "His body.

The prayer is also connected, and wonderful truth unfolded by the study of the three "whats" in the 18th and 19th verses.

in the isth and isth verses.

1st. "Mat is the hope of His calling." Romans viii. 29 and 30 asswers the question, showing that we were called because we were predestinated, and eternality just of the internal production of the calling. So Christ says in John 17 to 29. "My sheep hear my volecy" none but the sheep will hear, and all the sheep who do bear, callong thin and He cives them starns little. follow Him, and He gives them eternal life. "To be conformed to the image of His son" is the true hope of the calling. So I John iii, I and 2.

2d. "What the riches of the glory of His inherit-2d. "What the riches of the giory of his inheritance in the saints." The saints, as redeemed by Christ, are flies eternal portion. He is to be made known and glorified in them. So 2 Thess. Lill and 12: and Peter II, 9; Heb. 2, it and 12: Each redeemed soul will have some special story to tell of His grace, and enjoy some special gift of His love.

3d. "What is the exceeding greatness of His power to us ward who believe:" The only read difficult thing to accomplish in our salvation, such the raising up of Christ from the dead, when the raising up of Christ from the dead, when the property of the control o the law (Gal. iii. 13) with the load of our sins upon Him. This accomplished, all else is comparatively easy for the power that wrought this new work within us by the strength of God.

#### From C. H. Spurgeon.

"If we abide in Christ, we shall be able to propagate our faith, and bring others into the church. Every believer should have this object before him as the joy of his life: for thus shall Christ "See his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

The wife, too, is the keeper of the house. She takes care of the household concerns of her husband. And so would the Lord Christ have his people care for His interests, and for all that belongs to Him: for He has committed these things to us, 33 the husband commits his treasure to his wife. He has left us in custody of all that He has. In one sense, we are the stewards of his household, but in another and dearer sense, we are united to Him by marriage bonds which can never be broken. However close may be the bonds of husband and wife, the union between the believer and Christ is closer still. Oh! to realize more and more of it each day.

Text for the day, verse 19.

#### Tuesday, December 20th.

Enhesians if, 1 to 12,

Note first, what w: were: "Dead in trespasses and sins" (verse 1); "By nature children of wrath" (verse 2); "Without Christ, allens, strangers, no hope, without God" (verse 12); O what a wonderful salvation that overcame all of these difficulties and brought us to God! Note

What God was: "Rich in mercy," "Grest in love" (verse 4): "Riches of grace," "kindess toward Note third.

What we did: "Walked according to this world," led by Satan, as willing children of disobedience; fulfilled the desires of the firsh and the mind. in utter enmity of God (yerses 2 and 3). Note tourth.

What God did: "Outckened us together with Christ, raised us up together with Christ and made us sit together in heavenly places in Christ" (verses 6 and 7). "Created us anew unto good works" (verse 10). Made us objects of eternal

works" (verse 10). Made us objects of eternal kindness and grace to the glory of His Son (verses). Note dith. What w. now arr. 1, Quickened; 9, In resurrec-tion life (i, e, a life that has passed judgment and passed death. So Jan. v. 24; Rom. vill. 1, etc.); 3, Seated in the heaveniles in Christ. Not on earth, looking un to hawken have in characteristics. looking up to heaven, but, in heaven looking down upon the earth, is the true attitude of a child of God. So Col. iii. I to 4. So far as our acceptance with God is concerned, our place in heaven, our title to glory, it is all just as secure now. if we are truly in Christ, as if we were already in heaven. It is impossible to be "in Christ." without being as a joint proprietor with Him in heaven. for He is in heaven. "And this I shall find, we two are so joined, He'll not be in glory and leave

our one concern now should be simply to be "in Christ" and to "abide in Christ" Heaven. Giory and all else are as sure to be as the word of God and the present possession of them by Christ our representative Head, can make them. "Praise our representative Head.can mail: them. the Lord, O my soul!"

From Mark Guy Pearse.

This is the very gospel of Goo: There is come one from the very light and glory of God into our midst, into our gloom, and He is come to redeem tnee and me from our low estate of uselessness. By His grace and wiscom He can uplift us and transform us: He can move upon us, and fit us and shape us for His service and make us a blessing. That is the gospel. Am I not speaking to some whose very hearts must hunger for it? Soul: hard, dark, duil, dead, without use, without worth, without blessing. Jesus Carist can make thee worth a great deal. Give thyself to Him. and He can make thy life a sweetness and a loy and a great good. That is the meaning of Bethleham and Gethsemane, of the crucified Son of God and of the emptied tomb.

Text for the day, verse 4.

#### Wednesday, December 21st.

Ephesians II, 13 to 22.

Verse Et. "Ye were far off." "Ye are made igh." "Far of" from what! From God, from life, light, love, peace, holiness happiness, heaven, and all that the soul is capable of enjoying, and must abide in endless misery, if it fails of possess-

ing. "Made nigh" to what? Nigh to God. "Branches in the true vine." Jno. xv. l. "Accepted in the beloved." Pardoned, justified, cleansed, sanctified, looked upon by God as "Holy, unblamable and unreprovable in his sight" (Col. t. 22) within the hollest drawing "near with a true heart, in full assurance of faith, our hearts sprinkled from an evil conscience, and our bodies washed with pure (Heb. x. 22.)

"Hade nigh" by what? "By the blood of Christ," The penalty of the law that put us "afar off" and shut us out, was met by this. The new covenant that let us in was sealed by this. The samity is our hearts that kept us away, was banished he this. The uncleanness and impurity of heart that made us unit, is purged by this. "When I see the blood," is still God's message to all who would come into Ris presence, to all who would seek His blessing.

How nigh are we made by the blood? As nigh as the blood itself. The figure in the spostle's mind is the mercy seat between the Cherubims, where Israel's priest sprinkled the blood that was as cepted for them, and caused their acceptance by God. So Christ entered into heaven itself with His own blood, having obtained eternal redemption for us" (Heb. ix. 12). "And now to appear in the presence of God for us." (Heb. ix. 24.)

"Near, so very near to God, nearer I cannot be; For in the presence of His Son, I am as near ag He."

Verse 14 Not peace with the devil. or peace in our circumstances, but peace "in Christ." Verses 15 to 18. Jew and Gentile all on same

footing under the new covenant. One spiritual body in Christ, all accepted as sons. Verses 19 to 23. A wonderful description of the mystical, spiritual body of true believers, the one and only church of our Lord Jesus Christ. 1. "Fellow citizens," in the state; 9. "Of the household." in the

family; 3. "Upon the foundation." in the house; 4. "Fitly framed together." of the house. No part can be taken away without marring the whole; 5.

'An habitation of God." From D. L. Moody.

There are three things indispensable to faith-Knowledge, assent and appropriation. We must know God. (Jno.xvii. 3) Then we must not only give our assent to what we know, but we must lay hold of the truth. If a man simply give his assent to the place of saivation it will not save him; he must accept Christ as his Saviour He must recept Christ as his Saviour He must recept Christ as his Saviour He must remove the control of not tell how a man's life can be affected by his be-lief. But let some one cry out that some building, in which we happen to be sitting, is on fire, and see how soon we should act on our belief and get out. We are all the time influenced by what we believe. We cannot help it. And let a man be-lieve the record that God has given of Christ, and twill have suitchlet with his whole if the it will very quickly affect his whole life.

Text for the day, verse 13.

#### Thursday, December 22d.

Ephesians iii. 1 to 13.

Verses 1 to 4. "For this cause." Go back to ch. ii. 11, to see what was passing before the apostle's mind. He was writing for Gentile believers, who had been received into the church by faith in Christ, and made to share equally with conversed Jows. in the glorous privileges of the gospel. reached the culmination of the glory of the church as a spiritual body, in ch. il. 22, whose he used the figure of their being God's temple upon the earth, and is filled with the spirit of adoration and prayer, and a longing desire that all who should prayer, and a longing desire that all who should read his words might be in fellowship with him is the understanding and enjoyment of the truth. "For this cause." Look down at verse is, and note that from verses 2 to 13, he is just in a parenthation way, peculiar to Pani, reviewing the truth set forth way, pecuniar to rain, reviewing the future as the inch. iii. Defore he gives utterance to his prayer. "Prisoner of Jenus Christ for you Gentiles. Is arplained further in Col. 1. 3 to 23. The personation suffered by Paul was largely instigated and prosecuted by his own countrymen, who were filled with range that he exaited the church above Judaism. Christ above Moses, the spiritual above the material temple, and taught that Gentiles and Jews were on one level as children of God by faith in Christ Jeaus."

Verses 5 and 6, See 1 Peter 1, 10 to 19, for further light. The prophets of the Old Testament forefold that Christ should come and be rejected by Israel

(Isa. I. 3), and that after a period of tribulation. Israel would repent of this rejection, and receive the rejected one as their Messiah (Zec. xii. 10; xiii, 9, etc.) and that following this acceptance of Messian, Israel would be made a blessing to the whole earth. (Isa. Ixii. 1 to 4, etc.) It was not revealed, however, either to the prophets of the Old Testament, or to Peter and the twelve at first that during the long period of Israel's tribulation, God would gather out of the world, from both Jew and would gather out of the world. from both Jew and Gentile a people for Christ to be called "the church," and to partake of special and peculiar biessings as the Bride of Christ.

Verses ? to 13. Paul here asserts that to him in a special and peculiar manner Christ revealed as special and peculiar manner carriat revealed the truth as to the church's calling, position and hope, and commissioned him to make known the glorious tidings to the Gentlies of the exceeding grace of God now offered unto them. May God help us Gentlies, who now study these words, to understand "what is the hope of our

From C. H. Spurgeon.

"Thanks be unto God for His unspeakable gift." This sets all our hearts a singing.

Let men give as liberally as they may, you can always proclaim the value of their git; you can cast it up, and reckon its worth, but God's gift is unspeakable, unreckonsable. You cannot fully estimate the value of what God gives. The gospel is a gospel of giving and forgiving. We may sum it up in these two words; and hence when the Let men give as liberally as they may, you can true spirit of it works upon the Christian he forgives freely, and he also gives freely. The large heart of God breeds large hearts in men, and they who live upon His bounty are led by His Spirit to imitate that bounty, according to their power.

Text for the day, versa &.

#### Friday. December 23d.

Ephesians ili, 14 to 21.

Verses 14 and 15. How these expressions should teach us reverence as we come in prayer into the presence of our Lord Jesus. We should seek to cultivate this spirit. It is doubtful whether the teaching of children to address the Lord of Glory as "Dear Jesus." is proper, or really helpful in giving them a true conception of God, or of their own need as sinners. "Of whom resry family in heaven and earth is named." (R. V.) Christ is. the head of the church, of angels, and of the seed of Abraham. So ch. i. 10, and Col. i. 16 to 19. In the sternal state, the whole family of the redeemed of Adam's race are one in Him.

Verse 15. As men shore up and strengthen their granaries and barns when they look out on an abundant harvest, so our weak faith must be strengthened to grasp, and our hearts enlarged to retain, this wonderful fullness of grace and glory.

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ofered us in Christ.

Oreced us in Christ.

The office of the control of the cont He is never away. He is always present, and we can commune with Him when we will. He is our spiritual life: and for Him to leave us for one moment would be death. Like the beating of the heart to the life of the body, or the presence of air to till the lungs, the constant presence of Christ by His Spirit, is a necessity for the life of carries by ris Spirit is a necessity for the fife of the soul in its union with God. Alternys with us, and yet so seldom recognized! How this must grieve Him, how this must dwarf us.

Verses is and 19. This explains being "rooted in love," as the way to be "filled with all the fullness of God." "God is love; and he that dwelleth in love, dwelleth in God, and God in him." I Jno. iv. id. This means to "know the love of Christ:" not self-occupied, with my poor, sentimental, unreal feelings of love toward God. "First things first." "We love Him because He first loved us."

Turn and give a steady look at 1 John iv. 16 and 19.
Verses 30 and 21. "Unto Him;" "Unto Him;"

Amen and amen! It is all Him. He must teach us. He must strengthen us. He must do all.

Faith is the gift of God. So is the air; but you have to breathe it. So is bread; but you have to eatit. If a drowning man sees a rope thrown out to rescue him, he must lay hold of it: and in order to do so he must let go of everything eise. If a man is sick he must take the medicine—for simply looking at it will not cure him. And a knowledge of Christ will not pelp the enquirer unless he pelieves in Him, and takes hold of Him as his only hope. The bitten israelites might have believed that the serpent was lifted up; but unless they had looked they would not have lived. I believe that a certain line of steamers will convey me safely to America, because I have tried it; but this will not help another man who may want to go, unless he acts upon my knowledge.

Text for the day, verse 17.

#### Saturday, December 24th.

Ephesians iv. 1 to 8.

Verse 1. See in ch. III. 1, and vi. 20, two other allusions to his being imprisoned at frome when he wrotethis epistle. He would use it as a motive for them to heed and obey the instruction he was giving them. "Vocation" means calling. "Walk worthy of the calling wherewith ye are called."

Called into the fellowship of children of God, "Called to be saints,"live before the world in a way to honor God who has thus so highly exalted you. Note, we do not live worthy in order to be called. but, we live worthy because we are called. If you do not accept Christ by simple faith, and know by believing His word that you are among the called, believing his word that you are among the called, you will never be saved, and all of your efforts to work up to salvation by following these teachings in daily life will be fruitless. Go back to Eph. i. 7,

before going forward here.

Verses 2 and 3. It is from lack of lowliness and meekness in individual hearts, that Christians become divided. The securing and the maintaining of spiritual unity begins with "forbearing one another in love." A man may be in error as to another in love." A man may be in error as to many of his opinions (we shall see in glory that we all were), but if he is a true believer, a really regenerated man, treat him very kindly and

Verses 4 to 6. This is a description of the one. and only, true church of Jesus Christ. The Greek church, the Roman church, the Armenian church, and the various Protestant bodies, in so far as any one them arrogates to their own ecclesiastical organization exclusively, what here refers to the living members of Christ found in all these organi-

living members of Christ found in all these organizations, they make themselves ridiculous, lead their members directly away from what is here enjoined, and are used by Anti-Christ to hasten the closing apostasy of the last days.

Verses 7 and 8. "But," this refers back to ad and 3rd verses, and explains why we will be called upon to "forbear one another in love." Different members of Christ's body have different citics. Some will be more used and have greater light bone with the more taken and aster greater that than others. Humility on one side and patience on the other will be needed. All have grace, and all some gift to be used for Christ. He rightly estimate "the measure of the gift of Christ. We shall have a large measure of grace. Make much of Christsand God will make much of you. The whole 18th psaim should be studied to see full meaning of quotation in 8th verse.

From C. II. M.

We must, as Christians, look well to the position which we occupy, the circumstances in which we stand, the habits we adopt, the character we wear. Where the eye is single, the path will be plain. Where the one desire of the heart is to enjoy the divine presence, we shall easily discover those things which tend to deprive us of that unspeakable blessing. May our hearts be tender and sensitive. May we cultivate a deeper, closer walk with God; and may we carefully guard against every form of defilement, whether in person, in habit, or in association. Sin is a dreadful thing in the estimation of God. He cannot tolerate so much as a single sinful thought. Before one such thought could be forgiven. Christ had to die upon the cross. The most triffing sin if any sin can be called triffing demanded nothing less than the death of God's Eternal and Co-equal Son.

Text for the day, verse 1.

## Sunday, December 25th.

Ephesians iv. 9 to 14.

Verses and 10. A use of the 64th psaim to prove the death of the Messiah, as well as his resurrec-tion and ascension. The "suffering and glory that should follow." ! Peter i. 11, are always necessarily connected. If he had not first "descended" we could have had no blessing from his having

'ascended.'

Verses II and I3. Here we have the various gifts bestowed by the Spirit upon the church, and the purpose stated for which they were bestowed. Christ as the head of the church, ch. i. 22, is thus present by His Spirit, and acting through the various members of His body. Mairing the office, and calling a man by one of these names, does not convey the gift. God only can do that. "No man taketh this honor unto himself but he that is called of God." Heb. v. 4. It is the gift that conveys the office, and not the office the gift. The God gifted pastors and teachers in a community may be those who have no official position at all. as from their fellowmen; and many men may be called "Bishop," "Carson," "Priest," or other title as showing omce held by man's appointment, and be utterly without the gift. If a man has the gift of office from God, he will "edity the body of Christ," and "perfect the saints" by his ministry of the word; he will lead believers nearer to the Son of God and nearer to each other; he will build them up in sound doctrine, in love, and increasing likeness to Christ. The figure of the human body, ruled over and cared for by the head, as a type of the church, ruled over and cared for by the head, as a type of the church, ruled over and cared for by Christ, is a twortte sim with Paul, and is a fruitful theme for study. The healthy growth of one member of the body, contributes to the good of all the other members. So a baptism of the Holy Ghost upon one Christian is made a blessing to all, and a life lived near to Christ, by one, gives spiritual help to all, and helps all to grow up into Christ.

#### From D. L. Moody.

There is eternal life for every poor sinner. Look. and you can be saved this very hour: God has provided a remedy: "Look and live." The trouble a, a great many people are looking at the pole. is a great many people are locality at the bound of the pole on the pole is that is the church. Look beyond the pole. Look at the Crucified One. Look to Calvary. Take your eyes from men. Lift them up to Jesus who took away the sin of the world, and there will be life for you from this hour. Thank God, we do not need an education to teach us how to look. A little girl or boy who cannot read, can look. When the father is coming home, the mother says to her little boy. "Look! look!" and the child learns to look before he is a year old. And that is the way to be saved. It is to look at the Lamb of God "who taketh away the sin of the world."

Text for the day, verse 13.

## Monday, December 26th.

Ephesians iv. 17 to :≥.

Verses 17 to 19. "Walk not as other Gelesnti." Five times the Christian "walk" is referred to from ch. iv. on, after the Christian's standing "in Christ" has been settled in the first three chapters. Chapter iv. 1, "Walk worthy;" ch. v. 2, "walk in love;" ch. v. 8, "walk as children of light," cn. v. lb, "walk circumspectly." three verses give a graphic picture of the walk of the worldling who knows not God. Mind full of vanity and warped by conceit; understanding

darkened so that they cannot receive light; alienated from life of God through ignorance and hardness of heart; conscience seared and life given over to dominion of fleshly appetites and lusts. It is a frightful picture, and vet true of the ulti-mate condition of all out of Christ.

Verses 30 and 21. The cross of Christ separates from the nower, as well as the penalty of sin. Reconsided to God by the death of His Son, the love of Carist constrains to newness of life.

Verses 22 to 24. Have done with the old man: "Make no provision for the flesh to fulfill the lusts thereof" (Rom. viii. 14). "Reckon yourselves to be dend indeed unto sin, but alive unto God, through deed indeed unto sin, but sive unto God, through Jesus Christ our Lord" (Rom. vi. 11). Note the order of teaching: 1. "Ye trusted in Christ" and were sealed with that Holy Spirit of promise" (ch i 13 and 13); keep first things first; 2. You learned Christ by the teaching of the Spirit, as to daily life; 3. "Renewed in the Spirit of your mind" you gave up selfish and sinful indu-gences, separated from a godless world, and lived Christ, as the Spirit of God led you and controlled you.

Verse 25 to 32. Here we have the old man exposed, judged and laid aside: while the work of the Spirit in creating the new man is going on. It is very humbling to the flesh, but as the Spirit applies the word, how many Christians. opint: applies the word, now many christians, would have to confess that they are being overcome by these thines: "Lying," "bad temper, "dishonesty," "laziness," "gelishness, burity," "siander," "mailce." "an unergiving spirit." Do not hurriedly pass over these search. ing verses. Do not draw back from the sword of the Spirit, but let it divide the heart, and bring forth the evil that it may be judged and put away. Be sure that the place of purging is the place of blessing.

From C. H. Spurgeon.

"The members of Christ (all true Christians) exist but to do His will, and to glorify His name. Of what use are my hands and feet unless they move at the impulse of my head? They are but encumbrances unless they are ready to obey the bidding of my mind. If your arms hang helpless. you do not know what to do with them; whichever side you turn, they are in the way. To be paralyzed is most unnatural yet I fear me there are many of us of but little use to our Master. We hear His word, but we do not obey it. He calls for helpers, and we do not run at His bidding Come, come, this will not do. We are members of Christ, and the one purpose of our life should be to serve our Head. God help us all to do it."

Text for the day, verse 32.

## Tuesday, December 27th.

Ephesians v. 1 to 10.

Verse i. The word "followers" might be translated "imitators." As children resemble their lated "imitators." As children resemble their earthly parent, and imitate him in manner of life and speech, so the spiritual children of God are led to become like God, or godlike, the meaning of

Verse 2. In verse 32 ch. iv. "As God;" here. God's forgiveness, our example in a "As Christ." forgiving spirit toward others: Ch. ist our example. in the measure of love that should fill our hearts toward God, and toward man. Note that Christ's sacrifice was "for us," and "to God." This quotation applies all that is taught of the burnt offering in Lev. i. to Christ. Rich blessing will follow a careful study of the chapter with Christ as the key.

Verses 3 to 7. The words "revetousness" and "coverous," should prohably be rendered "lust" and "lustful." This would make all of these verses apply to the sin of impurity, the sin of the race in all ages, and in all climes, and the special sin of Ephesus, with its Temple of Diana, and Corinta. and the cities of the Mediterranean in Paul's day, These early converts had much to be cleaned from (see | Cor. vi. 9 to 11) and were daily subjected to solicitations to impure thought and act, worse than the temptation of Joseph in Egypt. Vile

pictures and vile statues, vile men and vile women, shameless in their manners and conduct, surrounded them and met them on every hand. With stern and uncompromising faithfulness to the God of purity and holiness. Paul most decidedly settles the question that no manican be truly born of God and be "taught by Him as the truth is in Jesus," and live under the control of lust. "No lustful man hath any inheritance in the kindom of Christ and of God." What shall you do! Have some with the sin. Give tup out and out. Make no previous for it. 'Cast yoursel upon write the delivered. Read weed over and over, you will be delivered. Read weed over and over. and be willing to die to this sin for the love of God and for Christ's sake.

Verses 7 to 10. Walk in light, avoid darkness: look up quickly to Christ at the first suggestion to impure thought. Keep close to the mercy seat within the vall, where the lamps never go out, and you wil be filled with the spirit and kept.

From D. L. Moody.

We have power to see and to hear and we have power to believe. It is all folly for the enquirers to take the ground that they cannot believe. They can if they will. But the trouble with most people is that they have connected feeling with believing. Now feeling has nothing whatever to do with believing. I can not control my feelings. If I could I should never feel ill, or have a headache or toothache. I should feel well all the time. But I can believe God; and if we get our feet on that rock, let doubts and fears come and the waves surge around us, the anchor will bold. Faith is the hand that takes the blessing.

Text for the day, verse 2.

## Wednesday, December 28th.

Ephesians v. 11 to 21.

Verses 11 to 14. These verses have special reference to the sion against purity which abounded in Epheaus. Not until Christ gives light does a man discover what sin really is, and where the separation from it must begin. The new-born soul is like one awaking from a dream, as his conscience, made tender by the Spirit of God, passes judgment upon all he sees of unholiness within him and around him. If conscience is implicitly followed, and evil instantly judged and put away, more and more will he be filled with light, and more and more will God use his life to reprove the works of darkness among his fellow men, and convict them of sin. If a compromise is made and lust or evil desires are indulged, the light becomes dim, and the life is without power. "Have DO fellowship" with evil, is the only way to be filled with light. One sin allowed to remain in the heart, is an Achan that will bring defeat. Bring your Achan to Joshua, my brother, and have him killed and utterly burned up.
Verse 15. The word translated "circumspectly"

is from the word "akribos" from which we derive our word "acrobat." So walk carefully through this world of pollution and pitfalls, with your eye fixed on Christ, as an acrohat on a tight rope keeps his eye upon the rope upon which he treads, or

upon an object in line with it. Verse 16. "Buying back the time." Think of the years wasted in folly and sin, and strive to so

live as to redeem them. Verse 17. The Willof the Lord is that we should be holy. "Be ye holy as I am holy." (1 Pet. 1. %) There can be no doubt about this. Do we unde. stand that this is what Christ died for us to secure? Verses 18 to 21. Is not this a blessed, happy life: "Spirit-filled," "singing," "melody in the heart," "thankfulness, always for all things," "humility."

"O the peace my Saviour gives, peace I never knew before.

"And the way has brighter grown, since I learned to trust Him more."

r com the Mank of La Trapp. Why is Jesus in the glory! Because He has anished the work. He would not be there otherwise. He would still be here, for He undertook to

do it all, and He would not go back to His Father uo it au, and he would not ke back to his ratter till all was done. I look up, and I see Jesus in heaven, and I say, "He is there, because He has done it all, and there is nothing left to do. He is there because God is satisfied with His work. And, oh, dear friend, why should you and I try to do that work which the Son of God alone could do, and which He has done! If God had left it for us to do, we could never do it: were we to perform all the penances that ever have been or could be per-formed, they would be utterly useless to us. And as it is, they are more than useless, they are fourful sins in the sight of God. In doing them, instead of gaining anything, you would be but adding the crowning sin to your evil life. It would be as much as to say. Christ has not done enough. It would be to cast contempt upon the plessed, perfect work of the Son of God, and to dare to attempt to add to that which He has said is finished.

Text for the day, verse 20.

## Thursday, December 29th.

Ephesians v. 22 to 33.

Verses 22 to 24. See 1 Meter Hi. 1 : Col. iii. 18, for further reference to husband and wife. Not until we see that this earth and the race of man upon it. was created by Jesus Corist, and for Jesus Christ, was created by Jesus Curist, and for the express as the scene of redemption, and for the express purpose of making God known to all intelligent creatures throughout His vast universe, do we appreciate the importance and beauty of these references to the relation of the woman to the man. The spirit of our day is to teach women to be independent of the man. The faith of Christian women will be greatly tried, as they see the abuse of woman in the apostasy of the last days. They will be tempted to take part in this or that social reform, to give their sex the ballot and place them on political equality with men. for their own protection, and to reform society. To all such Paul, an apostle of Jesus Christ by the will of God. speaks as the mouthpiece of God, that woman's chief glory and greatest strength, is in the love, protection, and devotion, which her own loving nature and her need inspire in the heart of husband, father, brother and son; and in her being chosen by God to illustrate in her dependence upon man, the rela-tions of the church to Christ. Whatever interferes with the fitness of this, is not of God, but of the "Serpent who beguiled Eve with his subtilty. and will result in the same wreck and ruin.as it did of old when the woman took the fruit desiring to be "as gods knowing good and evil."

Verses 25 to 33. Three verses only are given as to the duty of wives, while three times that number are written for husbands. This shows the estimate that God has of the relative need of the two parties. It would be a rare case to find an unloving and disobedient wife, if husbands loved their wives as God here commands. Note the intensity of the expressions. "Husbands love your wives. of the expressions. Indicates fore you will be represented by the first error as himself." Leave father and mother and be joined unto bis wife. "Nourish and sherish the wife as the Lord the church." "Lore your wires, even as Christ also tered the church, and just himself for it." And yet, laided women, in press-ing unscriptural teaching as to the position of woman sneer at Paul as a cold hearted, narrow minded, unsymphathetic man. He was as far beyoud their comprehension in the depth and tenderness of his nature as the heaven is higher than the earth. It is not Paul, however, as a man, that we have to deal with in our treatment of these words. but God who spake through him.

#### From D. W. Melligan.

The church is called "the body of Christ, the fun-ness of Him that filleth all in all." Our Lord Jesus is the "head of the body," and, also, as the husband of the wife,"the Saviour of the body." (Rom. vii. ) and Eph. v. 21.1 She is one with the Lord in his atoning sacrifice, and one with Him in his high priestly privileges: One with Him in his offering. in His righteousness and in His joyful confidence

in God; One with Him in his "strong crying and tears, and one with Him in his being and tears, and one with Him in his being heard because he feared." Her sacrifice is ideally over: it has only in self denial and self-sacrifice to be appropriated and made her own.

Let Christians then behold themselves in their position as the accepted children of God: as the expoused wife of the Lamb: let them make Abbe Father the key-note of their lives; and, enjoying the privileges, let them also live the life of God's children, the "fe of peace and joy and hope and liberty, the life of willing obedience and unques-tioning submission to their Father's will.

Text for the day, verse 30.

#### Friday, December 30th.

Enhesians vi. 1 to 9.

Verses 1 to 3. Three precious verses for the children. "Obey your parents in the Lord." That is, the father's or mother's command is to be treated as the Lord's command, when it is not contrary to the Lord's word. When children find it hard to yield their wills and obey their parents,it will help them to remember "If I obey, I am obeying God, and if I disobey, I am disobeying God." To "honor father and mother is to do what would please them, and never deceive or lie to them. Satan's great temptation to children is to try and lead them to disobey their parents, and then lie about it. It is not right to do this; it will not be "well" with those that do it, and they will not "live long" or happily "on the earth," and will not live with Jesus when they leave the earth, unless they repent and receive a new heart before they die.

Verse 4. O how fathers need to live every day very near the Lord, in order to have grace, so as not to tyrannize over their children but by example and precept, with Christlike love and kindness to auriure them in the ways of the Lord. It is the absence of fore that leads to the failure of parental discipline and strict training. Love without these, will ruin the children; and, these without love may fail of saving them. The two combined rarely fail.

Verses 5 to 8. Four verses for servants, Whether we like the word or not, most of us are practically the servants of our fellow men. We are not em-ployers, but employed. We have not riches to make us independent, but we are dependent upon others who supply the money to furnish us labor to earn our daily bread. It is our right and duty to better our condition where we can do so without inter our condition where we can do so without injury to our spiritual life, and he who as a servant lives up to these rules of Paul, will be most likely to soon become a master; but while servants, let us seek the spirit of contentment, and chose to remain in the most humble position, rather than in rising from it to lose our communion with

God, and lessen in heavenly riches while adding to

the earthly, as the vent majority do.
Verse 9. If masters had grace from Christ to live
up to this, it would hinder many a strike, and quickly settle many that now occur.

Text for the day, verse 6.

#### Saturday, December 31st.

Ephesians vi. 10 to 24.

Verse 10, "Finally," You can make a good Bible verse iii. rinaiiy. xou can make a good Bibalerading, by looking up some more of Paul's "linaiiya." He strong not reak. Many Christians think it a virtue to be weak. God commands us to ke strong; to go with courage and confidence into the patils become the course that the theory that our make its Palesancia. battle, knowing that our mighty Redeemer is with us, and will not fail us. It would be another good Bible reading to gather the passages where God says "Be strong." and see how every position we can ever be placed in, is alluded to. Note that it is "in the Lord," "in the power of His might" that we are to find our strength; not in any vain or foolwe are to mu our strength; not in any vain of foot-ish concelt of self or confidence in our own wit, wisdom or human resourses, but in an atti-tude of entire dependence upon the Lord, as Pavid when he met Gollath, or Paul before Nero.

when he met Gollain, or read beine Neto. (2 Tim. Iv. 16 to 18.)
Verses Il to 18. Here, in detal, we have the Christian's equipment. Every part of it is worthy of special study; no portion of it can safely be omitted. "Wicked spirits in heavenly things (marginal reading) are around us night and day, to thrust the control of the safe in the control of the safe in th inairasding) are around us night and day, to thrust evil thoughts, like fiery darts, into our corrupt nature, and to take advantage of the slightest exposure on our part, to wound us in the battle. This is "an evil day." Satan is permitted to sift the saints [Luke xxii. 31) and "perilous times" have come. (3 Tim. lif. 1.) Woe to that man who moves the country of the present would when Satan now. through this present world, where Satan now reigns as "the god of the world" (Epb. ii 9; 9 Cor. iv. 4: 1 Jno. v. 19) without being fully armed. With the Spirit of God filling our hearts, the word of God ever in our hands, and prayer ever ascending from our lips, we must take the middle of the King's highway or suffer loss. God help us so to march during the coming year, and on to the end of life's journey.

Verses 19 to 24. If this good soldier needed prayer that grace might be given him to "open his mouth boldly." and to "speak boldly as he ought to speak," though death from Nero awaited him, how much more should we pray for one another? God bless the reader, with "Peace, ove and faith from God the Father and the Lord Jesus Christ." Will the reader utter the prayer of the 19th verse for the writer? A happy new year to every one. Amen.

Text for the day, verse 10.

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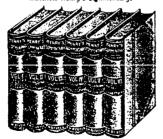
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