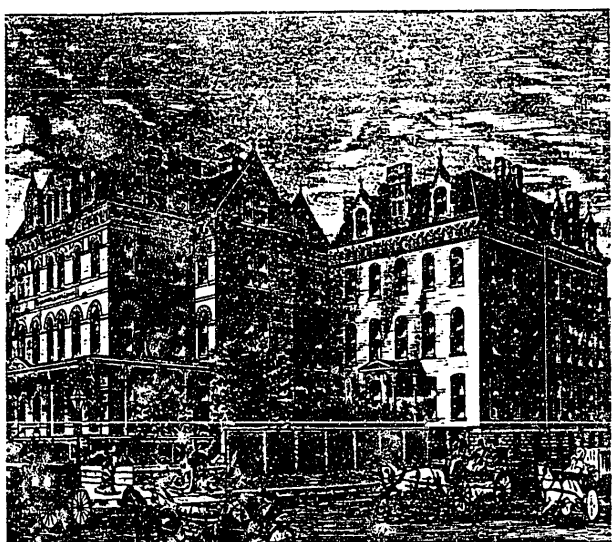
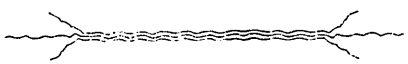


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discussion a committee was appointed to call on a silversmith, and learn what they could on the subject and report at the next meeting. They called at the silversmith's, who readily showed them the process. "But, sir," said one, "do you sit while the refining is going on?" he said, "I must sit with my eyes steadily fixed on the surface, for if the time necessary for the refining be exceeded in the slightest degree, the silver is sure to be injured." At once the ladies saw the beauty and the comfort, too, of the passage. As they were leaving the shop, the silversmith called them, and said that he wanted to still further mention that he only knew when the process was complete by seeing his own image reflected on the silver.

* *

In the death of Dr. George E. Shipman, the founder of the Chicago Foundling's Home, one of the greatest exponents of a life of faith, has been taken from our midst. He walked as seeing Him who is invisible, with a child-like faith that knew not what doubt meant. He took God at His word, and walked upon the waters, nothing doubting. This great institution, which he founded in 1871, is the outcome of his transcendent faith. He first gave all he possessed, then went to God for the rest. His heart was most tender, his sympathy most ready, his generosity unbounded. When one dark, cold night while making his professional rounds he found a young baby on the pavement half frozen, his heart went out in a great sob of fatherly pity that finally resulted in the opening of the "Foundlings' Home," and in his becoming the father of 8,000 forsaken waifs. Not only did he make a home for the little innocent babes, but for the poor, sinning, misguided mothers. His sympathy for them was most intense; he sought by incessant labor and prayer to bring them to Christ.

The great burden he bore while walking among us, was not how to feed, clothe, and warm, without any visible means, more than 100 daily occupants of the "Home," but how to win and bring into a life of holiness and purity the unfortunate women that sought shelter under his roof. His labor in their behalf was not without its reward, and many a wayward girl was led, through his efforts, to become a new creature in Christ Jesus.

The two buildings now occupied by the "Home," as shown on our first page, were erected at a cost of about \$90,000 and the expenses since its founding are about the same. There has been solicitation of funds on the part of the "Home." Friends erected the buildings, while the support has been derived from voluntary contributions from all parts of the country.

* *

Another old and faithful worker has gone to his reward. Rev. Glen Wood was widely known throughout the northwest in connection with the work of the American Tract Society. One of the early workers in the system of colportage inaugurated by that society, he remained in it until it reached the zenith of its fame, driving with horse and buggy 40,000 miles, preaching the gospel, visiting families and circulating religious literature. One of his last acts was to prepare, at our request, a short article describing the work of the Children's Aid Society of Chicago, of which he was secretary; and even while the paper was on the press he was called to his rest.

His was a large heart, ever ready to sympathize with and encourage any burdened soul that made known its troubles. As a friend well says, "The needy, the sorrowful gravitated toward him as atoms of steel dust to the magnet, and they received of his largess."

* *

God leaves room in every life for his help.

An aged woman was found in a London attic, quite alone and poor. The visitor observing a strawberry plant growing in a pot said, "Your plant flourishes nicely. You will soon have strawberries on it." "O, sir," she said, "I do not grow it for the sake of the fruit, but I know this plant can only live by the power of God, and as I see it live and grow it tells me God is near. God will help."

Reflections from Quesnel.

THE TEMPEST APPEARED.

And when he was entered into a ship, his disciples followed him.

This ship in the midst of the sea, is an emblem of the church in the midst of the world. Jesus is there with his disciples: this is our comfort. Whoever has this truth present to his mind, looks upon every thing which happens in the church with other eyes than those of the world.

And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

We ought to expect to meet with tempests in the church, and to see it covered with waves. Let us not be scandalized at it, but let us arm ourselves with faith and patience. Every one has likewise his storms and tempests. When our faith grows dull and heavy, then Christ is asleep in us. He is asleep in respect of us, when he leaves us some time to ourselves, and makes us know the want of him by permitting us to fall either under temptation, or inward troubles, or outward persecution of carnal men, or into coldness, difficulties, and disgust in the service of God.

And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

The advantage of temptation is to make us know our weakness, so as to oblige us to have recourse to God, and to unite ourselves to Jesus Christ. We approach him by faith, we are united to him by charity, and we awake him by prayer. All good perishes, or at least decays, in us without Christ. There is not so much as one moment, wherein we are not in danger of perishing without our Saviour's grace. How proper is this short prayer for us, and how familiar should it be to us, because our Saviour's grace is necessary every moment! It comprehends all the power of our Lord's grace, the abundance of our Saviour's merits, and the depth of the sinner's miseries.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Faith is courageous, incredulity fearful. A person truly faithful retains his confidence in the most violent temptations. One word alone of God, restores a perfect calm to souls troubled by temptation. Prayer, though imperfect, is very often heard: (1) That our imperfections may not hinder us from praying to God. (2) That we may be persuaded that our merits do not make our prayers effectual. (3) That we may offer them up with great humility. (4) That we may unite ourselves to Christ in praying together with him.

Pebbles from the Brook.

BY REV. THOMAS CHAMPNESS.

"WISDOM GIVETH LIFE."

Ecclesiastes vii. 12.

Then it gives the best thing in the world, for what are any of the other things when life is gone? In many cases life is preserved to men by the use of wisdom. Tens of thousands go to their grave for lack of the wisdom which would have kept them from the destroyer. We read in the Book of Proverbs of a youth who is void of understanding, who goes as an ox to the slaughter.

Wisdom is worth more than rubies, but the children of men do not think so. If precious stones were to be given away next Sunday morning during church hours, there would be many empty pews in many sorts of places of worship.

It is by wisdom kings reign, and not a few men have lost their crowns, and sometimes their heads as well, because they would rule by folly. They might have lived to grey hairs if they had but read and acted on the words of Wisdom when she cried, "All they that hate me love death." She is still calling to the sons of men, "Forsake the foolish and live." Let me be away from these who are digging their own graves, and let me henceforth keep company with those who walk in the pathway of life.

"And Peter."

These words "and Peter" are full of instruction and comfort for the men of all ages. They teach the truth that Jesus the Saviour has a special love and longing for penitent sinners. We may be weak and wicked as Peter was. We may tell lies and swear to them. But if we wake up to see the enormity of our sin and weep bitterly over it, He will not only forgive us, but he will take us into his heart of hearts. The self-righteous Pharisee he called "whited sepulchre," but the poor publican, who smote upon his breast and cried, "God be merciful to me a sinner," went home justified. It is not our sins that separate us from God, for we all have sinned. It is our want of godly sorrow for our sins, the want of such repentance as that of Peter, which keeps us from receiving the fullness of the love of God in Jesus Christ. It is pardoning love. It is love for the guilty. It is the love that came from heaven, not to gather the best elements of humanity into its arms, but to seek and to save the lost. Oh how sweet to us when we realize the exceeding sinfulness of sin, and turn from it with a loathing that makes us weep, are these words of Jesus, "and Peter." If we are spiritually in Peter's place, we will be welcomed as Peter was.

Inasmuch.

Lord, if thou needest woe as these, oppressed,
A stranger here: Lord, if thou stoolest among
The careless throng in foreign garments dressed,
And spake with alien tongue,—
Would not I hasten near, with joy o'erflowing,
Nor spare in aught my choicest, greatest good,
Unlimited money, knowledge, love outgiving,
To brave with thee a harsh world's unjust
shame.
And ever for my chiefest glory claim
Our common Fatherhood?

Yet hast thou asked of me, for love's sweet sake,
A boon thou wilt from me as unworthy take.
O Son of Man! whose magnanimity
Hast pardon stilled for him who slights thy name,
But bids who scorns the weak thy wrath to flee,—
In my poor brother's needs speak thou to me,
And claim the humble service due to thee.

—Chinese Evangelist.

Christ at the Christian Heart.

SHALL HE COME IN?

BY THE REV. JAMES ELDER CUMMING, D. D.

"Behold I stand at the door, and knock."—Rev. III. 20.

The heart here is represented as a *house* or *home*, in most cases a comparatively small house;—shall we say, one with four rooms, of which one is the sitting-room and general gathering-place of the family, and three are bed-rooms? Of these bed-rooms, one is large, comfortable and well furnished. In the case of many Christians it is generally occupied by the master of the house himself. The second is a room of moderate dimensions set apart for the use of friends who may be his guests. And the third is a small bed-room, devoted also to the entertainment of guests, but those who are not very highly esteemed and not very warmly welcomed. The *lute-warm* Christian has several old friends with whom he was very familiar in his unregenerate days, and of whom he is now somewhat ashamed; but he has not entirely separated himself from them, and they are occasionally to be found in his house. They are usually relegated to the small room. There are other friends who are not Christians, but who are very respectable and of good standing in the world, and with whom he has never thought there was any call on him to break his friendship: They are frequent visitors, and usually occupy the middle-class room of the house; he sometimes, indeed, moves out of his own room to let them for a night or two have the use of it. Very rarely, indeed, during the course of his Christian life, has the Lord Jesus paid so long a visit as to spend a night with him, and he can hardly be said to have occupied any of the rooms.

On a certain night, to which our attention is called, the house is already full. A worldly friend of some wealth and position is upon a visit, and one of the old, undesirable acquaintances is also present, whose name is *Envy*. It is a winter evening; the doors are shut; the lamps are lighted; the table is spread; the host and his two guests are drinking wine, making merry, and spending a happy evening. Their conversation is on general subjects, in a light, friendly and jocular tone. While they are thus engaged, a foot is heard upon the threshold of the house; and the sound, they know not why, has something in it which arrests their attention and causes silence. In that silence a knock is heard at the door, in which there is also something indescribable, and they all start and look at one another. The host, leaves the table, passes along the lobby, stands at the door without opening it, and asks who can be there. An answer comes in a still, small voice, and this is what it says, "Behold I stand at the door; if you hear My voice, and open the door, I will come in and sup with you." The host turns, finds his two guests beside him with anxious and deprecating looks, and whispers to them with an awed voice, "It is the Lord." Turning again to the door, he cries, but still without opening it, "O Lord, my Lord, I am so grieved and so perplexed! My house is full; every room is occupied; we are in great confusion; no other evening could possibly have been so unsuitable; we are not in circumstances in which it could be any pleasure to You to come in!"

From without the door the still, small voice answers again, "Behold, I stand at your door: if you will open the door, I will come in to you, and will sup with you, and you with Me."

The two guests lay hold of the master of the house, one leaning on his shoulder, the other touching his arm. In a low but eager voice they both whisper, "Of course you will not think of doing such a thing; you would not be so rude to us: for we could not possibly abide where He comes, and you could not afford to entertain such a Guest, or to have such an awful Person living in your home." But the Christian, lukewarm though he is, dares not take a step so disobedient and so dishonoring to his Saviour. And, therefore, ashamed and distressed, he whispers to his friends, "I cannot refuse; He is my Master; He must be admitted." And then, turning the key and lifting the latch, the door of the home is opened; and there stand facing one another on the threshold the master of the house and Jesus Christ.

Meanwhile, as if to save some of the trouble that was expected and feared, the disreputable acquaintance, Mr. *Envy*, suddenly passes out and disappears, while the more important friend, whose name is *Compromise*, shrinks into a dark corner of the lobby, and makes as if he, too, would speedily depart. The Lord then addresses the Christian, and

asks whether it is his desire that He should enter and take up His abode within the house. With much trembling and humility the Christian answers, "Yes."

But the Lord says, "There are certain conditions on which alone I can come in. My first condition is, that if I dwell within this heart, I must be its Master."

"But then," asks the Christian, "in what capacity should I myself be?"

"Thou shouldst then be My servant, taking all My orders, and doing the needful labor of the house; but though My servant, thou shouldst also be My friend; the daily meals we should take together, and we should sit in fellowship together when the day was done. Art thou willing to have Me in thy heart on that condition?"

The Christian answers, "Lord, I am."

"The next condition is that thou shouldst hand over to Me the keys of the house, which must, of course, belong to the Master; the key of the front door, which admits thy guests and visitors; the key of the drawers where thy papers, thy clothes, thy secret things are kept. There will be much to do to alter the arrangement of thy house; the dark closets, the lumber-closet, and the wine-cellar will all have to be looked to, and I must, as I have said have all the keys. Art thou willing to have Me on this condition?"

The Christian answers, "Yes, my Lord."

"The third condition on which alone I can dwell within thy heart is that the purse, and bank-book, and all thy property, are handed over to Me, to be in My keeping and at My disposal." (At hearing these words the Christian inwardly groans, and an exclamation of horror is secretly uttered within his heart—"Oh dear! He will be sure to take every shilling I have, to spend it on missions and on the churches, and I shall be little better than a pauper, dependent on the charity of others.") To this inward suggestion, which cannot be concealed from Him, the Lord instantly replies as follows:—"I know that thou dost fear Me in this matter, and this may show the little trust thou hast in Me. Hast thou forgotten that it is I who have given thee all that thou hast, and that it is in My power to take all from thee by a word? Am I less likely to feed and keep thee when thou art all Mine own? Has thou also forgotten that, if I take charge of the purse, I shall also be responsible for all the expenses of thy house? Dost God send any one a warfare on his own charges? All that thou hast is Mine. Art thou willing to have Me dwelling in thine house on these terms?"

The Christian answers, "Lord, Thy presence makes me willing. Come!"

"There is one other condition on which I come into thy heart. Thy business without has been a matter of much concern and anxiety to thee. It has involved many temptations, and has been full of care. Perhaps it

has not been what it should have been.—Thou knowest, and I know. Now thou must make Me partner in thy business; yea, the chief partner in it. I must be consulted about all matters both great and small. I must give directions in every doubtful case. The business shall be Mine, and I shall see to its prosperity, but I shall also take care of it conducted according to the laws of God. No matter though there be few who conduct business in such a way; thou dost not need to fear for competition or for loss; trust Me. Now, wilt thou have Me to dwell in thy heart on these terms?"

Slowly, humbly, reverently, the Christian answers, "Yes, Lord, come in, and welcome."

The Christian having thus declared his willingness to have Christ as the stated Inhabitant of his heart, and having done so with full understanding of all that this involves, then by a definite act of faith receives Him; thanks Him for entering in and solemnly commits all to His charge and care. Quite a new state of things then begins (for 'the heart. There is a wonderful sense of shame in finding what it has been, as if it saw that for the first time. There is a blessed satisfaction, as if every burden had been laid down and every desire answered. There is a marvelous fellowship, for the first time known, between Christ and the soul. *Nearness* is no longer any word for it; it is ONENESS! Christ is *nearer than near*; "His presence is salvation!" The fellowship needs no effort; it is natural. It is in small things as well as in great. Household cares are then household joys: home-talk is home-prayer; we go to Christ about everything; Christ does everything for us. The work of cleansing the house is at once undertaken by Him; and it is almost incredible what a change is made; but it is all done by His power! The arrangements of the house (as to worship, food, dress, friends' hours) are all changed by Him. And we begin to know what it is to have "heaven in the heart."

The door that admits to the house has its latch on the inside. The opening of the door, in other words, is from within. And it remains for every child of God, for every "lukewarm" Christian, to say whether he will open the door, that Christ may "come in to him" and that Christ may "dwell in his heart by faith."

That the pleasures of sin are purchased at great cost, even those who indulge in them confess. The price they pay is the loss of all power to enjoy freedom of thought, of all consciousness of rectitude, and of deserving the respect of their fellow men, of courage to face the truth concerning the present or the future, and a frank recognition of the facts of life as they are.

Warm Preaching.

Dr. A. T. Pierson puts this point with sharpness and skill. Writing of speeches on missionary platforms, he says, "The conviction grows on me that what is needed on such an occasion is not intellectual and scholarly treatises or essays, but plain, careful, thoughtful, suggestive, practical, hearty, warm speeches." Yes, it is warm preaching that is wanted in the evenings. The work of the man whose soul is all aglow with thankful joy in the great redemption, and passionate longing for the honor of the Redeemer in the salvation of men. It may be that what is called gospel preaching is too often the utterance of mere platitudes; but it is not such preaching that we commend. What we mean is the consecration of the very highest intellectual and spiritual powers to the work of grasping clearly, and setting forth effectively and persuasively, the great primary truths of the gospel. That is the hardest work that any man ever undertakes to do. No graver mistake is ever made than that of calling the primary truths of the redemption "simplicities;" they are in fact profundities, calling for our best and noblest powers. And it may be added that it is no easy thing to get simple truth into men's minds, and hearts, and lives. The late Henry Simon had a sharp saying, "It is not our work as ministers to tell the truth, but to make the truth tell." But how few men can really do that!—*Evangelical Messenger*.

Indolence in the Christian Life.

By REV. F. M. GOODCHILD.

Indolence in the Christian life destroys our own hope of heaven. The lazy man is at bottom a bad man, in the church or out of it. God cannot tolerate him in his kingdom here or hereafter. The redeemed in heaven serve him day and night. We can hope to enter on that service only as we are active here. A teacher of one of our freedmen's schools told me that, one day as she sat at her window, she saw two negroes loading a cart. One of them was disposed to slumber. The other stopped, and looking sharply at his lazy companion said, "Sam, do you expect to go to heaven?" "Yes," was the reply. "Then take hold and lift," said the other. There was profound philosophy in that remark. There are scores of Christians in our churches who expect to go to heaven, who would greatly increase their chances of going there by taking hold and lifting some of the burdens which they are letting their brethren bear alone. And that, I believe, is the only cure for the sloth to which we all are liable, to take hold of God's work with the Bible strength we have, and with God's blessing, the exercise will in-

crease our strength manifold, and by and by overcome the drowsiness of sin.

I have lately heard of a man who took passage in a stage coach. There were first, second, and third-class passengers. But when he looked into the coach he saw all the passengers sitting together without distinction. He could not understand it till by and by they came to a hill and the coach stopped and the driver called out, "First-class passengers keep their seats, second-class passengers get out and walk, third-class passengers get out and push." Now in the church we have no room for first-class passengers—people who think that salvation means an easy ride all the way to heaven. We have no room for second-class passengers—people who are carried most of the time and who, when they must work out their own salvation, go trudging on, giving never a thought to helping their fellows along. All church members ought to be third-class passengers—people who, whenever they are needed, are ready to dismount and push all together, and push with a will. That was John Wesley's definition of a church, you know—"All at it, and always at it." And that is a true definition. Every Christian ought to be a worker; ought to be in himself an endeavor society, and more than that, he ought to be in himself a doing society.—*The Examiner*.

Does Your Minister Suit You?

"I do not remember to have heard in my father's house one disrespectful or unkind word respecting a minister." That is what we overheard a young woman say not long ago. She was paying a high compliment to her parents as well as her minister, and she described a condition of things which should exist in every Christian home in the land, Ministers are men, says the *Epworth Herald*. They are not perfect. There are flaws in character and inconsistencies in life. But many persons magnify molehill infirmities into mountains of real badness. The reckless handling of ministerial infirmities is one of the sins of the times. Poisoned arrows are shot from a thousand bows. A minister's reputation is his capital. It is everything. You might a hundred times better burn his home than assail his good name. As well waylay him and stab him as break down public confidence in his integrity and religious character. A bad man should not be shielded because he carries the shepherd's crook. But the fact that he carries the crook should not subject a man to unjust or malignant criticism.

All the more ought Christians to be outspoken and true blue in loyalty to their ministers. Are others against him? They should be for him, with emphasis. Are others talking him down? They should talk him up, up. Suppose he does not quite suit you? Well, he

cannot suit everybody, and he is an ideal pastor in the estimation of a good many people who know almost as much as you do. Kind words count. Speak them often. Allow no one to speak disparagingly of the minister in your presence. You will very likely do something to cure the speaker of the habit. Give the faithful man a lift every little while. Talk him up if he deserves it, on the way to church, in the home, in society, on the street, on the train, everywhere. He will take courage—will preach better sermons—will put increased enthusiasm into all his multiplied duties. And you will have the great joy of knowing that your bracing words proved a real tonic and helped him to conquests he would never have achieved while struggling alone.

What It Costs.

A methodical man died in Berlin recently at the age of seventy-three. When eighteen years old he began keeping a record which he continued for fifty-two years, which is the best commentary we have seen on the life of a mere worldling. His life was not consecrated to a high ideal. The book shows that in fifty-two years this "natural man" had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about \$10,433. In fifty-two years, according to his book-keeping, he had drunk 28,786 glasses of beer and 36,086 glasses of spirits, for all of which he spent \$5,340. The diary closes with these words: "I have tried all things, I have seen many, I have accomplished nothing." A stronger sermon could not be preached than to put this testimony against that of the first missionary, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Prof. J. Rendall Harris, who has edited and published the "Newly Discovered Gospel of St. Peter," says that this is a "revolutionary" discovery in its effect on the rationalistic criticism of the Four Gospels. It explodes many a fair-seeming theory. He says: "The Gospel of John to-day stands the firmest of the four, and I have been in the habit of telling my students that, in consequence of the attention which has been bestowed upon it, its veridical age, i. e., the latest possible date to which it can be referred—goes back a year for every year that it is under examination. For my part, I think it is matter for thankfulness that some of those questions are being definitely settled, and conclusions are being reached from which there will be no appeal; but I do not see how they could have been

reached in a satisfactory manner except by the recovery of new material, which is the last thing that some critics give their mind to."

The Holy Spirit.

By PRESIDENT W. G. BALLANTYNE.

The relation of the Holy Spirit to the life and work of Jesus is a fact of which current systematic theology has little to say, but great stress is laid upon it in the New Testament. He was begotten by the Holy Ghost. At his baptism He received the Spirit without measure. Retirning full of the Spirit from the Jordan He was led of the Spirit into the wilderness. When He came to Nazareth and entered into the synagogue He opened the book of Isaiah and found the place where it was written, The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor," and He said, "To-day hath this Scripture been fulfilled in your ears." It was through the eternal Spirit that He offered Himself on Calvary. On the day that He was taken up into heaven He through the Holy Ghost gave commandment unto the apostles whom He had chosen. Thus we see that every deed of Jesus was wrought and every one of His gracious words was spoken "through the Holy Ghost."

The relation of the Spirit of God to all the prophets, palmists and apostles is a uniform claim throughout the Bible, so far as there is occasion to refer to such a thing at all. We are specifically informed that the Spirit was upon Moses, David, Isaiah and the other Old Testament prophets. This claim is more distinctly and repeatedly emphasized for Peter, Stephen, Paul, Agabus and the other founders of the Christian church. The book of the Acts of the Apostles might with equal propriety be called the book of the Acts of the Holy Spirit. It begins with the waiting of the disciples for the day of Pentecost. It narrates that wonderful outpouring and then proceeds to unfold the consequences. The discourses in it are those of men full of the Holy Ghost. All that there is of value in the book is ascribed to the Spirit. Paul claims to teach and write under the direct guidance of the Holy Spirit, in absolute independence of any human instruction. "Which things we speak, not in words which man's wisdom teacheth but which the Spirit teacheth; comparing spiritual things with spiritual." If such a relation of Paul to the Holy Spirit should be disproved all the value of his epistles as revelations would be destroyed."

This constant, pervading and dynamic relation of the Holy Spirit to Jesus and to the prophets and apostles is an essential fact and doctrine of the Bible. Without it Christianity is historically disproved. Without it nothing is left of revelation but "inexplicable dumb shows and noise."

WORK AT HOME.

Rev. C. H. Yatman is now leading the great Forward Movement in New York City patterned somewhat after the London work, though having special features fitted to the metropolises of America. Already five services are held with good success. The popular Sunday afternoon Bible class, two Sabbath meetings in Union Square theatre, and very popular week-day noon services, as well as an evangelistic meeting every night.

The week night meetings are held on Fifth avenue, the most prominent thoroughfare of Manhattan Island. The results so far are very gratifying. Within a fortnight five gamblers were converted. Young men from pool rooms, Catholics, Hebrews, as well as people of the better class, have been led to God and are now at work making the meetings successful.

The outlook for the present success of the movement is very gratifying. Their meetings are known as "Metropolitan Meetings" and visitors to New York should not fail to visit them.

L. P. Rowland held meetings last month at Alma, Mich., in connection with the college there, during the day and in the Presbyterian church in the evening. A daily service was also held in the public school building. Over fifty have decided for Christ, many more are enquiring the way, and a general awakening is evident as we write, the merchants having closed their stores during the evenings.

Evangelist Vernon closed a two weeks' work at Pittsburg, Kans., on January 31st. The meetings have been quite successful, over seven hundred having expressed a desire to lead a Christian life. Almost the entire city turned out at the closing service and packed the largest church to its utmost capacity. The meetings are to be continued by the different pastors. Mr. Vernon goes to Kansas City.

Evangelist Arthur J. Smith closed his work at Northumberland, Pa., on January 15th. The pastors of the Lutheran, Methodist and Baptist churches ably assisted in the work. The special features of the work were a series of Cottage prayer meetings and visitation of stores and workshops. About 500 men were present at the men's meeting. One of the immediate results of the work is determination to form a Y. M. C. A. at once. The pastors are still continuing the work with good results.

Evangelist Fife is having very successful meetings at Stanton, Va. All of the churches have united in the work. The attendance at the different services range from 1,000 to 2,000. Stores are closed during the evenings and a great awakening is predicted.

It is impossible to express with pen the impressions and spiritual realities produced in such evangelistic meetings as have just closed here, under the leadership of Rev. C. W. Merrill, assisted by Rev. George W. Ladd in the service of song.

Such deep interest has been developed that the pastors have decided to continue the meetings. From the very first the meetings were well attended and increased in interest day by day. The meeting for mothers and that for old soldiers will long be remembered as exceedingly helpful.

Onawa has never seen such a day as last Sunday, when in the afternoon nearly 200 men came to hear the gospel and forty or more gave some expression of their belief in God and the Bible.

This is indeed a great work and the Spirit of God was present in power from the very first. Over 155 cards have been signed. The prayers of God's people have been answered.

J. E. ADAMS,

Pastor Congregational Church.

Onawa, Ia., Jan., 24, 1893.

W. H. Irwin, recently returned from the Southern states, has just led an evangelistic meeting, with the pastors of the evangelical churches of Hays City, Kan. The whole surrounding country has been moved by the mighty revival wars, as never known before in western Kansas. The churches and their pastors entered heartily into the work from the first, and Mr. Irwin's hands were strengthened until the close of his labors. The sweetest harmony has prevailed. The largest house was secured for the meetings, but the vast throngs filled every meeting to overflowing and large masses were turned away for the lack of house accommodation. The business men by mutual consent closed their places at 7 p. m., for the meetings, and Jesus Christ and his gospel became the topic of the city and surrounding country. Farmers came as far as twenty-five miles bringing their families; scores of sinners have confessed Christ as their Saviour, multitudes are still under conviction and many daily coming to the light of God's salvation.

P. V. Jannese closed a ten days' service at Parma, Mich., on January 26th, which was very fruitful. He is now at Brent Creek, Mich.

Evangelist H. W. Brown has closed a two months' work among the churches of Seattle, and has commenced a similar work in Tacoma. From thence he will go to Southern California.

The revival under Major Cole in his own home (Adrian, Mich.), has already resulted in the conversion of 400 souls. The pastors are carrying on the good work which seems to be deepening. Major Cole is now in St. Louis.

Rev. Francis E. Smiley.

After careful thought and earnest prayer, the pastors of this city, invited the Rev. Francis Edward Smiley to come to their help. He remained sixteen days, preaching every evening and conducting a Bible reading every afternoon. His visitation was a season of refreshing to all the churches and of the awakening and conversion of many who were without Christ. Mr. Smiley more than met our expectations. He is a preacher of unusual clearness in the apprehension of the truth and of marked forcefulness in the expression of his thoughts. Intensely earnest in what he believes, he impresses his own earnestness upon all who hear him. There are no eccentricities about Mr. Smiley for which we must apologize. There is nothing sensational in anything which he says or does. The enthusiasm of a profound conviction that he is dealing with eternal realities takes the place of sensationalism. The afternoon Bible readings have been the occasions of deep religious feeling. Many hearts opened to the incoming of the Holy Spirit, and many believers were strengthened and confirmed in the faith. In the early part of the meeting, as a Methodist pastor, accustomed to the more demonstrative methods of the altar of prayer for penitent sinners, we could have wished that some such method had been adopted; but in view of the excellent results of the quietest method of card distribution to those who desired to become Christians, and the close talk of the inquiry room, we came together in hearty approval of the ways of working adopted by the evangelist. The fine personnel of Mr. Smiley; the cordiality of his manners, his strong, clear voice, which reached the 3500 hearers that nightly assembled in the big rink, and the real spirit of an evangelist which he constantly manifests, add very much to his efficiency as a worker for the Master in the special field to which he feels himself called.

WILLIAM H. LOCKE,

Pastor, First M. E. Church.

East Liverpool, Ohio.

The York (Neb.) *Independent* says: "It has been a grand revival. For two weeks crowded houses have listened to the Word as preached by Rev. C. J. Redding and hundreds have been touched and turned to the Lord. The galleries, stage and lecture room of the Presbyterian church have been filled to overflowing every evening and frequent forenoon and afternoon meetings have testified to the earnestness of the Christian workers.

"The meetings have been very successful and about 30 persons have expressed a desire to lead a Christian life, since they began.

"Mr. Redding will leave York with the good will and God-speed of the citizens of York regardless of their religious affiliations. During his short stay he has made many warm friends and the many who wailed to seek the Lord by reason of his ministry will always be ready to rise up and call him blessed. He has done a great deal towards breaking down denominational lines and bringing Christians nearer to each other."

The Boston *Congregationalist* says: "Mr. Schiveras did a good work in this city. He is regarded as a sturdy, sincere and warm hearted man, full of the spirit of the gospel and anxious to reach men. He comes of a good religious lineage, for he was converted through the agency of Mr. Moody who, sixteen years ago. But behind Mr. Moody who, as Mr. Schiveras himself says, was only an instrument in God's hands, were the earnest prayers of a godly mother. He was born in New York and was preparing for the stage when he was converted. Indeed, he has the look of an actor, with his smooth, finely-chiseled face and rather long dark hair, and resembles Edwin Booth, though stouter. When he was converted the first extended work he did was for twelve months with Rev. Dr. Pentecost at the Tompkins Avenue church, Brooklyn. The Faneuil Hall noon meetings will continue through January, under the auspices of the Evangelistic Association of New England, and then Mr. Schiveras will go to Denver, later to St. Joseph, Mo., and will return to Chicago in season to assist Mr. Moody in the religious services to be held during the World's Fair.

Penn Yan, N. Y.

The Penn Yan Baptist church, Rev. A. J. Walrath, pastor, have been holding meetings since the week of prayer, which have resulted in a great blessing to the church and community. The meetings, held afternoon and evening, have grown in extent and power from the beginning. The church has been greatly revived and united; and over one hundred and fifty have expressed a determination to live a Christian life. Nearly all the Sunday school have given themselves to the Lord, and many from the other schools are converted. Several young men and women were baptized Sunday evening, January 15th, and many others are being received by the church. The pastor has been assisted by Rev. Mr. Randall, of Long Island City, who has proved himself a most earnest and faithful preacher, a tender and loving counselor, and a leader of great tact and wisdom in winning souls. His plain and powerful sermons, his work with the inquirers, and his loyalty to the commands and doctrines of the gospel, has made his work most enjoyable and profitable.

Pawtucket, R. I.

Early last spring the Protestant pastors of this city and Central Falls formed a fraternal union. Out of this union has grown the beginnings of what promises to be an exceedingly gracious work. Twelve of these pastors have with great wisdom and skill united the forces of their churches in a grand evangelistic effort, carefully planned, and now in happy progress. Music Hall, the largest assembly-room in the city, was secured; the Rev. E. E. Davidson, of Massachusetts, engaged to conduct the services; twelve union prayer meetings held in preparation; a printed invitation

that he misses going to and speaking to each inquirer. His manner is quick but kind and his talk is replete with Christian advice. When not otherwise engaged he is rushing about telling his assistants where to go and what to do.

"Immense audiences attended yesterday's services. Both afternoon and evening every seat in the big risk was occupied. The meeting for women was interesting, but the meeting for men was more interesting. Last night's services were probably the most impressive of the series. The scene was inspiring. Thousands of workmen, reeling from the rostrum to near the entrance to the building, sat in front of the preacher, and their fervor they evinced in every word he uttered was visible in their upturned faces. The music was splendid, better possibly than at the previous meetings, and frequently the melody and the tenderness of the sacred songs moved many to tears."

The evangelists begin in Baltimore, February 14th, in the Cyclorama building.

Rev. B. Fay Mills at Evansville, Ind.

Last October Mr. Mills was invited by fourteen of our churches to come to this city of 50,000 inhabitants and hold a series of evangelistic services. We were glad when we heard of his promise to come.

We were most glad than ever now. Most precious to our churches and our city, and to hundreds of converted hearts, has been our eight days' association together.

The services were held in our largest hall, accommodating 2,500 people. The hall was crowded to overflowing at night, and well filled during the day. Mr Mills preached three times a day while here: 10 a. m., 3 p. m., 7:30 p. m.

Never in the history of religious life in the churches of Evansville was there seen such a day as Sunday, February 5th.

Following the direction of Mr. Mills which he gave to Sabbath school workers on Saturday night, the regular order of exercises was set aside in the Sabbath schools on Sabbath mornings.

In nearly every school, the teachers, with the superintendent and pastor, met a half hour before the school session for prayer. The Holy Ghost was present, and from that meeting each teacher went to his class to win every soul for Christ. One school reported seventy conversions that morning; another forty; others a smaller number, but in all there were visible signs of the Spirit's presence and power.

At the morning service for young people, probably 400 persons began to live a Christian life, and openly confessed Jesus Christ.

Tuesday, February 7th, was observed as a mid-week Sunday.

Cottage prayer meetings were held all over the city at 8 a. m. Each pastor met his own people at 9 a. m. At 10 a. m. all met together in the hall. It was a day of prayer. Many hearts were made willing in this day of the Holy Spirit's power.

All told, about eighteen hundred persons have signified a desire to lead a Christian life. But the work done in our own hearts, as pastors and Christians, only sternity can reveal. "The Lord hath done great things for us: whereof we are glad"

OTIS A. SMITH.

Pastor Walnut St. Presbyterian Church, Evansville, Ind., Feb. 11, 1902.

Evangelists.

- D. L. Moody..... East Northfield, Mass.
Geo. C. Stebbins..... 19 Verona place, Brooklyn, N. Y.
D. W. Taylor..... East Northfield, Mass.
D. W. Merrill..... East Northfield, Mass.
Ira D. Sankey..... New York, N. Y.
Rev. George C. Needham, 149 N. 35th St., Philadelphia, Pa.
Rev. W. Chapman, O. D. 28 Trinity Pl., Philadelphia, Pa.
Rev. F. C. Smiley..... 415 W. Third street, Chester, Pa.
Rev. S. Estwell, Frisk..... Springfield, Mass.
Rev. N. B. Harriman..... 125 Summer St., Northfield, Mass.
Rev. J. W. Dean..... Y. M. C. A., East New York, N. Y.
B. M. Bedford..... Newton, Mass.
Rev. E. P. Hammond, D. D..... Hartford, Conn.
Peter Bihlhorn..... 146 Madison street, Chicago, Ill.
C. R. N. Yntman..... 114th Street, Philadelphia, Pa.
R. G. Pearson..... Asheville, N. C.
E. W. Palmer..... Pawtucket, R. I.
H. O. Willis..... Detroit, Mich.
L. P. Bonfield..... Grand Rapids, Mich.
Major J. H. Cole..... Grand Rapids, Mich.
Rev. Joel Martin..... Big Rapids, Mich.
Major D. W. Whitely..... 154 Madison street, Chicago, Ill.
H. P. Sayre..... 129 1/2 Adams street, Chicago, Ill.
H. G. Snowd..... 66 Seminary avenue, Chicago, Ill.
E. W. Bliss..... 23 Wabash avenue, Chicago, Ill.
E. W. Potter..... First National Bank Building, Chicago, Ill.
Rev. H. W. Brown..... Morgan Park, Ill.
Rev. Henry Dale..... 1002 Monroe, Chicago, Ill.
Foots Roberts..... 146 Madison street, Chicago, Ill.
Rev. Alexander Patterson, 146 Madison street, Chicago, Ill.
Geo. R. Calbraith..... N. 30th South Street, Chicago, Ill.
T. Smith..... Springfield, Ill.
K. A. Burnell..... Aurora, Ill.
Rev. J. B. Drewery..... Chicago, Ill.
C. W. Merrill, 170 Bryant avenue S., Minneapolis, Minn.
W. H. Irwin..... Parsons, Kan.
Benton C. Williams..... Anderson, Ind.
Rev. H. B. Roller..... Hantschboro, Pa.
George H. Simmons..... Louisville, Ky.
Rev. H. C. Keeley..... Y. M. C. A., San Francisco, Cal.
John A. Todd..... Do Moines, Ia.
F. B. Jacobs..... Chicago, Ill.
E. F. Godd..... 3 Board of Trade Building, Buffalo, N. Y.
F. D. A. Farnham..... St. Albans, Me.
F. E. Davison..... Hartford, Conn.
Rev. I. H. B. Headley..... Bellingham, Wash.
W. S. Martin..... Byfield, Mass.
Henry J. Pierce..... 23 Hancock, Northampton, Mass.
Rev. R. S. Underwood..... Northampton, Mass.
E. A. Lawrence..... Nantucket, Mass.
Rev. E. A. Whitely..... 31 W. Cain street, Atlanta, Ga.
B. M. Williams..... Summit N. Y.
F. W. Merrill..... East Orange, N. J.
F. T. Plarson..... Topeka, Kan.
Rev. H. St. John..... Topeka, Kan.
Leigh Vernon..... Fairport, N. Y.
C. J. Redding..... Sidney Center, N. Y.
A. F. Sanford..... Delaware, D. C.
Rev. E. K. Tarnes..... Fairport, N. Y.
Rev. N. G. McLean..... 1112 Monroe, St. Louis, Mo.
W. P. H. France..... Ottawa, Kan.
W. A. Bennett..... Fairport, N. Y.
W. A. Chagost..... St. Louis, Mo.
Rev. Lester Frame..... Providence, R. I.
Rev. Mary M. Dennis..... Chicago, Ill.
Rev. Mary M. Dennis..... Janesville, O.
Rev. J. M. Lee..... 41 N. 6th street, Richmond, Ind.
Rev. S. W. Oakes..... 100 W. 11th street, New York, N. Y.
Rev. A. P. Green, D. D..... 213 W. 22d street, New York, N. Y.
Rev. W. Oakes..... 24 West 42d St., New York, N. Y.
Rev. Arthur J. Smith, 87 E. 15th street, New York, N. Y.
F. Telford..... 21 stable rooms, New York, N. Y.
Rev. M. S. Ross..... Wilkes, N. Y.
Rev. E. J. Smith..... Wilkes, N. Y.
Rev. E. J. Martin..... Lockport, N. Y.

Evangelists will please notify us promptly of any change in address. Fresh items of interest in connection with their work are always acceptable.

WORK ABROAD.

During the last autumn the Church Missionary Society of England, alone, has commissioned a hundred and thirty-one new missionaries. The last week in October, the London Missionary Society, which represents the Congregationalists of England, sent out thirty missionaries.

In the editorial columns of a widely circulated vernacular newspaper published in Madras, and conducted by an astute, stanch, and orthodox Brahmin of a renowned priestly family (who is supposed to be one of the leaders of the local Hindu community), the editor has of late thus lamentably remarked with regard to the present state of the Hindu religion:—"We entertain no more any hope for that (Hindu) religion which we consider dearer to us than our life. Hinduism is now in its deathbed, and unfortunately, there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become true Christians, and then its preachers, they will give the last deathblow to mother Hinduism, because these men are such as will never turn their backs from the plough after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by the native Christians with a tenacity of purpose and a devotion which in themselves defy failure."—Life an Light.

During the century, missionary societies have increased in number twenty-eight fold, or from 7 to 194. Missionaries have increased over forty-fold, or from 170 to 7,000. Contributions for foreign missionary purposes have increased forty-fivefold, or from \$50,000 to \$1,250,000 in America and Great Britain alone. Converts have increased from 5,000 to 5,000,000. Translations into other languages than our own have increased from 50 to 350 languages. At the beginning of the century there were but 5,000,000 Bibles in the world, and the sacred book could be read only by one-fifth of the human race; to-day there are more than 100,000,000, and it is accessible to nine-tenths of the race. In seventy years 300 islands in the Pacific have been evangelized, and their 750,000 Christians now contribute \$20,000,000 annually to the world's commerce.

Concerning the recent mission of Dr. Paton to Washington, to endeavor to induce our Government to help in suppressing the traffic in fire-arms, intoxicating liquors, and opium in the New Hebrides and other Pacific islands, good Dr. Cuyler overflows in righteous wrath in the New York Evangelist, in this

fashion: "Just think of it! A lot of converted cannibals begging a Christian government not to send them any more markets and ram! Verily, the Christianity of our own land does need Christianizing at the very core. Ships sail from American ports with missionaries; at passersera to Africa, and with thousands of gallons of rum in their cargo; heaven goes in the cabin, and hell goes in the ship's hold! How long will it take us to convert the heathen in this style?"

Lost Lives.

Under this title Miss Lucy E. Gutness, in the Christmas number of Regions Beyond, powerfully arrayed some significant facts pertaining to the missionary outlook for 1902. Here are a few paragraphs:

China, to many of us little more than a name, means to Him 20,000,000 human souls for whom He died, but who have never yet heard of Him. For if you give to every foreign missionary in China a parish of 71,000—far more than any worker can possibly reach—you have still 200,000,000 living and dying there "without God and without hope."

India's 285,000,000 inhabitants outnumber the combined populations of Russia, Germany, France, Great Britain and Ireland, Spain and Portugal, Holland and Belgium, Italy, Greece, Austria, Hungary, Norway and Sweden, Denmark and Switzerland. Were its population equally divided among its 1,684 missionaries, each would have a parish of 165,364 persons. Or if you give to each foreign evangelist 47,240 souls to shepherd—and think what labor would be involved in presenting the gospel to forty or fifty thousand! heathen minds in such a way that its inner light, its divinity, depths, and power should be fully understood!—if granting each missionary wit, wisdom and grace to meet so great a need, you reckon as his or her share 47,240 souls, you have still 200,000,000 left unreached.

And of Africa what shall we say? What of the unlighted darkness of the vast interior Sudan? What of the untouched millions on the whole course of the Nile, where from Uganda to close on the Mediterranean it runs through pagan countries without one gospel light? . . . With an area of 12,000,000 square miles, equalling all Europe and all N. America combined, her population is estimated at 50,000,000, one seventh of the whole human race. One-sixth of the pagan population of the globe is found in Africa. Five hundred of her languages and dialects have never yet been reduced to writing. . . . From Senegambia 4,700 miles across, to Abyssinia, 90,000,000 people and 100 languages into which the Word of God has never been translated, it lies unentered, almost untouched. . . . The Koran is carried thither by the Arab. The gospel by Christians! No. Traders have reached the heart of this country. Gun and gunpowder are finding their way in thither. But messengers of Jesus!—The water of life! Not yet.

The gray of the morning gives no signs of the brightness of the coming noonday. William Moffat, the African missionary, wrote, comparatively a few years ago, that to bring a spiritual truth home to the mind of a Bechuana savage was as hard as to lift a mirror by taking hold of the face. The last census of Bechuanaland reports that almost the whole population is now Christian. It would be interesting if we could get hold of the missionary reports from those laborers in the eighth and ninth century who were trying to convert our forefathers to the faith of the gospel. No doubt we should find discouraged and disheartened comments on the kind of stuff they were trying to make Christians of.—S. S. Times.

The future of Hawaii is far from bright, either upon the financial, the political, or the religious side. The sugar industry is paralyzed, there is trouble between rulers and people, while the old-time heathenism, and other forces which make for unrighteousness, are unpleasantly prominent. It is said that in a population of 90,000 there are 35,000 foreigners.

Count Schweinitz, an officer of the German expedition, charged with the construction of a ship-building yard at Victoria Nyanza, writes interesting reports concerning the natives of that region. He says: "The sultan Mahorori came to ask me to visit his dominions. I was prepared for a hostile reception, but I find I have had erroneous ideas of these savages. The sultans are very intelligent and charming men. I visited the village of the sultan Wamba, and I can assure you that many German peasants do not have dwellings as pleasant. . . . There are goats and came in abundance, but unfortunately no cattle; all the cattle died in a cattle plague two years ago. At present I am on good terms with the sultans; they are powerful sovereigns who reign over large territories."

Last month we gave a summary of statistics of Foreign Missionary societies in the United States and Canada. We present herewith a summary of statistics of societies in Great Britain and upon the Continent. These figures represent work in heathen and Roman (athoic countries only:

Home income	\$7,214,855
Income from the field	680,113
Missionaries	
Ordnained	2,477
Laymen	930
Wives	2,175
Unmarried women	1,630
Ordnained natives	2,364
Other native helpers	27,542
Stations and out-stations	10,426
Churches (Organizational)	2,877
Communicants	451,823
Additions last year	22,928
Adherents (Natives)	1,651,325
Schools	11,658
Scholars	312,964

A Baptist missionary in northern India states a remarkable fact connected with their church work, that whenever a member is brought under discipline for drunkenness or immorality of any kind he speedily becomes a Mohammedan; he cannot remain in the church and practice these vices. Especial mention is made of two young men who were suspended from the church for good reasons who openly said that they had no belief in Mohammedanism, but that they turned to a faith where they might live in immorality and drunkenness without fear of being called to account.

Whittle and Stebbins in Ireland.

The second week of the visit of these evangelists to Kingstown has shown the reality of much of the seed sown in the first. In spite of a measure of physical weakness, Major Whittle preached twice daily, and the word was with power.

At the concluding meeting in the town hall upon Friday night last, there was scarcely standing room. At the close of a solemn address upon "Behold I stand at the door and knock," a large number responded to Major Whittle's entreaty to "let the Saviour in," and many, too, who had received blessing during the mission rose to indicate their desire to live unreservedly for the Lord who had bought them.

Major Whittle's Bible readings every afternoon on the office and work of the Holy Spirit have been especially helpful, and were well attended. Another important factor in the work was the morning meeting for young ladies, undertaken by Miss Whittle, in addition to her singing with Mr. Stebbins in the general meetings. Her simple gospel addresses have been owned of God in the salvation of several young ladies, in many of whose hearts the world had hitherto reigned supreme.

During the second week Major Whittle had the help of Mr. John Currie, of Glasgow, an earnest and lovable preacher of the gospel, who held several meetings for men only. These gatherings were of especial interest, being attended by men of all classes, from the most ragged to those of high social estate.

The forthcoming movements of the evangelists are as follows: Wicklow to February 23; Arklow, 24 to 19th; Enniscorthy, 11th to 17th; Athlone, 19th to 25th; Belfast, 26th to March 31st.

While so many distressing rumors are afloat as to the effect on missions in the Congo country of possible changes in methods of government, it is reassuring to read the positive declaration of the well advised *African Year*, a paper devoted to the cause of missions in the dark continent, to this effect: "The whole situation on the Congo, so far as a missionary effort is concerned, was never more encouraging. At all the mission stations work is progressing uninterruptedly. Such disturbances as have occurred were at remote points and have been greatly exaggerated in the published reports."



Scriptural Studies.

BY REV. WILLIAM M. TAYLOR, D. D.

EXERCISE UNTO GODLINESS.

"Exercise thyself rather unto Godliness. For bodily exercise profiteth little; but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. iv. 7, 8.

I. Look first at the true aim of Christian ambition—Godliness. Godliness is whatever in us and on us is the image of God. It denotes reverence toward God and His revealed will.

II. What is implied by this exhortation—"Exercise thyself?"

1. If we would succeed in this effort after Godliness, we must subordinate everything else to its attainment.

2. To exercise ourselves unto Godliness means that we sacrifice everything that is inconsistent with it.

3. To exercise ourselves unto Godliness we must cultivate everything that tends to foster it.

III. The advantage to be derived from the possession of Godliness. Godliness is profitable. This is not the only motive. But it is an important one.

1. It has promise of a large and comprehensive character concerning the present life.

2. The best of the life to come is for the godly one. Godliness does not obtain for us the life to come. But without Godliness we cannot have it.

DESIRE OF THE BETTER COUNTRY.

"They desire a better country, that is an heavenly."—Heb. xi. 16.

I. Look at the state of the soul here specified. "They desire." This desire is positive. It is not to be confounded with dislike of the evils of the present life. It is not mere submission to the inevitable. Even true Christian resignation is not desire. It is an eager yearning to be with Christ, and thus love Him perfectly and serve Him constantly on high.

II. The object toward which this state of heart is directed—the better land. We do not speak of the literal, but of the betterness of heaven. This world is a good land for a Christian. The best things in it are Christian ordinances, Christian fellowship, and Christian work. How much more fully do they enjoy it on high!

III. What is the influence of this desire on those who cherish it?

1. It keeps them from regarding the things of this life as supreme.

2. It sustains them in present affliction.

3. It gives consolation in bereavement and joy in death.

THE GREAT SALVATION.

"How shall we escape if we neglect so great salvation?"—Heb. ii. 3.

I. God has provided for men and offered to them the great salvation.

II. This salvation is offered to all men as the offer finds them.

III. This God-provided and God-offered salvation is by many neglected.

IV. All who neglect this salvation, are cherishing a hope that some how or other they will, after all, escape.

V. Escape in the neglect of the gospel salvation is an absolute impossibility. Be advised then, and listen now to the overtures of peace which God is making. Put away your indifference and accept His grace in Christ.

How to Use the Bible.

BY L. P. ROWLAND.

1. Have for constant use a small portable Bible with complete marginal references.
2. Carry a Bible or Testament with you.
3. Mark freely with ink upon it: Promises such as Isa. xli. 13 to Christians and invitations to unbelievers, Rev. iii. 20 and xxii. 17.

Brief notes may be written upon the margin.

4. Do not be satisfied with simply reading a chapter three daily, but study out the full meaning of at least one verse a day.

5. Study to know the whole truth contained in a single incident or a single miracle—when and why written, how it applies to self, and how to use it for others.

6. Study to know what for and to whom each book of the Bible was written.

7. Believe every word of the Bible.

8. Learn one verse of Scripture each day. Verses from memory will be wonderfully useful in your work for the impenitent.

9. Study how to use the Bible to fit a soul to Christ.

10. Set apart fifteen minutes each day for studying; let this little will be grand in result.

11. Read the Book as if it were written for yourself only.

12. Always ask God to help you understand it and then expect He will.

The Bible Institute

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

Every student is required each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision. Contributions sent through the publishers of this magazine will be duly acknowledged. For further information is desired write to Sup't Bible Institute 20 Institute Place, Chicago.—D. L. Moody.

Notes by a Resident.

The Institute has placed hymn books in each cell in the county jail. The interest among the prisoners continues.

In the latter part of January, Mr. Torrey attended a conference of the Y. M. C. A. secretaries for Quebec and Ontario, at Montreal, where he lectured three times. Many for the first time had a desire awakened for a baptism of the Holy Spirit, and sought for it until it was theirs.

The headquarters for the United States of the Student Volunteer Movement for Foreign Missions have been moved to the Institute, and Mr. F. A. Keller, the traveling secretary, is making it his home. On the 15th of February will be issued the first number of *The Student Volunteer*, which will be the organ of the movement.

While in Ireland, Mr. Moody planned to have a number of young Protestants from that country come to the Institute for study. The arrangements were in charge of Mr. William Fry, of Dublin, and early in January eight young men embarked for America. They were given a large farewell meeting in Dublin, Major White and his daughter, Mr. Stebbins and others taking part. A similar meeting was held at Queenstown.

In thinking of missions in India, the idea naturally is of work among the natives, but there are thousands of Eurasians and foreigners who need the gospel as much as any Hindoo. A large number of European girls are lured there under false pretenses, and held in slavery as literal as that of any African, and until recently no hand has been lifted to help them. The Nautic girls also form a class totally neglected. The missionaries cannot mingle this with their other work and anything which is done for these unfortunates must

be done separately. Miss Helen Richardson, of England, was led to take an interest in them and established a home for them in Bombay, the needs of which have so increased that she came to this country for means to enlarge it. She stopped for a couple of weeks at the Institute, and the story of these girls, though told in the simplest manner, aroused much sympathy.

Mr. William M. F. Round, of the Burnham Industrial Farm gave one day an account of their method of reclaiming and training unruly boys. The farm is on the borders between New York and Massachusetts, and is under the management of an un denominational brotherhood, the Order of St. Christopher, especially organized for institutional work. Though strict discipline prevails the love of Christ is the governing power. In order to make the conditions of life similar to those of the outside world, payment is made to the boys for each day's work, the amount being *ten cents*. With these mills butter and syrup tickets may be bought and various other luxuries. They are encouraged to save their surplus mills and fines are imposed for certain offences. Should any boy refuse to work he becomes a pauper, forfeiting his own mills and imposing a tax on the others, who are thus aroused to see that he does his duty.

Compelling Love.

BY A STUDENT.

"I met him down on Clark street. He came up and asked me if I would help him to get something to eat, saying he had had nothing for two days. Tears were running down his cheeks. He had been in the city but two days, and said he was a *car builder* and had come here expecting work in the Pullman factory which he had failed to get. I promised him supper and a bed, but told him I had something better to give him and asked if he were a Christian. He said he was not, but did not know of anything very bad that he had done. I repeated two or three texts, when he said, 'I don't want to talk any more. I must go,' and started off. I caught him by the arm and held him, while I asked what I had done to offend him, thinking he was angry.

"Oh," said he, "you have hurt me so very much, you have cut me to the heart. My mother used to say that to me." Again he started, and again I caught him, but he begged me to

let me go, saying I did not know how my words had hurt him. For some distance I held on to him, but at last he jerked away and started on the run. For over a block and a half I followed him, and once more caught him and held him fast.

"He turned on me with a beseeching look and said, 'Please let me go! Your words hurt me so.' I asked him if he would not kneel right there and give his heart to God. He assented and we knelt on the pavement, against the stone curbing, and in a few broken sentences he asked for salvation. When he realized that God had not cast him out, but had taken him then and there, he clasped my hand in both of his and cried, 'I am saved, I am saved, I am saved, I am saved' jumping up and down, and finally jumped clear around me.

"I begged him to go and get his supper, but he refused, saying he would not take my money but he wanted to be alone, and no urging could make him take it. He told me he had been expecting money from home and would return there as soon as it came."

Provision in Time of Need.

Many students enter the Institute without any money whatever, and earn sufficient to pay their board, but have nothing for other necessary expenses. The way in which the Lord supplies the needs of these people would be wonderful, if that were not the way He always works. Occurrences like the following are by no means rare:

A man with a family gave up a lucrative business to enter the Lord's work, laying by enough, as he supposed, to carry him through his course at the Institute.

He was led to open a mission which was greatly blessed of the Lord, but all his money was consumed by it, and just before Christmas he found himself with less than three dollars. A friend to whom he had loaned thirty dollars, asked him for another loan, as money he was expecting was not due till January 1st. Unable to comply, he went home and that night told the Lord, like a little child, that he would like to give his wife a Christmas present, and something to his children; that he had always been able to do it when he was only working for the Lord in a half-hearted fashion, and now that he was wholly consecrated to the Lord, he wanted Him to give him something for his family. He arose from his knees with a song in his heart and went to bed.

The morning post brought him a letter. Opening it, he found the thirty dollars lent his friend, with word that the man who owed him, had paid him fifteen days before it was due. God had moved the heart of a *live* way out in Iowa to answer the prayer of His servant in Chicago before he offered it. Two weeks later the same man was talking

with the writer. He had just been telling of the blessing on his mission work, when the writer said, "Do you remember what you told me of what you gave up to enter Christian work? Has not the Lord paid you well in giving you so many souls, and setting his seal on the sacrifice you made?" "Yes," he said, sadly, "but unless I get some money before the week is out I must go back to business. My rent is due and I've nothing to pay it with. I do not think it right to go into debt."

As the remonstrance which naturally arose was half uttered, a man walked swiftly past, putting into the student's hand, as he went, a roll of bills, and saying, "A man asked me to give you that."

The student's face was a study, as he gasped, "That will pay my rent."

And thus the Lord provides for his consecrated children.

Women's Department.

Mr. Moody, during his recent visit to Chicago, laid before us new plans for work during the World's Fair. He determined to enlarge the bounds of the women's department at once and has secured the three houses adjoining the present location, more than doubling the number that can be accommodated. The increasing number of applications warrants this and we renew our appeal for scholarships of \$50 for a year's course.

We receive many letters proposing to work for the board in any way that may be suggested but we cannot meet such wishes as these, as the present low rate of board, \$3 50 a week, is possible only as the students do the work of the household.

Applications from teachers from all parts of the country are coming in. They desire to spend their vacations in Bible study and to obtain some knowledge of tent work. This was the thought of Mr. Moody when he founded the Institute, and provided that there be no summer vacations. He foresaw the value of even a few weeks' Bible study combined with such practical work as a summer in a city never fails to furnish. Vacations in schools provides work among children that has proved to be blessed and lasting. Some of these teachers from a distance find traveling expenses a heavy draft on their savings, and we should be glad to have a few scholarships for such—forty-five dollars would provide for three months' stay with us, and the coming season cannot but be valuable and stimulating to all who would do more effective work in their own homes and churches.

The severity of the weather has made a test of courage in all forms of work. One report gives us a glimpse of perseverance under discomfort:

"Thursday night I had a new children's meeting three miles and a half away. The cable cars were broken. There was no other way but to walk in the middle of the street. I did it; but once when I was three blocks from home, I did want to go there instead of to the meeting. Perseverance conquers all things and I reached Light-house mission in one hour and five minutes covered with sleet until I could not shut my umbrella, but warm and comfortable inside.

"Such a crowd! What cared they for rain or sleet? The mission was more comfortable than home or street. In the back of the room were a dozen toughs. The gentleman who has charge of the mission did not come as it was so stormy and he had a hard cold. I looked at the big boys and said, as I opened the meeting, "This is a children's meeting; I have nothing to do with those young gentlemen." One of them made this remark: "O boys, let's give her a show!" and they did, even helping me with the children as they went out. I bought a cigar from another boy so he would not smoke and we had perfect order, a good meeting, learned some new songs and went home thanking God for such a meeting, on such a night. I should have been thankful to ride home but could not get a car without walking as far as home. I might have got a cab, but we were out of coal at the mission and I had to spend the money I had for coal. The Lord took care of me and I was not too tired or sick the next day. On Friday I went to another mission, had a good meeting but got into the tunnel at supper time and stayed there until 7 o'clock learning patience in waiting. Then, when I reached the evening mission, the gas was frozen, so we had one lamp, borrowed another and had a meeting. The man who has been paying our rent at the mission told us, February 1st, he could do it no more. Rent was due that day. We just told the Lord about it and he sent the money that very night, also enough to pay the gas bill, so we are fixed for another month. The Lord has been good to us, He has always sent us enough to pay all expenses and we are thanking Him."

Behind the Bars.

One Sunday afternoon, the Holy Spirit was pleased to use me in the conversion of a young girl, who had been confined in a cell in the police station the previous night.

As I spoke to her through the iron bars, she looked me very frankly in the face, and answered all my questions. She told me she was fourteen years old; her mother was a Christian (Swedish Baptist), and her father was once a Christian, but for over a year had been drinking. For a year her father had

obliged her to work in a Catholic church, where she had no opportunity of attending church or Sunday school. She used to pray when she lived at home, but for a long time she had even neglected this. She was accused of taking over a hundred dollars from a drawer, which was locked, but she said she could not have opened the drawer if she had wanted to, as she had no key. She had found a silver dollar on a shelf and neglected to return it to the owner for several hours. In this she felt she did wrong.

I asked her if she felt that her heart was full of sin, and she confessed that it was, and burst into tears. After talking for a little about her need of a new heart, and of Christ's love for her, I asked her, if she would like to have Jesus forgive all her sins, and give her a new heart. She answered that she would, and I read to her a verse or two of promise from the Word of God. "Shall we kneel down and ask God to forgive you and save you?" I asked. "Yes." We knelt (she inside the iron bars, and I outside), and after lifting my heart earnestly to our Lord in prayer for this dear child, I asked her to pray. I think I never heard a more earnest prayer. It was a crying out of the soul in words like these: "O Lord, come now and make my heart clean. O Lord, forgive my sinful heart and help me not to sin any more. O come now and save me, and help me to live a Christian life." "Now," I said, "do you believe Jesus heard your prayer?" "Yes." "Do you believe He has given you the new heart you asked Him for?" "Yes." "What will you do when you go home; are you going to tell your mother and father that you have taken the Lord Jesus?" "Yes, I will." "Will you pray every day?" "Yes." I gave her a Testament which she promised to read every day. I left the cell, to prepare in a side room to go out, and as I passed by her cell, she was on her knees beside the little iron bed, with her face buried in her hands. What a sweet sight it was, and how I thanked God for it!

Five days after, I went to her home to see her mother, and found the dear child at home. She told me that she was acquitted on Monday morning as soon as she had her trial. But the best words she spoke were these: "I prayed all that night in the cell, and I just felt that Jesus was there; and I know He came and took my heart."

With tears of gratitude flowing down her cheeks, the mother told me about her daughter coming home, and showing the Testament, and that she had been praying ever since.

We have been working and praying for the return of the drunken father to his God, and to-day I received the blessed news that our prayers are answered.

Not by might nor by power, but by my Spirit, saith the Lord of Hosts. Zech. 4:6.

V. E. C.



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

Through There is probably no Golden Gates point in the progress of human life which has a rarer appeal to the sympathies of earnest men and women than that where school-days end and work in the world commences. Other epochs are full of interest, bright or sad. But they are less general in their claim, or wanting in some of the many elements of import that in the case of the start in life at once rise into notice. Everybody is or has been young. The middle-aged and the old have learned by experience that the first steps are hardest to be retraced, and by observation also that the opening stages generally show the character and suggest the issues of the whole journey. Memory is sure to speak with a pensive voice when early years come to be reviewed. It was possible to have done better, to have walked more warily among the pitfalls, and with higher courage and more patient plodding and an eye fixed with greater steadiness on the mark of success. And the thought of others forming valiant resolutions, and so soon to be put by circumstances to sharp proof, creates inevitably a wish in the heart to counsel and to help. As Wordsworth says:

"The youth, who daily farther from the east
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way extended."

Most young men enter into the business of life with brilliant expectations. They walk in the luminous haze of morning. And this is proper to the season, and has its advantages. A real and precious truth is in the cheery view which beginners take. Let cynics and croakers talk as they please, and thereby reveal to their hearers that, doubtless by their own fault, they have missed the true meaning of existence. Heed them not. The world is God's world. The Word, which is more steadfast than the everlasting hills, teaches that the Creator and Preserver of all is our Father and that His goodness and power are co-equal. Faith that whatever is shall be well, and shall work out enduring peace and happiness, is warranted for those who see in Jesus Christ the revelation of the Father, and who find through Him the way of forgiveness and peace.—*From "Making a Beginning."*

The Sabbath "All the host of them," in Creation, including the material heavens and earth, with all creatures, visible and invisible.

The meaning is not that on the seventh day God continued and ended his as yet uncompleted work, but that he made an end of the work, because it was now finished, not continuing it at the beginning of the seventh day, but ceasing from further work and resting.... In no case must the rest of the Creator be understood as a result of fatigue (Isa. 40:28); it was the consequence of the now perfect and harmonious whole, combined with the satisfaction which this whole as exceedingly good afforded Him. He now rested not with the intent of henceforth withdrawing from the world. He was indeed from that time onward the Governor of the world and the director of its history, but He rested as Creator.

The blessing and hallowing is not meant as pointing onwards from the standpoint of the Mosaic legislation; in this respect God subsequently hallowed the Sabbath at the departure from Egypt; but it is a fact following upon the conclusion of creation and having in view the history of the world, which, now that its creation is completed, is about to begin.—(Delitzsch)

We are still living in this Sabbath, and at its close shall dawn the day of the Son of Man.

We are not, however, to identify the primitive observance of the seventh-day rest with the weekly Sabbath instituted by Moses. The weekly Sabbath of Moses was ceremonial and had reference to the Israelites, while the keeping of one day in seven is binding upon the conscience of all men since creation. There is a distinction between God's seventh day and man's Sabbath, and the first is the reason for the second. The seventh day which God blessed in Eden was the first day of human life, and not the seventh day; and it is certain that God did not rest from his labors on man's seventh day but on man's first.—*From "Studies in the Book."*

Christ and Christ is not the only other Masters, claimant to lordship in religion. He divides the world with other masters. In view of the wide prevalence of Buddhism and Mahometanism, it may seem bold to call Christ the "Light of the World," and so modestly required us to be content with the ascription to Him of a merely provincial authority. But no Christian can acquiesce to this compromise. Faith demands

for its object a universal sway: that at the name of Jesus every knee should bow, and every tongue confess that He is Lord, to the glory of God the Father. And, if necessary, faith will undertake to justify its demand by a comparison of Jesus with other religious initiators. Such a comparison indeed is not indispensable to legitimize the Christian's exclusive homage to Jesus, nor in discussions on the seat of authority in religion does it usually enter as an element. In these days, however, when the scientific study of religion on the comparative method is so much in vogue, it is well, both for confirmation of the faith of the individual Christian, and for the vindication of missionary enterprise, to be ready with an answer to those who ask us to show cause why Christianity should supersede all other religions. A course of study on "Christ and other Masters," if not an essential department of apologetics, would be at least a very helpful special discipline. It is a study which a believer in Christ has no temptation to shun. Christ gains by comparison. As in our studies we find that occasional comparisons with contemporary religions served to evince the superiority of the religion of Israel, so we should find on placing Jesus side by side with Buddha, Confucius, Zoroaster, Mahomet, that He stood visibly higher than they. This line of inquiry cannot of course be gone into here, all that it is possible to indicate is utility, and to explain briefly the method of the argument.

The method is comparative. The argument goes to show that Jesus is wiser than other masters; that the Christian religion is superior to other religions in all important respects, and therefore, on the principle of the survival of the fittest, ought to supersede them. Such a mode of reasoning may not appear unsatisfactory to an enthusiastic faith. Nothing will satisfy it but proof that Christianity is not better than this or that religion, but the best possible, the absolute religion, and therefore destined eventually to become universally prevalent. By all means let such a proof be led if it can; yet let not the other less ambitious, more circuitous line of argument be despised. Unsatisfactory as it may appear, it was the line of argument pursued by the author of the Epistle to the Hebrews in his endeavor to establish the claims of Christianity to be the perfect and therefore the final religion. "The best possible" was his thesis, but his method of proof was "Christ better than prophets, better than angels, better than Moses, better than Aaron; therefore listen to Him when He speaks, more attentively than any other speaker in God's name." It cannot be amiss to follow His example, and, extending his argument beyond Biblical limits to say: "Christ better than Buddha, better than Confucius, better than Mahomet, better than every name that has been held in reverent esteem.—From "Apologetics."

The Certain End. It is not possible to rule "Then cometh the end," these words out of life. 1 Cor. xv. 24. They are perpetually recurring. You tell of any process; you trace out how it is going to work on from step to step; you see how cause opens into effect and then effect, becoming cause, opens into still further effect beyond,—but always by and by, your thought comes to a stoppage and a change. The process is exhausted. "Then cometh the end." Your story has to round itself with that.

We look into the child's face and imagine the life which he will live. We see him growing up from childhood into manhood; all the works that he will do, all the truths that he will learn, all the associations that he will form, roll out their length before us; we let our eye run along their course; but at last we must reach the point where "Then cometh the end" sums up and closes all.

You start upon a new business, you build you a new house, you set on foot some new measure of public policy, you begin some new study, you enter some new school,—whatever you do, however long are the anticipations of what you undertake, there is where they all arrive at last. "Then cometh the end" is written, however far away, as the conclusion which all must reach.

But to know no everlasting end or purpose, to have nothing but the means to rest on, to see them slipping out of our grasp and leaving nothing permanent behind,—that is terrible!

How is it with you, oh, my friend? There comes an end to all these things which you are doing now! Not because God snatches them out of your hand, but because they exhaust themselves and expire, because they are by their nature temporary and perishing, they die. You follow out any of them a little way, and you come to this inevitable epithet in their mortality, "Then cometh the end." How is it then with you? Have you anything which is not perishable? Have you anything to which there comes no end? "What?" you say: "What sort of thing?" And I reply, "Any passion for character and love of God!" Those are eternal. There comes no end to those. You may change your dress, your name, your habits, your companionships, your work,—everything that you do,—but your passion for character and love for God, if you have them, you never change; they are the same forever. New temptations spring out of new soil, and the old hatred of sin leaps on its feet to fight them. New changes of goodness start up in some completely novel life, and the old eagerness for goodness cries out and claims them for its own. There is no end to the great ends of life. If one is living in the resolute pursuit of them, he may first welcome and then rejoice to leave behind the several means which in succession come to offer their help toward the attainment of those ends, as the traveler whose heart is set on some dis-

tant city rejoices when he comes to, and then rejoices when he gets beyond, each field and river which must be crossed before he enters the far-off city gates.—From "The Light of the World."

The Social It is believed by careful observers, servers in all the leading civilized nations that this last quarter of the Nineteenth century is a period of one of the greatest social crises in the world's history. It has been truly observed that "great economic and social forces flow with a tidal sweep over communities, that are only half conscious of that which is befalling them." While there can be no doubt about this, it is equally true that, in looking back over past history, we often find at least an imperfect consciousness of the true nature of existing crises on the part of wise and good men.

What are the characteristics of the present social crisis? I suppose the chief characteristic of all is a deep stirring of the masses, not a local stirring, not merely a national stirring, but an international, world-wide stirring of the masses. The aim of this movement is a profound social reconstruction. What is desired is change, not merely in surface phenomena, but in the foundations of the social order. Those institutions which lie at the very base of social life, and which give shape and direction to this life, are called in question. Perhaps when the full import of this is understood, it may be a sober judgment—and not a rash exaggeration—to say that it is the most reaching crisis known to human history.

It is among other things, economic in its nature. It is concerned with material good things, or as we often say, with wealth. The manner of production of these material good things is examined critically and pronounced faulty. The distribution of these good things among the various members of the social organism is likewise critically examined, and is pronounced iniquitous. Proposals are made for new modes of production and distribution of economic goods. Sometimes these economic discussions reveal a degrading materialism, but at other times a lofty idealism and determination to make the material side life subordinate to the highest social ends. Recent historical researches have shown how fundamental are our economic relations. The progress of historical studies during the present generation has largely been due to a better appreciation of the influence of ordinary economic institutions and habits upon every department of social life,—art, religion, literature, all included. However spiritual a man may be, it is necessary for him first of all to secure an economic basis for his activity, if he is to do even the noblest work in the world. I call attention to these considerations because I wish you to grasp a full significance of the fact that our present social crisis is largely

economic in character and not to turn away from it as unworthy the consideration of the deepest intellects and the most exalted characters.—From "The Social Aspects of Christianity."

Mrs. Booth's These large volumes of the "Memoirs, Life and Letters of Mrs. Booth" will find many sympathetic readers who will by no means be confined to the Salvation Army. Mrs. Booth was a typical Englishwoman of the middle class, who by her gifts and graces succeeded in exerting a much greater influence upon the lives of hundreds of thousands than any of her contemporaries. These two volumes tell us how it came to pass that little Miss Mumford, who, thirty years ago, was but an indistinguishable unit among the masses of our millions, should have gradually emerged from that position of obscurity to one of literally world-wide renown. How was this life lived which influenced so many other lives?

Mr. Tucker, to whom the task of writing this book has been entrusted, has made very painstaking and laborious use of the voluminous materials which have been placed at his disposal. For eleven months he has toiled over the work of editing, compiling and condensing. As the net result we have three volumes of one edition and two of another of "The Life and Letters of Mrs. Booth." Mr. Tucker is a lively writer, whose natural rhetoric is colored by his Salvationist surroundings. The following passage in which he expresses the difficulties under which Salvationists labor when they betake themselves to literary work, is characteristic both of the man and of his cause:

"The life of a Salvationist is a life of interruption. Wherever he goes there are lions in the way." Telegrams and letters follow him to every retreat. Seclusion, privacy and the quietude supposed to be necessary for literary enterprise—the words have been obliterated from his dictionary, the very ideas have almost faded from his mind. His table is a keg of spiritual gunpowder, his seat a cannon-ball, and he writes as best he may amid the whiz and crash of flying shot and shell, the rush and excitement of a never-ending battle, in which peace and truce are words unknown, and rest, in the ordinary sense of the word, is relegated to Heaven."

It is perhaps the highest praise that can be given to Mr. Tucker to say that the net result of reading his voluminous narrative is to deepen and intensify the conception which those who knew her well during her life had formed of her remarkable character. We have here the woman as she was, with her characteristic traits set forth naturally and simply, fortunately to a large extent by her own letters. Notwithstanding the fear under which the author labors, that he may be accused of exaggeration, the net result, upon

will of God. True faith, i. e., implicit trust and confidence in God's wisdom and goodness, is shown by our resignation that the things we have desired *have been denied*, has been withheld in love, more than by claiming that the definite thing I ask for *will always and invariably* be granted.

We cannot drift to God. We should pray about everything. The prayer of faith does save the sick. But always in every prayer, "Knowing not what we should pray for as we ought," we should say "thy will be done."

Sunday, March 5th.

1 Peter i.
Verse 2. Our trusting in the blood, the proof of the work of the Spirit. We are called by Him, to the obedience of faith. 1 John v. 1.
"Sanctification of the Spirit," means, the Spirit's sanctification of us.
In this verse we have Father, Son and Holy Spirit, in the work of the sinner's salvation. For the Spirit's agent, see Eph. v, 29.

Verse 3 and 4. "Living hope" means living hope, because in a Living Saviour. Our life from Him.
We are begotten to an inheritance, we are kept for the inheritance. The inheritance is reserved for us, in an inheritance. The inheritance is reserved for us, in an inheritance. The inheritance is reserved for us, in an inheritance.

Verse 5. We feel the grip of the strong hand of God in this verse.
Compare with Eph. v, 27; Col. iii. 4, etc.
It is the person of the Holy Spirit who is revealed.
Verse 6 to 9. "Wherein" points to the "salvation." Three things that cause a believer to rejoice, no matter what his circumstances.
Verse 10. The knowledge of his redemption by the blood of Christ.
Verse 11. The experience of his sanctification through the word and by the spirit of Christ.
Verse 12. The hope of his glorification at the coming of Christ. Note these three things in this chapter.
Verse 13. Verse certainly describes a present experience. Rejoice, can you rejoice, that your soul is saved. Come under the blood of sprinkling. (See 21 verse and compare with 19th verse and Ex. xii. 21 to 30 and you may rejoice.)

Verse 10 and 12. Prophets spoke things they did not understand. We now by the Holy Ghost, see meaning to the words God put into their mouths, that they saw not. So stand fast for the words of Scripture, as spoken or written by Prophets, as inspired by God. Shun man's concept on this subject.
Verse 13. Look for Christ's coming. See 1 These. iv. 13 to 18; Phil. iii. 20. 21; and be ready for it, as in 14th to 16th verses.
Verse 14. "Redeemed" with.
Verse 15. Redeemed with.
Verse 21. Life in action; the activity of life, God's life is love.
Verse 24. How life is imparted through the Word of God. The child born (see James. 1. 18; John. 1. 12; etc.), and the two births compare.

"Born once, die twice,"
"Born twice, die once,"
Verse 21. End of all man's might and earthly glory, is Christ the living Word, revealed to us in the written Word.

Monday, March 6th.

1 Peter ii.
Verse 1. The washing of the new-born child.
Verse 2 and 3. The food of the new-born child. The life given the desire; the father increases it.
Verse 4 and 5. The house of the children of God.
Verse 6. The occupation of the children of God.
Verse 10. "What we see," and "what we are," "what we had not," "what we have."
Verse 11. What we are to do.
Verse 12. Our motive, God's glory. Forasmuch as "our motive," see Jer. x. 15; Zeph. ii. 7; Mal. iii. 15; Mat. iv. 1, 2; Ex. xi. 7; 2 These. 1. 10 to 12.

Verse 23. Who, what, how, where, what for. Commit the verse to memory.
Chapter III. Verses 1 and 2. More men have been brought into the church of Christ by women, who have walked in accord with this truth, than have been won by all the preachers. A consecrated wife will, sooner or later, have a consecrated husband.

Verse 3. "Whose adorning," Word means manifestation of beauty and loveliness.
"Plaiting of hair" and "wearing of gold" no more forbidden than "putting on of apparel" is forbidden.
But have something better than these things, for the manifestation of true beauty and loveliness is the spirit of Christ shining out through your face and in your life.
A woman who has rejected Christ, and has an unchristian spirit, is, in the sight of God, ugly, and cannot be anything else but ugly. Jewels on the face can't change it. Christ in the heart is what she needs. And when she has Christ in the heart, she won't care for the jewels on her person. Over-much, my weak sister, we will add for your benefit. *Sara undoubtedly* wore golden ornaments. Rebecca, who is included in the 5th verse, we know did. (See Gen. xxiv. 30.) Let us not judge one another about the apparel, but all seek for "a meek and quiet spirit."

Verse 7. No divorce business in the way of living.
Verse 8 to 17. Salutary sayings for suffering saints. Peter thought of the time when he denied his Master, when he wrote the 14th and 15th verses.
Verse 18 to 22. This controversy and difference of opinion among Bible students over these verses. To the writer the connection seems plain that Christ, by his Spirit in Noah, before the flood, preached to those then condemned to judgment, and that "spirit in prison." The other view is that Christ preached to spirits in Hades, between the time of his death on the cross and his resurrection. A strange doctrine, upon which the Roman Church has built an awful soul-destroying theory of prayers for the dead, and which is unsupported by any other scripture.

Study the ark as a type of Christ. Note that "the answer of a good conscience toward God" is not in your baptism, nor in anything else of you or your son, but in the resurrection of Jesus Christ." See Rom. iv. 24; 2 Cor. v. 21.
Verse 23. Who, what, how, where, what for. Commit the verse to memory.

Tuesday, March 7th.

1 Peter iv. 1.
Verse 1 and 2. Christ's death. God reckons judicially, as our death. We should reckon it so practically, and be dead unto sin. See Rom. vi. 2, 7.
Verse 4 to 8. To be studied in connection.
Verse 9 and 10. Verse used to throw light upon 1 Peter, speaks, in the 4th verse, of Christians who had had the gospel preached to them, that they might, by suffering martyrdom, "be judged according to men in the flesh, but alive with Christ."
Verse 7 to 11. How to live in time of persecution, and the end near.
Verse 13 and 14. If we suffer with Him, we shall reign with Him. To be reproached for the name of Christ is to be identified as his true disciples living the way you ought to. Rejoice for such reproaches. When our Redeemer is revealed, each reproach shall have a rich reward.

Verse 15. But the glory will be no reward for suffering you bring upon yourself by not being a Christian, humble Christian.
Verse 16 to 19. The believer has his judgment based on the evidence by suffering, and tested by temptations. The eagerly shall be judged at the appearing of Christ.
Chapter v. Verse 1. Peter speaks of "suffering" in connection with this epistle. See Matt. xvi. 21 to 24. He had suffered before. This coming to make us patient in suffering. First, the thought of the sufferings of Christ; second, the thought of the glory soon to be revealed.
Verse 4. This is the glory that is to be revealed.

The Shepherd nose, with hand of grace.
A crown of life has given;
But crowns of glory he reserves
For faithful ones in heaven.

Verse 6. If you will humble yourself, and be lowly in heart, the hand of God shall rest lightly upon you. If you walk in pride, it will be very heavy. The "due time" will soon come. Pray for patience.

Verse 10. We are called unto glory, and suffer because we are called; and the purpose of the sufferings is to fit us for the glory.
Popery calls Peter the first Pope. It is singular that he has nothing to say of the Virgin Mary, and other things. The Pope talk about, and teaches that the flock should not be led for filthy lucre.
He was no Pope. - See Acts xi. 2; xv. 13; Gal. ii. 11, and 1 Peter v. 1.

Wednesday, March 8th.

2 Peter i.
Notes. Peter was *fond of facts*. He believed faith was founded upon evidence. So in 2d verse "the knowledge of God and of Jesus our Lord" brings grace and peace, and multiplies it.
In the 3d verse, "All things that pertain unto life and godliness" are given to us through the knowledge of him who hath called us.
The 4th verse shows us the channel through which this knowledge comes, viz., the Scriptures, whereout we find the "precious promise," appropriating which, we become "partakers of the divine nature." See Rom. x. 17; John v. 24; John. i. 12; 1 Peter i. 23 and James. i. 18.
The moment we trust in God, God is in us.
Verse 5 and 6. Knowledge precedes faith, but cannot be developed or grown without faith. Knowledge that grows from faith, develops fruit.
Verse 5. Back of all the fruit and as the cause of it, the top rock is again, "the knowledge of our Lord Jesus Christ."
Verse 12. The things of Christ that we know are to be stirred up to remember, so to be established.
Verse 13. The connection from this verse is kept up through the chapter. To get at what was on the mind of Peter as he wrote, read John xxi. 15, 19, and Mark. ix. 1 to 13. Peter knew that the second coming of Christ would not occur until after his decease, as the Lord had said before and set before the suffering church, groaning under the persecutions of Nero, the hope that has been the brightest, when the fire of martyrdom have burned the fiercest, viz., Jesus is coming to glorify his saints and set up his kingdom.

Verse 19. How can a believing man or woman, with this verse before them, justify their neglect of the prophetic word?
Verse 20 and 21. "Interpretation" or "unloosing." God unloosed it, not man. "The prophets did not speak by spontaneous knowledge, and spoke more than they could themselves interpret." - Farrar. Then they must have been guided in their use of words.
Verse 23. State of churches is a professing body, see Christ comes in judgment.
Verse 4 to 9. Certainty that God will judge and punish. Fast judgments a prophecy of a future, closing judgment. We would never have dared to say that Lot was a reprobate; and, but for the reference to him in the servant, verse.
Rom. xi. 8.
Compare 12th verse with 2 These. i. 5 to 10, for meaning. The argument is the same.
Verse 10 to 22. Treats of those within the professing church. It is a terrible picture of man's sinfulness, corruption and hypocrisy. Put no confidence

Thursday, March 9th.

2 Peter ii.
Verse 1 to 3. State of churches is a professing body, see Christ comes in judgment.
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Verse 10 to 22. Treats of those within the professing church. It is a terrible picture of man's sinfulness, corruption and hypocrisy. Put no confidence

in any man's profession. The most eloquent, and the most admired preachers in America, must be faithfully photographed in these scathing words. Poetry, without purity, will prove poor provender. Yet a world of adulteresses and sinners will gabbie about gentleness, and pile about poetry, listening to men whom they know to be rotten and corrupt, and trying to make themselves believe that sin is less filthy and vile because poets practice it, and preachers profanely profess what they fail to follow.

Why will good people hang around bad men to be charmed by their eloquence and holiness, to pick the flowers of mere speech that shoot up from these dun-hills of corruption?
The Lord bids us to value good men more and more, and the dogs and swine are thick around us these days.

Be sure of this, that if you are Christ's, he will save you from your sins. The dog was never anything but a dog, and the sow was always a sow.
Have you been born again, my brother?
"My sheep hear my voice, and I know them, and they follow me, and they shall never perish, neither shall any man pluck them out of my hand."
These of the sons of Adam, not born of God, will eat, vomit, and wallow in mire. Poets, poetesses, eloquent preachers and all, for "that which is born of the flesh is flesh," and we will invariably make the gratification of the old nature our object until we have a new and a higher life. What are you living for, my brother?

Friday, March 10th.

2 Peter iii.
Verse 1 and 2. Plain presentation of purpose of writing. The Lord is delaying his coming.
You are in danger of being deceived by the spirit of unbelief and love of carnal things that will prevail.
Verse 3. There is scoffers. Second, they are scoffers because of living in lust. Your friend, your brother, is a scoffer and ridicules the Bible, because he loves sin, and wishes to live in it. Third, the truth that scoffers most deride and deny, is the truth of coming judgment. Fourth, the staple arguments of infidelity are stolen with us. They are the same now as two thousand years ago. They assert the fixity of nature law as the basis of all fact, and deny the record that there has ever been any interposition by a personal God.
Note in 5th verse the "willing ignorance" of scoffers, compared with knowledge of believers.
First, ignorant of the fact that God created the heavens and the earth, by the word of his power, and that, by the same word, destruction once came by water, and will once more come by fire.
No wonder the scoffer who loves sin is willingly ignorant of so solemn and condemning truth.
See in 9th and 15th verses, words "long suffering." Long suffering to us, "Long suffering for purposes of salvation."

Peter writes from Romans II. 4: "Picking this flower out of Paul's garden," as Trapp says.
Verse 18. The epistle shows as it commences, with "knowledge of Christ" as the foundation of all blessing.
Verse 19. The epistle shows as it commences, with "knowledge of Christ" as the foundation of all blessing.

Saturday, March 11th.

1 John i.
The traditions of the church are unanimous in attributing to the apostle of the epistles called by his name to John, and also in assigning the time of their writing to his old age.
Note - The similarity of opening chapter to first chapter of John's gospel. Both from same author. A good key to his epistles will be found in the words, "what we know." Underline the word "know," and you will find it twenty-six times in the epistle.
Verse 1 to 4. John gazes upon the glory of the eternal life of God, and tells about it. It turns to us to introduce to us the same wonderful being to whom he had been brought nigh. That "our joy may also be full."

What is it that gives us joy? First, "God is light." We Ab, but that does not give us joy. It comes to the light, and I see my sins as so. Second, "God is love." (See iv. 8.) In love he has provided cleansing for sinners, that they may be able to come to the light. (See 7th verse, "in pure sin all are defiled.") Sin pre-empted the way. Sinature. (ii. 1.) all provided for that we may be kept in light.

The "we" in 5th, 9th and 10th verses refers to believers in such case as "We never stand accepted by God on the ground of being perfect sinners." "If we say we have no sin, we deceive ourselves," but we do not deceive God certainly, and, usually, nobody but ourselves.

Use the 6th verse to lead souls to the assurance of God's pardon. If I feel my sin and am sorry for it, and sincerely want deliverance from it, I am to believe this word, that if I confess my sins, and bring them to God, he will cleanse me. The forgiveness we accept at, or by, faith, without waiting to feel clean. The cleansing is a daily process, as long as we live here below. As we believe the word, we feel the cleansing going on.

Sunday, March 12th.

1 John ii.

Verse 1. What things? "The blood cleanseth." Ch. i. 7. If we confess, he forgives. Ch. i. 9. Such a God, such a Saviour, such a salvation. If you knew more about it you would not sin. Your heart would be so full of love you would keep from sin. But if any man, denying his sin, comes to Christ, he is the advocate of such. Entrust your case to him. He has never been known to lose any case left in his hands.

Verse 2. Christ's advocacy, based upon his being "the propitiation for our sins;" the mercy seat, sprinkled with atoning blood, where the claims of the law were met, and conscience satisfied. When sin is upon the conscience of a believer, he comes to Christ as his propitiation and finds peace. Fall into sin we may and shall; but it is not the falling into the water that drowns, but lying in it. So, it is not the falling into sin that damns, but living in it. So says John Trapp.

Verse 12. If sinners in coming to Christ, believe this with all your heart; make yourself believe it. Verses 15 to 17. True, until the kingdoms of the world become the kingdoms of our Lord. We must be separated from the world if we walk with Christ. Study the threefold temptation ever used by Satan to draw from God. Compare Gen. iii. 6 with Matt. 23.

Verse 14. "Antichrist shall come." Dan. vii. 8, 9; Matt. xxiv. 24; 2 Thes. ii. 7; 10; 1 Tim. iv. 1. Antichrist against Christ. Denying his being God, denying his being eternal, denying his being the work on the cross as securing man's redemption; the resurrection of his body from the grave, his ascension to heaven, and the gift of the Holy Ghost through him. This is the working of the spirit of antichrist now, as in John's time. It will culminate in man's exaltation of one of the race as the great King of Daniel, who shall deny Christ's right to reign over the earth.

Verses 16 and 17. Very precious verses to study, as showing the believers' relations to the Holy Ghost. Words "unction" and "anointing" from word "Kriema." For use see Luke iv. 18; Acts iv. 37; Heb. 1, 9, etc.

Verses 20. Or, "every one that is born of him;" the 22d Kriemal doth righteousness." None others can, deny others' sin.

Verses 21 and 22. "Who is it that teacheth you, and as it teacheth you, ye shall abide in him. That is all. Abiding in him we live right and do right, and shall not be ashamed.

Monday, March 13th.

1 John iii. 1 to 3.

The sweetest and most precious verses in the Bible.

Behold the love, behold the manner of the love. In what we are called, in what we are, and in what we should be.

Verse 1. Every man that hath this hope in him," (i. e., in Christ), etc. Same as 2 Cor. iii. 18. "So Behold," and keep on beholding.

Verse 4. Under the definition of sin all are guilty. We are all sinners from birth.

Verse 5. Christ alone, by his death on our behalf, and in our stead, takes away the condemnation of the law. See Gal. iii. 13.

Verse 6. "Christ is our living Saviour, as we abide in him, keeps us from sinning."

Verse 7. We all stand before God accepted on the ground of what Christ has done, and is doing, for us. See 2 Cor. v. Gal. iii. 13 and ii. Roman. iv. 4 to 18. This acceptance is perfect and complete. We must ever hold fast to this. This is the meaning of John iv. 17. There is no ground for assurance of salvation other than this. In Christ, and only in Christ. But when I accept Christ in sincerity, and the revelation of him to my soul is the work of the Holy Ghost, God implants righteousness as well as imputes it, and what God hath joined together let no man put asunder. He denies the grace of God who denies the fact of imputed righteousness; he abuses the grace of God who does not insist upon the cultivation of implanted righteousness, wrought by the spirit of God in us.

Verse 8. True of God's children, whenever they yield to temper, pride, lust, appetite, grieving the spirit of God. Come to Christ for grace, that the work of the devil may be destroyed in your victory over these things. If you come to Christ in confession, that the work of the devil may be destroyed in your forgiveness and deliverance, and look forward to the coming of Christ and the resurrection morning for the complete destruction of the work of the devil. Until then we shall groan, being burdened. 2 Cor. v. 1; Rom. viii. 23.

Verse 9. Is not living in the practice of sin, or lawlessness, as the word here signifies. Also study John iii. 5 and Gal. v. 16 and 17, as to what in the new man is born of God, and what remains of the old nature. That which is born of God cannot and doth not sin. But (Rom. vi. 18) the old man in every believer, if allowed to act as all, will always act according to its nature, unless he willfully, selfishly go back to the 6th verse, and put all the emphasis you are capable of upon the word "abiding in Him," as giving all that anybody has ever found out as the way to keep the old man from acting and to lead a holy life. Accept no interpretation of this verse that contradicts 1 John i. 3 to 10. Don't ever profess that, as in God's sight you are without sin. If you succeed in becoming so, it will be a strong evidence of its being true if you let the world find it out without your profession.

Verse 10. Whose wrist not that his face shone. But O, let us all fear Christ's clear sake, strive most earnestly to be doing his will, and never to rest until we have got us beside close to Christ to be kept holy. And let us remember that holiness is not a matter of emotion, feeling or sentiment, but of downright, honest obedience to God, "whom he felt to be truly, selfishly, and lovingly." See Heb. xii. 1, 2.

Verse 10. Doing righteousness.

Verse 11. Love one another.

Verse 12. Sacrifice of self, even unto death.

Verse 13. Denial of self, even unto death—more than life to man.

Verse 18. Deeds in truth, not declarations of tongue.

Verses 21 and 22. 1st. confidence; 2d. communion; 3d. communication.

Verses 23 and 24. "Christ is the end of the law" he has made plain. Leap into liberty, my brother. He is not under law, but under grace." Here you shall proceed down and running over; and here you have the effect of it.

Tuesday, March 14th.

1 John iv.

Love twenty-seven times in fifteen verses, from 7th to 12th inclusive.

From 1st to 6th verses, most valuable instruction in these days about Spiritualism and false doctrine.

Whatever in any way dishonors our Lord Jesus Christ, robbing him of his glory as the Son of God, and the one and all sufficient Saviour and guide to man, is a part of God but of the devil. Beware of putting anything in Christ's place. Many profess to believe in Christ, and yet rob him by giving to mediums, and "consult familiar spirits that peep and mutter," instead of resting upon his infallible word. These things are of the devil and end in death. Heb. xii. 18, 19 and 20; Deut. xxiv. 23; Deut. xxvii. 15.

Note that the love in this chapter is from God to us. We give back to God only as we first receive from him.

Note the order in the 16th verse, 1st. We have to love. (See again 1 John i. 3, as to how we know. Manifest the testimony of God in the written word.)

2d. We have believed. Well, make yourselves believe it. It is not the witness of the cross that

1st. By believing we are in God and God in us.

Verse 17. God's love to us and ours to him, perfect. His perfect love to us shows in our perfect acceptance in Christ. See Rom. viii. 1; Col. i. 2, etc. This is ideal perfect love.

1 John v.

Witness of regeneration by the spirit of God.

1st. Jesus accepted as the Christ, Son of God and only Saviour.

2d. Loving God.

3d. Keeping his commandments.

4th. Overcoming the world.

Keep occupied with the first. Tant the root. Calvary that, and the fruit of the other four must appear.

Verses 9 to 13. Very valuable verses to help people to see that God is not feeling. Christ is revealed to us through the written word. If I sincerely accept Christ, the word of God settles the question of my salvation. See 13th verse. Not my own opinion, or anybody else's opinion, or my feeling. God says it, and I accept it on the authority of his word. I do not say the fourth, my brother, and it is not best for you to ask God to forgive you for so long making God a liar?

Verse 18. Literally: "he that is begotten of God, he keeps him," etc.

Verse 20. Very clear and very precious. "Son of God," "Jesus Christ." This is the true God and eternal life.

Amen.

Wednesday, March 15th.

2 John.

Supposed to have been written to some Christian woman prominent in the church, and noted for her hospitality, to warn her against receiving those who were false teachers. Some think it was written to a church.

The 7th verse gives the test to be applied: What do they say of Christ? Do they deny either his divinity or humanity? If so, they are not of God. The second test is "Coming in the flesh." A clear view of the teaching of Scripture will lead us to hold both truths. He has come in the flesh. He is coming in the flesh. See Heb. xii. 28.

The doctrine of Christ, in the 9th verse, means doctrine about Christ, or of Him: "Christ—Christ as Son of God and son of man; the incarnate word and man's Redeemer. The Bible is given us to teach us of God's Christ. If we see Christ revealed in the Word, we have the truth. We have God. See John vi. 40.

There never has been, and never can be, any basis for fellowship between those who worship Jesus (Christ as Son of God, and those who refuse to worship Him. A fearful gift separates them. Of necessity, one or the other, the equality of God dishonors Him. We must be loyal to the Son of God, even to the loss of popularity or social position, and bid no man tread upon it; he hold not the doctrine of Christ. We are all being tested on this line in ways that we think not.

Thursday, March 16th.

3 John.

This seems to be another personal epistle, and yet containing truth of general application, and so preserved by God for the use of the whole church.

Most of modern church members, it is feared, would be in the hospital if the prayer of the 2d verse should be fully answered.

From 5th verse. This Gaius seems much like "Gaius, mine host," mentioned in 1 Pet. i. Rom. xvi. 23, who lived in Corinth thirty years before John wrote this letter. He may have been the same. Hospitable men and women are usually healthy, happy and long lived. Most Christians are dying rapidly in our day.

The 6th verse gives us an indication that the Holy Spirit seemed to lead these early evangelists to avoid inviting unconverted people into crowded meetings, and then ask them for a collection to pay for the same. It is strange to say, memoirs, with woodcuts, photographs, or hymn books were probably not on sale at the door. A modern evangelistic committee could have taught these unphilosophical evangelists of the simple-minded Apostle John a lot of things. However, they did seem to have great comfort in doing what they did for "His name's sake," and God blessed them and made them rich, and others who had been on their way, and became "fellow laborers to the truth."

Verse 9. Gives us a photograph of Elder — or Deacon — of the next town. He is on all the boards—superintendent of the Sunday school, the man of most responsibilities, etc. He runs the church, the ministerial choir and all. He has run about all the vital piety there was out of the membership, and unless he is dealt with speedily, or the prayers proceed for the members, which he has not taken account, he will run the church into the ground.

Beware of Diotrephes, and aim to be a Demetrias. A "good report of all," "Of the truth" and of the good and faithful servants, enter into the joy of thy Lord." Who would not joy to be a Demetrias?

Friday, March 17th.

Jude.

"One of the Twelve Apostles." See Luke vi. 16. This letter was written at the time Paul was held by Nero, and when Christians throughout the world were suffering persecution. It is an earnest exhortation for continued faithfulness—a precious promise for those who are so oppressed, and a warning of the awful judgments that await the impetent and the apostate. The *Apokalop*, struck with a firm hand, is found in the 23d verse: "Earnestly contend for the faith, which was once for all delivered unto the Saints." The burden of the Epistle is Judgment.

Verse 5. Judgment of Israel in the wilderness for unbelief and speaking against Moses.

Verse 6. Judgment of angels for disobedience.

Verse 7. Judgment of Sodom for sins of the flesh.

Verse 8 sums up that those of whom the apostle writes in the 4th verse, who were members of the church in his day (and we have those just like them in our day) were guilty of the sins of Sodom, in defiling the flesh, of the sins of Israel, in despising the law, and of the sins of Israel, in speaking evil of God's people. The argument is, how certainly the awful judgments of God will be visited upon them.

Verse 9. "Who are they?" See 11th verse, blasphemy. "Who are they?" Man's pride, seeking to come to God without atonement. "Error of Balaam." Serving Balaak, type of anti-Christ. Making a good thing for this world out of the religion of the Jews, and its insubordination. Unwilling that Christ should be all and in all.

Verses 14 and 15. Study Enoch's history. He

acts out this prophecy. His being taken from the earth showed that the earth was ripening for judgment. After he was taken judgment came. Christ absent from the earth is a solemn truth. This world is not fit for His presence. It is ripening for its final judgment.

Verses 16 to 19. We should ever remember that these words are applied to those who are mentioned by the professing church and called Christians.

Verses 20 to 25. "Building up," "Pray," "Keep yourselves in the love of God," "Looking for His merciful compassion," "Make a difference," "Save with fear." This is to be the occupation of Christ's people until he comes.

The 24th and 25th verses are full of peace. The soul rests in the arms of God, in reading them, like the child in the cradle under the mother's care. The "Wise God" is our Saviour. His guiding and keeping us. Let us not wound Him by our distrust, let us not wound Him by our fears.

"With steadfast heart thy course of duty run: God never does, nor suffers to be done. Aught but thyself wouldst choose couldst thou but see."

The end from the beginning as well as He."

Saturday, March 18th.

Revelation I.

Written by the Apostle John when in banishment on the Isle of Patmos, just at the close of the first century, when Domitian, the Emperor of Christendom, was engaged in the second persecution of Christians. Bible students consider the use of symbolism in the book explained by the danger incurred if the matter treated upon, viz. the overthrow of the Roman and all anti-Christians, had been clearly expressed. The churches having such an epistle would have been subjected to a deeper persecution.

Note: Verse 1. "Must shortly come to pass." All in the future.

Remember this at ch. xli. Verse 3. "Blessed is he that readeth." If you don't understand, you had better read and get the blessing.

Verse 1. The Eternal God. "Seven Spirits." Seven, the perfect number.

Verse 3. Jesus Christ. 1st. Spiritual witness. Making God known. John vi. xxii. 4.

2d. "First begotten of the dead." Head of the church. Col. i. 18.

3d. "Prince of the Kings of the Earth." Ruler of the Earth. 1st. Gen. i. 2 to 4.

4th. This is the glorious being who "lored us and washed us." Note the order. "He did not wash us and wash us." Note the love us. But he loved us first, and then we became beloved us.

Verse 6. This is the purpose of the loving and washing.

Verse 7. Three classes connected with this coming. 1. "He is the key to the whole book; 2. "Behold I come with clouds;" His church come with him. 1 Thess. iii. 13. Eccl. xiv. 5.

3d. "They also which pierced him." Jews to whom he is manifested as their Messiah at his second coming. Zec. xii. 10; Rom. xi. 26; Acts xv. 16.

4th. "Kindreds of the earth shall walk because of Him." Christ-rejecting, and Christ-persecuting nations who are punished at the second coming. 3 Thess. i. 5 to 10.

Verse 10. "In the Lord's day" might properly be read, and means true meaning. John in the spirit saw what would be done when the Lord's day (see 1 Thess. v. 1; Zec. 14. 1, 6 and 7, etc.) set in.

Verses 11 to 19. Compare v. 1 of the Son of God in glory. Ezr. Dan 1 vii. 9, 13, and 1 x. 5 and 6.

Verse 17. If this is holy apost.

rested his head upon the bosom of Jesus, when he was here below, felt thus, how should we feel. We suddenly saw Christ, to whom we so formally prayed.

Verse 18. The same Jesus who was crucified. None can enter the grave without his permission. All must come forth when he calls, as did Lazarus.

Verse 20. "Angels" here means messengers or ministers in care of the church. For God is Christ are those who minister in His name. He holds them in His right hand.

Sunday, March 19th.

Revelation I.

1st. Description of Christ in glory. 1st verse, 8th, 12th, and 13th.

2d. Word of commendation always first. 2d verse, 8d, 9a, 13th, 19th.

3d. Re: roots. 7th verse, 14th, 15th, 20th.

4th. 5 omises. 7th verse, 10th, 11th, 17th, 24th to 26th. In view of all.

Reps: 5th verse, 16th verse, 21st verse.

Revelation III.

1st. Who speaks. 1st verse, 7th verse, 14th verse.

3d. Words of praise. 4th verse, 8th.

3d. Promises. 8d, 15 to 18.

4th. Promises. 4th, 5th, 10th, 12th, 20th, 21st.

There were seven literal churches to whom John wrote, but the truth to them, and the description of their spiritual state applies to the church all through its history.

There seems a mixture of the Philadelphian and Laodicean state in the professing church of our day. The last message of the Lord, just as he is at the door, is to the individual. "If any man hear my voice," etc.

See 3th verse.

Revelation IV.

Verse 1. "After this." After what? The message received by the church on earth. The scene is changed to heaven.

Note: Words: Come up hither, and I will show thee things which must be hereafter." We must, on reading, take our place with John in heaven, and from that standpoint look, first, at the scene there, then, at what takes place on the earth.

What John saw in heaven: 1st. A throne. 1 Pet. iii. 22; Eph. i. 21; Acts vii. 55.

2d. One seated on the throne. Dan. vii. 9; Heb. vii. 1; Isa. vi. 1.

3d. Four and twenty elders clothed in white, with crowns of gold.

The church in glory. See promises in ch. ii, 10, and iii. 1 and 5, fulfilled in their appearance. See ch. v. 9 and 10.

Their song is the song of redeemed ones.

5th. Preparations for judgment, 5th verse.

6th. Four living creatures. See Ezekiel ch. i, and Rev. iv. 6, 7, 8, 9. Gen. ii. 24. These passages would indicate that these living creatures or cherubim, are of the angelic order.

7th. Angels and redeemed men unite in profound praise and homage to Him upon the throne.

Monday, March 20th.

Revelation v.

Verse 1. A roll of parchment signifying here, a title deed. Read Rev. xi. 18 to 19.

Among the Jews, when an inheritance had been forfeited, none but a redeemer could regain possession, and take up the parchment of the ransom price. See Lev. xxv. 25; Jer. xxxii. 6. In the light of these passages, this scene is interpreted. The book is the title deed to the earth. No one in heaven or earth is found entitled to take possession.

John weeps much. The earth is groaning in bondage and needs a heaven-sent king. John is written as an angelic also, and looks for freedom to be restored to Israel. The nature of the deed as pertaining to an earthly kingdom, is shown in 5th verse in titles given: "King of tribe of Judah," and "Root of David." See Gen. xlii. 9 and 10; Num. xxiv. 9; Isa. xl. 1, etc.

As Christ bears these titles, he will justify their application to him by fulfilling all the prophecies connected with his being called "Lamb of God." See 5th verse.

Horns are a symbol of power. The projections on kings' crowns are horns reduced in size, from the Eastern style. Seven horns means perfect, supreme power. Seven eyes means perfect vision and wisdom.

Verse 7. Christ as Redeemer and on the ground of his redemptive work, takes the title due to the inheritance, amid the halletsings of heaven.

They praise him for what he has done, and for what he is about to do.

"Thou wast slain."

"Thou hast redeemed us."

"Thou hast made kings and priests."

"We shall reign on earth."

Surely, the last inscription shows the nature of the book. God has approved Christ's claim to the inheritance by handing him the title.

Verses 11 and 12. The church saw, the angels say. "Worthy is the Lamb, who is wounded about the throne. Not as near thereto as the redeemed."

Verses 13 and 14. Creation welcoming the Redeemer, hailing the coming deliverance. See Rom. vii. 19 to 22.

This inscription of praise offered when Christ took the book, before he had opened its seals. Impotent, God-hating, and Christ-rejecting men who are punished as the seals are opened, cannot be included as called "creatures." (See Rev. vi. 16; ix. 10; 20; xiii. 4 to 8, 16; 17; xvi. 9 to 11; xv. 2, 3, 21; xx. 11 to 15; and destiny of impotent man.) The tenor of every one of these passages is utterly opposed to placing man in this 13th verse of 5th chapter, as if all were saved. If man is included he is included as compelled to yield homage to Christ, even as devils were compelled to yield homage when he was upon the earth, Mark 7. 7.) but not as repentant and reconciled to His authority.

Tuesday, March 21st.

Revelation vi.

"For the Father hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man." John v. 22 and 27.

This is the key to the opening of the seals. Judgment is to be executed, and the earth purified as the inheritance of Christ and his saints. He executes judgment, because "he is the Son of Man," "the seed of the woman," the lawful redeemer who has fully paid the ransom price.

Verse 1. It will help to note at the commencement of ch. vi, that all the judgments that are poured upon the earth are included in the Seven Seals. Six are opened in this chapter.

Verse 2. One of the living creatures seems to utter as a challenge the words, "come on." (See R. V.) as if speaking to an opposing host, or to an individual enemy. In the second verse, Christ, crowned, goes forth to conquer.

3d. Another of the living creatures takes up the challenge, "come on." Under this seal, War is visited upon the earth.

4th. One of the living creatures "come on" is repeated, by the third of the living creatures, and "Famine" stalks over the earth, great scarcity of provisions being meant by the figures used.

5th. The fourth living creature cries "Come on" and "Desolation" with all its horrors follows famine and war in the awful work of desolating the earth.

5th. Under this seal, persecution is raging upon the earth. Man is not turned to God, under what has taken place, but, on the contrary, kills God's servants.

See Isa. 1. 4 and 1 Kings xxiii. 3; Ex. x. 28.

6th. Under this seal, reading with v. 12 through 7th chapter.

Men are filled with terror, and made to feel their littleness, at the awful convulsions of nature, and anticipate immediate judgment. But the ends justify the means, for their terror, as did Pharaoh, and continue their blasphemy, their hearts unchanged, in hatred of God and of his people.

Wednesday, March 22d.

Revelation vii.

There is a pause under the sixth seal, before the seventh is opened, and the final judgments poured out, and so different multitudes in two different places are seen and described by John. The first are called definitely "the tribes of the children of Israel," and are upon the earth. We know from Daniel and all the prophets, and from the words of Christ in Matt. xxvi. 64, that the Jews will be upon the earth during the tribulation under anti-Christ. They are to be brought to Christ by His tribulation. See Zec. xii. 10; xiii. 9, etc.

"Twelve" and "One hundred and forty-four" are symbolic numbers, signifying completeness. And the meaning here, as in Romans xi. 26, is that all Israel shall be saved. The twelve tribes and all of each tribe on the earth at the time of the 7th seal.

The other multitude is the church in heaven. Resting, saved out (or from) the great tribulation. See Luke xxi. 36 and 3 Thess. i. 7 to 9, etc. So to both of God's elect peoples, the earth, the seed of Jacob, and the heavenly, the church of Christ, is given, that which would strengthen them to faithfulness in the trials to be endured.

The church in John's ascending ascent, the church throughout their history, are most notably and terribly, under anti-Christ, in the coming day.

Revelation viii.

Note: That all the judgments from this, on through to the close of 10th chapter, are included in the seventh seal. They are classified under seven trumpets and seven trials, the seven trials coming after the seventh trumpet.

"Silence in heaven," etc. Very impressive in view of the terrible things soon to be poured out upon the earth. Like the stillness of the atmosphere before a cyclone. During this silence special attention is called to the prayers of the saints, involving judgment on their behalf, and which are accepted by God, "what a meaning is given to prayer by this scene."

In 5th verse, "fire of the altar" refers to fire from the altar, where the sacrifice had been offered there were seen, to be no room for doubt, but that the attitude and complete fulfillment of these prophecies in Revelation are in the future.

Verse 7. See Ezekiel xxviii. 22.

Verse 8. See Matt. xxiv. 29.

Verse 12. See Matt. xxiii. 9 to 11.

From these striking references in the Old Testament there were seen, to be no room for doubt, but that the attitude and complete fulfillment of these prophecies in Revelation are in the future.

Thursday, March 23rd.

Revelation ix.

1st verse to 12th verses, inclusive, for judgments under 5th trumpet.

See Joel ii. 3; Exodus 4. 4; Jer. vii. 3; Joel ii. 1; Dan 1 vii. 4; Nahum ii. 4, and Jer. xl. 2.

4th. The fourth living creature cries "Come on" and "Desolation" with all its horrors follows famine and war in the awful work of desolating the earth.

of the Goths and Vandals and Tartar tribes that overran Christendom in the early centuries.

Verses 13 to 21 Judgments under the 6th trumpet. From the historical standpoint, a description of the *Costs of Mahomet* advancing upon Christendom from the East. There may have been this past fulfillment, there will be the future fulfillment.

Note under 6th verse. A description of the Roman and Greek churches of the time of Mahomet. The creation of the church in Islam, worship paid to Mahomet himself. The Koran believers charging Christians as idol worshippers and killing them because they were such. Yet under the scourge of Mahomet the corruptions were punished. Mahomet does not lead to penitence. The grace of repentance is the gift of Christ, and is wrought by the Holy Spirit. See Acts 13:32

Revelation 7.

Preparatory to the sounding of the seventh trumpet. Seven as a complete number always signifies a culmination of events in the prophetic vision. We have in this chapter an episode introduced into the sequence of a message from heaven to be given upon the earth before the trumpet should sound.

Compare 7th verse with Deut. xxxi. 29. Compare with Rev. viii. 11. Compare with Rev. xii. 4 to 12. Certain things from the 7th verse we must accept the interpretation that the 7th trumpet has not yet sounded. And, if the 7th has not sounded then the 8th and 9th trumpets have not sounded in the sense of the complete fulfillment of the prophecy. The 5th and 6th verses speak of a "little book that was open" that John was commanded to take and eat.

See Ez. ii. 1 to 5. The message seems to be brought out in the 11th verse where he said that before the "angels of God" he should stand. (7th verse) he must prophesy before many nations. He has been doing so for 180 years. Fear and awe has come over the soul of many of the great ones of earth as they have read the mysterious words, and so it shall be until the end.

Friday, March 24th.

Revelation 8.

Verses 1 and 2. We certainly have here a description of an *Early Temple* and an *Early City*. Bear in mind that John was writing nearly twenty years after the destruction of Herod's temple, the last of which stood in the City of anti-Christ, he must have had revealed to him a temple and a city, that yet remains to be built. For full description of this temple and city, that the Jews will one day rebuild, see the last eight chapters of Ezekiel. To that temple and to that city Christ shall come: for its name shall be called "*Jerusalem*" *Memoria*. The Lord is there. Ez. xxviii. 25. Compare 2d verse with Luke xxi. 24, and Daniel vii. 25. This the three and half years of anti-Christ's persecution before Christ comes. Compare 3d verse with Mal. iii. 3, and Zec. ii. 11 and ii. 14. The "four days" is the same as 4 months or 3 years. See Daniel ii. 35 for full seven years, mentioned as one week. The two witnesses prophesy the first half of the period.

Interpretation of the second half. All agree that Elijah is one of the witnesses. Some think that Enoch is the other. See Jude 14th. Neither of them have yet passed through death. See Gen. v. 24 and 25. Note under 11. Compare 9th and 10th verses with 1 Kings xviii. 17. The whole scene to the 13th verse seems plainly to be a picture of Jerusalem, the earthly city in the time of anti-Christ.

Verses 15 to 19. The seventh trumpet sounds. Note order. 1. Christ takes the throne of the earth. 2. Nations angry.

- 3. Dead to be judged.
4. Saints rewarded.
5. Destruction of those who have destroyed the earth.

In 19th verse note mention of ark of testament or covenant. This has to do specially with Israel. The ark was a symbol of God's presence with them. They carried it around Jericho and into the battles of the Lord, when, at his command, they inflicted his judgment upon the wicked.

Saturday, March 25th.

Revelation 11.

The 11th a difficult chapter in the book. The 4th verse compared with ch. ix. makes it certain that Christ is the man child. With this as the starting point, the writer believes that Israel as an earthly people, are represented by the woman from whom comes the man child, and that the vision is retrospective and prospective, giving the past and future of Israel on the earth. The dragon of the 3d and 6th verses is fully identified in the 15th verse. From the 6th verse we have Israel in the latter days. From the 7th to 10th we have a scene in heaven preceding, and accounting for, the great tribulation that comes upon the earth. Compare 13th, with we have the persecution of Jews by the anti-Christ 1200 days, or a time-times, and a half--one year--two years--and a half a year. Three years and a half. See Daniel xii. 7. Ez. xl. 1 to 5. Ez. xxxviii. 1 to 18. The Old Testament prophecies must be read in connection with Revelation. They form an inspired commentary to the visions.

Sunday, March 26th.

Revelation 11th.

A scene to show the rise of anti-Christ to reign over the earth, and the condition of the earth under his reign.

As the 11th chapter revises the condition of Israel, and brings them to the point where they are prepared to welcome Christ as the deliverer, so this chapter reviews as ready for the outbreaking of the visit of wrath under the seventh trumpet.

Compare 1st verse with Rev. ii. 10 to 15, and Daniel viii. 23 to 25, and Daniel xii. 31 to 45.

Compare 11th to 17th verse with Rev. xi. 7 to 10. From 15th to 18th verses we have what many regard as a description of the head of some of the false or apostate forms of religion, the wicked king or anti-Christ, and maintaining his power.

No doubt much in this chapter could be applied by the church in John's time to the Roman Emperors under whom they had suffered and were suffering so cruelly, and the Lord intended it doubtless, for their strengthening and comfort, as well as for the church in the latter day. Its wonderful aid is to their necessities, and its hardening aid is to their necessities, with Christ's word, a man's willful overlooking the last day, shows its origin.

The 18th verse would hide the name of Domitian under this symbol, and contains a secret yet to be revealed.

Monday, March 27th.

Revelation 12.

If the company sealed in the 7th chapter are the elect of Israel,--an earthly people--then these are the same. Christ is revealed in them. Rev. xii. 17. See also xxi. 9. The 12th and 13th verses describe them as indicating that they have passed unscathed through the great tribulation. Compare with Daniel 1:8 and xli. 2 and 3.

Verses 6 to 12. Messengers of grace sent out with the last and final warnings before the last judgment are poured out upon the earth. See Isa. xl. 3 to 10. The "angel" cannot be the gospel as now preached.

The 7th verse gives us what was said by the angel: "The hour of his judgment has come."

Verses 8, Antipapistry. Babylon about to fall. 9th to 11th shows that anti-Christ was still retaining his and had not yet come.

12th. Refers to those who suffer martyrdom under the reign of anti-Christ.

Has always had, and has now, a proper use and application to all God's faithful children who are rewarded by death.

Verse 14. Compare with Daniel vii. 13 and Matt. xlv. 17. 15th to 18th with Isa. xliiii. 1 to 4, and Matt. xlvii. 10.

"The harvest is the end of the age."

Tuesday, March 28th.

Revelation 13.

In the 13th chapter we have those living on the earth who had passed through the tribulation and remained faithful. In this chapter we have a review of the martyrs of the tribulation upon the same glass, as before the throne in heaven. Compare with Rev. 9 to 11. The number of the martyrs is now complete, and the hour of triumph is nigh. The whole scene in heaven and on earth has been reviewed, and the time for action has come. So in 14th and 15th verses, the seven angels with the seven vials come out from the temple prepared to execute the will of God.

Wednesday, March 29th.

Revelation 14.

Compare seven plagues here with plagues of Egypt under Moses in Exodus vii. to x.

Note two solemn refrains running through this awful scene.

First, 6th and 7th verses: "Thou art righteous, O Lord. Even so, Lord God Almighty, true and righteous art Thy judgments."

Second, 9th, 11th and 21st verses. "They blasphemed the name of God. They rejected him."

The 12th verse contains the last warning to those who were being fearfully tried upon the earth.

The 14th verse brings us to the closing act of the periods of judgment--the six and the seven vials and the seven trumpets--and under the seventh seal. As the vial is poured out a great voice utters: "It is done." It is the "oice of the Son of God, who from the cross of Calvary uttered with a loud voice, "It is finished," and yielded up his life to save man from this awful judgment. O man, man! Sinful, God-hating, Christ-rejecting man! How often He would have gathered you, but ye would not.

A long-suffering God lingers before he spurs out the last vial; but soon from the solemn silence of eternity will come the words, "It is done and judgment has come."

Thursday, March 30th.

Revelation 15.

Here we have a going back in the vision to give a particular description of the Babylon upon which special judgments from the seventh vial came.

See Rev. xvi. This Rome is also called Babylon is clear from the 18th verse and also from 19th verse.

That the fall of Rome changed the meaning of the prophecy cannot be accepted and any harmonious view of the vision as a whole be retained.

It is believed by many students of Scripture that the Roman church is here described. Note that it is said is certainly applicable to her past history as a persecuting institution.

Others believe that the term Babylon is used from the fact that Babylon in Nebuchadnezzar's time was the ruler of the then civilized world, the conqueror and the oppressor of God's Israel, and the head of a world's civilization.

Rome in John's time occupied precisely the same position, and bore the same relation to the church. The spirit of Babylon in pride and hatred of God, possessed Rome, and so Babylon is the term used to describe that which has ever been in existence on the earth, and continually sought to lead to the ruin of man-made governments, meeting successive overthrow, and finally to culminate in the one-man power of anti-Christ over all the civilized or all the old Roman world's civilization, day by day. It is the manifestation of godless civilization, and the exhibition of man's power, that is here destroyed by the coming of Christ. The destruction of Rome, the overthrow of Napoleon, the ruin of the typical fulfillments of the vision; but the final and complete fulfillment is yet to come.

Revelation 17.

A graphic description of a great city--a world capital--with its commerce, its trade, its luxuries and arts, and all the appliances with which the god of this world blinds the eyes of them that perish. It applies to Niagara, Babylon, Rome, and Constantinople, which were successively the world's capitals in the past, and also to London, Paris, Berlin, and New York, all pretense to be world's great capitals, as the present of Constantinople which may become the capital of anti-Christ, and the Babylon of the last days.

We cannot, however, localize this future great city. It may be one of the present existing cities, or old Babylon on the Euphrates, may be rebuilt and become world's center.

Friday, March 31st.

Revelation 18.

A chapter of intense interest. Babylon has fallen. The power of anti-Christ has been broken. A new world, as the great captain of salvation, appears in person to lead the final charge and sweep the field. The order of events is made quite plain, and can be understood by all who studied with parallel scriptures, and when understood, light will be thrown upon the whole book. First we have the grand outburst of praise from the church in heaven, described here, and also in the same terms in Rev. i. 4 and 10, and v. 8 to 10, showing that the outburst of praise then is anticipatory of what is now about to take place.

See also The marriage of Rev. 19: 7 to 9th. Compare with Matt. xxv. 10; 2 Tim. ii. 12; John xiii. 1, 9 to 11. The coming in glory of Christ and His church to reign over the earth. 19: 14 to 16. Compare with Rev. 19: 14; 1 Cor. ii. 9; Matt. xxv. 1; 1 Cor. vi. 3 and Matt. xxv. 14 to 30.

Fourth, the judgment of anti-Christ and his false prophet, the head of the apostate religion, with his armies.

19: 17 to 21. Compare with Daniel vi. 11; 2 Tim. ii. 17; Isa. lxvi. 15, 16; Isa. lxxvii. 1 to 18; xxvii. 31; xxviii. 1; Jer. 51: 20; 3 Thes. ii. 3 to 10.

All the prophecies of judgment of sin on earth, and Christ's final triumph, point forward to this scene.

Revelation 19.

First. Satan bound for the period of the millennium--a thousand years. How can there be a millennium until Satan is bound? Luke 1: 3; Matt. viii. 29; Matt. xii. 29. These who had been put to death on

the earth during the reign of anti-Christ are raised from the dead and reign with Christ and the church during the millennium.

Verses 1 to 6. Church history tells us that this promise was the joy of the martyrs in the persecution of John's time and in subsequent ages, and proved them to suffer extreme torture for Christ's sake. So, in the latter day, shall it stimulate the sufferers and the martyrs under anti-Christ,

when millions perish rather than receive his mark.

Third. Satan loosed at the close of the millennium age, and "that which is born of the flesh shown still to be flesh" in the final apostasy.

Fourth. The judgment of the great white throne closing up the history of man in his fallen and sinful state. Satan sent to the place prepared for him, and evil forever put away from the earth Matt. xiii. 40 to 43; 1 Cor. xv. 26 and 54.

TO OUR READERS.

SPECIAL.—Readers of the Daily Notes will be particularly interested to know of our plan for the future. With the next (April) issue we begin a new course of systematic study of the entire Bible to be completed in seven years. Major Whittle, the editor of the Notes, has been making a special study in preparation for this work which will, no doubt, prove of greatly added interest. It is believed that the new plan will make these notes of such permanent value as to warrant their publication in book form at the close of each year, when, in connection with the Notes, there will be added to the volume a number of the Reading Studies from the Scripture commented upon in the Notes; critical Notes and Suggestions gathered from results of explorers, critics, etc., bearing on the facts of Scripture; also a number of anecdotes and incidents illustrating the same. The Notes, as in at once with a study of *Genesis*. Will not the present subscribers and readers of the RECORD make a new effort to introduce the Notes among new circles of readers? The advantage of following such a course from year to year cannot be overestimated. If Pastors will introduce the Notes among their people; teachers of Bible classes among their members, Christian workers among those they may be able to influence, and evangelists among those who have been led to a desire to know more of the Word of God, the increase in an intelligent knowledge of the Bible will be greatly extended. It is, we believe, unnecessary to say more. No Christian can fail to see the value and helpfulness of the proposed effort. May we have your help in extending this influence for good?

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