

# THE Evangelistic Record.

A MONTHLY CHRONICLE OF CHRISTIAN LIFE, WORK AND EXPOSITION.

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This first issue of THE EVANGELISTIC RECORD is the consummation of a long-cherished belief that the special Christian work which is being so actively prosecuted to-day, ought to be represented by at least one periodical. There has been no paper in this country wholly devoted to evangelistic effort in all its branches, though it certainly cannot be said that a field has been wanting. Evangelism at home has been richly blessed in the few years that it has been specially revived among the unsaved and long-unreached multitudes, and the work has grown steadily upon the hands of the devout men who lent themselves to it. Many who have found the truth through this agency have themselves entered the field; its borders have been steadily enlarged, and union and system have succeeded the single-handed, unorganized effort which marked the beginning. In this present stage, it is our belief that a paper specially identified with the movement may prove a useful adjunct, in diffusing evangelistic intelligence, in bringing out prominently the scope and possibilities of the work, and, as far as may be, impelling all who read to a greater activity.

The contents of this first number indicate in the main the character of those which are to follow. Contributors known and read of all in the work will speak through these columns from time to time, and progress along the various lines of activity will be appropriately noted. English evangelism will be represented, it is hoped, in a regular letter, now being arranged for. The different sections of our own

country will be brought prominently into notice, as they are severally accessible through distinct evangelistic agencies. The Western frontier, for instance, demands a work suited to a formative society, in which diverse elements are mingled, unwilling to coalesce. Plainly the methods employed in the long-settled, populous districts will not do here. Similarly the South must be approached by means adapted to its peculiar necessities; and so with the East. These different phases of the work will be touched upon in suggestive papers by occasional correspondents. Other special features will be introduced as the way opens for them. THE EVANGELISTIC RECORD, with this introduction, enters upon its work, in the profound conviction of its projectors that it has a place, and a large one, and in their earnest desire and prayer that it may be used for the Master.

That the work of Messrs. Moody and Sankey is attended with the same power that has blessed their ministrations in years past is apparent from the reports of their Newcastle campaign, to which considerable space is given in this issue. All classes are wonderfully moved, and the pastors and churches are cordial in their co-operation with the evangelists. One fact worthy of note is the appreciative notice they have received at the hands of the secular press. The depth and permanence of the work is not alone appreciable to its friends. It has deeply impressed those professedly neutral on religious matters, and their testimony is sincere and spontaneous.

As our word "evangelist" comes from the Greek, and means a "bearer of good news," so "gospel" is an offshoot from our maternal Anglo-Saxon, and signifies "good spell," or "good tidings." The alpha and omega of Christianity is "glad tidings of great joy which shall be to all people."

The idea that men are somehow so constituted that they can receive the Gospel only in minute quantities, and with large dilutions of human rhetoric, is abundantly disproved when put to the practical test. As the inspired chronicler tells us that the common people heard Christ gladly, so do those who carry the Gospel to the masses to-day find hearts open and hungry for the truth.

The vast numerical strength of Mohammedanism and its astonishing tenacity in Eastern lands have sorely tried the belief of many in world-wide evangelization. This fact gives significance to the following paragraph, in a recent review, from one evidently entitled to speak with confidence: "Muslims are profoundly convinced that the Ottoman Empire on its present basis will not long survive. Learned Mohammedans give 1883 as the year when Turkish rule is to cease. The feeling of a common catastrophe is deeply rooted and universal."

THAT THE EVANGELISTIC RECORD may be made a chronicle of Christian effort—an evangelistic newspaper, if you please—its conductors must have the assistance of every reader. Will not our friends send papers containing accounts of any special work in their own vicinity, or better still, brief, pithy communications? To get all in, there must, of course, be a vigorous "boiling down," but we shall have a care that none of the meat is lost. The result of a little individual attention to this matter, will be a record of Christian activities that will bring encouragement and gladness to all in the work.

DR. TALMAGE preached on a recent Sunday from the mystical text, "and the wheels were full of eyes." The discourse was an eloquent eulogy of the newspaper. A very proper emphasis was put upon the evangelistic influence of the secular press, in that it discusses all religious questions, scatters abroad religious intelligence and multiplies sermons until the Gospel comes within the reach of all. In this view of the question, even the so-called satanic press unwittingly serves a good end. But it is questionable whether all good people can subscribe to Dr. Talmage's defense of the indiscriminate publication by the daily press of things good and bad on the ground that evil cannot be reformed till we know where it is. There is much force in this argument, as well as in the claim of the secular press that, as the mirror in which humanity sees itself, it must reflect distorted

and unsightly images along with the fair and unmarred. But sin is as ancient as Adam, and since invention has done very little in this direction in these last days, there is no need of any introduction to the darker side of humanity. The problem is not to find evil out—it was never known to be conspicuously modest or retiring—but to reform it. In this work the secular press may wield a mighty influence, both by its own utterances and by the dissemination of the thoughts of others. But in so far as it panders to low tastes by dilating upon men's sins with all their noisomeness and contamination, so far is its influence for good negated and its capacity for positive evil increased.

OUR correspondence from Omaha, where Messrs. Whittle and McGranahan have been zealously and successfully engaged for several weeks, contains a graphic testimony to the grand work done through the agency of city evangelism. The Gospel activity of Chicago and the fervor of those engaged in it have been a very inspiration to the brave army who are striving to put the stamp of the Gospel upon the heterogeneous life of the Far West. The evangelization committees just organized in Boston and Chicago may take a large measure of encouragement from the thought of so broad a horizon of influence. And with influence comes responsibility.

REVIVALS of religion lend a wonderful quickening and inspiration to the song service of the church. The fervor and enthusiasm of a genuine awakening find their fittest expression in the chaste lines of some grand devotional hymn. The concord of a multitude of voices in a great volume of spiritual song, thrills the soul with emotions language is too poor to express. A wonderful example of the subtle yet mighty power of song, is offered by the memorable Whitefield-Wesley awakening of the last century. Charles Wesley, brother of the great founder of Methodism, was the sweet singer of that remarkable movement. The purity, simplicity and fervor of his hymns; tempered the so-called extravagant features of the work, and exerted a mellowing influence upon those whom the revivalists had gathered from the rude walks of life. A new life was also given to the praise service in the churches of England, which has not since been lost. Very similar has been the experience of the churches in our own country. Mr. Moody's earnest coadjutor has shown that powerful sermons may be preached in song, and Christian people have not been slow to make use of the lesson. The result has been the growth of a new body of hymns, breathing the spirit of this latter-day effort—hymns which tell the Gospel story anew, which appeal to the heart and stir it to the very depths. Hitherto employed as a vehicle of praise and devotion, the songs of the church to-day have been made living instruments of conviction and conversion.

## OUR CONTRIBUTORS.

## Christ is All.

BY MRS. MACDUFF, SCOTLAND.

Jesus, my Saviour, look! on me,  
For I am weary and oppress;  
I come to cast my soul on Thee—  
Thou art my rest.

Look down on me, for I am weak;  
I fear the toilsome journey's length;  
Thine aid omnipotent I seek—  
Thou art my strength.

I am bewildered on my way;  
Dark and tempestuous is the night;  
Oh, shed Thou forth some cheering ray—  
Thou art my light.

Why feel I desolate and lone?  
Thy praises should my thoughts employ;  
Thy presence can pour gladness down—  
Thou art my joy.

I hear the storms around me rise,  
But when I dread the impending shock,  
My spirit to her refuge flies—  
Thou art my rock.

When the accuser flings his darts,  
I look to Thee—my terrors cease;  
Thy cross a hiding-place impart—  
Thou art my peace.

Vain is all human help for me;  
I dare not trust an earthly prop;  
My sole reliance is on Thee—  
Thou art my hope.

Full many a conflict must be fought,  
But still I perish, must I yield?  
Is that bright motto given for aught,  
Thou art my shield?

Standing alone on Jordan's brink,  
In that tremendous latest strife,  
Thou wilt not suffer me to sink—  
Thou art my life.

Thou wilt my every want supply,  
Even to the end whate'er befall;  
Through life, in death, eternally,  
Thou art my all.

## How Shall the Church Reach the Non-Church-Goers?

BY REV. ARTHUR T. PIERSON.

One mark of the Messiah was that He preached the Gospel to the poor. Society drifts toward the patronage of the rich, worldly wise, great. The Gospel teaches, with Sir William Hamilton, that the only thing on earth that is great is man; and the only thing that in man is great is his soul. Hence, the Gospel, laying its stress upon the soul, draws no invidious line between rich and poor; and especially regards the poor, not as representing a more precious class, but simply the more numerous, needy, neglected. (Compare Luke, vii, 22, with Matt., ix, 36.)

The mission of the church is to save men's souls. One-half of the people about us are sheep without fold or shepherd; and in some way the Gospel must get hold

upon these multitudes, scattered, fainting, shepherdless. Their low material and moral condition must attract rather than repel us; it makes our duty only the more immediate and imperative. Strange to say, these neglected classes, when really brought in contact with the Gospel, prove a fruitful soil for sowing the seed. The accessions to our churches are, first, from Christian households, where faith is, as with Timothy, almost an inheritance; and, next to these, from outsiders drawn in by some charm of simple and earnest preaching. Factors of much experience observe with alarm how regular, unconverted church-goers get Gospel-hardened, and few of them are ever converted; if for a few years they resist the truth; while the neglectors of worship, when brought under the sound of the Gospel, prove unusually impressible. For the church's sake, then, as well as for their sake, we need to solve this problem of reaching the non-church-goer.

1. *Simplicity in preaching* is a foremost means to this end. If anything should be plain in thought, words, illustration and application, it is the Gospel message. Whately, in his introduction to Bacon's Essays, alludes to some who seem to think that thought, faintly glooming out through the mists of an involved and obscure style, like stars through a haze, implies depth and profundity. The highest art is simplicity. Put the Gospel into a form to be at once and easily grasped. Tell the great first truths of salvation in words as bold and clear as primer type, and as quick to convey their sense as the simplest, homeliest Saxon.

2. A deep, divine *sincerity* is even more potent to sway men. Our belief of the Gospel must lay hold of us with a true grip, before we may hope by that Gospel to lay hold of others. Eloquence in the pulpit is logic on fire, sanctified passion for truth and for souls. More vital than even a simple message is a sincere messenger. We want the Gospel aflame, and the preacher aflame with it!

Whatever impairs this impression that the man preaching is not, at the core, absolutely genuine in his full faith in his message, is fatal to the winning of souls. It is the vice and crime of all *sensationalism* that it does impair the hearer's confidence in the deep, downright sincerity of the preacher. He seems to be trifling; to be inspired more by "vox populi" than "vox Dei;" and he loses power as a witness. Deep feeling may not be the synonym, but it is the secret of unction in preaching. The Roman Catholic theologians put among the sacramental gifts of the Holy Spirit, "*Donum Lachrymarum*"—the gift of tears. The grace of feeling is an anointing of God.

3. *Sympathy* with the common people, with man as man, is also vital to the solution of the problem before us. T. W. Robertson acknowledged that his tastes were fastidious and aristocratic, but he declared that his principles were plebeian—"with the mob;" and that made him, despite his delicate sensibilities, the champion of

the workmen. Mary Cowden Clarke's heroine abandoned her work among the Wynds, because she "couldn't stand the poor smell!" We do not reach the non-church-goers, because we are cold, and sometimes frigid; we lack a certain humane sympathy; we are official, perfunctory; we take hold of a common hand with a kid glove on our own; and the kid glove proves a non-conductor. We are dying of respectability. An elegant fastidiousness is the golden door that shuts out the common people from us, and us from them!

The ministry and the membership of our churches can reach man everywhere, when with us, as with Christ, "not man's merit, but man's misery, is the magnet that draws." Do not our splendid church buildings repel the multitudes, by impressing them as built for the select, elect few? Do not the colossal salaries, paid to preachers in some parts, widen the breach between the churches and the non-church-goers? To put the sacred vocation on a level with the trades and professions as a common calling, in which it is lawful for "talent to command its highest price," weakens, if it does not destroy, the power of the ministry to draw and hold the poorer classes.

4. *Church habits* have not a little to do with practical power in reaching the non-church-goer. A habit of accepting our mission in the saving of men, and disposing all things with reference to it, would revolutionize church history in its future. From the first step in organizing a new church, determining the site and style of building, every matter should be shaped with reference to the ingathering of souls, and especially souls doubly lost. How far do we study to adapt our church organization and administration to the wants, not to say wishes, of those who neglect worship? How far do we build houses of prayer for their accommodation, or seek to draw them in?

Doubtless we mistake in investing modern places of assembly with the odor of exclusive sanctity that marked the ancient temple. We look in vain in the New Testament for any law of consecrated places. The old law (Exod., xx, 24) was: "In all places where I record my name, I will come unto thee and I will bless thee." The new law (John, iv, 20 to 24; Matt., xviii, 20) is this, that, wherever believers meet for worship, there God records His name. Now, there is no "house of God," nor "temple," but the believer himself, or the body of believers; nor will there be even in heaven. And yet intelligent disciples insist on importing into the New Testament, the Old Testament notion of the exclusive sanctity of some peculiar spot, and protest against preaching the Gospel in a public hall, because it is not a consecrated place, though thousands might be drawn to hear the Word there who never darken a church door.

A most important church habit is the habit of making the people feel at home. Whatever gets the multitudes in the way of coming where saints meet, helps to evangelize them. All public gatherings of interest, in behalf of science, art, music, culture, temperance, social reform—whatever innocently attracts the people to our church buildings, even on week days, tends to bring them there on Sundays. A stream may be accidentally or artificially turned into a certain channel, but its waters continue to flow there, because they have worn a bed. So, whatever diverts the stream of population into churchy channels, makes the church edifice a natural course-way for the social stream. Those who idly saunter about on Sunday involuntarily stray into any open building where

they have been wont through the week to go and find entertainment. Hence, evangelistic services, even when they seem to effect little direct good, turn the popular stream through the churches, until the habit is formed of going and feeling at home.

But the best of all church habits is a habit of power. Where preaching and praying, teaching and working, are all accompanied with power from above, the people will come, and you cannot keep them away. The rumor of that great resurrection miracle at Bethany drew that vast throng at Christ's triumphal entry (John, xii, 18). Let the story be told that in any church the dead are being made alive, and there will be a throng again. That is the true sensationalism, the wonder-working of the Spirit of God, needing no flaming posters, quaint advertisements or trumpet-tongued heralds. Power is its own herald; and it is the lack of power that in evangelization is our fatal lack.

Oh, for the angel from heaven to trouble the pool of our stagnant church life, and make it a Bethesda—a house of healing! Then would the lame, halt, withered, crowd its porches, waiting for the moving of the water. Oh, for the habit of praying for and looking for the power of God in every service of worship! The giant Anakim of unbelief slumber in our pews and moult even our pulpit stairs.

The church must rouse herself to lay hold of the masses that are without. The loss of evangelistic power is the decay of evangelical life. If, as Dr. Aikin argues, the prestige of the pulpit is waning; if, as figures show, the average net gain in membership is fast decreasing, so that in one of our most evangelical denominations it has gone in five years from *thirty thousand to four thousand*, do we not need to ask whether the church is not under rebuke by her Lord for her neglect of souls, for whom He died, and who are lost, not only to Him and His salvation, but even to contact with the Gospel and the ordinances of religion?

Nothing is sure. In exact proportion to what we do to save man for his soul's sake, without reference or deference to class or caste, does the level of our own spiritual life reach a high flood-mark, and in just such proportion do great results follow in evangelization. It is because the spirit of missions is so unselfish, so heroic, so democratic, that we find on the missionary field both the noblest specimens of disciples, and harvests fifteen times as ample in proportion to the means employed.

### Special Work in Nebraska.

BY REV. WM. JUSTIN HARRISH.

Every description of Christian work in this State encounters peculiar conditions of hardship. The majority of our immigrants, of whatever nationality, seem to have adopted as their sole aim in life the acquisition of speedy wealth. The whole atmosphere is full of prosperity and money getting. What shall be the terminal point of the next new railroad? Where is the next prominent town to be located? Which county is destined to outstrip its neighbors in farming advantages? These are the prime questions in the minds of the average Nebraskan. Many of those who were members of the church in the East seem to lose their letters

somewhere in the intricate hills that line the eastern bank of the Missouri. And those who have never professed Christ are so absorbed in business and the pleasures which usually accompany the easy acquisition of riches that they can only with the greatest difficulty be induced to consider eternal things.

Although special evangelistic efforts meet with these obstacles, incident to a formative state of society, there are at present some cheering indications of the workings of the Spirit of God. Messrs. Whittle and McGranahan have been laboring for three weeks in Omaha, and crowds have been in attendance upon their services. Those that have turned other cities upside down have come hither also, and the city is deeply moved. The members of our various churches have been greatly blessed by the Bible readings and Gospel songs, and quite a number have been led to surrender to Christ. The evangelists must now go on their way, but the blessed results of their efforts shall long, aye, into eternity, abide. All who know Maj. Whittle, must recognize the painstaking character of his work, and must be assured that what he builds is substantially built. And he is careful to build upon no other foundation than that is laid. Of Mr. McGranahan we are glad to say, he has sung for the first time with us a new song that will doubtless prove famous: "Christ Receiveth Sinful Men." And what is far better than fame, the song is sure to be much used of God in encouraging sinful men to come to Christ.

One feature of this work in Omaha is quite exceptional and important. I refer to the conversion of a number of Swedes. Very little seems to be known among Americans of this really religious class of our inhabitants. The Swedes are, as a class, spiritually minded. They are by birth members of the church of their native country, and coming to these Western States they flock to their sanctuaries. They demand and enjoy the simplest of Gospel preaching. When, therefore, this natural spirituality is deepened; when the young of their families, having grown up in this country and become tainted somewhat with carelessness, are reclaimed, a good and lasting work, it seems to me, has been done. And when we further consider that of the 80,000 Swedes who have come to us the past year, a large number have found homes in Nebraska, we may be able to estimate the influence for good that will be carried by these recent converts into the State.

This leads us out into the State to notice the results of special efforts there. The work of the home missionary is a thankless task so far as man is concerned. The man who goes to China or India carries with him the wonder and admiration of all Christian people. He is lionized in christendom and canonized in popedom. He is stimulated by conscious heroism. But there are hundreds of devout men who have turned their backs upon attractive Eastern fields, patiently accepted the toils and privations of a cluster of churches in a formative state, and, unknown to the praise of man, have devoted themselves as living sacrifices to the work of evangelizing moving populations. They have bitter rides over prairies white with snow, facing the steady wind or encountering the sudden blizzard. And as they

go, they are praying for God to own His workers and bless his work. They hold series of meetings at school-houses and in "dug-outs," and in rude abodes made of sod, and when souls are converted they tell us of it with faces beaming with holy joy.

It is astonishing to notice how many home missionaries in this State have received an inspiration for Gospel work either directly or indirectly from the Young Men's Christian Association of Chicago. When the visit of Maj. Whittle was recently talked of in a State convocation of ministers, one said, "I met him at Peoria, and under God he was a great blessing to me." Another exclaimed, "Thank God for the influence the consecration of Mr. Moody has had upon my heart and my field!" The manner in which God has used the honest piety of that one man in awakening nearly every missionary in our State is amazing. Under this inspiration special services are expected in many of our fields every winter, and already some cheering reports are coming in.

There is one other work I must mention before bringing this message to a close. Among the Omaha Indians, a tribe residing upon farms about sixty miles north of the city of Omaha, Christian work has until recently, made but slow progress. The promises of the Government have been so often disregarded, our most solemn treaties violated, and the protection of the law denied, that the Indians have refused to accept the white man's Christianity. "If it will not make white men good," they said, "it will not benefit us." But during the last two years a change seems to be taking place in the sentiment of our nation toward our wards. The Indians understand it perfectly. They begin to say, "Christianity must be good; it makes some white men, at least, think kindly of us." Last winter more Omahas surrendered to Christ than have been converted in the whole period of forty years in which Father Hamilton has been preaching to them. When the Indians see their white neighbors still more fully following the teachings of Christ, this work will extend to all our western tribes. When Standing Bear had been acknowledged as a "person" in Judge Dundy's court, he took his tomahawk, laid it at the feet of the lawyers, saying with great solemnity, "Once this was my only defense. But now I lay it down forever. I can be protected as the white man is—by law. I have found a better way." So when this humane decision becomes the universal principle of our Government in dealing with the Indians, they will not only lay down their rebellion at the feet of the Great Father, but before the cross of Christ as well.

### Hindrances to Spiritual Power.

BY D. W. WHITTLE.

God is omnipotent. There can be no limit to His power. His arm is never shortened that it cannot save, and it is, therefore, a solemn thing for the professed people of God when the power of God is not being manifested on the earth, for the fault, the hindrance, is in them. In a room of a large manufacturing establishment the belts began to slacken, the wheels ceased to revolve, the various machines stopped their work, and the busy hands that tended them were idle. The power

that gave life and usefulness to all had ceased to act. What was the trouble? The first thought was of the engine. Had that stopped? Had that failed or broken? No. That was found to be faithfully performing its duty, its iron heart beating on in tremendous but easy pulsations, carrying around the shaft that moved the machinery steadily and untiringly. The fault is not in the engine; plainly it is somewhere in the connections by which the power of the engine is conveyed to the distant room. A strict examination is made from shaft to shaft, from belt to belt, and cog to cog, until, far up in a darkened recess, a belt is found hanging limp and useless. It has lost its tension—broken its fastenings—and the transfer of power over it to the connecting shaft is so feeble that all work has practically ceased because of the failure. A few moments suffice to determine whether the old belt shall be mended and tried again, or a new one substituted. One or the other is quickly done, power is restored, and again, with busy, cheering hum the machinery is at work, earnestly fulfilling the purpose of its creation.

Miles away from the great city lies the reservoir God provided for the water that should for generations quench the thirst of millions of people. Covering miles of surface, fathoms upon fathoms in depth, surrounded by lofty hills and fed by innumerable burns, there lies the lake, ever fair, beautiful and pure, as if fresh from the hand of God, His bountiful and munificent gift to the wayward, thirsty sons of earth. With faith in its inexhaustible fullness, how confidently was the task undertaken and the expense incurred of making the necessary connection with this fullness, that it might be brought to the very doors of the people. And now, if to-day the pipes should cease to flow, how instinctive and instantaneous would be the verdict of all who needed water and stood gazing at the useless mains. The question would not be, has the lake dried up? have her waters failed? have her springs ceased to flow? But on every lip the cry would be, "Examine the connections, clean the pipes. There is trouble somewhere in the works." Something wrong there—not in the reservoir.

The power of God is, in this dispensation, manifested through His church, and we, as redeemed ones, are constituent parts of that church. But on every side we have the mournful confession, the sad complaint, that the machinery is standing idle or moving at such feeble rate that the work of God seems at a standstill. We look up to God: "Even from everlasting to everlasting Thou art God; Thou art the same, and Thy years change not;" and we receive from Him the solemn message of Isa., lix, 1-3. We are as absolutely certain that there is fullness of blessing and power in God, as we are that there is a full supply of water for the wants of the city in yonder lake, but around about us are souls perishing for want of the water of life, and water does not flow. May the Lord help us to come to His Word and find the reasons why. Let us look at a few lessons drawn from our Lord's teachings to His disciples as to the hindrances in us of spiritual power.

First. Unbelief. Matt., xvii, 14-21. These disciples had seen wonderful works—palsied, blind, lame, dead, raised; Christ on the sea; thousands fed. They themselves had had miraculous power in His name, but now unbelief had hindered the blessing; they had taken their eyes off from Christ, and occupied with the difficulties of the case before them, they were powerless. He was deaf; One would open his ears. He was dumb; One would make him speak. He was bruised; and One would heal him. Apt illustrations of the discussions we often have as to what to do for the unsaved, instead of bringing them to Jesus. Christ is alive. All power is given unto Him. We do not believe this.

Second. Fear of man is a fearful hindrance. Matt., x, 26, 28, 31.

Third. Without love. Luke, ix, 51 to 56; Mark, xi, 25, 26.

Fourth. Sectarianism. Luke, ix, 49; lesson of Num., vii.

Fifth. Not prayerful. Luke, xxii, 40 and 46.

Sixth. Carnality. Mark, ix, 29; 1 Cor., ix, 27; Rom., viii, 13, and xiii, 14; 2 Tim., ii, 3, 4.

Seventh. Unsanctified ambition. Matt., xviii, 1; xxiii, 6 to 12; Mark, ix, 33, 34; x, 35 to 37, and 41 to 43; Luke, xxii, 24.

### World-Wide Evangelism.

BY W. L. B.

There can be no doubt that the prime duty of the church is to evangelize the world. The church is the congregation or assembly (ecclesia) of the Lord. To evangelize is to proclaim the Gospel, to instruct in the Gospel, to make converts to the faith of the Gospel. This is the business which the Lord has left for His followers to do. As the Father sent Him, so hath He sent His disciples (John, xvii and xx, 21). As he left His home in the presence and glory of the Father, so should we be willing to leave home, kindred, and all earthly possessions for the purpose of proclaiming the Gospel to the unsaved (Matt., x, 37-39; Luke, xiv, 26-27). As He came down through all the higher orders of beings, seraphim and angels, "and took upon Himself the form of a servant and was made in the likeness of men," so should we go down to the degraded tribes of our own race, carrying the glad tidings of salvation. He said of Himself: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." Likewise His followers were anointed by the same Holy Spirit on the day of Pentecost, that they should continue the proclamation of the Gospel. True, they were to tarry in Jerusalem until endued with power from on high, but, when once endued with the presence and power of the Holy Spirit, there was to be no more tarrying. The movement was to be no more centripetal but centrifugal. It was to expand from the center to the extremities of the inhabited earth. Repentance and remission of sins were to be preached in His name among all nations, beginning not at (see new version) but from Jerusalem (Luke, xxiv, 47). Jerusalem was the center, but the proclamation was to extend out from that holy city unto "the ends of the earth." The one, great positive command was, "Go."

He said: "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations." Should they not remain in Jerusalem until all were converted? We find no such command; on the contrary, the Savior clearly indicated in the parable of the sower,

that only one class out of four would properly receive the Gospel. Does he not say that they should tarry until they had established munificently endowed schools and elaborated a complete system of theology? Nay, we find no such command. On the contrary, it is, "Go thou, preach the kingdom of God" (Luke, ix, 60); and He plainly taught His disciples to rely upon the Holy Spirit for utterance (Matt., x, 20). Their preparation was to be a thorough and continual study of the Word and a constant waiting upon the Lord (1 Tim., iv, 13-16, and 2 Tim., i, 13, 14; iii, 14-17).

Should they not tarry until they had become possessed of the temple and dedicated its holy places unto the worship of the Father and the Son, making it the very center of Christian instruction and authority? Nay, on the contrary, this Holy Temple had forever lost its shekinah glory and was to be leveled with the ground. God had been manifested in the flesh, and was hereafter to dwell only in the hearts of His people and not in temples made with hands. Had they they not build synagogues and cathedrals? Might they not make them grand, artistic and beautiful? Might they not make them with vast arches and stupendous, lofty towers, magnificent cornices, sculptured walls, elegant frescoes, elaborate windows, massive gates and doors, and cover all with expensive ornamentation? We search in vain for such commands. But we do hear the unmistakable words, "Go teach all nations." Should they not furnish them with tapestry carpets, soft-cushioned pews, flashing chandeliers, chimps of bells, grand orchestras and organs, and pianos for the Sunday school? Surely there must be some mistake if our omniscient Lord forget to mention these? But we search in vain for such specifications, and we read again, "Go teach all nations."

But, ah! we discover it now. They are servants of the Lord, children of the Most High, heirs of the Kingdom, and certainly they are entitled to appropriate dress? May they not wear the crimson and the purple, the pearls and the gold? Shall they not even lead the fashions in robes of silk and velvet, adorned with lace and jewels? Shall they not win the admiration of the world by the richness and elegance of their attire and the luxury of their living? May they not have ease and comfort in the world, and be regarded with respect and affection? Nay; for all this we search in vain. But rather we read that "the disciple is not above his Master." "If they have persecuted me they will also persecute you." "In the world ye shall have tribulation." And we read about wearing modest apparel, and not gold, nor pearls, nor costly array.

But why, then, are these massive temples and great cathedrals reared in Christian lands? Why these magnificent and expensive churches even in evangelical Christian lands? Why such expensive and luxurious living and adorning? It must be the work has been accomplished and all have heard the Gospel. Nay, six hundred millions are still almost in total ignorance of it, and that, eighteen hundred years after the Lord, who redeemed us, gave His solemn command to evangelize the world.

Alas! the disciples have been asleep. They have settled upon their lees; they have been at ease in Zion, while generation after generation of the unevangelized have plunged into graves without the least knowledge of that name in which alone there is salvation (Acts, iv, 12). Oh, God! is it possible that these multitudes are eternally, irrecoverably lost, through the negligence of Thine own disciples? The fact is too solemn and overwhelming for trembling mortal to contemplate. But there has been heroic evangelistic work by many of the Lord's faithful disciples, and abundant has been the blessing of the Holy Spirit upon it. The doors are battered down, prejudice and opposition are fading away. Already the Lord has a people among the heathen nations. The evangelist may go freely in and out among the millions of almost every nation. The leadings of Providence are marvellous. The call is imperative and the opportunity is golden. Oh, that we might see an awake and church. Oh, for one grand, determined and united effort of consecrated disciples to evangelize the world.

Awake! awake! ye sleeping disciples; consider the words of your Lord, even those two little but momentous words, come and ye. Come unto me. Go ye into all the world.

## BIBLE READING.

All Things in Christ.

BY REV. J. R. WISHARD.

The Word of God is beautifully rich, and richly beautiful in its presentations of Christ. He is brought to us in all the relations for which our necessities call. He is set before us as God the Creator, (John, i, 1-3); as Redeemer (Isa., xlviii, 17); as Savior, Prophet, Priest, King, Friend and Brother. In every ordinance of ceremonial observance, some new and comforting view of His love, His work and help, meets us. And as we pass out of the Old into the New Testament, the more distinct form of His life and work moves out before our eyes.

To those whose feet have stumbled, and whose path now lies through the dark and tangled mazes of sin, He is "the Way." In them the rough places are made smooth, and the crooked made straight. He is the Vine from which all the branches draw their life, from which their fruit grows and ripens.

He is the door out of all evil into all good, which is God Himself. In that beautiful 10th chapter of John He says, "I am the door; by Me if any man enter in he shall be saved, and shall go in and out and find pasture."

Here is safety. To every imperiled soul He says, "By Me if any man enter in he shall be saved." Paul was in perils, many and sore (2 Cor., xi, 26), so is every soul in this life. Hence to be saved from them, to escape the perils that environ us, we must enter the Door.

We are in perils from the law. It demands a perfect life. But our life has been most imperfect. It demands holiness of heart, purity of motive, truthfulness in speech, but in all this we are at fault, we have corrupted our way. The law arrests us, reads our sentence of condemnation, lifts the sword of justice for our execution. But "Christ is the end of the law for righteousness to every one that believeth." We enter by this door and are saved.

"Free from the law. Oh, happy condition." The soul of the sinner is in peril from the Law-Giver. If the law condemns, the Law-Giver executes. "Our God is a consuming fire," if we stand outside the door. Nadab and Abihu venturing out of the appointed way, fell by the hand of judgment. "The wages of sin is death." "Cursed be every one that continueth not in all things written in the book of the law to do them." But "Christ hath redeemed us from the curse of the law being made a curse for us." We enter by this door (Christ Jesus) and are saved.

The soul in peril from the subtlety of sin, misled by the "deceivableness of unrighteousness," finds in Him just what it needs. He is "the light," and from this



WHEREAS, It needs the support and counsel of Godly men who are in sympathy with the purpose of God, that His Gospel should be simply and lovingly proclaimed to every creature, be it therefore

*Resolved*, That a committee be organized which shall be known as the "Boston Evangelistic Committee."

*Resolved*, That the brethren present be members of that committee, and that other brethren whose names shall be suggested by them, with their own concurrence, be enrolled.

*Resolved*, That an Executive Committee of seven be appointed, consisting of A. J. Gordon, D. D., J. S. Paine, George C. Needham, George H. Shaw, Arthur W. Sawyer, Joseph C. Gordon and D. W. Job.

*Resolved*, That a Finance Committee of three be appointed, consisting of H. N. F. Marshall, H. M. Moore and Hon. J. M. W. Hall.

Thirty names are now enrolled of those constituting the General Committee. Since the organization was formed, the work has grown satisfactorily. Evangelists are already in the field, and arrangements are being made to enlarge the operations of the Committee. Funds are, however, needed, and all friends of the cause are requested to help. The Committee expects cordial co-operation and practical sympathy from all who love our Lord Jesus Christ, and who desire that His glorious Gospel should be preached to every creature. Donations, large or small, may be sent to J. S. Paine, Treasurer, 48 Canal Street, Boston, or to George C. Needham, 20 Bowdoin Street, Boston.

### The Chicago Evangelistic Committee.

The organization of this committee resulted from a prayerful desire of many Christian hearts for a systematic union of effort to bring the masses in and around the city under the blessings of the Gospel, by going among them to preach the good tidings. "Whosoever shall call upon the name of the Lord shall be saved." How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without whom they have not heard? And how shall they preach, except they be sent? Even as it is written, "How beautiful are the feet of them that bring glad tidings of good things!" "For it was God's good pleasure, through the foolishness of preaching, to save them that believe." It was and is well known that there are points of great advantage to the adversary of souls for his horrid work of training his servants, delighting them with the deeds of darkness, and luring multitudes toward his dominion. These points appear to be given up to Satan as recruiting stations, as if the church were powerless to interfere or engage there for the Lord in behalf of perishing souls. Brethren of all branches of the church have beheld this in sorrow and yearning, and have counseled and prayed together for some relief at these points for souls led captive at Satan's will. Now and then some humble man has gained faith as a David, and gone forth with the "word of the cross" and a trust in God, and has appeared in this world's wisdom as foolish as the anointed shepherd boy of Bethlehem, with his sling and smooth stones, assailing Goliath of Gath. But the Lord went with him, and His own almighty arm brought deliverance to captives, causing great rejoicing in the camp of the Lord's people in this city, over the triumph of the word of reconciliation.

Here and there some single church has established a light-house in a district where, for want of the Gospel, the people sit in great darkness. Each church has felt this was a sort of single-handed struggle, to which all its strength and sympathy must be given, without hope from any other church or atten-

tion to other fields where death and gloom gathered. An organization which seeks to knit all hearts together in love for the mission work, and to encourage and promote all these efforts, must certainly be hailed with grateful welcome. There are dense communities of people whose manner of life and adverse circumstances discourage their attendance upon means of grace; who care not the call of the church bell and the public invitation to such assemblies fall unheeded, and their precious souls, being dead in trespasses and sins, must have the quickening Word or perish. The evangelist must be sent in their midst. These can there be assembled to receive the unparelleled gift of God. But there must be chosen men, prepared of God, touched with a feeling of their ingratitude, having been tempted in points like as they are. This need was in the minds of the Christians who instituted this committee. A few such men are already in their employ, as their report will show, with the marked favor of God on their work.

The desire of loving Christian hearts for this work among the non-church-going was increased by the happy results of individual effort in establishing preaching places in localities from which cultured and comfort-seeking Christians instinctively shrink. Eyes were opened to sights that gladdened the angels of God in the darkest places in the city. The interest increased until there came a time of decision and action. The strangers and sojourners in the busy heart of the city, and even those that "can tarry but a night," need and appreciate efforts for their evangelization.

### ORGANIZATION.

In September of the present year, a call was issued to members of the various churches to meet and organize an Evangelistic Committee. A godly representation of every denomination in the city and suburbs responded, and agreed cordially to the formation of the Committee whose names are hereto appended: T. W. Harvey, Chairman; J. W. Dean, Secretary; E. W. Blatchford, B. F. Jacobs, D. W. Potter, Rev. E. P. Goodwin, D. D., George R. Clarke, Rev. F. M. Bristol, John Morrison, Rev. A. E. Kittredge, D. D., Hon. J. V. Farwell, Rev. Arthur Little, D. D., F. H. Ravell, N. D. Pratt, William A. Fuller, T. M. Avery, Rev. W. C. Cheney, D. D., Rev. E. R. Courtney, D. D., Right Rev. C. E. Ross, M. D., H. J. Willing, Lewis L. Lundgren, M. D., J. P. Whittle, James McGrawhan, Watts De Galyer, S. A. Keen, Rev. E. C. Taylor, Rev. O. A. Burgess, Rev. R. H. Burke, Charles M. Morton, J. S. Johnston, L. McLean, J. B. Heble, E. S. Albro, Rev. Herriek Johnson, D. D., H. M. Boice, F. S. Hansen, W. O. Towle, Rev. W. Rev. S. E. Wishard, H. G. Billings, Rev. C. A. Norton, H. W. Rice, Harlan Page, August Skogsbergh, E. W. Case, J. M. Hitchcock, John E. Wilson, Mrs. C. H. McCormick, Mrs. A. P. Kelley, Mrs. T. W. Harvey, Mrs. William Holden, Miss E. Dryer. Executive Committee—T. W. Harvey, Chairman; Rev. Arthur Little, D. D., Rev. E. E. Davis, B. F. Jacobs, D. W. Potter, J. M. Hitchcock, J. W. Dean, Secretary.

The organization is simple, being such as necessity suggested to secure system and efficiency for the work. The heart of the business interests of the city was considered the proper focal point for its operations, and the Young Men's Christian Association building offered the advantages sought, where the Committee could ally itself with that honored agency of the church, and give greater strength to the Christian Association in its evangelical labors. The Y. M. C. A. pursues its specificity in its work for young men by young men, while this Committee seeks no special class of the community, but the lost and perishing of every class, the non-church-going and the careless—the "lost, in whom the god of this world hath blinded their minds, lest the light of the glorious Gospel of Christ should shine into them."

### THE WORK OF THE COMMITTEE

includes the establishing of missions at neglected points of advantage, supplying needed appointments, employing evangelists, organizing means for instructing and developing Christian workers, stimulating and encouraging the winning of souls in all departments of church work—in short, the Committee would press the all-important work of evangelizing the masses who are unsaved, and gathering into churches the neg-

lected servants of Christ, who, through worldly enchantments or adverse circumstances, have forsaken or never frequented the house of God and means of grace.

Farwell Hall is chosen as a center point for these operations. The Committee have leased and furnished that hall and devoted it to Gospel meetings exclusively. Its seating capacity is over two thousand. At present, an evangelistic service is held in the hall every Sunday night, conducted by Mr. E. W. Bliss, whose labors with D. L. Moody proved him an honored servant of Christ. He is assisted by Mr. C. C. Case, chorister, and a choir of about one hundred voices. Conversions of souls occur at each service. Occasional mid-week services are held in the hall, and the Committee hope it will soon be open for Gospel meetings daily. They have a deep sense of gratitude to God for His favor upon the first services held under their auspices in Farwell Hall, conducted by Maj. D. W. Whittle, assisted by Mr. and Mrs. James McGranahan. By his faithful ministry in preaching and with daily Bible readings, and by his wise counsel and personal work with God's people and the unsaved, Maj. Whittle secured for the Committee a good foundation for the building-up of their Gospel work in the city, and placed them under great obligation to himself and his co-laborers. All were made to rejoice over many souls that were saved those three weeks during which they labored in the Gospel daily at Farwell Hall. From that time, streams of salvation opened in places long dry and thirsty, and increasing zeal and vigor have characterized many pastors and workers, and in-gathering of souls is reported from various scenes of labor.

This revival interest was quickly manifested in

#### THE DAILY NOON PRAYER MEETING,

which has been sustained by the Young Men's Christian Association of this city for nearly thirty years. The attendance increased steadily, and souls were converted in this service nearly every day. This meeting is in some degree a sort of meter or gauge of the religious activity in the city, as the representatives from all branches of the church mingle their prayers and testimony with reports from various fields.

The fruits of the

#### PACIFIC GARDEN MISSION,

which is referred to in detail elsewhere, appeared immediately after its establishment, and have continued in great abundance, to the glory of God. Hundreds of men have there heard of Him who "is able to save to the uttermost, all that come unto God by Him," and their feet have been taken from the pit and miry clay and set upon a rock, and the new song of praise to our God put into their lips. This is in a quarter where great darkness prevails, and where the "steps take hold on hell." A Gospel meeting is held in this mission every night, and scarcely a service ends without the rejoicing of one or more new-born souls. Most of the services are conducted by members of the Evangelistic Committee under direction of Col. Geo. R. Clarke. Where death reigned, sin abounded and the name was a snare, now life and bloom come forth, and the reproach is rolled away from the fragrant name of "The Garden."

A meeting for Bible study is conducted every Sunday with signal benefit.

#### ERN HOGAN'S MISSION.

In September last, the committee were enabled to get possession by lease of a store on West Madison street, near the corner of Halsted, which was opened for preaching the good tidings of salvation. This is a locality where the congregations of lost men are large. The adversary has ruled in great power to destroy souls. Its advantage as a place to save men's souls was quickly recognized, but the results have surprised the most hopeful. This mission was placed under the direction of a good servant of Jesus Christ, whose fame and accomplishments as a ring performer in athletic and pugilistic feats was world-wide, until the Lord called him to keep his body under for an incorruptible crown. To this station was given the name of this faithful, sturdy servant. Under his direction, Gospel meetings are held every night, and the power of God is manifest at every session. An inquiry meeting occurs at the close of the preaching, and such numbers remain and confess the Lord Jesus, as create much rejoicing and stimulate hope.

The wife of Mr. Hogan is an excellent helpmeet for him in this labor. She is a diligent student of God's Word and does not "handle it deceitfully," but humbly and prayerfully uses it as God's instrument for slaying the adversary and giving life and light to souls. She has teaching power that is a most valuable adjunct of this work of salvation. A Bible school for young converts and others has been opened at this mission on Sunday at 3 P. M., conducted by J. W. Dean, Secretary of the Evangelistic Committee. It is already large, but receives accessions every week, and this band of disciples is being trained in work for Christ. There is kept

#### A REGISTRY OF INQUIRERS,

who are met by workers in the various meetings directed by the Evangelistic Committee, giving the name and address, with the denominational preference, if any, with any other point of interest connected with each person. This furnishes an avenue of communication for the committee and means of introducing converts to pastors and churches convenient to their abiding places.

#### A CONVERTS' AND INQUIRERS' MEETING

is held in the hall of the Young Men's Christian Association every Monday evening, conducted by J. W. Dean. This is for instruction and development of these new-born disciples, and leading to the Savior any who seek to know Him. Many at these meetings have rejoiced in God for the light given them through His Word. A bond of fellowship has also been found by them who were strangers in the flesh, but made acquainted in the Spirit.

#### NUMBERS OF TRAVELERS

to and through the city have found a pleasant invitation and entrance to these services, where some have found peace and joy in believing in Christ, and some have been refreshed and made glad by the waters of salvation familiar to them at the beginning or end of their long journey, but found not elsewhere midway. Their hearts had the song,

"I'm a pilgrim and I'm a stranger,  
I can tarry, I can tarry but a night;  
Of that city, to which I journey,  
My Redeemer, my Redeemer is the light."

They greeted each other and joined in prayer and singing, and said adieu, rejoicing that some parent or kinsfolk or companion was to be made happier by the new life that began in one of these evangelistic services. Not infrequently, the truth being letters from such travelers at their next resting-place, bearing testimony to grace and glory.

#### THU-WEEKLY WORKERS' MEETINGS.

This committee, in conjunction with the Bible Work Committee, conducted a series of instruction conferences Tuesday, Thursday and Saturday of each week of November ultimo. At these were given Bible readings on leading topics of the Gospel, and addresses on important points in winning souls and development of Christian life. Though it happened that some of these services seemed hedged by difficulties, yet all were profitable and conclusive of the wisdom that suggested the series. One of these weekly gatherings is a permanent institution. It is the

#### TUESDAY MORNING BIBLE READING

at 10 o'clock, held in the Bible Work room of the Y. M. C. A., and conducted by Miss E. Dryer, Superintendent of that division. This is a source of unspeakable benefit, and everybody has a welcome there.

#### APPLICATIONS FOR SERVICES OF EVANGELISTS

and for information concerning the work of this committee, should be made to the Secretary, J. W. Dean, at Farwell Hall 150 Madison St., Chicago, in person or by mail. The immediate field of operations is the city and suburbs. The Evangelistic Committee, however, will be glad to encourage such labor in more distant localities, and lend assistance in their power to secure for churches the services of evangelists. In this connection, it is appropriate to mention the hearty commendation by pastors and churches of the workmen whom this committee has sent in answer to their call.

As this goes to press, Mr. E. W. Bliss, who conducts the Farwell Hall Sunday night services, is leading the union meetings in Paxton, Ill., with the blessing of God so abundant as to cause the pastors to say: "In Paxton we never before saw it on this wise." Skepticism and worldliness are falling in the midst of the moving, praying church there somewhat as did Jericho's walls, when Israel compassed that city.

### Chicago Bible Work.

The Bible work of Chicago is not a branch or outgrowth of any Bible Society or kindred religious organization, but is an independent missionary work, projected by Mr. D. L. Moody, just before leaving America, in 1873, for his great evangelistic work in England and Scotland. His first work in this city led him into parts of it where he found miles of streets neglected and unvisited by any Christian person, even so much as to invite the children to any Sunday school. He then made an effort to enlist the Christian people of Chicago very generally in this work, and, when he left the country, placed it in the care of Miss E. Dryer, who has continued at the head of the work, giving her time and best energies, without salary, aiming to build up a work that shall enlarge until no part of the city be left uncared for.

Following out Mr. Moody's plan, the city was carefully divided into districts of an average of about half a mile square, all of these districts being in localities remote from churches, and embracing the most destitute and ignorant of our population. Into each one of these fields the aim has been to place a faithful worker, who will carry the Bible to these people, hold Cottage meetings and Mothers' meetings, and gather the children into Sunday schools and Industrial schools.

From these streets, alleys and tenement houses, the Bible reader is expected to select a hundred families, after visiting till she finds who most need her personal help. She uses all her influence to induce them to read the Bible—she visits their sick, and not unfrequently is the only one to administer consolation to the dying and to bury the dead. By judicious visitation, persuasion and prayer, she becomes able to lead them into a better way of life. It is a work that women can do best, because they can most easily gain access to families. How many people ever stop to inquire who looks after that large class never seen in any church? There are thousands of families in Chicago where no Christian person enters the door except the Bible reader.

The work has steadily gone on through these years but not so aggressively or vigorously as is desired. The West Side has fields for ten workers, the North and South sides for certainly as many more, while there are the hospitals and reformatory institutions constantly calling for our Bible Workers' help.

At the present time, there is a demand for at least thirty earnest, consecrated women to work in these fields. But, so far, the hearts of Christians have been moved to contribute to the support of numbers varying, generally, from twelve to fifteen. It is hoped that this number may speedily be enlarged.

The work often involves self-sacrifice, as laborious and trying as the work of any foreign field. Indeed, no training can better fit one for the trials and responsibilities of foreign missionary life than this every-day work among the lowly of our own and other nations.

Each worker holds five cottage meetings a week in her field of work, makes visits where she reads the Bible and offers prayer, if allowed to; goes from house to house, holding Scriptural conversations and giving invitations to the mothers to attend the Mothers' meetings, and to the children, the Industrial schools, where they are taught not only to sew, but, while receiving instruction in the use of the needle, lessons are given them inculcating neatness, order, respect to parents, truth, honesty, and whatever will tend to their moral elevation. This one feature of the Bible work must commend it-

self to all who have looked upon the countless numbers of young girls wandering through the streets without occupation or restraint. They can be induced to attend the industrial school, and there are many known cases of girls saved from ruin in this way.

The plan for the Bible Work embraces a Home and Training School for the Bible readers. This part of the plan has been retarded by lack of means to establish and maintain it. But continuous prayer is offered that our Lord will graciously move His children to perform this needed service. Were such a Home established, a large number of Christian women from the country, well adapted to missionary work, might yearly be put into waiting fields in this city, and many of them, after needed practice in Christian work, might be sent to other stations in this and in foreign countries.

The following summary gives the last annual report and shows the character of the work:

Number of cottage prayer meetings.....	1,073
Number of mothers' meetings.....	378
Number of school prayer meetings.....	248
Sessions of sewing schools.....	246
Attendance on same.....	12,882
Persons gathered into religious meetings.....	2,164
Persons gathered into Bible classes.....	813
Number of Bible visits.....	2,923
Number of Scripture conversations and readings.....	2,164
Bible visits to the sick.....	1,286
Persons induced to read the Bible regularly.....	362
Hopefully led to Christ.....	199
Errands to the poor.....	579
Bibles donated and sold.....	84
Papers and tracts distributed.....	6,830
Garments received for distribution.....	1,406
Money received the last quarter.....	\$1,273 16

The following persons, actively interested in Bible Work, may be consulted with reference to it: D. L. Moody, Mark Ayres, Mrs. William H. Goodrich, Mrs. J. V. Farwell, Maj. D. W. Whittle, D. R. Holt, Mrs. S. M. Moore, Mrs. W. E. Strong, H. H. Forsyth, Mrs. W. B. Shuter, Sara G. S. Hubbard, Mrs. J. G. Sage, S. A. Kean, Mrs. E. P. Goodwin, Mrs. J. W. McGinniss, Mrs. O. H. Horton, Miss Mary Hayes. Board of Trustees—T. W. Harvey, E. G. Keith, E. S. Albro, Mrs. C. H. McCormick, Mrs. D. L. Moody, Miss E. Dryer.

Offerings of money, clothing for the poor, work for the schools, tracts and religious papers, may be sent to Miss E. Dryer, Bible Work Room, 180 Madison street, Chicago.

In behalf of the Bible Workers, a special appeal is made for clothing, with which to help the poor. Children need to be clothed for the Sunday School and Day School, and adults for places of worship, and the sick need to be made comfortable. Nothing is given by the Bible Workers except to those who are well known to them by frequent visits. Any articles useful in household economy or for personal comfort, can be profitably given through the Bible Work at any time.

L. A. L. SONNETT.

### Pacific Garden Mission.

In one of the worst districts of Chicago, in a room where, two years ago were heard only drunken blasphemy, the clink of glasses and the tread of maudlin dancers, there is now carried on a Christian work of conspicuous interest and fruitfulness. The "Pacific Garden" was the alluring name under which this place won its notoriety among the vicious classes that formerly infested it, and, as a standing witness of the wonderful transformation, it was christened "The Pacific Garden Mission" under the new regime. Col. and Mrs. George R. Clarke, the generous supporters of this remarkable mission, began their work among the depraved classes of Chicago in October, 1877, at 283 South Clark street, a small store, on the ground floor. Here meetings were held every evening until the following May, when a vacation intervened. In the fall, work was resumed in new quarters—No. 316 Clark street—and continued nightly, as before.

In December, 1879, the Pacific Garden was purchased, its drinking equipment thrown out, and the room, which afforded simple and better accommodations than had been previously

enjoyed, fitted to its new use. Here the Pacific Garden Mission has since shone forth like a beacon on the surrounding blackness, neither sweltering heat nor driving snow deterring the faithful spirits who had given themselves to the work.

The classes reached have been chiefly the abandoned and dissipated. Many and many a one, to human view beyond any power of reclamation, has, through this agency, been saved from physical and moral shipwreck. Not a night has passed since the institution of this mission the first year was about three each night; the second year, four; the third year, six; the fourth year, eight; and during the last four months, twelve. The question is often asked, How many of these professed converts continue steadfast in the faith? As far as the workers may judge, about one-half. Many who have found the better hope through this instrumentality were sojourners in Chicago, and have carried their light to their homes—into every corner of the land. Reports frequently come back from them, telling of the good work they have been enabled to do, and of the converts they have been drinking men. One-third of all the converts were drinking men. A large share of the work is personally carried on and presided over by the founder of the mission; and in all he is effectually seconded by a corps of earnest men, equally devoted.

Connected with the mission and growing out of it are a large Sunday school, a kindergarten, and a lodging and eating house, which last has been especially effective in bringing destitute, unfortunate ones under the influence of the workers. From 100 to 125 are daily lodged and fed, at a cost of 30 to 40 cents for three full meals. The last annual report, published in the *Pacific Garden Mission*, a paper issued twice a year, showed that 3,000 free lodgings and 4,000 free meals had been furnished during the year. Employment had been found for 400 men and boys.

A jail work is carried on by Mrs. Clarke, who devotes two afternoons each week to visits with the prisoners, reading and conversing, and distributing religious literature. A missionary is also constantly engaged, visiting the sick and the attendants of the mission, and, on Sunday evenings, conducting Bible readings for the converts.

The cost of the mission the first year was about \$800; the second year, \$1,500; the third and fourth years, including the renovation and repair of the Garden, \$9,500. The entire expense, excepting \$600 contributed by friends, has been borne by the founder.

The work, all in all, is a wonderful one. The spectacle of so many once wretched, abandoned people, bearing testimony in the meetings to the marvellous influence of the Gospel upon their lives is a most impressive proof of the power of the Word to save for this life and for eternity.

**REVIVAL IN THE MORMON CAPITAL.**—The *Rocky Mountain Christian Advocate*, published at Salt Lake City, has this to say of the revivalists now at work in the heart of Mormonism: "Maj. Whittle and James McGranahan began their work in the Presbyterian Church, 11 A. M., Nov. 20. The church was filled by an attentive audience. Mr. Whittle preached a clear and forcible sermon on the need of spiritual power and consecration to God and His work. At 6:30 the prayer-room of the Methodist Church was filled by Christian workers, and an hour's meeting held, which consisted of prayer and experiences. At 7:30 the large auditorium had a congregation of 600 or more souls. The singing was in charge of Mr. McGranahan—his wife presiding at the organ. The singing of Mr. McGranahan and wife is sweet, tender, distinct and effective. Maj. Whittle delivered a most efficient sermon on "Prepare to meet thy God," showing first that there is a God; second, that it is thy God; third, that we have to meet Him; and fourth, that there was a preparation to be made. The sermon was delivered in so impressive a manner, and was felt by many. At the after-meeting a dozen or so arose for prayers."

## AMONG THE WORKERS.

### Brief Mention, Both General and Personal.

Messrs. Whittle and McGranahan have said good-by to the brethren at Omaha, and pushed on to Salt Lake City. A hearty welcome met them there, and the week's labors opened under most encouraging auspices. Sacramento will be the scene of their winter work.

Rev. A. B. Earle, D. D., recently closed an interesting series of union meetings at Evansville, Ind. A spirit of harmony and love pervaded all the churches engaged in the work, and besides the revival of many Christians, one hundred and fifty souls were converted to God.

At a recent meeting of Bethel Presbytery, S. C., revivals were reported, more extensive than ever before since the days of Rev. Daniel Baker, with over 200 accessions to the churches. One who has been on the field for years writes that he has witnessed nothing like this before.

Mr. W. O. Lattimore, of Evansville, has returned from a fruitful sojourn in Columbus, Ind. During October he labored among the people of Greenfield, Ind., following this up with three weeks at Columbus. At both places, there was a deep interest and the visible power of the Spirit.

A revival of great power was carried on in Honolulu during the summer months by Mr. M. L. Hallenbeck, a convert under Mr. Moody. Mr. H. is now en route for his home in Brooklyn. About January 1 he expects to join Maj. Whittle at Sacramento and assist him in the work there.

Mr. Jerry McAuley, who, with his excellent wife, has accomplished such blessed results in the Water Street Mission, New York, proposes to establish a similar mission in the Cremorosa Garden, a notorious place of dissipation in Thirty-second street, which has been secured on moderate terms.

Rev. Thomas Harrison, the "boy preacher," will visit Salt Lake City for a few days at last. The Pastor of the Methodist Church hopes to secure his services for one month. There have been three hundred professed conversions at Mr. Harrison's meetings in San Francisco.

Mr. K. A. Burnell has found a large, and, for the most part, unexplored field in Nebraska, and, for the more active and united prosecution of the work, has secured the organization of a State Evangelistic Committee, with headquarters at Lincoln. Dr. Fairchild, President of the State University, is Committee Chairman.

Mr. E. W. Bliss has prolonged his stay at Paxton, Ill., to three weeks in compliance with the unanimous and urgent request of pastors there. The revival at Paxton during his stay has been unprecedented in the intensity of interest and the number of seekers. Many business men and others of prominence are among the converts.

**BEN HOGAN'S WORK IN CHICAGO.**—The West Side Mission, Chicago, now under the conduct of Ben Hogan and wife, is a spiritual magnet in its quarter of the city, drawing by hundreds the neglected and unassured. The room at the disposal of the evangelists is all too small to hold the multitude, and of the evangelists hundreds are turned away. There have on Sunday evenings hundreds are turned away. A Bible been over 150 conversions during the first month. A Bible class, hitherto conducted every Sunday morning, has been merged into the young converts' meeting in the afternoon, the united attendance being from 200 to 300.

**THANKSGIVING AT THE SAWYER MISSION.**—The Cooper Institute, the scene of Mr. C. W. Sawyer's great mission work in New York, is crowded every Sunday night, and much work is being wrought through this agency. On Thanksgiving Day a delightful gathering of those who have been here led to the Savior was held in Annex Hall, 14 Fourth avenue, oppo-

sits Cooper Institute. The hall was tastefully decorated with flags and plants, and an atmosphere of good cheer filled it. At 4 o'clock a bountiful repast of sandwiches, ice cream-cake, fruit and lemonade was served by a small army of the benevolent ladies of the city, among whom were noticed Mrs. William M. Lee, Miss Dodge, Miss Morse, Mrs. Fletcher Harper, Mrs. John Noble Stearns, Mrs. W. E. Dodge, Jr., Mrs. James Talcott, Mrs. Spencer W. Coe, and many others of prominence, who take a lively interest in the work.

**GIVING THANKS BY MAKING OTHERS THANKFUL.**—At the Chicago Avenue (Mr. Moody's) Church, in this city, Thanksgiving afternoon there was given a delightful exhibition of practical pietism—a thanksgiving which expressed itself by giving others cause for thankfulness. For several days before, the brethren were busy distributing tickets of admission among the deserving poor of the vicinages and upward of 500 of these myopic bits of pasteboard found their way into homes which otherwise would have known no thanksgiving dinner. The guests of the church were served in two sections, the first receiving a hearty spiritual repast from the hands of Col. Clarke and Mr. John Currie, and the singers, Messrs. Case and Miller, while the others paid their devours to the groaning trenchers stretched along the ample church parlors. The first dinner disposed of, the two divisions exchanged places; those who had been at turkey seating themselves for addresses and song, and *vice versa*. The spectacle was one that gladdened the heart of every donor. The whole company was orderly, and in attire neat beyond expectation. In many instances whole families sat down together before this bounty, which contrasted in marked degree with their every day table. This is not a new charity with the Chicago Avenue Church. For three years now it has made Thanksgiving a blessed day to hundreds of poor, and it is to be hoped that every succeeding year may bring its regular return.

## ACROSS THE WATER.

### Moody and Sankey in England.

#### SECLAR COMMENT.

Newcastle had been selected by the evangelists for the initiation of their second campaign in England, though they were besieged with urgent requests from every part of the kingdom. In its issue of October 10, containing a report of the opening meeting, the *Newcastle Chronicle* editorially reviews the work of 1874-75, with an appreciative sketch of Messrs. Moody and Sankey. The article is necessarily abridged, but liberal extracts are quoted as being a "ample secular estimate of these beloved evangelists, and of the success of their labors in Great Britain:

"The Church Congress has been immediately followed by the re-appearance of the famous evangelists, Messrs. Moody and Sankey, in Newcastle. To those who fancy that ordination or apostolic succession is necessary for the effective teaching of Christianity, the advent of these revivalists may not be very acceptable. Happily, a large section of Englishmen are indifferent on these points, and if the Christian teacher has the root of the matter in him, they demand nothing more. 'By their fruits ye shall know them' is the test which the highest authority has left for the trial of men and institutions. To that test the evangelists have submitted. They leave their work to be judged by its results. These zealous preachers are not unknown in Northumberland, and it may be interesting to recall the circumstances that originally brought them into connection with our ancient town. Long before Mr. Moody visited England, his fame had preceded him. Thus it was that the late Mr. Cuthbert Bainbridge invited him to undertake a series of services here. Mr. Bainbridge was devoted to evangelistic work, and the prospect of getting that work done was an unspeakable gratification. He was not, however, destined to see the desire of his heart accomplished. Before either Mr. Moody or Mr. Sankey reached England, death had closed his career. By a strange fatality, another

friend, who had given the evangelists a kindred invitation, the Rev. Mr. Pennesfather, of St. Jude's, London, was also called to his rest before meeting the men he had invited to cross the ocean. The evangelists were thus suddenly left comparatively unknown and unsupported. To some men, this untoward beginning would have been pre-eminently discouraging, but to resolute spirits, difficulties are only incentives to enterprise. They accordingly resolved that they should at once begin work. York was the first town in England in which they preached, but it was from Newcastle that their fame spread through all the surrounding region. Northumberland received these transatlantic teachers much as it received John Wesley. There was indeed a distinction between the evangelist of the eighteenth and the evangelists of the nineteenth century. To the varied accomplishments of the former the latter could make no pretensions. Wesley was equipped with all the learning of the schools; Moody—like the 'Cottager' whom Cowper represents as a companion picture to his Voltaire—simply knew his Bible. But often happens that the man of one book is formidable. Mr. Moody has mastered that unique volume, which has the power of all the griefs and trials of man hid beneath its words, and from a very early period in his career he has been a teacher thereof. The power acquired in this task is utilized to-day; the evangelist's preaching being in the best sense a Sabbath school lesson. Shrewd common sense precludes the preacher from wearying his audiences by appeals that are not in the circumstances pertinent. His speaking is natural and forcible. Few orators can illustrate a point by an anecdote more happily. Without the dramatic faculty of Gough, he has greater power over the conscience. Theologically, Mr. Moody belongs to the Evangelical school, its definite and somewhat stern creed harmonizing with his character.

"Mr. Moody is not alone in this work. He has for colleague Mr. Sankey, who sings the Gospel as effectively as his condutor preaches. Mr. Ira D. Sankey was born in 1840. Mr. Moody first met him at a religious convention in Indianapolis, and since then they have worked together. \* \* \* The hymns sung by Mr. Sankey, if not of a high order of poetry, possess a peculiar power of arresting attention and awakening sensibility. We know the influence which hymns exercised among the Wesleyans, and which indeed they still wield over that communion. Hymns, moreover, played a great part among the Huguenots and in the Scottish Reformation. Obviously an immense influence was exercised by the two evangelists, Messrs. Moody and Sankey, yesterday. The exaltation of feeling into which the congregation was raised by Mr. Sankey's singing prepared it to receive with 'ready mind' the terse and luminous exhibition of truth Mr. Moody sought to enforce. Mr. Sankey's singing of a second advent hymn by turns awed, elevated and inspired, creating in many breasts something of the feeling breathed in Dr. Newman's famous sermon where music is contemplated as echoes from the celestial city. The beginning made yesterday shows there is little doubt that this second visit of the Saturday Reviewer's 'two itinerant Americans' promises to exert a still more salutary influence than the first."

#### REPORTS FROM NEWCASTLE.

By the time this issue is before our readers the evangelists will, in all probability, be hard at work in Durham, whither they went at the close of a special effort of six weeks at Newcastle. The detailed reports of the meetings which have appeared from week to week in the *London Christian* indicate that Newcastle has been mightily shaken. Extracts from the correspondence of a Newcastle divine are given herewith, together with brief synopses of two or three of Mr. Moody's sermons:

Rev. Thomas Champness writes: "Mr. Moody is a good general. He marshals his forces in the best possible way, and infuses a portion of his own energy into those who work with him. It is wonderful how quickly his glance takes in the whole position, and if there is any source of weakness he pounces upon it, repairs damages, and goes ahead without friction or loss of speed. There is greater readiness on the part of Christians to work, instead of finding fault and cynically criticising the mode of operation. It is when believers

understand there may be diversities of operations, but it is the same God which worketh in all, that they honor the Holy Ghost by acknowledging His handwork, and taking hold of the net draw it to land. The noon prayer-meeting is a center of influence. Ministers and other workers who are engaged in their own churches in the evenings go to do and get good. The meeting is thrown open after the leader has given us one of his racy Bible talks; and others speak, or pray, as they are led. To some of the friends this meeting is the most enjoyable of the day, as Mr. Moody makes us all feel at home, while he keeps both rein and whip in his own hands. The singing of Mr. Sankey takes great hold of the masses. There is no doubt that the hard, rough nails, which are driven each night, might split the plank now and then but for the gimlet-hole made by a touching song. The more one sees of these gospelers, the more one feels that the old pattern has never been improved upon—two-and-two. Then, again, non-churchgoers have an excuse: They are 'going to the circus to hear Sankey.' This is done without running the risk of it being thought they are turning Christian, and being in the way the Lord meets them. The appeals to the conscience are sometimes terrific. The way in which sin is ripped up, and its deformity shown, makes one wonder that the ungodly dare to come near. But they do, and many turn to the Lord. The preaching is cumulative in its progress, and, night by night, the wedge is driven deeper, until there is a breaking in pieces of the rocky heart.

At one of the meetings, Mr. Moody spoke from Acts, iv, 5: "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." Christ, he said, takes the place of his disciples, and if they are persecuted so is He. In those days they drove oxen with a goad; and, when urged forward, they would kick against this hard sharp instrument; it didn't hurt the iron, but their own heels. Many persons have the idea that it is a hard thing to serve God and to become a Christian. This is one of the greatest lies the devil ever told, and it is strange how many people believe it. It is much harder to fight against God and die in unbelief than to be an out-and-out Christian. The Christian warfare is a battle, a struggle; but life is a battle anyway. The difference between the saint and the sinner is that the former does not have to fight his battles alone. People do not object to fight if they know that they are going to have the victory over their enemies. The Lord has told us that the result is to be grand and glorious, for we are going on conquering and to conquer. The world cannot overcome us if we look to Him for strength from day to day. There is one text in Scripture that ungodly men have to unite with God in saying is true, "the way of transgressors is hard." You may shut up the Bible, and you can't get over this fact.

In commenting, on another occasion, on the study of the Bible, Mr. Moody said: Many Christians are disappointed in the service of Christ. The reason is, they have failed to feed upon the Word of God. Others feel that Christ has become more precious day by day. This is because they have learned to feed on His Word. We want Bible Christians—those who will not be carried away by unsound doctrines and false teachers. If prayer meetings were done away with, a good many members of churches would be shocked; but Bible-readings are equally, if not more, important; for in prayer we speak to God, but in the Word God speaks to us. In these days many are giving up parts of the Bible. It is a good stroke of business of Satan to get us to give up one jot or tittle of it; and, if we cut out any part that is against us, like Jehoiakim, as mentioned by Jeremiah, we might as well cut it all up, and read the Bible with a penknife in our hands. Many say they do not care about the Old Testament; they believe the teaching of Jesus Christ. Christ commenced his ministry by putting his seal on the Old Testament. If we would overcome the wicked one, as He did, we must use our Bibles. If we want to upset infidelity and overcome our adversaries we must be able to say, "Thus saith the Lord." Mr. Moody rapidly touched upon the disputed events in most of the books of the Old Testament, and added that he would as soon give up his life, as part with either the Old or the New. We must accept the whole Bible, or none at all. "The Scriptures" to which Christ referred as being fulfilled were the Old Testament. He came not to destroy the law and the prophets, but to fulfill them. Between five and six hundred prophecies have already

been remarkably and literally fulfilled and there is every reason to believe that the others will be. Mr. Moody waded many passages from the prophets and the books of the Old Testament to confirm the accomplishment of prophecy, and said that he had no more doubt than that he was there, that the prophecies concerning the Jews would be completely fulfilled. He closed with some remarks about the wonderful circulation of the Scriptures in modern days and the great interest that was shown in the publication of the Revised Version of the New Testament.

### The Gospel in France.

A correspondent writing from Nimes to London tells of the progress of the Gospel in France, and the special features of the work there. A brief extract is given below:

Many of your readers are doubtless aware that this town is the center of Protestantism in the South of France. It is the capital of the department of the Gard, almost the whole of which is mainly inhabited by the descendants of the Huguenots, who, during the reign of Louis XIV, so firmly resisted the efforts of the "Great King" to convert them by means of his dragons. But the Protestantism of a large majority of the people of the Gard is, also, of a sadly different type from that of their pious ancestors. In the town of Nimes itself, out of eight pastors of the Reformed Church, only three are Evangelical, the rest being so-called "Liberals"—a term which includes various shades of opinion, from the purest Agnosticism to more moderate Unitarianism or Erastianism. But the members of the National Church have here, at all events, the possibility, if they so prefer, of listening to the faithful preaching of so well-known and gifted a servant of Christ as Pastor Babut, whilst there are several dissenting churches, in all of which the Gospel is preached. It is far otherwise in many of the country parishes; there, if the Pastor is a "Liberal," the people have from month to month no opportunity of hearing the truth as it is in Jesus. Even when the "temple" is open, there is often almost no congregation, for men soon tire of listening to a preaching which has no life nor light in it. The present occasion is a favorable one for two reasons—the one being the revival amongst the young people at Nimes; the other, the new law conferring entire liberty to hold religious and other meetings. We have already held one or two very interesting meetings; one was held last Sunday afternoon on the spot where, a hundred years ago, the Protestants used to meet in secret to worship God. Our meeting, held under the protection of the new law, was the first religious meeting held there since the last of these "assemblées du désert," and it hardly needed words to recall to all present the solemn memories of the past, and to point them to the God of their fathers as the God by whom alone any of us can be truly strong or great. Some four hundred persons were present, and listened attentively to several short addresses. The first hymn sung was the French version of Luther's celebrated choral, beginning—"C'est un rempart que notre Dieu." Afterward several revival hymns were sung, most of them being translations of those sung by Mr. Sankey.

TRAINING FOR FRENCH EVANGELISTS.—The London Christian says that a school for evangelists was opened in France on the 15th of November. It is undenominational, though on the Baptist Church premises, 48 Rue de Lille, Paris, and is to be called the "Elementary Theological School for Evangelists," for the training of pioneers of the Gospel in France. Earnest men are often terribly lacking in clear Gospel truth. Pastors are necessarily too absorbed by their duties to their churches to be able to train young men, and the evangelists need special theological culture to prepare them for the difficult work to be confided to them. They must be able to explain simply and powerfully the great truths of salvation. The school is to be open to Christians of evangelical principles, irrespective of the church to which they belong, and who wish to devote themselves to the work of evangelists, colporteurs, Scripture-readers, or Sunday-school teachers, and who have given adequate evidence of faith in the Lord Jesus Christ and aptness for the work.

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