

Evangelistic Record.

A MONTHLY CHRONICLE OF CHRISTIAN LIFE, WORK AND EXPOSITION.

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SEND THE EVANGELISTIC RECORD to your friends. Its news and contributions will stir them up to a greater activity, and help them to labor the more effectively.

THERE is no better incentive to Christian work, by individual or church, than to hear of blessing upon earnest, consecrated effort elsewhere. Messrs. Moody and Sankey's work is a case in point. Their influence has been a radial force. Whole sections have been blessed and revived through the special activities set in motion in the great populous centers of Great Britain.

THE Christian Convention at Paxton, Ill., reported at some length in another column, was a unique gathering in many respects. It was a general conference of Christian workers, without regard to denomination, called with a view to extending the revival work which had been so blessed in Paxton, to all the region round about. The results were eminently encouraging, and the Paxton Convention will doubtless become a model for many such gatherings in furtherance of evangelistic effort.

THE first number of this paper has been accorded a hearty and appreciative reception which indicates that the projectors are not alone in the opinion that it has a field, and a large chance for usefulness. A gentleman from Ohio writes: "You made me glad yesterday by the receipt of a copy of THE EVANGELISTIC RECORD. I am much pleased with the paper and have inclosed the amount of subscription for one year." "Dr. Pierson's article," says an Indiana pastor, "has the right ring in it, and I wish he might speak often mightily in the direction and to the point touched in his discussion on the subject of reaching the masses." This, from a Philadelphia pastor, is likewise encouraging: "Your paper, THE EVANGELISTIC RECORD, is received this morning,

and read through. It is just what I want to put in my church." Such expressions are gratifying, not only as a recognition of the individual effort involved in such an enterprise, but also as indexing a wide-spread sympathy and co-operation with evangelistic endeavor.

EVERY vessel in God's house is formed for its own unique purpose, or, to change the figure, every member of the mystical body has its own use. Every Christian, by the election of the Father, by the redemption of Christ, and by the indwelling of the Spirit, is set apart in design and equipment. Consecration is the recognition of this vital truth in personal life, and the faithful, unswerving devotion of the believer to fulfill the purpose of God concerning him. Therefore, as a vessel, each one should earnestly endeavor to find his own place, or as a member of the body to know his own office, and daily, hourly, through life, be fully devoted to his calling and ministry in the house of God. Every piece of furniture in the Tabernacle and Temple had its own peculiar ministry. The brazen altar could not serve the office of the laver, nor the candlestick take the place of the ark. Nor in the body can the hand say to the foot I have no need of thee, nor the eye seek to perform, in addition to its own, the functions of the ear. Alas! what confusion arises in the house of God when, in our self-seeking, we not only endeavor to fill offices for which we are not qualified by nature or grace, but also through ignoring other vessels chosen of God for their own particular service! "Evangelists" should not deery "pastors," nor "pastors" ignore the office of "evangelists," nor should either despise "governments" and "helps." The manifestation of the Spirit is given to every man to profit withal, but to every man is appointed his own special work.

We renew the request of last month for brief, pithy notes from our readers concerning special work under their own observation. Every such report swells the general record, and gives fresh stimulus to workers everywhere.

To evangelize the next generation in advance, save the children now. This is the principle upon which the Children's Aid Society of New York operates. Its strong hand has lifted from the slums of the metropolis 60,000 children, and started them on the road to useful and worthy lives. In one year it has cared for 13,000 children in its lodging-houses, and during its life 200,000 have been fed and sheltered. It has taught 100,000 girls, of whom not a score are known to have gone wrong. A work with such a record is worthy of all sympathy and support.

THAT Christianity is a life, not a dogma, is an oft-reiterated truism in the theology of to-day. The best Christianity, then, is that which is displayed in holy living, in practical philanthropy, in active, aggressive work for the Master. Not a little of the success of the evangelistic work of to-day is attributable to the helpful humanitarian effort which has accompanied it. Doing good has been made as imperative a duty as being good. A blood-warm sympathy which goes out toward the neglected and unsaved, in practical, every-day ways, is an indispensable part of the spiritual outfit of every working Christian.

An ex-Catholic priest named O'Brien, of Wisconsin, read a paper recently before the Evangelical Alliance of Boston, showing that many of the priests are dissatisfied with their present position and only need encouragement to accept Protestantism, when they would be most valuable workers among those of the Catholic faith. The *New York Witness*, in commenting on the above, remarks a noticeable effect of the success of Father O'Connor and other ex-priests of Rome, upon the more enlightened of their former associates in the priesthood. The examples of Father Chiniquy and others connected with Presbyterianism in Canada; Father O'Connor, in the Independent Catholic Church, New York; Rev. Mr. Cote, Lowell, Mass.; Pastor Seguin, of the Baptist Church, and Father Burke, of the Methodist Church, are cited for the assurance of priests who are fearful as to the results of stepping beyond the pale of Rome. In this connection special interest attaches to these words of Dr. Leroy M. Vernon, agent the conversion of the Roman Catholic Canon of St. Peter's, at Rome: "The moral significance and influence of this conversion can hardly be over-estimated. It may safely be said that no single case since the Reformation has so stunned the Vatican and its adherents. Count Campello has had

many letters of congratulation and encouragement from various parts of Italy; not a few, also, from other lands. A few priests of good position have appealed for admission and service in our church. Certainly no dozen facts together, since the opening of Italy to the Gospel, have led so many people to note the waning influence of the papacy, or to think seriously upon the merits and rising importance of Protestantism in Italy. Nothing during this century has announced in Rome so like a bugle blast, the word, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

In a recent paper on "Revivals" in the *Christian Monthly*, Rev. Newman Hall made the statement that "the mission of our brethren, Moody and Sankey, was followed in some places by large additions; but this was not the case in London." A friendly critic made this remark the basis of a reply, and the subject being thus opened up, Mr. David McLaren prepared an article for the same periodical, on the "Results of the Mission of Messrs. Moody and Sankey in 1873-75." The writer addressed inquiries to the different places in Great Britain visited by the evangelists, drawing attention specifically to the following points: 1st. Additions to church membership. 2d. Permanence and quality of such additions as compared with those made in the ordinary course of the Christian ministry. 3d. New spheres of Christian activity opened up, at or since their mission—an outcome from it, and additions to the number of Christian "workers." 4. Quickening of the spiritual life, intercourse of Christians of different churches, and indirect results generally. The replies bear almost identical testimony as to the marked revivifying influence of the evangelists' visit upon Christians everywhere; as to the steadfast and earnest perseverance in well-doing of those borne into the church in this flood-tide of religious feeling; as to the inspiration and incentive given to Bible study, a fact which tended especially to give solidity and permanence to the work; and, finally, as to the impetus given to "practical Christianity." Statistics of church additions are given, showing a marked increase following upon the great revival, the new members proving in most cases as effective and as persistent as those added in the ordinary ministry of the church. The daily mid-day prayer-meetings, originated on the former visit, still flourish, and the steady attendance of business men at this busy hour is a reliable index of deep, active spirituality. This revived spiritual life has found practical expression in the free breakfasts to outcasts, and in the poor children's dinner table and feeding schools. A remarkable extension of orphan homes has taken place, which is in a large measure attributable to the influence of Mr. Moody's work. In summing up the voluminous testimony presented, the writer borrows

from a letter written by the Secretary of the London work in 1875, the pertinent inquiry, "Did the ministers of those churches who complain make any special effort at the time? Is it not the case that they kept aloof from it, and spoke against it?" And here is a thought which has a direct application to the work in Great Britain now, as well as to special effort everywhere. The blessing comes to those who seek it, who earnestly, prayerfully and persistently lend themselves to be used.

THE vital statistics of France show an increase in the number of suicides all out of proportion to the population, and scientists are giving themselves earnestly, but so far unsuccessfully, to a solution of the problem suggested. "Atheism" is the unknown quantity in this puzzling equation, but these men of science will hunt long before they find it, and when found it will be given another name. It is faith in God and immortality, and in a Redeemer from sin—and this alone—that can support poor, weak, erring mortals when the sorrows of this life and the penalties of their own misdeeds lay fast hold on them.

A CHEERING word comes from several of the European principalities in the announcement of a powerful movement for the better observance of the Sabbath. A large section of Germany has yielded to the new idea; so, too, Austria, in part, and Switzerland has not denied it a favorable reception. Even France—infidel and atheistic France—is slowly awakening to the necessity of a Sabbath, just as her Napoleon at the close of that terrible reign of blood, nearly a century ago, concluded that if there were no God, as France had said, one must be legislated into existence. Regular associations have been formed, and the vigorous efforts put forth have already borne fruit in the closing on the Sabbath of extensive works in Nurnberg, Cassel, Lunenburg, Griefswald and other important German towns. Give Europe a Sabbath, and the evangelist may come in and find ready hearts.

Evangelization, the Church's Watchword.

BY REV. ARTHUR T. PIERSON.

Moses was bidden to make two trumpets of silver, by whose peal the children of Israel were to be rallied for the onward march. "Evangelize" is one of the two silver trumpets with which the modern church of the New Testament is to be stirred and spurred to action. Evangelization means simply this: bringing souls into contact with the evangel or Gospel. Of all duties of the church this is first in time, for without this the New Testament Church, formed from new converts to the faith, would not have been; first in importance, for without this the church cannot grow, and without growth cannot long live. The condition of continuance to the household of

God, as to the family of man, is obedience to the divine law, increase and multiply. God's seed is kept alive on earth by propagation, i. e., evangelization.

Organization, edification, co-operation, all depend on evangelization, which is primary, for, unless and until there be converts to the faith, where is the raw material to be wrought into better and more useful forms? The church is responsible, not for conversion, but for contact, and, so far as she fails to bring the good tidings into contact with souls, she disobeys her Lord's last command, declines in her spiritual life, forfeits her commission, and risks the removal of her candlestick out of its place.

In the last words of the Gospel according to St. Matthew, Christ enjoins upon us two things: first, to make disciples from all nations, and then teach them to observe all His commands. These two words should not be rendered by the same English word, for they represent the two branches of our duty and trust, first to go out and gather in new disciples, and then teach and train them in the knowledge and practice of all truth and duty.

The church is to bear and rear offspring for her divine Lord; but she cannot rear until she has borne. She must not shrink from the pains of travail, for only by the birth of souls does God's household grow. And the promise, "Lo, I am with you always," is joined to this last precept by a living link; that presence is enjoined only as the precept is obeyed. If the church is faithful in making and teaching disciples, her Lord is with her and she basks in His smile; if her zeal in the work of evangelization declines, or she treats with cold neglect the souls of the unsaved, he will surely withhold or withdraw the tokens of His presence and power.

To impress on the church this double duty, a pair of parables have been left on record: the mustard seed to show the law of inward growth—the leaven the law of outward extension. And we must not need to learn this lesson first to secure the largest contact between unsaved souls and the saving Gospel, and then to educate and edify new converts into strong disciples and skilled workers. Now, shall the church evangelize? If she lets her light shine, souls will be drawn from the deep darkness to her shining; an apostolic type of piety will lead gentiles to her light and kings to the brightness of her rising. But we may, and often do, pervert even this doctrine. We try to make the Gospel effective by making it attractive, and to make it attractive we robe it in worldly charms.

The pulpit is turned into a platform for lectures more fit for the lyceum, and sometimes into a stage more fit for the theater. The service of song is turned into an artistic performance, in which the art that appeals to æsthetic tastes takes the place of the savor and flavor of worship. Instead of exalting our Lord we exalt classical music—perhaps hire papists or pagans to lead in protestant churches the sacred service of praise, or let a profane and drunken organist use the keys of the grandest of instruments, to play out the congregation and play out the impression of the Gospel. We build our gothic cathedrals, furnish them in crimson and gold, adorn them with the pencil and chisel of art. Then we have concerts and lectures, fairs and festivals, entertainments and excursions; and we say, surely the people will be drawn

to the house of God. But they do not come. I went a splendid church on the Pacific Coast, where a silver-tongued preacher has his throng, and a choir of artists warbles; there were seven performances by organ and quartette before the text was announced, and then a grand pulpit oration—but the church was half empty!

Such charms do not draw the eyes of men to God's house, and their feet to his altars and feasts. Zion's attractions are peculiar to herself; they are not of the world, even as He is not of the world. The church, robed in secular charms, instead of drawing the world to herself and to Christ, actually takes the infection of the worldly spirit, and to warn her of this danger her Master bade her keep herself unspotted from the world and hate even the garment spotted by the flesh.

Our Lord was heard by the common people gladly; and, were he on earth to-day they would be found now, as then, thronging about him. But He would not be found enthroning and enshrining Himself in some grand metropolitan temple, with a \$10,000 organ and a choir of "star" performers behind Him, and pews commanding a high premium before Him, seeking to draw the people to a fashionable, aristocratic synagogue, by attractions that smack of this present world, and have none of the salt of godliness. He would doubtless preach in our modern temples and synagogues as He did then; and He might be thrust out for His plain words, even with murderous hate as He was then. But, to find the common folk, He would go to the street corners, the market-places, the river banks, to the private houses and the public marts, wherever the people are. He would make Himself one among them, one of them, not afraid to eat with publicans and sinners, or even to touch the loathesome leper; lifting up the fallen, and seeking to save the lost.

Perhaps no Protestant church in this country has in active play a more many-sided benevolence than that of which the younger Tyng was lately rector. It is a Briareus, with an hundred hands stretched out, full of bounties, freely feeding the body, that the soul may afterward be fed; caring for the sick and suffering, aged and helpless, poor and outcast, in Christ's name and in a primitive, apostolic spirit. This church also pitches a "Gospel-tent" right among the masses of the people, and here the good tidings are fully proclaimed to thousands of the unsaved. Behold the results. Those hungry men and women that throng the supper tables stay to hear of One who taught us to feed the hungry and to preach the Gospel to the poor. The ragged and wretched, the outcast and vicious, the drunken and degraded, are led to Him, and can no longer be recognized by their old companions, because of their changed look and life. Not a few who seemed possessed by a legion of evil spirits are found sitting at the feet of Jesus, clothed with His righteousness and in their right mind. And such a gathering of new converts about the Lord's table was never before known in any Episcopal church in this land, as shortly since, on one occasion, crowded about that chancel. Shall any one presume to say that the "common people," and even the outcast, cannot be reached, if we have the will and the self-denial requisite to true Christian endeavor?

There are many, both in the ministry and among the membership of our churches, who yearn to see at least a fair and faithful trial of a church organized and administered on the simple Scriptural model; a church none of whose affairs shall be controlled by worldly minds

or worldly maxims; a church where devout disciples shall dare to risk a severe simplicity of work and worship, with no attempt at worldly attractions in preaching or praying, singing or playing, architecture or art; where, from first to last, everything shall exalt God; where there shall be no dependence on fairs or festivals, Sunday-school novels or Sunday-school picnics; where there shall neither be salaried preacher nor hired choir, nor a rented pew; where the Gospel shall once more be as free to all as the air of heaven or the water of the spring; where the contributions for the support of the Gospel and the offerings for benevolent work shall be purely voluntary, given cheerfully by willing hearts.

Oh, for the trumpet-tongue of another Luther to thunder through the whole area of Christendom the call for a new *Reformation!* not, as in the sixteenth century, to cast off the chains of papal tyranny and heresy, but to drive the worldly spirit out of the courts of God; as the younger Tyng says, to "overturn our church architecture, put an end to our gothic arches and stained windows, and classic music and stilted preaching, and social exclusiveness, take pew doors off their hinges, and drive out the notion that carpets are worth more than souls." Some such revolution as this will be wrought when we burn with fervent desire to have these multitudes come to our churches.

Mr. Moody's Boys' School.—Twenty-six boys are now in attendance at the school established by Mr. Moody, at Northfield, Mass. At a meeting of the Directors at Springfield, Mass., Dec. 14, Hiram Camp was chosen President; D. L. Moody, Vice President; D. A. Read, of Springfield, Secretary, and W. F. Lee, of New York, Treasurer. Several of the boys in attendance spent Christmas at their homes, others were given a jaunt to Brattleboro, Vt., through the generosity of a prominent resident of that place. The name of Mt. Hermon Boys' School has recently been given to the institution.

The Salvation Army in London, through its leader, Mr. William Booth, makes an urgent appeal to its friends to raise £20,000 for the purchase of the London Orphan Asylum, and its conversion into a training school and place for holding "holiness conventions and festivals." The training school is designed for the instruction of 400 "cadets," preparing them for the work of leading and organizing the various divisions of this great army which has so wrought upon the lower classes of Great Britain. A great quadrangle enclosed by the buildings which it is proposed to buy, will seat 4,700 people, the drill rooms 3,000 more, and in the summer time tents will be pitched to contain an additional multitude. The Salvation Army now has in Great Britain 240 stations, under 460 officers, holding over 4,600 services every week.

Death of a Mission Leader.—Mr. Adam McCall, leader of the Livingstone Inland Mission, on the Congo, died recently at Madeira, after a brief but severe illness. He had been exceedingly busy all the summer superintending the erection and arrangement of the last new station of the Mission at Banana, sending stores up the country for the stations in the interior, and a hundred loads of goods to supply for twelve months the pioneer party which he had hoped to be now leading on to Stanley Pool. His zeal in the work to which he had given himself was almost phenomenal. In his last letter he wrote: "I am half beside myself with the vehemence of my desire to do and dare for the cause of our Lord and Master in the great Congo Valley." Yet amid all the trying disappointments that befell him, he did not murmur. By his removal the party on the Congo is now reduced to fifteen, of whom nine only arrived this year.

Jesus is Nigh.

What though the way be rough?
 Jesus is nigh;
 Danger surround our path—
 Jesus is nigh;
 Fiercely the tempests lower;
 Strong is the tempter's power;
 Yet, in the darkest hour,
 Jesus is nigh.

Friends have forsaken us—
 Jesus is nigh;
 Foes have encompassed us—
 Jesus is nigh;
 Dark is the retrospect;
 Cheerless the onward tract;
 Fear not, but reflect,
 Jesus is nigh.

What though the world despise?
 Jesus is nigh;
 Unseen by mortal eyes,
 Jesus is nigh;
 Humble may be our lot,
 Yet will we murmur not;
 Even in a peasant's cot,
 Jesus is nigh.

Pleasures of earth may cloy—
 Jesus is nigh;
 Source of ne'er-ending joy,
 Jesus is nigh;
 Youth may not last for aye;
 Beauty must fade away;
 But through eternal day,
 Jesus is nigh.

When by deep sorrow crushed—
 Jesus is nigh;
 Down in the very dust—
 Jesus is nigh;
 Friend of the friendless one;
 Help of the helpless one;
 Rest of the weary one;
 Jesus is nigh.

When on the bed of death,
 Jesus is nigh;
 Feebly we draw our breath—
 Jesus is nigh;
 When flesh and spirit quail,
 And earthly hopes all fail,
 Pointing within the veil,
 Jesus is nigh.

The South as a Field for Special Work.

BY REV. M. C. COLE.

Believers here, as elsewhere, recognize that God's plan for making known His salvation is the best. As a rule, our ministers have been the laborers; the church buildings the scenes of efforts; the summer the time for holding continued meetings. The lay element, though not inactive, has not been prominent. Accredited workers from other sections, when sustained by godly lives, are accorded marked consideration. But few churches in the rural districts and towns hold services every Sabbath; many only twice a month; many more only once a month. Elemental truths have been well and generally taught. Sustained faith and practical godliness have many exemplars; godless profession, more. Scriptural knowledge, with us, may be gauged by the same ratio.

The masses know not God, His Christ and His Word. Our efforts made to acquaint them have been weak, desultory and stereotyped. "The field is white unto the harvest."

Perhaps we are too much attached to established methods. If so, it is because the Southern man and woman deprecate change. The non-espousal of new methods is not with us an evidence of opposition, but of caution. Success in other places, among other peoples, does not carry at once with us, a guaranty of success. We want to see "the bag balance without the stone" before we go to mill, otherwise we say it must go in; then we know it will balance. Notwithstanding our love for old ways, there are many among us, many who see and know and rejoice at the success in other places of modern, or, rather, at the revival of ancient or primitive, methods for the promulgation of truth; who rejoice at the emancipation of laborers from the bondage of conventionalities that for so many years have trammelled thought and effort. While this is true, no people will so soon frown upon erratic methods and irresponsible men.

The grand results achieved elsewhere for Christ may be repeated in the South again and again, perhaps with less rapidity, yet with none the less satisfaction. Antagonisms to effort will not be greater here than elsewhere; they may be different and more persistent. One "carnal mind" changed makes evident the possibility of changing other minds. The limits of these changes are bounded only by God's sovereignty and faith. Efforts to reach the masses who do not go to church must be made through the churches, not independent of them. Evangelists and methods approved by the churches will find a support of influence and means as hearty and abundant as that given in other places. Strenuous, patient and loving effort by successful evangelists, to acquaint our churches with their purposes and methods, will evidence wisdom and meet a great need. Perhaps this will best express a thought before unexpressed, which has obtained with us. We do not believe that all the love and interest felt for the salvation of souls is bound up in the hearts of evangelists, whether they be ordained or unordained. If there be a better way, a more Christly way, a more Biblical way, to win souls than we have prosecuted, we want to know it.

Throughout our borders among Christians there is deep travail of soul for manifestations of the Spirit's power. With the sons of "Father Abraham" now finding bones among us by thousands, we hope there will come "sons of God," skilled in wielding the sword of the Spirit. Nowhere are there more promising fields offered for occupation than in the South. Will not some of the gifted workers in the Master's vineyard North put their sickles into them?

NEW ORLEANS, LA.

Jerry McAuley's Mission.—At the special services held on a recent Sunday in commemoration of the eighth anniversary of Jerry McAuley's Mission, 816 Water street, New York, \$1,200 was received in the collections for the support of the work. Addresses were made by William E. Dodge, A. S. Hatch, Thurlow Weed, Rev. Dr. Robert R. Booth and Gen. Clinton B. Fisk. The receipts of the mission last year were \$3,201.81, and the expenses \$3,018.88. Mr. McAuley has collected about \$9,000 for his Cremorne Garden Mission, which will soon be opened.

A Revival of Scriptural Evangelism, The Church's Need To-day.

BY REV. A. B. SIMPSON.

The office of evangelist is very distinctly recognized in the New Testament, and its revival and fuller recognition is one of the greatest needs of the church to-day.

1. The evangelistic office in relation to the whole church. It belongs to no church distinctively, but is created for the propagation of Christianity. God is most signally using this form of evangelism, and in every age He has had to emphasize its importance, in the face of ecclesiastical opposition or neglect, by the most profound movements of the church's history, and through instruments whose lack of human qualifications made their call the more significant. There is a large class of persons in every community, who can best be reached from an undenominational standpoint, and every city ought to have some center of evangelistic effort for this purpose, sustained by all Christians.

2. The evangelistic office in connection with certain sections of the church. In the present divided state of the visible church, Christian effort has fallen to a great extent within denominational lines; and although the larger unity brings the richer blessing, yet there is ample room for this office in these narrower limits. Every church should recognize, foster and sustain it, side by side with the pastorate, as equally indispensable, and requiring an entirely different class of ministerial gifts. We are glad to notice a movement in this direction on the part of many of the churches.

3. The evangelistic office in connection with the pastorate. It would be well if every church in the land could employ the services of both an evangelist and a pastor—the one pre-eminently to preach the Gospel to the unsaved, the other specifically, although not exclusively, to teach and nurture the church. This is done in some of the larger churches with the happiest results. But where this is impossible, the pastor should "do the work of an evangelist," and the church should give one part of its energies to the evangelization of its neighborhood, and one of its regular services specifically to reach the impenitent and neglected with the Gospel of salvation. And this work should not be incidental, confined to such as may drop in to the service; but it ought to be direct, aggressive and thoroughly earnest—a literal going out into the highways and the hedges, and compelling them to come in that his house may be filled.

4. The evangelistic office in relation to the great work of foreign missions. A world lying in the Wicked One, a population nearly as large as the United States sweeping into eternity every year, these great billows of humanity breaking evermore, in moaning despair, on the shores of a lost eternity; a lost generation of over a thousand millions that must be saved in a few years, or never saved, need more, far more, than the ordinary machinery of our ecclesiastical system to meet the present, the pressing and the imperative need—more than merely the laborers, valuable as they are when called by the Holy Ghost, who must go through the long curriculum of our colleges and seminaries. It needs a simple, numerous, specially trained and divinely called army of evangelists, who can go quickly, inexpensively and everywhere, not to settle in costly missions, but to

iterate, to evangelize, to tell the story of Jesus, to make the offer of salvation once only, if need be, to "every creature" of this generation, ere the Master comes, or the grave closes over their darkness and despair. May God speedily raise up this army, and give the faith and means to send them forth.

5. The duty of every Christian to publish the Gospel, as the Spirit gives the message and the providence of God affords the opportunity. In early Christianity "they that were scattered abroad went everywhere preaching the Gospel," and from the cabins of these simple laymen sprang the first Gentile churches, especially the church in Antioch—the mother of Gentile Christianity, and all we know of Christ and his salvation. *The church will never be revived, the world will never be saved, till every Christian learns that this precious, blood-bought Gospel is not a selfish luxury, but AN AWFUL TRUST.*

Francis Murphy at Sunderland.—Mr. Murphy commenced a temperance campaign at Sunderland on Monday, last week. At the opening meeting upward of 600 persons partook of tea in the Victoria Hall. A public meeting was afterward held, at which many influential gentlemen of the town were present. Mr. Murphy told the touching story of his own career, which was listened to with rapt attention, and concluded with an eloquent exhortation to such of his hearers as might be under the thralldom of drink, to burst the bonds and become free men. A considerable number of those present, of all ages, then pressed forward to the table to sign the pledge, and during the next quarter of an hour the committee and assistants were kept busy supplying pieces of ribbon and pledge cards.—*London Christian, Dec. 1.*

Saratoga Ripe for Evangelism.—A Saratoga Springs, N. Y., correspondent writes under date of December 16, that daily meetings are in progress there in Putnam Music Hall, under the conduct of a committee which it is expected will form the nucleus of a permanent Evangelistic Committee. "Saratoga, at least, during the season, presents a wondrous field for evangelistic work in all its branches. Until recently, this fact has been but dimly apprehended. Some of us believe that God, in His unerring counsels, has set wide open a door of opportunity. May we, His servants, have grace to enter it. The meetings began in one of our smaller churches under the labors of Evangelist H. W. Brown, of Chicago, who was sojourning for a few days, were transferred to the hall, the week of special effort for young men, and have continued with increasing interest. Mr. George Hall has been with us two days. We expect him again next week."

Revivals in France.—says a correspondent, writing to London: "The evangelistic efforts under the superintendence of Mr. McAll at Paris, Lyons, and St. Etienne, and the similar work conducted by M. Sallens at Marseilles, appear to go on increasing in power and usefulness. There has lately been a revival in one of the stations in Paris, and at St. Etienne, I was told, there had been several conversions since the opening of the work six months ago. The Salvation Army, of which I heard a good deal in Paris, has also been the means of many undoubted conversions, though it appears to be the general opinion that the want of regular Scriptural teaching is a defect in the work which greatly militates against its usefulness in a country where the New Testament is so little known to the people. As a matter of fact, I was assured by those intimately acquainted with, and on the whole very favorable to, their work, that the conversions have taken place entirely among those who were already acquainted with Gospel truth, either through Mr. McAll's meetings or the regular Protestant services. Thus does the Lord send some to sow and some to reap, and the glory He reserves to Himself alone."

BIBLE READINGS.

The Breastplate—Exodus xxviii, 12-30.

BY GEORGE C. NEKUHAN.

The breastplate, a beautiful and costly article, was intimately connected with the ephod, and made of the same material. It was woven two spans long, and one broad, then doubled in order to give it strength and firmness, so that it could bear up the weight of the twelve precious stones. These stones were placed in settings of gold, arranged in rows. All were precious, though differing in value and brilliancy. On these stones were engraved the names of the tribes, each tribe in its own separate stone. The breastplate was suspended from the shoulder by golden chains connected with the onyx stones, and from gold rings in the lower corners it was fastened to the girdle of the ephod by a lace of blue. Thus it was kept firmly secured over the heart of Israel's priest. The nation was then doubly represented—first upon his shoulders, the seat of strength; and next upon his heart, the seat of love. Thus the power of Christ is exercised to uphold his people; and His deep, tender, unchangeable love embracing them, holds them *always* close to His heart, and presents them before the Father in the glory and preciousness of the splendor with which he is invested.

The precious stones themselves suggest the following features of our Lord's priesthood:

The divine power of His priesthood in raising up His people to such a place of safety, may be illustrated by the onyx stones on the shoulders. He is a *ransoming* priest, rescuing from death, and a *life-giving* priest, raising up and seating in such heavenly places the subjects of His care (Gal., iii, 13; Heb., ii, 14; Eph., ii, 6.)

The perfect knowledge of our Lord regarding each disciple is intimated in the individualizing of the tribes on the precious stones on the breastplate. "The Lord knoweth them that are his." "He calleth His own sheep by name." Such is the infinite knowledge of our Great High Priest, to whom all our wants are known, and from whom no secrets are hid.

The durability of the precious stones is worth a consideration, as the symbols of that salvation procured for saved sinners, which the Holy Spirit expressly declares as "eternal." The eternity of our salvation is dependent on the perpetuity of the priesthood. The two are linked in the divine purpose, and so declared in Heb., vii, 24, 25.

The value of the precious stones would serve to remind us of the dearness of the Christian to his Lord.

"So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son,
Such is His love to me."

When we can comprehend the unfathomable love of the Everlasting Father for the Eternal Son, then shall we understand His love for His redeemed sons. But shall we ever fully know? The fact is for us now to believe (John, xvii, 23), and the belief of the fact will transform us into holy, humble, devout worshippers.

The color and brilliancy of the jewels on the breastplate, and the onyx stones on the shoulders will bring to remembrance the thought of the glory awaiting the children of God. Our Priest will consummate His work in "bringing many sons unto glory"—a sphere of such holiness, and splendor, and exaltation, with all necessary preparation and adaptation as befits Himself, and which He would not enjoy alone. "And the glory which Thou hast given me I have given unto them; that they may be one, even as we are one." (John, xvii, 22).

"Jesus, in Thee our eyes behold
A thousand glories more,
Than the rich gems and polished gold
The Sons of Anron wore."

Both *Urim* and *Thummim* were connected with the breastplate. The words mean "lights" and "perfections." By these the priest discovered the mind of God, and the people counseled in cases of perplexity. Many fanciful speculations have been indulged in by various writers, as to the interpretation of the *Urim* and *Thummim*. With this we are for the present satisfied, that while this temporary appendix of an earthly priesthood has passed away, there abideth forever our holy, wise, instructing and guiding Priest, by whose Spirit and Word we shall be led and instructed in the right way.

Man a Sinner and Christ a Savior, in the Book of Isaiah.

BY JOHN CURRIE.

I. The sixth verse of the first chapter is a picture of man in his natural state, covered with wounds and bruises and sores from the sole of the foot to the crown of the head. The first verse of the sixty-third chapter presents the Savior as saying, "I that speak in righteousness, mighty to save."

Chapter 1, 18, shows that the vile sinner may be washed, and that "scarlet sins may become as white as snow, and the crimson ones like wool," and the last verse of the last chapter of Isaiah shows us the sinner suffering torment because he rejected the remedy for his sins. So we see the first chapter shows the sinner covered with sin, and the last chapter shows him covered with suffering. "For their worm dieth not, neither shall their fire be quenched." Isa., lxxi, 24; Mark, ix, 43, 44.

Isa., xlvi, 22, and lvii, 21, assure us that the wicked are without peace. "There is no peace, saith my Lord, to the wicked." "There is no peace saith my God, to the wicked." This declaration being made in the 48th chapter by the Lord, and in the 57th by God, is the same as though Jehovah had said, "There is no peace, saith the Lord God unto the wicked." The second verse of the 59th chapter tells us the reason they are without peace; sin has separated them from God. They are "aliens from God, having no hope, and without God in the world." Eph., ii, 12.

Let us look, now, at some of the sins of that day.

(1) Chapter v, 11, 12, and chapter xxviii, 1, 7, 8, lets us see that drunkenness prevailed to such an extent at that time that "prophet, priest and people had erred through strong drink," until they were calling darkness light and bitter sweet, just like every other drunkard who thinks he is all right when he is all wrong. Look at the words which God pronounces against such sinners in the 5th chapter and 11th verse, and also from the 20th to the 25th verses of the same chapter.

(2) Pride of dress; see chapter III, 16-23. As God looked upon His professing daughters "walking with their round skirts and tinkling shoes and ornaments of all kinds" to attract attention, He declares, in verse 24, that a fearful judgment should come upon them for their pride.

(3) They went after strange flesh like the Sodomites of old. Jude, vii. Isa., lii, 9, says: "The shew of their countenance doth witness against them; and they declare their sin as Sodom and hide it not." Perhaps alluding to Gen., xix, 6. (4) Murder; chapter lix, 4 and 7. (5) Lying; chapter lix, 4. (6) Covetousness; chapter lvii, 17. (7) Idolatry; chapter li, 8 and 46; lvii, 5. (8) Uncleanness; chapter vi, 5. If you will search the book of Isaiah, you will no doubt find the seventeen sins which are mentioned in Gal., v, 19-21.

Notwithstanding the sins which the children of Israel were committing in the days of Isaiah, they were praying and offering sacrifices to God. Chapter i, 10-16. But this form of godliness was without power, for sin followed up robs godliness of its power just as godliness followed up robs sin of its power. It was said of Samson, after his locks were shorn, "And he wist not that the Lord was departed from him." Why did the Lord depart from Samson? Because he followed up sin. "Howbeit the hair of his head began to grow again after he was shaven." Judges, xvi, 20-22. No doubt Samson found out, like all God's children who sin, that "God is not mocked; for whatsoever a man soweth that shall he also reap." Gal., vi, 7, 8.

How true the words of Isaiah, "I dwell in the midst of a people of unclean lips." And when he saw the glory of the Lord he saw that he was by nature unclean, although he was God's dear prophet. Isa., vi, 5. How different Isaiah and Paul speak from some of the infallibles we meet with now-a-days, who deny 1 John, i, 8-10, and Rom., vi, 18.

11. Now look at the Savior in this book; because "where sin abounds grace doth much more abound." Rom., v, 20. (1) The virgin's child promised; Isa., vii, 14. (2) Having many titles of power; Isa., ix, 6, 7. (3) David's seed, who will judge God's people in righteousness; Isa., xi, 1-5. (4) Although He was the Son of God, yet He was God's servant; Isa., xlii, 1-8; Phil., ii, 6-8. (5) He was to carry the glad tidings upon the mountains to sheep that "have gone astray." Isa., lii, 7; liii, 6. (6) Anointed by the Spirit for His work; chapter lxi, 1, 2. (7) He must not only work but die for sinners; chapter liii, 7-12. (8) He trends the wine-press alone, (Isa., lixii, 2, 3,) and endures shame and plucking of hair and being spit upon. Isa., l, 6. Smite the Shepherd and the sheep shall be scattered. Zech., xiii, 7. (9) His call to those who are lost is found in chapter xlv, 22: "Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else," and "besides me there is no Savior." Chapter xliii, 11.

We have not only His death in this book, but His resurrection also. Chapter xxvi, 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." But in this book we also see the Savior arrayed in great glory. Chapter vi, 1-5. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Now we have looked at the sinner and the Savior in this book. The sinner is great in wickedness, and regarding him from a human standpoint, he is beyond recovery. On the other hand the Savior is great in power and holiness. The

sinner is great but the Savior is greater, because He came to destroy the works of the devil." John, iii, 8.

Well, now, we want to bring sinner and Savior together. The Savior says to the sinner. (1) "Come, and let us reason together." Isa., i, 18. (2) "Come, and buy, drink and eat without money and without price." Chapter lv, 1, 2. (3) "Look unto me and be ye saved." Chapter xlv, 22. (4) "Incline your ear and come unto me; hear and your soul shall live." Chapter lv, 3. (5) The conditions which the Savior asks the sinner to comply with are these, Isa., lv, 7. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

This is what the sinner will be able to say if he obeys the above commands. Chapter xii, 1, 2: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation."

We saw at the beginning of our lesson that sinners are without peace; see the contrast in chapter xxvi, 3, 4: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

"But," you ask, "if the sinner takes the Savior, who is revealed in this blessed book, need he be afraid of losing his way or that he shall lack strength for the journey?" Take these words of God for your answer. Isa., xxx, 21: "This and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Chapter xii, 10. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." And Chapter xliii, 2: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

And if the believer is troubled about the sins which he committed in the past, see what comfort the Lord gives him in chapter xliii, 25: "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."

The Lord wants the sinner to know he is not his own because he has been redeemed by the Lord. Chapter xlv, 22: "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto me; for I have redeemed thee." The Lord tells us whom to look to through this life for deliverance from sin. Chapter xlv, 22: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." With this passage compare 2 Cor., i, 10, and Heb., xii, 1.

May the Holy Spirit open the eyes of many poor sinners to see what a rich, wonderful and loving Savior is revealed in this book. We are aware that we have given but a very faint picture in this lesson of the "Well Beloved," and we will let "The Chiefest among ten thousand" speak to you in a closing text. Isa., lixiii, 1: "Who is this that cometh from Edom, with dyed garments from Borsah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Isa., lixiii, 1: "Thine eyes shall see the King in His beauty: they shall behold the land of far distances." Chapter xxxiii, 17.

Give all a Chance.—The true theory of missionary work is to sow beside all waters, to neglect none, to do all we can for those who are nearest us and not forget those who are far away. The Gospel is not a reaping machine that must cut every stock as it comes, before it reaches another. It is rather like the blessed sunlight, that drops down upon all germs, giving all a chance to quicken. It is a government over free agents. It only furnishes opportunities, opens doors. The agents themselves determine whether or not to "enter in and be saved." It is our duty to see that every man has a chance.—*Northwestern Christian Advocate.*

Bishop Fallows' Christian Army.

A new evangelistic agency has recently sprung into being in Chicago, under the name of "The Christian Army." This designation is suggestive of the famed Salvation Army of Great Britain and parts of Europe, and, indeed, the plan of organization is much the same. In the belief that the military phraseology of many portions of Scripture may very properly be literalized in the propagation of the Gospel, the movers in this aggressive enterprise have prepared a complete scheme, embracing posts, departments and a National Council, with a full roster of army officers. The post officers consist of a Commander, Senior Vice Commander, Junior Vice Commander, Adjutant, and Quartermaster, or Treasurer. The Department consists of six Posts, and the National Council is made up of delegates from Department Councils, the general evangelists and Department officers. The highest officer in the Council is the Commander-in-Chief. An emblematic badge has been adopted, on which are represented the corner-stone of the Church, twelve links for the twelve Apostles, the Old and New Testaments, a cross and crown, and the Chi Rho cross of the catacomb worshippers, also delineated on Constantine's banner. "The Christian Army" is engraved upon the rim of the seal of the badge, and on an inner circle the words, "The Glory of the Army," identical with Constantine's "Gloria Exercitus." The banner is of white silk, with the Chi Rho cross stamped upon it in red. This will float side by side with the stars and stripes over the Post headquarters.

Through the agency of Bishop Samuel Fallows, D. D., who has assumed the initiative in this great enterprise, Post No. 1 was established in Chicago a few evenings since, at 89 South Desplaines street. A room seating 300 persons has been neatly and attractively fitted up, and for the present services are regularly held, which have already borne fruit in a number of conversions. It is the purpose of this post, if the financial support hoped for becomes a reality, to buy this building, and fit it up for an assembly hall and drill school, for which work about \$14,000 will be required. The first floor and basement will together accommodate 600 hearers, and the floors above can be made into thirty rooms for the occupancy of evangelists and officers of the army while under training.

The Christian Army is entirely unsectarian, and proposes not to antagonize in any way, but to supplement and harmonize with the work done by the church, Sunday-school, Y. M. C. A. and the various evangelistic committees of the cities. Its scheme is perfectly elastic, permitting unlimited extension, and it is the hope of the leaders that it may be made a widespread, aggressive and efficient power in carrying the Gospel to those who do not hear it in the church.

To further the work of this army, and to give wide currency to its plan of organization, its aims and its needs, a weekly paper is to be published, called the *Battle Cry*. The first number is just from the press.

Christmas at the Pacific Garden Mission.

The annual Christmas dinner at the Pacific Garden Mission, corner of Clark and Van Buren streets, was given Saturday afternoon under the direction of Col. George R. Clarke and his wife, the management of the Mission, and a volunteer force of assistants. The occasion was one of unusual interest, and was looked forward to by the friends of the Mission with pleasurable anticipation. Some of the kind-hearted ladies who volunteered their services in making the dinner a success remained up all of Friday night, engaged in the necessary preliminary cooking. Nearly 100 turkeys, 200 pounds of dressing, a barrel of cranberries for sauce, 300 pies, and twenty-five pounds of coffee were required for the dinner. At 2 o'clock Saturday, the hour set for the commencement of the feast, fully 300 men and a few women were gathered in the Mission hall proper, where a brief Gospel service had been

held, conducted by Col. Clarke, the Rev. A. E. Kittredge, the Rev. C. G. Trusdell, John Curtis, and D. W. Potter. The objects of the commendable charity of the mission were then admitted to the basement restaurant in relays of seventy at a time. As they filed down the steps, each presented a ticket received upon coming out of the mission hall. This plan prevented the ingress of unworthy stragglers and beer-saloon habitués who frequent the vicinity. The men, almost without exception, appeared to be fully worthy of the kind interest taken in them by Col. Clarke and his assistants. There were none of the traces of drunkenness or moral dissoluteness that so frequently distinguish the people who partake of charity upon every possible occasion. Col. Clarke pointed out several of the men who had formerly occupied positions of trust and responsibility, but who, through the vicissitudes of fortune had lost place and influence, and had failed to get work, and were exceedingly glad of the opportunity to make a homelike headquarters of the mission, and to partake of some of that Christmas cheer which even the poorest have at some time in life been accustomed to.

The bill of fare consisted of roast turkey, cranberry sauce, a variety of vegetables, cake, pie, cheese, fruit and assorted nuts and bon-bons. During the afternoon, fully 400 people received substantial dinners, and Col. Clarke expressed himself as eminently well satisfied with the result of his efforts to give the mission attendees a Christmas celebration. The mission has now been running for five years, and has accomplished a great deal of good among the class of people its influences are intended to reach. Col. Clarke and his wife have expended their own time and means in its management and support, and ask no other reward than that which follows disinterested Christian benevolence. The mission has outgrown its limited quarters, and the managers and Christian people interested in maintaining its influence are desirous of raising funds by public subscription to erect a new and commodious mission building in some eligible locality.

There is a flourishing Sunday school connected with the mission, and in the evening the little ones were treated to a musical entertainment, and delighted with a Christmas tree replete with wax tapers, pop-corn trimmings, and useful gifts.—*Chicago Tribune*.

Pentecost and Stobbins in Brooklyn.

About three months ago Rev. George F. Pentecost, pastor of the Tompkins Avenue Congregational Church, Brooklyn, opened the Academy of Music, the finest auditorium in the city, for a free Gospel service, Sunday afternoon. On the first day there were present about 1,000 people, Dr. R. S. Storrs delivering the opening address. Every Sunday afternoon since, Dr. Pentecost has preached to steadily increasing audiences, the attendance now ranging between 3,000 and 3,500, all classes being represented, from the Judge on the Supreme Bench to the poorest tramp. Many souls have been saved, hundreds of backslidden Christians have been reclaimed and quickened, and an atmosphere of deeper spirituality created. The singing is led by Mr. and Mrs. Stebbins. The word of the preacher is followed up and supplemented by a visitor, who devotes himself chiefly to inquirers and young converts.

All the workers lend themselves without price, the only expense incurred being in connection with the hall. Dr. Pentecost also conducts a Saturday afternoon study of the Sunday-school lesson in the Second Presbyterian Church, Brooklyn. It started in October with an attendance of thirty, and has steadily increased, till now it numbers 700 to 800 regular comers.

To-day a Pentecost.—"Why don't we have to-day something like Pentecost?" asks an objector. "We do. Pentecost was a mere prophecy of to-day. At Pentecost the tongues came upon Christianity. To-day Christianity has entered into the tongues. No ethnic religion on the planet to-day has its sacred books printed and its sacred truths preached in so many tongues as Christianity. Christianity to-day surmounts the barrier of the East, and Christianity to-morrow will pass Eden.—*Charles F. Deems*.

The Christian Convention at Paxton, Ill.

Paxton's two thousand people dwell in a thriving little city. It is 110 miles south of Chicago, on the Illinois Central Railroad. It is called a moral city when compared with some others. "No license to liquor-selling" is one of its cherished safeguards. Encouragement of education is manifested by a flourishing college, in addition to other schools. One great lack was felt by some of God's people dwelling there, namely, the power of the Holy Spirit. For they found it true here, as elsewhere, that even all the moral influences, with the multiplying of denominations to eight separate churches, did not secure the people against sin and death. Spiritual life had its ebb and flow, which were reduced till alarm filled the minds of a few of God's people. Worldliness had sapped the church, and Satan danced with delight among the people. In October last, a few delegates from different Young Men's Christian Associations visited Paxton to hold a conference in behalf of active Christian work, especially in the interest of young men. They were evidently led of the Spirit, and brought joy to the pastors and a few church members.

A REVIVAL INTEREST WAS KINDLED,

which has become marvelous in its power and blessing. Daily meetings have continued ever since. A unity of spirit prevailed, and four of the pastors sought an evangelist to conduct the Union meetings. From the Chicago Evangelistic Committee they obtained the services of E. W. Bliss. He proved a man honored of God. The interest has risen as a tide, and flows not out, even since Mr. Bliss withdrew for rest.

The desire that this interest should be kindled in other localities suggested

THE CHRISTIAN CONVENTION.

which was held December 20 and 21, at Paxton. The pastors requested the Chicago Evangelistic Committee to prepare a programme and direct the Convention, while the Christian residents gathered the people by cordial invitation to their unmeasured hospitalities. Elements combined to limit the attendance, principally the blessed rain, which came down from heaven during the Convention days as well as before, and returned not thither, but watered the earth till traveling was almost impossible save by railroad. But for this there had been two churches needed to contain the people, who were eager for such advantages. Through all the hindrances there came large assemblies each day.

At 2:30 P. M., Tuesday, December 20, began this memorable Convention, in the Presbyterian Church, with delegates from several surrounding towns, and some active workers from Chicago. Rev. J. Foxworthy, of Paxton, opened the services by a few pleasant words of Christian greeting, and Mr. William H. Schureman, of Saybrook, led a song service.

THE SPIRITUAL FORCE

of the community warmed every delegate. After prayer and hearty responses by visiting brethren, Mr. D. W. Potter, of Chicago, was chosen President of the Convention, and Rev. Mr. Warren, of Gibson City, Secretary. The prevalent desire of hearts was met very effectually by a Bible reading on being "filled with the Holy Spirit," given by Miss E. Dryer, Superintendent of Bible Work in Chicago.

At 4:15, Mr. John Currie, of Chicago, spoke on the topic, "Hindrances to Revivals, and How to Remove Them." He thought the hindrances are to be found in the heart of a child of God, and named three: 1st. Regarding iniquity in the heart.—Ps. lxxv. 18. This is backsliding in heart, and if not confessed and given up, leads to worse in outward life. It shuts off God's visits to the soul. 2d. Unwillingness to suffer for Christ, which hinders the free course of the Gospel. 1 Cor. i. 12; Matt. v. 10-12; Phil. i. 29; 1 Peter, iv. 12-14. 3d. Unbelief. Christ could not do many mighty works because

of it; nor could Moses take the people into Canaan. Faith sees God in everything; unbelief sees Him in nothing. Mark, vi. 3-6; ix. 14-18.

TESTIMONY SERVICE.

The Convention adjourned at 5 P. M., to assemble at 7 in the evening. A song service from 7 to 7:30, led by W. H. Schureman, prepared the way for the testimony service, conducted by E. W. Bliss. This exercise was convincing evidence that a great blessing had been given the people of Paxton. There was good proof that God's people had been fed with His Word and strengthened with His might, and that many there had been born of water and of the Spirit during the season of these special services. Joy prevailed and found expression in smiles, tears, praises and songs, till Mr. Bliss checked the enthusiasm of the crowd, and asked D. W. Potter to proclaim God's testimony to the unsaved, which he did, effectively using the words of the prophet, "Why halt ye between two opinions?" The service closed with an inquiry meeting, large and interesting.

Wednesday morning the number of delegates increased. At 9 o'clock the Convention assembled, and was led in devotions by J. W. Dean, of Chicago. He chose for the theme of contemplation some of the results of prayer to God, the Father, as, the heavens opened and the seal of peace given—Luke, iii, 21, 22; the recognition of sonship—Matt., v. 9; the revelation to a disciple of Christ of His divine anointing as the Son—Luke, ix, 18-20, Matt., xvi, 14-17; and the introduction to the mercy-seat, where is found the reason why a child of grace should be mercy-seated instead of sitting in judgment on his accusers—Luke, xxiii, 34.

The Convention then considered the topic, "Qualifications for Winning Souls," opened by D. W. Potter. He deemed as essential that a soul-winner needed a deep sense of the grace of pardon, the privilege of confession, and the joy of forgiveness. These are the results of the Holy Spirit's work on mind and heart. The soul-winner therefore needs the qualifying power of the Holy Spirit. This chief qualification will secure the other two needful things, to wit: boldness and persistence. The 51st Psalm furnished a good text for Mr. Potter's remarks.

"Hindrances to Winning Souls" was treated by Rev. Mr. Griffin, of South Danville. He made three points, namely: lack of faith; obscure ideas concerning the conversion of children and youth; and general coldness in the church.

"The Joy of Winning Souls" was the sweet theme of the next speaker, Mr. E. S. Miller, of Chicago. He was well prepared in heart for such a subject, by a rich experience in his work of visitation in the parish of Chicago Avenue Church. From this he dwelt upon the topic and illustrated. No one can win souls who knows not the joy of the Lord in salvation. At this stage, a question-drawer was introduced, and found an excellent means of gaining and giving instruction on essential points of Christian work.

WEDNESDAY AFTERNOON.

At the assembling, the spirit of praise employed the beautiful Gospel Songs. The hearts of the people were so full of heavenly love they poured it forth for Him who gave it.

Then followed a Bible reading by John Currie, entitled "The Word of God Magnified"—Pa. cxxxviii, 2. For want of space it must be omitted here, but it is well worth publishing.

We were impressed with proof that the work of Mr. Bliss in daily ministry with the Word had prepared the way for rich enjoyment of such a feast on the Word that satisfies.

J. W. Dean spoke upon

"HOW TO BUILD UP CONVERTS."

He said that they ought to be built up in faith, hope and love—faith in the Word, hope of glorious appearing of Jesus, and love that is shed abroad in hearts by the Holy Ghost—1 Cor. xiii, 13; Rom. v. 1-5, xv, 13; 1 Peter, i, 22. For food, the Word; for strength, the Holy Spirit, who demands use of the faculties of human nature. For methods, the speaker commended those of the Young Men's Christian Association for young men, and young people's meetings for both sexes. They need drilling in companies, separate from the less elastic people of mature age.

At 4 o'clock, Miss E. Dryer gave instruction to women in special work for them. The work at home she deemed of first importance, teaching the Scriptures to children, etc., mothers' meetings for prayer, hours for secret prayer and reading the Word, etc. She cited English women as doing much more Christian work than the Americans. The little things are of vast importance—visitation of sick, reading and praying with them, the attention to the needs of the poor, etc. Christian work would prove the great preventive of that restless desire for parties of social worldly pleasure.

A CHILDREN'S MEETING

was held at the same hour in the M. E. Church, at which there was such manifest readiness of the whole assembly to receive salvation and follow the Savior, that the leaders all marvelled.

The services in the evening were diversified with songs, prayers, questions and answers, and an earnest exhortation to the lost to hear, believe and be saved.

NOTES.

The whole city seemed bedewed with the gracious Spirit. Rain and mud are but slight hindrances to meetings of souls who love the Word that comes down from heaven as the rain. The song for which an encore came was the one Mr. E. S. Miller sings with spirit and understanding, entitled "I'm the Child of the King." Several other solos were interspersed, and there was no depression at any point, though the closing each night was past bedtime.

One man who opposed pressing upon children their need of a Savior, was won by his boy of ten years. The lad had asked the leader of the children's meeting to pray for his father. "Why did you ask that, Harry?" inquired the father, to whom it had been told. Harry encircled his father's neck with his arms, and replied, "Why, papa, so you wouldn't fall." This melted the stubborn heart, and brought confession and joy to the parent's heart and lips.

Chicago Noon Prayer Meeting.

This meeting has been a school of instruction for many a Christian worker. Some of the lay evangelists, now honored of God, and successful soul-winners, here gained gems of knowledge and experience of value for such labor. The Scripture expositions and diversified acquaintance with character became as capital which has been used for the Lord. The freedom of the meeting affords to some zealots opportunity for displaying their lack of knowledge, and to many of God's people, lessons in grace. It is often noted how many aching hearts are there for comfort, and people despairing come there for hope.

The month of December has not been marked by any special interest. The "even tenor" was its characteristic in this meeting. Some leaders have a happy faculty of expounding Scripture lessons, festening and strengthening God's people. Cheering incidents abound in the testimony, of which we may now and then make a record.

A "mother in Israel" thrilled the assembly, one noon, with the story of her father's strife about her clinging to the church when only ten years old. Father's plea to her to withdraw her name from the roll, proving unavailing, he went with her to the church clerk to demand the erasure of the girl's name. The little daughter then besought her father to desist, and that he surrender his heart to Jesus. Repentance came, and the father's name was added. Victory for Christ followed, till children's children had their names enrolled in church membership.

A man related how he had presented an appeal for prayer for a dying German woman in the hospital. She repelled all the nurse's offers to present Christ to her, and covered her face when the visitor approached. She could not speak our language, and seemed in fear of Americans. The presentation of her case in the noon meeting elicited the interest of a Christian man, who presented a Gospel message to the timid German invalid in her own tongue, and by the use of a picture of Christ as the Good Shepherd. She joyfully received the news and lived; to praise her Redeemer.

Moody and Sankey's Work.

THE EVANGELISTS' MOVEMENTS.

On Sunday, November 13, after a mission extending over five weeks, the labors of Messrs. Moody and Sankey in Newcastle were brought to a close with an impressive service. The Newcastle Chronicle puts the attendance at the various meetings at three times the number in 1873, and estimates that 160,000 persons have heard Mr. Moody preach and Mr. Sankey sing in the course of the visit. Upward of 1,500 inquirers and converts are reported. On the 14th, Mr. Moody went to Edinburgh for a conference as to work immediately before him, and here massive scrolls were presented to him containing the names of ministers and Christian workers at Glasgow, anxiously desiring that he should come thither. It was decided after consultation, that the mission there should begin January 7, 1882. From Edinburgh, the evangelists went to Durham, the university and cathedral town, where eager crowds thronged to the services. Edinburgh was again reached on November 23, and here in spite of the tempestuous weather, most of the meetings were crowded, hundreds in many instances being turned away. In a letter to the *Christian, Dr. Moxey* gives this synopsis of the word spoken:

On Thursday, Mr. Moody set himself to answer, from God's Word, the question,

"WHY ARE OUR PRAYERS NOT ANSWERED?"

Turn to John, xv, 7: "If ye abide in Me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you." "If" is the key of that text, and if you fulfill God's condition, you may get anything. If you are out of this "abiding"—this communion—you will be asking for wrong things; but if you are "in" the abiding—in communion—1 John, v, 14, will become true of you: "And this is the boldness which we have toward Him, that if we ask anything according to his will, He heareth us"—because you will then be *filled with the Spirit and led by the Spirit*, and you will *pray in the Spirit*, and your will will be God's will.

Now look at James, iv, 3, "Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures"—to your own glory, and in your selfish aims and ambitions. Let the asking be as in James, i, 6, 7, "But let him ask in faith, nothing doubting, for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." We must not ask like the mischievous boy who knocks at your door and runs away; but we must

"WATCH UNTO PRAYER."

expecting the door to be opened. God has given the world an awful warning against waverer in those two millions and a half of skeletons that whitened the Arabian Desert as the witness of his judgment of unbelief. One has said that there is a bell in heaven, the rope from which reaches to earth. We cannot hear the bell, but we can pull the rope, and God hears the bell. Let us pull with all our might and in absolute trustfulness.

Turn to Isaiah, lix, 1—"Behold the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear." Most people stop here; but go on with verse 2: "But your iniquities have separated between you and your God, and your sins have hid his face from you, ~~that~~ He will not hear."

THAT IS WHAT STOPS THE ANSWER.

He would not be justified in answering. No! "If I regard iniquity in my heart, the Lord will not hear me" (Psalm lxxvi, 18). Some one has said, you might divide Christendom into three parts, on our Lord's words in Matthew, vii, 7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"—the askers, seekers and knockers. Let us all go on in prayer in this ascending scale, from strength to strength. The philosophers of this

world, who in their wisdom know not God, say, "It is no use your asking God to do this or that to suit you. His laws and operations are fixed, and no importunities of yours can alter them. However, go on praying; it is good exercise. It is good for you to be submissive, and think you get nothing till you ask; so ask away!"

Several ministers and others spoke and prayed in the last half hour, and

A STRIKING EPISODE

occurred, which, to the glory of God's grace, I desire specially to record. During Mr. Moody's former visit to Edinburgh, the President of an infidel club in this city, a man of considerable talents, and of conspicuous skill as a debater, was brought to Christ, and has been a consistent follower of the Master ever since. Mr. Moody, at the end of the meeting, told the story as he has frequently told it in America. The infidel press then derided the whole thing, and utterly refused to credit his statement. One could have wished that a few of these gentlemen had been present when, at the end of the body of the hall; perhaps he will finish the story himself." Thereupon an intellectual looking man, seemingly about forty-five years of age, rose up and said, "Mr. Moody, every word you have said is quite true. Your prayers, and the prayers of our dear Christian friends, were the means to which, under God, I ascribe my conversion." He also briefly alluded to the labors in which he is engaged, referring particularly to one case where, at a wife's request, he sought to rescue a husband who had fallen into evil ways. He found him in jail, and waited at the prison doors on the morning of his release to restore him to his friends. But the man shunned him just as the speaker shunned Mr. Moody in former days. The erring husband would not go with him, but like many more, who, when they came out of jail proceeded straight to the gin-shop. Still he stuck to him, and in time restored him a new man to his wife and family.

Chicago Chinese Mission.

A most interesting and encouraging feature of the mission work of Chicago is that carried on among the Chinese, under the care of the Y. M. C. A. A Sabbath school of from forty to fifty regular pupils, and a corresponding number of teachers, and a night school, with an average attendance of twelve for five nights in each week, are in operation. The Sabbath school is held at 2.30 P. M. in Lower Farwell Hall. Many of these Chinese "boys" read well in the Bible. Others are studying in a book adapted to beginners. The scholars are models of neatness and intelligence, and show a gratefulness to their teachers, whose kindness stands out in a strong contrast to the treatment they receive from those they say are not "Jesus people."

The night school is carried on by the teachers of the Sabbath school. The scholars are there taught to read, write, spell, sing, and many other useful studies. It is pleasant to hear so many of these voices going up in praise to God, as they sing our Gospel hymns, of which they are especially fond. They learn very rapidly.

The Rev. William Speer, a former missionary to China and the Chinese in California, has been laboring in connection with this mission for the past two months. He has held Chinese service every Sabbath evening, and a spirit of marked interest among these young men has been gratefully noticed. From twenty-five to thirty Chinamen have attended these evening services. They are all delighted to hear an American who can speak Chinese so fluently, and are willing to listen to the earnest, searching truths Dr. Speer presents to them in their own language. Many seem to be learning that there is but one God and one Savior of mankind.

After one evening service, all remained to join in a season of prayer, conducted by Dr. Speer, and assisted by several Christian Chinese.

We cannot tell just how many Chinese are in Chicago, but there are certainly not less than five hundred, and probably more. This fact is enough to awaken Christians to the import-

ance of earnest labor for their enlightenment, as most of them have never even heard of the one and only God.

It is to be hoped that many may become Christians, and go back to their own country as missionaries, as they can work much more effectively and economically than American missionaries sent by our Boards. It has been said that each teacher in this school is doing what would cost our Boards \$1,000 a year.

W.

Milwaukee Activity.—The Mission Committee of the Milwaukee Y. M. C. A., has addressed an appeal to the Christian workers there, for active co-operation in the work of carrying the Gospel to the neglected classes of their city. Meetings for prayer and conference have been appointed, and special services are to be held in vacant stores, halls and such places as may offer, with a view to reaching the multitudes. Faithful, earnest souls are leading in this work, and there is assurance of abundant blessing.

The Fettered Bird Free.—A friend in Ireland once met a little Irish boy who had caught a sparrow. The poor bird was trembling in his hand and was anxious to escape. The gentleman begged the boy to let it go, as the bird could not do him any good; but the boy said he would not for he had chased it three hours before he could catch it. He tried to reason it out of the boy, but in vain. At last he offered to buy the bird. The boy agreed to the price, and it was paid. Then the gentleman took the poor little thing and held it out in his hand. The boy had been holding it very fast, for he was stronger than the bird, just as Satan is stronger than we are. There it sat for a time, scarcely able to realize the fact that it was at liberty; but in a little while it flew away, chirping, as if to say to the gentleman, "Thank you, thank you! you have redeemed me!" That is what redemption is—buying back and setting free. So Christ came back to break the fetters of sin, to open the prison doors and set the sinner free. This is the good news, the Gospel of Christ—"Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ."—D. L. Moody.

A Dublin Worker Gained to Chicago.

Mr. Joseph S. Smithson, whose name has been prominently identified with the free-breakfast movement for the poor in Dublin, has just arrived in Chicago to take up his residence, and has been warmly welcomed by Christian workers. On the eve of his departure from Dublin, a farewell reception was given him by a host of friends and yoke-fellows, accompanied by the presentation of fitting souvenirs. Since the visit of Messrs. Moody and Sankey in 1874, Mr. Smithson has been actively engaged in evangelistic work, and his great abilities, combined with rare organizing powers and enthusiastic spirit, have contributed in large degree to his success. At a time of great destitution and distress in Dublin, he originated the idea of a free breakfast, which crystallized into a permanent charity. In speaking of this work at the Northfield Conference last summer, Mr. Smithson thus describes the *modus operandi*: "Tickets of admission are distributed, and on Sunday morning about fifteen hundred persons are given a free breakfast, about one thousand of whom are Roman Catholics. After breakfast a chance to retire is given, so that the Gospel is not 'thrust down their throats.' Much good is done by the after services. The breakfast costs £12 to £14 every Sunday, which is met by voluntary contributions. Experience has taught the best means of reaching Roman Catholics. Dublin has a population of 250,000 Catholics, and only 40,000 Protestants. At the free breakfasts the majority of the attendants are Catholics. Priests come in disguise. The secret of success lies in simply preaching the Word. Contraversy would break up the work. So would preaching by regular Protestant ministers. Anything that would repel is avoided. Christ is presented, not Protestantism."

Brief Chronicles of Work and Workers.

An English evangelist is in readiness to start for Canada the first week in January to commence preaching in the city of Quebec.

"The work begins in power," writes Mr. W. O. Lattimore, from Onarga, Ill., whither he has gone to conduct revival services. During the first week, thirty-nine professed Christ.

DR. JESSE, of Beirut, reports that unusual crowds have been attending services in the Greek Church, and that it is the preaching of Mr. Moody's sermons obtained from the Beirut press, that has caused the great stir.

MAJ. J. H. COLE, a well-known evangelist, is conducting union meetings in Concord, Mich., amid many worldly hindrances, but with eternal promises of God for success in the use of His word, which "shall not return void."

AMONG the accumulating evidences of the revival spirit abroad in the land, are the frequent calls on the Chicago Evangelistic Committee for evangelists to conduct special services. These are from several States, but principally from Illinois.

A LADY has placed £250 at the disposal of the Committee of the Homes for Working Girls in London, toward the founding of a Home in the south of London, to be called "Garfield House." The sum of £1,000 will be required to open the house.

MR. THOMAS NEEDHAM is engaged in revival effort at Brantford, Ont., for the winter. Blessed results have already attended his labors there. His brother, Benj. Needham, is devoting himself to a much-needed work in the Indian settlements about Brantford.

A SERIES of protracted meetings has been begun in New York under the auspices of the Presbyterian churches, and will be continued through the winter. A deep interest has been aroused among pastors and people, and earnest efforts are being put forth for a general revival.

EIGHTY-FOUR PERSONS recently joined the First Congregational Church of Ravenna, Ohio, Rev. A. M. Hills, pastor, the fruits of seven weeks' revival work under the leadership of Mrs. L. O. Robinson, a Methodist evangelist, in which some three hundred persons were reported converted.

ON a recent Sunday, when Mr. Moody preached in Spurgeon's Tabernacle, London, the chief policeman on duty was compelled to turn away thousands in the morning, and in the evening 12,000 vainly sought to enter after the Tabernacle had been packed with an audience of 6,000 people.

MR. GEORGE C. NEEDHAM is zealously forwarding the work of the Boston Evangelistic Committee, confining his labors entirely to the North E. d., getting hold of sailors and the unfortunate in all walks. The work deepens, and the committee is contemplating the early extension of its operations.

THE evangelical cause in France has met with great loss in the recent deaths of Pastor Fisch, of Lyons, and Pastor Horace Monod, of Marseilles. Rev. Armand Delille, is in charge of a movement to erect a suitable place for Protestant worship near each of the cemeteries in the vicinity of Paris.

IN the same building with the Pacific Garden Mission in Chicago, but under distinct auspices, is a most worthy humanitarian mission conducted by the brothers, John and A. H. Morrison. Lodging and meals are given to an average of 100 persons daily, and at a cost of 25 to 30 cents each. Of course, it is the aim of this institution to harbor none of the vicious and crime-hardened class, but to aid deserving ones, who may, through this agency, be brought to a better life. The conductors have set apart a study and sleeping-room for the exclusive and free occupancy of evangelists who may be passing through the city, and whose means will not reach more pretentious quarters.

AT the Railroad Mission, connected with the First Presbyterian Church, Chicago, special services have been in progress during December, conducted by the Mission pastor, Mr. Charles Morton, assisted by Mr. John Currie. There have been already fourteen accessions to the church, and twenty others have professed conversion in the meetings.

A PERIODICAL worthy of all success and a support commensurate with the broad field mapped out by its projector, is the new sixty-four page magazine, soon to be issued by Rev. A. B. Simpson, of New York. Its two specific aims are, to advocate the Gospel for the neglected classes, and the work of foreign evangelism and itineracy. General church work, regular, irregular, evangelistic and missionary, will fall within the scope of the new monthly, and every Christian, denominational or otherwise, will thus be classed among its constituency.

NEW HAVEN, Conn., has an effective evangelistic organization, called the Gospel Union. By means of a general Gospel meeting on Sunday evening, a Gospel temperance meeting on Saturday evening, regular neighborhood prayer meetings and free reading rooms in different parts of the city, the Union is doing a great good among the neglected and unsaved in New Haven. English Hall is its headquarters, and here a general Superintendent keeps open office every evening in the week. The *Gospel Union News* is a monthly four-page publication for the furtherance of the local work.

Home for Fallen Women.—The Christian Army is taking steps to have a Christian Home for fallen women established in the very heart of the city. It is to be conducted on a principle similar to that of the several homes so successfully carried on in the city of London, and to be closely allied to the midnight mission in New York. The same will be open day and night for those women who wish to escape from a life of shame and return to the paths of virtue. The Home will, therefore, be but a temporary refuge for them. Some generous subscribers have already been made for this object. A Home with three or four rooms will be rented at first, so that the work of receiving the unfortunate may be begun at once, and at the same time be brought within the limited means of the organization.—*Chicago Battle Cry*.

Revival Work at Mr. Moody's Church.—During the past ten weeks, under the special ministrations of Mr. John Currie, evangelist, formerly of Montreal, an unusual interest in things religious has been awakened among the attendants at the Chicago Avenue Church. For five weeks after his arrival, Mr. Currie held nightly meetings, which, in attendance, and in the deep spirituality evoked, were manifestly blessed. Among the members of the Sunday school the results of the work have been a special cause for thankfulness. Many have been converted, and many more have been led to serious thoughts upon the great question. An intimate, prayerful acquaintance with the one Book, and the faculty of adapting the word spoken to the wants and capacities of those who hear, are two elements of Mr. Currie's success.

Hardened Church-Goers.—Other towns and cities are following the example of Newcastle, Liverpool and Bristol, in giving statistics of the attendance at public worship. It is deplorable that so small a percentage of our people should be found in churches and chapels on the Lord's day; but it is still more deplorable that probably a large proportion of those who are habitual attendants, are in a more hopeless condition than the non-attendants. For there are thousands who have become so accustomed to hear sermons and to take part in acts of worship, that they have become Gospel-hardened; they have been addressed as "brethren" from the pulpit so long, that they have come to think of themselves as in some secondary way connected with the church, and, while not taking their place as Christians, they would be very unwilling to be classed among common sinners.—*London Christian*.

The Gospel in "All the World."

The Mohammedan power and influence in Syria is supreme over that of all Christian sects. The Moslem element number 750,000. Aside from the superior numbers, it has the prestige and support of the ruling power. The Christian sects are simply tolerated, and that with severe restrictions, though some of them have a certain share of temporal authority limited to particular communities.

Bible work in Japan during the first half of 1881 shows no abatement from the great activity of 1880. The publication department produced 66,235 volumes during the six months, including 24,145 volumes printed for the British societies. Sales through booksellers are increasing, and the distribution by colporteurs also show a decided gain, 19,000 copies having been distributed by this means up to the first of July.

Somewhere in the world there is a monument sacred to the memory of Thomas Williams. He was missionary to the Island of Ramtonga, where 6,000 persons, who a little while ago were barbarous savages, now worship God in their sanctuaries and read the Testament in their own written language. Mr. Williams is dead now, and upon his monument are these words: "When he came there were no Christians, when he went away there were no heathens."

"The Christian Church cannot regard with indifference the welfare of one hundred and seventy-five millions of our race. The moral degradation, the spiritual blindness, the deep religious needs of so many men, the pitiful condition of Moslem women, the want of all that we hold sacred and dear in the Christian home, and the utter lack of anything like a provision for human redemption, should awaken our deepest sympathy and enkindle new zeal in every Christian breast."
—*Jeusup.*

Rev. A. D. Rowe, in his "Talks about Mission Work in India," says that renana visiting is a valuable mode of mission work. "This form of work is confined to lady missionaries. By 'zenana,' we mean the women's portion of a native house. Among the higher castes, the women are seldom allowed to come out of their homes. Missionary ladies have but little difficulty in being admitted into the zenanas. They frequently teach the women needle-work, drawing, etc. Meanwhile they have also an opportunity of speaking to them on religious subjects, and of giving them useful and friendly advice in various ways."

This incident illustrates the value of even the simplest preaching: A Chinaman listened to two addresses on the folly of idolatry, delivered by a missionary in the open air. The first aroused his curiosity; after hearing the second, he went home, took down the idol-shrine and picture out of his room, and, to the horror of his old mother, burnt them in the court yard. His neighbors concluded that he was mad, but his answer was, that he and they had all been mad, and that he had now come to his senses. Since then, he has never missed a Sabbath service; has been an inquirer for more than a year, and evinces a glad trust in Christ.

A Chinese hospital, wholly under native management, has been opened recently at Hankou, by Yang Kien Tang. He was employed as chief assistant in the hospital under the care of the London Missionary Society, but left to organize this new work. Some of the chief officials and wealthy men of the place contributed to the enterprise, and his private practice, outside the hospital, is among people of influence. Everything is conducted on Christian principles, and there are daily religious services in the building. It is a new thing for the Chinese to tolerate the teaching of a foreign faith in institutions established and supported by themselves.

Missouri! Awakening.—Mr. Corey Paxson, the evangelist, and Mr. Swayne, the Gospel singer, will conduct a brief series of Gospel meetings next week, at the old Presbyterian Church, on Sixteenth and Walnut streets. They will hold services there to-morrow and every evening until Friday. These gentlemen have just concluded a series of revival meetings at Joplin and Neosho, in this State. At the former place, they labored two weeks, and at the latter one week. Over forty persons professed conversion at Neosho. They will begin a series of meetings Sunday, January 1, at Carthage, Mo., after which they will go to Rogers, Ark.—*St. Louis Post-Dispatch, December 24.*

Extra-Church Effort a Necessity.—The question about a large body of poor people who do not attend church, should be kept before the people until it is settled. Practically, this mass of people are welcome to no public places known to them except the bar-rooms, beer gardens and saloons specially opened for their patronage. For the middle people, having moderate means, the churches have an advantage over the theaters, which are expensive. Shut up to such amusements as can be had cheaply, the poor in cities get their steady supply from places where drink is dispensed. The churches are not literally closed to them, but their mental and moral condition practically shuts the church doors. They think the churches too fine; the better attire of the habitual worshippers shames the poorly-dressed. The general air of the church resembles the parlor of a well-fed and well-clothed citizen. This state of mind, to which we merely allude here, makes outside services of some sort a necessity. The greatest spur to activity in this direction, may well be the social results of leaving a vast and growing population to the grog-shops and the free Sunday shows, that have a drinking bar in the place of a pulpit.—*Methodist.*

A Brand from the Burning.—"When I was in Newcastle, eight years ago," says Mr. Moody, "the aunt of a young man came to me, and said that she wished me, after the meeting, to speak to her nephew, whom she had entreated to go and hear me, and who had consented to do so upon the condition that he should never be asked again. She feared this was his last hope, as he was going to destruction fast. I said to myself, 'Am I a God, that I can kill and make alive?' However, I did the best I could; I put into my sermon what I thought suitable to such a case; and after I had preached I went for him; but, while shaking hands with the aunt, he dodged me round her back, and thought that he had done a very smart thing by giving me the slip. Although he was the son of pious parents, who died praying for him, and had had the best example set him, he went from everything good until his appetite for strong drink took such a hold upon him that he felt it impossible to get clear of it. Little by little it grew upon him, until, a month before his conversion, one of his friends had told him that if he did not give it up he would kill himself, and that drink would drive him mad, to which he replied that it was a hopeless case with him. A year passed, and on the evening of October 9, 1875, after he had been drinking and playing billiards, he went to his chambers in the Temple, and while sitting there smoking his pipe, the thought struck him how all this would end! and the Spirit of God put in his mind the text that 'With God all things are possible.' He put down his pipe there and then, and prayed to the Lord to save him, and that He would not give him up. For eight or nine days the poor fellow was groping in the darkness, until at last he found that God, for Christ's sake, had pardoned him; and he has had no desire for the intoxicating cup since. He is a graduate of Cambridge, a solicitor of Newcastle, and one of the noblest Christian men there. God met him and dealt with him alone. This is one of the most powerful testimonies that the work is supernatural."

"I would never argue, if I were a missionary," said a Bghamin student of Madras University; "I would simply give the Bible and say, 'Read that.'"

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