

Record of Christian Work.

A MONTHLY CHRONICLE OF CHURCH, EVANGELISTIC, MISSION, PHILANTHROPIC AND INDIVIDUAL WORK.

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A WORD FROM THE PUBLISHER.

With this volume and number of the RECORD OF CHRISTIAN WORK, we begin the publication of Notes on the Daily Readings which have been adopted by the Bible-Reading and Prayer Alliance. These notes will be conducted by

MAJOR D. W. WHITTLE,
and be continued through the year.

Daily and systematic Bible-study is one of the most important things for all Christians. We cannot live unless we eat; no more can we live spiritually; unless we feed upon the Word.

It is believed these notes will be specially helpful to young Christians and those just beginning the new life.

Major Whittle will also give suggestions to young converts. We ask for the co-operation of pastors, evangelists, Sunday-school superintendents, teachers, Y. M. C. A. officers and members, and all others who are interested in Bible-study, in circulating this paper, with the view of increasing the daily reading of God's Word. *Specimen copies will be sent free, on application to the publisher.*

The readings for January begin with Mark, and include the first fifteen chapters of The Acts. We publish this month the notes for January and to February 18th; in order that all who use them may have the February readings, should the Record fail to reach them on the first of the month. Subscribe at once, so as to begin the readings now.

A CARD FROM D. L. MOODY.

Two fine buildings, a dormitory, dining-hall and kitchen have been erected by the friends of the Mount Hermon School at Gill, Massachusetts.

These buildings are to be occupied by 200 boys and young men, in addition to the 100 now on the place. These buildings are all complete except the furnishing.

To enable them to be occupied it will require about ten thousand dollars (\$10,000). It will cost about \$50 to furnish each room. We have now more students than the building will hold, waiting for admittance, many of them young men of great promise.

Will not some of your readers, who are friends to Christian education, help in this work?

They can remit to Wm. F. Lee, Treasurer, 679 Madison Avenue, New York, or to myself, Northfield, Massachusetts.

D. L. MOODY.

IF ALL WERE WILLING.

Recently a pastor remarked that the business men of his church had sacredly devoted one tenth of their income to the Lord's work. The result is, the treasury is full and the Church is able to plan for large things. It has reached out and taken a choice servant of Christ from among us and commissioned him to go into all the region round about to preach the gospel and win men to Christ, and this is but the beginning—for they will do more in the near future. When business men thus give the Lord his due they will find plenty more to do with as the opportunities arise. He who invests with God has a safe banker.

D. L. MOODY IN CHICAGO.

From Jan. 17 to 24, the Chicago Avenue Church will be the scene of Mr. Moody's labors. Meetings will be held in the afternoon and evening, and admission will be by ticket. This church appears to be in a prosperous condition under the leadership of the new pastor, Rev. C. F. Goss, and Mr. Moody's coming will be of incalculable benefit both to the church and the whole city.

It seems too bad that he cannot be retained here. There is no city on the continent where his labors are so much needed. He could organize and direct work here that would not only reach the masses, but he could inaugurate the *Training-school* for evangelists and missionaries, which should be instituted without further delay. If Mr. Newbury was willing to set apart \$2,500,000 of his fortune to found a public library for a single section of Chicago, there must be some one who would be glad to found a training-school for the whole country, located here. Two hundred and fifty thousand dollars will inaugurate and endow such an institution.

THE SITUATION.

When we remember "that the United States leads all countries in the commission of crime," we have reason to look carefully about us for the means to remedy this terrible evil. It is stated, on the authority of Dr. Marshall, that the proportion of murders to population in England is 237 murders to 10,000,000 population; Belgium, 240; France, 265; Scandinavia, 266; Germany, 279; Ireland, 294; Austria, 310; Russia, 323; Italy, 504; Spain, 598; United States, 820.

The increase in crime during the last twenty years has been appalling, and there is everywhere a feeling of uneasiness manifest as to the future of the country, with such a state of things growing upon us. If we could have a school that should have for its one aim to train men and women to work successfully among the people, a vast good would be done. Not a school so much to learn to study—that we have—but to learn to

do direct Christian work—*applied Christianity*. This is just what has made Mr. Moody and Major Whittle, and scores of others, so eminently successful. They learned *how* to do work under the most adverse circumstances, which is often the best way. Trials make those who overcome them *strong* and efficient. But we have come upon times that demand the services of scores and hundreds of such workers, and the nation calls for them; but there is no school to train them in. Why shall not Mr. Moody be put at the head of such an institution at once in Chicago?

There are men and women, too, who could do this by gift of \$250,000, and thus preach Christ to the unevangelized in all the centers of America, if not the world.

While Church Congresses are being called to consider the condition of the cities, and *what shall be done*, an institution could be established *now* and set in operation to teach men and women *how* to do this most difficult work—not necessarily for ministers and missionaries only, but for men and women who will not leave their business or their homes, but will be lay workers all their lives. What a help such a training would be to all our churches!

A DAY AT MT. HERMON SCHOOL.

BY AN ENGLISH VISITOR.

The labors of Mr. D. L. Moody have been marked by such phenomenal activity, and have touched, at so many points, the spiritual and social life of two hemispheres, that it would be hazardous to prophesy what will be the most enduring monument of his remarkable and unique career. He has himself been heard to say that he considers the founding of the Northfield Seminary for young women, and the Mount Hermon School for young men, to be "the best things he ever did;" and probably he is right. Without making needless comparisons, it is, at any rate, safe to assert that these Christian schools are destined to influence the future of some of the most devoted and consecrated youth of both sexes, not only of America and Great Britain, but of other lands; and through them to swell the currents of religious thought and practical Christianity, the wide world over, to the end of time.

Leaving out of view for the present the Seminary for Young Women, which is the older institution of the two, I am anxious to acquaint the Christian public with the brief but promising history of the Mount Hermon School, and, if possible, to secure for it their most earnest and sympathetic consideration. Having successfully established the Girls' Seminary, Mr. Moody purposed in his heart to provide a similar institution for youths and young men. Doubtless he was moved to this by a recollection of the meagre opportunities for self-culture that came to himself in the spring-time of his life; he was de-

termined that other young men whose hearts were fired with a high and earnest resolve should have a fair chance of making the most of their God-given powers and aspirations. He took steps to interest some Christian friends in the project, and it was not long before one of these, Mr. Hiram Camp, of New Haven, Conn., gave to the evangelist the sum of \$25,000 for the purchase of the necessary land. To quote from a brief statement recently issued in connection with the school:

"A location was selected with reference to health, to remoteness from crowded neighborhoods, and to freedom from the adverse influences often found in large villages. It is on the west side of the Connecticut River, opposite Northfield, on high, sloping ground, and commanding an extensive view of river, valley and mountain. Two good farms lying side by side, and containing more than 400 acres, were purchased, some necessary changes made in the buildings, and in May, 1881, the school was opened. Since then five brick buildings for boarding and lodging have been erected, and a brick school-house three stories high, costing about \$30,000. One hundred and sixty thousand dollars have been expended for land, buildings and current expenses in the last four years. A building with rooms for two hundred students, and a dining-hall and kitchen for the entire school, are now in process of erection."

Such is a brief but succinct outline of the rapid progress that has already been made in carrying out the cherished plans of the evangelist. As I have hinted, the main object of the Mount Hermon School is to educate young men, endowed by God with ample powers of mind and body, and in whose hearts there is a desire to play their part nobly and well in the great arena of human life, but who could not otherwise secure the needful training, whether physical, intellectual, or religious. Mr. Moody rightfully believes, with Joseph Cook, that "in the scheme of the universe there are no half hinges." Man is body, soul and spirit; if the first and second are nurtured, at the expense of the third, the man will be a distorted and incomplete specimen of the race, and will fail to accomplish the great and glorious destiny to which he is called. If the second and third are developed, while the first is neglected, his will be a stunted growth at the best, and the temple of the soul will be a poor dwelling-place for its wondrous inhabitant. At the Mount Hermon School provision is made for the daily nurture and growth of every capacity bestowed on man by the great and all-wise Creator. That the plan and purpose of the founder are being faithfully carried out, I can, to some extent, personally vouch. A beautiful day last mid-September, spent on the breezy heights of Mount Hermon, will not soon fade from my recollection.

When we reached the Recitation Hall, we found the 100 boys and young men with Professor Sawyer (the Principal of the school) and his assistant lady teachers assembled for morning worship. The boys had been astir for some hours before, some of them being detailed for the household duties pertaining to that part of the day. After a jubilant song of praise (in keeping with the eloquent voices of nature all around), the Principal led his large family in prayer and read a portion of Scripture. One of the lady teachers gave the students an exercise in mental calculation that would have speedily and hopelessly floundered any one not in training, but which seemed child's play to these young ardent students. This

Evangelistic.

MESSRS. MOODY AND SANKEY IN BROOKLYN.

Special meetings for young men, addressed by Mr. D. L. Moody, were held in the large hall of the Y. M. C. A. building in Brooklyn every evening from the 5th to the 15th inst. A trained male choir of fifty voices was led by Mr. Stebbins, who occasionally gave solos and otherwise promoted the musical part of the meetings. Mr. Sankey, who was in excellent voice, sang at every meeting with his old-time effect. Mr. Moody's sermons were especially adapted to young men. As admission was only by ticket, and the tickets had been carefully distributed to those in need of such admonitions, he had just the material he is most anxious to work upon. His discourses were wonderfully direct and practical, and, at times, sublimely earnest. Many eminent Brooklyn clergymen occupied seats on the platform in one or more of the meetings, including Drs. Cuyler, Chamberlain, Pentecost, Gill, Hudson, Millen, Whitehurst, etc. Leading laymen assisted the work, either in the inquiry-room or in other departments, among whom may be mentioned Mr. D. W. McWilliams, Mr. Packard, President of the Association, Messrs. Cowing, Alford, Beers, W. P. Smith, etc. Mr. Ober, of the Y. M. C. A. College work, gave valuable supervision to many details. Mr. E. W. Bliss, the well-known evangelist, conducted overflow meetings in the Fleet Street M. E. church. On Sunday Mr. Moody lectured on Daniel at 9 A. M., answering questions relating to Christian work up to twelve o'clock, held a meeting in the afternoon, gave a tea at six P. M., attended by about 200 Christian workers and young converts, and then addressed a crowded audience in the evening. The results of the work are difficult to estimate. As many as one hundred signified a desire to become Christians at one meeting, and fifty was not an uncommon number. The names and addresses have been secured of all persons conversed with at the inquiry meetings, who will be carefully followed up.

The following is the programme of Messrs. Moody and Sankey's meetings from January 1st. We feel sure Christians all over the country will follow them with prayer for the blessing of God upon them in this most important campaign. It is the winter season, and men will have time to give to their meetings. Probably tens of thousands of people will listen to their voices for the first time, and may we not look for the gathering of thousands upon thousands into the church and the quickening of all the churches, where these meetings have representatives.

- Montreal, January 1 to 5.
- Cleveland, Ohio, January 13, 14 and 15.
- Chicago, January 17 to 25.
- Knoxville, Tenn., January 26 to 31.
- Nashville, Tenn., February 2, 3 and 4.
- Memphis, Tenn., February 5 to 7.
- New Orleans, February 9 to 21, inclusive; in second week there will be a Christian Convention of three days.
- Houston, Texas, February 23 to 25.
- Galveston, Texas, February 26 to 28.
- Mobile, Ala., March 2, 3 and 4.
- Oxford, Miss., March 6 and 7.
- Selma, Ala., March 9 to 14.
- Atlanta, Ga., March 16 to 18.
- Savannah, Ga., March 21 to 23.
- Jacksonville, Fla., March 26 to 28.
- Charleston, S. C., March 30 to April 4.
- Columbia, S. C., April 5 to 7.
- Norfolk, Va., April 9 to 11.
- Lynchburg, Va., April 13 to 15.
- Charlotte, Va., April 16 to 18.

Rev. Dr. Wells has held revival meetings in Ohio, Iowa and Missouri this Fall and Winter, and everywhere with marked success.

the ropes, looked at their size and fastenings, and stepped out, saying: "It is all right." Watching the transaction, I asked of the painter:

"How do you feel safe?"
"Give it up," he said at first. Then, as if having reflected: "Why, I have faith that this rope will hold me—so I feel safe."

"Then the faith comes before the feelings."
"Yes, of course," was his reply.

"Well, my friend," was my answer, "it is just so in our salvation. Trust Jesus Christ to save your soul, and believe his Word, and you will feel safe."

CORRECTION.

In the December Record the printers made Rev. A. C. Wright say, in his article on Oregon and Washington Territory, that Mr. Dayton was Mr. Douglas, and that he made his speech in 1884, instead of 1844.

Church Work.

HOPE CONGREGATIONAL CHURCH, SPRINGFIELD, MASS.

REV. DAVID ALLEN REED, PASTOR.

A special form for the reception of children into the communion of the church.

They are not to be full members until they take for themselves the usual creed and covenant. They are to enjoy all the rights and privileges of membership, except voting and holding office. At, or before, the age of fifteen, they are expected to enter into full membership in the church, by assenting to the usual articles of faith, and the covenant in presence of the church. Failing to do this, their case will be referred to the standing committee, with power to act.

The parents or guardians, the Sabbath-school teacher, the pastor and standing committee shall be satisfied that the children to be received love the Saviour and are honestly and earnestly trying to follow Him.

They shall be propounded and voted upon by the Church, as all candidates for admission. The Lord Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mk. x. 14, 15.)

"Feed my lambs."

The children shall stand in the presence of the congregation, and answer the following questions:

Do you think of God as your Heavenly Father, and of the Lord Jesus Christ as your Friend and Saviour?

Do you love the Saviour because He died for you and forgives your sins?

Will you read the Bible, and pray every day, asking the Holy Spirit to help and teach you?

Will you try to be obedient, kind and gentle, as Jesus was?

Do you give yourself to Him, and will you try to do all you can for Him?

COVENANT BY THE CHURCH.

The members of the church shall rise and repeat after the minister the following covenant:

"We, the members of this church, do gladly welcome you to the Lord's table and to our fellowship, and we promise to watch over you and to help you grow in grace, and to encourage you in following Christ in every way possible."

Then the minister shall invoke God's blessing and say:

"Now may the Good Shepherd lead us all into green pastures and beside still waters, feed our souls and make us grow up into Him in all things. Amen."

present all the boys are housed in groups of twenty or less, with two ladies in charge of each handsome dormitory. The new dormitory, which I found to be rapidly approaching completion, will provide accommodation for about two hundred more, under one roof. At a comparatively early hour the students seek the repose that will fit them for the similar engagements of a succeeding day.

I was privileged to spend a portion of the evening at the Professor's house, where he and his estimable wife had gathered the half-score of lady teachers for a season of social intercourse. Mount Hermon appears to me to be exceptionally fortunate in its Principal. Few successful instructors of youth that I have met, have exhibited less of the professional pedagogue than Mr. Sawyer. With a singularly scholarly mind, he evidently combines a range of acquired knowledge that is almost encyclopaedic, and a courteous, kindly demeanor, not always found in those who occupy such positions. During those memorable evening hours, surrounded by his lady helpers in this noble work, he led us, in a brilliant, conversational way, into some of the toughest psychological problems of modern times. As I walked back to Northfield, under the silent stars, the moon shedding her silvery radiance over the lovely and varied landscape, I could not but envy the young men of Mount Hermon, who are receiving, at the comparatively trifling cost of thirty pounds per annum, such a comprehensive and Christian education as will fit them to "play the man and win the fight" in the great battlefields of human thought and work.

Mr. Moody is greatly desirous that, of the two hundred additional young men whom he will soon be ready to receive at the Mount Hermon School, at least one-half should come from Great Britain and the European Continent. It would be a matter for congratulation, not only to him, but to the young men themselves, if this should be accomplished. In the overcrowded centres of our British population, at least, there must be many young men, of sixteen years and upwards, who are ambitious to lead a worthy and useful life, and who yet find it very difficult to secure the needful training, or to find scope for their energies in the jostling avenues of industrial life in the Old Country. Let them go forth to these vaster Transatlantic fields, and they will find abundant outlet for all the consecrated talents they possess. The cost is but small, as I have said, and they will soon be able in some part of the great American Continent to carve for themselves an honorable and worthy career. America requires many such men to-day, and she will accord them a hearty welcome. The powers of the world, the flesh, and the devil, are actively at work all over the land, and in the coming struggles between good and evil there will be much need of all who will come to the help of the Lord against the mighty. They are wanted, not merely as evangelists and "Christian workers" so called, but as men of business, men of toil, handicraftsmen—men who will be ready and eager to carry their Christian principles into every department of political, commercial, social, and domestic life. If a phalanx of twice fifty such young men in the Mother Country will cross the ocean, and, after spending three years or so in this "High" School at Mount Hermon will go out into the States of the Union to live for God and man, Mr. Moody will, indeed, have good reasons to believe that the founding of this school was "one of the best things he ever did," by the grace of God. *The Christian.*

FAITH BEFORE FEELING.

The painters came into my room at the hotel just now, to step from my window on to a scaffold that they had swung by ropes from the roof. "I don't want you to step on it until you feel safe," said the boss to his assistant. He pulled upon

exercise was cut short to enable Mr. Sankey to give an impromptu professorial lecture on the art of sacred song. His valuable hints about good, square, honest, unpretentious work in this department of Christian service, and his personal reminiscences of early attempts in the field in which he has since become so famous, will, no doubt, be long remembered, and, I trust, profited by.

"Recitations," or studies, began immediately after worship, and continued for about four hours. These studies are broken up into "periods" of forty minutes each; they embraced, on this day, Bible-study, Arithmetic, Algebra, English Grammar, Latin, Greek, Physics, Music, Reading, and Astronomy. The first and the last two subjects were taken by Mr. Sawyer, the Principal. Verily, to the young men at Mount Hermon School the lines have fallen in pleasant places, and they have a goodly heritage. That they are fully sensible of this, it was an easy matter to discover. Those with whom I took occasion to converse throughout the day needed no prompting to wax eloquent about the enviable circumstances of their lot.

Various classes proceeded during the forenoon simultaneously. A necessarily brief attendance on several showed that the lady members of "the Faculty" possessed the art of "teaching the young idea how to shoot" in a very marked degree. Mr. Moody, I may say, has been at much pains to secure qualified and capable teachers; a considerable number of the ladies who direct the studies both at Mount Hermon and the Northfield Seminary are graduates of Wellesley College. During the summer months, when he resides under his own roof, Mr. Moody himself makes one of the Faculty, and his lecture talks to the young men are a source of great attraction and enjoyment. Among these hundred scholars on Hermon's Mount, there are, no doubt, a few dull and stupid ones, but I believe both Mr. Moody and Professor Sawyer are of opinion that, on the whole, they are almost paragons of perfection, not only in deportment and temper, but in aptitude to learn. It may not be amiss to add here that one large room in the Recitation Hall forms a Library, or rather will do so when the present meagre supply of books is sufficiently enlarged. If some generous friends will take this matter in hand, they will not only beautify the empty book-shelves, but add an important item to the equipment of the school.

Dinner followed the recitations, and thereafter came the physical exercises of the day. Principal Sawyer kindly drove me over the farm in his buggy, so that I had the opportunity of seeing the varied kinds of manual labor in which the pupils engage. The grain harvesting was over at the time of my visit, but a score or so of the students were busy reaping, binding, and stacking a splendid crop of Indian corn, which is so large and important a factor in the dietary both of man and beast, in these delectable regions. Others were actively employed in the laundry; others were engaged in housework of different kinds; others were cleaning out the school building; and yet others were doing some of the hundred and one odds and ends that need to be attended to on a large farm. Some of the boys who perform the household duties morning and evening engage in play, if so disposed, during a part of the afternoon. Later on there was the usual evening "milking bee." Some eighty cows are kept on the place, and all of these are milked or otherwise tended by the students, who also feed the pigs, attend to the dairy, churn the butter, and so forth. In the winter time, of course, there is comparatively little outside work, but I was assured that there is always plenty to do. A very few hired hands are engaged by Mr. Holton, the resident practical farmer; but, otherwise, the entire work of the farm is compassed by these young students, thus they are prepared, line upon line, and precept upon precept, for the honorable and ancient occupation of tilling the soil, should their leanings subsequently carry them in that direction. Private study comes in the evening. At

THE EPISCOPAL REVIVAL.

Rev. W. Hay Aitken, whose father was the chief originator of the Church of England Parochial Mission Society, and who is himself its General Superintendent, giving his life to the work without salary or any pecuniary compensation whatever, came to this country in October, and prefaced the work by a "retreat," or gathering of seventy-five clergymen at Newburgh, who "continued in prayer" for a baptism of the Holy Spirit three entire days. After this Mr. Aitken and his assistants, Rev. James Stephens, Mrs. Crouch and Miss Parker conducted a mission at St. Luke's Church in Brooklyn and another in Newark. The interest in both places was very great, but little was known of the matter outside of the special churches in which the mission was held. In Brooklyn the meetings were attended by ministers of all denominations and by Bishop Littlejohn, who approved of what he had at first viewed with some suspicion.

On November 27th a preparatory communion service was held at the Church of the Heavenly Rest on Fifth Avenue. All of the missionaries were present, many bishops, and great numbers of the city clergy. The services were conducted by Bishops Potter, Bedell, Elliott and Tuttle. On the same evening the work commenced at St. Mary the Virgin, in Forty-fifth street, in the neighborhood of which 9,000 visits had already been made; the visitors distributing mission literature and invitations. Tons of these tracts, etc., were scattered broadcast over the city, both by individual distribution and through the mails. At this time Fathers Larrabee and Betts of Chicago and St. Louis were introduced to the congregation, which was formally delivered into their charge. Similar meetings were held on Saturday night in all the churches taking part in the mission, and on Sunday morning the first sermons were preached before crowded and attentive audiences, an early communion service having in most instances preceded them. At St. George's, the mission centre, Mr. Aitken preached on the vision of the Lord of Hosts in his holiness, causing sinful men, as it caused Isaiah, to fall on their faces and cry "Woe is me, for I am undone." This thought he considered to be the keystone of the mission.

Afternoon children's services were held in all the churches, as many as 1,400 being present at some of them. Work among children has everywhere been one of the unique features of the mission. The services at St. Mark's Chapel were devoted entirely to children, to hundreds of whom Dr. Richard Newton of Philadelphia preached every night. The sight of the venerable octogenarian, his silvery hair floating under his velvet skull-cap, surrounded by the little ones who covered the platform and steps at his feet, is a picture long to be remembered. Many of the parents accompanied their children, and every night of the week during which the mission lasted an overflow-meeting filled the adjoining school-room.

On Sunday night, and all the other nights except Saturday, regular revival services were preached by all the missionaries, preceded by a short liturgical service and followed by an "after-meeting" in which they and the local clergy, divested of surplices, went up and down the aisles conversing with the anxious or praying with them, as the case might be. It was these meetings, with the free use of the terms "conversion," "anxious souls," etc., etc., and the pressing of a present conscious salvation that so differentiated this movement from all that has preceded it in the Episcopal Church. The other daily services, of which there were two, three or four, as the case might be, were conducted according to the ideas of the several missionaries and the churches in which they were held.

The chief interest of the mission centered in St. George's, where the services were kept up longer than anywhere else. Five regular days' services have been held here, with an extra one "for men only" on Sunday afternoon, besides the after-meetings and personal conversations, which filled up all the spare minutes. Rev. Mr. Stephens conducted the children's meeting in the church every afternoon, and at the same hour Mrs. Crouch talked to and with the women, multitudes of whom learned for the first time what it was really to trust in Christ.

Mr. W. Hay Aitken is a preacher of no ordinary power. Speaking from the perfectly orthodox side of the simplest and most familiar truths, he seems at first to say nothing new, but we are soon aware of great originality in the presentation of these familiar themes. Especially is this the case in the morning lectures to Christians, which deal with such themes as temptation, holiness, worldliness, and the like. Nor may we forget the earnest prayers which follow every sermon and address, and which, heard in Episcopal churches, are at least as new as other parts of the proceedings. These prayers have been offered in all the churches, and multitudes of requests for prayers have been read. Curiously enough, those in the aristocratic churches, like that of the Heavenly Rest, contained many more allusions to victims of intemperance than was the case in the so-called mission churches. None of the usual tests of hand raising, rising for prayer and giving in "testimony" were adopted in these meetings, and very few workers outside of the regular ministry and missionaries were called upon to take part in the work, this feature exhibiting a wide divergence from general revival customs. Papers were, however, distributed in the churches, and individuals were requested to answer certain personal questions printed thereon, above their signatures and addresses, and hand them in, thus establishing immediate relations with the pastor of some church.

But perhaps the most unique feature of the mission connects itself with the daily addresses delivered to men only, every day at noon in Trinity Church, by the Rev. Mr. Aitken. No women were admitted to these, not even newspaper correspondents, but the church was packed day after day with business men and boys who managed to spare three quarters of an hour of the busiest part of the day to listen to strong, earnest denunciations of sin and fashionable iniquities, mingled with earnest entreaties to turn to righteousness and live a life worth living. Among the topics were the Image of Gold, a scathing denunciation of supreme devotion to money getting. Moral Courage, Nemesis and Purity were the addresses which attracted the most attention. During the last-mentioned address the cheer of the packed multitudes rang beneath the vaulted stone arches, and the most conservative churchmen felt this impulsive tribute to the value of truth and purity to be exactly in place. M. E. W.

George C. Needham.—So much interest was created by the services held by Rev. George C. Needham, the evangelist, last month, in connection with Father O'Connor's Reformed Catholic work, that he has consented to preach in this city again. He will preach in Masonic Temple, Sixth avenue and Twenty-third street, next Sunday, December 20, and every evening during the week in Rev. George J. Mingins' Union Tabernacle, West Thirty-fifth street, near Broadway. Father O'Connor hopes that Christians of all denominations will bring their Roman Catholic acquaintances to these services.

Rev. Geo. C. Needham and wife have been holding meetings at Westchester, Pa., and the people thronged to the Rink to the services, both those conducted by Mrs. Needham as well as those conducted by Mr. Needham. His plan is, we understand, to move southward after the holidays.

J. W. Dean after holding meetings in the Presbyterian church of Howell, Mich., for two weeks and a half, where 50 persons professed conversion, began meetings at Rochester, Racine Co., Wis., on Dec. 20th. The Spirit has been preparing many hearts for the testimony of Christ. At the first meeting, 28 came out publicly for Christ, and over 80 others arose to announce their desire to become Christians. This is a quiet village in a beautiful country of farms, five miles from any railroad. There is a seminary here, with 100 young men and young ladies, the principal being pastor of the Free Baptist church. His heart is set on winning souls especially of the young. He is the only pastor at present officiating in the village. The Universalists and Congregationalists once flourished and builded houses of worship, but the house of the former is deserted, and the house of the latter is freely occupied by the Free Baptists. Mr. Dean will go from here to Kansas.

Major Whittle and Mr. McGranahan have just closed their meetings at Wichita, Kansas. The Rink was filled every night and men and women were converted daily, while Christians were brought to see the ground of assurance on the written word. Although Major Whittle was laid aside for two weeks on account of sore throat, the work went forward, successfully under the leadership of Rev. Alexander Patterson. When Major Whittle recovered, Mr. McGranahan was unable to sing, and for a week his wife was sick. Notwithstanding all these things the power of the Lord was present and the work went forward. It was expected that Ben Hogan would hold gospel temperance meetings in connection with the closing services of Major Whittle. The Lord has opened a wide door in Kansas for the evangelists this year.

Alexander Patterson in Hutchinson.—Messrs. Whittle, McGranahan and Patterson came to Hutchinson to hold a Christian convention, Dec. 1 and 2. Whittle and McGranahan remained only two days of the convention and then went to Wichita. Brother Patterson remained and conducted a series of meetings for three weeks with very marked success. Night meetings were held in the Rink until the cold weather compelled us to leave it. We then went to the M. E. church. The presence of God's spirit was manifest from the beginning. The Christian people of the town were united in the effort to "save some," and not a single meeting went by without some asking to go to sinners not with words of man's wisdom, but with the words of the living God. And these words finding a lodgment in the heart became the power of God to lead to the Saviour. The meetings are to be continued by the pastors and the firm belief is that much fruit is yet to be gathered in the fields where the truth has been sown. May the Lord's blessing attend the labors of these his servants in Kansas this winter. REV. D. H. STEWART.

H. G. Smead.—At Farragut, Iowa, Congregational Church, where more than sixty sought church connections through special work last winter, Evangelist H. G. Smead was again called to labor for two weeks, during November. From 20 to 30 professed conversion, Christians were quickened to more earnest effort and as last season pastor and members will conduct services in school houses in the surrounding country. A very interesting union work is again being conducted by Mr. Smead at the Congregational church, Shenandoah, Iowa, when less than a year ago upwards of fifty were converted. The interest is deepening and bids fair to exceed that of last season as souls are accepting Christ at each meeting.

DAILY
Scripture Reading.NOTES ON DAILY READINGS FROM
JAN. 1 TO FEB. 13.

BY D. W. WHITTLE.

We commence with the 1st chapter of Mark on January 1st. By following this plan we shall unitedly read, by consecutive books, and partly review the Old Testament in five years, and nearly all the New Testament yearly—reading one chapter a day.

In this issue we give the readings from Jan. 1st to Feb. 13th, which includes all of Mark and Acts, so as to give our readers, who may be unable to get the paper promptly on the first of the month, the readings up to the middle of the month following.

AUTHORSHIP OF MARK'S GOSPEL.

Mark, the writer of this Gospel, is certainly mentioned by Peter in his first epistle, v. 13, as "Marcus my Son." Whether Peter was actually the father of Mark or whether he calls him his son in a spiritual sense, we do not know. They sustained, evidently, intimate relations to each other.

The church fathers, in their writings as far back as less than a hundred years after Peter's death, all agree that Mark is the writer of this gospel, and that he obtained his facts from Peter. The internal evidence in the gospel itself, favors this testimony, and the church accepts it as being most probably the case.

The internal evidence in favor of Peter's authorship are:

1st. The incidents narrated are given as from an eye witness, who had been with Jesus through the three years of his ministry. Mark could not have been such an one. The witness must have been one of the twelve.

2nd. The miracles and events where Peter was present are quite fully and graphically given, and in none of the other gospels are the details of Peter's shameful denial of his Lord so plainly set forth.

It is not agreed by students of the word that Mark, whom Peter calls son, is the same Mark who was with Paul and is three times mentioned by him. (See Acts xii, 12 and 25, xv, 37 and 39, Col. iv, 10-11, Tim. iv, 11, Philemon, 24.) Once as Mark and twice as Marcus,

With nothing but the Scripture itself to guide us, there seems no reason why Peter and Paul may not be speaking of the same person. Early writers in the church, however, speak of Peter's Marcus as a different person from Paul's. The writer of these notes, judging from the Scriptures alone, inclines to the opinion that there was but one Mark. A study of Acts xii, 12 and 25, leads him to this opinion. He believes that the Mark mentioned in Acts xii, 12, is the same person mentioned by Peter in 1st epistle, v. 13, and is the one who would, naturally, from his relations to Peter and his evident prominence in the church at Jerusalem, be the compiler of the gospel which bears his name.

PURPOSE OF MARK'S GOSPEL.

Probably written primarily for Gentile, not Jewish Christians.

Evidence, Mark vii, 1 to 4, an explanation of Jewish customs that would not have been written in a document intended mainly for Jewish readers. The writer evidently had in mind those who were not Jews. Matthew's gospel, we know from its structure, was written for Jews. Mark's, about half the length of Matthew's, is an abridgement and revision made up from independent testimony under the guidance of the Holy Ghost, presenting Jesus Christ in his work on earth, his death and resurrection, to the Gentiles. Genealogy and fulfillment of Scripture types, important for Jews and magnified by Matthew, are omitted as not being of value to Gentile readers.

CHARACTERISTICS OF MARK'S GOSPEL.

Jewish prophesy reveals that Israel's Messiah was to be revealed in a four-fold character.

First, as David's son and Israel's king. Zec. ix, 9.

Second, as the obedient servant of God. Isa. xlii, 1 to 4.

Third, as the seed of the woman, the Son of Man. Gen. iii, 15; Isa. vii, 14.

Fourth, the Son of God. Isa. xlv, 21, 22.

The study of the four gospels presents these four aspects of Christ in too distinct a manner for it to be ascribed to accident.

Matthew's gospel gives Christ as Son of David and Israel's King, and is full of truth about the Kingdom.

Luke presents Christ as Son of Man, and seed of the woman.

John draws the picture of the Son of God coming down from the bosom of the Father, the eternal self-existent Word.

With this as the key as to why we have four Gospels, we see the characteristic of Mark's Gospel to be the presentation of Christ as the obedient servant of God. With this in view, we read the first chapter.

JANUARY 1.

Notes.—Chapter i. See promptness and urgency of Christ doing the work for which the Father sent him, as the obedient servant.

9th verse. Baptized of John as fulfilling righteousness, although mightier than John.

ii, 10th verse: "Straightway." 12th verse: "Immediately." 20th verse: "Straightway." 29th verse: "Forthwith." 35th verse: "Rising up a great while before day." 38th verse: "Let us go into the next towns." 43d verse: "Straightly forthwith." So Jesus, devoted to the work of glorifying God, presses on his way all through this Gospel until, in the closing verses, he reascends into glory, having first commissioned all who should believe in him to go forth in the same divine power and energy, and in the same love of God, and preach the gospel to every creature. Would we know how to work for God's glory and the good of our fellow-men, look at Jesus as the servant of God in Mark's Gospel.

Note chapter i, 4. Many repent, but don't believe God's word for the remission of their sins on the ground of Christ's atonement.

i, 10, 11. The Father speaking from heaven to the Son on earth, and the Spirit descending upon him. Here have the Trinity.

i, 13. Wrought no miracle to relieve his own necessities; all of his miracles for others.

i, 18. Nets all they had, but of how small account, compared with what they were called to. So with the greatest possessions of earth.

Note in this chapter Jesus as a preacher (14, 15, 21, 22, 38, 39), and as a personal worker (16 to 20).

Note the miracles of the chapter—devil cast out (25); fever healed (31); the evening gathering (32 to 34); the leper cured (41).

Texts for evangelistic addresses, 15th, 18th and 40th verses.

JANUARY 2.

Chapter ii, 1, 2. When Christ is with us, effect the same now.

3 to 5. Example to us to work for souls. We should have what they had—sympathy, lenity, perseverance, faith.

5. So the first thing God does for a sinner is to forgive him.

12. He then gives him strength and grace for a new walk. This man knew he was forgiven by believing Christ's word before feeling, or new walk commenced. So may we, for the word to him was written for our sakes.

14. Christ saw and called; Levi obeyed.

17. Those who feel their sins may know they are called.

20. Absence from his church, as in John xvi, 19 to 22.

28. So, as his disciples, we keep the first day of the week as honoring Him, in

the memory of his resurrection. (Col. ii 6.

Note question of Pharisees in second chapter:

7th verse. "Who can forgive sins?"

16. "Why eat with sinners?"

18. "Why do not thy disciples fast?"

24. "Why profane the Sabbath?"

Answer: The miracle gave to first question—satisfactory answer to all.

Texts for gospel addresses, 5th and 17th.

JANUARY 3.

Chapter iii, 3, 5. Stand forth; confession of need. "Stretch forth;" confession of faith.

10th verse. "Rushed upon him;" the meaning—if men could me made to feel sin, they would do so now.

13 to 15. 1. Christ on high. 2. The call from him. 3. To whom he would.

4. The call obeyed. 5. Set apart for service. 6. Power for service. 7. (19th verse). "They went into a home."

Commencement of service to get at home with Jesus.

Connect 21st and 51st verses.

"Stood without, calling him to them." Could not be. They must come into his home, if they would be in fellowship with him. So with our unconverted friends; they must come in to us. We cannot leave Christ and go out to them.

30th verse. The in against the Holy Ghost is the attributing His work to Satan.

JANUARY 4.

Chapter iv. Compare with Matt. xiii. Careful study will give much light upon how the gospel is received by men during the whole period between Christ's going away into heaven and his coming back again. The world not converted, but the people gathered for the coming kingdom in each generation, and that people tried and sifted, seems the key to all the parables.

3d verse. Use your ears right. "Hearken on. Use your eyes right." "Behold."

14. Christ the sower; Christ the word sown.

15 to 19. Satan present wherever the gospel is preached; 1st, snatches away; 2d, persecutes; 3d, chokes with cares, pride and lust.

20. The Word of God comes as a prepared seed for prepared ground. But it is all of grace; he who prepares the seed must also prepare the ground. He who gave Christ gives us a heart for Christ.

24. Listen, pay attention, study carefully the meaning of God's Word.

27. Let us cast forth all the seed we can; speak to men of Christ, scatter tracts, give away Bibles, and send missionaries to go where we cannot go ourselves.

28. "Earth bringeth forth fruit of herself." God gives the germinating power; man simply casts in the seed. So God gives power to the word we speak.

38. The man Christ Jesus in weakness.

39. The Son of God in power.

JANUARY 5.

Chapter v, 1 to 20. All of Christ's cures were: 1st, instant; 2d, certain; 3d, thorough.

What man did for the Gadarene:

1. Put him in tombs. 2. Chained him.

3. Left him to cut himself with stones.

Awful place, this tombs—dead men's bones, unclean spirits and swine. Here Christ finds the sinner.

What Christ did for the Gadarene:

1. Came to him. 2. Cast out devil.

3. Calmed him. 4. Clothed him. 5. Gave him reason. 6. Sent him home.

7. Made him a preacher.

His message was simply to tell how great things Jesus had done for him.

Every forgiven sinner is called to do the same.

25 to 34. This miracle illustrates sin, grace, faith, confession.

22, 23, 35 to 43. The sinner without life. Contact with Jesus the only hope.

35. "Why troublest thou the Master?" Just the time to trouble him when all human help avails nothing.

43. Christ gives life, and commands us to feed that life. "Feed my lambs." The food of the young convert is the Word of God.

JANUARY 6.

Chapter vi, 5, 6. He could have done the works, but their feeling towards him would have led them into deeper sin if he had. So for their sake he did no mighty work.

7. He called, He sent forth, He gave power.

16. Conscience troubling a wicked man.

20. Knew Him—Feared Him—Heard Him gladly—but, loving sin—he killed Him. So men resist the spirit of God, and clinging to sin, seal their doom.

26. What other ending of his sin could he expect keeping Herodias in his chamber and John in a dungeon?

30. "Go and tell Jesus."

36. Man's compassion: "Send them away that they may buy."

37. Christ's compassion: "Give ye them to eat."

46 to 55. Beautiful lesson of Jesus now in Heaven, watching over his church on earth, and in their extremity, coming to their relief.

Word for the day: "Be of good cheer," 50.

JANUARY 7.

Chapter vii, 6, 10 and 13. Note how Christ honors the written word. So let us bring everything to that.

21 and 22. Man's heart in its nature. My heart; your heart; everyone's heart.

"Except a man be born again, he cannot see the kingdom of God." John iii; 3.

24 to 31. Faith will always find a way to God, and an argument for blessing. Christ took the long journey because of her faith. Her need led her to Him, and Him to her. Elements in her prayer: 1, sympathy; 2, helplessness; 3, humility; 4, importunity; 5, faith.

27. Gentiles were called dogs by Jews.

34. Jesus sad at the work of sin.

WORD FOR THE DAY.

"He hath done all things well." 37th verse.

JANUARY 8.

Chapter viii, 1 to 9. If there is a great multitude having nothing to eat Jesus expects His disciples to act. The thought of His compassion should give us compassion to go out and evangelize the world.

24. So confess what Christ has already done, and He will do more.

38. Plainly this means that it was God's plan that he should die. Satan would have hindered it if he could.

36. PROFIT AND LOSS.

Mr. Absalom Demas in account with his soul. Dr. 70 y'rs pleasures of sin.

Cr. An eternity of woe.

WORD FOR THE DAY.

"What shall it profit a man if he gain the whole world, and lose his own soul."

JANUARY 9.

Chapter ix, 1 to 13. For study, read account in Matthew xvii, and Luke ix.

Read Daniel vii, 9, 14, 27 and ii Peter i, 16 to 18, and ii Peter iii.

Showing that this transfiguration scene is used as a prophecy and a type of the coming back of Christ in glory from Heaven, to establish His kingdom on earth. We are commended to pray for and look for this. Titus ii, 13; Rev. xxii, 20; i Thess. iv, 14 to 18.

In 17 and 18, We have picture of church on earth while Christ is away unable to cast the devil out.

In 14 and 15, He comes to His disciples; and from 19th, we have account of His power over the devil as in Rev. xx, 2 and 3, ix, 2. "Apart by themselves," so with us if we would see His glory.

7. Not Moses, or Elijah, but Christ. Hear Him:

9. First the cross, then the glory. As with Christ so with us, beyond the grave the transfiguration. See Heb. xii, 1 and 2.

12 and 13. Two coming of Elijah as of Christ. First fulfilled in John Baptist.

19. No trouble except in lack of faith.

21. Confession; 22, Prayer; 23, Condition; 24, Faith; 26, Desperation of Satan. Like an ugly tenant who breaks the windows when he is turned out.

30. Christ looking for the cross.

34. Disciples looking for glory.

38 and 39. See three lessons to James and John.

Luke ix, 51 to 56; Mark ix, 38, 39; x, 38 to 44. James the first martyr of the 12. John the last witness. Acts xii, 2; Rev. i, 9.

43. Forsake sin at any cost.

49. Purified by fire, i Cor. ix, 27; iii 13; Col. iv, 6; Heb. xiii, 15, 16. Christ's name, the salt.

WORD FOR THE DAY.

"Jesus only," 8th verse

JANUARY 10.

Chapter x, 2 to 12.

There are three distinct interpositions of God in the manifestation of His will as to marriage in His dealings with man upon the earth. 1st, In the creation of Adam, and giving him but one wife. 2nd, In the preservation of Noah with one wife. 3rd, In the calling of Isaac the head of a new and chosen family, and his one wife, the mother of them all.

Departures from this, recorded in the word, even by good men through ignorance or hardness of heart, were contrary to God's will, and were without exception visited by manifest tokens of his displeasure.

16. So Christ blessed and sanctified the marriage relation, and the parental.

17. Running, kneeling, yet he failed of life. We may run, we may kneel, and yet failing to give up all for Christ, fail of life.

18. If you call me good own me as God.

21. The test, to see if he knew what keeping the commandments meant.

22. The failure. See Gal. iii, 10, 28. "Have left all," so submit, and commit the only way of blessing.

29 and 30. "Spiritual bond assumes the form of the natural persecutions for Christ's sake, our choicest treasures. Matt. v, 2; i Peter iv, 13.

33 and 34. How He illustrates His teachings. He gave up all. Seven times all for us.

38. To be exalted in the kingdom of Heaven means humiliation upon the earth. "They knew not what they asked." Do we?

44. In the world he is great who rules. In the church he is great who serves.

45 to 52. 1. I knew his need; 2, heard of Jesus; 3, called on Jesus; 4, Persevered; 5, came blind; 6, confessed need; 7, read sight; 7, followed Jesus. All to show how sinners are to come to Christ.

JANUARY 11.

Chapter xi, 4. Compare with xiv, 13. Jesus knew who had a colt fit for His use and a heart willing to give it up; and He knew who had a room prepared for His use and a mind for Him to use it. So now "the Lord knoweth them that are His," ii Tim 2, 19; and He will send and make use of that which we consecrate to His service. Children or property.

9 and 10 verses. Hosanna, meaning "save, we pray." Read Psalms cxviii.

11. Things not to His mind. 13. Read John i, 11.

14. Read Romans xxi, 20 and 25.

15. Read i Cor. vi, 19; Col. iii, 5.

18. Choose to destroy Him rather than have a clean temple.

TO SINNERS.

23 and 24. Obstacles like mountains can be overcome by faith. He spoke of Mount of Olives. See literal fulfillment in latter day Zec. xiv, 4.

JANUARY 12.

Chapter xii, 1 to 12. Israel's failure as God's stewards, and their rejection; read Deut. xxxii, 15 to 26.

17. If you use the coin of Cæsar, pay tribute to Cæsar.

24. Ignored of world and ignorant of God, the two go together.

34. Not far, and yet not in.

41. All we do he beholds.

Note in Christ's last day of preaching, the various classes that come before Him. We all belong to one or the other of these classes.

1. xi, 27 to 33. Chief Priests, Scribes, and Elder.

xi, 33. He exposes their dishonesty.

xii, 12. Shows hatred of their hearts.

2. xii, 18 to 17. Pharisees and Herodians. Politicians seeking to entrap Him. Silenced and made to marvel.
 3. xii, 18 to 27. Sadduces who were infidels and sensualists. Didn't know God or His word. So with all unbelievers.
 4. xii, 28 to 34. Intelligent and candid enquirer.
 Clear and explicit answer.

8, xii, 41 to 44. A poor widow the only sincere worshipper, who asked no questions, but gave her all to God. She filled his heart with joy, and his mouth with words of commendation.

JANUARY 18.

Chapter xiii, 3. Mount of Olives. Place of judgment. See Zec. xiv, 4. John viii, 1.

8. True all through this dispensation until Christ comes to set up His kingdom.

21 and 22. We shall see much of this as the end draws near.

26. Christ's coming in glory at the end of this dispensation. Read Rev. i, 7.

28. Compare with Mark xi, 18. Jewish nation typified by fig tree. When they are seen gathering together as a people, putting forth life, again occupying the land of Palestine, we shall know His coming to be revealed to them, is nigh.

For us it will be, i Cor. xv, 28, 51 to 53. i Thess. iv 18 to 18.

30. "Generation," race or family of Jews on the earth, not those simply then living, but the Jews to be preserved as a people until prophecy should be fulfilled.

JANUARY 14.

Chapter xiv, 1 to 9. See Exodus xii. Lamb for sacrifice selected the 10th and killed the 14th. God used their rage to select the lamb. He used man's faith as setting apart that lamb for death, as if she knew what his death was, as being fulfillment of passover types.

9. All that is done for Him shall be had in everlasting memory.

10 and 11. Judas, bad at heart, he "went," he "sought." Peter fell into sin.

18. Sorrowful announcement.

21. Awful denunciation.

22 to 24. Wonderful love.

25. Glorious hope.

STEPS IN PETER'S FALL,

- Young converts should study carefully:
- 1 Self confident. Mark xiv, 29 to 31. See i, 10, 11 to 13.
- 2 Ambitious. Luke xxii, 24. i Peter v, 5.
- 3 Sleeping. Mark xiv, 37. i Peter v, 8.
- 4 Rash. 47. i Peter ii, 11 to 23.
- 5 Followed afar off, 54. i Peter iv, 18.
- 6 Warming himself at world's fire, 67. i Peter iv, 1 to 3.
- 7 Ungodly company, 70. i Peter iii, 15 to 17.

JANUARY 15.

Chapter xv. Study characters of prominent actors in Christ's death.

1 High priest. Mark xiv, 54, 60 to 64; 2, Witnesses, 57 to 59; 3, Counsel, 55, 64 and 65; 4, Servants, 65; 5, The maid, 66, 67; 6, Pilate, xv, 1 to 15; 7, Barrabas, 6 to 15; 8, Multitude, 8 to 15; 9, Soldiers, 16 to 25; 10, Simon, 21; 11, Two thieves, 27 and 28; 12, The centurion, Mark xv, 39. 13. Women. 40, 41; 14 Joseph. 43 to 36.

Note in the chapters where the humiliation of Christ is so vividly portrayed, the constant footprints of the Son of God in the evidence given of His divinity in His prophetic utterances.

1. The anointing and connected prophecy. xiv, 9; 2. Knowledge of man and room. xiv, 13 to 16; 3. Knowledge of betrayal, 18; 4. The memorial supper, 22 to 24; 5. Foretelling doom of Judas, 21; 6. Foretelling the kingdom of His resurrection, 25 to 28; 7. Foretelling Peter's denial, 29 to 31; 8. His confession, 61 to 64; 9. His death, xv, 39.

Chapter xv, 38, Vail. Read Ex. xxvi, 31 to 35; Lev. iv, 6 and 17; xvi, 15; Hkb. vi, 19 and 20; Heb. ix, 9; x, 20.

JANUARY 16.

Chapter xvi, 6 and 7. The three great facts of salvation in

the announcement of the angel "Jesus of Nazareth," which was crucified, is risen, there shall ye see Him.

15th verse. The great commission.

1. What to do, "Go;" 2. Who to go, "Ye;" 3. Where to go, "Into all the world;" 4. What to preach, "The gospel;" 5. Who to, "Every creature."

20th verse. "They went", and the Lord worked. So now and evermore. Amen.

ACTS OF THE APOSTLES.

JANUARY 17.

The author, supposed to be Luke the companion of Paul, mentioned, Col. iv, 14, ii, Tim. iv, 11. Philemon 25. Acts i, 1 compared with Luke i, 8, show that the Gospel called by Luke's name and the acts were written by the same person. The church has accepted the testimony of the early fathers that Luke was that person. It is very suggestive that in neither book does the author once mention his own name. May we, in our service be as forgetful of self, and as ambitious to exalt Jesus only.

PURPOSE OF THE BOOK OF ACTS.

To show Jesus Christ as the risen living Son of God present with and directing his church by His Spirit and giving divine power to the testimony of believers, to convict men of sin and to turn them to God. It supplements and is the record of the fulfillment of the promises made by Christ in John xiv, xv, xvi, to which He alludes in Acts 1, 4.

It might more properly be called "The acts of the Holy Ghost." In our notes take this as the key.

Notes: Chapter i. Holy Ghost mentioned 2d, 5th, and 16th verses.

2d verse. The Holy Spirit given in a special manner after Christ's resurrection to open their understanding as to Scriptures and his commandments. John xx, 22, Luke xxiv, 45 and 32, John vii 37 to 39.

5 and 8. The power of the Holy Ghost for service upon those already regenerated by the Spirit and to whom the Spirit had unfolded the Scriptures.

16. Divine authority of the word of God and its plenary instruction. Men whom the Holy Ghost will use, will honor the word.

Acts i, 11. The hope of the church. John xiv, 8, Thes. iv, 16. Not gone for good. He is coming back.

JANUARY 18.

Chapter ii. Holy Ghost mentioned 4th, 17th and 18th, 32d and 38th verses.

4. Fulfillment of promises in the O. T. and of Christ's promises. The commencement of the dispensation of the Spirit which still continues.

17 and 18. All believers to partake of the gifts of the Spirit. Read i Cor. xii.

19 to 20. The dispensation to close with judgment upon rejectors and despisers of gospel. So Christ taught. Luke xxi, 25 to 36 and ii Thes. i, 5 to 12.

21. True during the whole dispensation, and right down to its close. There Luke xiii, 25.

33. Holy Ghost from the risen Christ, very important. Look to Him and plead His finished work, believing His word as to your redemption, as the ground upon which you receive the gift. Read Gal. iii, 2, and 13 and 14.

38 and 39. Condition. Repent, believe, confess. If in our confession of Christ we do not put faith in his word that we have remission of sins, we will not receive the gift of the Spirit.

JANUARY 19.

Chapter iii, 1 to 12. 2d verse. The sinner helpless. 5th verse. The sinner heeding; 8th verse, the sinner healed; 9th verse, the sinner witnessing; 10th verse, the people wondering; 16th verse, Christ magnified; 14th verse, just what sinners are doing now.

19 and 20. God's invitation to Israel. If they had obeyed, Christ would at once have fulfilled the prophecies and set up his kingdom on the earth. When they obey now, he will do it.

26. Three things. 1. Raised up. 2. Sent to bless nature of blessing. 3. Turned from iniquity.

To be saved from sin, the greatest possible good to the soul. Christ came for this.

JANUARY 20.

Chapter iv. Holy Ghost mentioned 8th and 31st verses.

8. Peter filled with the Holy Ghost. Effect. No fear of man. Charges upon them their sin. Exalts Christ as the only Saviour.

31. Filled the second time. "We are leaky vessels." We need repeated over and over again the filling of the Spirit as we seek to serve God. Note the prayer preceding the power.

29 and 30. "Thy servants. Thy word. Thine hand. Thy Jesus.

Results of being filled: 1. Spake boldly; 2. Unity; 3. Love; 4. Power; 5. Grace; 6. Consecration.

Note 36. Barnabas as a Levite should not have possessed land (See Num. xviii, 20), what the law failed in his case to accomplish, love to Christ secured.

JANUARY 21.

Chapter v. Holy Ghost mentioned 3d and 32d verses.

3rd. The lie, not to Peter or unto men, but to God the Holy Ghost. He present in the church.

32d. Holy Ghost a witness to Christ. Christ. Notably as here and everywhere in the testimony of the apostles to his death and resurrection, and to his exaltation to give repentance and forgiveness of sin. The sinner must certainly be brought to look to Christ for both. When we give this testimony, the Holy Ghost will give power.

14. Discipline purifying the church may seem to weaken it, but the result will be as here, for two cut off multitudes added and the fear of God came upon all.

20. Go. Stand. Speak. Good motto for Christians.

30 and 31. The gospel. Death and resurrection. Repentance and forgiveness. The first securing the second. The second never coming until the first is believed.

42nd. 1. The preacher; 2. What they preached; 3. How they preached; 4. Our example.

JANUARY 22.

Chapter vi. Holy Ghost mentioned 3rd and 5th verses.

Some even among early Christians more full of the Holy Ghost than others.

3rd verse. God takes note of character and reputation in calling a believer into public service. A man whose debts are not paid and who has not a good report should hesitate about taking a prominent position as a witness for Christ. God wants men of honest report.

Compare 11th and 15th verses. They said he spake against Moses, and God put the same glory upon him in the shining of his face, that he gave Moses in Ex. xxxiv, 29.

JANUARY 23.

Chapter vii. Holy Ghost mentioned 51st and 55th verses.

51. Resisting the Holy Ghost in refusing his testimony as to our need and condition as sinners and the way of salvation through Christ.

55. Note what comes to a man who gets filled with the Holy Ghost as in Stephen's case.

1. Chosen for service; 2. Full of faith; 3. Full of power; 4. God worked through him; 5. God spake through him; 6. Face shone; 7. Studied and used Scriptures.

8. Sees Christ typified in Joseph and Moses. Same spirit that led their fathers to reject them, leads their children to reject Christ. As Moses and Joseph were afterwards received and exalted, so will Christ be.

9. Heaven opened to him; 10. Sees Jesus only; 11. Prays for enemies; 12. Spirit with Christ; 13. Body sleeping until the resurrection; 14. Lamented by the good.

53. 1st mention of Saul. Compare with last mention ii Tim. iv, 6.

JANUARY 24.

Chapter viii. Holy Ghost mentioned 15, 17, 18, 19, 29 and 39.

An advance movement according to Christ's command (See Acts 1 and 8), mostly by lay element (See viii, 1, "except the Apostles").

Compare this visit to Samaria with the two made by Christ, when on the earth

in the body. John iv. Luke ix, 52 and 53, verses 14, 15, 17 and 18, explained by Matt. xvi, 18 and 19. So at Jerusalem. So at Samaria, and so in Acts x to Cornelius, the Gentile, does Peter open the kingdom by preaching Christ. He certainly had this honor of Christ, we nowhere read, however, that he could or did, transmit the honor or power to others, or that there was need that he should after the formation of the church, and the Holy Ghost himself was with all believers. Paul with no ordination from Peter or the Apostles. (See Gal. i, 15 to 24), established the first churches in Europe and ordained their elders. Titus i, 4 and 5.

9th with 5th. Philip preached Christ. Simon called attention to himself. Never trust a man as from God or being filled with the Holy Ghost who exalts himself.

20. So of anything of feelings, doings or works, that we would put before God as the ground upon which we expect to receive the Holy Ghost. Christ alone.

26 to 40. Four factors in eunuch's conversion.

1. The Scriptures. Jno. v, 46 and 47. Luke xxiv, 44 to 47.

2. The Spirit. Jno. xiv, 16 and 17, xx, 22. Acts 11 and 4.

3. The Evangelist. Rom. x, 14 and 15.

4. The man, himself convicted, seeking light, humble, asks teaching, believes, confesses, rejoices.

JANUARY 25.

Chapter ix. Holy Ghost mentioned 17th and 31st verses.

17th verse. Saul receiving the Holy Ghost from Christ, through Ananias' prayer.

31st verse. Disciples walking in the comfort of the Holy Ghost; sinners converted.

ix. 16. No great using without great bruising.

ix, 20, 22, 27 and 29. Christ Paul's theme from the start: "Son of God," "very Christ," "name of Jesus," "Lord Jesus." 36 to 42: 1. Disciple of Christ. 2. Good works. 3. Death. 4. Resurrection. This fills up the history of all believers,

JANUARY 26.

Chapter x. Cornelius, seeking salvation, prays at Caesarea. Peter praying, seeking service at Joppa. The Lord brings them together. Holy Ghost mentioned in verses 19, 38, 44, 45 and 47.

Guiding Peter; Anointed Jesus; fell on Cornelius and his household as they received Peter's testimony.

Some miraculous gifts of Spirit, as on day of Pentecost to Jews. All equal in the church, Jew and Gentile.

Having received the Holy Ghost, they were baptized—not baptized in order to receive.

Christ alone. Nothing in Peter's sermon about church or ordinances, feelings or doing. The 43d verse sums up the gospel offer. See 24th verse. This is what each of us should do.

JANUARY 27.

Chapter xi. Holy Ghost mentioned in 12th, 16th, 17th and 24th verses.

Peter testifies to guidance of the Spirit. Sermon interrupted by the Holy Ghost at the words "remission of sins." (See x, 32.) Christ's promise fulfilled to Gentile as well as Jew. 24th verse: Barnabas full of the Holy Ghost. Had made room for this by his consecration. (See iv, 36, 37.) Had he kept his land, we should never have heard of his labors.

JANUARY 28.

Chapter xii, 2. First of the 6th to the 12th verse. Soldiers may have sympathized with Peter, and thought he had a hard Master compared to the one they served. but see 19th verse.

12. Paul probably at this prayer-meeting. See xi, 30, xii, 25.

16. So God astonishes us by a quicker answer than we expected when we prayed, or by the answer coming in a way we had not looked for.

19. Peter at Caesarea, probably in care of Cornelius, his convert, raised up by God in view of this danger.

20 to 25. Josephus, the Jewish historian, relates this event.

24. Read I Peter i, 24, 25.

JANUARY 29.

Chapter xiii. Holy Ghost mentioned in 2d, 4th, 9th and 52d verses.

2d verse. He calls whom He will to special service.

4. He sends them forth; the world always ready to hear God-sent men.

9. He fills them with power to withstand Satan.

52. He fills them with joy, to bear persecution.

Note in 2d and 3d verses how to have the Holy Ghost guide: 1st, faithful in service, ministering to the Lord; 2d, fasting and praying.

Note—Bar Jesus (son of Jesus). 1. A Jew; had knowledge of God. 2. A sorcerer; sold to Satan. 3. Perverted the truth. 4. In mist and darkness. Read Jude 12, 13.

Note—Sergius Paulus. 1. A Gentile without Scripture. 2. Desired Word of God. 3. Believed. See Romans ii, 29. 6. 1. Fear of God is conviction of sin, wish and willingness to repent. 2. Salvation sent through the Word. See how word follows.

1. Christ crucified. 2. Christ risen. 3. Glad tidings. He has met all the conditions necessary for fulfillment of promise. 4. Forgiveness to all people (38, 39). See two *alls*; 1st, Who are justified; 2d, How much? Where law leaves us, Christ finds us. (Rom. iii., 24.)

JANUARY 30.

Chapter xiv. Read last verse of preceding chapter as introduction to this chapter. Pray for ministers and all who preach, that they may be filled with the Holy Ghost, then they will so speak that the truth will have power. "Not what I saw so much as how I saw it." Read Rom. xvi, 30; II Cor. i., 11; Eph. vi., 18, 19.

6th verse. So Christ commanded, not give up the work, but go into another field.

17. So Jews treated Christ—"Hosanna" one day, "Crucify him!" the next.

21. Went back to the places where they had been persecuted. Loved their converts.

27. Told what "God had done with them." Amen.

JANUARY 31.

Chapter xv. Holy Ghost mentioned in 8th and 28th verses. 8. His witness to the acceptance by Christ of Gentiles on equal footing with Jews.

28. He honored as having led the church, in their decision to lay no Jewish law upon Gentile converts.

18 to 18. Exceedingly important as teaching us dispensational truth.

14. What God is now doing—the present dispensation of the Holy Ghost.

16. The dispensation closes with restoration of Israel.

Read all of Amos ix, and Romans xi, 25, 26.

17. Future blessing to heathen nations through Israel, after their conversion to Christ. So, Rom. xi, 15.

99. No further mention made of Barnabas. Perhaps he allowed the flesh to act in this matter, and had not grace to have Paul in the lead. They were sent out as Barnabas and Saul (see xi, 30; xii, 25; xiii, 2); but Paul becomes the leader, and the record is Paul and Barnabas. "Barnabas took Mark and sailed unto Cyprus"—his sister's, son's and his own country. (Phil. ii., 8.)

FEBRUARY 1.

Chapter xvi. Holy Ghost mentioned in 6th and 7th verses. Forbidding and not suffering them to go to certain places. They went on until the sea stopped their course; then vision.

14 and 15. Paul spoke of Christ; Lydia hearkened (the Lord opened her heart). She believed, confessed, and served. Scriptural conversion. Read Eph. i, 13. Means made use of in jailer's conversion:

1. Earthquake (26th verse). 2. Paul's kindness (28th verse). 3. Charge of woman (17th verse). 4. Memory of cruelty (24th verse). 5. Paul preaching Christ.

Fruit of his conversion: 1. Confession of Christ in baptism (33d verse). 2. Kind-

ness to Christ's servants (33d verse). 3. Rejoiced, believing (34th verse).

40th verse. Church probably met in Lydia's house. Read Epistle to Philip- pians—thinking of Lydia and jailer.

FEBRUARY 2.

Chapter xvii. Paul at Thessalonica, Berea and Athens.

1 to 9. Only three weeks at Thessalonica. See his Epistles as to what he taught them.

2 and 8. Honoring the Scriptures (*i. e.*, O. T.); "opening;" explaining—"allegging;" proving by quotations. Christ in Luke xxiv, and death and resurrection the theme in both cases.

11th verse. Our example. Let us imitate them, and let us get our friends to study the Scriptures with us. "The entrance of thy words giveth light."

16 to 34. Note *doctrines* in Paul's sermon: 1. About God, Creator and Ruler—a Spirit (28 to 28). 2. Unity of race (26). 3. Men as sinners (29 to 30). 4. Salvation by faith (27). 5. Repentance (31). 6. Resurrection (31). 7. Judgment (31).

Three classes—mockers, procrastinators, believers. So now and always when Christ is preached.

32d verse. "We will hear thee again." They never did. 30th verse, "Now."

FEBRUARY 3.

Chapter xviii. Paul at Corinth, working at his trade. See xx, 34. 2d verse. See Rom. xvi, 8.

Priscilla and Aquila probably converted at this time.

5. Blessing and strength from Christian fellowship. "Two are better than one." Even Paul stronger to testify when brethren were with him.

6. Opposition and trouble.

8. Hearing, believing, confessing.

9. Paul's visions—seven in all. Acts ix, 8; xvi, 9; xviii, 9; xxii, 17; xxiii, 11; xxvii, 23; II Cor. xii, 1, 2.

14. See 9th and 10th verses. Lord had his case in charge.

Gallio a brother of Seneca Nervos, tutor. He is mentioned by four different Roman writers as being consul at Corinth, and dying in 65 A. D.

18. Many think Paul got into trouble from yielding in this to Jewish custom.

19. First visit to Ephesus.

20 and 21. Read Epistle to Ephesians in light of this favorable reception.

24 and 28. The Holy Ghost raising up defenders of the faith, independent of apostles at Jerusalem, or of Paul. Went out with what light he had, willing to be taught even by humble tent-makers—one of them a woman; and God led him into full light, and gave him power.

FEBRUARY 4.

Chapter xix. The Holy Ghost mentioned in 1st and 6th verses. The promise of the Spirit from a risen Christ, confession of Christ, and the promise fulfilled. This was Paul's second visit to Ephesus; was here three years (xx, 31). City outwardly continued in wickedness, full of heathen temples and sin; but God used Paul to gather a church there. So, under this dispensation, we continue to preach the gospel, and God has nowhere promised but that the same results shall attend. A people shall be gathered to Christ out of the world. Acts xvii., 14 to 20.

20. So, as God finds consecrated men, full of the Holy Ghost, to preach his word, it will ever be.

33. Jews made nothing by this, any more than at Corinth xviii, 17. Greeks had no use for them. In their hatred of Paul, they wanted to use the tumult to his injury.

36. Good counsel at all times and under all circumstances.

FEBRUARY 5.

Chapter xx. The Holy Ghost, 23d and 28th verses. "Us"—word here first used. Writer seems to have joined Paul at this point, and writes the remaining history as an eye-witness. See 6th and 18th verses.

18th to 35th verses: Note marks of a true servant of Jesus Christ.

1. Humanity. 2. Sympathy. 3. Under trial. 4. Keep nothing back. 5. Public preaching. 6. Private teaching. 7. No respect of person. 8. Preaches repent-

ance toward God. 9. And faith toward Jesus Christ. 10. Knows he will be persecuted. 11. Perseveres to the end.

26. They may not have received or believed the counsel, but Paul pure if he declared it.

28. Look to the Holy Ghost in choosing pastors and officers.

32. Mark this.

FEBRUARY 6.

Chapter xxi. Holy Ghost mentioned 4th and 11th verses.

See xix, 21. Paul had purposed in the Spirit to go and without a direct command from God would not be turned from his purpose.

13. He thought of Stephen's death and was ready to follow him.

23 to 26. The following out of this suggestion led to the disturbance. 28th verse. Not true.

35. God preserved Paul in wonderful calmness, courage and peace through this scene.

FEBRUARY 7.

Chapter xxii. Paul's address to a Jewish mob. Wonderful that he held them so long.

14 and 15. 1. God hath chosen thee. 2. To see that just one. 3. To be his witness, 4. What thou hast seen and heard.

19 and 20. A humble confession. Grace magnified in Paul's conversion. He tells who he was and what he was. Appeals to facts, (See 5th verse). Gives the simple account of his meeting with Christ and his confession of him.

FEBRUARY 8.

Chapter xxiii. Paul's defence before the Sanhedrim. The same body that 27 years before had condemned Stephen.

3. Paul had poor sight and may not have known that it was the High Priest who spoke.

5. This concession and apology gave him access and favor with Pharisees.

11. He was in the line of duty. God was with him. How this must have cheered him.

26. Nice man this Lysias. A noble Roman, but here most palpably a liar.

See xxii, 27 to 29. How little he thought when he wrote that he how enduring would be the record of it. So men deceive themselves even in their practice of sin.

FEBRUARY 9.

Chapter xxiv. Paul's defense before Felix.

5th verse shows early disciples were called "Nazarenes." 10 to 13. Denial and call for proof of false charges. 14 to 21. Confession and defence of his doctrine. 24 to 27: 1. An inquiring sinner. 2. A trembling sinner. 3. A procrastinating sinner. 4. A dishonest sinner. 5. A time-serving sinner.

Felix disappears, dismissed in disgrace from office. His "convenient sensor" never came. Last word about him, "left Paul bound," shows him left bound in sin.

FEBRUARY 10.

Chapter xxv. Jewish hatred and treachery, and Roman justice. 3rd and 16th verses.

19th verse. "One Jesus," small moment to the noble Festus. The things about "one Jesus" considered. This an absurd, trifling matter. Taking His time from grave questions of state, but Festus would have been forgotten long ago but for his connection in the Providence of God, with the protecting of Paul as a servant of "one Jesus."

24. A more worthy man than Pilate or Felix.

FEBRUARY 11.

Chapter xxvi. Paul before Agrippa. 6th and 8th verses. Resurrection

See xxiii, 6; xxiv, 15; xxv, 19; xxvi, 28. Read Daniel xii, 2; John v, 28 29; I Cor. xv, 12 and 27; Revelation xx, 6 and 13.

9 and 10. Resolute character always. "I ought," "I did" so; 19th verse. When light came, not disobedient.

18. Result of preaching Christ as in 23rd verse. 21st verse. "Jews sought to kill me," but 22d, God helped, and I continue."

24. "Could not stand resurrection."

See Athenians, chapter xvii. 27. A bold appeal.

28. A remarkable confession. Never, however, fully persuaded. Died in sin.

FEBRUARY 12.

Chapter xxvii. This voyage and wreck is a good subject to illustrate the gospel. 10 verse. The warning. So God warns as to fruit of sin.

11. Unbelief. So men's hearts loving sin turn from God's command.

13. So Satan allures unwary souls.

18 to 21. Trouble from disobedience.

22. Grace bringing in deliverance. (Neh. vii, 19).

24. The promise; 25, Faith; 28, God was guiding the ship.

29. Moving by sight and not by faith. So sinner, instead of casting himself on Christ, helplessness and undone, a poor wreck, casts his anchors and waits for something he knows not what, "feeling before faith," "deeper convictions," "making himself better," witness of the Spirit," and wishes for the day. 35, Rest of faith.

44. So God's word abides "all safe to land." Col. 1, 14.

FEBRUARY 13.

Chapter xxviii, 1 to 2. God guided them to the Island and prepared the people to receive them kindly.

7. Publius received prompt pay for his politeness.

10. So the Lord provided for them. They must have lost all on the wreck.

15. It had been nearly three years since he appealed to Caesar and had the assurance. xxiii, 11.

20. Resurrection. 23. The word preached.

24. Treatment the Gospel has ever received.

28. The testimony of the Holy Ghost fulfilled. Jews rejecting Christ; Gentiles receiving him.

31st verse. How the Kingdom of God concerns the Lord Jesus Christ.

1. He announced the kingdom. Mark 1, 14, 15. Dan. ii, 44, 45, vii, 13 to 27.

2. He, the king of the kingdom. Matt. xxii, 42 to 45, xxvii, 87.

3. Subjects of the kingdom. Neh. ii, 9 to 15, ix, 15, xii, 28. Dan. ix, 24 to 26. Rom. xi, 25.

4. When will the kingdom be manifested on earth? Rev. xx, 4 to 6.

Col. iii, 4, 1 Cor. xv. 23 to 25, 51 to 53.

Rev. Sam Jones has held meetings in two Methodist churches, at the large Music Hall and in the Compton and Washington St. churches, St. Louis, during the month. An exchange says:

"He has called the attention of thousands to their lost condition and thus has been the means of creating an interest in the Gospel which the pastors may follow and thus gather fruit from these meetings."

From St. Louis he goes to Cincinnati, Ohio.

Dr. L. W. Munhall.—After closing the very successful meetings at Savannah, Dr. Munhall began at Los Angeles, California. The meetings are held in the Tabernacle, which will seat 5,000 people. The first meeting, on Sabbath evening, was crowded, and 6,000 people were packed into the building, and quite as many more were turned away, unable to get in. Great things are expected from this series of meetings.

D. W. Pottar has closed a series of meetings extending for six weeks at Quincy, Ill. Four hundred and twenty-five persons, it is said, professed to have been converted. The interest was at times, so great, that multitudes were turned away from the church for lack of room.

Mr. Potter goes next to Freeport, Ill.

Rev. J. S. Norris has just closed revival meetings with the churches of Tipton, Iowa, which begun in the Congregational church and closed in the Methodist Episcopal church, the largest in the place. About 75, it is believed, were converted. The pastors continue the work.

