

# RECORD ...OF... CHRISTIAN WORK

With Daily Scripture Readings.

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## Editorial Notes.

The RECORD OF CHRISTIAN WORK in its present form will come as a surprise—we trust not an unpleasant one—to many of our readers. Without so much as "by your leave," we appear this month in new dress. Our apology for doing this? Is one needed? Hear our defense: In its former shape, the RECORD was not convenient for binding or retaining back numbers. The "Notes," which have been so valuable a supplement to our paper, were frequently lost in transit and complaints on this score were many. The necessary folding for mailing brought the RECORD and "Notes" to subscribers in poor shape, crumpled and sometimes torn.

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As it now stands, the whole is better printed, contains more material, is more convenient to handle and circulate—qualities which will commend themselves at once and to all. Believing this, possibly it will be well to defer an apology till next month. We shall hear from our readers in the meantime, and we are not without hope that their verdict will render any apology unnecessary.

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With the change in form we make no change in our object and purpose. Our aim now, as ever, will be to make the RECORD a bright chronicle of current Christian enterprise, evangelistic, unsectarian, inter-denominational. We mean to keep abreast of the glorious tide of spiritual work now invading the uttermost parts of the earth.

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Our record of Mr. Moody's work will be as complete as it has hitherto been. We shall be privileged to follow Mr. Moody step by step as this winter he retreads familiar ground in Great Britain. If later he carries his message through the Continent of Europe, and possibly into far India, where Dr. Pentecost is proving the need of evangelistic work among English-speaking natives, the RECORD will enable its readers to follow him there also. To illustrate the careful attention we shall give to the work and needs of the Chicago Bible Institute we need but point to the accounts of its various branches appearing in our present issue.

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Major Whittle will continue the "Daily Scripture Readings," which have proved in the past so attractive and stimulating to readers of the RECORD. A year ago the "Readings" were first published a month in advance in order that a more widely extended circle might study them. A circulation of two thousand copies in Great Britain is no poor index of the appreciation in which they are held by friends in that country. On both sides the Atlantic they are

found invaluable as a means of securing the systematic study of the Bible by the people and especially by newly-made converts.

Right here we would like to put in a special word for the "Readings." Their regular readers now number many thousands, and not a few have testified to the blessings received through them. Will every one who reads help to extend their usefulness? If the Word of God is blessed to you, and you have been helped by this systematic course, you will not need further argument as to the importance of helping young Christians to love and study their Bibles: their usefulness to Christ, the church and the world, and the joy and peace of the Holy Spirit in their own souls, all depend upon their learning to feed upon God's Word.

In what way, then, can you extend the usefulness of these "Readings"? Organize bands of readers in churches, in Bible classes, among personal friends. Tract distributors and visitors could induce many whom they meet to take up the readings. Leave a copy with each family likely to use them. We will supply such samples gratis. Calling later, get as many to subscribe as possible at club rates. If desired, copies will be sent direct to separate addresses, but a better plan would be to receive the package yourself, making the delivery the occasion of your call. It would give a most natural excuse and incentive for the call, and provide a most happy topic for conversation. Try it.

A feature of the RECORD in its new form will be the space devoted to the consideration of good literature. "The Workers' Library" will contain from month to month rich food for mind, heart and soul. "Hints and Helps" is a department which will not be overlooked by busy toilers.

We have already made many friends in our old guise; we trust we shall make more in our new. Times of transition and change generally suggest improvement. Among our many readers there may be some who are of opinion that the efficiency of the RECORD can be increased. We have a desire "to see ourselves as others see us," and invite suggestions under this head from some such kindly critics. They will receive due consideration and if they tend to solve the more general question, "What is the best method of conducting a religious newspaper?" they shall receive such measure of publicity as may be their due. We wish one and all to take a personal interest in the RECORD OF CHRISTIAN WORK and we may from time to time adopt this method of correspondence between the RECORD and its readers. In the near future we hope to give our friends an opportunity of expressing an opinion on one or two vital questions connected with evangelistic work, such as the Scriptural authority for the special work of evangelists, the qualifications necessary for an evangelist, and how modern evangelism may be made more effective.

We confidently place the RECORD in the hands of our subscribers believing that it will be made the means of grace to some and of increased knowledge to all.

A cablegram received Nov. 6th announced the safe arrival of Mr. D. L. Moody and family in London after a quiet ocean voyage. Later advice by mail indicates a repetition of Mr. Moody's usual ocean experience, a veritable fast for almost the entire passage. A further intimation is to the effect that a trip to India is improbable owing to the necessity of further sea voyages in connection with such a visit. However while we believe no settled plans embracing India had been made by Mr. Moody we know he has felt a deep interest in the evangelization of that land, and we should not be greatly surprised to hear, a little later, when the questionable pleasures of the sea voyage are forgotten, that the urgent calls from that far country have prevailed.

Judging from the reports both in the press and through our correspondents, the Christian Workers' Convention at Washington was a gathering of very marked spiritual power. Our special account under "Workers in Council," will be read with interest, but many will be glad to secure the full report which is to be issued by the Secretary, Rev. John Collins, New Haven.

Renewing his subscription for the RECORD, an evangelist writes: "You will see I always send a new name with mine every year, and pay for it myself. This Miss G. is sickly and I thought it might comfort her." We can not ask any better service of our readers than that each should follow the example of our correspondent.

#### TO THE READERS OF "THE RECORD OF CHRISTIAN WORK."

After six and one-half years of pleasant service, as the editor of this paper, I bid you adieu. The Sunday School Missionary Work, in which I have been engaged for almost twenty-two years as Superintendent of the North-Western District of the American Sunday School Union, has increased to such proportions that all my time and strength and thought is demanded there. It is with regret that I part with the readers who have for so many years, been patrons of our little paper. The fellowship has been very pleasant to me, and the friendships formed will never be forgotten.

It is my hope to speak occasionally through the columns of the Sunday School Missionary, which I will send free to all who desire it, for one or two years.

I bespeak for the RECORD OF CHRISTIAN WORK in its new dress the same interest that has been shown to it in the past six years. Wishing you all an affectionate farewell, and a Happy New Year,

I remain yours in the Bonds of the Gospel,

F. G. ENSIGN.

#### MCNEILL AS A PREACHER.

##### Directness, Earnestness, Spirituality.

As one listens to Mr. McNeill's sermons\* says the Rev. J. T. Marshall in the *Presbyterianian*, he will at once notice his *direct style of address*. He is perfectly fearless. Like John Knox, he calls things by their own proper names, "a fig, a fig, and a spade, a spade." Without consuming his time in belaboring biblical culprits, he attacks at once the sins of modern life, and exposes the hypocrisy of to-day. To repeat an expression which he himself used in an address in the Free Assembly Hall, he knocks sinners "right between the eyes." Such bold preaching is refreshing in these days, when a depraved sentimentalism seeks to veil the sinfulness of sin.

The hearer will be no less taken with Mr. McNeill's *intense earnestness*. He certainly has the "burning zeal" that is given as one of the marks of a genuine call to the ministry. He is all afire with his work. He throws his whole soul into the delivery of his sermons; and his physical effort is at times almost agonizing, when he seems to strain to its utmost tension every fibre of his iron frame.

To this may be added a descriptive power that is evidence of true genius. He has a

graphic way of picturing the familiar scriptural scenes that makes them appear almost entirely new.

But above all, and through all, is his genuine *spirituality*. Mr. McNeill is a modest man. His listeners soon become aware that here is a man who does not depend upon himself for his success. He preaches as though actuated by a consciousness that he is only the mouthpiece of God. If any one point could be singled out as deciding his success, it would be his evident reliance upon the Holy Spirit. John McNeill's career but adds another chapter to the already voluminous commentary on the words of Zechariah, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

England has styled this great preacher "The Scottish Spurgeon." She may soon see the day when she will be proud to call her ablest pulpiteer "The English McNeill."

THE REV. C. H. YATMAN has just closed a remarkable series of meetings in Scranton, Pa. His "Men's Meetings" were the most remarkable ever held in the city, for size and results. Hundreds of men of all classes, being reached. He is now at Williamsport, Pa., where on the opening night, hundreds were turned away, unable to get in the church. The meetings are "Union." The singing of Mrs. Kress—who, accompanied by her mother, is doing the solo work—is a predominant feature, her singing being literally "sermons set to music."

\*Three vols. of Rev. John McNeill's most characteristic sermons are published by Fleming H. Revell Co., Chicago and New York.

# WORKERS IN COUNCIL

## THE CHRISTIAN WORKERS' CONVENTION.

WASHINGTON, D. C.,  
November 10th.

The sixth annual Convention was held in the first Congregational Church of Washington, D. C., from November 5th to 11th. Mr. R. A. Torrey the superintendent, of the Bible Institute presided, as he has at all the previous Conventions. Nearly one thousand delegates were present from different parts of the country and these, with more than a thousand of the people of Washington over filled the church at many of the sessions. Almost every form of aggressive Christian work among the classes not reached by ordinary ministrations of the church was described from the platform. It would be impossible to give even a list of the speakers, much less a report of the addresses. The program of the Convention differs from that of any other gathering. No time is given for mere theorizing. Those who are actually engaged in Christian work are given an opportunity to describe in twenty-five minutes their methods and results, then for twenty minutes they are subject to a fire of questions from the audience. Many of the best things are brought out in answer to these questions. Time is also given for Bible readings and addresses calculated to stimulate Christians to work, or to instruct them as to methods of work and the conditions of success in it.

From beginning to end the devotional spirit is maintained to an almost intense degree. Every report of work is followed by prayer for that specific work. As many told their story the whole congregation would break down with emotion and, at other times, persons who had done little in the Church for years were moved to more faithful service. A single instance will serve as an example. A lady of wealth and influence sat listening one morning to a humble worker telling his simple story of a vice for the Master. As soon as the report was over, she rose from her seat and left the Convention, went down single handed into a dark place in the city of Washington and began at once to work there.

Among the most instructive addresses were those made by Rev. J. Wilber Chapman, D. D., of Philadelphia, on the work of the Bethesda Church in that city and on how the young men may be won for Christ and made a working force in the church; that of Rev. Watson L. Phillips, D. D., of New Haven, Conn., on

the Orthodox Church of Sardis; Miss Zinca's report of work among discharged female prisoners in Toronto, Canada; Hon. John G. Wooley's story of Réat Island National Mission for intemperate men; Miss M. E. Remington's account of personal work in home visitation among foreign population; Miss Barber's description of work in Montreal and Miss Gurney's of the Christian Police Association of England, and Rev. Thomas Bone's humorous and pathetic description of his work among seamen on the Welland Canal; Miss J. H. Barney, Miss McIntyre, Hon. R. Crockett, and Hon. Wm. H. Howland gave Bible readings of remarkable spiritual power upon such subjects as "The Door of Opportunity," "Power in Service," "Separation unto God" and "The Reality of Jesus."

The grand climax of the meeting was reached on the closing evening, when many, out of the fulness of their hearts, made brief addresses, none of them exceeding three minutes in length. Most of these addresses were given by the pastors and officers of Washington churches, who testified of the wonderful blessing that had come to them from the Convention. The closing half hour was occupied by the chairman, who made an address upon the "Baptism of the Holy Spirit," followed by a brief consecration meeting, in which very many came into the conscious reception of the filling of the Holy Ghost. When the meeting was over people lingered about the church, and in different parts of the room men and women were kneeling with broken hearts, crying out to God for His blessing or thanking Him for blessing already received.

On Sunday the pulpits of many of the churches were filled by visiting delegates. All through the city there were manifestations of God's power in the conversion of sinners and the consecration of believers. The Convention, by common consent, is admitted to have been the most helpful of the series. A full report of the proceedings will be published at an early date as possible by the secretary, Rev. John C. Collins of New Haven, Conn. The former reports are said by many to be the best literature extant on aggressive Christian work and the report of the present meeting will excel any that has preceded it.

Bishop Merrill of the M. E. church has been seriously ill. He is one of the strongest men in his church and an acknowledged authority upon all Methodist law.

## FAMOUS LADY WORKERS IN CHICAGO.

Twice during the past month Chicago has been favored with the presence of eminent Christian women. Central Music Hall, second largest audience room in Chicago, was too small to hold the people who crowded to hear Lady Henry Somerset, the noble English advocate of Temperance, and her companion, Hannah Whitall Smith. These ladies have been visiting and speaking in the principal cities of this country, and it is probable that they will remain here all the winter, Lady Henry Somerset proceeding to Japan in May. While in Chicago they gave their time to the study of temperance work and philanthropic movements, visiting among other institutions the Bible Institute. There she found much to interest her, especially in the Ladies' Department.

At the great Music Hall meeting Lady Somerset commenced her speech with a sketch of the progress of temperance in England. "She had not spoken three sentences," says one who was there, "before the charms of her wonderfully flexible, sympathetic voice, and perfect enunciation, were felt throughout the house." Of Chicago she said that the thing which struck her most was the Temperance Temple. "When that figure of a woman with upturned face greets the morning sun, I think many homeless pedestrians on the street below will have a renewed hope and a renewed idea." Speaking of the Keeley cure, she said, "Miss Willard tells me it may be of inestimable value, and I thank God for that. But this is not a universal panacea, it is the rich man's cure, but the poor, what do you propose to do for them? What they need, what all sick-souls need, is the Great Physician who can heal both soul and body."

When, a week later, the eldest daughter of General Booth, La Marechale, the leader of the Salvation Army forces in France, entered the same hall she received a possibly greater ovation. The scene has been eloquently depicted by one of the audience:

"When 'La Marechale' rose to her feet, with immovable countenance, yet with body quivering with emotion—a pale, lithe young woman—the victor in many a force battle for the Master, with glowing eyes, a clearness of enunciation which any speaker might envy, and a directness and incisiveness of utterance illuminated with touches of humor, there was not a soul in the house she had not completely captured before she had finished. Ah! but that was true eloquence—thrilling, magnetic, alluring, convincing—with which she swayed the multitude. And watching the great mass of the Salvation Army as they filed into the hall and overflowed the great platform, many, very many of them giving evidence of having

been rescued from fires of sin and bearing scars of service in Satan's conflicts, with their uniforms and their band, with their "volleys" of "amen's" and "hallelujah's," any grotesqueness was swallowed up in a conviction of the genuine enjoyment, and enthusiasm, and whole-heartedness of their religion. No need of evangelists to arouse them to spiritual life! Each man and woman was a special evangelist, and a naturally impassioned audience was roused to enthusiasm, their hearts kindled, their interest enlisted sufficiently to be molded by the leader, and to wave their handkerchiefs at his request all over the hall in unison with one of their unique melodies.

Who has not heard at least some outline of the story of Salvation Army work in France and Switzerland? How this same delicate woman faced Anarchists and Communists in the very worst quarters of Paris, emptied the saloons and theatres of Geneva, and bravely endured fourteen days imprisonment rather than obey the order expelling her from the Swiss cantons. It was to her that Sarcey, the great French writer, said, "You come too late to France; the light of the nineteenth century has extinguished Christianity," and received the reply, "Will your nineteenth century light illumine the valley of death?"

## WORLD-WIDE TEMPERANCE.

A temperance gathering of more than usual importance and significance was held in Boston last month—the first convention of the World's Woman's Christian Temperance Union, and the eighteenth of the National Society. Both organizations are the outcome of the great Woman's Temperance Movement of seventeen years ago. The work is now thoroughly organized under the heads of preventive, educational, evangelistic, social, and legal, sub-divided into forty national departments. Scientific temperance education has been introduced into all the states, into all the provinces of Canada and in great centers throughout the world.

The deliberations of the convention took the usual form of the reading of papers, reception of reports, and general discussion. The result has been summed up in a few sentences by a correspondent who writes:

"Taking it all together, it has been a notable convention. While the methods and principles promulgated and reiterated cannot be universally accepted as the wisest and most practicable, there have been hopeful evidences of strong liberality and a disposition to heed the unmistakable signs of the times and to discountenance intolerance, be it political, reformatory, or religious. Business has been dispatched with promptness, good feeling has prevailed, and Miss Willard has been once more convinced of the loyalty and enthusiasm of her great and powerful constituencies."

## WORK ABROAD.

## Mission Notes and News.

It is the Lord Jesus Christ himself who said "Go ye and teach all nations." It is his work that is waiting to be done. It is his little ones in China and Africa, and India who need the Bible and the teacher to tell them about Jesus. It is his voice that asks each one of us men, women, boys and girls, "How much will you give me this year for this work?"

The Rev. G. C. Crubb, an English Episcopalian minister, has been travelling in India and Ceylon for the past two years holding evangelistic services and meeting with great success among English-speaking natives. The latest news is that he evoked the utmost excitement at the Geelong Christian convention. A large number of young men and women at his call volunteered for Foreign Mission service, and gifts in money, jewelry and cheques at one meeting exceeded \$5,000.

The latest news from Uganda, that fascinating spot in Central Africa, the scene of Mackay's labors and Hannington's death, is not reassuring. Protestants and Romanists are still engaged in a struggle, and the Mussulmans become aggressive. Captain Lugard, an African explorer, who has dealt many a blow against the Arab slave-traders of the great central lakes, is still there, but has an insufficient force to hold the balance of parties.

The situation in China grows more serious. The Hubei province, which furnishes the bravest soldiers for the Chinese army, is the most violent in its opposition to foreigners. The following proclamation was posted on the walls everywhere in this province last month: "Let us chase from the province the devil-mouthed European pigs. It will be much better to burn their dwellings, churches and mission buildings than to confiscate them for the purpose of increasing the revenue. We will extinguish fires dangerous to Chinese dwellings. Let us punish the converted Chinese, the traitors. Let us banish the families of the guilty to the ships of the American fleet." A missionary declares that the placards are issued by the gentry and scholars, with the full knowledge and consent of the magistrates. We should pray continually for our missionaries in China; yet all this disturbance is a hopeful sign. It shows that Christianity is making its impression upon China. Fierce opposition is better than stolid indifference.

The awful curse of the rum traffic in Africa is going on, simply because two countries, one of them our United States, would not assent to international prohibition. We have abolished African slavery. We are consenting to African drunkenness. Nations can not avoid the responsibility of complicity in wrong-

doing. Every man in the United States who loves God and his fellow men, who is interested in the welfare of missions and the salvation of the heathen, who is unwilling to see his country consenting to crime and infamy, should urge the United States Senate to unite in the prohibition.

\* The total number of Protestant pastors, evangelists, and teachers now engaged in spreading divine truth in Italy is five hundred and fifty-three; the Protestant churches and preaching stations number four hundred and seventy-nine.

Bishop Thoburn, writing from India, says: "In our mission over eleven hundred persons of all ages have passed over from the ranks of heathenism and taken their place among the Christians during the past twelve months, and this movement still continues."

Protestants should not go out of their way to defend the impostures and impositions of Rome. If Protestants imagine that they awake any feeling of reciprocal respect, gratitude or fraternal recognition by their apologies for Romanistic errors or errors, they are simply hugging a delusion. But there are some who if they had lived in Luther's day and had been called on to decide as to the desirability of a reformation, would have said: "Ah, this old, venerable, majestic church is entitled to our respect and admiration." But among Protestants these are the exceptions.

The English Church Missionary Society held a great meeting in Exeter Hall London last month to bid farewell to upwards of a hundred male and female missionaries departing to all parts of the world under the auspices of the society. Bishop Tucker said that in Eastern Equatorial Africa there are 100,000 natives willing and eager to hear the gospel if only missionaries could be sent to them. Archdeacon Moul who was returning to China for the fourth time, in referring to the anti-Christian riots in Mid-China where his own work was, said that the men who were creating these disturbances were mostly unreasonable and inept. They were erring in ignorance or were set on by interested persons who knew that their craft was in danger. The C. M. S. had recently been attacked by a Chinese writer who said that the missionaries had been such utter failures in China that their only converts were from the poor and vicious classes. Archdeacon Moul prayed that they might have as many converts as God would grant them from these classes!

The resolution of the Directors of the London Missionary Society to add, within the next four years, one hundred missionaries, male and female, to the existing staff of the Society's agents, is the most important step which has been taken by the Board for many years. It means, if successfully carried out,

the increase of the staff from 200 to 300—i. e., the addition of fully half as many again as are now at work. It involves an increase in the Society's expenditure of not less than \$125,000 per annum, and it pledges the Society to a policy of large extension, in the face of the experience that the annual income is not yet sufficient, even with the aid of legacies and occasional special efforts, to meet the liabilities already incurred.

The American Board of Missions has put up \$1,000,000 as its goal in annual receipts for foreign missions. It hopes to reach this mark by constant advances and as the missionary impulse grows stronger in the Congregational churches. The Methodists, have fixed their high-water mark at \$1,250,000 for home and foreign missions, and they will reach it. The Presbyterian church has proposed \$1,000,000 for foreign missions as its aim. It is creeping up slowly to that point, having contributed over \$900,000 last year.

From an interesting memoir of Mrs. Rosalie Macgeorge, in the *Missionary Messenger*, we learn that this pioneer missionary from the New Zealand Baptists acted on her belief that missionaries should depend for their sustenance on the natives among whom they worked. "I have been," she says, "like Paul in 'hungerings off'—in real hunger—but it has brought me blessing and clearness of light as to my future course. I must live on the people even if it kills me." And it did kill her.

In response to urgent requests from Australia and other foreign countries for a visit from the president of the American Christian Endeavor Society, the trustees, at their recent meeting, requested Dr. Clark to undertake a journey round the world, starting immediately after the International Convention in New York next July, and taking a year for the tour, returning in season for the Montreal Convention of '93.

## MACKAY'S LAST ADVICE.

Dr. Alex. Mackay, the Uganda hero prepared just before his last illness a series of articles on the best methods of missionary work in Africa. They embodied the results of a long and laborious experience in Uganda and other difficult spheres. They were found among his effects when they reached his home in Scotland and are now published by an English journal. One of his most weighty utterances is the following:

"The agency by which, and probably by which alone, we can Christianize Africa, is the African himself. But he must first be trained for that work, and trained, too, by the European in Africa. Just as the mountains of ironstone in the continent are perfectly useless until first quarried, smelted, and forged by European tools—so the untrained African mind is absolutely powerless to effect any beneficent

results unless first thoroughly trained by those of European tempering. This, too, must be done in Africa itself, for, if the European in Africa has proved a difficulty, the African educated in Europe has proved a still more unsuitable instrument for his country's good. It behooved us, therefore, to select with the greatest care a few centers to which Europeans shall have easy access, and where they shall be able to live under comparatively healthy conditions, centers within easy reach of natives within a wide area. None but teachers, born teachers, need expect to be able to train Africans to be teachers in their turn. Unless this point is carefully guarded, it will ever prove a weak link in the chain. It has too often been supposed, because a man is a university graduate, or taken Holy Orders, that, therefore, he knows how to teach. Few greater delusions have prevailed, and Africa has suffered in consequence. . . . It seems to be overlooked by very many apparently zealous advocates of missions that in the command to go and Christianize the nations, we are expressly told the method by which we are to achieve success, namely by 'teaching them.'"

## AN EVANGELIST IN INDIA.

The most successful mission undertaken by Dr. Pentecost in India, is that recently completed at Poona. In that leading and important center of Brahminical learning he preached regularly twice a day, in the early morning to Christians, at six in the afternoon to a general meeting. The missionaries doubted whether he could hold an audience of non-Christians for successive nights; but after the first week it was found impossible to close the mission and second and third weeks were arranged for. The audiences were not composed mainly of students but of leading men in Brahminical thought, leading men in education, leading men in civil employ. They sat in picturesque native costume, turbaned and sandaled, some of the more influential supporting the Evangelist on the platform.

This kind of audience is the problem of missions in India; men who read the literature of the day, who discuss the religions, and watch the progress of Christianity with a strange interest and even approval, but who have not felt its divine power, and who cannot, therefore, take the awful step which will sunder them from their ancestral faith and from their family relationships. How the missionaries in India long for men to be sent out from our home churches to grapple with these people. They feel that Dr. Pentecost has in a wonderful way found his way to their hearts and influenced them in the right direction, but they want more such men to come out for a time, or for life; not only young men, but men who understand the thought of the day, and can meet and answer the difficulties that arise in the minds of all thoughtful men.



*What is it? A school where the Bible is studied under competent instructors both of America and Great Britain, and training given in methods of practical Christian work.*

*Wherein does it differ from other schools? In studying the Bible only, and in requiring every student each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision.—D. L. Moody.*

### Notes by a Resident.

Tent work was over; mission work was not fairly begun, so November gave the students more time than usual for study, and much faithful classroom work was done. Most of the students availed themselves of the meetings held by the Rev. B. Fay Mills, on the West side, to study the methods which contribute to his success.

Rev. R. R. Lloyd, of Geneva, Ill., formerly pastor of the Congregational Church on California Av., Chicago, delivered a course of seven lectures, marked by much originality of thought.

The Institute was favored by a visit from Rev. F. G. Ensign, when he gave details of Sunday School Union work and drew a graphic picture of the terrible spiritual needs of the United States and especially of the neglected children growing up in sin. At the close of his talk the students gathered about him to ask questions. A deep interest in the cause which Mr. Ensign represents was aroused by his visit.

Mr. Torrey was absent for nearly two weeks at the Convention of Christian Workers in Washington, of which he is permanent chairman. There is probably no other gathering in the country which so well represents all forms of aggressive Christian effort. Everyone who attends gains a rich blessing.

During their stay in Chicago Lady Henry Somerset and Mrs. Hannab Whitall Smith, paid a visit to the Institute. Lady Somerset inquired very carefully into the methods pursued. She was asked to speak, and took up the refrain of the hymn, "God bless you," which had just been sung, saying it was the sentiment of her heart, and adding kindly words of encouragement and sympathy.

### Incidents.

One evening a man called at the institute and asked for a minister. He said he lived between the Chicago Avenue Church and the Institute and had been convicted of sin by hearing the singing. For a month he had wanted to find peace. His family were Quakers, and his mother and sisters earnest Christians and he felt very much ashamed of his position. The daily prayers of his wife, a good Catholic, had also affected him. The man seemed completely bowed down under the pressure of conviction, but he knelt and accepted Christ as his Saviour and went away with the assurance that his sins were forgiven.

One day last winter a few members of the Institute were skating in Lincoln Park. One of them, Mr. J. A. Baker, fell into conversation with a man who proved to be a professional gambler. Although engaged in pleasant conversation his sentences were frequently punctuated with oaths. Mr. Baker called his attention to that fact and that God would not hold him guiltless, and advised him to turn to Christ for strength to overcome sin, saying that not long before he had been leading a similar life. Some months later Mr. Baker met him on the street and again urged upon him the necessity of accepting Christ, but the man replied that gambling was his only means of livelihood. Months afterwards a man came to Mr. Baker in one of the tents, holding out his hand, with a radiant face. Said he, "I am happy as a lark." It was the same man. He had been converted in a mission and had abandoned the old life, never having been able to forget the few words spoken to him on the ice.

At the close of a mission service one evening a student tried to speak with a man, but he said that he had not time to talk of religion, so the student offered to walk home with him. After going a short distance the man started and ran, but the student, not discouraged, returned and tried a similar experiment with another. They walked toward the Wells Street bridge. As a text was quoted which the man wished to read, they stopped near an electric light by the bridge. A crowd soon gathered. The student turned and began to address them, speaking from Mark 16: 16. He talked for about twenty minutes, and they listened attentively till he asked them what they were going to do with Jesus. At that they scattered, with

the exception of five who remained to inquire the way of salvation. Two of them professed conversion, one of them being the man who was followed from the mission. The remaining three seemed deeply interested and asked to be remembered in prayer.

### LADIES' DEPARTMENT.

November will long be remembered as the month in which the Rev. B. Fay Mills conducted Evangelistic meetings among the West side churches. Many of those meetings our lady workers were able to attend. The unusual convicting power of Mr. Mills' addresses is well worth the careful consideration of the Christian worker. It is said that Mr. Moody's preaching makes an easy inquiry room and this is because the truth is conveyed to the soul in such simplicity, power and clearness that the hearer is led to Christ at once. Workers in inquiry rooms understand this. It is just here that Mr. Mills has great power. There is a continual satisfaction in knowing that all the churches uniting in this work will cherish these new found ones.

The question of Free Scholarships still presses upon us.

Here is a letter from one of the Congregational pastors in this State. A circular of our Department in the Bible Institute had been sent, by request, to a young lady. Her pastor writes:

"Those circulars were duly read and have deepened the young lady's desire to give her life to this work. Only one obstacle presents itself. She has no means to meet the expense for board. (This is only \$3.50 a week). Is there a society whose object is to assist in cases where means are insufficient? She is too good a girl to be missed in the work for a lack of funds. She well deserves help. If there be a possibility, let me hear from you in reply to this plea made and she will come at once."

After delaying a reply for five days, hoping that somehow a Free Scholarship would shine upon us, we could only suggest that the young lady make the usual application, and hope that the way would open.

Being here not only means receiving individual benefit, but it means doing work in this great city and exerting positive blessed influence and it would seem as if many would be glad to employ a substitute at so small an outlay.

A young lady reports her Sabbath school class of little boys as increasing their contribu-

tions. Last Sunday as she counted the pennies and announced that there were twenty-four, a small boy with a business air thrust his hand into his small pocket and brought out a penny. Laying it down with no small flourish he announced, "I will make it twenty-five."

The Earl and Countess of Aberdeen, visited our Home and made pleasant allusions to their visit at Northfield.

Lady Henry Somerset also gave us time from a brief stay in Chicago, and in the course of conversation spoke impressively of the need of training in the most difficult, responsible and solemn work of awakening the human soul. She also emphasized the rare opportunities given to ladies of leisure and means to serve Christ and the neglected poor. Her example certainly adds force to her mighty words.

The street work is as important and fruitful as ever. The workers often hear the testimony, "I am glad you came to see me." We give incidents from these visitors.

The following summary of the work done by forty-five ladies during the week ending Nov. 16th, speaks for itself.

Cottage meetings attended, 3; Mission meetings attended, 10; Mothers' meetings attended, 38; Children's meetings conducted, 2; Attendance of children, 66; Persons conversed with, 156; Persons professing conversion, 25; Visits made, 402; Lectures attended, 392; Hours of Bible study, 547; Hours of study in music, 173; Sunday school classes taught, 38.

### Heard at the Bible Institute.

BY A VISITOR.

"How many have been at Mr. Mills' meetings," said Mr. Torrey, at the Bible Institute gathering, on Tuesday, 17th. Quite a number of hands went up showing that many workers had found useful employment among the West Side people. "Mr. Mills will be here a week to-day at 11 o'clock to hear and answer questions," continued the Superintendent. "Now, hand in your questions to me before Monday, and I will see that Mr. Mills has them in good time. Only don't let them be theoretical. Mr. Mills is coming to answer practical questions."

Questions were afterwards put as to the impression which the West Side meetings had made on the students. All agreed in noting the quiet and effective methods employed, and again the striking support the evangelist received from Christian people associated with the churches. "Yes," said Mr. Torrey, "I know of no evangelist so dependent upon the prayers and aid of Christians," and proceeded to tell

how carefully Mr. Mills prepares the way for his revival meetings. This reminded him of the reason for the success of the Christian Workers' Convention which he had recently attended at Washington. "Before the Convention met a thousand letters were sent out asking prayer on specific lines, and before it closed every request made in prayer had been granted."

## STORIES FROM THE STREET AND THE HOME.

### The Conversion of Mr. D.

Sabbath morning, on my way to call for an unconverted man to come to church, the Spirit seemed to say, "Do not go for Mr. E. this morning, call and see if Mr. D. will come with you." Upon reaching the home of Mr. D. I found his wife sitting in the hall crying bitterly. Her husband had been under the influence of liquor all the week and she was discouraged. Weeks ago, they had been obliged to leave a pleasant home because all the wages of the husband and father went in drink. A smaller place had been found, and now it seemed as if they would have to leave this also. After speaking a few comforting words to Mrs. D., I went into the one room which served for kitchen, dining-room and parlor. I found Mr. D. preparing to go down town to see a friend. A pail of beer stood on the table. I invited him to go to church with me, but he said no, he must go down town to see his friend about some work. He would come in the evening. I asked if he thought the Lord could bless him when he did not put Him first? Lifting my heart to the Lord in prayer, I resolved that Mr. D. should go to the morning service with me. He was trying to fix the button-hole of his collar. His wife was crying so she could not see it for him. His little Mamie brought me needle and thread and soon this was mended. At last Mr. D. said he would go to church, but I need not wait for him. He would come. I told him I did not mind waiting. Well, he said he might meet some friends and they might laugh at him.

I asked him if he was ashamed to have them see him with me? He did not want me to think this and so said we would go together. Mamie kept urging her father to go with me and found his hat and brushed it for him. As we were ready Mr. D. said he thought he would take a glass of beer. The Lord gave me boldness to step to the table and, taking the glass from his hand, to tell him he must not touch the beer. He looked at me in astonishment and then quietly went out of the house with me. The Spirit of the Lord began to strive with him and by the time we reached the Hall he was ready to enjoy the service. The sermon was upon consecration and the text, Romans 12: 1. The Holy Spirit spoke through the

speaker and the words were brought home to the heart of Mr. D. At the close of the sermon he requested the prayers of Christians. After the service he determined by the help of the Lord to lead a different life, and went home happy, thanking me for my persistent efforts.

The Master has bidden us go out into the by ways and hedges and compel the people to come in, and richly he blesses every effort put forth for Him. N.

### A Home Restored.

In a great, busy city, we meet with life in many phases. Especially is this true of the homes. We have no idea of the degradation and ruin in many homes brought about by the use of intoxicants.

I have one instance in mind that of a family I found while visiting one afternoon. It was during the tent work. The family consisted of husband and wife. The wife had, a short time before, accepted Christ, at one of the tent meetings and was living an earnest, devoted, Christian life. The husband was an inveterate drinker, one of those who, when under the influence of liquor, is changed into a demon. It seems that the man drank hard before their marriage, but promised to quit, and left off drinking for several months. But as he had not taken God into partnership in the matter, and had nothing solid to rest upon, he yielded to temptation and fell again into his former habits. It takes more than marriage to bring about reformation.

This man became brutal at times and abused his wife shamefully. He came home nearly every day in a state of intoxication, all the evil nature aroused within him. Quite often he whipped his wife and on one occasion knocked her down, dragged her out through the back yard and left her in the alley. She had tried in every possible way to make the home pleasant. She was many times rewarded by seeing him take his coffee cup and pour the contents over the table, or pick up his plate and throw it against the wall. The furniture bore marks of bad usage.

The center-table was broken by a blow from his fist. A rocking-chair was broken in the same way. I shuddered at the horrible picture. The woman wept bitterly when she told me her pitiful story. It made my heart ache. She seemed almost in despair, and was making preparation to leave her husband and go to her mother. I talked with her and gave what comfort I could. We also prayed for him that he would be brought to see what he was doing. I insisted that she wait a while and make one more effort with him. We would in the meantime pray that God might save him. She consented to stay another week. She had not been able, up to that time, to speak to him of her having become a Chris-

tian. When she attempted it, he became so enraged she was obliged to give it up. He forbade her going to church, and she had yielded to him in that.

I left her with the promise that she would remain one week longer. I called again four days later. In the meantime, some young men of the Bible Institute had heard of the man and had dealt with him quite successfully, resulting in his conversion. The wife told me that on the day following my first visit, her husband came home and asked her to pray for him. He said he wished to lead a different life, and was sorry for the manner in which he had treated her. He came home sober that day, and seemed deeply penitent. The poor wife was overjoyed at the prospect of future happiness opening up before her. Who can wonder? The last I heard of them all was well. The man was sober and working, but had not obtained steady employment.

A.

### "Led by a Way She Knew Not"

Never in my life have I realized so fully what a privilege and joy it is to point men and women to the Lamb of God, as I have done the last few weeks. I wish to tell you of one to whom I was called to speak.

It was in the Chicago Avenue church. Mr. Moody had preached a powerful sermon and all we felt we had the power of the Holy Spirit. Mr. Moody asked all who were anxious about their souls to stay for the after-meeting. A great many stayed for that meeting. Some were Christian workers, some anxious ones, and some stayed, they hardly knew why. An invitation was given to those who were anxious and wished us to pray for them. A great many responded, and among them a young lady about twenty-two years of age. I went forward. She appeared deeply moved. I asked her to tell me just what troubled her. She said, "I hardly know. We (referring to a friend) left home this evening for a friend's house intending to spend the evening there, but she received us very coolly, so we did not stay long. We had heard Mr. Moody was preaching in the Chicago Avenue church and we thought we might as well go there as anywhere. I did not hear much of the sermon, for we had to stand most of the time, but such a longing came over me for something I did not possess. I felt something urging me to stay to the after-meeting, so I came in with the crowd. I have always thought I was good enough; I never cared to go to church, and sometimes would not go for six months. I did not think about these things. I had a Bible, but hardly ever opened it; but to-night I do not feel satisfied with this way of living. I have not peace. I feel I need something more." I showed her there was only one way whereby we could have this peace. I could not relate

here all that passed between us, or between her and her Saviour. We both knelt in prayer asking the Holy Spirit to send Christ to us. Our prayer was very soon answered. I shall never forget that bright, happy face as together we knelt thanking the Lord for the salvation of this precious soul. Four days after her conversion she called to see me, asking me to get her a Bible. I had a long talk with her. She told me how happy she was now. She had such peace—peace she never knew before—peace the world can not give. And now some weeks have passed since she accepted the Lord Jesus Christ. She is still rejoicing in Him and growing in grace. Many others have been, and will be, blessed by her bright testimony.

T.

### MR. MOODY'S APPEAL.

A month ago we published an appeal from Mr. Moody. We do not ask you to read the whole of it again—only the following sentences; you will not easily forget them:

"The cry of the perishing is heard everywhere."

"The pulpits cannot reach them.....the harvest is too great and the laborers are too few."

"The time has fully come when a great host of earnest, Spirit-baptized men and women must be thrust out into the field."

"These men and women must have some preparation, some training.....where shall they get it?"

"The Chicago Bible Institute provides for thorough instruction in the Word of God, in music, and in methods of Christian work, training the students through actual experience of city mission work and use of the Bible for such service as they seek. The school thus serves also as a testing-place, where all students can satisfy themselves and others, by actual experiment, as to whether they are fitted for the particular calling which they may have chosen."

"\$150 will provide for one scholar for one year.....Will you not come to the help of some young man or woman who longs for a chance to prepare for more efficient Christian work, but cannot provide the necessary means?"

### Announcements for December.

Mr. Torrey will lecture three hours each week on the doctrines of the Bible, one hour on "How to deal with Inquirers," and one hour on the Sunday school lessons.

On the 15th, and each Saturday after, Prof. Revere F. Weidner, D.D., of the American Institute of Sacred Literature, will lecture at 9:00 in the morning on Biblical Interpretation, and at 11:00, on Inductive Studies in the Old Testament.

A few lectures on Church History will be given in November by Prof. Oliver J. Thatcher, of the United Presbyterian Seminary, at Allegheny, Pa.

Prof. T. M. Hawes will return to the Institute for the month of January.

The second term of the musical department will begin Tuesday, January 5th, when all the day classes will be re-graded. On January 12th the Tuesday evening vocal class will resume, after a vacation of two weeks. This class has now a membership of over five hundred coming from fifty-one churches representing nine denominations. Persons who read music are yet being received.

### STUDENTS AT WORK.

S. B. Dexter is going into Evangelistic work.

E. H. Emmet has gone to St. Louis to take charge of a large mission.

J. A. Baker is at work under the Rev. Dr. C. C. Salter, in the Bethel Mission, at Duluth.

The American Home Missionary Society has accepted Sherman Clark for Nebraska.

On November 8th, H. A. Holcomb, till recently at Hammond, Ind., took charge of the Congregational Church at Cambridge, Ill., formerly under Rev. C. B. Ludwig.

The church at Harvey, of which George S. K. Anderson is pastor, has just taken in eight new members, making 115 in all. The live little church maintains cottage meetings and a worker's training class at the close of the Wednesday prayer meeting. A Ladies' Home and Foreign Missionary Society was lately organized.

Early in the month some very successful meetings were held at Marseilles, Ind., by Geo. H. Brewer, of South Bend, assisted in the singing and other work by J. B. McLeod. Mr. McLeod goes to Rockaway Beach, N. Y., as assistant pastor.

James R. Smith preached among the scattered mountaineers at Birmingham, Pa., for two weeks, then held men's meetings in the Y. M. C. A., and has now gone to Fort Scott, Kan. The First Congregational Church of that place is without a pastor and is improving the time by a series of Evangelistic services under Mr. Smith, to extend till the end of the year.

B. F. Webster, Jr., of Hartford, who has been in Evangelistic work for about five years,

but has lately been studying at the Institute, has been holding meetings in the Evangelical Lutheran Church, of Morristown, Ill., for a couple of weeks.

The following letter speaks for itself:

BIRMINGHAM, PA., Nov. 18, 1891.

REV. R. A. TORREY,

Dear Brother:—I have just closed the series of meetings at which Mr. J. R. Smith assisted me for two weeks. I preached for one week before Brother Smith came and two weeks after he left, making in all, five weeks of meetings. The only thoughts I have of Brother Smith are kind ones. I like him most heartily as a co-laborer. He won the people at once.

His best work for us was as a Bible reader in the farm houses. Our professing Christians were helped wonderfully by these Bible readings. There is probably more spiritual life in this region to-day than ever before.

I admire Mr. Smith's courage in speaking personally to the unconverted. If the Bible Institute is educating men along this line of talking with indifferent sinners, a blessing God for such a training school. . . . I like Brother Smith's modesty. May the Lord bless your work of training lay Evangelists. I think more of its importance now than ever.

Yours fraternally,

H. H. HANRY,

Pastor of Presbyterian Church.

### From the Bible Institute Lecture Room.

R. R. Lloyd:

Little ships must keep near the shore.

The bible is a book written by men of good sense for men of good sense, and not for cranks and hobby-riders.

Read nothing into the Bible; read nothing out of the Bible.

If you take a back view of a man you cannot see his eyes; take a complete view of the Bible.

Washing implies existence and filth accumulated, and washing brings back the one who exists to his original condition, restores the man to what he was at first.

D. Baines-Griffiths:

Anarchy wasn't born in a prayer meeting. Yet the principles of liberty, equality and fraternity come from Galilee.

It is a wonderful thing when a man can look up into God's face and say, "Our Father." Only the redeemed can say that.

Hannah had given her only son to the Lord, to be separated from her forever, and after she has done that she sings her song of peace and thanksgiving. Her thanksgiving is only another aspect of her consecration. I don't know that she ever sang consecration hymns, or read tracts on the Higher Life and spoke at meetings about being wholly yielded to the Lord, but don't you believe she had the experience? She kept back nothing



We need your help to make this column fresh and helpful. Send us clippings from daily papers reporting meetings, write short items reporting such work. Incidents are always of interest. No, we will not agree to print everything sent. The editor's pens and actors may be freely used in clipping and holding down. Reports too often use so largely the same list of adjectives as to become tiresome to the constant reader. Send items of interest.

### FROM THE FIELD.

Mr. Rufus Taft holds meetings in Lancaster, Mass., Dec. 6-13, and subsequently in Athol, Baldwin, Brookfield.

Mr. Henry G. Smead, of Chicago, spent a profitable fortnight last month at Lenox, Iowa, and proceeded to Anamosa on the 22d.

Mr. and Mrs. Wilson, with Mr. and Mrs. Birdsall, have been rousing cold-hearted Christians of Lorain, Ohio, with salvation in song.

Dr. Pierson's ideal church "must be thoroughly Evangelistic, must be educational, must be a free church supported by voluntary contributions."

The membership of the Evangelistic Association of New England is as follows: Life, 160; annual and sustaining, 597. Total, 757. Its expense last year were \$9,100.

Major D. W. Whittle will spend December and January in and about New York and Philadelphia. His permanent address for the winter is 2320 Spruce Street, Philadelphia.

Dr. L. W. Munhall has recently visited Beatrice and Grand Island, Neb. He goes to Muskegon, Mich., Cohoes, N. Y., Boston, New York City, Jersey City and Hornellsville, N. Y.

Rev. E. P. Marvin goes from Lawrence to Pittsburg, Kan., and thence to Leavenworth under the auspices of the Y. M. C. A. and the churches. He returns to New York in December.

The Hon. J. G. Woolley the efficient Gospel temperance Evangelist, recently conducted a series of noonday meetings in the Tremont Temple, Boston. His presentation of temperance principles and Gospel truth is always clean-cut and forcible.

Major J. H. Cole assisted by Mr. Percy Jannet, Secretary of Y. M. C. A., Kansas City, concluded last month three successful weeks of Union Services at Abilene, Kan. He goes to Chapman for a week and then to Manhattan Kan., for some time.

Evangelists A. F. Sandford and H. I. Higgins, who worked last year in Lackawanna county, Pa., have moved to Sidney Center, N. Y., from which place they are filling engagements for the winter.

The Rev. B. Fay Mills and the Rev. Lawrence B. Greenwood, of West Somerville, Mass., after the conclusion of the West Side, Chicago, Mission, go to Utica, N. Y., and Elizabeth, N. J. They will be in Cincinnati, June 1892, at the great Music Hall.

The Secretary of the New York State Y. M. C. A., Mr. J. W. Dean, has been busy all the fall in very needy regions and rejoices in glorious and permanent results. Calls for his services have multiplied beyond his ability to accept. The work of the State Evangelistic Committee is better appreciated each year.

Mr. Merton Smith connected for several years past with the Chicago Evangelization Society is prolonging his stay in Scotland. The blessing attending his work has resulted in numerous calls upon his time from various towns and villages. It is quite probable Mr. Smith will spend several months more in the land of his nativity before returning to this country.

"God will one day judge the world by fire" said Major Whittle, at the Bible reading in the Second Presbyterian church, November 4th. "There are men who laugh at this, they are as heartless as those who cut the hose at a fire. Consider the duration of a fire—it always burns, if unchecked, as long as there is any material; so with sin, it rages till the Saviour's blood subdues it."

Rev. Francis Edward Smiley, of Philadelphia, conducts this month a series of united Evangelistic services under the direction of the Y. M. C. A., of Asbury, N. J. This is the result of a conference between the pastors and the executive of the Y. M. C. A., of Asbury, on November 3rd, in which it was agreed to make a united effort for the spiritual welfare of the community.

Rev. E. P. Hammond has conducted Evangelistic meetings for the young, at the invitation of the Convention of Christian Workers at Washington, and it is believed that not only many have been truly converted, but that many from various parts of the country have become interested in his methods of conducting services, that when they return to their homes, they will attempt something of the kind themselves; and may thus be the means by God's blessing of leading many to Christ.

The visit of O. D. Thomas, of Brocton, Mass., during October, was fraught with great blessing to the First Baptist Church, of Union City, Pa. Simplicity and earnestness characterized the efforts of the preacher, and people came for miles around to attend his services. Over one hundred took a stand for Christ, and forty have already united with the church. The pastor is continuing the services.

From Upton, Mass., we hear that the work commenced during a month of special services under the Rev. I. H. B. Headley, is still progressing with encouraging indications. The interest has continued for nearly three months and has steadily broadened and deepened, pervading more or less the entire community. From Upton, Mr. Headley proceeded to Central Village, Conn., and spent three weeks with Rev. G. H. Morss's church. The work there has also been one of great spiritual power.

Evangelist H. O. Wells, has been fighting liquor sellers in Mt. Clemens, Mich. The town has been greatly stirred, and in three weeks over two hundred persons have signed the pledge. A Law and Order League has been formed to enforce the closing of saloons on Sunday and at the proper hour. The work was needed. The local journal says, "It has seemed during the last few years as if the saloons had unlimited license in Mt. Clemens. Anyhow, a number of them have been converted into 'bell holes' of the worst kind."

Mr. Peter Bilhorn returned last month from a very happy mission at Albert Lea, Minn. Ten special meetings were held in the rink. On Wednesday morning, Nov. 4th, all the business houses were closed in order that clerks and others might attend. The Mission was blessed of God in having as one result the opening of the Baptist church, after a silence of two years, and the calling of pastor. After Albert Lea, Mr. Bilhorn spent five days at Redwing, Minn. The town was turned towards a religious union movement which is still in progress. After assisting Mr. H. G. Smead at Anamosa, Iowa, Mr. Bilhorn goes to Lansing, Mich., and Peoria, Ill.

Evangelist W. P. Fife has had a magnificent experience in South Boston, Va. Local reports say that his three weeks' mission has been one of the most remarkable religious awakenings that has ever been in Halifax county. "For days the people crowded into the Flag warehouse to hear and pray and sing. Here scores and hundreds gave themselves to Christ and reconsecrated themselves to his service. Many who never spoke in public in a religious meeting prayed God that their tongues were loosed, and they could testify his wonderful goodness to them. One of the remarkable things about the meeting was the fact that men were reached who rarely entered a church door. Many of these, nearly all in the town, have been brought to the Lord Jesus

Christ. Leading citizens who never made any profession before, are to-day soul-winners themselves and happy in the work. The poor dram-drinker, the saloonkeeper, the backslider, the church member who was sinful and godless; the cold, the luke-warm, in fact all are shouting God's praises.

In one of the services when the subject was "Forgiveness," an opportunity was given, and men were urged to go and settle their feuds and animosities; all over the house, men were seeking out their enemies, and mutual greetings of friendship were exchanged. Those who had not spoken for ten years are friends to-day. Political enemies are gone, brotherly love is in the souls of men."

The greatest proof of the remarkable character of these services is found in the after-results. Several saloonkeepers were converted and decided to abandon their trade. At the end of the revival only three bar-rooms remained open and these a committee of citizens set to work to close. They visited each in turn, prayed earnestly, offered the proprietors compensation for loss of stock and business, and successfully ended the liquor traffic of South Boston.

Five hundred people assembled at the depot to bid farewell to the evangelist, spending the time in singing and prayer.

### How Can a Revival be Promoted?

Zion's Herald publishes a symposium composed of short answers to this question. The best is that by the Rev. L. W. Munhall. He says:

"How promote a revival?

"The divine elements: 1. The Word. 2. The Spirit.

"Therefore: 'Preach the Word,' and 'Be filled with the Spirit.'

"The human elements—Agencies: 1. Heart to love. 2. Mind to plan. 3. Will to sacrifice. 4. Tongue to speak. 5. Feet to walk. 6. Hands to help.

"Means: 1. Good singing. 2. Hand shaking. 3. Printer's ink. 4. Personal work. 5. Common-sense.

"Let much prayer be offered, with unwavering faith, that God will bless His Word, attend its proclamation with the Spirit's power, and anoint the agents and use the means."

Another concise and excellent reply comes from the Rev. A. J. Gordon, D. D., of Boston, who says:

"Our reliance should be first and continually on the Holy Spirit. Days of fasting and prayer to seek His endowment, attended with deep heart-searching and church scrutiny, should be the first resort. A little band, however small, holding on until the blessing is won, and the preaching the Gospel strongly and faithfully—this is the only method I can suggest."

### A GREAT WORK.

#### Rev. B. Fay Mills in Chicago.

Widespread interest has been created in Chicago by the Union Evangelical meetings conducted by Rev. B. Fay Mills, among West side churches. Seventeen churches united in a call to this Evangelist to hold services during the month of November. The invitation was accepted and the result has been a great awakening of spiritual feeling in that part of the city.

Mr. Mills' methods are simple and yet in a manner elaborate. A Chicago paper said of this West side mission:

"No political campaign ever showed more skillful planning, more knowledge of detail and better executive powers than this crusade against the pomps and vanities of this wicked world. Eighteen months were spent in preparation for this season in Chicago. The son of a distinguished pastor, the Rev. Dr. Thornton A. Mills, of Cincinnati, moderator during his later years of the Presbyterian Assembly, and himself for many years devoted to pastoral duties, Mr. Mills' relies upon churches and church members for his opportunities, finding their organization ready to his hand. His work is wholly devoid of sectarianism. Congregations representing twenty-six differing doctrinal beliefs have at one time and another called upon him for help. So his method of operation looks to the union of many congregations of Evangelical Christians in calling him to a new field. In Chicago at the present time seventeen churches lying in the same geographical region brought themselves together and volunteered their hearty co-operation. For the time, on the West side, Methodism, Calvinism, Predestination, and all the other doctrines not essential to salvation have disappeared in an honest effort to bring souls to Christ."

"The first attempt is to interest those already in the churches. That done, the members do the rest. Many sermons are preached to those who have professed religion before any word is especially given to the unconverted. Mr. Mills believes that churches should encompass the world like a circle not touching it in a single place like a square. In St. Joseph, Mo., 150 souls came to him for assistance in finding the right path before any special effort was made in that direction. Once the attention of non-church-goers is attracted, Mr. Mills sends the members to overflow meetings to pray by themselves, while he labors as a missionary among those not yet in touch with the world to come. Little cards containing the simple words, "I desire henceforth to lead a Christian life," and a place for the name and address are then distributed, and they return to him signed in great numbers. But every

effort is made to secure permanent results, to convince the head rather than play upon the feelings. Sympathy is appreciated, but faith that will last out a life-time is better."

The following is an outline of one of Mr. Mills' sermons, as reported in a Chicago daily paper:

Yet there is room.—Luke xiv. 22.

He said: "There is not a great deal of room to spare in this great tabernacle, to-night, but there is room in God's Kingdom. Mr. Spurgeon once said that there were others who could better preach the gospel, but none who could a better gospel. Sometimes we say that a man's salvation depends on God. That is true. Sometimes we say that it depends on himself. That is also true, although it seems contradictory. During the war, when desertions were numerous, and the penalty was death, the President issued a proclamation granting a pardon to the deserters provided they returned to duty before a certain time. Some of them accepted the offer, came back and were loyal soldiers. Some did not return to their regiments and were shot. This is what the Lord has been offering to unsaved men and women for ages.

"After breaking His law, and being rebellious to His commands. He still says: 'Yet there is room.' God has issued His proclamation, but it is for the man to decide whether he will come. All that he has to do is to be like the leaf that is drifted about by the wind. Put himself in God's hands and he will be saved. More are coming to Him each day now than on that wonderful day of Pentecost. As many as 20,000 persons, it is estimated, have confessed Christ in the United States in one day. Hundreds in this very building within a short time have taken Christ for their Saviour. Men of all conditions, wandering youths, and people of all ages have confessed their desire to lead a Christian life. Yet there is room. 'This wonderful salvation of God's will bring any man's soul! into the purity of a holy life. You are your brother's keeper. Pray God to keep you to do good enough to repay all the wrong you have done in the world. Be a Christian father, mother, husband, or companion. You had better do it while yet there is room, for some day there will not be room in the mansions of heaven. Great companies of those who have gone from earth look down upon us from God's kingdom. Yet there is room for all.

"There is room for rich people, yet it is hard for them; here is room for poor people, for has Christ not said, 'Him that hath no money, let him come; let him come buy without money and without price?' There is room for children; has he not told us, 'Suffer little children to come unto me?' There is room for the aged; there is 'room for the ignorant, and there is room for the educated."



## MR. MOODY IN ENGLAND.

## At the Polytechnic.

The *London Daily Chronicle* for November 9th reports the arrival of Mr. Moody, and a Sunday evening service at the Athletic and Educational Institute in Regent street—the Polytechnic.

Messrs. Moody and Sankey have just arrived in London. Mr. Sankey has been in England a week, but Mr. Moody only arrived on Friday. They are both old friends of Mr. Quintin Hogg, the President of the Regent Street Polytechnic, and Mr. J. E. K. Studd, the Honorary Secretary of that institute, accompanied Mr. Moody just after leaving Cambridge University and went with him through America. In consequence of these old friendships Mr. Moody and Mr. Sankey called at the Polytechnic on Saturday, witnessed some of the sports, and consented to take the Sunday evening service last night.

Although the service had only been announced in the afternoon, the great hall of the Polytechnic was crowded with a congregation of 1,500. Mr. Quintin Hogg presided, and the opening prayer was offered by Mr. Studd.

After the lesson Mr. Sankey sang a new solo, "Throw out the life-line." It has not previously been sung in England, but is well known in America. Mr. Moody then prayed, after which Mr. Sankey sang his well-known hymn "There were Ninety and Nine." His singing has lost none of its pathos and power, and his voice has preserved apparently uninjured, all those remarkable characteristics which have so mightily moved his audiences on the occasion of his previous visits to this country.

Mr. Moody is rapidly growing gray in the work, and was accompanied by a son, who sat in front of the platform and seemed to be almost a middle-aged man. Mr. Moody, however, has lost none of his vigor and force. He did not take a text for his address, but spoke simply on the word "Repentance." He began by addressing himself to the Christians, and said that no doubt many of them were like children on a rocking-horse—plenty of beautiful motion, but no progress. The reason was that they had never known any true repentance. For repentance to be genuine there must be five things: First, conviction; then contrition; thirdly, confession of sin; and then confession of Christ. What was this conviction? It was to be convinced that they were sinful. There were three things that convinced men of sin. Firstly, conscience. This convinced, and must convince, the heathen, for they have not the Scriptures. Secondly, the Scriptures; and Thirdly, the Holy Spirit of God. Ministers who would tell their people that they were all right when they were living in sin were not doing God's work, they were doing

the devil's work. Men might get cross when they were told they were sinners. He had seen men go out and bang the door when they were told this. He thought that was rather a good sign. Men must be convinced. Then there must be contrition. Men asked him if he did not think David fell further than Saul. Certainly he did, because God had lifted him very high, and he had further to fall. But Saul was not contrite. He could not have written Psalm 51. Then there must be confession of sin. People came to him and asked him how they were to get out of the habit of exaggeration. He would say to them, "Go to the man you exaggerated to last, and say, 'I lied to you a little yesterday.'" But people did not like that kind of confession. If a man had a bullet in his body there was only one way of curing him. You must get the bullet out. In the same way men must get rid of their sin if they would be saved. How would it be possible for a father to forgive his son who had robbed him and disobeyed him if the son said that he would do it again if he had the chance? He did not believe that God could forgive a man who would keep to his sin. He did not believe that a greater miracle could be conceived of than that God should make a bad man happy neither in Heaven or on earth. If there was true confession of sin that led straight to conversion. That was conversion. Conversion was to turn right round. A soldier was asked how he was converted and he said, "God said to me 'Halt! Attention! Right about face! March!' and that is all there is in it." And that man was right. That was conversion. And now they must go a step further. They must believe with the heart, but they must also confess with the mouth. This took a great deal of courage. There were four reasons why they should confess Christ. They owed it to Christ; they owed it to the Church; they owed it to the world; and they owed it to themselves. With such good reasons he hoped that they would confess Christ that night.

The service was followed by an after-meeting, which Mr. Quintin Hogg conducted.

Messrs. Moody and Sankey leave London this week for Scotland, whence they have received a requisition signed by a large number of very influential ministers, asking them to conduct a mission. They have not yet decided to do so, but it is probable that they will.

The *Reaper* (Glasgow, Scotland) refers to Mr. Moody's appeal for funds to extend the work of the Bible Institute, and thinks that it is quite time some definite action was taken to provide a similar institution for Scotland. Many young men there are offering for the Mission field, but the societies are naturally loth to enter into engagements with untried workers. An institution such as Mr. Moody's would be an incalculable boon to the missionary cause.

# HINTS AND HELPS

## POINTS.

"He shall carry the lambs in his bosom." Witness it in our Lord's prayer for his little ones, his disciples. Prove it yourself in public or family devotions.

"What if they do go down!" said George MacDonald's godly woman, of her sons on the ocean, "What's the bottom of the sea?" The answer came full and true: "The hollow of His hand."

"Mine ears hast thou opened (pierced)," Very naturally the words follow presently, "So, I come." Theodore Guyler says that Dr. Tyng, of New York, nailed the ears of the young to his pulpit."

Dr. H. L. Wayland, the witty Philadelphia religious editor, says very suggestively, "Providence expects every man to work for what he gets, with two exceptions; idiots and the children of millionaires."

God means his messages for our comfort and betterment. Spurgeon tells of a poor fellow who died of joy at the foot of the scaffold on receiving his king's pardon. There are some Christians, who so far as the after life of grace and goodness is concerned, seem to have dropped stone dead right there when they received their letters of release.

It has well been said that Christ's coming to us as a judge in a popish legend. He is coming to his church as the bridegroom to his bride. And in the meantime there is many a sweet interchange of affection. Treasure those tokens in true love's fashion, as the best of life—best, "till He come."

"The ivy can climb no higher than that to which it clings."

Let your aspiration be high, your ideal exalted. In the effort to attain be never satisfied though even content of mind. A paradox, like St. Paul, "determined in whatever state to be content," but exclaiming, "I press toward the mark for the prize," aiming to apprehend that for which he was apprehended.

"Salute him not." Not that we are to be discourteous but that we are to forbid society from hindering us in the carrying of the gospel message. What with bowings and genuflections, those Orientals were wont to spend a deal of God's precious time. "I do we better, albeit the King's business requires haste?" "If," said Moody, "I have been successful in soul

winning, it is because I have not taken time to be polite." We know what he meant. "The place where Jesus was crucified," says John, "was nigh to the city." It is over against the city that Christ is crucified, and it is before the eyes of the city that he must be exalted. It is a time to pray for great revivals that shall not only move the country places but sweep through the cities as well. Christ is nigh unto the centres of population; he wept over Jerusalem, his eyes rested on city turrets as he cried, "It is finished!" and gave up the ghost. Let the cross lift itself mightily in all the cities of the land, and thus shall God be glorified.

## MAXIMS.

When the river is the deepest, the water glides the smoothest. Empty casks sound most, whereas the well fraught vessel silences its own sound. As the shadow of the sun is largest when his beams are lowest; so we are always least, when we make ourselves the greatest. By climbing of too high a bough you may hang yourselves upon a tree. Some had rather suffer the agony of the cross, than the infamy of the cross. It's more to them to be disgraced than it is to be destroyed.

THE NONSUCH PROFESSOR.

## THOUGHTS.\*

"With God and man."

The angels sang: "On earth peace."

The disciples sang: "Peace in heaven." Luke 2:14.  
Luke 19:38.

God's presence with his people in

SUFFERING—

Joseph . . . . . Gen. 39:21.  
Three captives . . . . . Dan. 3:25.

SERVICE—

David . . . . . 1 Sam. 18:12, 14.  
Paul . . . . . 2 Tim. 4:17.

TESTIMONY—

Moses . . . . . Ex. 3:14, 13.  
Jeremiah . . . . . Jer. 1:7, 8.  
Matt. 28:20.

"Christ Jesus . . . of God is made unto us,"  
As to the PAST.

"Righteousness," deliverance from the guilt of sin.

\* From "How to mark your Bible" F. H. Revell Company, Chicago.

## As to the PRESENT.

"Sanctification"...deliverance from the power of sin.

## As to the FUTURE.

"Redemption"...deliverance from the presence of sin.

"Wisdom".....includes all.

"Christ is all." Col. 3:11.

"He is our Peace".....Eph. 2:14.

(the past all answered for.)

He "is our Life".....Col. 3:4.

(the present all provided for.)

He "is our Hope".....1 Tim. 1:1.

(the future all secured.)

## The Bible for Children.

A Bible reader tells how children may best study the Bible:

The first book to put in the hands of a child is Matthew. Matthew is the Bible pupil's spelling book, and a child ought to know how to spell before he dabbles in philosophy.

When he has read Matthew well enough to be able to name the principal events in the life of Jesus and to quote some of his golden sayings, it may be well to take him through Mark and Luke—partly as a review and partly to complete his conception of the life of Jesus. If, however, he has taken quick hold of the first gospel he may be taken at once to Genesis for a course in the Old Testament and afterwards brought back to Mark and then to Luke by way of refreshing his memory. He will not be ready for John until he has added some cubits to his stature.

Not until the child has the gospel story clearly in mind should he be put in the Old Testament. It is a poor way to begin with Joseph and lead up to Jesus. He will learn Joseph quicker for having first learned of Jesus. A few chapters in Genesis may be omitted. You will easily recognize them. But don't forget to impress it upon the child that the passages passed over are not skipped because they are unimportant or uninteresting but because he is too young to enter into them. If he reads Genesis under wise direction he ought when he is through to be able to pick out the best characters in it and give the reasons for his choice. The child who can see no other difference between Joseph and his brethren than the fact that Joseph had a superior coat has been guided in his reading by somebody who regards the Bible as a museum of curiosities. It is a good thing to know that Abel did not bring to the altar the same kind of an offering that Cain did, but the important thing to know is the difference between the two brothers who stood before the Lord.

When he is through Genesis pick out the historical parts of Exodus and in short all the historical chapters up to Chronicles. Then let him skip to Daniel.

The child who takes this course under the eye of a faithful parent will hardly trouble you for help in his future Bible studies.

## Silas Ganderfoot on "A Preacher's Business."

If its a preacher's business to start forks towards hevvin how dux it kum that there lots ov um who dont never try to do it? Were had preacher after preacher kum to our house and stay all day more times than I kin tell you, without ever giving a solitary hint by their talk that it was reaky business to be wicked. If they bleave what they say at funerals how dux it kum that there haint more ov um who dont live up to it? Thats what I wish sumbody wud tell me. Why here a kuppel ov years ago Bruther Faithful hitched up his boss wun mornin, and he druv kleeer over to Notchburg, which is twenty mild away, a payin his own tole both ways, and what do you sponde he dun it fur? Why it wuz for nuthin else than the sun only to tall a man there that if he ever expected to meet his muther in hevvin, akordin to the promise he made to her on her dyin bed, he had better go rite at it that very day and make the start, and when the man kum to find out that the preacher had been in sech turribul airmest about him as all that, they say he was so worked up about it that he cudent wait fur Sunday to kum to jine the church, but was tuke in on probashun that very day before sundown. If preachers evry where was as stirrin as that, it seems to me that sum ov um wudent hav to do so mutch preachin to empty benches in their meetin houses.

A famous educational institute in London, the Regent Street Polytechnic, is organizing excursions to Chicago for the World's Fair. They will send their members second-class on the magnificent steamers of the Inman line from Liverpool to New York; they will transport them from that city to Chicago by way of Philadelphia and Washington, they will keep them in Chicago for five days and take them back by the way of Niagara Falls and the Hudson River, and the cost will probably not exceed \$130. This rate is placed as low as possible in order to allow the middle class London clerk for whom this Polytechnic was founded to enjoy the educational advantages of a trip to America and a glance at the World's Fair. Mr. Douglas Hogg, a relative of Quintin Hogg, the munificent founder of the Polytechnic, will be in America early in January to make all arrangements. The time between the announcement of this trip and the months of June, July and August, '93, when the excursions will be made, will enable those who wish to take part to pay their fare by monthly installments.



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

Give your mind the benefit of the long winter evenings. Systematically read.

The Religious Tract Society of London sent out from its Home and Foreign depots over seventy million publications during last year, in over two hundred languages and dialects, and the expenditure reached the total of £199,444.

Brevity has been so long "the soul of wit," it may seem a sacrilege to say that it is the soul of the prayer-meeting. Such, however, is the case. A dead body is one out of which the soul is gone. A dead prayer-meeting is one in which three or four persons exhaust the time, and the people besides.

It was a saying of John Wesley that "it is impossible for a people to grow in grace unless they give themselves to reading." We need good books, good religious newspapers, in all of our families. Are pastors and church sessions as watchful and diligent in this matter as they should be? Much depends on what the church members are reading. A bad book or newspaper may more than neutralize the minister's sermon or the teacher's Sunday school lesson. It is of vital importance to put good reading matter into the hands of old and young.

The International Sunday School Lesson Committee met at the Everett House, in New York city, November 11th. The series of lessons for the period 1894-99 was outlined and the lessons for 1894 were chosen. A marked feature of this course will be a series of lessons selected from the four Gospels covering the leading events in the life of Christ chronologically arranged. On the afternoon of the 11th the committee held a conference with lesson writers and representatives of the various publishing houses. The result of the conference was a substantial agreement in views of all present.

The American Institute of Sacred Literature announces for the coming year, in addi-

tion to the correspondence courses in Hebrew and New Testament Greek, five courses in the English Bible.

The system of "Bible Clubs" which was last year inaugurated by the Institute, is finding its way into many young people's societies. Winter institutes of three days' duration, at which the most prominent Biblical scholars of the country will discuss topics of current interest, will be held in all the large cities. The number of local boards of the Institute will also be increased.

The headquarters of the Institute have been since its organization in New Haven, Conn., but it is now established at 397 Fifty-fifth street, Chicago, Ill. President Harper, of the University of Chicago, continues his work as Principal of the Institute.

The publications of the London Religious Tract Society are finding a popular market in this country. They certainly embrace a large number of most valuable books, by no means confined to juvenile literature, although in this department they are the peers of any publishing house on either side of the Atlantic. Its works of general interest—science, history, travel, biography, missions and art gift books this great publishing establishment with commendable energy continue to increase their list with most creditable additions.

"The Startled Sewing Society," or a dream that was more than a dream, by Mrs. L. H. Crane, is a work most unique in style and character; and most telling and impressive in its lesson. A clever and effective blow is by it aimed at the gossip of Sewing Societies. The authoress forcibly depicts the consternation of the Members of one of these Societies in full session, when the servant announces that THE LORD JESUS had come and asked to be admitted. The shock given to the Religious Crank, the Hypocrite, the Worldly-minded and the thoughtless as well as the joy and peace to the Believer, are graphically drawn, and must preach a powerful lesson to all who read this searching little brochure.

Never were there so many aids to the study of the Bible as to-day, and equally, never were there so many people anxious to study and teach it. For them we commend a look through Miss Sarah J. Stock's "Windows." They are light spreading windows designed more especially for the use of Sunday school teachers

and those who wish to deliver interesting Bible addresses to the young. From the fullness of illustrations and references contained in each chapter it might be feared that the use of these "Windows" would take the place of original study. In actual use they will be found to set in quite the opposite direction, opening up new lines of thought for the teacher and stimulating a healthy curiosity to "read the Scriptures."

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"The Discovery of Christ—The Need of Our Times," by the author of "The Message of Jesus to Men of Wealth," is written throughout in clear and telling style. Christ was found by the apostles gradually; so now individually, socially and politically to find Christ is the great need of our times. Theology, the visible church, Society and the State have all yet to find Christ. The Kingdom of Christ is coming swift and strong as a Divine Judgment among men. The Saints shall judge the world. Impressive and convincing, this work will be appreciated by Theologians of every school of thought; by all those who are convinced that Humanity is hungering for the Bread of Life and by those who already can say, "We have found the Messiah."

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"The Dew of Thy Youth," by J. R. Miller, D. D., author of "Making the most of Life," is a work addressed to all Christian Endeavor and kindred Societies as well as all Christian Young people, who are depicted by the Faaliant under the beautiful emblem of the Dew. Like it Youth is pure, and bright, and beautiful. It is a glorious thing to be a Young Christian. All Christians are Young—the Immortal Life is ever Young; there is no old age in Heaven. As Dew brings a blessed and a refreshing influence from Heaven on all it touches, so should Christian Young people by their Loving Ministry assisted by Divine Grace from above. To condense in a few lines the author's beautiful thoughts would be impossible. They must be pondered over; and this little Work like the Dew cannot fail to produce a rich blessing wherever it goes.

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In the eighth chapter of Romans, the chapter which has perhaps brought more strength to the living and more consolation to the dying than any other part of St. Paul's epistle, the Rev. J. R. Macduff recognizes a glorious song, "with ever varying modulations, now a minor and *de profundis*, now a jubilate, now a dirge, now all the bells of heaven set a ringing." This idea is beautifully worked out in a series of unspoken sermons, "St. Paul's Song of Songs" (Fleming H. Revell, Chicago and New York) in which the verses are taken together and classified, now perhaps as "An Elegy," and again as "A Song of Hope." One passage, the mainstay of many a Christian heart-

broken by the trials of this world, Dr. Macduff calls "A Lullaby."

"And we know that all things work together for good to them that love God."

How often an angry spirit, like a mother's cradle-song, quieted an angry spirit or a sorely puzzled mind. "The phraseology of this verse always strikes us," writes Dr. Macduff "as being alike natural and peculiar. It is one of the apostle's personal avowals,—an article in his own individual creed,—at all events, he includes himself in the assertion. But how does he formulate the privilege so claimed. Specially observe he does not say 'we see,' but 'we know.'"

Had he adopted the former expression, he would have avowed that was not the case. He would have contradicted himself. Inasmuch as he elsewhere distinctly states, "Now we see through a glass darkly," and in this he only forestalls the honest, heart-felt experience of every Christian. We often see things apparently not working for good,—we say, "oh dear," working the apostate: startling anomalies: God's providential dealings;—the saying of the Patriarch—the *raak* saying, but which to us seems at the time a true one—"all these things are against me." We discern no 'bright light in the clouds.' Often all is blurred and murky and fog-like, not unfrequently in apparent contravention of goodness and wisdom and righteousness. We impeach the divine rectitude, and question the dealings of the Supreme Disposer. But how so? Simply because we are faithless, and blind ourselves to the ulterior purposes of the Almighty. We are hasty and premature in our judgments. We have not, to use the phrase of a preceding verse, "the patience to wait the denouement of the great drama, the 'needs be' that will sooner or later be made manifest."

The whole book is full of rich suggestive commentary on this eighth chapter of Romans. At the same time there are many beautiful passages which will bear perusal again and again.

*The Starlit Seeing Society* by Mrs. L. H. Crane, 25 cents.

*Windows* by Mrs. Sarah J. Stock, 60 cents.

*The Discovery of Christ—The Need of Our Times*, by Rev. George D. Herms, (in the press).

*The Dew of Thy Youth* by J. R. Miller, D. D., 25 cents.

*St. Paul's Song of Songs* by Rev. J. R. Macduff, D. D., 21.25.

(Published by Fleming H. Revell Co. Chicago and New York.)

John Trapp the English divine, from whose Biblical commentary many quaint and striking paragraphs have been culled to illustrate our "Daily Scripture Readings," was for the greater part of his life vicar of Weston-on-Avon. He was born in the year 1601 and died in 1669.

## DAILY SCRIPTURE READINGS.

EDITED BY D. W. WHITTLE.

Notes on Daily Readings, together with comments of Rev. C. H. Spurgeon, Rev. H. Bonar and D. L. Moody, and quotations from John Trapp, Puritan, 1668.

JANUARY, 1891.

Friday, January 1st.

Mark I. 1 to 13.

Verse 1. This word "beginning" seems to refer to the preaching of John the Baptist the forerunner of Christ. From the time of Malachi to the coming of John (20 years) there had been no direct communication from God to Israel, but authorized prophet. With the coming of John begins a new dispensation. Note how "the gospel" is connected with the person of Jesus, and how terse and emphatic is the testimony that "Jesus Christ is the Son of God." Certainly if this be not true, we have no gospel.

Verse 2. This remarkable prophecy is taken from Malachi, the last of Israel's prophets before John. So the New Testament commences where the Old Testament leaves off, in the revelation of God's great plan of redemption. They are linked together, and one cannot be understood without the other.

Verse 3. From Isaiah xl. 3. The force of the quotation cannot be fully appreciated unless the whole prophecy of which it is a part, is glanced at. It runs from Isa. xl. to xlviii. inclusive. The burden of it is found in Isa. xiv. 22 to 25, and xlviii. 24 to 28. These are wonderful statements of Gospel grace.

Verses 4 to 8. The preparation of "the way of the Lord" is repentance. This, also is "the beginning of the Gospel," for the individual, for the church, and the world. See Acts ii. 38; iii. 19, and v. 31. See in verse 5, the nature of Gospel repentance. 1. Confession of sins. 2. Acceptance of judgment, as typified by baptism. 3. Cleansing as an act of grace, not justified by law, perfect. 4. Faith in the testimony of John as to the coming of Christ, through whom they should receive "the remission of sins," (note marginal reading of verse 4. "The remission of 'for,'" and the gift of the Holy Ghost. Those called by God in John's baptism, all received Christ when he came. So now, all whose repentance for sin is a work of grace, receive Jesus as their Redeemer, and receive the Holy Ghost from Jesus, on the one ground of the remission of their sins by his death. (Gal. iii. 13 and 14.)

Verses 9 to 11. Note the presence of three Divine personalities. The Father, who speaks from heaven; the Son, in form of man, upon the earth; and the Spirit from heaven, descending upon the Son. As Father, Son and Holy Ghost, were all present at this baptism, so, are they all present at the baptism of every true believer. The absence of either one, would make the outward rite void and meaningless.

Verse 12. So as the Spirit of God, rests upon us, we may expect peculiar battles with Satan. See Heb. x. 22.

Verse 13. Fighting the battle for us to regain what the first Adam lost in the Garden of Eden.

Text for the day, verso 8.

Saturday, January 2d.

Mark I. 14 to 28.

Verse 14. John had said "I must decrease, he must increase." As the morning star disappears, the sun arises. They put John in prison; but, the Word of God could not be bound.

Verse 15. A verse for study, each clause by itself. "The time is fulfilled; & c. the prophetic time that was to elapse before the com-

ing of Messiah. See Dan. ii. 44 and ix. 25, with Gal. iv. 4. "The kingdom of God is at hand." Go through the book of Mark and see each verse when the expression "kingdom of God" occurs; it will take but a few moments. v. 11; ix. 1; ix. 7; x. 14; x. 15; x. 24; xii. 34; xiv. 36; xv. 43. From these passages, it is plain, first, that Jesus came to inaugurate the kingdom; and make them fit for the kingdom; and, second, that the kingdom in its full significance, as set up on the earth, is yet in the future. To know the significance of Christ's words to the Jews, we must look at their Scriptures. Ex. xxviii. 36-38; Dan. vii. 27. There are scores, (perhaps hundreds) of just such prophecies, all through the Old Testament which a Jew expected the Messiah to fulfill. Jesus of Nazareth came in the appointed time, and offered to fulfill them. They rejected and crucified him. God raised him from the dead, and sent the Holy Ghost to testify that He was the Messiah, but they continued their rejection, and still continue it. The setting up of the kingdom is therefore postponed until they shall repent. See Acts (ii. 17) to 41. So let all who wish to see "the kingdom of God come with power," pray for the conversion of Israel.

Verses 16 to 20. Called out for citizenship in the kingdom. Verses 21 to 23. A sample of what shall be all over the earth, when the kingdom is established. Satan shall be cast out of the earth. So Rev. xxi. 1 to 6.

From Dr. Bonar.

When God called Paul into "the kingdom of the Son of his love" He lifted him from the dust, and made him a pattern of what the grace of God can do. Then you see what He could do for him afterwards. What insight He gave him into the things of God, as we learn from his Epistles to the Ephesians! What power to grasp the truth, as indicated in his Epistle to the Romans! Did He not fill him with zeal and compassion for souls, and send him through the nation waving the torch of salvation! Again, looking at smaller things; He was always at hand to supply his need. When Paul might have been discouraged, his God stood by him, as at Corinth when He spoke to him by a vision at night saying "Be not afraid, for I am with thee." Again on board the ship: "Be of good cheer, Paul." Surely whatever we need, we shall find in Paul's God! If any one says, "I wish I could call Paul's God mine!" look to the cross and hear Christ say, "My God, why hast Thou forsaken me?" as Paul did. A forsaken Christ understood by you, will teach you how a sinner who has forsaken God, may come back and have fellowship with Him.

Text for the day, verso 17.

Sunday, January 3d.

Mark I. 29 to 43.

Verse 29. The distinctive characteristic of Mark's Gospel, is the emphasis on the presentation of Jesus as the servant of God, as in Isa. xlii. 1. So, throughout the Gospel, the diligence and unwearied devotion of Christ are noticeable features. The phrases "strawberry" "forthwith," "immediately," are of constant occurrence.

Verse 31. So Peter, the first Pope, when chosen by Christ, had a wife and a mother-in-

law. He was all the better fitted for his work, in the judgment of the Lord who chose him. If the Catholic church would follow Christ, let them in their coming concave choose a bishop like Peter.

Verse 31. There is "the peace of God to a sick soul, or to a sick body, in just reading this verse. The testimony of Jesus is, all suggestive of grace and compassion, "His name." When told of the "sea, he came. He is still the same. "Took her by the hand." Personal contact with a personal saviour, will alone bring the needed blessing. "Lifted her up." The putting forth of divine power and life, to deliver from sin, disease and death.

Verse 32 to 34. What an evening was this for Capernaum by the side of the Sea of Galilee! The presence of Jesus brought all this blessing. So now, as we gather in his name, and preach his word, the peace of heaven is about us.

Verse 35 to 38. Alone with God before working for God. Note how often the "preaching of Jesus is spoken of. Verses 14, 23, 32 and ch. II, 1.

Verse 40 to 43. See in this leper, a sinner, and what the sinner is to do for salvation. "I. Came to him. 2. Beseeking. 3. Worshiping. 4. "Saying unto him." 4. confessing his need.

From C. H. Spurgeon.

"Believers in God, and you will prevail with God. Believe in His promise and plead it. Believe in His Spirit, and pray by His blood. To pray without faith is formally; nay, it is vanity. To be weak in prayer is a disease which will bring on a leprosy. Seek faith to become masters of the art of prayer. I would rather be master of the art of prayer than M. A. of both universities. He who knows how to pray stands on a leverage which moves the universe. But there is no praying without believing. It thou believest that thou mayest be healed, it is more than I can promise thee; but if thou believest not, thou shalt be heard, for God refuses no believing prayers. To refuse to keep His own promise when it is pleaded would be to falsify his word, and change his character; and neither of these things ever can be.

Text for the day, verse 35.

## Monday, January 4th.

Mark II, 1 to 12.

Verses 1 and 2. "When the bees are buzzing around, you may find there is honey in the hive," said a colored preacher commenting on the crowds that gathered around our Lord. Truly there was "honey in the hive," as Christ preached the word in the house at Capernaum. Then was fulfilled the verse in David's psalm, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." (Ps. 119, 102.)

Verse 3. A good lesson for Christians in the work of these four good men. They had what we must have, if we would be successful in bringing men to Christ. 1st. Faith. The presence and power of Christ was a reality to these men. They really believed that the Messiah had come, and stood ready to fulfill his promises. 2d. Compassion. They wanted their helpless neighbor to share in the blessings Messiah was giving. 3d. Fellowship with one another in the work. How this brought them all near to Christ. It is the same for Christians all near to Christ. It is the same for Christians unite to have souls saved. 4th. Persistence in their purpose. They were willing to do unlearned things, and go forward in unlooked for ways, rather than be content.

Verses 4 and 5. "Jesus saw their faith." He is ever on the look out for faith, and never fails to set in response to it. (1st Chron. xvi. 9.) See in this palsied man at the feet of Jesus a pic-

ture of the position that every sinner must take, if he would be saved. The word spoken to him, is for us, if we take his place. Not else.

Verses 6 to 12. This man was brought to Jesus carried on his bed; but he walked away himself carrying his bed. A great change. So a new walk on the part of the forgiven man, shows the reality of his forgiveness.

From Dr. Andrew Bonar.

Sanctification does not consist in a state of high feeling, but in entire conformity to the will of God. The more a believer has of real holiness, the more will he go out of himself and occupy himself with the concerns of others. If you hear of a man speaking much of his holiness, and then drawing himself into his shell, you may be sure Satan is deceiving that man; for the closing rays of Payson's life it is instructive to notice that as his holiness increased, it manifested itself in intense longing after the progress of God's work in the hearts of others. Paul discovered, when a prisoner in Rome, what a wonderful amount of selfishness there is even in believers. It is a upas tree that grows in the Lord's garden and spreads its deadly shade around.

Text for the day, verse 5.

## Tuesday, January 5th.

Mark II, 13 to 23.

Verse 13. Crowded out of the house, he went where the crowd could best be accommodated.

Verses 14 and 15. The call of Matthew. Mark (not Matthew himself) tells us that he was the "son of Alphaeus." One of the astonishing things about each one of the disciples is the way in which the writers are silent about themselves. Only men with the Holy Ghost, and under the control of the Holy Ghost, could have thus kept themselves out of sight. Note the simplicity of this work in Matthew's becoming a disciple. Jesus saw him; Jesus called him; he obeyed. This gathering of publicans was by the invitation of Matthew, as we read in Luke 7, and was probably for the purpose of taking leave of his old associates, and also bringing them to hear Christ. How plainly every reader can see the loss for all eternity that Matthew would have suffered had he not obeyed the call. Reader, your loss will be just as great to you, if you cling to the world and refuse to follow Christ.

Verse 16. Ignorant of the grace of God. Religious, but not regenerated.

Verse 17. Thank God for the question that brought forth such an answer? So Levi, publican though he was, had felt that he was this that led him to follow Jesus. It is the same now.

Verses 18 to 22. He speaks of his absence from his church as in John xvi. 19 to 24. The "new cloth" and "new wine" refer to the new Gospel dispensation, which could not be confined under the old Jewish forms. (See Acts xiii. 46.)

From C. H. Spurgeon.

"It is Himself, and that which comes of Himself, that becomes best of all, because it comes of Himself. Oh, to ponder this! Yes, it is a great thing; but to find that pardon in his wounds, that is a greater thing! Oh, to get people! Yes, but to find that peace in the blood of his cross! Brethren, have the blood mark very visible in all your mercies. They are all marked with the blood of his cross; but sometimes we think so much of the sweetness of the

bread, or of the coolness of the waters, that we forget whence these come, and how they came, and then they lack their choicest favor. That it came from Christ is the best thing about the best thing that ever came from Christ. So the Holy Ghost shall glorify Christ by making us see that these things of Christ are indeed of Christ, and completely of Christ, and still are in connection with Christ, and we only enjoy them because we are in connection with Christ."

Text for the day, verse 17.

## Wednesday, January 6th.

Mark III, 1 to 12.

Verse 1. "A withered hand" is a fit type of a withered soul. No vitality, sensibility, or activity. There are many who come to the house of God with withered souls. O that they might be made as conscious of their need as was this man of it.

Verse 2. What a state of heart these Pharisees were in! Blinded by their bigotry, they failed to apprehend the meaning of the mighty works of Christ, as the attestation of God to His own mission, and utterly heartless as a desecrated altar, they cared nothing for the suffering man who needed healing. They watched in hatred and enmity that they might accuse him.

Verse 3. "Stand forth." So the Lord requires open confession on the part of those who seek salvation.

Verse 4. Their silence exposed their hypocrisy. They could not answer him. They well knew that if one of them were sick on the Sabbath, they would send for a physician.

Verse 5. In their hearts, knowing their thoughts, feeling deeper their utter lack of love to God, and of compassion for men, how searching! How sorrowfully condemning must have been the look that Jesus cast upon them! Turning to the man, how the expression of his face must have changed, as he gently said, "Stretch forth thy hand." The command implied that power would be given to obey. So all of God's commands are promises. When the man obeyed the command, "stand forth," he confessed his need; when he obeyed the second command he confessed his faith.

Verse 6. They were given over to Satan, to sin against the Holy Ghost.

Verses 7 and 8. Sick ones will throng to a physician who heals thirty ones to the place of water. So these came to Jesus.

Verses 9 to 12. "They pressed upon him," or, as in the margin, "wedged" upon him. When men are made to feel sin, they do so now. He is still the same.

From Dr. Penicost.

The sin the Comforter will convince the world of is rejecting Jesus Christ. Rejecting Him, men confirm the action of the Jews who murdered Him, refuse all the forgiveness that is in Him, and become guilty of His death. This is the sin that God deals with the world for, now that Jesus has come. If a man were, under several indictments, as larceny, arson, and murder, he would only be tried for the greatest. Convicted of murder, it would carry all the other offenses with it.

Text for the day, verse 5.

## Thursday, January 7th.

Mark III, 13 to 35.

Verse 13. It is the same now, and until the end of the age, Christ is on high, he calls whom he wills, and they come.

Verse 14. First, "with him;" second, sent forth by him; third, he has learned what it means to be with him, we cannot go out so work for him.

Verse 15. What they were sent forth to do. First, to preach; second, to heal; third, to cast out devils. If we now faithfully fulfill the first, we shall see God's power manifest by His word in performing the second and third. "He sent forth His word and healed them." It is faith health by the preaching of Christ as man's atoning Saviour, and Divine Sanctifier, that we shall see God's healing power made manifest.

Verses 16 to 19. The twelve ordained ones. "They went into an house," or, as in margin, "a room." They were to be with Him. Verses 20 and 21. How quickly work is upon our heads when we are with Him. "His friends" here means "kinsmen." His unbelieving brethren (John vii. 5) were stirred up by the Pharisees to have him put in an insane asylum.

Verses 22 to 28. The rejection of Christ as Son of God, and the attributing of His works to the power of the devil, is the sin against the Holy Ghost. Whatever reason may be given for denying the Son of God, Satan is at the bottom of the matter, and all rejecters of Jesus are under his power. In the light of verse 28, how wonderful a mission, and how wonderful a commission, and how wonderful a responsibility. How can men dare to talk of "final restoration," or "future probation," with such words before them?

Verses 29 to 31. He is in a new home, at the head of a new family (verse 31), they would be of his family, they must come to him.

From Dr. Andrew Bonar.

To abide in Jesus will bring joy. *Psalm* lv. 4. It is a great mistake to think that sadness is holiness. There is often a great deal of selfishness and pride in sadness. The oil of joy calms down the waves of trouble. "Be careful for nothing; but in every thing let your requests be made known unto God by prayer, and watchfulness." How can men dare to talk of "final restoration," or "future probation," with such words before them?

*Psalm* lv. 29 to 31. Is there not a cheerfulness about the passage read to-day? And yet Paul often speaks of tears. He is like a man climbing a mountain, sometimes on an emulsion and in the bright sunshine, sometimes down in a sticky hollow, sometimes wrapped in mist and gloom, but always singing! Are you going through life in this obnoxious way? At our work in our homes, walking along the street—singing!

*Psalm* lv. 23. "My God." When he says my God, notice the force of it. David on his dying bed says, "My God is gone" so and so—therefore I know Him, Solomon. Paul says the same. "You can count on Him; draw on Him."

Text for the day, verse 35.

## Friday, January 8th.

Mark iv, 1 to 30.

Verse 1. As in Revelation xlii, I and xvii, 15, go here the same. There has been a tendency by our Lord to represent "nations and kings" and he sits beside it as he speaks these parables that have to do with his manifestation to, and relations with, the world, to the time of the end.

Verse 2. There is always a mystery in the words of Jesus until we accept the person of Jesus. It only to disciples that the parables are explained. In fact, "Whosoever shall do the will of God." We are furnished with the only key to unlock the mysteries of the kingdom of heaven. "If any man shall do his will, he shall know of the doctrine." (John vi. 17.)

Verses 3 to 8. In verse 3, "Behold." Use your eyes to it. In verse 4, "Hearken." Use your ears right. Probably on the hillside



see it just as plainly, when our Lord uses the same word to us? John xii. 32 and 34.

Verses 24 to 29. What else could be expected. Keeping Herodias in his chamber, and John in a dungeon. "Exceeding sorry." Yes no doubt; and his sorrow still continues. "The only thing to have to do with her whose footsteps lay hold on hell." Thousands like Herod, "exceeding sorry," yet yield to such, and go down to hell.

#### From John Christosom.

John had no rest at the beginning of the Gospel, of learned men to preach to convince the world, but used only the word of faith in the mouths of plain handiworkmen and artificers. Therefore when the Greeks say that the Apostles were rude and unlearned, poor, mean simple, obscure persons, let us acknowledge it as the truth; for this is not their reproach, but their glory, that being such, they yet prevailed over the learned men, the wise men, the philosopher, the rhetoricians, the orators, the princes, and all the world, as if they had not been men.

Text for the day, verse 30.

### Thursday, January 14th.

Mark vi. 30 to 44.

Verses 30, 31. This is a beautiful verse. What a joy for the workers was this! What a joy for the Lord to have them come! We should not try to go on with our work without frequently "gathering together unto Jesus" to tell him "what we have done, and what we have taught." In "his way" our hearts will be kept hot, and our heads cool, our sympathies active and our doctrine sound.

Verses 31 and 32. Our Lord Jesus is a kind master. It is not his will that his servants should continue under the burden and sweat of uncessing arduous strain until the mind breaks down, or the body dies. Satan has often much to do with the way some earnest workers use themselves up in their work, and suffer for a lifetime in consequence. Dear brother or sister, when you are all tired out, and the brain is exhausted, and vital power low, it is the command of your loving Lord "Come ye apart and rest awhile." We serve him, in obeying that command, as much as in obeying any other.

Verses 23 and 34. Blessed Master! There was not much rest for him on this dark earth, until he rested in Joseph's tomb. Note the words "many knew him." Came together unto him." It was the sight of him, that made them run. If we have not met with us, they will come now in the same way.

Verses 35 and 38. Man's compassion. "They have nothing to eat." "Send them away that they may buy."

Verses 37. Christ's compassion. "Give them to eat." No wonder they ran after him. He always had something for them. If we are filled with His Spirit, and give people spiritual food, we shall have plenty of them coming to us.

Verses 33 to 44. "They did all eat and were filled." This is the Master's way of feeding. All are to have food, and all to have all that they can take.

Verses 45 to 55. A beautiful picture of Jesus in heaven watching over his church, and in their extremity, coming for their deliverance, and to lead them on to larger service.

Touch him by faith to-day my brother.

#### From C. H. Spurgeon.

"Do you not think that we are too apt to attempt to spread the Gospel in our own strength; and need we wonder if we break down? If we were by faith to receive the strength and power of the Lord for words, and taking hold upon divine strength, might we not accomplish far more than we now do? But, says one, "I know if I were to do this, I should be sure my neighbors I should break down." Friend, I am not careful in that matter, nor need you be. If

you are in real earnest, you might possibly do more by a break-down than by anything else. Only break the ice, and begin; and you shall find my text to be true in your case also, and find out weakness you, too, shall be made strong. God does not need your strength; he has more than enough of power of his own. He asks your weakness; he has none of that Himself, and he is longing therefore, to take your weakness, and make it his instrument in his own mighty hand. Will you not yield your weakness to him, and receive his strength?"

Text for the day, verse 37.

### Friday, January 15th.

Mark vi. 1 to 23.

Verses 1 to 3. This explanation of Jewish custom shows that Mark was writing for other than Jewish readers. There is nothing so marked in this line in Matthew's Gospel. The Greek word for "washing" in the 14th verse, is "baptize;" the same word used in Mark xvi. 16. "Wash their hands out" in verse 3, means "to the elbow." Of course, the washing was a form on their part. Their hands might be perfectly clean, and still they would go through with the form, to impress men with their sanctity.

Verses 6 to 9. Our Lord's answer by this quotation from Isa. xxix. is very striking. Their attitude of mind, in asking this question, is a remarkable fulfillment of Isaiah's words. See Isa. xxix. 21.

Verses 10 to 13. Searching their hearts by the word from Isaiah, he no more than says by the law from Moses. The meaning of "Corban" was, that a man could by the payment of an agreed price, be free from further obligations to his parents. It was an infamous and impudent arising in the Jewish legislation, to set aside the eternal law of God. Modern divorce laws are just as wicked and infamous.

Verses 14 to 23. This teaching was far above the Jewish tradition of Christ's day as heaven is above earth. What a man is in his heart, determines his character, and his relations to God. The hearts of all men are seething with religion or ceremonies, cannot make them clean. "Great within me a clean heart O God," must be our prayer, and "Christ must dwell in our hearts by faith," or the fountain of iniquity will continue to flow. "Except a man be born again, he cannot see the kingdom of God." Of course not.

#### From New Test Observer.

With changing customs and circumstances, the methods of Christian work may be modified, but the principles of Christianity, its claims, its character, its inherent holiness, its sin and worldliness, can know no modification and no change. It proclaims the same gospel as the apostles did; repentance toward God, faith in our Lord Jesus Christ, regeneration by the Holy Ghost. Science can discover no gospel more adapted to the welfare of men or any times. We may as well talk of adapting the laws of nature to the times, as of adapting Christianity. Nature is the willing servant of all who adapt themselves to her laws, and so in a larger sense, is Christianity.

Text for the day, verse 13.

### Saturday, January 16th.

Mark vi. 24 to 37.

Verses 24. This is the only recorded instance of Christ's journeying outside the then limits of his own country. He turns from Jewish formalism, and rejection of spiritual truth, to seek for real faith among the Gentiles. "Ho could not be hid." A true faith will always find out the Lord as "Son of God" and "Son of David" he was hid from the blinded Pharisees, but he could not be hid from this spirit-taught woman. See Jas. vi. 45.

It is not to be hid, nor to be hid. "For a certain woman heard he could not be hid." Her need of his help had sharpened her ears. The power of

the devil over her child, had led her to cry to the God of Israel for the manifestation of His power.

Verses 25 to 30. Note the lessons on prayer in this woman's case. First, her sympathy for her child; second, her faith in believing what she heard of God's mercy in Christ; third, her persistent seeking for Christ, until she found him; fourth, her attitude when she came to him "as his feet," the simplicity and directness, as if he were the instrument in the work of true faith to come at once to the point, in telling what we want; sixth, the humility of heart that led her to accept the dog's place, and yet to claim the man's portion. How true is the word dear Lord was in bringing out the heart sincerity of this true child of God.

Verses 31 to 37. "Nothing done upon that long journey of the night, to answer a widow woman's prayer. The sigh of the 34th verse, is from heart full of sorrow over the work of sin. How graciously were all of Christ's works of grace performed. He hath done all things upon the resurrection morn."

#### From Rev. F. B. Meyer.

If perseverance was able to win its object with an unrighteous man, who fears neither God nor man, and cared only for himself, what strong encouragements are there for our own perseverance? We are God's elect. He is tender and long suffering toward us, and in line with His own purposes; our cause is His. Yet how slowly does the heart of man learn to trust Christ. The true spirit in which to pray is the spirit of faith in answer to a widow woman's prayer, and think only of the Lord and his fulness, as did this woman. Whatever the difficulties presented by temperament or circumstances, they can be overcome by the power of God. The word "impossible," is not in the vocabulary of a Christian, save as regards the practice of sin.

Text for the day, verse 37.

### Sunday, January 17th.

Mark vii. 1 to 21.

Verses 1 to 3. If there is a great multitude, with nothing to eat, Jesus expects his disciples to act. He has compassion for the hunger, and need of all humanity. Not a sigh or a groan escapes his notice. The thought of His compassion will make us compassionate, and lead us to do what we can to alleviate suffering. "Feasting" is not "fasting," as we have so keenly our Lord felt for these that were before Him. He is the same "yesterday, to-day, and forever."

Verses 4 and 5. How slow were these disciples to learn the lesson that "all sufficiency for all things was in Christ." Outward circumstances and conditions made no difference. "Ye believe in God, believe in me." Pray and over again our Lord brings his disciples into situations, where they have absolutely nothing to depend upon, as here, and then He acts and supplies their need. We must never, looking at Him, and knowing of the feeding of the five thousand a few days before, and the walking upon the sea that followed, that they could have such "Feasting" as we can so easily these with bread?" They still limited by their unbelief, what the Son of God could do by their conception of what a man could do. We are just as much the same.

Verses 6 to 9. Put what we are and have entirely in the hands of the Lord. Go then with His blessing and give out. In His name to the feeding of many. Commend your brother. Take from Christ every day, and every day give out to others.

Verses 10 to 21. In ch. vi. 34. "He sighed" in sorrow at the cost of sin. In verse 13, he sighed deeply" over the unbelief and hypocrisy. If the miracle just wrought could not con-

vince them, no miracle could convince them, and every miracle witnessed by them would only serve to still further harden their hearts. In verse 15, the "leaven of the Pharisees" means hypocrisy and self-righteousness, and the "leaven of Herod," carnality and worldliness.

#### From C. H. Spurgeon.

"Not only serve ourselves in the hand of the Lord, but all that surrounds us. Our times make up a kind of atmosphere of existence; we are in it as under divine arrangement. We are dwell within the palm of God's hand. We are absolutely at his disposal, and all our circumstances are arranged by him in all their details. We are comforted to have it so. All things are ordained of God, and we are saved according to his wise and holy predestination. Whatever happeneth here happeneth not by chance, but according to the council of the Most High. The acts and deeds of men below, though left wholly to their own wills, are the counterpart of that which is written in the purpose of heaven. The open acts of providence tally exactly with that which is written in the secret book, which no eye of man or angel as yet has scanned."

Text for the day, verse 6.

### Monday, January 18th.

Mark vii. 22 to 33.

Verses 22. Here, as in ch. vii. 32, they seem to have brought the most difficult case they could find, and the hope, perhaps that he would fail in effecting a cure.

Verses 23. With compassion for the man, he would heal him, but, in a manner not to gratify the curiosity of those who "sought for a sign." He therefore takes him away from the multitude. Three times we have it recorded of Jesus that he used spittle in his cures. What the purpose was, we do not know. In the East, to spit upon a person, is one of the greatest of insults. The Lord could not have used spit for the purpose of humiliating these poor deformed ones, but as a means likely done, that they might be cured. The use of spit for the healing connects the means with His word. His hands laid upon them, and the very spittle of his mouth signifying their eyes.

Verses 24 and 25. When he confessed what had been already accomplished, he then received more. So how many would grow more rapidly if they did this, and if they would confess Christ in the light already received. We must not wait for perfect light, before we confess our Lord. If one beam of God's pardoning mercy has come to our dark hearts, as we have looked to the light, and confessed that, and thank God for that, and the light will grow brighter.

Verses 26 to 28. For the joy it gave him to do the Father's will, and for the man's sake alone, was the miracle wrought. No sign shall be given to sign seekers.

Verses 29 to 33. From the parallel passages in John (see John 60) it is evident that the popularity of Jesus with the Jewish leaders began at this time to wane. They had determined not to accept him as Messiah. It now gives significance to the words spoken to Peter's answer. While Peter, enlightened by the Holy Ghost, saw that Jesus was the Son of God and the Messiah, he was utterly carnal in his ideas as to what the work of the Messiah was to be. His mind was upon the glory of this world; therefore our Lord's rebuke. How different it looked to Peter when he wrote, I Peter, ii. 12, v. 18 and 19.

#### From John Owen.

No man who forsakes the truth ever saw the glory of it, or had experience of its power. They went out from us, but they were not of us, as the apostle says. Many were learned concerning apostles, that no matter how learned or skilled they have been in the doctrines of the truth, they never had that intuition into, nor the comprehension of spiritual things which alone could secure their stability. And the





turned sadly to earthly things; our Lord turned gladly to the cross, "and for the joy" before him," with shining face, and firm and eager step, went forward toward Jerusalem, in a way that filled his followers with amazement and fear. For the third time in Mark's Gospel, we have him giving in detail the statement of the sufferings that he was to undergo. Seven things are mentioned here: all for us.

Verses 35 to 41. We recognize the utter lack of fellowship with Christ in His sufferings that this request, made at this time by James and John, evinces, we should also note the evidence that their real faith in Him as the Son of God and Israel's Messiah. What he had said of his death of humiliation may have moved them to show their faith by what they had done. John's reply is very striking, "Ye know not what ye ask." To be exalted in the kingdom is to be humiliated upon the earth. If we reign with Christ, we must first suffer with him. If we would be greatly used, we must be willing to be greatly bruised. James was the first one of the twelve to suffer death, and John had the longest record of all to suffer for the Lord, look him to glory. They both drank of the Master's cup.

Verses 46 to 52. On his way to give His life a ransom for many, he passes through Pethcho, the city under his care, and Ande Zacheus and Bartimeus. One gets filled with love, and the other filled with light. See how a sinner should come to the Lord, as did Bartimeus. 1. He felt his need. 2. He heard of Jesus. 3. He called on Jesus. 4. He persevered in calling. 5. He came at Christ's bidding just as he was. 6. He received what he came for. 7. He followed Jesus.

From Dr. Mackay.

Christ passes the gifts of his love and grace through human hands. His mediation is divine, wrought by Christ alone, but the priesthood that mediates is human; human hands must distribute the blessing. Gifts of mercy can go to the lost only through those who have been saved. Christ no longer goes about in person among men, laying His hands on the sick, the lame, the blind, the children. This work He has entrusted to His disciples. He wants us to be to the sick, the sorrowing, the stricken, the fallen, what He would be to them if He were again on the earth. His miracles we cannot repeat, but His sympathy, His gentleness, His thoughtfulness, His unselfishness are patrons for our human imitation. If we catch his inner spirit, "the mind that was in Christ," we will become great blessings wherever we go.

Text for the day, verse 45.

### Monday, January 25th.

Mark i. 1 to 12.

Verses 1. He came to the foot of the Mount of Olives on its eastern side, with the city hidden by the intervening hill. To fulfill the prophecy in Zec. 14, that the Messiah, "the voice to the temple," "hiding upon a coil the foot of an ass," "he carries here and sends for the coil."

Verses 2 and 3. He knew the man that had a coil for his sin, and a heart willing to surrender it to be used. He knew what would be said, and supplied his disciples with the answer to be given. At any time, for anything, the word: "The Lord's need" should bring as ready response from us as came from this unnamed disciple.

Verses 4 to 7. Many young disciples are impatient to be used of Christ. That is well, but they should learn a lesson from this coil. He had to wait until he was strong enough to bear the load; and then, what a precious load was placed upon him! In your place, "where the two ways meet," on the highway to the house of God, ready for service, and the Master will soon be using you.

Verses 8 to 10. Psalm cxviii. should be read, to see the prophetic fulfillment of this scene. The meaning of the word "Hosanna" is "save we pray." The Jews were moved by the spirit of God to thus fulfill their own Scriptures. Christ answered their prayer of gratulation in way they did not understand, and would not accept, by his death upon the cross as the sacrifice for sin.

Verses 11. "Looked around" and "went out." The Lord of the Temple had come, but the house built for Him was filled with uncleanness and defilement, and he could not abide.

Verses 12 to 15. He sat on the road, and had had no food: "he was hungry. This was literally so, yet there is a symbolical teaching in the incident of the rejection of Israel, see Matt. 11.

Verses 16 to 18. They would destroy him rather than have their temple made clean. So in us the flesh resists the purging from sin. I. Cor. v. 16 and 18.

From C. H. Spurgeon.

No man can give out what he has not received. Live near to God, that you may bring others near. Remember sitting one rainy day in the inn at Cologne, looking out of a window upon a square. There I looked out occasionally from my writing and I saw a man coming from a pump that stood in the middle of the square, and from that pump he filled a vessel. A little while after, I saw the same man again filling his buckets. All that morning I sat on one else, but only that one water-carrying individual, looking out of the window again. I thought to myself: What can he be? Why is he always drawing water? Then I perceived that he was a water-carrier, a bearer of water to the families in the city. I thought: Well, might he come to the fountain himself, since he was supplying others. You that are water-carriers for Christy souls must needs come to the fountain. The additions of grace will be thankful that your Master is always willing to meet you, and give you rich supplies. Yield your ear to the Lord quite as completely as you long to yield your heart.

Text for the day, verse 13.

### Tuesday, January 26th.

Mark xii. 19 to 33.

Verses 19. He went out of the city, because it was unsafe for him to remain over night there. His enemies were seeking an opportunity to kill him. Think of Jerusalem as the place where God had sent His King, and yet the King could not lodge there.

Verses 30 and 31. Surely this was a fit emblem for the Jewish nation, in the water of awe of all spiritual life, and the blindness of heart they were now exhibiting. See the further use of the symbol in Luke xxi. 29 to 31.

Verses 32 to 34. The conditions of true prayer, and the results. 1st. "Have faith in God." "He that cometh to God, must believe that He is, and that He is the rewarder of them that diligently seek him" (Heb. xi. 6). Talk to God as if He were near, and you will speak to him; you begin to pray; and then, if you believe the Gospel, "draw him with a true heart," in all assurance of faith, with your heart sprinkled from an evil conscience, and your body washed with pure water" (Heb. x. 22 and Eph. v. 30). 2d. Verse 34: "must be taken with the words, 'thou shalt not doubt in thine heart,' in the Lord's need" should bring as ready response from us as came from this unnamed disciple.

Verses 37 to 38. What a scene is this! The ecclesiastics of the day, clothed with a little

brief authority in the name of God, and the representatives of God to the people, calling the Son of God to account for doing that which the word of God commanded, and which they had not rejected: "they were untrue, and hypocritical, both in their questions, and in their answer to Christ's question. How could he do anything for them?"

From Dr. Mackay.

The only thing that stands in the way of our being blessed to the full is the smallness of our faith. When we feel and truly say we have great need of Christ, we can then pray boldly, we have a great Christ for our need. God has made infinite provision for all His children, and the provision is in His Son Jesus Christ. In Christ "are all the treasures of wisdom and knowledge." "In Him dwelleth all the fullness of the Godhead bodily." Here is an abundance certain. Now all this fullness is placed at the command of the Christian. "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19). The storehouse is full. But you must appropriate that fullness. It matters not what you need, you may receive the help you want. The fountain is full, go to it often, and take away with you all full pitcher.

Text for the day, verse 25.

### Wednesday, January 27th.

Mark xiii. 1 to 16.

It is interesting to remember, in studying this chapter, that it contains the record of our Lord's last day of public teaching in the Temple (see ch. xi. 27), and when he closed the discourse, he took solemn leave of the Temple and of the nation (see Matt. xxiii. 38 and 39). In the Olivet discourse of Matt. xxiv. and xxv. (recorded also in Mark: xiii. and Luke xxi.) and the discourse of John xvi. to xviii. were spoken to the disciples and to God. So, as we go in the Temple, all classes come before him, and are judged and exposed by him.

1st. Priests and rulers, representatives of the nation (ch. xii. 32 and 13; Jesus saith unto them, "He began to speak unto them." "They knew he had spoken against them." Their dishonesty shown and hatred of God manifested.

2d. Pharisees and politicians. 13 to 17. Insincere flattery and hypocrisy exposed, and their cunning defeated.

3d. Sadducees and legalists. Verses 18 to 27. Their ignorance of God, and of the word of God, and their carnality brought out.

4th. An intelligent and candid inquirer. Verses 28 to action. A full answer.

5th. A poor wretch, who only sincere worshiper. Verses 41 to 44. So a day's work of casting the net resulted in this. Let us be content if the Master will use us for one soul. Note in this chapter the use our Lord makes of the Scriptures. Verse 24, with 25, 26 and 28. Let us remember this, when we spread the net. Know the Scriptures; then use them.

Verses 28 to 31. Israel's stewardship for God, and their failure, with their consequent rejection by God, and the Gentiles called to the stewardship, is the teaching of this parable.

Verses 32 to 34. It was a master stroke to these adroit hypocrites, who were seeking evidence against him to bring before Pilate. In their use of Caesar's coin they accepted Caesar's rule, and would pay Caesar's tribute.

From Dr. Matheson.

"Render unto God the things that are God's." Only in consecration can we have the spirit's rest, and only if His Spirit is rest will we see the literal resurrection that Christ taught. From the 33d verse we can see why he asked about the first commandment. The Pharisees magnified the Sabbath in their observance of its forms and sacrifices above the commandments of God.

Verses 36 to 37. Must we ever thank God for the question he brought out this wonderful,

fiat, by thy calm in storm, by thy patience in sorrow, by thy gentleness in rebuke. Test it by the justice of the forum, by the integrity of the counting house, by the unity of the family circle, by the peace of the human soul, by the power to do the right in a world where men do the wrong, to be stable amid the warring, steadfast amid those that succumb, truthful among the untrue, and standing for God, even if you stand alone.

Text for the day, verse 17.

### Thursday, January 28th.

Mark xii. 18 to 27.

Verses 18. See further about this sect of the Sadducees, and their doctrine as to the resurrection, in Acts xxiii. 6. In the statement made in Acts, we are informed that Paul taught the resurrection of the literal body of Jesus, and a coming literal resurrection of all men, in accord with the general belief of the orthodox Jews, and of the Pharisees, and in contravention of the doctrine of the Sadducees. So Christ here opposes the error of the Sadducees, and so answers, that a Pharisee standing in error, was a man.

Verses 19. This was one of the offices of a Redeemer in Israel, typical of what Christ should do after their failure under law. (See Rom. viii. and Gal. 4 to 6.)

Verses 20 to 28. This was simply a possible case. It might have occurred, but probably never did. The statement of their difficulty about the unity of their mind, they projected into the spiritual world, where our bodies are changed into spiritual bodies; the desires, appetites, and limitations that exist in the material world. Many now do the same and do it in their ignorance. If Byron, Hume, Voltaire and these brilliant men of genius are in hell, I am willing to go there." Byron on earth is one thing; Byron in hell will be another. So, if we are in heaven, we will be no heart for making poetry there; and no heart for hearing it.

Verses 29 to 37. They had not studied the Scriptures, and they had no living contact with the Spirit of God, or they would never have asked such a question. They were in error in denying a literal resurrection; they were in error in supposing that earthly relationship would continue in resurrection bodies.

From C. H. Spurgeon.

"Hold to God's Word by faith, and you will be strong. God will vindicate his own cause; but it is better for us to err, than to be a while, in the conflict with evil, we would overcome it early and put it to the rout at the first attack; but it may be that God will allow error to proceed further, and then it will be a triumph, so that by its own presumption it may place itself where it may be the more effectually crushed, never again to afflict the church. If it for us in our way to the farward as the Lord leads us; and the day of the ascending umbrellas and the twinkling feet will come in our time, and Jehovah will be magnified. Be steadfast, unshaken, as a rock, the craft, policy, and number of the foe. God's time is best. He knows better than we do when to strike for victory. Out of weakness it is for us to err, than to be fully right upon the faith; once for all delivered to the saints."

Text for the day, verse 34.

### Friday, January 29th.

Mark xii. 28 to 34.

Verses 28. The scribe was undoubtedly, of the sect of the Pharisees, and he asked the literal resurrection that Christ taught. From the 33d verse we can see why he asked about the first commandment. The Pharisees magnified the Sabbath in their observance of its forms and sacrifices above the commandments of God.

Verses 36 to 37. Must we ever thank God for the question he brought out this wonderful,



and beautiful answer. The whole duty of man is here condensed. Earth would be heaven if man obeyed these two commands. No unregenerate man ever obeyed them, and a careful study of what they mean, and a sincere attempt to fulfill their requirements will convince any man that he is a sinner by nature, justly condemned by God's law and in the power of the devil, and lead him, when he hears of Christ, to look to Him for salvation. Rom. vii. 12 and 13, with Rom. viii. 3 and 4. To each man the law was given, but leading them to Christ for pardon from its penalty, and power to perform its precepts, is simply to place them under condemnation, or to make them Pharisees and hypocrites.

Verse 32 to 34. Not far from the kingdom, and yet not in it. He had sense to discern that the answers of our Lord struck the centre of a true divine life for man. To see the truth, however, is one thing; to yield to it is another.

Verse 35 to 37. An unanswerable argument from the Scripture that the Messiah of Israel was to be the Son of God, and not a mere man.

Verse 38 to 40. These words of warning were uttered to the "common people," in view of His speedy taking away. The scribes must have been aroused to great anxiety by them.

Verse 41 to 44. All we do He beholds, and He fully knows the motive also which actuates our doing. The Pharisee might have kept one mitre, but also give both.

From John Trapp.

A mite is valued in our money to be three parts of one cent. Her mite could weigh but little, but her heart weighed heavy; and so her heart, being put to weight, weighed above the greater, but far more heartless, largeness of the Pharisees. Women are noted in the parable of the lost coin to be fond of money; widows especially, and poor were more than much of that little they have as their life; so it is called here, even all her life, that is, her livelihood. All this she cast in, it being rather to and for the service of God than to the world. She resolves, as a widow indeed, to trust wholly in God. Our Lord Jesus still sits and seeth the condition, gift, and mind of every sinner given, and weighs all, not by the worth of the gift, but by the will of the giver.

Text for the day, verse 30.

Saturday, January 30th.

Mark xiii. 1 to 30.

Verse 1. This is the only notice taken in the Gospels of the works of art and architecture of which man is so proud. Probably our Lord, in the greatness of His soul, and the greatness of His work, saw not these things. The Gospels deal with the higher and eternal things in such a way that there would be an incongruity in any mention of these things.

Verse 2. The same sentence is true of the lofty buildings, monuments and towers now being erected.

Verse 3. Matt. xxiv. 3 says "his disciples came and asked him privately;" here we have the names of the four who thus came. So this celebrated Oliver's discourse, studied, now by millions, was uttered by Jesus to four men. The condensed form in which Peter here gives the address through Mark, would indicate that the fuller account of Mark's was in existence when Mark wrote. There is no evidence of privacy in the imparting to the disciples the knowledge of the coming overthrow of the Temple; the Jews would be excited to intenser animosity against them, if the prophecy had been made public.

Verse 4. The question was amplified in Matt. xxiv. 3. There we have an explanation of the phrase: "all these things." The answer is: 1st. The destruction of the temple. 2d. Christ's second coming to the world. 3d. The end of the age.

Verse 5 to 12. His answer describes the actual condition of things during the time of the apostles, and instructs them as to their course.

It also describes the history of the entire dispensation until his coming.

Verses 14 to 20. The presence of the Roman emperors under Titus, was a partial fulfillment of this to the Christians in Jerusalem, who saved themselves by this warning. A future and full fulfillment of it will occur before Christ comes. See 1 Thess. ii. 3 to 8; Rev. xiii. 5 to 9.

From Mr. Moody.

In Noah's day the geologists, and the astronomers, and the scientific men, and the wise men, and the great men in those days all united to testify that Noah was wrong—that God could not drown the world. Just as some men say now that God cannot burn up this world. The God that created this world out of nothing, called it into being, and is doing nothing, certainly can destroy it. Don't flatter yourselves, my friends, that God cannot destroy the world. Don't go on thinking that God's not going to call the world to judgment. He is a God of mercy, but He is also a God of judgment. You can have grace, mercy, love, or you must take judgment, and the curse of God must rest upon you.

Text for the day, verse 21.

Sunday, January 31st.

Mark xiii. 31 to 37.

Verse 31 and 32. There were many false Christs before the destruction of Jerusalem who deluded the people. There have been many in every crisis of the church's history from generation to generation; there are hundreds of them scattered over the earth in our day. Their multiplication is one of the signs that the end is near. We shall probably see more of them, and see strange things that will be permitted by God to do. We need not be deceived. Our Christ is meek and lowly, and bears the marks of the nails. None but Him for us.

Verse 34 and 35. "This tribulation," must be taken to mean, the tribulation yet to befall the world, just before the second coming of Christ. See Rev. vi. 16 to 17; Daniel xiii. etc.

Verse 36 and 37. Two events that did not transpire at fall of Jerusalem: Christ was not seen coming in the clouds; the elect were not gathered to Jerusalem. Both of these events are yet in the future. The gathering of the elect may cover both the resurrection of the saints, and, the conversion and gathering of the elect of the Jews, or may refer only to the latter event. See 1 Thess. iv. 16 and 2d Cor. xiii. 5, with Isa. lxxvi. 19 to 22.

Verse 38 to 41. The fig tree is here a symbol of Israel. "Generation" in verse 40 may be understood in the broad sense of meaning the generation of the children of Abraham, the Jewish nation. They have been, and will be, preserved until all prophecy concerning them is fulfilled.

Verse 31 to 37. Three things solemnly affirmed and commanded: 1st. The certainty of His word. 2d. The exact time of Christ's coming, not to be revealed. 3d. Watchfulness for His coming enjoined upon all.

From G. H. Spurgeon.

We cannot look up to heaven and see Jesus amid the celestial splendours; but he lovingly looks down from the throne of his glory into the looking glass of the Word, and when we read into it we see the sweet reflection of his face, as in a mirror. His countenance is displayed in Scripture. O believer, love the Word of God: Prize every letter of it, and be prepared to answer for it; does not belong to critics who know nothing of the benediction which comes to us through every kind of inspiration. These are they who would cruelly divide the living Christ; for it does not belong to them; but we will have no sword or cross near them; but we will have no sword or cross near them; it is for our love; it is life and bliss to us. Our Lord is his most private intercourse with our souls, speaks in and by, and through the Scriptures in the power of the Holy Ghost.

Text for the day, verse 31.

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