

FEBRUARY, 1892.

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New York and Chicago



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*Medical Missionary to China and Founder of the First  
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30 Union Square E., New York City, or 150 Madison St., Chicago.

### Editorial Notes.

The danger was at one time that the Church would go down to the world as Abram went down to Egypt, but now the evil is that the Church saves itself the fatigue of the journey. In place of going down to the world it invites the world into the church, not that it may preach to the gospel of God's grace and warn and entreat, but that it may amuse and otherwise entertain it. Dr. Bonar's words are sadly true, "I look for the church and I find it in the world, and I look for the world and find it in the church."

To be taken up by a contemplation of our own weakness and so limit God's power to use us, is not less an evil than to be boastful of our own supposed sufficiency and thus omit Him from our plans and efforts altogether. We are most apt to run to one or the other of these extremes. We exaggerate either our weakness or our strength. The first leads to discouragement and the latter to conceit; either of which is fatal to efficient or acceptable service. Our resources are in Jehovah. His strength is ours and "His commands are His enablings."

"Shall I lift up my eyes unto the hills? from whence should my help come? My help cometh from the Lord, which made heaven and earth." Such is the Psalmist's statement of his source of strength. (See margin.) Hills might do for the heathen nations round about. Their altar fires might burn incessantly from every eminence, but David's God was above the hills, as the Creator is above the work of His hands. The highest mountain peak was but another bit of His fashioning and could not satisfy a soul seeking for a person rather than a thing; a compassionate friend instead of a lifeless form. A place cannot be substituted for a person, nor a ceremony made a satisfactory equivalent for living communion. These have their worth in their proper place, but doctrines are dead and creeds are cold, and forms are lifeless and ceremonies are meaningless unless these all are vitalized by the conscious presence of the Divine Person.

Mr. Moody has evidently found a man after his own heart in Rev. John McNeill, who as announced in the last issue of the RECORD had resigned his pastorate in London to join Mr. Moody in Scotland. For the present Mr. McNeill has been taking the large overflow meetings and, judging from the local secular papers that reach us, it is difficult to say which preacher is the most sought after. Column after column is devoted to Mr. McNeill's sermons. We only regret the very limited pages of the RECORD make it impossible to reprint these most pointed and effective addresses.

If it be true that "Kinds words can never die," the population of the city they inhabit must have been largely augmented during the past month, for words kind, gracious and encouraging have poured in upon the publishers of the RECORD from all quarters. We trust our subscribers will continue their frank personal correspondence remembering we invite any kindly criticism quite as heartily as sincere approbation.

Those who have never visited the North of Scotland can hardly comprehend the peculiar class among whom Mr. Moody and Mr. Sankey have been working. The following incident related by a correspondent gives a little insight into the character and education of the people and goes a long way to explain the present religious condition of the Scottish Highlands: "A minister was catechising the children of his congregation, and one question was, 'What is the outward sign of inward faith?' Nobody out of the Highlands of Scotland would ever guess the answer, which was, *mirabile dictu*—"Dobbs and Fears!" Another little incident for which the writer can personally vouch, shows that the responsibility for such an extraordinary doctrine does not rest with the juveniles. At a meeting in the church, of which this same minister is the pastor, the names were being taken of those who were anxious to have further light and guidance in spiritual things. An old man who desired to give his name, said he was an elder in the church. 'But surely you are not an anxious enquirer. Are you a Christian?' 'Weel, I'll no be so sure about it!' was his honest reply."

"And he laid his hands on her, and immediately she was made straight and glorified God." How could she help it? *Everything that is made straight glorifies God.*

It was the cry of the Forerunner John. "The crooked shall be made straight." This was the mission of the Christ amidst a crooked and perverse generation. The religion of our Lord Jesus is here to-day to make crooked things straight.

God is not responsible for the world's snarls; political tangle, social tangle, moral tangle. He made all things straight. At the creation "God saw that it was good." Sin came in and set all things awry. "But where sin abounded grace did much more abound." Christ has come to set things straight again. Crooked ways, God cannot abide. Adam and Eve lost themselves in the trees of the garden. Christ opened the way through the thicket. The Jews had gone into circuitous paths of ceremonialism; "Repent" said Christ and there in the wilderness was a highway for the Lord and his ransomed—"Straight" toward heaven.

The mission convert started to quote the text. He got it wrong, and yet not far wrong. 'Our easily upsetting sin,' he said. Such he had found it, such have we all, but Christ comes to build up again the broken down tabernacle. "I will build again the ruins thereof, and I will set it up." These bodies of ours, God cares for them. Bent and marred by sin, he sent his son to set them into straightness and beauty again. Whenever a man becomes more manly, to set them into straightness and beauty again. That Hand laid on the life of to-day, on the crooked-woman more womanly, God is glorified. That Hand laid on this deformity of old, he put newness of this nineteenth century! When Jesus "laid his hand" on this deformity of old, he put his own strength and beauty there, it could not but become straight. Lord, lay thy blessed hand upon us all, make us straight with thy straightness, strong with thy strength.

A most interesting biography of John Kenneth Mackenzie whose portrait appears on our front page, has recently been issued. Mr. Mackenzie has possibly done more to open the flowery kingdom to the Gospel message than any single missionary to China. His medical skill gave him access to those high in authority and his marked success awakened sympathy and support from unexpected quarters, and enabled him to found the first Chinese hospital. His early death appears to human sight a great blow to mission work, though without question he "being dead yet speaketh." The interesting biography issued by the publishers of the RECORD OF CHRISTIAN WORK will no doubt find its way generally into our missionary libraries as well as into many a home.

## Our Meditation for the Month.

BY REV. THOMAS CHAMPNESS.

"I have commanded a widow woman there to sustain thee."—1 Kings xviii. 9.

A widow woman kept a prophet, and a poor widow in the bargain. So it is true that Great folks have to depend on Small folks. Some of us are not great, never shall be, yet we can help those who are bigger than ourselves. I may be only a cipher, nothing at all, but if I support a man who is a unit, the two of us together make—ro! Only I must get behind. If I am before him, I make him less than he otherwise would be—or.

The widow did as she was told by God, and the result is, she is talked about to this day. Jesus Christ used her as an illustration, and many preachers have mentioned the widow whose name we do not know. However poor I am, if I am willing to be useful, I may help someone else. A great General is dependent on the private soldier to back him up, or there is no victory to report. In the battle of the Lord, much more depends on the rank and file than any of us think. Let us play the man, and Satan will know that he is doomed.

## "Too Busy to Look Up."

One morning, when Mrs. S. came into my study, with a lady's quick eye she noticed that the blinds had not been drawn up properly. When she called my attention to the fact, I remarked, without thinking of the double meaning that might be attached to my words—

"WE HAVE BEEN TOO BUSY TO LOOK UP."

I had scarcely uttered this short sentence before I saw in it a force I had not intended, and a lesson that I thought might be turned to good account. It was quite true that we had been "too busy to look up," for it had been a specially trying morning, even in our busy workshop; but it was a mistake, even under such circumstances, not to look up. If we had looked up, and had put the blinds in order, we should have seen our work better, and have been able to do it more efficiently.

There are many people who are "too busy to look up" beside John Bunyan's "man with a muck-rake," above whose head a crown of gold was banging while he was fully and foolishly occupied raking among the dust. There is a simple, but sad story of a little girl, who was so busy working a pair of slippers for her father, that she had no time to look up, and give him the smile and kiss for which his fatherly heart longed far more than for any number of pairs of slippers. If any Christians are making that child's mistake, they may be reminded that—

"God asks not of our hands such busy labour  
As leaves no time for resting at his feet."

In Christian work, we cannot afford to be "too busy to look up." The Psalmist said, "In the morning will I direct my prayer unto thee, and will look up," like an archer who has shot his arrow, and is watching to note where it strikes the target. The old proverb says, "Prayer and provender hinder no man's journey," and certainly prayer never hinders, but always helps the Christian worker. Fancy a reaper in the harvest-field saying, "I am so busy that I cannot stop to sharpen my sickle." His wiser neighbour says, "I am so busy that I cannot waste even a moment by trying to work with a blunt instrument. I will stop to sharpen my sickle, that I may be able to work all the faster when I begin reaping again."

On one occasion, David wrote, "Mine iniquities have taken hold upon me, so that I am not able to look up." Nothing will blind the eye, and paralyze the hand of the Christian worker, like sin, when it holds him within its terrible embrace. Yet then is the time when our only hope lies in looking up. It is no use to look down, or behind, or around, or within. When poor Peter was being sifted in Satan's sieve, the sifting fiend must have felt that he had him within his grasp as surely as he had the apostate apostle, Judas; but if so, he was greatly mistaken. Sinful Simon was almost lost; but there was one thing still within his power—he could look up, and he did. After his third denial of his suffering Master, "the Lord turned, and looked upon Peter." If Peter had not been looking up to Jesus, he would not have seen that look of love, and grief, and pity, and compassion, that drove him out to weep with bitter but genuine sorrow over his awful fall. If any servant of the Lord Jesus has fallen as low as Peter did, let him look up to his loving Lord; for deliverance from the tempter's toils can come from no other quarter.

There are some who do look up, and yet fail to see that which is most worth seeing. When Elisha's servant rose early, and went forth in the city of Dothan, he saw nothing but the Syrians' horses and chariots; but when the Lord opened his eyes, "he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." Our Lord would have his disciples look up even in the darkest hour. He foretold the terrible tribulation that should come, and then said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." J. W. H.

We need revival everywhere. There is the great political struggle of 1892, in which our whole nation will engage. We need new power to carry us, as a Christian Church, through that coming contest; with the banner of Christ lifted high. Then there is the World's Fair. This we may pass through that great crisis righteously, we need a special revival of righteousness and spiritual power from on high.—*Herald and Presbyter.*

## A Wilderness Study.

BY MRS. ANNE C. MORROW.

## The Tabernacle.

Here we see God seeking fellowship, and dwelling among men.  
We see His attributes; love, mercy, justice, holiness and power.  
We see Christ in His person; character and offices.

We see all the truths or doctrines of the New Testament.

Justification, by the victim offered on the altar. Acts 13:39

Sanctification, by the use of the water in the laver. John 17:17

Peace, through the blood that flows at our feet. Eph. 2:14, 15

Assurance, by the ashes under the altar. Rom. 8:1

Holy Spirit by the oil in the golden candlestick. Rom. 8:9

Communion and fellowship by the bread on the table. 1 Cor. 10:17

Worship and intercession by the incense on the golden altar. Rev. 5:8

It was not only a dwelling place, but also a place of communion. Ex. 25:22

Communion is possible only where God has His dwelling place. Deut. 23:14

The sun was set in the midst of the heavens. Gen. 1

The tree of life was in the midst of the garden. Gen. 2:9

The throne of God is in the midst of the heavens. Rev. 5:6

Our Lord is in the midst of two or three gathered to Him. Matt. 18:20

He wants and will have the best place in our hearts. Rev. 2:20

He was in the midst for guidance. Num. 9:23

He was in the midst for protection. Josh. 1:5

He was in the midst for support. Deut. 7:13, 14, 15

## The People.

Were a saved and redeemed people. Ex. 15:2-13

Were a chosen and peculiar people. Deut. 7:6; Ex. 19:5

Were a people separated and set apart. 1 Kings 3:53; Num. 23:9

As worshippers; place, time and manner all appointed.

As workers; (business—keep and clean camp. Lev. 11:44)

As warriors; their worst enemy the flesh. Ex. 17:3

David's estimate of God's house. Ps. 27:4

Blessed to be even a door-keeper. Ps. 84:2-10

Abiding place of safety. Ps. 91:1

No temples made with hands now. Acts. 8:48

Is your heart His Temple?

## A Pastor's Perplexities.

BY GEO. C. NEEDHAM.

Our dear pastor has many perplexities to encounter, and many trials to endure in his good work. He is our under-shepherd and the good man's soul is worried with his sheep. To my way of thinking, some are half-goat and some half-wolf. The way they caper and carry on is heart-scalding. Now there's Brother Pull-back, a regular brake on the wheels of progress, up-hill, on the level, or down-grade is all the same to him. He never makes allowances whether the coach is full or empty. "Down brakes" is his perpetual cry; it is his motto in religious work. It makes him unyielding as a parliamentarian obstructionist. Every proposal for aggressive effort is opposed by this brother; his slow and measured argument blocks the wheels effectually. But he has lately changed and we are hopeful. For once he woke us all in meeting. The other night he stormed the house and captured us all most surprisingly. Thus it happened: During the minister's exhortation Brother Pull-back fell asleep—nothing unusual in itself—and by some very unusual freak of nature Brother Pull-back snored. It was a snore too; no feeble snore from a man half-conscious of wrong doing, but a snore in substance and of long duration. It rumbled through the trembling atmosphere, increasing in strength and power and fulness until it ended in several short explosions like the bouse with its cannon-like fusillade. As the thundering reverberations died away we got over our scare as the well known voice called out "Down brakes say I." Since that night Jeems Pull-back has offered no opposition to any plans presented for Christian work. We hope he is purged from his old sin. We need now only mimic a snore, when Pull-back promises to pull forward.

Passing over, at present, the names of Brethren Dull, Can't, Sham and Blunder whose peculiarities of life and doctrine are so much out of harmony with our cause that it is a great wonder our little Zion has ever flourished, I beg to introduce our zealous young deacon, Jonas Flurry. The deacon is a most gifted man for doing and never accomplishing, my two eyes ever behold. He is ever on the start, but never arrives; cutting at every tree but bringing no wood to market. He sows everywhere but reaps nowhere; he has many beginnings but no endings. He is an uncommon brother, having lots of sound but no sense; his fire is full of irons but they are never smelted; he works the bellows but not the anvil; he has plenty of wind, but no weld. When I see brother Flurry running breathlessly through the street, mopping his perspiring brow, and puffing like an engine, I stand aside lest his boiler burst. Oh! how he does try us. He talks to a sinner as if

speeding to catch a train, and teaches his class at the same rate with which he boils his pie. Somehow I feel that our brother could be a very useful man if intelligence guided his zeal, and consideration checked his impulse. If the calm of a thoughtful heart pervaded his feverish spirit, and the sobriety of a real faith governed his emotions, he would prove a power in the church, a blessing in the community and a comfort to his family. Meantime, we would not part with him for worlds; his earnestness is infectious; he stirs the stagnant waters and certainly enlivens our devotions. Which leads us to remark: If extravagant aggressiveness be injurious, neither is there merit in stupid conservatism. Nor need we drift into that wretched condition of Laodicean lukewarmness when seeking the golden mean.

## The False Professor.

WILLIAM SECKER IN THE "FONSUCH PROFESSOR."

An hypocrite may be both the fairest, and the foulest creature in the world; he may be fairest outwardly in the eyes of man, and foulest inwardly in the sight of God. How commonly do such unclean swans cover their black flesh with their white feathers? O man, either appear what you are, or be what you appear. What will the form of godlines do for you, if you deny the power thereof? Own this, or God will disown thee.

Those who have the power of godliness, cannot deny the form; while those who have the form, may deny the power.

Hypocrites resemble looking-glasses, which present the faces that are not in them. Oh, how desirous are men to put the fairest gloves upon the foulest hands; and the finest paint upon the rottenest posts!

If a mariner set sail in an unsound bottom he may reasonably expect to lose his voyage. No wise virgin would carry a lamp without light. O professor, either get the latter, or part with the former. None are so black in the eyes of the Deity, as those who paint for spiritual beauty. A painted harlot is less dangerous than a painted hypocrite. A treacherous Judas is more abhorred of God than a bloody Pilate.

Christians, remember the sheep's clothing will soon be stripped from the wolf's back. The velvet plaster of profession shall not always conceal the offensive ulcer of corruption. Neither the ship of form, nor hypocrisy will carry one person to the harbor of felicity. The blazing lamps of foolish virgins may light them to the bridegroom's gate, but not into his chamber. Either get the nature of Christ within you, or take not the honors of Christians upon you.

In a revival, no one needs more wise and careful and prayerful handling than the young and susceptible.

## The Worker's Walk.

Seven relations in which walking with God is put in the Word of God.

1. Walking before God is sincerity of purpose (Gen. xvii. 1).

2. Walking after God is singleness of heart (Deut. xiii. 1).

3. Walking in Christ is submission to Him (Col. iii. 6).

4. God walking in us is conditional, and the condition is, separation from the world (2 Cor. vi. 16, 17).

5. God walking among us reminds us of the source and Strength of blessing (Lev. xxv. 11; Deut. xviii. 14; Dan. iii. 25).

6. Believers' walking through the wilderness is steadfastness amidst temptation (Deut. ii. 7).

7. Walking with God is the secret of power (Malachi. ii. 5).

## Strength in Failure.

A western pastor relates the following interesting incident:

"When I was studying theology, Newman Hall, the celebrated minister from London, visited the seminary and talked to the students. At the beginning of his remarks his ideas and words did not seem to flow smoothly. He hesitated a good deal; he seemed to have no nunction or freedom. Finally he stopped short, frankly acknowledged his difficulty, and then in a very simple, childlike way he engaged in prayer, praying for himself and the students. Then resuming his remarks he spoke with much more freedom and spirit. It must have been humiliating to the natural man for that distinguished minister thus to almost fail in the presence of a large number of theological students. But he showed a true humility of spirit, and that little incident was a far more useful lesson to us students than anything that we learned that day from our professors. Often I have felt stopping short in my sermon and saying: 'Brethren, I cannot preach until there has been more prayer.'"

## Dry Fishing.

Fishing for men means more than sitting down on a cushioned chair beside a clear lake stocked with fish, flinging out silver beauties with silk line and silver reel. Some pastors are looking for a pond like that, but they are hard to find. Men, whose business it is to fish, go through brush and slush to where the fish swim. If I should see a man sitting on his porch angling for fish in his yard, I should think he was a fit subject for a lunatic asylum; and yet we have many amounts of fishing on dry land just like that. The driest place I ever tried to fish in is an empty paw. If there is anything drier, it is an empty church.—Ex.

## The Advantages of Common People.

BY MARK GUY PEARSE.

"The common people heard Him gladly."  
—St. Mark 12: 37.

So long as the world stands, the commonest thing in it will be common people. As people multiply, common people will increase; and as civilization advances, the great gifts that sever men will surely be bridged over—the lowly men will be exalted and the lofty brought low, and things shall be, thank God, more and more to the advantage of the common people. And the welfare of the world lies in the welfare of the common people.

There was an interesting article some little time since in one of the magazines on *Mountain Stumps*, in which the writer described the Dartmoor tors as the worn-down stumps of an ancient mountain range once rivaling the Alps—how that through the long ages a thousand subtle and silent influences had been at work grinding down these heights and spreading them into the corn-fields and pastures of Devon. In social life there are similar forces at work bringing down the mighty and scattering the privileges of the exalted for the welfare of the common people—not by red-handed revolution, and the fury of the Communist, but here too by forces subtle, silent, yet irresistible. The future of the world belongs to the common people. The religion of the future is the religion which has most room for common people, and that is the religion of Jesus Christ. This is His glory and distinction.—*The common people heard Him gladly.*

## A Summary of the Bible.

EVANGELIST M. B. WILLIAMS.

The Bible is the story of God seeking after fallen men. It opens with the picture of a perfect Eden and a sinless pair; chronicles the story of their disobedience and their fall. From that on the entire sixty-six books are mainly taken up in tracing God as He follows them up, and from their wandering progeny gathers out a nation, that through that nation all others might be blessed. His dealings with them, their stiff-necked rebellion and imperfect conceptions of morality and God, absorb and fill their literature. The Psalmists sing and the Prophets battle in the darkest hours in trying to maintain a pure religion; and with promise of a coming Heavenly King seek to fan devotion's spark into a flame, until God sickened by their growing wickedness typifies through Hosea's son (in calling him "Lo-Ammi"—not my people) you are mine no more. Yet in memory of His everlasting covenant His prophets continue to warn and prophesy for nearly 400 years, until 333 predictions are recorded of the coming King.

Then the lips of prophecy are sealed and 400 years of silence follow. The New Testament tells the story of the King; His birth, His life, His death and resurrection; the founding of His church, and gives rules for their faith and practice.

## The Day of Rest.

The Sabbath is a remarkable appointm<sup>t</sup> at for raising the general tenor of moral existence.—*John Foster.*

I never knew a man to escape failures in either mind or body, who worked seven days in a week.—*Sir Robert Peel.*

Order and obedience, morality and power, are all in Britain connected with the observance of the Sabbath.—*Dr. D'Aubigne.*

Give to the world one-half of Sunday, and you will find that religion has no strong hold on the other half.—*Sir Walter Scott.*

The Sabbath, as a political institution, is of inestimable value, independently of its claim to Divine authority.—*Adam Smith.*

England owes much of her energy and character to the religious keeping of Sunday. Why cannot France follow her, as the Sabbath was made for all men, and we need its blessing?—*La Presse.*

If the Sunday had not been observed as a Day of Rest, but the axe, the spade, the anvil, and the loom had been at work every day during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people and a less civilized people than we are.—*Lord Macaulay.*

## Arrow Points.

Sin in the soul is like Jonah in the ship. It turns the smoothest water into a troubled ocean.

Pharaoh more lamented the hard strokes that were upon him than the hard heart that was within him.

Did the rocks read when Christ died for our sins and shall not our hearts rend for having lived in sin?

Render, it is an unfavorable symptom if you can wipe tears from your eyes, before God has washed away guilt from your conscience.

Alas, what will it profit us to sail before the pleasing gales of prosperity, if we be afterwards overtaken by the gusts of vanity? Your bags of gold should be ballast in your vessel to keep her always steady, instead of being topails to your masts to make your vessel giddy.

## Christ at the Door.

BY REV. JOHN McNEILL.

"Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Revelation iii. 20). I always think of this text along with that other familiar one (John iii. 16)—"For God so loved the world that He gave His only begotten Son." In the one text we have the Father's love; and in the other equally sweet and gracious text we have the illustration, as it were, of how freely God's love was given; for lo! the Son has come all the way from glory, and has arrived at the very door to tell us how true John iii. 16 was. From the one text shines out the Divine grace of the Father, while from the other shines out the glorious, condescending, gentle grace of the Son.

Notice the true setting of the text. When the text was first uttered or penned, what was the time of day, so to speak? The actual earthly life of Jesus was as far away from man as, let us say, in the way of illustration, the actual time of Waterloo is distant from the present. Not only was Christ away, but the great generals of that Waterloo time of his earthly life and ministry—his Apostles—so far as we know, were all away except John, the oldest and the last of them. In other words, the times of walking by faith in a Saviour whom they had never seen, but only heard about second-hand, had come upon the church. There was a want of first-handness about the Gospel then; and that is what troubles many of us. I believe it was just to make us feel as near to the immediate presence of Jesus as though He were preaching to us by the Apostles themselves, that these letters to the churches He spoke in an immediately present sense of

## OBLETERATING DISTANCE AND TIME

It was as though He opened the window of heaven right over our heads, and spoke straight down to us in every generation and said, "There are no intervening centuries between you and Me. I am in heaven; I am risen to the right hand; but I am with you and know all about you—how you are thriving or how you are not thriving. I am as close to you as ever I was to the generation in which I actually lived and ministered."

We have to watch our rhetoric. We sometimes speak of Christ's words coming to us "across the centuries." Now, a word that comes to me across the centuries is apt to fall on my ear very faintly indeed; for every century is noisy enough with its own noise; too noisy to let in with any great force a word that comes booming through two or three centuries. The Lord is not speaking across the centuries. It makes no whit of difference;

He says: "I will make the man who trusts Me nineteen hundred years after I actually lived—I will make his heart to dance as gladly as John's or Paul's or Peter's. And the man who rejects Me in the nineteenth century will crucify Me on the cross afresh, as much as the man who drove the nail or thrust the spear."

This letter was written to professing Christians. Laodicea was a busy commercial town. A church had been formed, and very likely it was not formed of what are called poor or broken-down people, but of "the best people in the town." Very likely they built a building like themselves—the best building to hold the best people. Everything was just as good as it could be, in style and taste. When we read about their description of themselves, it might be a quotation from the treasurer's report at the annual meeting of the congregation. They were rich; the most cultured men belonged to the church; they had an excellent choir, and the finest organ that could be built; the whole service was refined, cultured, and æsthetic; the best people in the city were taking seats every week, and there was scarcely a seat to be had; altogether there was

## QUITE A "BOOM" IN THE CHURCH.

Watch what you say about your church, for the crucified Son of God is listening. I do not read that there was any fault found with the Laodiceans about doctrine. Some churches were blamed for heresy and others for loose living. Laodicea was not blamed for either of these; but it was blamed for the most damnable of all heresies—the peddling, little, pedantic soul that does not love the Christ of God supremely. That was its blight and curse, and curse. Can we put it past us? The letter is not addressed to wretched sinners, to howling blasphemers, but to as decent folk as ourselves. I think I see them. The minister is in his place; the men singers and the women singers are there. The congregation is comfortably settled down in church to begin their splendid routine of worship, when there was a knocking at the outside door of the church, and they were startled by a voice as of a man, and yet more than man—a voice as of one in whom anger is striving with tears, saying, "Stop the heartless sham. You are all in your places, but I am not in my place. I am thrust out to the outside. I who ought to be the center and circumference of preaching and praying and singing. I stand at the outside knocking; stop the pitiful sham, and let me in again."

We need here and everywhere to get at the real context and the first meaning of the text; it is for professing Christians first of all. What was wrong with Laodicea was that Christ was not at the heart of the preaching, the praying or the singing, or the giving, or the Sunday school. The church was a mere place for going to loiter about for an hour and a-half, and

then to loll out again—a routine, a husk and shell, with the kernal gone; and the people loved to have it so. So Christ used sharp measures, and spoke sharply because He wanted to be in again.

Have we not the same trouble to-day? You have been going back of late—getting heavy and dull. Some time ago you used to be eager and delighted to go to church, and could not go often enough. The religious part of your life, so to speak, used to be the brightest; now it has got the other way about. You are easily kept back, and have joined the ignoble army of the murmurers—not the martyrs, but the martyrmakers, the murderers of ministers, the killers, the slayers, the dead-weights.

#### WHAT IS WRONG?

Not you are dying at the Lear. Jesus Christ is not in your heart as He used to be in the days of your first love and first works, and you will never be right till you get back your first love. It is Christ Jesus you need. It is not more sermons you want, or more praying; it is simply, once for all, to do what you did at first—to open your heart, poor Laodicean backslider, and, as though a Zulu or a Hottentot hearing the Gospel for the first time, believing in Christ. Just as consumptives in London are sent away back to their native Scotch air, so for you whose souls are beginning to decay, I want to send you back to your native air—back to the Cross, back to the old simple faith of the Saviour who died for you.

How did Christ get so far out in Laodicea? There are different ways of sending Him away. Remember there is no friend we have, more sensitive than Jesus. Dull as we are we can easily detect if a certain friend who professed to love us has changed and grown cold, no matter what presents and honeyed words he showers upon us. There is no counterfeiting "the love of love." The Gospel is still preached in the old orthodox way; everything is right in form and name. But the throbbing heart of love is going out of preacher and singer and church work. Our blessed, sensitive Jesus is like a woman, like a loving mother, a loving wife, a loving, ass or sweetheart, for detecting when the love is beginning to go down. And if that love goes down the Lord will never bother us. The Son of God thrusts Himself upon one of us, but sadly drops tears as He goes.

#### HE WILL RISE AND LEAVE US

Nothing can be a substitute or make up for the personal affection of a personal Saviour. We need not go into drink or lust, or become violent sinners, or heretics in doctrine. We may put Christ out with great politeness. We keep going to his Church as industriously as ever, and giving to missions as industriously as ever, but the Son of God has taken the hint and left.

We cannot explain the heavenly mystery by which Christ, after being cast out, comes and

knocks at the door of the heart, again wanting admission. But here is the chance for the backslider. There is no wholesome way of curing backsliding, any more than of saving sinners. We must come back one by one. Christ will be glad to get into any heart, and especially a heart that was once opened to Him, and that has since gone astray.

In this text Christ illustrates what salvation is, and how it comes. There may have been some woman who to-day was annoyed by a rapping at the door and a ringing of the bells. Another knock came and she went grumbling and shuffling to the door and opened it rather crossly. But all at once the crossness disappeared, and her face and countenance began to gleam and glow like the sun breaking over the mountain top. What had happened? There at the door stood a long-forgotten and welcome friend. The woman felt rather ashamed when she saw whom she had grumbled at, and was slow to open the door for. She took her friend to the cosy chamber where she had actually lived; not to the best parlor where she did not live, but used for showing the minister into. In a little while the table was spread. I think I can see the two of them. It is not so much what they are eating and drinking by mouth; it is that they are eating and drinking, so to speak, each other—each other's experience; all that has happened since last they were together.

Jesus says salvation is like that. "I am your friend." He says: "you have forgotten me for a long time, and I have come to your door unexpectedly. There was no use of sending word. I have just arrived in my own time. Hear my voice; come to the door, open it, and I will come in and will sup with you and you with Me." Is this Jesus in your heart, where all your loves are, where all your hopes are; not in some outside show-department of life that only sees strangers and visitors, but where wife and husband and sweetheart are? The Lord wants to get there; to be counted among your heart friends; I can say without detriment to father or mother, and without depreciation of the beloved wife who has left my side, that my love for Christ surpasses that for all of them. I seem as if every day I know the Man I have never seen before than any friend I ever held fellowship with. "Whom having not seen we love"—that is the glory and triumph of the Gospel.

A Baptist Workers' Convention has been arranged to take place in Nashville, Tennessee, from February 7th to 12th, to be conducted by Evangelist George H. Simmons, the music to be in charge of Prof. D. B. Townner and wife. The prospect indicates a large gathering and very profitable exercises. This is the second convention of the kind conducted by Evangelist Simmons, whose work throughout the South has been marked with most encouraging results.

#### Messrs. Moody and Sankey in Scotland.

The last week of the old year found the evangelists in Elgin. They had finished their work in the more northerly counties, and now begin a very short campaign in the northeast. It will be seen by those familiar with the country that they have crossed what may be called the religious border. Reserve, caution, suspicion, and exclusiveness were all encountered on the other side, but every one of these obstacles was knocked over, and it is doubtful if any of them will rise again. This much is certain, that not a single prejudice and superstition that has been attacked and defeated can ever flourish as it may have done before. Of course there will be a long and persistent struggle between many an old and stubborn fad and reason and light, and there will likely be sacrifices to be borne; but truth and right must ultimately prevail over error and misconception and narrowness. In some churches which up to a week or two ago were closed against practices which have been in existence in most parts of Scotland for years, an entirely different order of things has been started, and will be carried on against all risks and opposition. The younger ministers in the North are determined to change all the old and antiquated forms of worship which clog and rust the wheels of religion. They are not forgetful at the same time of the possibility and even probability of losing the stragglers in the progressive march of a freer and fuller and fresher Gospel, but they rest their hope of ultimate victory on the fact that they will be supported by the main body of their people.

#### A NOTABLE THING

In connection with recent meetings in the Highlands and north of them was the very large attendance of young men and women. It is apparent from this and from the effects which the meetings had on these people, that they, at least, have broken away from the religious shroud that bound them to beliefs and customs which they had no sympathy with, but which they probably could not, or did not know how to separate themselves from. It is not exaggerating the case to say that young people were denied the right to believe that they had reached an age when they could honestly think and feel that they could share an equal belief with their parents. It was thought presumptuous on the part of a young man or woman to testify to a faith which older people would hesitate to express their adherence to. But these fossilized ideas and notions have been disturbed and in great measure uprooted by this mission of Mr. Moody, who did not stop to enquire what was the peculiar style of preaching in the district or what were the favorite tastes of his hearers, but who, with keen and incisive thrusts, struck the weak and faulty spots in a man's character, and made him "sit up" more than

he probably liked. The result of Mr. Moody's visit to those remote and secluded places is sufficient to gladden his heart, and to make him feel, though he did no more good, that his acceptance of the call from Scotland has been justified. The effects cannot be summed up by a process of arithmetical calculation, but they can be described as really marvelous when one considers first of all the hard crust of prejudice that had to be broken through. This accomplished, and an impression made, another difficulty presented itself. There was a modesty or reserve to be met and disposed of before any practical good could come of the efforts of the evangelists. At every meeting there were a number who were moved to think seriously of the things that belonged to their future state, but when the time for dealing with the anxious inquirers came it not infrequently happened that those who spoke to them were received with a reticence and hesitancy which might have imperilled any good results. The people were eager and determined to have their troubles settled, but Mr. Moody and his co-workers could not for long get any expression from them. There is a saying, whether it be true or not, that a Highlandman loves his wife, but does not express it till she dies. And it seemed as if this reserve of feeling and thought in spiritual affairs while they existed and burned within the man, could not be drawn or forced out without some violent shock. But the practical and judicious way in which both Mr. Moody and Mr. Sankey, and also their helpers set about their work, triumphed in the end, and it might be said as of old, that "many were added to the church." It is the opinion of the evangelists that if any go back from the profession they have made, they will be exceedingly few. The stolid, firm character of the people that have been thus influenced is a guarantee of the lasting good that has been wrought in these Highland communities.

Following the work in Elgin the evangelists gave flying visits of only a day or two at Dufftown, Forres, Keith and Huntly reaching Aberdeen for the first Sunday of the new year.

#### IN ABERDEEN.

Here Rev. John McNeill joined in the work and has done royal service. The first service was Mr. Moody's customary early Sunday morning meeting for Christians.

Sabbath morning broke bright and beautiful over the cold grey streets of the granite city. The air was piercingly cold, but the hearts of the Christian people of the town were warm enough to prompt them to flock in crowds to the Music Hall, which was quite filled, galleries and all, soon after 9.30 a. m. There must have been present about two thousand of the very pick and flower of Aberdeen believers. Messrs. Moody, Sankey and McNeill were supported on the platform by an array of local ministers as signates, and

there were a goodly number of ministers also scattered through the great congregation. It was a most inspiring sight to see such a concourse of earnest-minded men and women out early on a winter morning.

From this initial service which gave the key note to all that have followed, the interest had deepened hour by hour. Every service has been crowded with equally massed overflow gatherings. Morning, noon and night is utilized for the numerous services. Abdesen will long remember with sincere gratitude and heartfelt thanksgiving this season of spiritual reviving.

### Children in the Church.

At what age should a child be admitted to the church? To this question the answer is that every one should be admitted to Christ's Church as soon as they give good evidence of Christian character and conduct. The church is for all who love the Lord Jesus and who seek to serve him. The Bible never makes age a condition of salvation. Shall a truly regenerated child be kept away from Christ's table until it has got over being a child? And what is the use of having a fold if the lambs are all to be kept out until they can stand rough weather?—*Theodore L. Cuyler.*

### Work Abroad.

#### MISSION NOTES AND NEWS.

The Baptists are not alone in their efforts to raise a larger sum than usual next year for foreign missions. The Congregationalists are also seeking to obtain \$1,000,000, the Presbyterians about as much and the Methodists ask for \$1,250,000.

Of every six infants in the world, one is born in India; of every six orphan girls, one is wandering in India; of every six widows, one is mourning in India; of every six men that die, one is passing into eternity from India. Think of it and give India a part in your prayers.—*Extract.*

Commenting on the journey to Garenangan of Mrs. Bird and Miss Gilchrist, by Mr. C. W. Bird's party, the editor of *Echoes of Service* says: "The deep need of the help of Christian women in Central Africa is well known. While rejoicing in the beginning made to supply this in the districts of Bibe and Bahlund, we may also give thanks for the setting forth of these two sisters for Nana Kandunda."

A donor of \$20,000 to the work of foreign missions was first spoken of as a most magnificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Well that gift is known to very few except

the Lord. The other day I was calling on a friend of mine, a very aged man, who told me with tears running down his cheeks, that his own son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back,' said the old man. 'I had been praying nearly all my life, 'Thy kingdom come;' and with all the pain of parting with my boy, with the certainty I shall never again see him on this earth, there is a deep joy in giving him up for Christ's sake.'"

Among the miracles of modern mission work is the progress of the McAll mission in France. Nor need we wonder at this. It was born of faith and love, and strong, rapid growth is just what might be expected. Begun 19 years ago by Mr. McAll and his wife, at their own expense and of their own motion, among the workmen of Paris, in a small room in a poor quarter of the city, it has grown, until to-day it has 134 stations scattered all over France in all the principal cities. Its halls for worship contain over 18,000 sittings, and more than 600 persons are engaged in the work. The report for 1890 shows that for adults there were held 16,111 services, at which the total attendance was 1,237,688. The entire cost of the mission was \$89,563, of which \$33,910 was received from the United States, \$19,909 from England, \$1,762 from Scotland and \$13,340 from France, Switzerland, etc.

The Large caravan, under the charge of Capt. Stairs, R. E. (recently of Mr. Stanley's expedition), which is making its way from Bagamoyo, on the Zanzibar coast, to Garenangan, is reported to have reached Tabora September 8th. As it had been joined by smaller caravans, the number of armed men amounted to two thousand, and by this time they may have reached Msidi's capital. The alarm already felt in that part of Central Africa by the appearance of the small Congo Free State detachment will be greatly increased when this large force arrives. A very severe epidemic among cattle is said to have broken out in the region to the east of the Lakes. Wild animals also suffered from this disease, so that scarcity of meat was keenly felt by Capt. Stairs' caravan.

Their route is to be across the famous Lake Tanganyika, and as this would bring them somewhat in the direction taken by Mr. Sharpe, of the South Africa Company—against whom Msidi was prejudiced for coming that way—he may not look favorably on this caravan, but may fear to make any resistance, as the Katanga Company will probably be in a position to enforce its demands. Something more like European rule may thus soon be known in Garenangan, but the presence of so many Zanzibaris will be attended with serious drawbacks.

### A Striking Contrast.

#### OUR HOME FIELD.

Proportion of Ministers to Population.

Population of the United States, (est. 1890), 64,000,000  
Total Protestant Ministers in the U. S. (1886), 78,864.  
In U. S., Average 1 Minister to less than 800.

(See diagram below.)

Proportion of Christian Workers to Population.

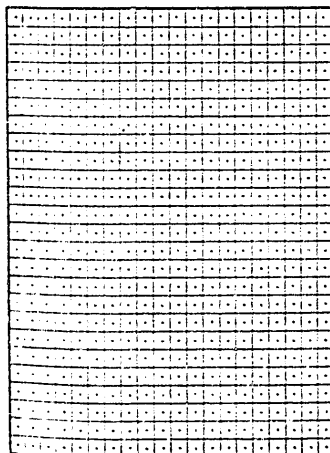
Ministers in U. S. (1886), 78,864; Lay Preachers, 31,991; Sunday-school Teachers, 1,107,170  
Total Protestant Workers in the U. S. 1,218,025. Population 60,000,000, an average of one worker to each forty-eight persons.

Proportion of Church Members to Population.

In 1886 there were in the United States 11,560,196 Protestant ministers and Church members, or nearly one in five of the entire population. These are so thoroughly distributed throughout the country, that the gospel of our Lord Jesus Christ could be preached to the whole population every week.

Amount of Money Expended.

Annual Expenditure for Christian Work in the U. S. by Protestant Church Members, \$80,000,000.  
This \$80,000,000 is expended for the evangelization of 60,000,000 people—\$1.33 each.



This diagram represents 400,000 people. Each small square represents 20,000 people, the average number to each Minister.  
The 500 dots represent Ministers.

#### THE FOREIGN FIELD.

Proportion of Missionaries to Population.

Total Population in the Foreign Field:  
Heathen - - - 856,000,000  
Mohammedan - 175,000,000 } 1,181,000,000  
Catholic countries 150,000,000 }  
Total Ordained Protestant Missionaries in Foreign Field, 2,923. Average, in round numbers, 1 Missionary to 400,000.

(See diagram below.)

Proportion of Christian Workers to Population.

Ordained Missionaries, 2,923; Lay, 763; Women, 2,420; Ordained natives, 3,216; all other workers, 28,382.

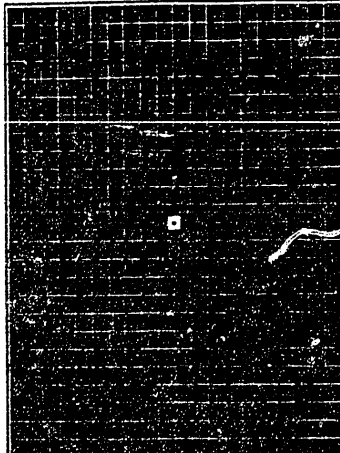
Total workers in the Foreign Field, 37,704; Population, 1,181,000,000, an average of one worker to each 31,322 persons.

Proportion of Church Members to Population.

In 1886 in the Foreign Field there were 37,704 missionaries and other workers, and 716,364 native communicants, a total of 754,068, in a population of 1,181,000,000, being an average of only one Protestant Christian to each 1,566 persons.

Amount of Money Expended.

Annual Expenditure of Protestant Christians in the U. S. for Foreign Missions, \$4,000,000, for the evangelization of 1,181,000,000—one-third of a cent each.



This diagram represents 400,000 people, being the average number of unevangelized to each Missionary.  
The one small dot represents the Missionary.





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 fee will not apply to print everything sent. The editor's pen and scissors may be freely used in clipping and building 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.

Rev. C. C. Marston began special services in Pella, Ia., January 20th.

T. Smith of Canton, Ill., has recovered from his recent illness and is again actively at work.

Rev. J. H. Webber is at present at Camden, N. J., and goes to Brooklyn, N. Y., after the middle of February.

During January Rev. Geo. C. Needham has been giving an interesting series of Bible studies in the first Reformed Church, Albany, N. Y.

Major Whittle assisted by Mr. Geo. C. Stebbins, have had a most interesting work in Bethany church (Postmaster General Wanamaker's Philadelphia).

Evangelist E. P. Hammond is at Jersey City, N. J. Five churches with an aggregate of eight pastors have united heartily and a large work is confidently anticipated.

Evangelists Pratt and Jacobs have entered on their third week of Union meetings at South Bend, Ind. They expect to continue into February when they go to Elgin, Ill.

Six churches united in a two weeks special service at Red Oak, Ia., conducted by Rev. C. W. Merrill. A large rink was utilized for the meeting. Many were led to a decision.

Rev. C. H. St. John, assisted by his wife, spent the larger part of January at the Hyde Park, M. E. church, Chicago. February will be given to special services, Fairbury and Princeton, Neb.

Mr. John G. Wooley has been devoting the month of January to work in connection with Lake City (Minn.) retreat. He will go to Washington for the management of Gospel temperance work.

Ashtand, Wis., has had a profitable season of evangelistic work under the effect of preaching of Evangelist E. W. Elias. Mr. Creed, a railroad man, has added to the interest in his

conduct of the song service. Mr. Creed thus put to good use a short furlough.

After a work of some two weeks at Tipton, Ia., marked with much blessing, H. G. Smead began a series of special meetings at Rapid City, S. D., and asks for special remembrance in prayer.

Rev. Geo. J. Buck, who has been in evangelistic work for the past seven years and Mr. Jno. Caldwell for six years general secretary Y. M. C. A., Eau Claire, Wis., are closing a series of very profitable meetings at Ironside, Mich. Souls were saved and the power of the Holy Ghost was given to many Christians.

Rev. J. H. B. Headley began a series of meetings at Packerville, Conn., January 10th, and the immediate results exceeded what the pastor had dared hope for. For a number of years there had been no revival and the outlook seemed not altogether promising; most encouraging results immediately appeared.

From Pontiac, Ill., comes an exceedingly appreciative word from the pastors of the M. E. and the Presbyterian churches regarding the two weeks services in that city of the Rev. E. F. Goff, evangelist of the Buffalo Church Evangelical Union. The worker, his methods, his manner and the apparent results are spoken of with praise and thanksgiving.

Mr. J. H. Burke has gone to Scotland, at the request of Messrs. Moody and Sankey, to assist in the present evangelistic campaign. As the meetings multiply the tax on Mr. Sankey is so great that he has felt the need of assistance, and Mr. Burke's association with Messrs. Moody and Sankey in this country will make their work together in Scotland both agreeable and effective.

The Rev. C. H. Yatman, during January conducted daily evangelistic services in St. James' Methodist Episcopal church at Madison avenue and 126th street, New York City in conjunction with the pastor of the church, the Rev. Dr. James E. Bruce. Recently he has been in Newburgh, N. Y., and in Scranton and Williamsport, Pa., where on several occasions large numbers of people could not be accommodated at the services.

Rev. H. M. Skeels has just closed five years of successful service as State Evangelist of Iowa, and is now taking a forced rest owing to acute throat trouble, in Western Colorado. Many churches and towns of Kansas have received a permanent inspiration and a deeper

spiritual life through the instrumentality of our brother Skeels. It is to be sincerely hoped that the rest and change may speedily effect the desired result.

Rev. Arthur T. Pierson, D. D., who is now filling Mr. Spurgeon's pulpit in London, sends to a contemporary the following:

"Never was a more sympathetic, cordial, and unannounced response from any congregation to a stranger than that accorded to me here. There are manifest blessings attending the Word, but it is only the reaping of the seed sown here for forty years by the most faithful of husbandmen."

The Evangelist, B. Fay Mills has been conducting a very effective series of evangelistic services in Elizabeth, N. J. On January 23d, he began similar services in Cincinnati, O., for which careful and thorough preparation has been made by an organization of the city, a religious census and preliminary meetings. Seventy-five churches of all denominations are enlisted in the work. Part of the time Mr. Mills will have the assistance of the Rev. J. Wilbur Chapman, of Philadelphia.

Rev. L. W. Munhall is at present at Cohoes, New York. The *Daily News* of that city gives an interesting summary of the four meetings of the previous day, Sunday, January 24th. An afternoon meeting at the City Theatre for men only, was full to overflowing, few of the large audience being past thirty years of age. Many were turned away from the evening service, necessitating an overflow meeting in the Baptist church, conducted by Mr. Lowe, the Gospel singer, who so ably assists Dr. Munhall.

The New York City Rescue Brotherhood is an organization of Episcopal clergymen who hold nightly services at 307 Mott St., for the rescue of the homeless, outcast, and vicious men and women who are to be found in that part of the city. This territory includes tenements harboring 14,000 men, while in the neighborhood surges a crowd of men and women, "a very tide of crime and wretchedness which ebbs and tides from one year's end to another." Cheap museums, drinking places and vile resorts innumerable abound there.

Evangelist Harold F. Sayles has had a most interesting work in Kewanee, Ill. Particularly has this been true in the influence exerted over the young men of the town. Deep earnestness and heartfelt interest has characterized the work. A Sunday afternoon meeting for men only, crowded the Congregational church, and the deepest interest pervaded the entire audience. It would be difficult to say whether Mr. Sayles' address or his singing, assisted by his associate, Mr. Jones, was the most effective. Certainly a most lasting impression was made.

From Joliet, Ill., come tidings of a most interesting work conducted by Evangelists Potter and Miller, Werner Hall; a gay resort generally devoted to questionable amusements, catering to the world the flesh and the devil, the home of the dance, the wrestling match, or the wheel of fortune has been transformed into a veritable "hill of Zion." A hearty support is being given the evangelists and much fruit has already been gathered with promise of a still more abundant harvest yet to be gathered.

This month, the Rev. Archibald G. Brown, an English Baptist pastor who is known in this country chiefly by his vigorous pamphlet "The Devil's Mission of Amusement" completes twenty-five years of work in the East-End of London. For a quarter of a century he has devoted life, fortune and energy to a great but unassuming work. As a memorial of his long service his life is to be published. Sir Arthur Blackwood, K. C. B., through whom Archibald Brown was converted thirty years ago, will write an introduction to the volume.

Evangelist J. S. Norris had a most blessed experience at Webster, Ia., during his three weeks meetings. Christians were reconverted and scores gave themselves to Christ. In one instance a whole family, father, mother, four sons and two daughters. A sceptic went away declaring everything the evangelist said was a lie and he would believe just what he pleased. In answer to prayer he came back, gave himself to the Saviour and is now rejoicing. Father, mother, and children wept before God while Christians went from one enquirer to another and led them to Christ. Leading citizens who never professed Christ before are to-day soul-winners and happy in the work. Some sixty have given in their names for church membership, others will follow.

One hundred thousand copies of a special call to prayer have been printed and distributed throughout Scotland, signed by the Chairman of the Edinburgh and Glasgow committees, in connection with Messrs. Moody and Sankey's work. The Christian people of Scotland are becoming very deeply interested in the efforts being made to first rouse the churches, that this may result in quickening among the indifferent. While as always there has and will be opposition from various quarters, there is every promise of a great work, and a season of wonderful quickening among the Scottish churches, and from the numerous calls being sent North to the evangelists from English cities, it is evident that a large door has been opened for service. Mr. Moody has, however, as yet given no indication of his purpose to remain in the country sufficiently long to respond favorably to these numerous requests.

A communication dated Martinsville, Va., January 12th, says: Drummer-Evangelist W. P. Fife closed a ten days meeting here to-day. Through sunshine, rain, and snow immense crowds flocked to hear him. Before the meetings had progressed four days a larger house had to be obtained. Every minister in town and county, and every Christian man and woman in town threw their soul into the work and worked with might and main. Perfect harmony and unity prevailed. The earnestness, zeal, sympathy, and force with which the word of God was presented by this godly man captured this people.

A move was set on foot to build a tabernacle to worship God in, and in an incredibly short time \$4,000 was raised for this purpose. In addition to the sum raised a lot was donated upon which to erect the building. There was never such a religious feeling in this town. It is talked on every street corner.

The many friends of Rev. C. M. Morton whose long services in mission work in Brooklyn and Chicago, and whose evangelistic services in all parts of the country have been so effective, will be pleased to hear that he is rapidly recovering from the serious accident which occurred in September last. In addition to the terrible bruising received in his fall from the train, the most serious results were feared from congestion of the brain, resulting from the fall. After lingering anxiety at his home it was deemed wise to take him to a private sanitarium, where he might receive special treatment. Only three days after his arrival there, and on the evening of a special prayer meeting called in his chapel, at which earnest petitions were offered for his recovery, our beloved brother suddenly regained consciousness after a month of mental wandering, since which time he has rapidly regained his physical strength. Rev. Alexander Patterson, evangelist, has been very acceptably supplying Mr. Morton's pulpit at the Railroad chapel during the pastor's rest, but it is now expected that Mr. Morton will be able to resume his work by the 1st of April.

Major Cole, the evangelist, began a series of Union revival services in Kansas City, Kan., January 3rd. Sunday evening he completed four weeks of service in Manhattan, Kan. He was invited there by the pastors of the Methodist, Presbyterian, Baptist and Congregational churches and the union of ministers and churches was most cordial.

Rev. D. C. Milner writes: "While here he did not show a desire to make a large array of converts to be numbered, but seemed to have only an intense desire that men should enter the Christian life. He denounces sin but deals tenderly with the sinner. He exalts Christ as the only Saviour and magnifies the work of the Holy Spirit. It will be very easy for those who disposed to find fault to criticize him and his methods. Our experience here has shown that

the ones who cordially co-operate with his work will not only be much profited, but will be aided in doing work for others. Major Cole may not be like Mr. Moody in the power of preaching nor Major Whittle in Bible readings but in devotion and getting others to perings and social work we do not know his superior, and we believe that his work will be a blessing, to our city.

"Mr. P. V. Jenness, late secretary of the Y. M. C. A., of Kansas City, is Major Cole's associate. He had charge of the singing, and not only did he commend himself to the people by his songs, but also by his personal work with inquirers and general usefulness in the meetings.

We clip the following from the local press of Kansas City: "The revival meetings at the First Presbyterian church still continue with unabated interest. Major Cole, the evangelist, who is conducting the meetings, was invited here by the pastors, and is constantly growing in favor. His fearless exposure and denunciation of sin, and his earnest and loving exhortations to sinners are irresistible. Many professing Christians and backsliders have been brought to newness of life and a number of the impenitent have been converted. Let all Christians of whatever name, pray for God's blessing upon the meeting. Let those who are not serving the Lord come and "Get Right With God."

"The pastors united in the work here most cordially commend Major Cole and Mr. Jenness."

### General Booth's Report.

The Salvation Army's first year report under their "Darkest England" plan of work has just appeared. We do not need to endorse everything done by every officer in the Army, while commending the real consecration and the evident practical scheme as a whole, which General Booth so recently launched. The effort deserves a further encouragement and substantial support.

Summarized and put into figures, this report shows that about \$123,000 has been expended on the overseas colony. Nearly \$200,000 has been absorbed in the purchasing and leasing of land for city refuges and workshops. The sum of \$205,000 has been expended on the farm colony. The food and shelter depots have been self-supporting. There has been a small deficiency in the anti-sweating workshops. The match factory has given profits of \$2,375 in four months. The knitting factory and bookbinding have each earned profits. The operations of the farm show a loss of \$580. To establish the Labor Bureau a loss of \$1,675, but it is reported to have been a great success. There have been 15,000 applicants during the year. There have been supplied 2,381,148 cheap meals, of which

1,097,866 were half-penny dinners, 96,555 farthing dinners, and 25,000 free meals. Three hundred and seven thousand cheap lodgings were furnished at four-pence and two-pence per night. The work produced in the refuges in the labor factories realized \$75,955.

### Dr. Pierson at Spurgeon's Tabernacle.

A friend, a commercial traveler, tells me that he had been troubled by doubts and scepticisms of various kinds, which had been pressed upon him in his journeyings, but that he had met with Dr. Pierson's book, "Many Infallible Proofs," which had completely puzzled his mind, and established, strengthened, settled him more firmly than ever in the truth. Wishing to make others partakers with him of the blessing received, he has sent copies of the book to friends as New Year's gifts. The benefit derived from the book led him to go and hear Dr. Pierson at the Metropolitan Tabernacle, very much to his edification. This increased from time to time, so that he induced another friend to accompany him. This gentleman had been a very earnest and well-taught evangelist, who had become "old and careless." He was deeply moved by the doctor's preaching, and about 2 o'clock in the morning he awoke with the conviction that he should sign the pledge. He resolved to do so, but when he got up he began to recede from his determination. In his perplexity he solemnly prayed for guidance from the Word, and was distinctly answered, so that he went off at once to Mr. Charrington of whom he had some knowledge, got a pledge, and signed it.

The commercial traveler, himself a very intelligent Christian and a successful evangelist, is enthusiastic in praise of Dr. Pierson, and feels sure that a large number of conversions must have taken place during his ministry at the Tabernacle, while believers have been richly instructed and edified. His teaching has chiefly been in exposition of the Epistle to the Romans. The great edifice has of an evening been completely filled. M.

### A Message From Mr. Spurgeon.

Mr. Spurgeon wrote as follows to his congregation at the close of the old year. The world over more Christians watch with prayerful sympathy the condition of this honored servant of Christ:

"My dear Friends:—For the last time in the year 1891 I write you, and with this brief note I send hearty gratitude for your loving-kindness to me during the year which is ending, and fervent wishes for a special blessing on the year so soon to begin. I have nearly finished thirty-eight years of my ministry among you, and have completed thirty-seven volumes of published sermons preached in your midst. Yet we are not wearied of each

other. I shall hail the day when I may again speak with you. Surrounded by ten thousand mercies, my time of weakness is rendered restful and happy; but still, to be able in health and vigor to pursue the blissful path of useful service would be my heaven below. To denied activities which have become part of my nature seems so strange, but as I cannot alter it, and as I am sure that infinite wisdom rules it, I bow before the Divine will—my Father's will. Again the doctor reports favorably. That is to say, yesterday he said that there was a decided improvement as to the disease; nothing great, but as much as he could hope for. Nothing speedy could be looked for, but matters were going most encouragingly. I was to be very careful about a chill, etc. This is an old and dull story to you. Only your prayerful and persevering interest in me could make me bold enough to repeat it. Honestly, I do not think you are losers by my absence so long as the Lord enables our dear friend, Dr. Pierson, to preach as he does. There is a cloud of blessing resting on you now. Turn the cloud into a shower by the heavenly electricity of believing prayer. May the watch-night be a night to be remembered, and on the first hour of the year may the Lord say, 'From this day will I bless you.'

"Yours, with faithful love,  
"C. H. SPURGEON."

### The First People's Palace in America.

When the Tabernacle Congregational church of Jersey City called Rev. John L. Scudder from Minneapolis, they builded better than they knew. A young man under forty, he has shown to the world what it is possible to accomplish where great energy, a high sense of duty, deep consecration, and a buoyant, muscular Christianity are united. Personally, he is tall and spare with a boyish appearance and a still more boyish exuberance of nature. It ought to be added that in his wife, Mrs. Alice May Scudder, he has been signally fortunate in finding not only an intelligent and sympathetic helpmeet, but one who has been brilliantly successful in the work of training young people for lives of Christian usefulness. She has published a book of Bible instruction for the young entitled "Attractive Truths in Lesson and Story," which has found great acceptance in young people's societies.

Mr. Scudder has never believed that the minister was so set apart from the people that he should lose all interest in public matters. In Jersey City he has found ample opportunity to act the part of a reformer. Absolutely fearless, nothing can swerve him from a course he deems to be right when it is once entered on. Looking about him at the corrupting influences at work to blast the lives of young men, by a natural sequence of thought

came the determination to rescue them and to thwart the power of the saloon. The idea of a People's Palace took lodgment in his mind only to end in frustration later. As he looks at what is already accomplished, it is not strange that his plans for future development far outrun anything hitherto presented. Already his boys' department has outgrown its quarters, and other departments are filling up in a way to show the wisdom of the founder of the enterprise.

Mr. Scudder's institution may be called the first People's Palace in America. It was opened in Jersey City in November last, writes a correspondent of *Zion's Herald*. It consists of five separate buildings, which connect conveniently with one another, and is designed to meet the social needs of the masses in the metropolitan district, supplying them with healthful amusements of various sorts, physical and intellectual culture, and industrial training as far as its present means will allow. One of its principal objects is to defeat the saloon on its own ground and by its own weapons.

The Palace is a substitute for the saloon, and steals away its patrons by providing various amusements at a very moderate price. Certain games like bagatelle, kromonole, quito, and thirty other games of every imaginable description are given free to all members. Already the dram-shops have felt the effect of this godly competition and look with alarm upon this sudden practical policy of the saints.

Equally popular with the amusement hall is the athletic department, which provides for old and young of both sexes. Regular instructions are given by the professor of athletics in the gymnasium.

The Palace rates two separate outside grounds, both of which are near by and centres of activity during eight months in the year.

The intellectual and æsthetic nature is provided for and stimulated by the library and reading-room, lectures, concerts and entertainments of various kinds, the latter being given for ten or fifteen cents, and invariably crowding the auditorium, which seats 1,500 people.

In industrial lines a carpenter shop and printing department is about to be started for the boys, and classes in sewing, singing, housekeeping and cooking are already in successful operation. Classes for young women in type-writing, dress-making, etc. are to be put into immediate operation. Various departments in manual training will be developed with increase of funds. Altogether the institution can accommodate 2,500 people every evening, and the visitor finds it ablaze with activity every night in the week.

The establishment is in no sense sectarian, though owned and operated by the Tabernacle, or People's Church. A healthy Christian atmosphere pervades the whole institution.

Constant contact with cheerful Christian people is perhaps the best religious influence in his world. In consequence the religious exercises of the People's Church are well attended, and on Sabbath evenings the house is crowded.

Mr. Scudder is certainly to be most heartily congratulated on the success of his enterprise. Few men would be so well qualified for the Herculean task he has set for himself.

### Evangelists.

D. L. Moody, care Y. M. C. A., Glasgow, Scotland	Geo. C. Herald, 191 Vernon Place Brooklyn, N. Y.
D. E. Towne, .....	East Northfield, Mass.
Dr. L. W. Munhall, .....	Germantown, Pa.
Ira D. Sankey, .....	Y. M. C. A., Glasgow, Scotland
Mrs. L. O. Robinson, .....	Harrison, O.
Rev. J. S. Biller, .....	Indianapolis, Ind.
Ross Taylor, .....	Evanston, Ill.
C. E. Yastman, .....	1917 N. 18th St., Philadelphia, Pa.
R. G. Pearson, .....	Asheville, N. C.
F. Fay Mills, .....	Fairfax, R. I.
C. W. Palmer, .....	Oberlin, O.
H. O. Willis, .....	Detroit, Mich.
L. P. Rowland, .....	Grand Rapids, Mich.
Major J. H. Cole, .....	Adrian, Mich.
H. F. Sayles, .....	130 Adams street, Chicago, Ill.
H. G. Smead, .....	496 Seminary avenue, Chicago, Ill.
E. W. Bliss, .....	481 Warren Ave., Chicago, Ill.
D. W. Potter, First Nations, East Big, Chicago, Ill.	
Rev. M. Swadner, .....	Marion, Ind.
H. W. Brown, .....	Morgan Park, Ill.
Rev. Henry Date, .....	1609 Monroe street, Chicago, Ill.
Foots Brothers, .....	161 Madison street, Chicago, Ill.
W. F. Bishop, .....	Springfield, Ill.
T. Smith, .....	Canton, Ill.
H. M. Skeeles, .....	Grinnell, Ia.
C. S. Billings, .....	Omaha, Neb.
C. W. Merrill, .....	Minneapolis, Minn.
H. A. Hunter, .....	West Superior, Wis.
Rev. A. H. Lackey, D.D., .....	Peabody, Mass.
W. H. Irwin, .....	Parsons, Kan.
Dixon C. Williams, .....	Holden, Mo.
George H. Simmons, .....	Louisville, Ky.
Stiers P. Holcomb, .....	Detroit, Mich.
S. S. Mason, Y. M. C. A., .....	San Francisco, Cal.
Rev. E. P. Hammond, D.D., .....	Hartford, Conn.
S. W. Sayford, .....	Y. M. C. A., San Francisco, Cal.
John A. Todd, .....	Des Moines, Ia.
Rev. W. J. Young, .....	Des Moines, Ia.
J. W. Dean, Y. M. C. A., .....	New York, N. Y.
E. F. Gage, .....	Board of Trade Bldg. Buffalo, N. Y.
Rev. S. Hartwell Pratt, 78 Belmont Ave., Springfield, Mass.	
Rev. I. H. B. Hessler, .....	Roslindele, Mass.
W. S. Martin, .....	Byfield, Mass.
Henry J. Pierson, 63 Hancock street, Boston, Mass.	
Rev. K. S. Underwood, .....	Norhampton, Mass.
Rev. J. B. Turner, .....	Northampton, Delaware, O.
Rev. J. M. Frame, .....	Ottawa, Kan.
Rev. Thos. H. Lettich, .....	Charleston, S. C.
W. P. Fite, .....	Fayetteville, N. C.
Major D. W. Whittle, 330 Spruce street, Philadelphia, Pa.	
W. A. Claggett, .....	St. Louis, Mo.
Rev. G. W. Wilson, .....	Jacksonville, Ill.
Rev. J. B. Bithorn, 148 Madison street, Chicago, Ill.	
Joel Bassett, .....	Providence, R. I.
Rev. Lucius Hawkins, 1711 Gratz street, Philadelphia, Pa.	
Mrs. Esther Frame, .....	Jamestown, O.
Mrs. Mary M. Dennis, 41 N. 6th st., Richmond, Ind.	
Rev. J. M. Lee, .....	Durham, N. C.
Rev. A. A. Keene, D., .....	Delaware, O.
Rev. J. L. Glascock, .....	Mt. Lookout, Cincinnati, O.
Rev. P. S. Butts, .....	Gallipolis, O.
Rev. A. P. Graves, D.D., 313 W. 23d st., New York, N. Y.	
Wm. E. A. Lawrence, .....	East Somerville, Mass.
Wm. Williams, .....	63 W. Cain street, Atlanta, Ga.
Geo. B. Cairns, .....	Vancouver, Clarke Co., Wash.
Dr. N. B. Randall, 31 Ely Ave., Long Island City, N. Y.	
Rev. C. H. St. John, .....	Beloit, Wis.



### Groups and Jottings.

### A Model Address.

Culled from "How to mark your Bible."

John 20:17.

"Touch Me not: but go and say." "To teach Christ, is better than to touch Christ."—*Bishop Andrews.*

A Contrast.

Matt. 3:12. Christ fans, to get rid of chaff.  
Luke 22:31. Satan sifts, to get rid of wheat.

2 Chron. 14:7.

Cause of rest.—"They sought the Lord."  
Consequence of rest.—"They built and prospered."

Our Attitude.

Watching for His appearing..... 2 Tim. 4:8.  
Waiting for His glory..... 1 Cor. 15:33.  
Working in His stead..... 2 Cor. 5:20.

1 Cor. 15:58.

The Christian's Superlatives.

Good.—Truth in the head..... 2 Peter 2:21.  
Better.—Truth in the heart..... Mark 9:24.  
Best.—Truth in the head and heart  
..... Rom. 10:10; Acts 18:25.

Outline of Hebrews ix.

In the old Dispensation, they saw the type, but not the anti-type.  
When Jesus was on earth, they saw the anti-type, and not the type.  
We see neither, yet believe in both.

"Aide"—"Alone."

For healing..... Mark 7:33 and 8:23.  
or Revelation..... Mark 6:7 and Dan. 10:8.  
For Teaching..... Matt. 17:19 and Mark 4:34.  
For Rest..... Mark 6:31.

"Be ye followers of God as dear children."

God is truth..... 1 John 5:20.  
"Walk in the truth"..... 2 John 4.

"God is a Spirit"..... John 4:24.  
"Walk in the Spirit"..... Gal. 5:16.

"God is love"..... 1 John 4:18.  
"Walk in love"..... Eph. 5:2.

"God is light"..... 1 John 1:5.  
"Walk in the light"..... Eph. 5:8.

The address of Peter on the day of Pentecost is a model one for three reasons:—

1. It was full of Scripture.—Peter, according to our translation, which we take to serve our purpose, uses 531 words in his address; 218 of these are quotations from Joel ii. 28-32; Psalm xvi. 3-11; Psalm cx. 1; 91 words are used in reference to Scripture, and the remaining words have in them the aroma of Scripture, as the scent perfumes what it touches. Surely we cannot wonder at the blessing of God on such a sermon! It shows us that the Spirit manifests His presence where the Word has free course; truly we see that God-breathed utterances are effectual.

2. The sermon was an unfolding of the Person of Christ.—There must be this where there is a telling out of the truth of God, for Christ is the One Person of the revelation of God. As the leaf of the rose is a part of the rose, and has the fragrance of the rose, so every page of the Bible is a leaf of Him who has been called the "Rose of Sharon." There are no less than forty nouns and fourteen pronouns in reference to Christ in this sermon of Peter's. The wheel of Peter's words revolves round the Person of Christ as its axis.

3. The results that followed were remarkable.—There was conviction of sin, for men were pricked in their hearts, and said, "What shall we do?" (Acts ii. 37). There was conversion to Christ, for "they received His word" (verse 41). There was confession of Christ, for they were baptized (verse 41). There was communion with the Lord's people, for they that believed were together, as the words "together"—"all"—"with one accord," in verses 41-6 plainly tell. There was continuance—20 dash-in-the-pan conversions—they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers" (verse 42). There was consecration for they sold their possessions, and parted to all as every man had need (verse 45). And then there was a fourfold consequence:—

First, GODWARD—they were "praising Him; Second, MANWARD—"having favour with all the people;" Third, CHURCHWARD—"the Lord added to the church;" Fourth, SELFWARD—"they were being saved" (verse 47, R. V.). Brethren! if we work on the lines indicated and illustrated in the address of Peter, we shall glorify God, exalt Christ, and honour the Holy Ghost. The results may not always be so manifest; but the Lord will be glorified, which, after all, is the main object at which we must ever aim. F. E. MARSH.



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. If further information is desired write to Super Bible Institute, 30 W. Pearson St., Chicago.—D. L. Moody.

### Institute Notes.

The week of prayer was observed at the Institute for special meetings held at 9 o'clock. Students and teachers received a great spiritual uplift. Mrs. Capron conducted the meeting of prayer for foreign missions, and few who were there will forget the impression made by her plea for individualizing prayer for both missionaries and heathen. In praying for the heathen she besought that each petitioner should ask the Lord to single out by His Spirit a particular one whom the blessing then asked should fall.

Mr. Torrey spoke on "The Minister as a Soul-Winner" before the students of the Chicago Theological Seminary, Jan. 12th. The students showed a deep interest and catechized him very closely when the lecture was ended. The teachers of the Seminary seem to be determined that the students shall go out with an evangelistic spirit.

Rev. James Clark, a companion of Mr. Henry Richards on the Congo, spoke at the Institute of his work. He feels that the West Coast of Africa need not be feared as especially deadly if proper precautions are taken. Some twenty students arose when he asked how many were studying with a view to foreign work, and one of the number, Mr. Finch, with his wife and children is to return with Mr. Clark to Africa in October.

Mr. John G. Woolley made the Institute his home while endeavoring to create an interest among the Chicago churches in his work for drinking men at Rest Island, Mich. He is always a welcome guest, for he brings with him a helpful atmosphere of tender spirituality.

G. E. Hagen writes from Fairfax, Minn., of a revival, where twenty had already professed conversion, twelve of whom had been received into the church on probation.

Special services were held for two weeks by Mr. Torrey, assisted by a corps of workers and singers, at the Bethany Congregational church. The meetings were characterized by an especial spirit of solemnity, and besides the grown people who were converted there was a good work among the young people.

Mr. Baines-Griffiths held services at Brookline, in the Langley avenue church, followed by Mr. Torrey.

For some months after Mr. Merton Smith left, the services in Clybourn Hall were supplied by different speakers from Sunday to Sunday, but early in October, Mr. Baines-Griffiths took charge. A new vigor was imparted to the work, which had relaxed somewhat, in the absence of a leader. The intense earnestness of the newcomer aroused the former attendants and attracted new ones, and the outlook for Clybourn was never more encouraging than to-day.

A mission of the South End Gospel Association, on Cottage Grove avenue, needed a leader about October first, and two Institute men took charge. From an attendance of fifteen the numbers have risen to an average of seventy-five. A children's meeting is held and the accuracy with which the children are able to review the lesson of each preceding week is very gratifying. The people are taking hold with a will.

### Cottage Meetings Among the Poor of Great Cities.

How often we hear the question, "What is the best way to conduct cottage meetings, and are results obtained in them satisfactory?" I do not claim to be an expert in such work, but I can see many advantages that they have over other meetings. The experience they give to the worker is such as he will receive in no other phase of Christian work. He has an opportunity of finding out how people live, and what it is that most troubles them. He becomes better acquainted than he could at any other meeting. He gains their confidence and is better able to apply just those passages of scripture which will be of the most help, and then again he reaches a class of people who are never reached in any other way. Large cities are full of mothers who are kept at home by care of children and other house-

hold duties which deprive them of the privilege of attending the House of God. And again there are both men and women who are ashamed to go to a place of worship, claiming as an excuse poor clothes. An instance of that kind occurred the past week: We held a cottage meeting in the house of a man who worked in the stock yards. He said he only had one suit of clothes, and when he went out his appearance was offensive to others. In the meeting at his house last week he accepted Christ as his Saviour, and I believe God will soon open the way for him to come out to our mission meetings. A number of other advantages these meetings have over others might be named, but space will not permit.

Now as to the method of conducting such meetings. Make them as informal as possible. Have your subject well in hand. Be prepared to answer any question that may be put to you. Don't try to answer a question unless you are sure of the answer. If you do, it will be noticed, and you will lose confidence. Don't stand up when you speak. Don't have notes if you can possibly do without them. Aim to make the people feel it is their meeting, but at the same time you must keep control. The best topics to speak on, as a rule, are one of the parables or miracles or some of the Old Testament stories. Make the singing as cheerful as possible. I would like to add that I shall never be able to thank God for all the blessings personally received from cottage meetings that God has permitted me to conduct. By them I have been strengthened in faith and drawn closer to the Lord and Saviour Jesus Christ. A STUDENT.

### Seeds From the Sower.

FROM AN INSTITUTE TALK BY HON. JOHN G. WOOLLEY.

He went forth to sow—many preachers go forth to sow.

He went forth to sow, not to reap. Many of us have our whole thought on the reaping and wholly forget the sowing. If we are faithful in the humbler occupation God will use us in the more ambitious further on.

He did not stop to club the birds, he had not time, he went right on sowing.

The wind carried some of the seed on to rocky places where he knew it would wither in the first hot sun. He did not stop to gather it up—seed was plenty and he went right on sowing.

Rev. James Clark.

What are the obstacles to missionary progress? Those in these Bible lands, and not among the heathen. The great difficulty in the way of extending missionary effort is that those who have the knowledge, the power and the money, will not use them.

I lately read of a district in Chicago where a new mission was about to be started, and

the churches already on the ground were objecting because their territory was being intruded on. It will be many long years before Africa and China and Japan are so studded with missions that they are going to grow because some one is going to intrude on their territory.

R. A. Torrey.

The world met the leper with revulsion and disgust and scorn; Jesus met him with pity. The world drew away from him; Jesus drew toward him. The world avoided his touch; Jesus put forth his hand and touched him.

Christ's deeds of mercy cost him something. He made other men's sorrows his own sorrows. Other men's agony his agony. Other men's shame, his shame.

Christ could not look upon misery without heart pang. This was one secret of his power. We must be like him in this respect if we are to have power. Power is a very expensive thing, but any one can have power who is willing to pay the price.

What many a leper needs to-day is the touch of a clean and loving hand.

Jesus was human, subject to the same temptations we are, and had to meet them with the same weapons we must—the word of God and prayer.

It is more common to pray before the great events of life than after them, but the latter is as important and as Christ-like as the former. If we would only pray after the great achievements of life we might go on to greater. As it is, we are often puffed up or exhausted by them, and we proceed no further.

Some men are so busy they cannot find time to pray. The busier his life, the more he prayed. Sometimes He had not time to eat; sometimes He had not time to rest or sleep, but He always took time to pray, and the more the work crowded the more He prayed.

The calm majesty of Jesus Christ amid the awful onslaughts of Pilate's judgment hall and Calvary was the outcome of His struggle in Gethsemane.

### Ladies' Department.

The ladies' advisory board received Lady Henry Somerset in the parlor at 231 La Salle avenue on Wednesday afternoon. The occasion was much enjoyed.

Miss Catherine Gurney and Mrs. Walker from London are to be our guests this week. They represent the International Police Association in England and Ireland, and have been holding meetings in Washington, New Haven, Toronto and other cities. This association publish monthly a paper, *On and Off Duty*.

The annual report of our department shows an enrollment of ninety ladies. These are from twenty-three States. Twenty-two thousand two hundred and twenty-one visits have been made in the homes in this city during the year.

## Sowing and Reaping.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou shalt reap as thou sowest, and thy seed shall prosper, either this or that."

So early and late; the Christian worker must needs sow the Word unsparingly although he may not reap the immediate results of his sowing, yet God, who giveth the increase declares, "It shall not return unto me void."

I had a most beautiful illustration of this truth only a week or two ago in the conversion of a Catholic woman, who formerly lived upon my street.

How well I remember my first call upon the family. It was at the very outset of my street visiting, and the work was wholly new to me. I had never visited people under such conditions, and as my glance took in the miserable disorderly place they called home, and above all the repulsive looking woman that confronted me as I entered the door, the situation was anything but reassuring. The momentary desire to beat a hasty retreat and seek a more inviting atmosphere was succeeded, however by a feeling of compassion, and a great longing in my heart, to bring this needy one in direct contact with the gospel of the Lord Jesus Christ, the only power sufficient to lift her out of the depths of degradation and misery into which she had fallen.

Accepting with the best possible grace the meekly chair that was reluctantly offered me, I began to question the woman in regard to her spiritual condition. She insisted that she was a Christian although by her own acknowledgment she was not even a good Catholic, as she never went either to church or confession. She seemed quite reticent at first, but after awhile she began to open her heart more freely, perhaps in response to the sympathy she must have read in my face.

The facts disclosed touching her domestic life, were of the most incredible character, and I had not seen the proof later on of her husband's brutality, I could hardly have credited her statements. He was a confirmed drunkard and she was obliged to undergo the harshest rudger in order to eke out a bare subsistence for herself and little daughter. The last time I saw her upon my street she was the most pitiable looking object I ever beheld. Mr. C. had come home the day before frightfully intoxicated, and had beaten her until she hardly looked human. Indeed from her appearance one might have thought she had fallen a victim to some wild beast. In her efforts to escape this drunken frenzy she had leaped from a second story window to the ground beneath, or the imminent peril of life and limb.

I was not surprised therefore, knowing her as I did, to find her smarting under a sense of injury, and bent upon some plan by which she

might be revenged for the inhuman treatment she had received. She told me frankly that in order to drown her trouble she had drunk heavily, and when I showed her the folly of such a course and urged the importance of utterly letting alone that which had robbed her of every comfort, and her life of all happiness, she promised not to repeat the experiment. I then thought best to leave her, as she was in no mood to listen to anything I might say in regard to her first and greatest need, a sympathizing Saviour.

I was not surprised to find the next time I called that they had removed from the neighborhood and so I lost all trace of them for several months.

In process of time, one of our young ladies found them living in a rear tenement on her street. Mr. C. was at home and sober, for once, and she had a very earnest talk with them both. Mrs. C. spoke of my visits and expressed a desire to see me. Miss R. told her if she would come up to our mothers' meeting the next day, she could see me there. I looked for her the day of the meeting, and for several successive weeks, and had given up all hope of seeing her there, when, at the close of the meeting last week, I was informed that a woman was waiting to speak with me. When I listened to her side I found, to my utter astonishment, that it was Mrs. C. herself, but so changed I hardly recognized her. I expressed my gratification at seeing her there, and after talking a little while on home affairs, I said to her very pointedly, "Mrs. C. do you still feel that you are a Christian?"

I noticed a little hesitation as she answered, "Yes, I think I am," and so I showed her what a Christian life consisted in, and how we might know that we have eternal life abiding in us. Taking her by the hand, and looking into her face with all the seriousness I could command, I said to her, "Now remember, dear friend, the eye of God is looking down into your soul this very moment, and He knows whether you are really His or not. Do you honestly know that you have the new heart and the new soul our leader has been talking about this afternoon?" Her eyes fell beneath my searching gaze, and she said frankly, "No I don't believe I have." And so having brought her to see that she was trusting in a false hope, I had no difficulty in leading her step by step to the point of decision, and as we knelt in prayer, I believe she gave herself fully to the Lord Jesus Christ.

She openly confessed Christ in the Wells Street Mission a night or two after, and on the following Sunday night brought a Catholic friend, a sister-in-law, to the service. The latter expressed her enjoyment of the meeting and promised to come again. Thus, sooner or later, will the seed of eternal truth drop down into the soil of the human heart, germinate and an abundant harvest be realized.

A. C. H.



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

MARCH, 1892.

Tuesday, March 1st.

Luke vii. 36 to 50.

Verse 36. Our Lord, when upon earth, always went where he was invited. If we now sincerely invite him to our hearts, he will come.

Verses 37 and 38. Christ had just said of the Jews, that they called him the "friend of sinners." (See verse 34.) This woman may have heard the word and came to prove its truth. She would never have come to Simon's house if Jesus had not been there. She had evidently noted Simon's neglect of his guest, and with a full heart, she hastened to his feet, and, coming near Jesus, and occupied with Jesus, wrought within her deep conviction of her unholiness and true contrition of heart in view of it.

Verse 39. How far from any understanding of the great loving heart of God was this self-righteous Pharisee! The evidence to him, that Jesus could not be from God, was conclusive, because he permitted a sinner to approach him. He had no thought of it being at all strange or out of the way that Jesus, if he were from God, should eat at his table, but, to allow this woman to come into his presence was degrading. How paltry are the selfish-righteousness and lack of charity and compassion.

Verses 40 to 43. Study the words, "Nothing to pay." The gospel is not in debt. We have nothing that we can pay with; there is "nothing to pay." (Ro. iv. 5; Eph. ii. 8.)

Verses 44 to 45. What a rebuke in these words of Simon for the neglect that the Lord had noticed, and what a commendation for the woman in her ministry.

Verses 46 to 48. "Forgiveness" three times, with "I said to her," "I said to thee," "I said to thee." All were received by Jesus. Note the words which saved thee, and see who will, iii. 36.

From Gregory.

"As oft as I think upon this story I am more disposed to weep over it than to preach upon it." It fits perfectly into the Pauline Gospel of Luke which proclaims to us the justification of the humble sinner out of free mercy. Luther writes, "The Papias bring up this story against our doctrine of faith, and say that forgiveness of sins is attained through love and not through faith; but that such is not the meaning is proved by the parable, which already shows that love follows from faith. 'To whom much is forgiven,' saith the Lord, 'the same loveth much,' therefore, if a man has forgiven his sins, and believes it, there follows love; where one has it not, there is no love."

Text for the day, verse 40.

Wednesday, March 2d.

Luke viii. 1 to 31.

Verse 1. In this chapter Jesus alone is preaching; in chapter ix. the twelve go forth, and in chapter x. the seventy are sent out, two by two. "Glad tidings of the kingdom of God;" how sweet the words sound. The life he lived, the words he

spoke, and the deeds of love and mercy he performed, show us what "the kingdom of God" is. O, for these glad days of the Son of man to return to this sin-cursed world! (Luke xvii. 24.)

Verses 2 and 3. Note the order, 1. Healed, 2. Followed him, 3. Ministered to him. None but healed ones can follow him; none but healed ones will minister to him. "Mary called Magdalene," has been thought to be the same woman who came to Simon's house in ch. vii. 36. It is not likely, I would not have been our Lord's way to have mentioned her name immediately after the record of her sinful life.

Verses 4 to 15. Again the parable of the sower found also in Matthew and Mark. "The seed is the word of God" (verse 11). "Three parts, out of four sown, brings forth no fruit. The 'good ground' upon which the fourth part falls, is 'an honest and good heart.' As ground must be prepared for the seed, so such a heart must be prepared by the Holy Ghost. John vi. 44 and 45, with Ezekiel xxxvii. 26. It certainly is because of men's insincerity and love of sin that they are not saved. But it is also true that He who prepares the seed, must also prepare the soil. (1 Cor. iii. 5 to 7.)

Verses 16 to 18. There is both light and life in the word of God. If we truly receive it into our souls, it cannot be hid. If, hearing, we do not obey, we shall have the opportunity of hearing taken from us, or, far worse, will lose the capacity to obey.

Verses 19 to 21. "Hear" and "Do," are the emphatic words.

From C. H. Spurgeon.

"I recollect how Mr. Rowland Hill once held an auction over Lady Anne Erskine, who drove up in her carriage to the edge of the crowd, while Mr. Hill was preaching. He said, 'As I see Lady Anne Erskine, a careless, thoughtless woman she was then, and he said, 'There is a great contention about who shall have her. The world wants to have her. What will thou give for her O world! I will give her name and name and pleasure. And she wants to have her. What will thou give for her O sin! I will give her all thy joys. And Satan wants to have her. What will thou give for her, Satan! And the price was very low. At last Christ comes along, and He said, 'I give her for her. I give my life for her, my blood for her. And turning to the lady, Hill said, 'You shall have her, my Lord Christ, I she does not object. My lady, which shall it be, he said, 'she bowed her head, and said that she accepted Christ's offer, and would be sold to Him, and be His forever."

Text for the day, verse 15.

Thursday, March 3d.

Luke xiii. 22 to 30.

Verse 23. They may have said to the Lord, "Master, we know all about sailing, and we shall need your help or directions; now, therefore, you sleep and rest, and we will run the ship." So "as they sail" he tells them to be ready, and they will be reminded of our dependence upon our Lord for the smallest and most common things. "Without









"You being followers of godliness?" Think you that God will not remember you in his time, as most shall be to your comfort? "Can a woman forget the child of her womb? And if she should not beget, yet will she not forget the child upon Abraham in his exile and misery; look upon Jacob, Joseph, Moses, David, the prophets, apostles, and all the godly from the beginning; and my good will sheweth me God that man is not changingly. Therefore I heartily beseech you, and out of my bonds which I suffer for your sake pray you, mine own sweet hearts in the Lord, that you may stand as witnesses of his obedience to Christ and his own wrought you by me.

Text for the day, verse 34.

Saturday, March 19th.

Luke xiv. 1 to 14.

Verse 1. "They watched him." This was a good thing to do, but it was done for a bad purpose. He was probably invited by the Pharisees to dine, that they might in some way obtain matter for an accusation against him. It is with this spirit of foregone opposition and enmity, that many now read the Bible, or listen to the preaching of the word. Of course the Pharisees are the more hardened and obdurate by what they read and hear by what they hear.

Verse 2. "Brought in perhaps to see if Christ would heal him." One of their known opposition. It is of value to us to see that Christ's conduct was never determined by policy. He ever did the right thing, without reference to the position in which it placed him.

Verses 3 and 4. A right view of God, and compassion for the man, should have led them to have been more merciful, and asked for the healing. The paralytic with the man who received the blessing is all the same. It is a good illustration of sin. No one speaks a word for him, and he had no one to commend him to Jesus, but his need. This was enough in him, and it is enough, thank God, for everyone of us.

Verses 5 and 6. Our Saviour must have loved the man, for he often speaks of the way care and kindness should be shown them. In verse 5, he speaks of leading them to water. Here, of putting them out of the pit. His application to the healing of man was obvious, and they could not answer him again, and yet had he had the more because they could not answer him. How little they thought, that while they were "watching him," he was watching them, and judging out by their conduct, the condition of their hearts.

Verses 7 to 11. "He marked," what they were doing as they scoffed at, and rested one another. He marked how they sought to secure the best seats. No doubt, some discussion about the right of supremacy led to his remarks. How his words, must have quieted and shamed them. Let us apply his discourse to ourselves as bidden to the Marriage Supper. It is honor to be invited, but to be there, without any thought of a high or low place at the table. After a word for the guests, he showed them, he had a word for the host, showing how he had a word for all. We see Christ's heart of love. In the list of guests he would have invited. It is just such that He is now gathering. Rev. xx. 6.

From C. H. Spurgeon.

"Now, beloved friends, if any of you are in great difficulty and trouble, tempted to do wrong, may pressed to do it, and if you do what is right it looks as if you will be great losers and great sufferers: I believe that God will give you grace to prevent your having to suffer what you suppose you may; and if he does not prevent that, he can help you to bear it, and in a short time, he can turn all your sufferings into joy. If you are in a state of unhappiness, you can make it your business to be happy. He can make you the best thing that ever did happen to you. If you are serving God, you are serving an Omnipotent Being; and that Omnipotent Being will not leave you in the time of diffi-

culty, but he will come to your rescue. The Lord has helped us in the past. He is helping us in the present, and we believe He will help us all the way through. I believe that we have reasons to expect interpositions of providence to help us when we are called to suffer for Christ's sake.

Text for the day, verse 14.

Sunday, March 20th.

Luke xiv. 15 to 33.

Verse 15. What Christ had said of "the resurrection of the just," led this true son of Israel, to think of the prophecies as to the manifestation of the kingdom of God upon the earth. He had read Isaiah xlv. 6 and Isaiah lxxv. 13 to 21, Daniel ix. 24, and Zac. xiv. 3, 8 and 9, and other portions of similar import, and really believed that they would some day set up a kingdom on this earth. May God give us every reader a like precious faith.

Verse 16. Study the four suppers of the New Testament. 1. Supper of salvation, as here. 2. Communion. 1 Cor. x. 16-21. 3. Joy. Rev. xix. 6-9. 4. Judgment. Rev. xix. 13-20.

Verse 17 to 24. The parables here are: 1. The feast made ready. This is Christ's coming to Israel. 2. The gospel preached to Israel. "Them that were bidden." 3. Israel's rejection of the message. "The messengers." 4. The Gentiles. 5. Israel rejected by Christ. "None of those men that were bidden shall taste of my supper." See reason for this in Rev. xix. 13-20. The "cubes" represent angels that are now doing, in their neglect of Christ, and are properly so applied. The things of this world are put first and eternity second. "I will lay down to possess earth, to marry a wife, is of no small importance to an unrepentant and unregarded man, than to secure the salvation of his immortal soul."

Verses 25 to 33. A young sifting that Gideon gave the thirty-two thousand, and had but three hundred left. The 35th verse should read "love not less father, mother, etc." It is not intended as a condemnation of natural affection, but as a rebuke and condemnation that an excuse for continuing in sin. The 33rd verse means just what it says. I must give myself and all that I possess, absolutely up to Christ's control. If I retain the title and possession of property, I must use it as his steward. Good by, Demas.

From John Bradford, Martyr.

My dear brethren, let not the cares of worldly things quell and quiet the inheritance of felicity. Let not princes and rulers by unlawful laws draw us from the unmovable word of God; let not fire, frowns, halber, imprisonment, famine, pain, whippers, and chains, or the noise of household, kindred, friends, business, use all things worldly, separate us from the love we have to God; but patiently abide God's good will, whatsoever it please him to try us with; for assured we be that "through many tribulations we must enter into the kingdom of Christ." Such is the promise of Holy Scripture. And should not we with joyful hearts give over ourselves and follow him, who hath made our entrance by the like suffering, to the loss of his life, and the shedding of his most precious blood?

Text for the day, verse 27.

Monday, March 21st.

Luke xv. 1 to 10.

Verse 1. "Then drew near unto him." This, after the sifting of the crowd in the preceding chapter. These, who were considered notorious sinners, had less to forsake in following Christ, than the self-righteous Pharisees. They saw Jesus draw away from them, and entering the street for their pursues, these crowded in and drew near. In these latter days let ministers who are depressed and disheartened over the unresponsive and worldly congregations of the rich, give a farewell message, and turn to the poor

and the sinful, and they will quickly see the Holy Ghost using their words.

Verse 2. They would not come themselves, and were indignant that he should receive any other than themselves. They are described in 1 Thess. ii. 15 and 16.

Verse 3. The parable is in three parts, running through the chapter, but is one in its teaching and purpose, to show Christ seeking the lost.

Verse 4. "All who like sheep have gone astray, we have turned every one to his own way" (Isa. liii. 6). "I have gone away like a lost sheep, seek thy servant." Ps. cxi. 1. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Peter ii. 25.) If you can't preach that message from these texts, God has not called you to preach.

Verse 5. "When he hath found it." He searched until he had found it. He went as far as necessary, and took the time needed, and put forth the effort required to "seek and to save." When he found it, he carried it in the place of strength and security, and so it could be had home. So Christ will keep us. See John x. 27-29. No howling wolf could jump so high as to take the sheep from the shoulders of the shepherd, and no thief could get the sheep itself to set away, would avail in leading the shepherd to let it go. See Phil. i. 5.

Verses 6 and 7. The joyous home bringing. "So by the power of God, through faith unto us, Salvation ready to be rendered at the last day." Verse 8 to 10. As the sheep that has wandered has to be sought after, and brought back, and diligent search will be made for you by Christ. We never come to him, until he first comes to us. It is wonderful grace that here presents the thought of our value to Him. He loves us. He cannot bear to miss us from His fold, or lose us from His royal domain. Eph. i. 12.

Text for the day, verse 10.

Tuesday, March 22d

Luke xv. 11 to 21.

The sweetest story that was ever told. Divide it as follows: 1. The departure. 2. The down hill career: 3. The disaster. 4. The discovery. 5. The determination. 6. The doing. 7. The declaration. This is the message of the parable. On the father's side, we see 1. Conscious of his need. He saw him. 2. Compassion. It felt for his need. 3. The key to the confession. 4. After the kiss, an abundance of love. 5. The father's grace, to amend his evil ways, the ease of reconciliation. It came first. Always note this. So now the first thing God does for the sinner is to forgive him. Many in the church look for the seal of forgiveness to come last, just as they are trying. They think it presumption to claim a present salvation, a present forgiveness. We must wait until we have proved ourselves worthy in some way, and fit to be forgiven. This is not the way the Father dealt with the prodigal. The prodigal's Father dealt with him as all that he wanted. This boy was sorry; he had learned the lesson; that there was no more to be done; no home like the father's home. He had faith in the father to come, and the Father was full of joy to welcome him. This is the heart of God in Christ, toward all who sincerely desire forgiveness. Christ's grace, to amend his evil ways, and pursue by Christ's grace, to amend their lives. "First the Kiss." So 1 John i. 9. O that sinners would know God! They could not but come to him if they knew him. What a depth of love is in the heart of the Father, who would not let his son be lost, and is found! The Lord keeps us from wounding such love.

From C. H. Spurgeon.

"I have sometimes had people come to me as inquirers, and sitting in a chair opposite to me, they began by telling me about their dreadful sins, that I have no doubt forgiven; and that you are a thousand times worse than you tell me, or than you think you are. You are only fit to be cast into

hell; and then they say, 'Ah! it is so, it is.' Right glad am I to hear them consent to the verdict, for that is the sort of people that Jesus (Christ came to save. Do not think that he can redeem some little miserable morsel of a sinner, who never did any thing very much that was wrong? Well, likely he did; but he came to be a great Saviour for a great sinners. Suppose that some day, you come to me with glowing enthusiasm to tell me there is a great doctor in London. I say 'What does he do.' He has a large number of patients, you answer. 'But what does he cure?' At length you give the astonishing reply. 'He cures,' you say, 'all the diseases that I know of in that. If you could truthfully say 'He has restored a great many persons who were given up by everybody else; he can cure the very worst diseases; in fact if a man was almost dead, he could make him alive again—why, then I could begin to sing his praises, so am I confident of the power of Christ to heal.'"

Text for the day, verse 21.

Wednesday, March 23d.

Luke xv. 31 to 32.

Verse 31. Look back to verses 1 and 2, to get a proper exposition of the meaning of the Elders' Son. He is the Pharisee of the Jews; self-righteous and without compassion for the erring. The nation of Israel in their present attitude of rejection of Christ, and against the mission of the Lord, as Christian people, are typified by him. The joy of the redeemed and forgiven sinners is distasteful to them.

Verse 32. There is no sympathy with joy and merriment. Self-righteousness breeds self-consciousness, and a self-consciousness man never knows what it is to have a hearty laugh. If he himself is not the centre of interest and attraction, he is first with envy and suspicion, and will always ask "What these things mean?"

Verse 33. "Thy brother." "Thy father." He had no heart for either. He had quarrel with his father in a cold calculating spirit of gain. His brother's going away had aided to his prospects, and he had a heavy laugh. He had expected that, whenever a feast should be given, he is first with killed, it would be for him, the good boy, who had never run away. The coming back of the brother upset many of his hopes, and rendered fruitless much of his toil.

Verse 34. Of the two sons, the elder is the least lovely. Both were utterly selfish; but the selfishness of the elder was the measure of the two. It is a wonderful lesson of grace, for the father to go out and "Entreat him."

Verses 35 and 36. Note how he refuses to say "My brother," but "Thy son," instead; and compare the character, but "Thy son," with the character he gives his brother.

Verse 37 to 38. "Whose are God's, here all of God. We have no less because others are called to have God too. We gain rather, for we share their joy."

From Lange.

The essence of sin presents itself to us in these sons, as self-seeking. From this root grow two different branches: the sins of sensuality on the one hand; and those of pride on the other. The former we see coming in the younger, the latter in the elder son. Moral corruption is as plainly revealed in the case of the one as the other. The elder son remains in the house of the father and serves him, but the impelling power of love is wanting. He seeks his reward not in his father's recognition, but in the kid for which he longs and for which he vainly hopes. He believes in the reward of the sinner, never to forego, and a commendation, and yet forgets precisely that which is weightiest in the law, mercy and love.

Text for the day verse 32.

Thursday, March 24th.

Luke xv. 1 to 13.

Verse 1 to 8. This parable was told for the purpose of impressing the lesson of love, and providing for the future. There is no approval



to all ages. In the fullest meaning of it, "He is the light to lighten the Gentiles, and the glory of His people, Israel."

Text for the day, verse 21.

### Wednesday, March 30th.

Luke six. 1 to 10.

Verse 1. Jericho was a place under a curse (See Josh. vi. 26) of this world, to which the son of God came to "seek and to save that which was lost." Looking for the lost, Jesus saw Bartimeus the beggar by the wayside, and Zaccheus the publican, in the trees. They were found of Him because both felt their need of Him. No bane, no blessing; no hunger, no bread; no thirst, no water; no sin, no behavior.

Verse 2. Like Naaman the Syrian, he had many worldly comforts, but sin in him, like leprosy in Naaman, cankered all. Riches had not brought rest, and "the sought to see Jesus, who he was," to find out, perhaps, whether the story that his old friend Matthew had written was true; that Jesus of Nazareth could make a man happy and contented.

Verses 3 and 4. Many excuse themselves from confessing Christ, because of obstacles in their way. Bartimeus certainly had a good excuse, and might have said, "I tried to see Christ, but God made me so small, I could not see over the heads of the crowd, and I gave it up." He did not say this, for he found that God who made him small, had also made a tree for him to climb, and himself of God's provision, he was lifted above the crowd, and made the highest of all. So will it ever be with all earnest seekers after Christ.

Verses 5 and 6. What a joy to get a look from Christ! What a surprise to have his name called! What a wonder of grace that the Lord offered to abide with him! No wonder he made haste; God bids us all to do this.

Verses 7 to 10. Grace offered; grace received; and grace working effectually in the heart of the receiver. From Ignatius, Martyr, A. D. 117.

I write to the churches, and signify to them all, that I am willing to die for God, unless you hinder me.

I beseech you that you show not an unseasonable grief will toward me. Suffer me to be food to the wild beasts, by whom I shall attain unto God. For I am the wheat of God, and I shall be ground by the teeth of the wild beast, that I may be found the pure bread of Christ. Thus shall I be truly the disciple of Jesus Christ, when the world shall not see so much as my body. Let fire, and the crowd; let the company of wild beasts; let breakings of bone, and the tearing of members; let the scorching in the eyes of the whole body, and all the wicked torments of the devil come upon me; only let me enjoy Jesus Christ.

Text for the day, verse 8.

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### Thursday, March 31st.

Luke six. 11 to 27.

Verse 11. We learn from this verse what the expectation of the Jews was; i. e., that the kingdom of God should appear. "We also learned that they expected it to appear at Jerusalem. They expected it "because he was nigh unto Jerusalem." We also learn when they expected it, "immediately." The old testament prophecies abundantly warranted them in their expectations that the Messiah was to come and set up the kingdom of God at Jerusalem. Jesus does not correct them upon these two points. He simply teaches them that they are wrong in their expectations. That the kingdom should immediately appear. It is certain from his instruction here, that the setting up of the church on the day of Pentecost, was not upon his mind as fulfilling the prophecies that the Jews had in view.

Verse 12. A "far country," a kingdom to be received after he got there, and a sudden return, after a long absence, to set up the kingdom, in manifest authority and power, are the lessons of the parable, as brought out here and in Matt. xiv.

Verses 13 to 26. "Occupy till I come." This solemn charge is given to every generation of disciples, until our Lord comes back in glory.

All of our talent must be given; every opportunity must be improved; to hasten on the coming Kingdom. When Christ comes, He will first judge His professing church. Those who have been professing, who will receive their rewards. The ungod and untrue professors, who have lived for self and have never had any heart knowledge of Jesus, shall be put out of the Kingdom.

Verse 27. This is the judgment of the nations by Christ and His purified people. 1 Cor. vi. 2; 1 Thess. i. 7 to 10.

From C. H. Spurgeon.

Some saints are constitutionally depressed and sad; they are like certain lovely ferns, which grow best under a constant drip. Well, well, the Lord will gather those beautiful ferns of the shade as well as the roses of the sun; they shall share his notice as much as the blazing anemones and the sunniest shall rejoice with the gladdest. You that sigh more than you sing, you that would but cannot; you that have a great heart for holiness, but feel beaten back in your struggles, the Lord shall give you his love, his grace, his favor, as surely as he gives it to those who can do great things. Certain of you have but a scant experience of the higher joys and deeper insights of the Kingdom; and yet, if true to your Lord, your infirmities shall not be reckoned as iniquities. If lawfully engaged from the field of active labor this statute stands fast forever, for you as well as for others: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the staff; they shall part alike."

Text for the day, verse 13.

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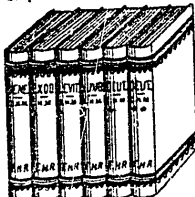
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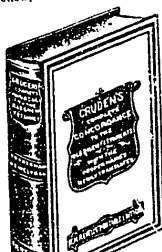
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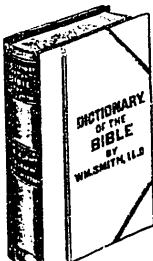
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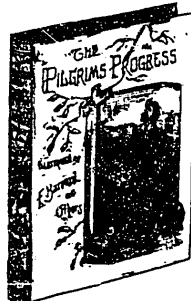
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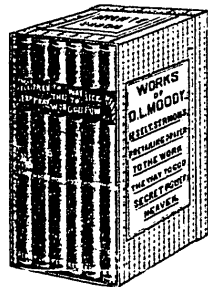
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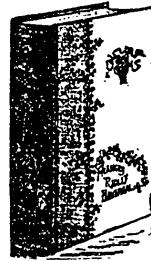
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