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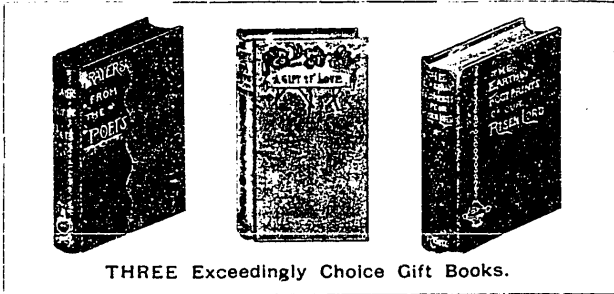
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"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited at a house where I was. Taking me aside, the Bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he, 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend, try it, try it. Tell Him so; tell Him aloud; tell Him so that you are sure you will hear it yourself.' That was a new revelation. I found that I had been only glad, not grateful. I have been telling Him with grateful feelings ever since, to my soul's help and comfort.

Last year the Episcopal City Mission sustained two summer playrooms for eight weeks, or during the public school vacation, and this year has increased the number to five. They are peculiar to Boston. Their success is such that they have been adopted, after four years experience, as a part of the permanent summer work of the mission. Primarily, the playrooms are for girls, but two classes of small boys have been formed. The majority of the attendants are from eight to twelve years of age. Many of them here first learned to play. Only clean children are admitted, and so cleanliness at home is promoted. Toys, games, music, mild and quiet work are utilized to entertain the children. Foreigners, Catholics and Jews are attracted.

On the opening day at the North End rooms ninety-seven Jewish children were present. The total attendance has been from 500 to 600 per day and, simple as the work is, it is the most prominent activity of the mission in midsummer. The work gives point to what has been said of the need of midsummer amusements for adults. Rev. F. B. Allen, the superintendent, says: "Nothing is more pitiful than the coarseness of the recreations of a large section of our city population. It has been said of some San Francisco kindergartens, carried on for eight years in one of the worst quarters, that no boy or girl of its many hundred scholars has ever been arrested."

A correspondent of *The Advance* has been comparing notes in respect to various methods of church services, and has this to say on the subject of music:

One church had a quartette choir and the other had a precentor. But I was satisfied with neither. The choir monopolized the singing so that there was only one hymn and

The precentor was not large enough to lead the congregation and there was no anthem to help the service. We need choirs, but to my notion, it should be their glory to lead the congregation in the very best singing of hymns that can be secured. Hymns are indispensable to a satisfactory service. One can scarcely have too many when the choir and congregation feel that this is the supreme thing in church music. An anthem at the beginning of the service, responses by the choir at suitable points, and a second anthem or solo at the offering are wonderfully helpful. They seem almost indispensable.

But nothing, after all, so satisfies me as the whole people standing and singing a familiar hymn with the organ and choir plainly in the lead, giving their whole soul to it. This without a choir, seems to me impossible. A precentor is too small and lacks magnetism. Four voices are so much better than one. So, as a result of my observation this day, I am ready to say, have a choir, *but sing hymns there at least.* Do not subordinate the hymns to the anthems.

Much of the failure of the quartette choir arises from the absence of suitable leadership, either on the part of the choir master or the committee in charge. The choir master, who should be the organist if possible, should be a sincere, devout Christian, as should be all the members of the choir. Not only in the leading of the congregation but in their separate parts they can, if rightly performed, aid in gathering the congregation into unity of spirit and in sympathy with the preacher's words. The grand object of music in church service fails unless it awakens its hearers to a consciousness of sin and a desire for a higher and purer life.

There never was a time when so much attention was paid to methods of work, and the results show that the course is a wise one. Intelligent, tried methods of doing Christian work must accomplish wonders for the evangelization of the world in the near future. Still there is one thing that is liable not to receive the degree of attention that it demands. It is the fact that methods to be successful must be in the hands of thoroughly competent persons. To be successful workers with the improved methods of the times we must be brought as nearly as possible back to the image of Him who at first created us. A symmetrical Christian character is after all the fundamental condition of success in Christian work.

*Zion's Herald* presents a symposium upon the much discussed subject of the second service. Instead of asking for greater variety and brevity of service, with attractive musical services, the demand for which goes forth in some quarters, these representatives of the congregations urgently ask for more preaching and for the best quality which consecration, alertness and hard study are able to produce. The demand for novelties in the sanctuary is out of place. Theology, let it be remembered, is not a progressive science. It has no hidden strata to be unveiled; no new planets to be discovered. From the time when Abraham watched his flocks upon the hills of Judea until now, though it has enlarged, it has never changed its text-book,—and for eighteen centuries it has not enlarged it. Its facts and doctrines are more imperishable than the granite mountains. They may be held up in new aspects. They may derive fresh illustrations from the course of Divine Providence. They may appear as a purer and brighter radiance. But in its principles and laws, its dogmas and demands, theology is the same yesterday, to-day, and till time shall be no longer.

General William Booth, of the Salvation Army, whose picture we give this month, has 1,000 officers under his command with 86 training garrisons, 25 homes of rest, and 203 social agencies at work. They occupy 38 countries and colonies, and preach salvation in 24 languages. The annual circulation of their newspapers and magazines is 47,000,000 copies, or nearly a million a week.

We are glad to announce in this connection that we have just completed arrangements for the early issue of the memoirs of the lamented Mrs. Booth.

## Reflections from Queenell.

*The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.*

The single eye is the pure intention, and the unity of the end. The eye is neither single nor pure, when it looks upon two objects at once; nor the heart, when it seeks not God and his righteousness only; when it has some other and besides His glory and His will; when it would fain be happy in the enjoyment of some other good together with Him; and when it pretends to unite God and the world, to be the servant of Christ and to please men, and to reconcile the gospel with the eager desire of earthly things. Nothing is more single than the eye of faith; there is nothing which renders our whole conduct more uniform in goodness, than to follow singly the light of it.

*But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!*

An evil intention corrupts the best works and renders them evil. Who can conceive the misfortune and corruption of a heart which lays up for itself a double treasure of wrath, by suffering itself to be led away to evil actions by a perverse will, and depriving itself of the fruit of good ones by a bad intention? The way of the righteous is a way of light; that of sinners is nothing but darkness.

*No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

The master of our heart is the love which reigns in it; we are slaves to that only which we love most. A man cannot be in a perfect indifference between two objects which are incompatible; he is inclined to despise and hate whatever he does not love in the highest degree, when the necessity of a choice presents itself. Could we ever imagine that mammon has the advantage of God in the hearts of the generality of mankind, did not experience force us to believe it? How dangerous is it to set our minds upon riches, since it is so easy to make them our god!

*Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*

To be so intent on the means of subsistence as to lose all the satisfaction of it is to have but very little faith; it is even infidelity. On the other hand, to rely so much upon providence as to do nothing at all, is to tempt God. But to labor, without placing our trust and confidence in our labor, expecting all from the blessing of God: this is to obey him, to co-operate with his providence, to set the springs of it a-going, and to imitate Christ and the saints by a sedate care and an industrious confidence.

## Thoughts on Prayer.

BY A CONVERTED BRAHMIN.

*"My sheep hear my voice."—John x. 27.  
"Behold now, I have taken upon me to speak unto the Lord."—Gen. xviii. 27.*

My child, it is not necessary to know much to please Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother, if she drew thee near to her.

Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends; after each name add what thou wouldst have Me do for them. Ask much, ask much; I love generous souls who forget themselves for others.

Tell Me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners whom thou wouldst have converted, those who are alienated from thee, whose affection thou wouldst regain.

Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to Me.

Tell Me simply how proud thou art, how sensitive, egotistical, mean, and indolent. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me, and little by little their faults were corrected.

Do not hesitate to ask Me for blessings for the body and mind—for health, memory, success. I can give all things, and I always give when blessings are needed to render souls more holy.

Dost thou dread something painful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting? Trust thyself wholly to My care. I am here. I see everything. I will not leave thee.

Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee. An unexpected visit which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received—I have prepared it all for thee. Thou canst show thy gratitude, and give Me thanks.

Art thou resolved no longer to expose thyself to this temptation? not to finish this book which excites thy imagination? no longer to give thy friendship to a person who is not godly, and whose presence disturbs the peace of thy soul? Will thou go at once to do a kindness to this companion who has hurt thee?

Well, My child, go now: take up thy work; be silent, humble, submissive, kind; and come back to-morrow, and bring Me a heart still more devout and loving. To-morrow I shall have more blessings for thee.

## Some Modern Revivals.

REV. JOHN R. DAVIES.

The first half of the seventeenth century brought to the people of Great Britain a tremendous struggle for religious liberty. Elizabeth was dead, and also many of the great statesmen whom she had called to her councils. In their stead the Stuarts had come with a deep set purpose to rule or ruin. To compass this sad law was set aside, morality was ignored, covenants were broken, and religion compelled to weep as she saw multitudes of the godliest people of the realm, forced to conform at home or seek safety by fleeing abroad. But in the midst of tyranny in the State, and persecution in the Church, God did not forget his suffering servants. In Scotland, following a period of fasting and humiliation, there came a series of revivals, the most marked of which were at Irvine, Stewarton and Shotts, where, upon a Monday after a communion Sabbath, was preached the celebrated sermon of John Livingston; when to the five hundred said to have been converted thereby, Pentecost was almost repeated. About the same time the North of Ireland was visited by a remarkable work of grace. There Blair Dickson Fleming, Glendening and others labored, and with such success, that people came forty miles to hear them, and in such multitudes that no room was large enough to accommodate them, and no day long enough to satisfy their hunger for the gospel! Nor must we dismiss this portion of our subject without reminding the reader that to this period belong such men as Baxter, Bunyan, Fiavel, Howe, Leighton, Tillotson, Owen and Ussher—a glorious company of prophets—a noble succession of faithful witnesses, whose saintly lives and consecrated labors, linked to the revival work of the seventeenth century, must have been as oil upon the wounds of a persecuted church, and as a sweet-smelling savor to those who had crossed the seas in order to find in the new world the freedom of conscience denied them at home.

But a century passes away and the evangelical fervor, which made the names of Ulster, Shotts, Irvine and Kidderminster so memorable, had fallen to a very low ebb. Upon the continent the Encyclopedists, revolutionary in politics and atheistic in religion, were all powerful. In Great Britain the church, called upon to contend against immorality and infidelity without, and against formalism and heresy within, seemed about to be overwhelmed by the gates of hell. At home matters were no better. Offenders cared not for ecclesiastical censure. None were denied the Sacrament of the Lord's Supper, and the church appeared to be swept away when met of profligate lives were ordained to the gospel ministry. But at such a period, when the decay of vital godli-

ness was so wide-spread and alarming, help came from unexpected sources. From his home, at Northampton, Jonathan Edwards arose, and out of the Log College issued the Tennyants; and under the ministry of these spiritual giants, and others like-minded, there began to be a movement among the dry bones, which, through the indifference of a mere formalism, had been allowed to accumulate in all the Colonial churches. Nor were these men alone. Across the Atlantic the Wesleys and Whitefield were beginning their remarkable labors, and shortly God's people upon both sides of the sea were enjoying an outpouring of divine grace that was mighty in the immense multitudes brought to the cross, and marvelous in its far-reaching results, furnishing the seed for great philanthropic enterprises, and also laying the foundations of that modern missionary movement which, like a divine gulf stream, has saved the church from that frigid inactivity which is the sure symptom of spiritual death.

But again the years pass away, and the second half of this century is begun. Over all the land dark clouds are gathering which must grow in size and blackness, as North and South met in awful conflict upon the battlefield. To increase the perplexity of the hour, a greed for gold, manifesting itself in daring speculation, in the wildest projects, brings to pass one of the most wide-spread and disastrous of financial panics which, for thousands, in a few moments, sweeps away fortunes that had been years in building. And as the church was unable either to read the signs of the times, or to gird up her loins to meet the grave problems that soon would be demanding her attention, there prevailed in her work and worship a coldness, an indifference, which was a daily source of sorrow to a faithful few. At last, expression to this spirit was given in a call for a daily prayer meeting, to be held in one of the busiest portions of New York City. The work, begun at first with fear and trembling, increased so that larger quarters had to be obtained, and quickly, as if by magic, this experience was repeated in nearly every town and city in the United States. Nor was this gracious work confined to our own country. In Scotland and Ireland, in England and Wales the spirit of revival was manifested with mighty power both in the quickening of God's people, and in the conversion of great multitudes who were out of Christ: so that at home and in the mother land, churches were literally born in a day. This Pentecostal season was of vast importance. It came upon the eve of the greatest of civil wars, and to thousands gave strength for the march, courage amid the battle, and peace in the dying hour. Furthermore, God's providence was then opening the doors and removing the barriers which for centuries had so hindered the progress of missions, and this baptism of the Holy Ghost, coming at this fullness of time, enabled the church to consecrate the vast

wealth which then was beginning to flood her coffers, and also to avail herself of those magnificent opportunities for preaching Christ to a Pagan world for which previous centuries had prayed, but had never seen.

These grand triumphs of the cross that we have briefly outlined, as far as any human agency was concerned, were achieved neither by the advocates of a new theology, nor by the messengers of a new gospel. In all these movements great emphasis was laid upon the sinfulness of sin, the necessity of Christ's atonement, and the lost condition of those who reject the inspired message of God's Word. These were the truths that, through the Holy Spirit, were mighty in pulling down the strongholds of Satan, and honored in bringing to multitudes of troubled hearts the peace for which they were seeking. If, in these latter times, would have a little Pentecostal season we must be careful to use the same method, and be earnest in preaching the same great truths, and when this is done, then in God's own time and way, there will come a most gracious answer to the prayer of the prophet and Lord, revive thy work.

## The Church for the People.

BY REV. JOHN C. COLLINS.

There are about twenty-one or twenty-two million people in this country who are members of our various churches. The Roman Catholics claim about eight or nine millions of these twenty-one or twenty-two millions. Out of the sixty-three millions in the United States, according to the last census, that would leave us, not including Roman Catholics, over forty million people in the United States alone, who are not members of the church of the Lord Jesus Christ. I am going to tell you in a brief way what I think must be some of the characteristics of the church for the people, and while I or no one can affirm positively, I will say that I have good reason to believe that its numbers, Christ-like work, and amount of work will be such that it will be the church of the future.

The first characteristic of this church is that the local or the unit church must be small. Large churches finely organized need trained workers and have large expenses. Such churches will doubtless still continue to exist and without question they can do so now, a large work. There need be no antagonism between these smaller church organizations and the large churches. In fact they may be and should be mutually helpful. This church should be small, because it is more easily managed and can more easily find places for meetings, and greater interest can be taken by each of the members if the total number of members is not large.

Another characteristic is that its organization must be simple. It must have little or nothing of a great machine about it, because the great mass of people among these masses who are not members of churches are people who are incapable of going into details such as would be necessary in a machine. Perhaps if we think of a mission it will give us an idea to start with. If the converts in a mission should enter their names in a register and then set apart some one of their number to administer the Sacraments of the Lord's Supper and Baptism, have a committee appointed by themselves to manage their affairs, conduct the meetings, see that speakers were provided to open the meeting, and in other ways keep a general oversight of the conduct of the meetings—if this were done, perhaps it would be as simple machinery as would be possible. If they had any creed at all, it might be that they accept the Scriptures as the Word of God, and an authoritative rule of faith and practice, and Jesus Christ as their Divine Lord and Master.

The next characteristic ought to be that each church is self-supporting, and in order that it may be such these characteristics to which I have already referred are essential, namely, that it should be small and its organization simple. If the affairs were managed by a committee of say, three or five, appointed by the members, this committee having charge of the conduct of the meetings, and supporting themselves in ordinary employments, the expenses would simply consist of the rent of a small room, heat, light, and incidentals. The money necessary to meet these expenses could be easily provided for by the members themselves, and possibly a sufficient balance remain which, with like amounts from a number of other small churches could provide for some trained superintendent to keep the oversight of many of these little churches in a district. There is little question in my mind but that a committee of three or five thoughtful men and women—for there ought to be no distinction between the sexes—could care properly for the religious services. There might not be sermons at each of these meetings, but the chairman or some one appointed by the committee could read the Scriptures and make a few opening remarks, after which the others could speak, something after the manner of a prayer and conference meeting. From time to time there could be longer addresses as the committee thought advisable.

The next characteristic should be that meetings should be held frequently. In our large churches it is quite difficult, if not impossible to hold meetings every night, although it seems to me that it might be done if some of the smaller rooms connected with the church were used, but through meetings being held every night as in the missions at present, in a week perhaps as large a number of people would be reached and helped as would be reached through a large church in which

meetings were only held on Sunday, and in this way the influence of the work could be kept up, and, though small and simple the results would be large.

Another characteristic which it seems to me essential is that the form of organization, the methods by which the work inside of the organization is carried on as well as the teachings and all the affairs of the church must be literally Scriptural. It seems to me that this must be so simple and plain that the people can find it, so to speak, on the surface.

In too many cases we seem to have reversed the order of things between our method of procedure and the way we conduct ourselves toward our fellow members in the churches, and what the Scriptures tell us the early disciples did, and what Christ enjoins to be done. If this is done the Scriptures will become the book of the people, and they will study it and follow it and it will become such a power in the lives of men as it has never yet been.

The only place where the minister could be used, it seems to me, is as a superintendent, where he would have ample opportunity for supervision and for giving these churches the benefit of his services as a preacher and one trained in the interpretation of the Word of God. The relations which he would have to the churches would be best illustrated, as I understand it, by the relations which Paul sustained to the churches which he organized. If it were essential that every church should have a trained and educated minister over it, then no church would be possible, either small or large, for these millions of the United States and the world, not now within the churches.

Teaching and Preaching.

BY REV. O. F. BACHES.

Scriptures. It had a regular teaching system. When Jesus went on His journeys through Galilee, these teaching facilities were used by Him. He taught in their synagogues. This method was interloquatory, question and answer, face to face work. We need only look at the pages of the New Testament to see how much use the Saviour made of this method of instruction. In three chapters of Matthew (21-23), we see the familiar question and answer. In John 14, Thomas, Philip and Judas all propound questions that meet with ready answers. The removing of difficulties, the grounding in the truth, the building up in knowledge, the opening of the Scriptures, these formed an integral part of His teaching work.

This twofold distinction in the work of the ministry is found all through the New Testament. Paul speaks of himself as a proclaimer of the glad tidings, also as a teacher. See this distinction brought out in 1 Tim. 2:7; 2 Tim. 1:11. *Kerux, didaskalos*. Paul shows in Ephesians 4:11 that the same persons are shepherds and teachers. He is filling less than half his work who simply watches over the flock, or feeds the flock with public exhortation and appeal. There must be a teaching work in duties and doctrines, in explaining the word, in rooting and grounding the people in the foundation teachings of the Christian life.

No plan is so well adapted for the teaching purpose as the question and answer. President Andrews, of Brown University, lately said: "The worst mistake now making in American collegiate life is the relinquishment of the old solid senior year with its tough drill. In the whole history of modern education there has been nothing like it, nothing else so good." Dr. Broadus shows, in his "History of Preaching," that the sermons, the preaching of the first two or three centuries, were largely in the nature of interloquatory conferences between pastor and people. The pastor has lost that opportunity. Ten minutes of a congregational catechism at the end of the morning sermon would do more to clarify the thinking and to anchor teaching than thirty minutes of public appeal. Every pastor must aim to be a teaching pastor. He must edify the people, in the true sense of the word edify. The pastor must be apt to teach. He may not be eloquent, he must be a teacher. The Talmud gives some marks of an educated man. Among them are these: "He will not be in haste to reply; he will ask only fitting questions; he will give fitting answers; he will answer the first things first, and the last thing last; he will candidly confess the limits of his knowledge." The pastor may be a teacher through the Bible school, which he must aim to make more efficient, through inductive studies for enlarging Bible knowledge; through the public ministry that must be instructive as well as moving. Dr. Board-

man, of Philadelphia, is a teaching pastor. He has gone through, in public position, the entire Bible. A teaching pastor educates the people, brings the people in contact with the Word itself. All need to walk in the footprints of Paul, who everywhere upheld his teaching function. In his Roman ministry he is recorded as "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ." A ministry will lose its strength, unless the ministry be a teaching as well as a preaching ministry.

Applied Christianity.

BY REV. EDWARD F. WHALLON, D. D.

Christianity is to be applied in various ways.

First, in the simple preaching and teaching of it as truth for the conversion of souls and the edification of believers.

Secondly, in ecclesiastical and missionary enterprises designed to promote these ends in the general world.

Thirdly, in local charitable, reformatory and rescue work. Work in this direction is one of the most signal proofs to the world of the divine purpose and spirit of the church. The "Institutional Church," with its various charitable, educational, associational and reformatory departments is attracting the attention, in a most powerful way, of every community in which it is planted. Take such an enterprise as Toynbee Hall of London, or the "People's Palace" of Jersey City, and of many others of which these are simple examples. The force of them is to bring the life and message of the gospel to bear upon the everyday phases of common life. The work attempted by General Booth of the Salvation Army, or the "submerged tenth" in "Darkest England," or the work of our own Mr. Elsing in New York City, are exemplifications of the power of the gospel to-day to seek and to save that which is lost. This work we can simply refer to and "read by title," but to call attention to it is to impress the fact that it is a most important and salutary method of reaching the masses who must be reached by reaching individuals and bringing them, one by one, under the influence of the truth and spirit and sympathy of Jesus Christ. Perhaps one of the most striking manifestations of the practical power of Christianity to-day is in the various forms of effort by the church or by Christian people in various societies and organizations to relieve the pressing wants of the needy, and to provide for the physical, intellectual and spiritual training of those who are the suffering and the dangerous poor. As the pulpit is to be the place not simply for the repetition of certain phrases and formulas, but the place and repository of spiritual vitality and sensitiveness, the place of its

renewal and application to the life of the people, so the church is to be a center for the distribution not simply of spiritual food or truth, but also for the impartation of force and vitality, blood, for the body, as the heart, beating with unconsciousness and forceful activity, asserting that the life of God is beating there. Thus the work of the church, to be wrought out to-day, is one of the most difficult in all her history. Christian people have before them the task, undertaken as never before, of converting the world, evangelizing the great cities and solving delicate and intricate problems of social life. She is to bring power to bear upon the questions and matters of human life and prove that men who follow Christ have a spirit which enables and empowers them to be the friends and benefactors of those around them.

Pastors and Evangelists.

"Can pastors no longer convert souls?" asks the veteran Dr. Cuyler, referring to the disposition of many pastors nowadays to confine attention to elaborate sermons "for the times," funerals, marriages, and visiting the sick. Of Mr. Mills he says:

"The most eminent evangelist now in America, the Rev. B. Fay Mills, is pursuing a peculiar line of operations with marvelous success. He combines the ministers and churches in great union services, gathers vast multitudes in central edifices, and proclaims the gospel to them with remarkable pungency and power. Then he leaves the pastors to follow up the work in their respective churches."

"Tidings from Tacoma and Lee Angeles show that the good work goes on after Mr. Mills leaves. It were ill otherwise. Pastors should never drop out of touch with evangelistic work, the specific task of bringing the impenitent to Christ. "Spurgeon was the model minister of modern times," says Dr. Cuyler. To the same class belongs Dr. Cuyler himself. Dr. Spencer had notable success as pastor-evangelist, making careful and most effective use of the inquiry room and of personal interviews with members of his flock. Dr. Nathan L. Rice was an evangelistic preacher of great power, whose several pastorates were marked by a succession of great revivals. There are honorable instances in the pulpit to-day. Nevertheless the modern tendency to division of labor, with the complexity of tasks laid upon the modern pastor, involving much administration, make it natural that there should be produced a race of evangelists given to this work rather than to the pastorate, and that their services should be often called in by pastors. This specializing of ministerial work is scriptural and proper. Still, pastors should take pains to avoid drifting out of touch with this central task of the gospel ministry.—The Occident.



## The Word.

E. D. SNIPPEN.

The RECORD OF CHRISTIAN WORK opened my eyes and showed me to such a knowledge of the "Word" as to make this testimony mine:

The light of the word shines brighter and brighter. As wider and wider God shows my eyes. My trials and burdens seem lighter and lighter. And fairer and fairer the Heavenly prize.

The wealth of this world seems poorer and poorer. As farther and farther it fades from my sight; The prize of my calling seems surer and surer. As a straighter and straighter I walk in the light.

My waiting on Jesus is dearer and dearer. As longer and longer I lie on his breast; Without Him I'm nothing seems clearer and clearer. And more and more sweetly in Jesus I rest.

My joy in my Saviour is growing and growing. And stronger and stronger I trust in His Word; My peace like a river is flowing and flowing. And harder and harder I lean on the Lord.

My praise and thanksgiving is swelling and swelling. As broader and broader the promises prove; The Wonderful Story is telling and telling. And more and more sweetly I rest in His love.

St. Paul, Minn., October 15, 1892.

## A Debt to the Salvation Army.

MRS. E. M. WHITTEMORE, NEW YORK CITY.

Several years ago, when The Salvation Army was on Seventh avenue, near Thirty-fourth street, very often on a Sunday afternoon before going to take charge of my Bible class would I go into their meetings. The earnest prayers offered and the bymussing there, acted truly as an inspiration for the remainder of the day, and as quietly as I entered so would I withdraw, a stranger to all, yet very closely allied in the bonds of Christ.

Later on, with my husband, I attended a number of more public gatherings in the Association Hall. And, one night when for the first time the slum-workers appeared in their slum clothes, and gave most graphic accounts of good accomplished by adopting such a dress for Christ's sake, a great longing arose within my soul to extend my work to the other end of the city as well. I am ashamed to admit that the dreadful apparel appeared to be an almost insurmountable hindrance at first; although I was convinced that entrances could be made by this means into places where another person even adopting a most quiet attire, would be rebuffed or insulted. "A hindrance"—for it did not seem possible to adopt such a dress.

Thinking the matter over later, I could recall many disappointments and discouragements that I had produced for myself among the tenement-houses up town by allowing myself to be de-

ceived by the persons visited, aiding them with money that finally only pauperized them all the more, as they grew shiftless and dependent, through working upon my sympathies. I could not fail therefore to see the wisdom of adapting oneself to circumstances; and, by becoming (in dress at least) as one of the lowliest, the true needs could be more readily perceived, the persons elevated by degrees and encouraged through prayer and effort to self-support, without exciting suspicion or prompting them to act the part of a hypocrite to gain attention.

From the depths of my heart I respected and admired those dear Salvation Army girls who had the pluck to thus disfigure themselves, and during the entire service of the night to which I have referred, I sat gazing at them with almost envious feelings, endeavoring to quiet my conscience by promising God in the future to uphold them in much prayer as day by day they went forth in His name, but somehow the call had come to me, and conscience could not be thus easily appeased. Something seemed to keep tugging at the door of my heart, saying: "Go thou and do likewise."

Three weeks later, after much prayer, and feeling convinced the Lord was leading me to follow the example, I procured a dress that was well worthy of its name as a "slum-one," and started on my first visitations, in company with one of the very girls I had been upholding through the ministry of prayer during those weeks. After a few trips down town in the company of two or three, I arranged with a dear friend up town to make a tour of a similar kind on the west side of our city, adopting the same plan, that, by this time I had learned to love, as through it an entrance had been made into many a wretched home, where, if I had endeavored to enter in another dress, insults or curses would have followed, if nothing worse.

Since then, as the Lord has permitted, my slum clothes have done good service, and the blessing that I have tried to be to many weary, sin-sick hearts, who at first were found with their sensibilities so blunted by drink, etc., that it seemed an almost hopeless task to penetrate through their misery and despair, has indeed reacted in rich blessing in my soul.

The midnight work, lasting sometimes till three in the morning, has been the most satisfactory so far, as I have rejoiced repeatedly over the results from hours thus spent. More than one poor girl, for instance, has been rescued and is now living a respectable life. One special case thus saved, has been the means already of bringing the word of God to thousands, and is looking forward to permanent work among the very dives and cellars in which she took refuge during her years of sin.

Although the Lord may not call everyone to labor in the slums, it is our privilege to support prayerfully those who are, and if faithful in *this* by-and-by many a joyful surprise will wait us on high.

## WORK AT HOME.

Rev. Alexander Patterson is holding revival services at Clinton, Ill.

Mr. J. W. Dean, the Quaker Evangelist, employed by the New York State Evangelistic Committee, has during the last five years visited fifty cities and towns, holding meetings from ten to twenty days each place. The best testimony the pastors on these fields is that a great blessing attends these efforts in the building up of believers and the salvation of souls. Mr. Dean expects to enter some outside work during the coming year as his engagements may permit.

A remarkable work of grace, resulting in an organization, Sept. 19th, of a church of seventy-three members, fifty seven of whom come on confession of faith, has followed the faithful labors of Rev. W. P. Wilcox, at Bass River, Mich. Mr. Wilcox is pastor at Allendale and was assisted by General Missionary A. M. Hillis in a series of meetings. Nearly everybody in the neighborhood was converted and a church building will be erected at once. Lots and money having already been secured.

The Pennsylvania Evangelistic Association has just been organized. The purposes for which this Association is constituted, are the engagement of evangelical workers and the establishment of means of communication between such workers and those desiring evangelistic services. The Association is prepared to furnish evangelists of experience to carry on or assist in revival services at any point within the limits of the State of Pennsylvania, however small or remote the field. A committee of six ministers, of which Rev. J. Wilbur Chapman is chairman, will serve as an examining committee in respect to the fitness of evangelists. The secretary of the Association is E. Bruce Lyttie, of Reading, Pa.

At the first meeting of the recently formed Local Union of Boonton, N. J., and vicinity, held Oct. 7th, plans for evangelistic work were discussed and a committee on evangelistic work, consisting of one person from each society in the Union, was appointed to have charge of such efforts. It is proposed to try to institute and maintain some form of religious work in districts that are out of the reach of the ordinary means of worship.

Religious co-operation is one of the vital topics of the day. The Brotherhood of Christian Unity, a brief history of a little more than a year, has won the approval of the most eminent American citizens as a practical means of attaining this end. Not only the religious papers, but in many respects the secular press has lent its influence to the movement. As a means of public education, it is proposed that all ministers shall be invited to preach on Christian Unity the last Sunday in October (October 30th). The secretary of the Brotherhood is Theodore F. Seward, 19 Park Place, New York City.

Evangelist C. H. Yattman began gospel meetings in the First Methodist Episcopal church, Hartford, Conn., on Sept. 14th and Oct. 1st. From the beginning he was graciously with the evangelist and in the meetings, and large interest was awakened and great good was done. The scores have turned from sin to God. The last Sunday, Oct. 3d, was a most wonderful day—the Holy Ghost was upon the people—about one hundred decided on that day to live the Christian life. Mrs. Kress.

the "Prescher in Song," and her mother, Mrs. Hoy, were great helpers in the meetings. All united in praising God for having sent these faithful workers to Hartford. Rev. Dr. E. L. Thorge is pastor.

Mr. Yattman is now holding union meetings at New Albany, Ind. No place in the city can hold the thronging crowds. Much interest is manifested among the men. Many non-church people are being reached.

Mr. Yattman has under contemplation the acceptance of an invitation for a great forward movement in New York, like that of London.

The Buffalo daily Commercial says: "The evangelistic services conducted by Messrs. Goff and Jacobs at Sumner A. M. E. church, are drawing interesting attention. Mr. Goff has rare ability as a Bible student and preacher, while Mr. Jacobs completely captures his audience with his singing. Mr. F. H. Jacobs is a western man, and the possessor of a remarkable voice for compass, pathos and power."

They are at Lansing, Mich., the Presbyterian, Congregational and Methodist churches uniting in the work. They go to Rome, N. Y., on November 10th.

Mr. B. Fay Mills commenced work in San Jose, September 26th. A tent was erected affording sittings for 250 people, and standing room for 1000 more. The tent has been filled every day and evening, and it is estimated that nearly two thousand of the usual pledge cards have been signed.

There has recently been organized in Indianapolis a Young Women's Christian Association, in order to give to young women advantages similar to those enjoyed by the young men in the Y. M. C. A. It is expected that the first of November to open a gymnasium with a competent teacher in charge, and to begin a course of illustrated lessons on anatomy and physiology; also a class in Bible study and training for persons' work.

## Dr. Chapman in New England.

Rev. J. Wilbur Chapman, D.D., with the assistance of Mr. and Mrs. J. J. Lowe of Philadelphia, began Sept. 26th a series of evangelistic services in the Central Square church, Hingham, Mass. Careful preparation had been made during months previous by the six churches associated in the movement and several union meetings were held in advance for prayer and confession. The result has been a deep and far-reaching religious interest. The lives of professing Christians have been greatly quickened and scores have expressed a desire or determination to lead henceforth a Christian life.

Friday was observed as a time of special prayer and nearly all the merchants in town courteously closed their doors during the hours of morning and afternoon devotionals. The result has been a series of evening services. Dr. Chapman held in the afternoon one for young men and women only in the church, followed by another for men only in the town hall, all of which were attended by large audiences. Fully half the voting population of the town assembled for the men's meeting and listened with almost painful attention to a sermon on the judgment. About one-third of the number rose to their feet to express a desire to lead a better life, and some were brought even nearer the kingdom. An old man said afterward: "I never saw anything like that though I have lived in many revival places. Such a shaking among dry bones I have never known. It was as if one had risen from the dead, so tenderly and yet powerfully did the preacher speak."

Mr. G. C. Stebbins has joined Major Whittle in gospel work in Ireland.



WORK ABROAD.

Indian Brahmins.

Changed Condition of the Once Highly Reverenced Religious Sect.

A writer recently had this to say about the sect of Brahmins: The thing that surprises me more and more every day and month is the rapidity and length of the strides it is now making. It is impossible to understand the progress of Christianity in India by studying the statistical reports of the various societies or by looking over the census returns of the government. (One must be here on the ground, go in and out among the people, compare the habits and customs of those of fifty years ago.) One must take into account the present state of Hinduism, especially in the upper classes, with what it was fifty or one hundred years ago.

Let me then begin with the altered faith of Hinduism under the influence of Christianity. One hundred years ago Hinduism was solid. There were practically no schisms in its vast body. The schools of the Brahmins were crowded; the temples were flourishing; the rites and ceremonies of their gross idolatries were practiced universally by the great as well as the small, the rich as well as the poor. The Brahmin religion supreme everywhere. The spiritual lords of all the people. Widows were being burned in the name of Hinduism, and the rite was considered one of the most sacred and most pleasing to the gods.

The caste restrictions of India to-day are no more what they were fifty years ago than the relation of the English aristocracy is the same to the commons to-day as it was in the days of the Norman supremacy. Fifty years ago or a little earlier the estates of the aristocracy were closed to all but their own, and not opened again till nine the next morning, and the low-caste people excluded, lest the shadow of some low-caste man under the silent rays of the sun should fall upon some passing Brahman, and so defile him. To-day the low-caste boy, even the son of a sweeper (the very lowest of low castes) and the son of the Brahmin sit together in the same school, and even with each other in the common sports of the school or college.

The railway trains are crowded with thousands of men of all castes and no caste, and no thought is taken of it; whereas at the time of the introduction of the railways the different castes were separated and had to be provided for the different castes. A hundred years ago the Brahman was the protected and privileged caste; he did no work, followed no occupation except to receive the gifts and offerings of the people. He was not only a favored man and entirely supported by the people, but he was a god and most needs be worshipped. Even fifty years ago it was a common sight to see men of other castes prostrate themselves on the ground and offer worship a Brahman. Now Sir Brahman has ceased to be a god and a supported man, except in the comparative sense of the name, unless in the employ of the Government and private business establishments on salaries ranging from \$1 to \$25 a month, and content themselves happy if they can secure such positions. Moreover, they have to send their boys and even the lowest castes who come up from school and college as well as they and demand employment. It is true that caste distinctions in the employ of the Government and of Christianity of India to-day, but it is said to say that all the outworks of caste have been taken, and it is to-day fighting or tending in the very keep of its caste.

Dr. Jacob Chamberlain sends to *The Christian Intelligencer* a report of an address made to missionaries at Darjeeling, on May 13th, by Sir Charles Elliott, the Lieutenant-Governor of Bengal, a man of great ability as well as of high position. He has been thirty years in India. He is the real governor of Bengal, the Governor-General of India being his only superior. This official, after referring to the fact that the number of Christians in the Northwest Provinces had increased during the last ten years from 13,000 to 20,000, stated that the census report of Bengal for 1901 was not completed, but a provisional estimate of the population indicated that the Christians in Bengal had increased during the decade from 120,000 to 180,000. These thousands of people, if not model saints, have turned to the path of holiness and have been baptized in the name of Jesus Christ. The Governor referred to the fact that since the government officials could not touch directly on religious subjects the work of the missionaries is all the more important, and he added: "We know right well that the only hope for the realization of our dream for the true elevation and development of the people lies in the evangelization of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of the government by the means of the Christian and by bringing the people of India to the knowledge of Christ." Dr. Chamberlain may well say that this testimony of such a man as Sir Charles Elliott is a sufficient answer to the charges of missions and missionaries for "punny globe trotters."

A too great interest in social affairs—innocent in themselves and deserving to be rendered their fair share of attention, but not be allowed to engross one—is one hindrance to the development of a true zeal for missions. The lowering of the tone of personal piety in general and a consequent loss of interest in missions is one of its earliest symptoms. Another is the tendency to sever the missionaries from Christ in thought, forgetting that they are doing in our behalf a part of the Master's work which we ourselves cannot do. Another, with some, is ceasing to believe in the personalness of the command of Jesus to preach the gospel to the world, or even in the importance of inculcating everywhere the ennobling principles of Christianity apart from any command. Another is the disposition to let the cause as a whole suffer because we are displeased with some detail of the policy or management of the societies. Another, sometimes, is a dominating spirit on the part of the officials of these organizations, an unwillingness to listen to criticisms or to publish the facts to the contributors to their funds.

No hindrances to the success of missions are irredeemable. Some are serious, nevertheless, and nothing but a more prevailing spirit of prayer and consecration will cause them to vanish.—*Evangelicalist*.

Rev. John G. Estlin, the veteran missionary of the New Jersey, preached twice at the Fifth Avenue Presbyterian church, New York, on a recent Sunday. His recital of missionary experiences was as simple as striking as the Acts of the Apostles, and illustrated in a vivid and convincing manner the protecting power of God over those who love, trust and serve Him. The venerable man who has again and again been carried to the ropes by earthquakes and heathens, has come to this country to secure helpers in his work. No one could hear him without bidding him God-speed in the most practical manner.

A decided sensation has been caused in Jerusalem by the introduction of the electric light into a new building and surrounding floor mill lately started there. The building in which the light has been introduced is near to the supposed site of Calvary, and close to the Damascus Gate.

Church Union in England.

A very practical union movement is thus described in the *London Methodist Times*. The township of Round, York, has a large population, and, besides the Episcopal church, there are four Methodist churches of different names and one Congregational. Some sixteen months ago the Congregational pastor invited all associated with him to meet for the purpose of worship to a conference. Almost the result of that conference a united service is held every Sunday afternoon in the different churches in turn, with a united choir drawn from all the denominations. Four times all the churches unite in celebrating the Lord's Supper, and this, more than anything else has deepened the sense of unity among the brethren. A systematic effort has been made to take a gospel invitation to every house in the village. During the summer there have been united evangelistic services in the market place before the Sunday evening service closing, with the invitation to attend "any of our places of worship." There have been, also, occasional tea meetings for all the churches, united teachers' meetings and week evening services. From time to time prominent ministers of the different denominations have been invited to preach or lecture, the expenses of the meetings being paid from a fund to which all the churches have contributed.

The effect on the village is said to be already remarkable. The committee work with entire unanimity. Meetings which formerly clashed with one another have been changed or abandoned. Denominational rivalry has been almost blotted out. The religious indifference, which before was conspicuous, has changed to general interest in religious things. Church affairs have never before been so general topics of conversation. Congregations have largely increased and greater attendance is being given. The religious fervor of the prayer meetings has trembled. "The influence on outsiders has been wonderful," the *Times* says. If only the movement can continue undisturbed, it is estimated that in five or six months it will, in the course of the year, completely revolutionize the attitude of the village and district toward public worship and Christian service.

"The Jews," says a foreign correspondent, "are more numerous and wealthier than ever before in the history of the world. In the days of the greatest prosperity and power of the Jewish kingdom, under David and Solomon, they probably did not amount to more than half a million. Now their number considerably more than twice as many. In Asia, their original home, there are not more than half a million, settled in Syria, Persia, Arabia, India and China. Perhaps half a million more are to be found in Africa, chiefly in Morocco, the descendants of those Jews who, in the year of Columbus' discovery of America, were expelled from Spain. There are also considerable numbers to be found in America. But the chief modern source of the Jew is Eastern and Central Europe, where they settled in the days of the crusades. At one time the kingdom of Poland contained the tenth of all the Jews in the world. Two years ago there were more than a million in the Polish provinces, fully five million Jews, chiefly in the Polish provinces of Austria, there are two million, and in Germany 750,000, and in the United States one million.—*New York Sun*.

There are three thousand spoken languages. The Bible has been translated into about two hundred of them, but is accessible to fully two thirds of the 2,000,000,000 billion people. The Mandarin Chinese affords communication to 200,000,000; the English to 120,000,000; the Hindustani to 50,000,000; the German to 50,000,000; the Arabic to 50,000,000. It appears, however, that there are still 500,000,000 souls who have no Bible in their own tongue.

The China Inland Mission reports as follows: "During last year thirty-eight new missionaries went out from England; from North America, eleven; from Australia, twenty-one; from the United States, in connection with the Scandinavian Alliance Mission, thirty; and from the continent of Europe—Sweden, seven; Norway, two; Germany, one; Finland, one; thus a total of two others joined the Mission when in China, and the total increase during 1901 of seventy-one members and sixty-two associates. 183 in all. During the present year it may be mentioned there have gone from North America, one; from the Scandinavian Alliance Mission, three; from Germany, two; making fifteen in all. This brings the general total of the missionaries to the following numbers: From this Country ..... 853 From North America, 35; Australia, 32; ..... 67 And working under the direction of this mission of— The Bible Christian Mission ..... 7 Swedish Mission in China ..... 8 Alliance Mission ..... 6 Norwegian Mission, 3; Free Church of Finland, ..... 4 German Alliance Mission, ..... 4 Scandinavian Alliance Mission, U. S. A. .... 69

Making a total, including wives of missionaries, of ..... 929

The American Board of Commissioners for Foreign Missions expended last year as follows—  
Expeditures: Cost of missions—West Central Africa, \$10,841; East Central Africa, \$8,283; Zululand, \$8,860; European Turkey, \$33,682; Western Turkey, \$130,850; Central Turkey, \$10,711; Eastern Turkey, \$10,345; Marathi, \$54,483; Madras, \$62,001; Ceylon, \$12,508; Fookchow, \$17,384; Hongkong, \$18,610; North China, \$10,000; Siam, \$14,711; Japan, \$11,501; Hinduch Islands, \$6,807; Micronesia, \$31,438; Mexico, \$33,770; Spain, \$16,245; Austria, \$9,728; total, \$74,586. Cost of agencies, \$20,163. Cost of publication, \$7,327. Cost of administration, \$28,492.

One of the results of Mr. Moody's labor in Glasgow was the formation of the "Glasgow United Evangelistic Association," which through the past year, summer and winter, has been trying to work with the best of results. There are the workers, Park Tent and Bethany and Mirrah Hall. Much has been done for children by means of refuge, homes for girls and day resorts for the destitute and neglected.

Among the multitudes of King's daughters and Sons who are serving "in His name" and "for His sake" are some of truly royal birth. Such are Duke Kintaro, prince of Bavaria and his lovely wife, who have opened a hospital for the treatment of diseases of the eye on the shores of a lake in the Tyrol. The patients are all poor people, and but few are two and three thousand come yearly to have their eyes attended to by the distinguished skillful physician and surgeon. The operations are all performed early in the morning and the patients are then released to assist her husband. She superintends the kitchen establishment, going through the kitchens and laundries twice every day to see that all are in order. She has had much to do in every ward for the entertainment of those who are temporarily deprived of their sight and must depend on their sense of bearing for pleasure. She is assisted in this beautiful work by her step daughter and two young prisoners who were rescued from the 19 and 21. The entire family are nearly idolized by the poor peasants whom they serve with such noble unselfishness.

At the Northfield Conference this summer a student from Cambridge University, stated that the Student Volunteer Movement is the first movement which has unified the colleges of Great Britain.





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, and where students are taught social and instrumental music to fit them for Gospel service.

Every student is required each day while studying to do personal Christian work in missions, tents, homes and elsewhere, under competent supervision. Contributions sent through the publishers of the magazine will be duly acknowledged. If further information is desired write to Sup'l Bible Institute 50 Institute Place, Chicago.—D. L. Moody.

### Notes by a Resident.

Fifty new students in the Men's department in four weeks.

Seventy-three new rooms are to be furnished immediately, as students are now waiting to occupy them. Who will send us \$75, or a portion of it, to furnish one of these rooms, that the work may not be hindered?

The Institute is to have the privilege of listening to Rev. H. M. Paynter during two weeks in November. Mr. Paynter's recent work on the Holy Life, an historical unfolding of the Life of Jesus, is exciting a great deal of favorable comment in the religious press of the country.

Mr. M. B. Williams delivered a three-weeks' course of lectures upon the Epistle to the Ephesians, generously offering as a prize the best Bible which could be found in the F. H. Revell book-store, to the student passing the best examination on the epistle.

Mr. C. H. Stevens, having finished a two years' course in the Musical department, received several invitations which were quite flattering to a young man just entering upon his work. He accepted one to sing with S. Hartwell Pratt, of Springfield, Mass., the well known evangelist.

Dr. W. G. Moorehead pleasantly surprised his Institute friends by a call on October 12th, and, of course, was not allowed to go without speaking to the students. Old friends and new were delighted to hear his voice from the platform, and it is hoped that his health is so far restored as to permit him to deliver another course of lectures in the spring.

On October 12th, L. D. Wisbard, of the Y. M. C. A., gave the students some of the results of his observations in missionary lands. He spoke strongly of the open doors now being set before God's people and the criminality of their being disregarded, and said, "One thing which more deeply impressed me than any other is the relation of prayer to the work of foreign missions."

The students are making a canvass of all names of converts obtained in the tents, visiting them and striving to help them in their Christian life and bring them into the churches. Neighborhood meetings are to be started to strengthen these young Christians and interest their unconverted friends.

The people of the old Clybourn Mission, who now constitute Bethesda Congregational church, are showing signs of vigorous life. Though few in numbers and of slender purses, they support a church visitor, are helping to support a missionary in China whose entire salary they soon hope to pay, have sent a hundred dollars to India this year, and have a Christian Endeavor society of forty members, all of them active.

### Testimony to Character.

It is cheering to find recognition coming occasionally from unexpected sources.

One afternoon recently two students were on a North side car, and one, hastily deciding to leave the car, called to his friend, Mr. B., to come. "Wait a minute until I pay my fare," and he offered the conductor the five cents which he had overlooked. Glancing at him sharply, the conductor said, "I take you to be from the Moody Institute." "Why so?" "I don't often have men do that kind of work with me."

A few days later a cable train was stopped by a parade and most of the passengers got off, leaving this student, Mr. B., seated alone in the front of the grip-car. A slap on the shoulder startled him, and he looked up, to find a conductor beside him, who said, "You don't know me, but I know you. You paid me your fare the other day when I didn't collect it. Come back with me to my car." The astonished Mr. B. went with him to the third car in the rear, and, as they sat down together, the conductor asked, "What is it that makes men do such things? I want to get it!" "I am a Christian," said Mr. B., "I love the Lord Jesus Christ and do these things out of love for him," and was about to ask the man if he, too, were a Christian, when he put up his hands, crying, "Don't open up on me. I know I ought to do it!" In the conversation which followed he seemed deeply convicted of sin and made an appointment to see Mr. B. again when he quit work at night. At that time he confessed his sin and sought forgiveness. He immediately gave up his position, which required him to work on Sunday, and returned to his old home, where he expected to find work of another kind.

### The Tents Closed.

Unusually mild weather this fall permitted the tents to be kept open much later than is customary, and, in spite of the World's Fair and political excitement, the attendance kept up.

In Mr. Openshaw's tent, in the southwest portion of the city, there was considerable disturbance from the hoodlum element at first, but prayer and firmness soon brought order. The meetings were crowded. Many Catholics attended. Hard hearts were melted by the Holy Spirit under Mr. Openshaw's earnest preaching and souls saved.

At Chicago avenue and Market street it was not easy to get the people in, as the neighborhood had been so often canvassed that handbills failed to attract attention. However, personal effort and plain preaching brought out hundreds to hear the gospel, and there were some marked conversions.

A church has been started in the northwestern part of the city, and a mission is in prospect, to gather in those converted in Mr. Schivera's tent. The three policemen detailed to guard it are all under deep conviction. Several street-car conductors who have been talked with by the students as they rode to the tents have become Christians.

At a testimony meeting one night a man said, "I have got Jesus Christ, and I have got peace and pardon," when suddenly his wife, a big German woman, sprang to her feet, crying, "Yes, and glory to God, you've got your wife too. When you got religion it was more than I could stand and I have come too."

When the invitation was given one evening, the first man on his feet was a Spaniard. Mr. Schivera went to him and said, "Do you want Jesus Christ?" Said he, "If I had not wanted Jesus Christ I would not have risen, sir. You have got something here that I do not know anything about and I want it. I was in a saloon and my wife called me out and said, 'I was at a mothers' meeting at Moody's church this afternoon, and took Jesus Christ as my Saviour, and now I want you to come with me to the tent.' I came, sir, and I want what you people have got. Aren't you a Spaniard?" "I am of Spanish parentage, but do not speak the language." "Oh, I wish you did, I am so full here," pointing to his breast. This man, familiar with several languages and very intelligent, had been reared in the Roman Catholic church, and, like many others, having lost faith in it, was practically an infidel, but he came to Christ like a little child.

When the tents were closed last year it was felt that it had been the best season's work up to that time, yet this has gone beyond it, though no more effort has been put forth this year than last. It has all been of God's grace. Praise God from whom all blessings flow.

### WOMEN'S DEPARTMENT.

#### Children's Meetings.

We must add one more testimony to the great value of the tent season among the children. It was constantly reassuring to meet the young girls and boys of last year's tent season and to be impressed with their steadfastness and growth. The singing of these children in the tents has been noticeable for its heartiness and sweetness. We feel like urging all our workers for the Lord Jesus during the coming year to make much of children's meetings and to encourage their frank utterances of their fears and burdens. Not long ago a young girl about fourteen went up to one of our leaders in children's meetings, saying, "Do you know me? I came into one of the children's meetings a year and a half ago. You spoke kindly to me. I wished that day I were a Christian. Since then my mother has died and my father has been in the hospital. I was lent to a woman to work for her. She wasn't kind. I often thought about that children's meeting and about the words spoken to me, and now to night I do want to be a Christian." It was easy to give her what was freely given for her. Just the seed of one kind word kept for a year and a half, all the time helping the dear child to bear her burden, had, in the Lord's time, brought forth this blessed fruit.

#### Tent Work for the Children.

There is no part of our mid-summer tent work that demands such tender and thoughtful consideration as the work we are seeking to do among the children and youth of this great and wicked city.

Could you see the bright, expectant faces of these small lads and lassies, as they gather in large numbers under the canvass day after day, and witness the seriousness and simplicity with which the great truths of the Bible are apprehended, and the readiness with which they open their young hearts to the incoming of the life of Jesus. I think you would agree with me that there is a depth to the average child-nature that is almost wholly unsuspected by people generally, and which is too often overlooked by parents and guardians.

We need to recognize the fact that there is, in the souls of very young children even, a reaching out after the things which are unseen and eternal, which is just as genuine as any such aspirations and longings in the experience of men and women of more advanced years.

But, alas! how often is this fact unrecognized, and the child is left to struggle on year after year with those longings unsatisfied, when a little judicious treatment on the part of parent or guardian would so easily win him



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

**The Ainu** The white flag of Christian Missions is being carried to the remotest corners of the globe. In all kinds of out-of-the-way places the Christian missionary plants his foot. Thus, there exists in the England of the East, the islands of Japan, some 17,000 of aboriginal inhabitants of that country who rejoice in the name of Ainu. And these there has been for some time a Church Missionary Society's missionary, namely, the Rev. John Batchelor, and he has just written a book about them, their religion, superstitions, habits, and general history. The book is copiously illustrated, and will be found interesting, both from the ethnological and the missionary point of view.

Whence they came can now never be accurately known; their origin is lost in obscurity. They now live in Yezo, an island of North Japan, in the Kurile Islands, also belonging to Japan and Saghalien, now under the Russian Government.

The Ainu are dirty; but Mr. Batchelor has good words for them in spite of this unpleasant fact. After more than eight years amongst them, living with them in their huts, mixing with them in their work and play, listening to their trouble, seeing them in sickness and in health, he affirms "that a more kind, gentle, and sympathetic people it would be very difficult to find." They are truly human, and, like other members of the great and varied human family, they need kindness and sympathy to bring out the best of their character.

Mr. Batchelor finds that "Close acquaintance with them adds one more to the many proofs of the truth of those words of Scripture: "God hath made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation."

Contrary to the opinion of Miss Bird, Mr. Batchelor says that the Ainu are exceedingly religious. And he writes, "however true it may be that a mere traveler who formulates an Ainu creed must evolve it from his inner consciousness."

If Mr. Batchelor then had done nothing else than study the Ainu religion, formulate and crystallize it for a place in the various religions of the world, he would be entitled to

praise especially as he has gathered together legends and incidents so illustrative of these religious beliefs.

**The Question** "What to do with Christ is of the Ages, the question of the ages. It is the master question of our generation. God seems in these later days to be tightening his grip on the reins of human affairs, and to be driving the race with the swiftness of judgment to choose between the kingdom of Christ and no government at all; between the absolute reign of Christ and the anarchy of absolute atheism. Though the world may try to evade the real issue, try to shut its eyes to the divine signals, try to bait between mammon and Christ, yet the inevitable issue of the swiftly converging crises of history will be the acceptance of Christ's law of love, with its thousand years of peace, or the triumph of the world-spirit of selfishness with its universal confusion and violence. The problems of our times are essentially the old conflict between Christianity and heathenism, refined and intensified. Believe in the Lord Jesus Christ and thou shalt be saved, is God's answer to all modern questions. God is pushing the church to the point where it must exalt the supremacy of Christ as the King unto whom every knee must bow, and every affair of man be subject, or crucify the Lord afresh and bring upon itself a judgment that shall not leave one stone of its goodly temples upon another. The separation of life from religion, the diversion of human affairs into secular and spiritual, the artificial and immoral meanings which have been put into the word faith, the conception of redemption as a bridge between heaven and earth—this is the infidelity which the church has fostered, and which has given rise to the suspicion that Christ is not fairly represented by Christendom."—From "The Call of the Cross."

**The Answer of Mr. Flinders Petrie** has the Spade, just issued a popular account of his Egyptian explorations, under the title *Ten Years' Digging in Egypt*. The story is told with a directness, simplicity, and brevity which make this little volume one that will long be prized.

He tells, for example, in one brief chapter the story of the explorations in Tabganbes which startled the reading world some years ago. "On reaching the place," he says, "I found a wide, flat plain bordering on the river, strewn all over with pottery, and with a mound of mud-brick building in the midst of it. I

to a lifelong allegiance to the Lord Jesus Christ. Last Friday afternoon we were holding our farewell meeting with the children, as the tent was to be removed on the following Monday, to a new locality.

I had gathered some twenty little girls about me in the after meeting, and was giving them some parting instruction as to how they could please Jesus in their every-day life, when I said to them:

"Now, children this is our last meeting together, and before we separate I want each of you to tell me one thing you have learned since you have been coming to the tent."

Several small hands were quickly raised and one little tot lisped out:

"We've learned to pray to Jesus." Another, "We've learned that Christ died for our sins," and still another, "We've learned to shine for Jesus." This last answer was the result of a lesson that had been given them a day or two before, and it was very interesting to hear some of the ways in which these small maidens had been shining as little lights in the different homes.

"Minding the baby when I wanted to play."  
"Running errands without grumbling."  
"Scrubbing the kitchen floor."  
"Drying the dishes because mamma was tired."

I thought the lesson had been pretty well learned, for these small sacrifices, so trivial in themselves, mean so much to restless, fainthearted childhood, and oftentimes involve a heroism as real as that which characterizes the mightier deeds of later years.

You must not conclude however, that our work is confined entirely to the very little children. On the contrary, quite a large proportion of our regular attendants are boys and girls—especially the latter—between the age of twelve and sixteen.

Many of them, thus coming within the circle of our influence, have been led to the Lord Jesus Christ, and have consecrated their young lives, with all their possibilities for usefulness, to His service.

Some of these brave young hearts are bearing burdens as real as any that vex the soul and test the courage of men and women of riper years and experience.

A dear little girl of thirteen came into the meeting one day last week for the first time.

She had such a sweet, serious face, and coupled with a certain air of womanliness and self-possession that attracted my attention and awakened my interest from the very first.

As I studied her countenance, I thought I detected a shade of unrest and dissatisfaction, and so, as soon as opportunity afforded, I sought her out, and taking her by the hand asked,

"Do you belong to the Lord Jesus Christ?" She said "Yes," but in such a doubtful, hesitating way that I hastened to add:

"Aren't you quite sure?"

"Yes, I think I do, but I forgot to pray one night, and my heart has been so heavy ever since. I can't think what made me so thoughtful, unless it was because I was so tired. I know I did wrong, and I am so sorry."

"Have you told Jesus about it?" I asked.

"No, I felt so badly I just couldn't."

I saw she needed help, and seating myself by her side, and placing my arm lovingly about her said:

"Now, my dear, tell me all about yourself, I want to help you if I can."

She seemed very ready to confide in me, and so I had no difficulty in drawing her out.

She told me in her sweet, womanly way, of the dear Christian mother who had gone home to heaven after months of weary suffering, and her triumphant death seems to have made a marked impression upon the sensitive little daughter.

"She was so glad to go," said the child, "and she prayed to Jesus all the time she was sick. She died so happy and the smile never left her face until the coffin lid closed over it."

And then after mother went away, she was left, at the tender age of nine, with the care of her father and two younger children. The brother, aged eleven, had become so unmanageable that they were obliged to send him to a reform school where he is at present and doing much better.

The little five-years old sister has been recently adopted by an aunt, thus leaving Tillie and her father alone.

The father is a Christian also, but a cripple, and so is unable to do more than provide for their simplest wants.

The dear girl, feeling that she must put her young shoulder to the wheel, and help bear the financial burden as well as all the others, has secured a situation as cash-girl in a large dry-goods store on Milwaukee Ave.

During our conversation I showed her among other things the importance of confessing a wrong just as soon as discovered, and exhorted her not to become discouraged when she found she had done wrong, but to go immediately to Jesus, and peace would soon be restored to her heart.

We knelt in prayer, and the dear child went away with a bright, cheerful face, and has been coming regularly to the meetings since.

We have had some very sweet, heart to heart talks from time to time, and she told me last night that she had not once forgotten to pray.

"Why," said she with a rare smile, "I pray often now, and I am so happy I just want to sing as loud as ever I can all the time."

Can you conceive of a ministry more beautiful or sacred than this of bearing the message of Jesus' love to the precious little ones, of whom He himself said, "Their angels do always behold the face of my father which is in heaven?"

A. C. H.



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

DECEMBER, 1892.

Thursday, December 1st.

(Galatians i. 1 to 10.)

Galati was a part of Asia Minor, given up to the (Gauls, the same people who overrun France, and of the same stock as the "Galla" races. There were many churches planted by Paul among these affectionate and impulsive people. During his absence, teachers from Jerusalem came among them and sought to lead them to the adoption of circumcision, and the keeping of Jewish law, either as necessary for salvation, or for the highest perfection of Christian standing. This, of course, robbed Christ of His glory, and robbed saints of their comfort, and Paul labored to combat the teaching and the teachers by writing this, the most earnest and energetic of all his epistles. Confronted by his authority as teaching the liberty of the believer, these men had not hesitated bringing up Paul as not being the original teacher, but the original apostle, and as not entitled, therefore, to make rules for the churches. He meets this by the relation of his personal experience.

Ver. 1 to 5. Salutation. The two preceding in order of date of Paul's letters. The two preceding were written, 54 A. D., to the Thessalonians, from Athens. This was written, 58 A. D., from Corinth or Ephesus. The inscription at the end of the Epistle, "written from Rome," is a mistake, as Paul did not go to Rome until 60 A. D. Of course the inscription was not written by Paul, and is left out in our revised version. In the two first letters, the apostle usually adds the names of his companions in his salutation. Here he leaves them out, as the epistle is to deal with the question of his Apostolic authority. His opponents had asserted that he had received his gifts and the two were not under their authority. He at once denies this, "not of men, neither by man, but by Jesus Christ, and God the Father." This was getting at once to the quarters. None in the world was to give himself for our sins, that he might deliver us," etc. See Heb. i. 2 and Heb. iii. 1. Thank "who" it was, "our deliverer," 2d. "Give," 80 John. i. 18, 3d. "Himself," John. x. 18. "For our sins," Isa. liii. 4, 5th. "To deliver us," 1 Pet. iii. 18; 1 Pet. ii. 21; Phil. iii. 20. The word "world" is *Aionos*, and means "age." This present age is under the power of Satan and his opposites. Those who have been by faith in Christ are "delivered out of it." N. I. John. ii. 16, 17. The deliverance in Paul's mind was a deliverance from his man-made systems of religion from the dominion of the present age.

Ver. 6 to 10. Without the Jewish salutations found in the other Epistles, and without any word of commendation for them, the Apostle comes at once to that which filled his mind with holy anger, and his heart with fire. They have honored "him" in de-art-m-n from the gospel; that gospel that was so glorious to Paul, and that he so gloriously preached, and with such glorious results. Filled with zeal he rebukes his associates at their blindness, and declares that any different gospel from that preached by him was not God's gospel, and that if an "angel from heaven" had preached it to them, "let him be accursed."

Text for the day, verse 6.

Friday, December 2d.

(Galatians ii. 11 to 24.)

Ver. 11 and 12. This statement he makes as an answer to the charge that he had no higher authority for his gospel, than those who came from the church at Jerusalem. "It came to me through revelation of Jesus Christ." (R. V.) A special call, independent of the Apostles at Jerusalem.

Ver. 13 and 14. They had heard of these things from Paul himself, and accordingly, and from others who would often speak of Paul's conversion as a testimony for the resurrection of Jesus.

Ver. 15 and 16. We owe our salvation entirely to God, for He is God of mercy, 2d. His electing love; 3d. The call "through grace;" 4th. The revelation of God's son "in the flesh;" 5th. The "love," the "call," the "revelation," all that we might preach Christ to others.

Ver. 17. It was of God's ordering that Paul should be kept away from Jerusalem, until he had been fully instructed by Christ himself in all the mysteries of the gospel, and especially concerning the call of the Gentiles, and the formation of the church. See Eph. iii. 1 to 13. More light was given to him upon these two points than was given to the twelve at Jerusalem. There is a sense in which all who are called by the Lord to special service will have to share Paul's experience of being shut up to the Lord alone for guidance and decision as to duty. "Flesh and blood" cannot help them; friends cannot decide for them. He who gives the call, can also conduct us to the path of duty, and carry us safely through.

Ver. 18. What a memorable visit this two weeks with Paul's men had been. How much each of these notable men would have to tell each other about Jesus.

Ver. 19. This is taken by me to be the James of Acts xv. 13, and the writer of the epistle.

Ver. 20 to 24. As his statement effectually disposed of all that had been said about his having been taught the gospel by the twelve, he adds to his account this account of his conversion, his thankfulness "They glorified God in me." No wonder. None but God could have turned such a man.

Text for the day, verse 24.

Saturday, December 3d.

(Galatians ii. 1 to 10.)

Ver. 1. The visit of Acts xii. 25, to take up arms from the church at Antioch, is not mentioned. He was probably there but a few hours, and returned at

asked the name of the mound, and was told *Kar Bint el Yehudi*, "the palace of the Jew's daughter." This at once brought Tahpanhes to my mind. Can there be any tradition here? I thought. I turned to Jeremiah, and there read how he came with Johanan, the son of Kareah, and all the officers, and the king's daughters, down to Tahpanhes and dwelt there. We can hardly believe that the only place in Egypt where a celebrated daughter of a Jewish king lived was called in later times "the palace of the Jew's daughter" by accident, especially as such a name is only known here. How curiously that mention of "the king's daughters," and the name which still clings to the ruins, make answer to each other! That was just the circumstance which the Scripture leads us to expect would strike the Egyptians—that the Jewish princesses sought and found a refuge there.

Mr. Petrie has laid bare some of the earliest traces of man's occupancy of that land, and he finds a civilization not only mature but wonderful. These ancient men are among the most cunning artists and the most finished workmen the world has ever seen. They were able to saw and drill and turn the hardest granites that tool has ever touched. The work was done with a superb mastery which nothing in the world was for ages able to rival.

The truth is, as the Scripture has all along testified, ancient man was endowed with genius and mastery no savage race has ever shown, and we have lost, and not gained, as the ages have rolled over our fallen race.

At a recent conference in Cairo, Mr. Petrie exhibited plaster mold taken from the head of the Egyptian Pharaoh Khu-en-Aten immediately after death. The copy is said to have been derived from a temple, discovered by Mr. Petrie, built in honor of Khu-en-Aten, and fully to confirm by the intelligent expression of its visage those high intellectual qualities, advanced ideas, and spiritual character, for which this king is noted in history.

**Moral Color-Blindness.** Does not a man know by nature the difference between right and wrong? Has not God given to every man, in what we call "the conscience," a sure test of moral light and moral darkness? No! most decidedly, no! Man does not by nature know what is right and what is wrong. "Conscience" is not in and of itself a safe guide in morals. It is not enough for a man to do "as well as he knows how," and in so doing "to have a conscience void of offense toward God and men alike." He may do all this, and yet be sadly wrong. If he is morally color-blind, a man is likely to be wrong—conscientiously.

That faculty or element in our nature which we call "conscience" is set within us as a monitor, not as a teacher, in the school of morals. Conscience tells us that we ought to

do right, but conscience does not tell us what right is. Conscience lays down no law for us to observe, but it reminds us faithfully to observe the law as it has been laid down before us.

Instruction in the letter and spirit of God's law must come to us from without, before conscience can help to hold us to that law. "The lamp of thy body is thine eye." To begin with, the law is outside of the body and the conscience is inside; hence it is that so much depends on the clearness of the eye, as a means of light, in bringing conscience and the law together. "Howbeit, I had not known sin, except through the law," says Paul, "for I had not known coveting, except the law had said, 'Thou shalt not covet.'" Mark you, Paul does not say there would have been no sin except for the law; but that he would never have known sin to be sin, from his un instructed conscience. And Paul's conscience was fully up to the average standard at that start.

Who supposes that Abraham or Jacob knew by nature that it was wrong to lie? Who believes that their consciences reproached them for having more wives than one? Jesus declared that the time would come when those who killed his disciples would think, in their moral color-blindness, that they were offering service unto God. And Paul testified of himself, as an aforesaid opposer of Jesus: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

When a heaven-sent light flashed into Paul's eyes, on his way to Damascus, he had a new understanding of the truth in Jesus; and from that time forward his conscience had a correct standard, so far, to conform to. His conscience had not changed; but his knowledge of the truth had. To be cured of his spiritual color-blindness cost Paul his entire eyesight for a season; and "a stake in the flesh" was left with him for his lifetime. The cure of spiritual or moral color-blindness is often a severe operation, an operation from which both flesh and spirit recoil; but there is no safety until it is accomplished.—From "Two Northfield Sermons."

FROM FLEMING H. REVELL COMPANY, CHICAGO AND NEW YORK:

*The Atlas of Japan.* The religion, superstitions and general history of the Hairy Superstices of Japan, by Rev. John Batchelor, with 30 illustrations, 12mo., cloth, \$1.50.

*The Call of the Cross,* by Rev. George D. Herron, D. D. Introduction by President George A. Gates, 12mo., gilt top, 50 cents.

*Two Years' Digging in Egypt, 1881-1881,* by W. M. F. Petrie, 301 pages, 12mo., map and 116 illustrations, \$1.50.

*Two Northfield Sermons,* preached July, 1862, by Rev. H. Clay Trumbull, 31 pages, square, 16mo., bound covers, 30 cents. J. D. W. Wattle, Philadelphia.





or years I have borne about Hell in my breast,  
 When I thought of my God it was nothing but  
 gloom:  
 Day brought me no pleasure, night gave me no rest,  
 There was still the grim shadow of horrible doom.  
 I seemed as if nothing less likely could be,  
 Than that light should break in on a dangerous foe.  
 To create a new world was less hard than to free  
 The slave from his bondage, the soul from its sleep.  
 But the word had gone forth, and said "Let there be  
 Light."  
 And it flashed through my soul like a sharp passing  
 spark;  
 One look to my Saviour, and all the dark night,  
 Like a dream scarce remembered, was gone from  
 my heart.

I cried out for mercy, and fell on my knees  
 And confessed, while my heart with sorrow  
 was wrung;  
 'Twas the labor of minutes, and years of disease,  
 All fast as from my soul as the words from my  
 tongue.

And now, blessed be God and the dear Lord who  
 died,  
 No war on the mountain, no bird in the sky,  
 No dark way that leaps on the dark bounding tide,  
 Is a creature so free or so happy as I.  
 "All hail then, all hail to the door "precious blood"  
 That hath brought to the rescue of every man.  
 May each day countless numbers (through down to its  
 flood,  
 And God have His glory and sinners go free.

Text for the day, verse 29.

Friday, December 9th.

Galatians iv. 1 to 7.

Verse 1 to 3. The illustration here is a continuation of the point brought out in ch. iii. 25 to 29, and has its primary reference to God's dealings with Israel to prepare them for the coming of Messiah. They were like the children of a king, princes, but under training and discipline, that when they became of age they might be able to manfully exercise the privilege and duties of their princely station.

Verse 4 to 7. As the prince, when of age is no longer under tutors and governors, so the apostle shows that those who are under the law or Gentiles, are no longer under bondage to legality, but enter into the liberty of sons. We see in these verses a clear statement of the purpose of God in the incarnation of His Son. He came not to "the development of the highest manhood," as asserted by His example and by His teaching, but He was "made of a woman" (not made of a man), "made under the law" (His subjection to the law of death was voluntary on His part, as see John x. 17, 18) "To redeem them that were under the law, that we might be put in the Son's place" (meaning of word "adoption"). Note that the purpose of the redemption is in order to regeneration. We must not allow ourselves or others to rest upon a bare reception of the doctrine of redemption, but be sure that faith has united us to the person of Him who redeemed us, and that we have "the Spirit of God begetting witness with our spirits that we are the children of God." (Rom. viii. 16). "Because ye are sons." How are we made sons? (ch. iii. 26) is the only answer. Compare it with ch. iii. 10 and 12, and pray most humbly that God would teach you how to put "faith in Christ Jesus," by believing His word. See also John i. 12.

From Anon.

Reformation will not do. It must be the renewal of the mind—the doctrine of the schoolman; and when a man becomes a believer in Jesus, he is a new

man. The works of darkness that he loved he hates; the fruits of the Spirit—love, joy, gentle, peace—are his delight; old things are passed away, all things are become new. A man is never his own master; he is either the servant of sin or the servant of holiness; just leads him about captive; makes him spend his money for that which is not bread, his strength for that which satisfieth not; thus he goes downward until he is too far gone to be saved in death, eternal death; and this is the case of men and women will get for having worked hard for lust and Satan all through their wicked lives. But the believer is God's free man, free for all eternity, free from the service of sin, free from the reward of sin—free from the love of sin.

Text for the day, verse 6.

Saturday December 10th.

Galatians iv. 8 to 12.

Verse 8 to 10. There was the excuse of ignorance for them in their past serving of gods, and seeking by religious forms and penance to save their souls; but now that they had been enlightened, and been brought by faith in Christ into the family of God, there was no excuse for their turning back to a service intended to teach them their need of Christ, and of which, in the future of the church, they could have no need when they had come to Christ.

Verse 11 and 12. Paul's meaning as to the object of his labor is explained in Col. i. 27 to 29. If these Galatians understood all that was being done in that place of sonship, he felt his labor would be in vain. "Be as I, for I as ye" means that Paul had no privileged position in Christ, not shared by all who were members of the one body. "Ye have not injured me," is taking from me anything of great value you have injured yourselves by following those who have led you back under the law.

Verse 13 to 15. It seems from these verses that Paul had been obliged to tarry among them by reason of sickness, and that this sickness was contracted in some way with his eyes. The enthusiasm he describes, as characterizing these Galatians, as they wished to give him "their eyes, and received him as an angel of God." A characteristic of the "Celts of Ireland in our day. These words are penned in Galway, Ireland, October 5th. Last evening the writer had the unpeakable joy of preaching (Christ for nearly an hour in a public hall, where the largest proportion of the crowded audience were Roman Catholics, most enthusiastic and kind in their treatment of an American soldier who truly loved their souls and desired to do them good. "WV every reader lift up as a petition, that God may, at this time, bless Ireland, and pour out His Spirit upon all who there preach His word.

Verse 16 to 18. These who would have the Galatians circumcised and become Jewish Christians "exclude us." Paul says that they may get hold of you.

Text for the day, verse 9.

Sunday, December 11th.

Galatians iv. 19 to 21.

Verse 19 and 20. How earnestly and intensely, how lovingly and faithfully this blessed apostle pleads with his misguided converts, to bring them back to the truth. He brings to very persons into play, and causes them to feel that he is right there in the midst "changing his voice" from admonition to affectionate and tender entreaty, and conveying the pain of soul he felt for them by the strong expression "I will be born unto you, and be formed within you." How low of us know of the depth of meaning in these words! Paul seemed always in this state. Col. i. 23; Phil. i. 8.

Verse 21. He would raise the requirements of the law, as in ch. ii. 16 and iii. 10, and introduce also the allegory from the writings of the law, which follows.

Verse 22 to 31. "In Isaac shall thy seed be called" is the key to this passage. A Jew is a Jew, because

of his connection by natural generation with Abraham through Isaac. Isaac is a type of Christ. Study his life with this in view, and many beautiful lessons will be seen. The church is the church of God. We are children of God by connection with our Lord Jesus Christ through spiritual regeneration. Ishmael is a type of the flesh, born of Hagar, a type of the law, having to part in the salvation that is by faith alone. As Ishmael and Isaac were at war, so flesh and spirit are at war in all believers, and the constant tendency in the church is to give Ishmael the place of Isaac.

Selected by C. H. Spurgeon.

Dr. Cuyler says that what is hereby-hunting and rightly named. What is signified by "heresy-hunting" is commonly a simple demand that no minister shall betray his own colors, and be false to the standard of doctrine he has solemnly sworn to defend. Freedom of thought and of speech are very excellent things within certain limitations; but no soldier has a right to wear the uniform and draw the pay of his regiment, and then point his rifle at his own comrades, or out down the regimental staff. When a Christian minister sincerely dissents from the vital tenets of his own church, the honest place for him is outside its communion. If his low ministers ask him to retreat, or to withdraw from the church, he need not retreat, nor need not "heresy-hunters," but honest men, demanding honest dealing.

Text for the day, verse 30.

Monday, December 12th.

Galatians v. 1 to 6.

Verse 1. The liberty of the Christian is the liberty of sonship, serving as those who have been forgiven, and not striving to earn forgiveness. "The yoke of bondage" refers to being under the law, as not yet fully saved. (Eph. vi. 7 and 14), and under ritualistic observances, as necessary to salvation (ch. iv. 9 and 10; Acts xv. 10). See Matt. xi. 29, as to the only yoke Christ would have us wear.

Verse 2 to 4. We must take Christ for all, or not have him at all. "He by himself purged our sins" (Heb. 1: 2), and faith must rest alone upon His finished work, and upon His person, for acceptance with God. If circumcision, baptism, or any ordinance whatsoever, or any performance of man whatsoever, is looked on as necessary to be added to the work of Christ, we cannot have Christ. Whoever trusts in means falls short of Christ. If not delivered completely from the law, we are debtors to do the whole law, or meet its penalty.

Verse 5. "The hope of righteousness" is the coming of our Lord in glory, to raise the dead, and change the living saints. "Titus ii. 13; Rom. vii. 25, 24; 1 Thes. i. 13 to 18; 1 Jno. iii. 1 to 3. A faith that accepts Christ as the end of the law, and unites the soul to Him as its Saviour, is the only way that we can be led into an attitude of sincere desire, and waiting expectation, for this glorious appearing.

Verse 6. Study the words "In Jesus Christ." See Eph. ii. 12; Rom. viii. 1; and how powerful all the emphasis of the ritualistic and formal to the son that has entered by faith and in the power of the Holy Ghost into this union with Christ. The test of saving faith is here given in the words "worketh by love." If the heart is in love, love will govern the life. "All forms and ordinances, if love is not in the heart, are dead, formal, profitless and fruitless.

From Mark Guy Pearce.

The religion that fails me at the judgment day will not save me from hell; that which Jesus Christ the Judge has so commended; that which Jesus Christ, as we can afford to have. I do not think the inscription list will count for much that day, doing good by proxy will not greatly serve us. Helplessness, servitude, blood, and death, are the very end of Christianity. Service is the very end and proof of our salvation.

Text for the day, verse 6.

Tuesday, December 13th.

Galatians v. 7 to 12.

Verse 7. You saw and eagerly embraced the truth of the gospel. "I remain from the condemnation of law" in the death of Christ; and His acceptance before God in a righteousness of Christ, how can you now turn back from that which has made you free? "O foolish Galatians! (ch. iii. 1) "How earnestly the apostle contended for it, with none for all answered to the saints" (Jud. 3) and how much under God, we owe to his uncompromising attitude toward the least thing that robbed Christ of the glory of the full and complete salvation of his people.

Verse 8. I have nothing to do with this doctrine that believers must be circumcised, and come under the law of Moses. I was used of God in your calling, and you heard nothing of this from me. Verse 9. It may seem a small matter to you to admit this teaching, but it will work your separation from Christ, and affect all your views of gospel truth. Error propagates error. He may also mean that all of the church had been leavened by this teaching.

Verse 10 to 12. He hoped that when his views were clearly known, they would accept them and repudiate the Judaizing teachers. That he did not teach circumcision (as asserted by some, and lately stated), he proves, by the fact of the enmity of those who hated him for opposing it. "The offence of the cross" to a Jew, as Paul preached the cross, was that it was the end of the law; the end of the end of circumcision, the end in short of Judaism. Just the same in our day, it is the end of all self-righteousness, the utter death of the old man; and the natural man still hates, and always will hate, the cross.

From C. H. Spurgeon.

"Let God be true, but every man a liar." You know that the way has of counting heads—and if the majority goes in a particular direction, we almost all go that way. If you count the heads, and there is a general consensus of opinion, you are apt to say, "It must be so, for everybody says so." But what everybody says is not therefore true. "Let God be true but every man a liar." It is a strange, strong expression, but it is none too strong.

If God says one thing, and every man in the world says another, the opinion is nothing to a Christian. He believes God's word, and he thinks more of that than of the universal opinion of man.

Text for the day, verse 11.

Wednesday, December 14th.

Galatians v. 13 to 25.

Verse 13 to 15. This keeping with our Saviour's "new commandment" (1 Jno. ii. 3), and the Apostle James' "royal law of liberty" as in Jas. ii. 8. Because many profess Christ who do not possess Christ, ministers are often led into the mistake of denying the liberty of the gospel, and preaching the law as the remedy to correct it. Paul did not do this; he met the difficulties of the Galatians. He asserted in unmistakable terms the liberty of the believer, and from this, as the starting point, taught them that the law manifested in the heart, and from sin, would be in victory over self, in their relations to each other.

Verse 16. Naturally selfish, how can I "love my neighbor as myself?" How in this most valuable verse the question is answered. Keep in touch with Christ. See in ch. iii. 14, how we receive the Spirit, and in ch. iv. 3, how we are to live in the Spirit, and in verses 22 to 25, how we are to walk in the Spirit. Every action of our daily lives, no matter



## Tuesday, December 20th.

Ephesians ii. 1 to 12.

Note first, *what is here*: "Dead in trespasses and sins" (verse 1); "By nature children of wrath" (verse 2); "Without Christ, alienated from God" (verse 3); "Without God" (verse 12); O what a wonderful salvation that overcame all of these difficulties and brought us to God! Note second.

*God was*: "Rich in mercy," "Great in love" (verse 4); "Riches of grace," "kindness toward us," Note third.

*What we did*: "Walked according to this world," "As the willing children of disobedience," "fulfilled the desires of the flesh and the mind, in utter enmity of God" (verses 2 and 3). Note fourth.

*What God did*: "Quickened us together with Christ, raised us up together with Christ, and made us sit together in heavenly places in Christ" (verses 6 and 7). "Created us anew unto good works" (verse 10). "Made us objects of eternal kindness and grace to the glory of His Son" (verse 12). Note fifth.

*What we now are*: 1. Quickened; 2. In resurrection life (i. e., a life that has passed judgment and passed death); 3. Seated in the heavens in Christ. Not on earth, looking up to heaven, but in heaven, looking down upon the earth, is the true attitude of a child of God. See Col. iii. 2. So far as our acceptance with God is concerned, our place in heaven, our title to glory, it is as just as secure now, if we are truly in Christ, as if we were already in heaven. It is impossible to be in heaven, and yet being as a joint proprietor with Him in heaven, for He is in heaven. "And this I shall find, we two are so joined, He'll not be in glory and leave me behind."

Our one concern now should be simply to be "in Christ" and to "abide in Christ." Heaven, glory and all else are as sure to us as the word of God and the present possession of them by Christ, and that is represented by God, can make them. "Praise the Lord, O my soul!"

From Mark Guy Parson.

This is the very purpose of God. There is some one from the very light and glory of God into our world, into our gloom, and He is come to redeem thee and me from our low estate of uselessness. By His grace and wisdom He can uplift us and transform us; He can move upon us, and it is and always is for His redemption, making us new. That is the gospel. Am I not speaking to some whose very hearts must hunger for it? Soul: hard, dark, dull, dead, without use, without worth, without blessing. Jesus Christ can make thee water with a great deal. Give thyself to Him, and He can make thy life a sweetness and a joy and a great good. That is the meaning of Bethlehem and Gethsemane, of the crucified Son of God and of the emptied tomb.

Text for the day, verse 4.

## Wednesday, December 21st.

Ephesians iii. 13 to 22.

Verse 13. "Ye were far off." "Ye are made nigh." "Far off" from what? "From God, from life, light, love, peace, holiness, happiness, heaven, and all that the soul is capable of enjoying, and must abide in endless misery, if it falls of possessing."

*Make nigh to what?* Nigh to God. "Branches in the true vine" (Jno. xv. 1). "Accepted in the beloved." Pardoned, justified, cleansed and freed from all that is unclean, unholiness, unblamable and unreprouvable "in his sight" (Col. i. 22) within the holiest, drawing "near with a true heart, in full assurance of faith, our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Eph. v. 26).

*Make nigh by what?* "By the blood of Christ," The penalty of the law that put us "afar off" and

shut us out, was met by this. The new covenant that let us in, was sealed by this. The unity in our hearts that kept us away, was banished by this. The uncleanness and impurity of heart that made us unfit, is purged by this. "When I see the blood," "I see the mercy seat," to all who would come into His presence, to all who would seek His blessing.

*How nigh are we made by the blood?* As nigh as the blood itself. The figure in the apostle's mind was the mercy seat between the Cherubim, when Israel's priest sprinkled the blood that was accepted for them, and caused their acceptance by God. So Christ entered into heaven itself with His own blood, having the oblation "in remission for us" (Heb. ix. 12). "And now to appear in the presence of God for us" (Heb. ix. 24).

"Near, so very near to God, nearer I cannot be; For in the presence of His Son, I am as near as He."

Verse 14. Not peace with the devil, or peace in our circumstances, but peace "in Christ."

Verses 15 to 18. Jew and Gentile all on same footing under the new covenant. One spiritual body in Christ, all accepted as one.

Verses 19 to 22. A wonderful description of the mystical, spiritual body of true believers, the one and only church of our Lord Jesus Christ. "I, Fellow citizens," in the state; 2. "Of the household," in the family; 3. "Upon the foundation," redemption for us; 4. "Fifty framed together," of the house. No part can be taken away without marring the whole; 5. "An habitation of God."

From D. L. Moody.

There are three things indispensable to faith—Knowledge, assent and appropriation. We must know God. (Jno. xvii. 3) Then we must not only give our assent to what we know, but we must lay hold of the truth. If a man simply gives his assent to the place of salvation it will not save him; he must accept Christ as his Saviour. He must receive and appropriate Him. Some say they can not tell how a man's life can be affected by his belief. But it is not so. At some of the times in which we happen to be sitting, is on fire, and see how soon we should act on our belief and get out. We are all the time influenced by what we believe. We cannot help it. And let a man believe the record that God has given of Christ, and it will very quickly affect his whole life.

Text for the day, verse 13.

## Thursday, December 22d.

Ephesians iii. 1 to 13.

Verses 1 to 4. "For this cause." Go back to ch. ii. 11, to see what was passing before the apostle's mind. He was writing for Gentile believers, who had been received into the church by faith in Christ, and made to share equally with converted Jews in the glorious privileges of the gospel. He reached the culmination of the glory of the church, as a spiritual body, in contrast with his own. The figure of their being God's temple upon the earth, and is filled with the spirit of adoration and prayer, and a longing desire that all who should read his words might be in fellowship with him in the understanding and enjoyment of the truth.

"For this cause." Look down at verse 14, and note that from verses 3 to 13, he is just in a parenthetical way, peculiar to Paul, reviewing the truth as he has in his own mind from God. "I have been a prisoner of Jesus Christ for you Gentiles." It is explained further in Col. i. 24 to 29. The persecution suffered by Paul was largely instigated and provoked by those who were filled with him, and filled with rage that he exalted the church above Judaism, Christ above Moses, the spiritual above the material temple, and taught that Gentiles as Jews were on one level as children of God by faith. Verses 5 and 6. See 1 Peter i. 10 to 12, for further light. The prophets of the Old Testament foretold that Christ should come and be rejected by Israel

(Isa. i. 3), and that after a period of tribulation, Israel would repent of this rejection, and receive the rejected one as their Messiah (Zec. xii. 10; xlii. 9, etc.) and that following this acceptance of Messiah, Israel would be made a blessing to the whole earth. (Isa. xlii. 1 to 4, etc.) It was not revealed, however, to the prophets of the Old Testament, or to Peter and the twelve at first, that during the long period of Israel's tribulation, God would gather out of the world, from both Jew and Gentile, a people for Christ to be called "the Church of Christ," and that all these peculiar and special blessings as the Bride of Christ.

Verses 7 to 13. Paul here asserts that to him in a special and peculiar manner Christ revealed the truth, either to the prophets of the Old Testament, or to Peter and the twelve at first, and commissioned him to make known the glorious tidings to the Gentiles of the exceeding grace of God now offered unto them. May God help us Gentiles, who now study these words, to understand "what is the hope of our calling."

From C. H. Spurgeon.

"Thanks be unto God for His unspeakable gift." This sets all our hearts a singing.

Let men give as liberally as they may, you can always produce the value of the gift; you can cast it up, and reckon its worth. But God's gift is unspeakable, unreckonable. You cannot fully estimate the value of what God gives. The gospel of the kingdom of God is the gift of God. It is it up, these two words; and hence when the true spirit of it works upon the Christian he for-gives freely, and he also gives freely. The large heart of God makes large hearts of us. They who live upon His bounty are led by His Spirit to imitate that bounty, according to their power.

Text for the day, verses 8.

## Friday, December 23d.

Ephesians iv. 1 to 11.

Verses 1 and 15. How these expressions should teach us reverence as we come in prayer into the presence of our Lord Jesus. We should seek to cultivate this spirit. It is doubtful whether the teaching of children to address the Lord as "Dear Jesus," is proper, or really helpful in giving them a true conception of God, or of their own need as sinners. "Of whom every family in heaven and earth is named." It is the Father, the head of the church, of angels, and of the seed of Abraham. See Col. i. 10, and Col. i. 16 to 19. In the eternal state, the whole family of the redeemed of Adam's race are one in Him.

Verse 16. As men show up and strengthen their granaries and barns when they look out on an abundant harvest, so our weak faith must be strengthened to grasp, and our hearts enlarged to retain, this wonderful fullness of grace and glory, offered us in Christ.

Verse 17. Not by feeling but by faith are we to recognize Christ "in us the hope of glory." Col. 1:27. He does not desire that we should have angels to visit us, but He dwelleth with us. He abideth in us. He is never away. He is always present, and we can commune with Him when we will. He is our spiritual life, and if we do not have Him, our moment would be death. Like the beating of the heart to the life of the body, or the presence of air to fill the lungs, the constant presence of Christ by His Spirit is a necessity for the life of the soul. "I have seen with God," "I have seen," and yet so seldom recognized: How this must grieve Him, how this must dwarf us.

Verses 18 and 19. This explains being "rooted in love." "We are bound together in the fullness of God." "God is love; and he that dwelleth in love, dwelleth in God, and God in him." 1 Jno. iv. 17. This means to "know the love of Christ;" not self-occupation with any poor, selfish, selfish feelings of love toward God. "First things first." "We love Him because He first loved us." Turn and give a steady look at 1 John iv. 16 and 19. Verses 20 and 21. "Unto Him," "Unto Him,"

Amen and amen! It is all Him. He must teach us. He must strengthen us. He must do all.

From D. L. Moody.

Faith is the gift of God. So is the air; but you have to breathe it. So is bread; but you have to eat it. If a drowning man sees a rope thrown out to rescue him, he will not lay hold of it, and in order to do so he must let go of everything else. If a man is sick he must take the medicine—for simply looking at it will not cure him. And a knowledge of Christ will not help unless he believes in Him, and takes hold of Him as his only hope. The bitten Israelites might have believed that the serpent was lifted up; but unless they had looked at it, they would not have known that a certain line of steamers will convey me safely to America, because I have tried it; but this will not help another man who may want to go, unless he acts upon my knowledge.

Text for the day, verse 17.

## Saturday, December 24th.

Ephesians iv. 1 to 8.

Verse 1. See in ch. i. 11, and vi. 20, two other allusions to his being imprisoned at Rome when he wrote this epistle. He would use it as a motive for them to heed and obey the instruction he was giving them. "By the calling of the Lord," "Worthy of the calling wherewith ye are called." Called into the fellowship of children of God. "Called to be saints," "Ive before the world in a way to honor God," "Ye are called to be saints." Note, we do not live worthy in order to be called, but we live worthy because we are called. If you do not accept Christ by simple faith, and know by believing His word that you are among the called, you will never be saved. It is not enough to work up to salvation by following these teachings in daily life will be fruitless. Go back to Eph. i. 7, before going forward here.

Verse 2 and 3. It is from lack of lowliness and meekness in individual hearts, that Christians become divided. The securing and the maintaining of spiritual unity begins with "forbearing one another, and being slow to anger." "We are called to many of his opinions (we shall see in glory that we all were), but if he is a true believer, a really regenerated man, treat him very kindly and tenderly."

Verse 4 to 6. This is a description of the one, and only, true church of Jesus Christ. The Greek church, the Roman church, the Armenian church, and the various Protestant bodies, in so far as any one of them are not united to the one, true organization exclusively, what here refers to the living members of Christ found in all these organizations, they make themselves ridiculous, lead their members directly away from what has been enjoined, and are used by Anti-Christ to hasten the closing apostasy of the last days.

Verses 7 and 8. "But," this refers back to all the 3rd verses, and explains why we are called upon to forbear one another in love. Different members of Christ's body have different gifts. Some will be more used and have greater light than others. Humility on one side and patience on the other will be needed. All have grace, and all some gift to be used for Christ. If we rightly estimate "the measure of the gift of Christ," we shall have a large measure of grace. Make much of Christ, and God will make much of you. The whole 84th psalm should be studied to see full meaning of quotation in 4th verse.

From C. H. M.

We must, as Christians, look well to the position with which we occupy the circumstances in which we stand, the habits we adopt, the character we wear. Where the eye is single, the path will be plain. Where the one desire of the heart is to enjoy the divine presence, we shall do all things that we do things which tend to deprive us of that unspeakable blessing. May our hearts be tender and sensitive. May we cultivate a deeper, closer walk with God; and may we carefully guard against every





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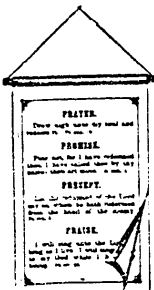
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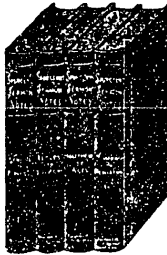
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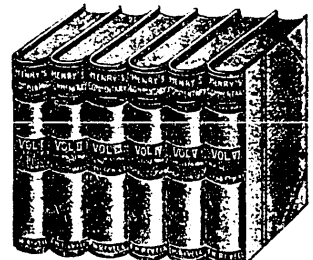
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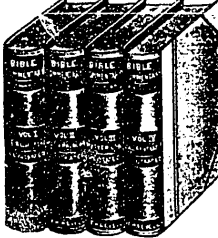


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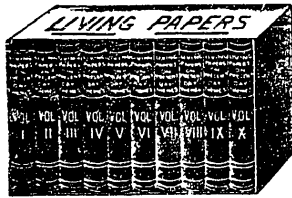
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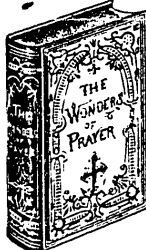
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