

RECORD OF CHRISTIAN WORK WITH DAILY SCRIPTURE READINGS.

New York and Chicago



FISHERS OF MEN.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed him.



Naturally, as publishers, we think a good book or set of books about the best holiday gift obtainable. Are we wrong? What is more acceptable than a well chosen volume? We venture, therefore, to make a suggestion or two in the line of direction as to what is or would be appropriate. Unless you or your friends are book lovers the suggestions may prove dull reading.

First, for any friend, something simple yet appropriate; we can suggest nothing better than *A Gift of Love*, by Miss Rose Porter. It gives a "love" text for each day of the year with some wisely culled extracts from eminent writers enforcing the thought of the day's text. The very title of the book conveys the thought you wish to express. What volumes it would suggest as sent from a boy to his mother, though quite as appropriate if sent from the mother to the boy and equally so if sent from any friend to another. In title, in contents, in style of issue, it is a unique work,—a gem (cloth \$1.00, or white vellum cloth, beautifully stamped, \$1.25, or elegant silk, full gilt, boxed, \$1.75).

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Other works that should be named, are: *Works of Rev. A. J. Gordon*, 5 vols. \$ 6.25
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Then there is the pastor, the superintendent, or the friend who is a Bible worker and student; what could be more appropriate, (if your purse will allow it) than the old *Matthew Henry Commentary*, the new edition, in larger type and smaller price than ever before (6 vols. \$15.00); or, *Jamieson, Faussell and Brown's Popular Commentary* (4 vols. \$8.00); or (particularly for a pastor), the set of *Living Papers on Present Day Themes*, sixty papers on Biblical topics, by over thirty of the most eminent writers in Christendom (10 vols. \$10.00). Another most valuable series is the *By-Paths of Bible Knowledge* now numbering seventeen volumes. These deal largely with archaeological topics; as prices of the separate volumes vary, it would be well to send for a descriptive price list which will also give particulars of contents. In fact circulars may be had of any of the foregoing or the following, which will more fully explain the special character of each work.

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Due to complications in our printing department, the RECORD for the month of November was considerably delayed. In order to prevent a recurrence of this, we have decided to go to press two weeks earlier, so that our most distant subscribers will receive their paper before the first of each month.

This arrangement does away with the necessity of issuing the DAILY BIBLE READINGS a month in advance. Therefore the January Readings which ordinarily would be issued with this present number, will be found in the January number. This will also prevent much confusion that has arisen in the minds of many of our readers in having the Readings dated differently from the paper itself.

We trust subscribers who fail to receive the paper in time will promptly notify us. Subscribers changing their place of residence should also notify us at the earliest possible moment as otherwise they may fail to receive their paper. The postoffice department is very delinquent in forwarding papers when parties have moved.

Now is the time to introduce the RECORD among your friends. Notice the valuable premiums we offer to those who send us new subscriptions. Remember we cheerfully furnish sample copies free.

Emerson says "To be great is to be misunderstood. That may be true, but many small people are misunderstood also. A large portion, perhaps half of the trouble we have with each other arises from misunderstandings. Could we but know the heart-aches and the burdens of the people we meet we would be much more charitable in our judgment. Could we but see the hidden motive back of that strange act we would be less quick to criticize. Could we but understand the provocation we would turn another's wrath with soft and gentle answer many a time. Look out for misunderstandings. Give every one credit for a good motive until you are sure they had a bad one. Count no one your enemy until he has proved himself one. Then heap coals of fire upon his head and win him by love for a friend.

I am much afraid of infidelity, but it is the infidelity of the church rather than of the world that I fear. There is more danger in one infidel pulpit than in a thousand Ingersolls. The Master's kingdom suffers more from one so-called "liberal" church than from all the "free

thinkers" clubs in the city. While all the infidel literature of the land has not the power for evil that breeds and lurks in one theological seminary which is untrue to the Word of God. Its endowments may reach into the millions, its telescopes may open up the highest heavens, its curriculum may embrace all knowledge, its buildings may be vast as "great Babylon," yet the foolishness of God is wiser than all this wisdom and the impregnable rock of His Word will one day smile upon its ruins.

* *

How many people seem to think that the best forerunner of the gospel is a clean shirt and a full stomach! My experience is that more times the best fed and best dressed classes are the hardest to reach. While many more can never be brought to look away from self to God until they come to the husks. God's rule is, "seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." A new shirt will never change a man's nature, but a new nature will invariably change a dirty shirt.

* *

"You are certainly a fine preacher," said a parishioner to his pastor. "Yes, I can preach all right, my trouble comes in practice," was the reply. And yet an eloquent sermon, no matter how orthodox, is of little value where a man is known unless backed up by a consistent life. Many a time the world points its finger at a preacher and says: "Yes, he preaches well enough, but he doesn't pay his debts," or, "He is a good enough preacher, but he seems to lose all interest as soon as he gets out of the pulpit," and thus the man's influence for good is nil. On the other hand we often see a pastor who is at best but a weak preacher, yet his humble, earnest, honest, consistent life makes him a power for good as he moves lovingly among his people, interested in all that concerns them, thoughtful ever for their welfare, knowing every unsaved man in his parish and letting that man know of his constant interest and prayer for him.

* *

I heard a Georgia evangelist tell once of a pastor who had gone at night when the people were sleeping and prayed before every home in his town where there was an unsaved one. When the revival came it swept his town like a prairie fire, yet he himself was not able to do the preaching or the manipulating that brought the immediate results. God loves a faithful servant, and if he goes forth with weeping, bearing precious seed he shall doubtless come again with rejoicing bringing his sheaves with him.

* *

As the link and pin binds the engine to the train, so faith binds man to God. The train may be in contact with the engine but without the coupling-pin it will not move. Man by repentance turns to God, for repentance is man's turn-table built by God by which he leaves the broad road for the narrow and straight, but without faith the engine of God's power will never draw him up the grade. That is God's order. "Repentance toward God and faith toward our Lord Jesus Christ." Acts xx. 21.

* *

"At the root of all our capacities lies our sonship; at the root of all our conscious life lies faith, the witness of our sonship." The above is one of the many good things in the much criticized *Lucy Maudslayi*. It is from the essay on "Faith" which has at least the virtue of containing not a few fresh thoughts." While there are doubtless immediate teachings in the book, to the careful and discerning student there is much more that will be helpful and suggestive.

* *

I have just finished Canon Driver's remarkable work on the Old Testament. Remarkable for its vast amount of erudition and closely compacted arrangement of matter without a helpful thought, a suggestive hint, a spiritual touch or a useful sentence; a desert without a spring, a wilderness without a blossom, a tree whose only fruitage is scepticism and unbelief. The brain worries with its prolixity and staggers at the assumptions of the writer, while the reader must close it at last with only feelings of disgust and a bad taste in the mouth.

Reflections From Quesnell.

Hid Treasure.

BY REV. J. W. WADDELL.

And they were in the way going up to Jerusalem: and Jesus went before them: and they were amazed; and as they followed they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.

All nature trembles in a man, when God obliges him to take the way of the cross. Christ goes forward therein with a firm and even pace, and with a true courage. He who hazards his life in hopes of a better fortune, exposes it only because he hopes not to lose it, and is but the more fond of it on this account; as a covetous person is really the fonder of riches the more he exposes to the hazard of gaming, on the prospect of greater gain. True courage consists in the contempt of this present life through the hopes of that which is eternal; and this contempt is so much the greater the more sure a man is of losing it, as Jesus Christ and the martyrs were.

*It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. * * * And they were astonished out of measure, saying among themselves, Who then can be saved?*

Experience shows too plainly how difficult it is to root out of the heart the desire of perishing things. To do this is a greater miracle than to remove a mountain. The wealth of a covetous man is like food incorporated and changed into the substance of his heart; to take away the former is to tear out the latter. He alone can do this who has the heart of a covetous person in his hand, and can take out his stony heart, and give him one of flesh. The world is full of such as say one to another, "Who then can be saved?" and yet live as if it were the easiest thing imaginable.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

We must love our enemies in heart, in word, and in deed; desiring their welfare, praying for them, speaking well of them, and assisting them as occasion requires. The enemies whom Christ here enjoins us to love, are either those who hate us or those whom we do not love. A man certainly bears a hostile mind, when he therein cherishes aversion and hatred, either with or without cause. This one precept alone is a sufficient proof of the holiness of the gospel, and of the truth of the Christian religion. None but God could have imposed a yoke so contrary to self-love; and nothing but the supreme and infinite charity could have made men love and practice a law so insupportable to corrupt nature. In vain do men flatter themselves with loving their enemies, if their works do not give testimony thereof.

"And Mizpeh." Gen. xxxi. 49.

An after-thought, and a happy one. When Laban spoke that word he bound the wily but God-fearing Jacob with cords of steel.

This little lad has just been saying to us, "What does Mizpeh mean?" And thinking of the dainty Mizpeh book-marks and love-tokens in our possession, you and I, probably, both alike, answer off-hand, "*Remembrance.*"

But when we bend down over the words in our study we find we have been too hasty. It means rather *watch or ward*. In that sentence that interprets it, "The Lord watch between me and thee when we are absent one from another," the emphasis is upon the first part rather than the latter part of the verse. It signifies the divine participation and monitoring in all our acts. "Thou God seest me."

Wise Laban. He knows from recent and protracted experience the man he is dealing with. "Supplanter" is his name. Yet Jacob regards God. So his Syrian father-in-law points to the covenant pillar and says, This is more than a transaction between you and me. Your own Lord Jehovah is in it. "No man is with us (i. e., to hold us to it); see God is witness betwixt me and thee." That fastens Jacob.

Brother, that eye is on you and me. In the humblest and most ordinary, every-day dealings there is a mixture of the divine. There is a pillar of witness "on change." To every agreement add reverently, *And Mizpeh.*

THE DIVINE CONSTRAINT.

"Who was delivered for (on account of, because of) our offences, and was raised again for (on account of, because of) our justification." Rom. iv. 25.

There were two accounts, the account of sin, the account of grace. The account of sin we could not meet, but Christ met it for us. The account of grace—of course, that was not our aim. Christ opens that book for us. Christ, what is he, but our "all in all?"

Marvelous mystery of redemption! My salvation was not an afterthought. It was a part of the counsel of eternity. When in due time Christ died for the ungodly He was delivered on the account of my offences. My faith, itself the gift of God, was counted in, and so that death availed for me. John Calvin, Jonathan Edwards, you were not far from right, if Paul was right.

And yet greater marvel! That foreordained redemption of my soul was strong enough, through the grace of Almighty God to burst the bars of death, and so Christ was raised again on account of (because of) my predestined justification. For "whom He did predestinate, them He also called, and whom He called,

Eight Evangelists.

A. P. GRAVES, D. D.

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The need was great and imperative for his talent in manner and teachings. It is true, he was eccentric in style and words, but no one could say he was sacrilegious. There was no buffoonery about his work. In everything the power of God was felt. This was just the need of his time.

THE CHURCHES

throughout New England and the middle states had fallen into a state of spiritual decline. So much so, that they had little power over the unconverted. There was very little infidelity, but marked apathy in religious matters. Yet serious faithful and long were preached by godly men to such as would come to bear.

THE LORD

by his mighty Spirit calling Mr. Knapp to the work of a great religious awakening was as if one had risen from the dead to thrust in the sickle to the harvest fields of Zion. Like Jonah being sent to Nineveh, Mr. Knapp's advent as an evangelist burst upon the churches with the mighty power of the Holy Ghost. Saints were aroused from their lukewarmness and sinners were alarmed. Under the labors of this evangelist

CONVICTION FOR SIN

was deeper and more pungent than is seen in the revivals of to-day. Sinners being brought under the influence of preaching the law, they deeply felt its force. They felt that they were lost and doomed to an endless hell. In this state there were often strong cryings to God for mercy. Mr. Knapp excelled in a powerful way in depicting the awful realities of hell and the glories of heaven. In the midst of these flights of scriptural revelation, he would often pour forth a torrent of effective truth on the work of redemption. He seldom told stories but often used most striking and forcible illustrations.

IN PRAYER

he was exceptionally powerful. Sometimes the answer to his prayers came in such a way it was regarded little less than a direct miracle from the divine Lord. I had the personal testimony of a person present that at one time during a series of meetings in a prominent city a dance was arranged evidently to allay the conviction of troubled ones and break up the meetings. Mr. Knapp prayed the Lord if needful to stop the doings of the wicked. He would palsy the arms of the fiddler. Two hours after the prayer was offered the fiddler's arm suddenly dropped with paralysis which threw consternation into the ranks of the

Record of Christian Work.

them He also justified, and whom He justified, them He also glorified."

Lord, thou hast been very good. In our account with Thee, in faith, it has been grace and goodness all the way. We like it; we love it. And now having turned the page of justification, may we, dear Lord, go on with Thee to "the glory."

Make Haste!

BY REV. JOHN MCNEILL.

"For the Son of Man is come to seek and to save that which was lost."—Luke xix. 10.

This story of the salvation of Zacchæus on the roadside, by Jesus of Nazareth, the Son of God in human flesh, in all his love and grace, is an illustration of the statement made in the tenth verse. "The Son of Man is come to seek and to save that which was lost." Of the real and awful meaning of the word "lost," every man and woman born is the vivid, particular illustration. The lost coin, the lost sheep, the lost son or daughter, are illustrations on a lower level. But the awful reality and fact of "lostness" lies here: I have lost God, and God has lost me. And the gospel of the gospel lies in that sentence, "The Son of Man is come to seek and to save that which was lost."

How does He do it? First of all He comes to the lost sinner's town. Theologians and writers in magazines sometimes write about a thing called "sin" as if it were an abstraction, and discuss it in polysyllabic, philosophical terms. When we come to the Bible we do not find any of these polysyllabic discussions. We find sin is a reality. Sin has its power in the hearts of men and women. It is something concrete, definite, substantial, incarnate. Says the narrative, "He entered and passed through Jericho"—that is to say, He came to the lost sinner's town.

He comes to Zacchæus' town, but more than that, He comes to the particular street in which Zacchæus is. More than that, He comes to the particular tree, on the roadside, in the branches of which that particular sinner is sitting; and He calls him by his name, and says to him, "Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully."

This was a man who needed saving. If any of you do not need saving, you may rise and go, for, of course, this is not for you. If you have already been found by the Saviour, you are the one who will be gladdened to see; because there is nothing you like to hear better than the old story over again. But if any of you think that you are above the need of being saved, then I would tell you to go out, on the plea that you may send in some other listener. The one trouble of your life, if you

are not saved, is just that you do not know Jesus Christ, and have not given your heart to Him; and you will never have anything worth living for, either in present possession or in expectation, if you do not get to know Him.

Zacchæus was a publican; and he was a chief among the publicans; and he was rich. Zacchæus was a tax-gatherer. The taxes were farmed out, and a particular class of men lifted the taxes for the hated Roman power. When a Jew gave himself to be the business of lifting the tax, he must have been a case-hardened Jew, a man who had lost all patriotic and religious feeling before he could come to this low level, that he would soil his soul and fingers making money by lifting the hated tax. They were a hated class of men, these turncoat renegade Jews. That is the kind of man we have in Zacchæus.

When Jesus is entering and passing through, Zacchæus is awakened up with a kind of natural curiosity: "He wanted to see Jesus"—to see "the Man." God often works upon curiosity. Fools have come to a meeting upon curiosity, and have before now remained to pray. Thank God for curiosity! That is what led you astray. Do you remember how the devil took advantage of curiosity and led you away from God? The Lord likes to break the devil's back with his own stick, and he takes this curiosity which has led, and which still leads, so many to the devil, in order to bring Zacchæus from sin and the devil, back to salvation in Jesus Christ.

Notice the difficulties in the way of seeing Jesus. There is a great crowd of people, and Zacchæus is an undersized man. What did he do? He could not see Him for the crowd, because he was of little stature. If he had been more pushing and boring, there were men there who hated him, and they would have been glad to hustle him back. They would have been glad almost to take him, neck and crop, and pitch him back into the side walk again, and say, "Zacchæus you have nothing to do with this. Stick to your accursed tax-lifting. That is good enough for you." What did Zacchæus do then? "He ran." I like that fourth verse. Instead of saying, "Ah, circumstances are against me; I won't do; be girded at the difficulties. Pluck up heart of grace, man! Do you want to be saved? Then put your foot on the neck of your softness and laziness and milk-sopiness. You will get to heaven, I trust, but you will know about it on the road. In a word, you will have to put your feet below you and run for it. What effort are you making to break from the devil's chain?"

I can imagine a man who says, "It is of no use for me to make an effort; I am too weak and the chain too strong." Give a good tug, my brother. Put out your best. Rise, weak and all as you are, only rise and God almighty will rise with you and in you and for you. Although Alps were piled on Apennines, God

the Lord will lay them in dust. Thy feet shall stand in heaven, if thou wilt but begin. That is how we are saved. God is the bottom of it and the top of it, but He works along these natural, human lines of self-determination.

I think I hear the scamper of Zacchæus' feet on the road. And people would jeer, for there is nothing so easy, my friend, as to waste your little wit on "anxious souls." The Lord pity you for it! I can imagine that the Scribes and Pharisees, who were content to be merely in the crowd, were scoffing and saying, "Do you see him? See, he is going up like a squirrel!" They laughed and scoffed, I have no doubt. But, blessed be God, Zacchæus ran on.

Do your part, and Christ will do his. Do not lie back in the devil's lap, and expect that any good will ever come to you there, but spring up and out, and away and forward, and Christ will meet you. He is always going about looking for you. Have no doubt about that. He "came to the place, and looked up, and saw him." It is the same to-day. My hearer, you are getting a personal call to a personal Saviour. He said to him, "Zacchæus, be quick, and come down. I am wanting to stay with you." That is the gospel.

We poor preachers have to stand and call to you loud and long, as you are sitting in the branches of gospel ordinances. "Come down! Come down! Come down! Be quick! Be quick! Be quick!" And—God pity you—you sit, and sit, and sit in the branches, and gaps and stare all round about you, and drop off dead; but you do not come to Christ. It was very well for Zacchæus to climb up the tree. But it was better for him to climb down out of the tree, and come to the living Saviour at the foot of it. Sinner, are you willing to come down? It is not safe to be higher up than Christ. Come down! Come down! Come down out of pride! out of headiness! out of high-mindedness! Come down even out of sympathetic interest!

Have you come to Christ? Do not stand up and say you do not know. No man can touch Christ with the tip of his little finger and not be thrilled to the very core of the heart within him. Where are you? Sitting in churches and chapels and halls looking on; or down at the foot in close grips with the Christ of God Himself? Go home with Him, first to your home, and then to His home in heaven.

I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.

I will trust in Him.
That He can hold His own; and I will take
His will above the work He sendeth me,
To be my chiefest good.

—Ivan Ingelov.

dancers, and some came to the meeting and were converted that night. He was equally powerful in prayer for inquirers.

THE RESULTS

of his work were deep and lasting. Moral reformation and spiritual development were the marked characteristics that followed his revival meetings. It was believed at the time of his death more than 100,000 souls had been converted under his evangelistic labors. And during my labors as an evangelist more than a quarter of a century in all parts of our land, I have often heard persons give earnest and loving testimony of the great blessings they had received under his labors. Entering his evangelistic labors about the year 1830, his work covered a period of more than forty years. Being a Baptist, his influence was largely expended in building up the churches of his own denomination, yet he held many union meetings, and wherever he went entire communities were greatly blessed and churches of all names built up.

Positive, Puncturing Preaching.

A most remarkable confirmation of the fact that cultured men and women turn to positive, puncturing preaching was given us a few years ago in the honest confession of a young lawyer of genius, a graduate with honor from Harvard. Living in the same house, of course the great preachers of Philadelphia were discussed by us. His favorites were Dr. Furness and the late Dr. H. A. Boardman. He was enthusiastic over the preaching of the latter, but his early religious relations were rather with the faith of Dr. Furness, for he had been reared a Unitarian. "But," he said, "Dr. Boardman has not only the force of a scholar, but possesses well-balanced reasoning power; he is so well poised intellectually; besides, what elegant diction he has! I am not surprised that he is the ideal of great lawyers. But what awful doctrines he preaches! what hard and heartless Calvinism! He makes me so mad at times that I go over to Dr. Furness, where one is delighted as with a pleasant song, and who makes one feel some respect for himself when he goes home. But, believe me, Dr. Boardman, with his hard, exasperating doctrine, has an irresistible power over me, even when he is holding men so close to hell-fire that the singing of the hairs on their body may be heard. There is something in it that keeps me spell-bound. What a pity such a preacher should pervert such a nature by talking about atrocious conceptions of a benevolent God. But I like him because he is so gamy." His friend said, "I believe you are honest, and will tell me the truth, even though it spoil all the theology of Boston. Now, if you knew you were to die to-night, you would want a minister to see you for which of your two favorites would you send?" He thought a moment, and then said in great

seriousness, "I would send for the preacher of hard doctrines; he would believe that if he did not tell us the truth, he would himself go straight to hell. I admire his honesty and courage, and after telling me the truth he would be so tender and pitiful; I know this from his prayers; yes, if I was dying, I would trust him on account of his fearlessness. He would impart courage to a man in weakness; he would be the very man to shout into a timid soul, 'O Death, where is thy sting? O grave, where is thy victory?'"—*The Presbyterian*.

When a man has preached as long and as acceptably in one pulpit as has Dr. Joseph Parker of City Temple, London, it is reasonable to suppose that he has discovered the secret of satisfying the needs of the average man. Give ear, then, preachers, young and old, to his words uttered at a recent celebration of his thousandth weekly talk to his flock:

"If I have entitled myself by any length of service to be heard by such, may I again say, Work within your strength. The people really do not want those stupendous exertions, those awfully, incalculably herculean efforts, which in your conscience you think you must put forth. Kindly words, loving thoughts, experience translated into holy and tender language, deep study of the Bible, expressed in the simplest terms, these will touch the broken heart of the world when classic expression and sweltering climaxes will be forgotten or despised."

John Elias was called upon to preach an "association sermon" in Wales. The state of religion had been distressingly low for years. He felt that his visit must mark a new era. So he took for his text, "Let God arise, and let his enemies be scattered." He gave himself with absolute consecration to the delivery of the divine message, and his word had tremendous power. God was evidently present. Multitudes fell to the ground, and in consequence of the sermon, two thousand five hundred men were added to the churches in that locality.—*Paxton Hood*.

Dr. H. Guinness says that in less than three and a half years the Congo-Balolo Mission has established four stations, translated portions of Scripture and fifty or sixty hymns into the language, preached the gospel to the natives, and witnessed the baptism of some fifty people, who were not merely delivered from heathenism but from absolute savagdom.

Two educated negro women, says the *Mission Field*, have begun the issue of the first newspaper in the Congo Free State.

"Go Forward."

BY REV. J. W. A. STEWART, D. D.

To prevent degeneration there must be new apprehension and new application of truth. This trade the Reformation, this made the evangelical revival, and this must lift the church of to-day to a higher plane. Nothing true in the relation between God and man and in Christ's gospel ever ceases to be true. But men get to see truth more clearly, to see it in its relations more completely. And besides there are in the Bible neglected truths, undeveloped truths, truths which the church has not brought out and resolutely applied to the life of man and to her own life. One of these days, perchance, some servant of God may proclaim to us a truth, a truth of the Bible, a truth of Christ, which shall quicken the pulse of the church throughout the world. Be assured that if a real forward-step is taken the motive power will come from some truth of God to which hitherto we have been blind.

And if we go forward and not backward there will also be new forms of church life and of Christian effort. As truly to-day as in the days of our Lord will new wine burst old wine-skins. How apt we are to regard all the ecclesiastical machinery and all the set forms of church life of our own particular denomination as assuredly of divine authority, whereas how very little the New Testament says about forms and machinery of any sort. It gives us, we believe, a church polity, but the most striking thing about that polity is its marvelous simplicity and flexibility.

Looking upon past history we see that when a new work is to be done God generally raises up some man to take the lead in it. Moses, Samuel, Paul, Luther, Wesley, Carey, at once come to our minds. There are those who to-day are praying that God would raise up a man now to show his churches the way, to lead us out into a large place. And the past also teaches us this, that God can dispense with old, exhausted agencies, which no longer bend to his uses, and can bring in new agencies wherewith to do his work. So did he set aside the Jewish system and nation when it ceased to be an instrument and became an obstacle. At the Reformation he found new agencies and put the world's progress into other hands than those of the Church of Rome, and if the so-called evangelical churches of to-day, Baptist, Presbyterian, etc., bend not to God's uses, he can dispense with them and find other agencies for his work. Everywhere in cities to-day you see gas-fixtures standing useless, or even removed out of the way. It matters not how elaborate and expensive they were, this is still true. Why? Because we have a new and better light, for the dispensing of which those fixtures served not. And if God has better things for the world, fuller

light, more truly Christian blessing, and if our churches serve not for the dispensing of them, God can set aside our churches and get on without them. If this sounds startling if only proves how perfectly satisfied we are that the system of things we ourselves represent is utterly essential to the kingdom of God. Nay, the kingdom of God is greater than we are—greater and more important than any or all of our churches.

Just one thing seems certain; the kingdom of God shall come. So surely is the kingdom of God coming that if our churches stand in the way and do not bend to the uses of that kingdom, God will simply set them aside and let his kingdom roll on. What we need to do is to put ourselves in the line of march with God's kingdom. We need to have our eyes open, open to the Bible teachings and to God's providential dealings. We need to have willing hearts, to be obedient to God's Spirit. We need to be much in prayer; we need the mind of Christ; we need to be all alive with the very life of God. Then shall we not be attempting the impossible feat of maintaining an equilibrium; nor shall we slowly yet surely degenerate; but we shall go forward in the light of God and to the doing of his work.

You cannot suppress vice and develop virtue. The heart is the mightiest factor in the universe. Human nature is bad in principle and base in practice. The power to correct that moral evil is not in man nor of man, but outside of man, higher than man—high as God. Morals do not keep pace with intelligence. There may be a princely intellect and a beggarly heart associated in the same man. It was Bacon who said, "In knowledge without love there is somewhat of malignity;" it was Coleridge who said, "All the mere products of the understanding tend to death;" it was St. Paul who said, "Knowledge puffeth up." The history of the world is in proof that there is no purifying element in high intellectual culture, nor in the highest forms of art.—*Bishop J. P. Newman*.

Bishop William H. Hare, after a visit to the China mission of the Episcopal church, reported in *The Spirit of Missions*, expresses the belief that the wise method is not the sending of many workers, of whom not a few will, of course, be persons of small gifts and little force; but the careful selection of a picked few who have ability and training sufficient to enable them to occupy important points of central influence, whether institutional, evangelistic or pastoral, and to work in them and out from them by means of native helpers. For such foreign fields as China and Japan he would have persons superior both by endowment and acquirement,—just the persons whom everybody wants to keep at home.

Record of Christian Work.

Stealing the Gospel.

Beneath the window of a great church a few nights ago a poor woman was observed stealthily listening to the prayers and songs that were ascending within. Around her were huddled half a dozen ragged children, and infant sobs were heard when the congregation began to pour out and the half-frightened mother hurried the little ones out of sight. In a land of free Bibles and free churches, of Christian activities and boasted equality in religious privileges, this poor woman is caught in the very act of stealing a free gospel.

A free gospel! No wonder the words are repeated with awful irony by the world and shouted back with derision by the multitude of God's poor.

High-steeple church sits in its cushioned seat with an answer ever ready on its lips. We don't keep the poor out of our church. Our pews are free for any, and all, and you may come and go as you please. If the poor don't choose to come, it is not our fault."

No; we do not keep the poor out of our church. We do not surround the door with bayonets. We don't need bayonets when we can make daggers with our eyes to thrust through every faded dress and every last winter bonnet that dares to profane our sanctuary. We don't rent our pews for the money, but we want it distinctly understood that we don't propose to spend our money to keep a church decent if it is to be filled up every Sunday with people who would soil our cushions. And we don't ask people to stay away. They can come and go as they please—if they dare to.

"If poor people don't go to church, it is because they don't want to go." That is true. Some of them don't want to go because they cannot bear the eye of God; and some of them don't want to go because they cannot bear the eye of the congregation. Take a census of the non-church-goers. Fifty per cent. stay at home because they "care for none of these things," thirty per cent. have "nothing to wear," twenty per cent. are sick, and half of the twenty per cent. are sick because, again, "there is nothing fit to wear."

The scene at the church window is a terrible rebuke to the church fashionable, but it is full of encouragement to the church militant. After all the people are hungry for the gospel. Not all that dwell in the slums are beyond hope. The heart of the poor is still turned toward the Galilean carpenter. Beneath the rags and filth of neglected humanity there is many a heart aching with longing for the religion that cleanses and clothes, and there is many a heart that is daily stealing some crumb from beneath the Lord's table.

But what are we doing to reach these hearts? Eating ice-cream. Lawn parties and moonlight excursions for the benefit of

mission chapels to reach these people of whom we have heard, but never seen and never want to see. Think of the Lord Jesus, who was fond of a boat for a pulpit, organizing a moonlight excursion for the benefit of the poor! Think of the Holy Spirit moving the church to eat ice-cream for the spread of the gospel! Think of Paul managing a bevy of pretty waiters in pretty caps, furnishing lemonade to the public at a nickle a glass to carry the gospel to Athens and Rome.—*The Bible Reader.*

Why Christians Die.

More Christians die from starvation than from any other cause. They starve not for lack of meat, but from neglect of eating. And strange to say one of the first effects of negligence to eat is the loss of appetite. The starving Christian never suffers from hunger. Therefore many are deceived. They do not know their condition, and therefore persuade themselves that they are in good health when they are really dying. They imagine that they are eating meat when really they are not. The disciples of the blessed Master were astonished once when in reply to an invitation to eat, he said: "I have meat to eat that ye know not of." They said among themselves, "Hath any man brought him to eat?" Then Jesus said unto them, "My meat is to do the will of him that sent me, and to finish his work." This is the meat for which a greater part of the church is perishing to day. A true disciple is like his Master. Christianity is Christ. The Christian is a reproduction of the characteristics of the Christ. To do the will of God is the meat and drink of the true Christian. A want of appetite is the sign of disease. The man of sound health gets hungry when the body needs meat. Meat satisfies hunger and gives life and strength to the body, and there is nothing more agreeable to the taste of a hungry man in sound health than meat. The same is true of Christian work and the Christian. Doing the will of God satisfies the deepest hunger of the soul. It sustains life and gives strength, and there is nothing that yields so much in solid joy. "It is more blessed to give than to receive." This is the highest ideal attainable in Christian life. Not until doing the will of God becomes the daily food of the soul can it be said the disciple is like the Master. In the Christian life, work is food, and idleness is starvation.—*Texas Christian Advocate.*

In addressing the recent Free Church Assembly, Dr. Laws, of Africa, called attention to an incident which is worth remembering, namely, that on the banks of Lake Nyassa, which a few years ago were the habitations of cruelty, there are to-day Christian schools with 150 teachers and 7,000 scholars.

An Outline Bible Reading.

BY PROFESSOR HENRY DRUMMOND.

AN IDEAL LIFE.

The definition of an ideal life:

"A man after Mine own heart which shall fulfill all My will."

The object of life:

"I come to do Thy will, O God."

The first thing needed after life is food:

"My meat is to do the will of Him that sent me."

The next thing needed after food is society:

"He that doeth the will of My Father in heaven, the same is My brother and sister, and mother."

Education is needed:

"Teach me to do Thy will, O God."

A whole life can be built up on that vertical column, and then when all is over

"He that doeth the will of God abideth forever."

Talking vs. Doing.

"Talk is cheap." To say well is well; to do well is divine. If doing good was as plentiful as talking good this world would be almost a paradise.

It was a philosophic, observant old negro who remarked in the class meeting, "Bredren an' sistern, I can talk mo' ligion in a day den I can lib in a year." This was simply stating a great truth long since demonstrated by human experience. In making this humble confession he was only emphasizing the fact that it is much easier to say well than to do well.

And yet the blessed Lord has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven"—that is, it is doing that counts. Words unsustained by appropriate acts fall to the ground and count for naught. Kind words are excellent; but if accompanied by unkind acts, or even by cold neglect, they soon chill the tender feelings awakened by the kind words, and leave the heart in a worse condition than when the kind words were spoken.

Professing to know the Lord and refusing or neglecting to keep his commandments gives the lie to the professor and injures his cause instead of aiding it.

The great need of the church to-day is not more profession, but more doing. It was what the good Samaritan did for the wounded man that saved his life and immortalized his benefactor. It is what Christ did that took away the sin of the world, and has begotten all believers unto a lively hope of everlasting life.

And all Christians are to imitate their divine Lord—be fruitful of good deeds. "He went about doing good." It was His doing which

demonstrated His divinity; and it is by our doing that we are to demonstrate to the world that we have passed from death unto life, and have become partakers of the divine nature.

It is doing that exhibit the divinity within the soul. Deeds of kindness, deeds of beneficence, deeds of self-sacrifice for the spread of the gospel and the upbuilding of the kingdom of God among men—these are the things to be done, and that the world needs to have done to save it; also, deeds of heroic opposition to all forms of individual and organized wickedness. Our families, our neighbors, society the state, the nation, all need to feel a new and forcibly the touch of our earnest deed in opposition to wrong and in favor of truth and righteousness. Christians should not say less than they do say, but they should do a hundredfold more than they do. Who will be the first to double his diligence in WELL-DOING?—*Religious Telescope.*

Worrying.

Webster says that this word comes from the Anglo-Saxon "worowen," which means to strangle. When you strangle a man you take his breath away. You make him faint. He still lives, but lives only to suffer. Alas! how many people let petty cares and anxieties strangle them. They are half dead all the time with worrying thoughts about what is going to happen, when they need all their strength for the duties of the hour. Worrying is one of the deadliest of sins. It strangles faith; it ignores the presence, the power and the love of God. It is practical atheism. "What right have we to be fretful in the present or anxious about the future while God reigns? He doeth all things well. He has been just and good in all his dealings with us thus far, and he will be to the end of time.

C. E. B.

Ministers and Missionary Work.

BY REV. JOHN WILLIAMSON, D. D.

Men are called of God to preach His Word. He does not call them to be managers, or superintendents, or secretaries, but preachers of the Word. The church in her godly wisdom may assign men these special and minor places, which they in true missionary spirit must be willing to accept if the designation be emphatic; but the crowning service to which men and women are called, requiring for its discharge rare gifts of nature, cultivation, and special divine endowment, is that of leading sinners to Christ through the preaching of His Word, and holding them in Him through the varied appliances of the skillful christian pastor. The church details her ministers for special duties, and when these duties have been discharged, in most instances, they are at liberty to resume the pre-eminence of the pastorate. No one should feel aggrieved when by the permission of his church he is allowed to rejoin those of his brethren whose pre-eminence has not been interrupted by a single special call of the church to do secondary work. Soul saving is the work the church was founded by God to accomplish. This is what God gives some men a personal call to do. This divine call is heaven's appointment to the gospel missionary field. The missionary idea is one of obtrusion. It is Napoleonic or Cæsarian in this, that it insists upon entering lands without even a general invitation. Some are called by the Church to go in person, and others to remain at home to sustain those who go. Every man, and especially every minister, who has himself surrendered to Jesus Christ, is determined, at the cost of real personal sacrifice, to push upon others, in any land and of any race, the opportunity of a cor responding surrender to Him. Experimental acquaintance with the curative qualities of a drug enables one to speak positively in its favor, and quite compels him to do so.

1. NO DISCRETION IS ALLOWED THEM ABOUT ENGAGING IN IT.

"For I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is me, if I preach not the gospel." 1 Cor. 9:16; Matt. 28:19; Mark 16:15; Acts 4:19, 20; Rom. 1:13-15.

We ministers are by our Master's orders restricted to one ambition: to so preach the gospel to lost men that they will accept it and be saved by the gracious power of the supernatural. We are to preach the gospel in Christ's spirit; that is, without counting the cost of the personal sacrifice such fidelity may entail. If we insist upon looking out for the easy jobs, the remunerative stations, the influential offices, we have not the spirit of the One "who was despised and rejected of men; a man of sorrows and acquainted with grief;" and "if we have not his spirit we are none of

his." A "preacher" may be an orator, a rhetorician, a tactician, a theologian, and an admirable general scholar, and not a real gospel preacher at all. Men everywhere are lost, and we ministers are divinely commissioned in particular to go everywhere and rescue them. And, let us not for a moment forget, we are to go ourselves in person, or send a band through fidelity to the missionary collection. God's plan to save men one rod or ten thousand miles from my door is the same. I must in spirit, and to the extent of my ability in fact, secure the salvation of both sets of imperiled souls. Jesus Christ gave the Jews chronological preference as their Saviour; but in fact He rejoiced as truly when the Centurion believed as when Zaccheus "received Him gladly." If you, my brother, have been sent to China to preach the gospel, I have been stationed at home to take up missionary collections to feed you while you do it. The soldier who fights at the front may be no truer patriot than the one who toils for supplies in the field.

2. LET MINISTERS NOTE THE BIBLE OUTLOOK IN BEHALF OF THE HEATHEN.

"I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of man, and he came even to the Ancient of days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13-14; Ps. 28; 46:10; 102:15; Isa. 42:10-12; 66:19.

The heathen world is certain to be subdued into allegiance to Jesus Christ by missionary fidelity. God has abundantly so declared in the Book that records His published will. The dispensations, or earthly administrations, of the Son and of the Holy Spirit, may, in the plan of God, conjoin and co-operate ere this great evangelical unification of the human race is accomplished; but some glad day "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. Some day soul-saving will be esteemed, otherwise than theoretically, the prime work of the church. The day will come when not to be a soul-saver will be to hold a conceded position of subordination in the visible church. Then a nation will be born in a day. Then the purpose of the Master in planting His church in the earth will be practically comprehended and devotedly utilized. When an intense disciple of Jesus Christ, breathed upon by the Spirit of his divine Lord, catches in its fullness the inspiration of the Saviour's missionary motive in fixing His church in the world to continue the work which He by His extraordinary sacrifices began, such a disciple thus celestially aflame will insist upon securing all the nations of the earth as laurel for the Divine Victor's brow. By the promise of

God, soul-saving is the only wise and winning human work.

3. GOD HATH SPECIALLY PUPPOSED THE SALVATION OF THE HEATHEN.

"And he said unto them, Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto: all the nations, beginning from Jerusalem." Luke 24:26, 27; Acts 13:46, 47; 28:28; Rom. 15:9-12; Gal. 1:15, 16; Col. 1:25-27. Nothing less than the universal conquest of the earth will satisfy our holy Christ, and he hath proposed nothing less. No protracted delay owing to our apathy in supporting the divine purpose, and no Satanic determination to frustrate that purpose, can avert its final consummation. The facts are all in when the Almighty concludes. No surprises await the divine attention. God purposes in full view of human freedom. God in reality never wished He had not. His heart is set and His will resolved on the evangelization of the human race.

It is to begin from the Jerusalem of His own people. A soul must be evangelized before it can evangelize. No one can communicate a fact impressively until he has seen it. We can only speak as evangelists what we know. O, if "Jerusalem" were but aroused and testifying! O, if soul winning were but her leading solicitude and proudest skill! O, if soul-winning were only her vocation and recreation! The world will soon be out of evangelistic material, when "Jerusalem" gets in dead earnest to seek and to save that which was lost.

Let no one be discouraged because real missionary progress is slow. God with all facts before Him has made up His mind and announced His purpose. He proposes to win the earth to faith in His Son by spreading the gospel throughout its borders by means of the missionary consecration and collection. Even indefinite delay is not defeat and retreat. The Commander is already victorious; the soldiers are the laggards, and so fail to go up and possess the land.—World Wide Missions.

A Remarkable Answer to Prayer.

BY REV. EDGERTON R. YOUNG.

The following pathetic, yet beautiful story deserves a conspicuous place among the great number of authentic instances of immediate answers to prayer. Still does the Lord God say to his followers: "I will yet for this be engaged of by the house of Israel to do it for them."

Our India converts believe in God. With a simple child like unquestioning faith they take Him at His word. As they have learned to read the word of God and believe it is His truth, they take it as coming from One who is able to do as He has declared. Does the blessed

Saviour say: " whatsoever ye shall ask in my name, that will I do." So they not only pray but expect to receive.

One of our Indians at his baptism received the English name of Edmund Stephenson. He was an earnest, yet unobtrusive Christian. His religion made him industrious, and so by his diligent hunting and fishing he comfortably provided for his wife and two little ones.

One evening, about the middle of last October, he left his family at his little home at Norway House, and started up a rapid river to visit some of his relatives who lived several miles away. In those high latitudes the cold winter sets in very early and so already the river was covered with ice. To make the trip more quickly he fastened on his skates, and when last seen he was rapidly speeding away on his trip in the evening twilight.

As he did not return the next day as he had promised his family they became alarmed and an Indian messenger was sent to inquire the reason. To his surprise he was informed by the friends that Edmund had not visited them and they knew not of his whereabouts. When these tidings were carried home there was great alarm, and a search party was quickly organized. From the point where Edmund was last seen alive, they carefully examined the ice as they hurried along, and after a little time discovered the most conclusive evidence that the poor man was drowned. Over a part of the river where the current is very rapid they discovered that the ice had been broken through, and although now again firmly frozen over, yet in the congealed mass they found one of his deer-skin gloves, a button off his coat and other evidences that here he had fallen through the ice and had made a most desperate effort to escape.

As it was nearly dark when the searchers made these discoveries as to the place and manner of his death, they were obliged with this to be satisfied and to postpone the search for the body until the next day.

Early the next morning they diligently set to work. As much snow had fallen during the previous evening they were very much hampered in their efforts, and, although a large number of men, with snow-shovels, axes and grappling irons diligently sought in many places for the remains, several days passed by and they were still unsuccessful in their efforts.

Among the searchers were some Indians who still believed in the skill and supernatural powers of the conjurers or medicine men. These having become discouraged in their efforts resolved to consult one of these old men, and so they said, "Let us go and consult old Kwas-Ka-Carpo, and get him to conjure for us and tell us where to find the body."

The Christian Indians protested against this and tried to dissuade them from their

purpose, but they would not listen to them being so discouraged in their efforts. So they carried a gift of tea and tobacco to the conjurer and told him of the object of their coming. In response to their wishes and in return for their gifts he took his sacred drum and medicine bag into a tent and noisily drummed away until he worked himself up into a kind of frenzy or delirium and then he told them where they were to cut the ice and drag for the body of their comrade. When the Christian Indians heard that these others had thus gone to the conjurer for help, they were very much grieved. One especially was grand old man by the name of Thomas Mustagan. While feeling deeply the loss of Edmund he was very much hurt when the news reached him that some of the searchers instead of going to God in their perplexity and trouble had, like poor old King Saul, resorted to such disreputable agencies.

No sooner had he received the news of their conduct than he resolved to adopt a very different course. Getting his wife to cook a quantity of food, he carried it with some kettles and tea over to a spot on the shore near to the place in the river where the men were now diligently searching for the body.

Cleaning away the snow he made a fire, and then when the tea was prepared he called the hungry, and almost discouraged men around him and made them eat his food and drink his tea. Then he talked to them of the one living and true God and of His power to hear and answer prayer. He then spoke of the foolishness and wickedness of the conduct of those who, having heard about Him, had gone and consulted the wicked old conjurer.

"Let us go to that God about whom we have been taught by our missionaries. He is the one to help us in our trouble." Thus he talked to them. Then with the people all around him he kneeled down in the snow and earnestly and reverently asked God to hear and help them in their sorrow and perplexity. He prayed that wisdom might be given them so that they might find the body of their dear friend that was lying somewhere in that cold river that they might take it up and bury it in their little village graveyard. And very earnestly did he ask God to comfort the poor, sorrowing widow and the little helpless children. Thus did this venerable Indian of over four score winters call upon God.

When they arose from their knees he said, "Now, trusting in God to answer us, let us go to work." As much snow had fallen on the ice they had to first scrape it away and then use their judgment where over the rapid waters to cut through the ice and drag for the body. Although Thomas was such an aged man, he now seemed the most alert and active man in the party. By common consent he was given charge of the party of Christian Indians who now all diligently worked under his direction. As fast as the snow was scraped

away from the ice he carefully scanned every part of it.

In the meantime the old conjurer Kwak-Ka-Carpo in a confident voice told his followers that he had conjured and the answer was this: they were to cut the ice in a certain designated place.

Paying no attention to him and his party, the Christian Indians worked away and as fast as the ice was cleared of snow Thomas looked through it as well as he could.

All at once he quickly rose up from a spot of semi-transparent ice which he had been carefully examining. Calling to the men with the axes and ice chisels he said, "Try here." Soon they had a large hole cut through the ice, the grappling-irons were speedily brought into use and there the body was found and quickly was brought to the surface, although it was hundreds of yards from the place where the conjurer had directed his followers to look for it.

Thomas while intently searching through the ice had seen on the under surface at that place a quantity of air bubbles. The thought came to him that here the body had rested and the last air from the lungs had escaped and formed these bubbles. He asked for wisdom and help and he obtained it, and in less than an hour after these pious Indians had been on their knees in earnest prayer in the snow, the body of their comrade was being borne away to his home, and from thence to its final resting-place in the "God's Acre" of the little Christian village.

Soul or Self.

When Christ is to be proclaimed by preaching or worshiped in song, the auditors are quick to discern whether the preacher or singer is putting soul or self into the service which he renders. The good effect of the very best sermon is sure to be vitiated if even in one's own mind self is allowed to become prominent. It is a great offence for the servant to thrust himself before his Lord, and people are quick to discern and resent the wrong. If the speaker thinks of himself, is anxious about the estimate which will be set upon his effort, the esteem in which he is to be held, it will be impossible for him long to conceal his thought from the recognition of even the general public. Self is offensive in any public speaker, especially in a minister of the gospel.

That which makes our greatest preachers and singers pre-eminent to-day is their ability wholly to put their souls into their service. The patient people will excuse other faults, but they imperatively demand, in those who sing or preach, that quality which they speak of as the influence "which comes from the heart and goes to the heart."—*Lutheran Observer.*

WORK AT HOME.

Rev. N. C. McLean is conducting meetings in the First Presbyterian church, Reading, Mich. The attendance is large and the interest increasing.

Mr. George H. Simmons and Prof. D. B. Towner have just closed a very successful series of meetings in the Wall Street Baptist church, Natchez, Miss. Over fifty professions of faith were made. A correspondent writes: "These meetings are the beginning of a great work of grace which is destined to sweep through the whole city. Meetings are also being held in the Wesley M. E. church and Rev. F. E. Rmley will shortly begin work in the Presbyterian church."

Rev. George L. Barker, of Camden, N. J., has closed a three weeks' labor in Hartford, Conn. Mr. Barker's work here is genuine and lasting. His fearlessness, plain, but kind preaching reaches the hearts of men and wins them for Christ. He leaves for a three weeks' engagement at Grand Rapids, Mich.

Evangelist Charles N. Crittenton, distinguished as the originator of the Florence missions, has presented Miss Willard with \$5,000 for social purity work. Mr. Crittenton is known as the millionaire evangelist and spends \$25,000 a year for the rescue of tempted girls.

College settlements are multiplying. The fact that in the section of Boston where the Andover House is there are three theaters which once were church buildings, while there has been no diminution of the population, would seem to justify its effort to recover lost ground through planting in its midst a center of life and light. The number of residents at the Andover House is larger this autumn than last winter and the work proportionately broader and more influential. It is now to have a counterpart in another section of the city in the settlement of college women soon to be opened on Tyler street. Half a dozen or more earnest, practically-minded young women will take up their abode there and try to duplicate the work of the Kingston street settlement in New York which has reached so high a degree of success. Both will be supported by the College Settlement Association, which itself has the backing of all the leading women's colleges.

Clarence Thwing, M. D., who has been laboring for two years as a missionary physician at Sitka, Alaska, was recently ordained an evangelist (Sept. 29th) at Calvary (Presbyterian) church, Portland, Oregon. The father and brother of the doctor, who are both ministers, and were on their way to missionary work in China, were present at the ordination and took part in the ceremony. Dr. Thwing has now entered upon evangelistic work among the Alaskans at Fort Wrangle.

Rev. Joel Martin, Evangelist, has accepted a unanimous call to the pastorate of the church in Big Rapids, but he will go out occasionally in evangelistic work. He has already begun work there. A deep interest is manifested in all the services. An open air song service was recently held in front of the church just before evening service. A large company of citizens attended and the exercises were very impressive.

The new building of the Young Women's Christian Association in Brooklyn was opened last week with impressive ceremonies of various kinds, lasting over several days. This is probably the best-equipped building of the kind in the country. The building was erected by Mr. C. D. Wood as a memorial of his deceased wife, who had been a devoted friend of young women and active in the Brooklyn Young Women's Christian Association from the beginning. It cost \$125,000 and was given with the condition that an endowment fund of \$100,000 be raised to aid in the maintenance of the work of the institution. The full amount has been raised, and an effort is now being made to increase the endowment to one hundred and fifty thousand dollars. The chapel of the building has been made a memorial to Miss Mary A. Brigham, a large part of the expense having been met by her former pupils. The new building is admirably arranged for the purposes of the Association, which is organized on an exceptionally liberal basis. It provides educational facilities, a library, a lunch-room, an employment bureau, a gymnasium, and will also serve as a club for young women.

About twelve years ago, a Tenement House Improvement Association was incorporated under the State laws of New York. The stockholders were men of various Christian faiths and all connected with some philanthropic work. They leased in one of the wards in lower New York some old buildings which had long been the terror of the police; any arrest being made at the risk of a policeman's life. The estate was very glad to part with the property at a low rental, and two women, with a belief in the brotherhood of man, were placed in charge of these tenements with absolute power to do anything necessary to make the apartments tenable. The necessity to make the apartments tenable, the tenants were given to understand that they could remain if they would keep certain rules. The ladies were to have the right to visit the rooms every morning, and no child was to be allowed to carry any alcoholic liquors into the house. The ladies furnished two rooms on the first floor of the middle house in an attractive manner, in the hope of inducing the woman tenants to come in. At first every tenant feared and suspected these two women, but stayed on because of the cheap rents. Little by little, however, their confidence was gained; and as time passed on every tenant had learned the value of light, air, cleanliness and privacy. Many moral reforms have been made, and the death rate has been reduced from seventy-three per cent. to forty per cent.

Evangelist Smiley in the South.

Our secular and religious papers have been giving very encouraging reports of the meetings of Rev. Francis Edward Smiley, of Philadelphia, who has been conducting evangelistic services in Nashville, Tenn., and who is now laboring with the churches in Vicksburg, Miss. This earnest brother is not a stranger to us in these parts. This is his second visit among the churches of the South. The success attending his meetings last spring in Memphis, Little Rock and other cities, opened up a large field of usefulness. He has accepted invitations from Pensacola, Fla., and Natchez, Miss., after which he returns North, to fulfill engagements in Pennsylvania and New Jersey. The churches of all denominations unite heartily with him here. Deep religious impressions have been made upon the community. He is giving us here what was a greatly needed demonstration that Bible methods are not necessary to attract the masses. The gospel told in all simplicity has proved itself the power of God unto the salvation of many. His vigorous and direct exposition of Scriptural truth never fails to secure the most fixed attention. Nor can the most careless hear him without bearing away an indelible impression of his deep earnestness in the work of saving souls. Every one is impressed by the preacher as a man who leaves self entirely out of view and is evidently concerned only to tell men the truth for their own good and the glory of God.

Yours sincerely,
J. E. JONES.

Pastor First Presbyterian church.

Vicksburg, Miss., Oct. 24, 1897.

The Chester (Penna.) *Times* says: "Sunday, November 6th, Dr. Munhall was on the ground a half hour before the door was opened, and appointed his workers to posts and different parts of the hall. The door was opened at 3:42 p. m., and in a few minutes the great auditorium was filled with the youth and promise of Chester.

The Doctor preached from the text "Remember now thy Creator in the days of thy youth." After recalling the duty and beauty of young Christian life, the request was made for all who would look to the Saviour to begin, to rise and say, "I do." The response was "thrilling." "I do" was ready upon the lips and loud expression from at least two hundred. Altogether there were over four hundred who rose for prayer, thus signifying their desire to lead better lives.

If the evening, long before 9:45, a great number gathered at the doors, and by 7 o'clock standing room was at a premium. The hundreds who could not get in went to the First Presbyterian Church, where Dr. Gray preached. The song service was grand and inspiring for all lovers of sacred song.

Dr. Munhall preached another of his masterly, awakening sermons from Psalms viii. 3, 4. At the close thirty-six arose in their places and signified their intention of entering on the Christian life.

Dr. Chapman.

Editor of THE RECORD OF CHRISTIAN WORK, *New Britain*.—Rev. J. W. Chapman, D. D., and the sweet singers, Mr. and Mrs. J. J. Lowe, have just closed a series of union meetings in our village, and I now write to tell you, and your readers, of the great good which they have done in our midst. The unanimous opinion is, that there has never been a time in the history of our churches when there has been more of genuine spiritual interest than at present. Mr. Chapman could be with us only six days, but in that time, he presented so much of the Master's truth that we beheld our Lord and saw Him glorified. Our only sorrow is that these consecrated workers could not remain with us for a longer time, but though they were obliged to go on account of previous engagements, the work was not stopped. We feel that we have received a spiritual uplift that will help us in all future time, and many dear souls here will thank God through eternity for their coming.

All of these workers carry with them the good will of our community, and they are followed by the prayers of every Christian heart. The churches are one in commendation of their methods, in fact, no room for criticism is to be found at any point.

Brother Chapman with his clear, strong, tender, scriptural presentation of truth, and Mr. and Mrs. Lowe, with their helpful voices, in Christian song, form a combination that must win many, many hearts to the banner of King Jesus.

As pastors and churches we wish them a hearty, prayerful Godspeed.

Your brother in the work.

R. J. THOMPSON,

Pastor of Baptist church.

Carthage, N. Y.

The Uptown Drift.

Rev. Dr. Parkhurst, of New York City, in recent sermon speaks of this movement in the following scathing but perfectly true words—words that are equally true of all our larger cities. He says:

"One of the first features of church life that would impress the mind of such an apostle as Peter or Paul, if they could reappear among us, would be the dastardly cowardice of our church spirit and method. I am thinking now of that cowardice as it is evinced in the grand uptown drift of evangelistic churches. . . . The fact is that every church that picks itself up bodily and runs away from the vast populations that swarm in the lower parts of the town makes Christianity a smaller and a cheaper thing in the estimation of the general community, and in that way subtracts from the efficiency of the churches that do not move up town.

It is an easier matter to move up than to remain down; it costs less fiber, less consecration, and less Holy Ghost. It is easier to keep the Christians you have than it is to start with raw material and work it over into Christians. That is the genesis of a

good deal of this movement. One of the objects to which we annually contribute is church extension. Now a large part of that money is applied to the building of up-town churches. But, as another has happily remarked, that is not church extension at all; that is church transplantation. It is putting a new sanctuary for old Presbyterians. It is putting a new fence around an old flock and is no addition to the sheep. It is said, also, that there are not Protestants enough below Fourteenth street to warrant the continuance there of all the existing churches. Investigation and experience both go to show that there are Protestants enough down there to work upon, if only they are approached with consecrated flesh and blood and under the auspices of the same divine Spirit as achieved the first results of the apostolic church.

To hit the nail fairly on the head, it is not dearth of Protestants, it is dearth of Holy Ghost that is the matter. Not long ago there was a careful canvass made of four blocks situated below Fourteenth Street and east of First Avenue. The region is a distinctively Catholic one, with a large church of that communion situated in the heart of one of the blocks in question. The canvass revealed the fact that in those four blocks there were 3,398 who desired to be recorded as Protestants, very nearly a quarter of whom, \$38, appear to be standing in no connection whatsoever with any existing church. There are Protestants enough; if there were so many gold eagles lying around loose south of Fourteenth Street as there are unattached Protestants, you would find the tide setting toward the Battery quick.

Rescue Work in Boston.

Bearing upon the general problem of church work it is interesting to note the growing interest in phases of mission work, especially those of a rescue variety. To give up a whole meeting to these causes, as was done at the Con-conventional Club week before last, and to bring forward on the platform the men who are doing the work is certainly an unprecedented thing. It was a revelation to many to hear of the material help afforded hundreds of roving and unfortunate men at the Pitts Street and Kneeland Street Missions, and a greater surprise to learn of the cases of remarkable and radical conversions as well as to be told by Major Brewer of the steady growth of the Salvation Army in New England. He affirmed that through its agency no less than 150,000 persons each week listen to the gospel, while in this city alone there are now five stations, and here, too, as in New York, the slum work is an increasingly promising feature—the two heroic women who immerse themselves in the darkest corners of the city, having, in the last three months, visited 27 saloons and scores of brothels to deal hand to hand with boozed and despairing humanity. Sixteen girls have been pledged as brands from the burning and placed in the rescue home which the Army has started.

Speaking of the Pitts Street Mission, whose manager, Mr. Henry F. Parkhurst, made so favorable an impression on the Club, it should not be forgotten

that a large new basement has just been hired to provide greatly needed accommodations and that three members of the Suffolk North Conference, which has indorsed the enterprise, have made themselves personally responsible for the extra expense involved.—*The Congregationalist*.

The "Win-One" Movement.

This movement is the outcome of the "Rescue Volunteer Movement," for the reclaiming of drunkards, originated in New York, by Col. H. H. Halley. One day in one of their meetings this question was asked, "How many can save one drunkard during this year?" when one lady said, "I do not know of a drunkard, and I do want to save some one, cannot I substitute somebody else?" The reply was, "Yes, let us substitute in the pledge an unconverted person for a drinking person," and at that very meeting seventy-five pledges were taken, and a great revival of religion broke out in that church. Since that time, in two years, at the lowest estimate, 100,000 Christian people have pledged themselves to cultivate the acquaintance of one unconverted person, and by every special effort they can, win them for Christ; in other words, establish the kingdom of God in their hearts. It is personal effort directed at one person at a time that one man's own sister or brother; it is just adopting him—and loving them into the kingdom of Christ. Surely that is Christ's way of reaching the masses, by each disciple bringing another; as in the case of Andrew "winning one," Simon; Philip, Nathanael, and Philip the evangelist, going away down to the desert way, as he was directed to reach the Ethiopian eunuch.

A "Win-One" worker may be any member in good standing of any evangelical church, mission or Sabbath school, who will sign the following pledge or obligation:

Trusting in God's help and "In His name" I agree to select one unconverted person, and for one year do all in my power to win him or her to Christ, and to pray each day for the person so chosen, and for the success of the efforts of all who are engaged in this work.

A "Win-One Circle" may be formed in connection with any church, mission or Sabbath school that it may be desirable to build up or strengthen; or it may be organized independently of these, provided it does not interfere with any church, mission or Sabbath school work. Those who sign this pledge need not organize as a circle, but may work individually in such manner as they may be directed of God. Circles as soon as formed should be reported to the undersigned.

All persons who sign the Win-One pledge described herein may become members of the Chapter of the Order of the King's Daughters and Sons, to be known as the "Win-One Chapter," by sending a copy of the pledge signed to the secretary, Miss Belle Hardy, P. O. Box 3669, New York.

Uganda.

The British East Africa Company, whose troubles have brought this Ugandan question to the front, secured from the Sultan of Zanzibar in various sessions about a million square miles of territory for a term of fifty years, and for an annual payment of £30,000. The company's capital was £2,000,000, of which £1,000,000 was offered to the public. The customs revenue in 1888 was £30,000; in 1889 it had increased to £30,000. The company undertook extensive improvements in Kambassa, the chief town, and in this, the construction of telegraph lines, the maintenance of an armed force and similar expenditures, the capital has vanished and the receipt have not come satisfactorily to hand. The company would now like to summon the Imperial treasury to their aid, but it is likely that the government would leave them entirely to their own resources were it not for the claim that the evacuation of the country would leave the missionaries as well as their native converts at the mercy of the savages and the still more savage and dreaded Arab slave traders. Bishop Smythies of the Universities Mission to Central Africa, in a letter to the *Times* says that an abandonment of the country will endanger the lives of the missionaries if they stay there, and will place their pupils at the mercy of the surrounding savages if they leave, but to speak of their probable lapse into slavery if left without their present moral support. The work of suppressing the slave traffic, too, will stop, and numberless other calamities it is declared, will follow the step that Lord Roseberry seems inclined to take.

There is no denying that the question presents a serious problem for solution. Bishop Smythies declares that the missionaries were happily settled before the advent of the British East Africa Company or the extension of a British protectorate over the country, but that the intrusion of this has changed the whole condition of things. Strife has been raised and conditions created that did not exist before, so that where once the missionary was comparatively safe nothing can now insure safety but the British soldier and his Martini. It is plain from this statement that Christianity did not need the intervention of either the company or the government, and it is only because of their intervention that it needs their aid now. — *Toronto Globe*.

The Cry of a Hindoo Widow.

This touching plea is from the writings of a widow in India, not a Christian, but an educated woman. "My prayer and supplication are, 'O God, let no more women be born in India!' Thousands of us die, but alas! more of us live. A near relative of mine was sick when her husband died. Her fever was high and her weakness was so great that she could not be dragged to the bank of the river, so a water-carrier was told to bring several pails of water. She was then taken from her bed and laid upon the floor, and the water poured over her. For eight hours she lay on the wet ground, shivering, alone, deserted by all, in terror of death, until she

could bear no more and her breath stopped. Then was she greatly praised, as one who had died for love of her husband.

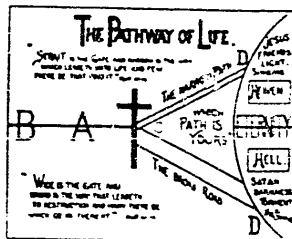
"Another woman whom I knew had lived very unhappily with her husband. He died suddenly while upon a journey, and as soon as the news was brought to her, she threw herself from the roof of the house, and was killed, not being willing to bear the shame and misery of widowhood. She, too, was praised and honored by all her friends and acquaintances because love for her husband was considered to have driven her to the laudable act of suicide.

"I could give many similar instances, but these are enough. The British government has, indeed, abolished *suttee* (widow burning) and death by flame is a cruel death. Yet it is a swift one, whereas we who live as widows, die a slow, agonizing death, such as none but ourselves know.

"We verily believe that the doing away of *suttee* has increased and deepened our misery. The English people congratulate themselves on having done a good work, but they little know, or suspect, what goes on in secret within our houses. They tell me that in England widows are kindly treated, comforted and helped. I do not know if that is so, but I do know that in India we have no comfort or joy—nothing but dark, inexpressible misery, which crushes us to the earth." — *Translated from a German Missionary Magazine*.

A Chart Sermon.

"The Pathway of Life"
Text—Matthew, vii, 13 and 14.
"The broad road and the narrow path."



Draw the chart on the blackboard or have it painted on muslin.
A.—Birth.
a.—Age of accountability, all have gained from here.
c.—Choice at the cross of the roads.
D.—Death.
The children who die between B and A, go to God; hence heaven has all the children—hell has none. There is no choice after D is passed.
The entrance to both paths is by the cross.
To be lost, one tangles under foot the blood of Christ.
Bring all hearers to the C and then enforce the text in Joshua xiv, 15—"Choose ye this day whom ye will serve."

The Revival in Ireland.

MR. MOODY IN DUBLIN.

Mr. Moody commenced his mission in Dublin on Tuesday evening, October 5th. A large wooden building had been erected in the Rotunda Gardens, with seating accommodation for 6,000 people, and even on the opening night it was crowded in every corner.

A Dublin High Church paper had in a tentative way attempted to throw cold water upon the Moody Mission by advising the missioner to confine himself to the States. Hence it was with peculiar pleasure that Lord Plunket, the Archbishop of Dublin, was observed making his way to Mr. Moody's side on the platform. The greeting was warm on both sides, and Lord Plunket opened the proceedings with prayer, and pronounced the benediction at the close. Mr. Moody's address was pointed and to the purpose. He dwelt upon the conditions necessary for making the Mission a success, and laid particular stress upon the value of Christian enthusiasm. "Do not be afraid of becoming excited over Christ's work," he said. "Why, there will be more excitement met with in one public house in Dublin to-night than among the six thousand people I see before me." At the conclusion of his address he announced the order of procedure. Major Whittle would take the eleven o'clock meeting for workers in the Christian Union Buildings. Mr. Moody himself would address the meetings in the Rotunda Gardens at three and eight o'clock p. m. After each there would be an inquiry meeting, and after the eight o'clock meeting Major Whittle would speak to men only in the Rutland-square Presbyterian church.

The meetings have daily grown in number and enthusiasm. Mr. Moody has been speaking very largely upon the New Birth. Some of his sentences are likely to be remembered all their lives by his audience. The newspapers have all been favorable. Thus *The Daily Independent*, a Pall-mallite organ, read by the masses of the Dublin people, contained the remark that every sentence in Mr. Moody's addresses might be profitably listened to by persons of any denomination. This is perfectly true, and a Roman Catholic has been heard to say that if Archbishop Walsh were wise he would, in the interest of morality and the public weal, have stood on the same platform with Lord Plunket to bid Mr. Moody God-speed.

The following suggestions and useful remarks appeared in *The Irish Times*: "Those clergymen and ministers, evangelists and pastors, act wisely who take advantage of Mr. Moody's visit to study the management of great evangelistic meetings. Leaders of men must keep themselves informed of the current of opinion and feeling, and of the various influences which affect the minds of the people whom they seek to lead. And when an opportunity, which occurs only once or twice in a lifetime, is afforded them of observing the kind of attraction which draws crowds under the sound of the gospel, and holds them there, the preacher of

the gospel cannot afford to neglect it. They will remark, if they come in time, that the evangelist gets into touch with his congregation as it is gathering. That hymn sung by the choir and another by the congregation, now a duet, and then a solo, is all preparing the minds and hearts of the people, drawing them away from mundane thought and attracting them to the consideration of eternal realities. The hymn, 'Throw out the life-line,' with its solemn refrain,

Someone is drifting away,
Some one is sinking to-day,

has not only been used of God to induce reflection but has in this mission been the first step in one remarkable conversion. Then, 'Tell me the old, old story,' expresses the desire which rises in many hearts, and which is met by the promise, 'There shall be showers of blessing,' or the lovely hymn sung by two voices only,

Though your sins be as scarlet,
They shall be as white as snow;
Though they be red like crimson,
They shall be as blue.

And then perhaps will follow, bringing peace and rest to some, before a word of the sermon is uttered.

Blessed assurance, Jesus is mine.
Oh what a foretaste of glory divine.

The mere breaking up of the monotonous routine of ordinary services, and the studied adaptation of means to ends in the selection of hymns leading onward to a desired and definite result, would itself be a revolution of a most beneficent character.

MAJOR WHITTLE IN COUNTY KERRY.

Major Whittle, following in the steps of Mr. Moody, and Mr. Vance, the beautiful songster, and accompanied by his daughter and Miss Boardman, commenced a mission in Tralee, on October 5th, having preached the same afternoon at Ardara to the largest meeting perhaps ever gathered there. The hall in Tralee was one recently acquired for political meetings of all parties, and consequently frequented by all classes and creeds. A second stairs and entrance to the building were especially provided and it proved in every way suitable for the purpose, for, although no meeting was quite so large as Mr. Moody's in another place, the hall was quite filled, and the interest and even enthusiasm of the audience were most gratifying.

Major Whittle addresses himself much to the masses, in language simple, manly, frank, and persuasive. The people feel not that a ritual priest or person has come among them, but a man who is one of them, who talks plain talk to them about sin and salvation.

Miss Whittle's and Miss Boardman's solos and duets were greatly used to soften apertures and commend the gracious words of God in gracious tones to those for whom they were spoken.

The friends at Oxford and Cambridge are bestirring themselves, and are greatly in hopes of securing a visit from Mr. Moody.

The Church Missionary Society.

The annual report of this society, a summary of whose statistics we append, shows considerable progress and much encouragement for the future. On every hand there is felt to be the need of additional men for the field, not only on the Niger, but in every section of India, and for extension into new districts contiguous to those already occupied. The calls have been incessant. From three only out of eighteen of the Society's missions requests for over three hundred additional missionaries have been received. Indications of the growing interest in missions are found in the simultaneous meetings held in February, in the accession of offers of service, in the formation of a medical missionary auxiliary committee, and in the large attendance at the different meetings of the Society. The visit of Mr. Wilder, of the American Missionary Students' Volunteer Movement, has had marked results, among which was the offer of fifty-four Cambridge University men, notifying their readiness, should the way be open, to enter the missionary work. One hundred and seventy-nine officers of service have been investigated by the committee; fifty-two were accepted for training, sixty-six for immediate service, in addition to six in the field, bringing the number for the year to seventy-two. Of the comparatively large number rejected the majority failed to reach the required medical standard. Within two years there has been a total increase of one hundred and three in the missionary force, in spite of which the ordinary missionary expenditure has increased by over \$21,190, and stands at \$1,317,230. The ordinary income has been \$1,194,029, the difference being made up by drafts upon special funds. The report makes reference to the death of Bishop Freese and Bishop Crowther as well as a number of missionaries, and intimately associated with the work at home.

SUMMARY OF STATISTICS.

	Stations.	Mission- aries.	Native clergy.	Com- muni- cants.	Adult in- struct- ants.	Schools.	Pupils.
WEST AFRICA:							
Sierra Leone	17	4	4	15	55	19	4,050
Yoruba	14	6	9	16	122	41	5,589
Niger	8	2	4	9	75	107	9,408
E. EQUATOR AFRICA:							
Coast District	2	12	5	19	2	574	55
Interior (Uganda, etc.)	13	13	8	19	106	26	408
EGYPT AND ARABIA:							
Palestine	13	11	13	23	8	452	48,174
PERSIA AND BAHDAD	3	3	1	4	1	120	2,470
INDIA:							
Bengal and Santal	23	26	9	21	16	2,453	136,149
N.W. and Central Prov.	19	23	8	23	12	1,593	72,394
Punjab and Sind	22	23	8	23	17	554	129,108
Western India	17	12	11	14	4	1,080	64,303
Madras	8	4	4	6	6	228	30,138
Tamil	6	12	12	13	19	342	99,177
Tinnevely	3	6	3	12	5	1,119	424,161
Travancore	24	13	10	27	7,363	300	110,508
Ceylon	17	19	17	11	2,995	191	205,151
MAURITIUS	2	1	1	1	1	654	28,162
CHINA:							
Hongkong and Kwang- tung	7	6	9	1	150	25	11,885
Farther East	15	11	5	16	11	2,861	26,112
Mid-China	9	14	4	7	561	29	22,508
JAPAN	11	22	1	26	9	1,131	27,125
NEW ZEALAND	41	15	2	12	2,505	5	11,111
NORTHWEST AMERICA:							
British Columbia	11	3	1	7	512	3	71,286
Montana	5	5	4	5	662	50	330
Washington	12	3	1	3	815	15	17,873
Saskatchewan	5	4	2	2	45	4	63
Alaska	1	1	1	1	25	1	101
Mackenzie River and Selkirk	7	8	1	3	250	10	308
NORTH PACIFIC							
	9	8	11	1	184	64	10,000
Total	277	316	173	277	50,197	17,369	1,705,000

reference to the

How to Help the Prayer Meeting.

- Prepare by prayer and study.
- Be prompt.
- Be cheerful.
- Bring somebody else.
- Take the front seat.
- Look just as pleasant as you can. It is contagious.
- Sing: bright, joyous singing is a great help.
- Pray: but remember that long prayers are too good for a good meeting.
- Say something, if it is only two words.
- At the close give a hearty greeting to the stranger and speak a kindly word to your brethren.
- Afterward talk the meeting up and not down; mentioning it during the week, tell how good and pleasant you found it to be.—*A. B. P. Hallcock.*

The Bishop of British Columbia, Dr. William Piery Austin, celebrated the centennial jubilee of his Episcopate on Sunday, August 1st. It is asserted that the history of the West End records only six instances in which a bishop has completed his jubilee of office. This venerable prelate was born in 1807, and at the age of thirty-five was consecrated bishop of the see over which he has ever since presided. In 1833 he became Primate of the West Indies, and in 1891 was made Prelate of the Order of St. Michael and St. George by Her Majesty. Three years ago, when he was eighty-two years of age, he started upon a visitation tour of eighty-one days through a country which can only be traversed through crooks and dangerous streams.



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 this magazine will be duly acknowledged. If further information is desired write to Sup't Bible Institute 30 Institute Place, Chicago.—*D. L. Moody.*

The Spirit of the Lord was present in unusual power. This convention represents forms of aggressive Christian work outside of regular church organizations, including the many forms of city evangelization, and is growing each year.

In looking over a number of incidents related by the students, two or three things especially attract attention,—the number of those who return after an interval to confess that they have lied to the one who spoke with them, and have since been burdened with the lie, those who say that they have not been in a place of worship for years, and the frequency with which conversion is followed by a reuniting of separated families.

Notes by a Resident.

A full report of this summer's tent season has been printed and may be had on application.

Mr. George S. Fisher, escorting a party of six missionaries, en route for Africa, stopped for a day or two at the Institute.

Master Paul Moody is among those who have furnished one of the new rooms. It is a thank offering for recovery from illness.

W. C. Walker and Mr. and Mrs. John W. Meckley have left the Institute for Africa, and at this date are probably upon the Atlantic.

The number of cottage meetings is steadily increasing. Thirty-eight were held the second week in November, chiefly among those who were interested in the tents. These clinch the tent work.

One of the three male quartettes, which sang in the tents this summer, consisting of J. Q. Duffey, W. C. Gamble, E. L. Buchanan and H. A. Wolfe, were engaged to sing at the Christian Workers' convention and accompanied Mr. Torrey to Boston.

From what was known of his books, a treat was anticipated in Mr. Paynter's lectures, and the anticipations have been fully realized. He is one of those deep Bible students who are so full of the good things of the Scripture that at whatever point they are touched something rich is ready to flow forth.

Rev. Richard Harlan, of Geneva, N. Y., visited the Institute and gave a short address, emphasizing the fact that, though the Bible should be magnified as the Word of God, yet our religion was not a religion of a book, but of personal relation to a personal Saviour.

Mr. Torrey was East for two weeks, attending the Christian Workers' convention in Boston, of which he is permanent chairman.

J. R. Godshall, Andrew Johnson and George Carroll sail December 9th, for India, under the direction of the Christian Alliance. The leadings of God's providence in bringing these men finally to embark for India have been interesting, especially in the case of Mr. Carroll. For a long time his heart was turned toward that country, but he was induced to go to Guatemala. The way was so shut up there that he returned, and he now finds an opening to the land which was first laid upon his heart.

Somanrao V. Karmarker and his wife, natives of Bombay, who have been studying in America for several years—Mr. Karmarker at Yale, and his wife studying medicine at Philadelphia,—spoke to the Students' Volunteer Mission Band one afternoon in the past month. Mr. Karmarker is a polished gentleman, having fine command of English and very slight foreign accent. He dwelt upon the need of educated young men to deal with the educated young men of India. His wife as emphatically insisted on the value of women having a knowledge of medicine as a means of access to the homes.

The Chosen People.

Meetings among the Jews have to be conducted in a somewhat different fashion from other mission work. Jews are shy and wish to avoid all publicity, but like an opportunity to ask questions. When they reach a point of real personal interest they desire, Nicodemus-like, to call privately upon the teacher or have him visit at their homes, hence all efforts among them must proceed slowly, dealing with each one individually, and requiring much patience.

A converted Jew, Michael Capp, who has been studying at the Institute since the early part of this year, has a mission for Jews in a little Methodist church at 485 Ashland avenue. It was opened in April and his audience have averaged about sixty persons, of whom twenty-five were Jews. Of these, some ten or twelve have confessed Christ as their Saviour, of whom six are now waiting to be baptized, and over one hundred are now under deep conviction.

Mr. Capp is deeply interested in the welfare of his people, having sacrificed much for the sake of preaching the gospel to them. Meetings are held every Thursday evening and Saturday afternoon, and a meeting for grown people and one for children on Sunday. He also has meetings for Jews at Sunbeam mission and the little Christians there have been very active in bringing in Jewish children.

"Is it only Believe?"

This is taken from the letter of a student:

"You might be interested to know of a young man whom I spoke to one evening.

"When the pastor gave out the invitation for those to stand who wished to accept Christ, he stood. Noticing that his eyes were moist and that he was under deep conviction, I asked him if he wanted to accept Christ as his Saviour. He said, 'Yes.' He had just moved to the North side and feeling lonely and having nothing to do, had come to the church. His eyes filled with tears as he said, 'They all seem to have something that I have not. I feel as if I were left out.'

"After reading the good old verse, John 3:16 to him, he said, 'Is it only believe? I never knew that before.' He said, he did believe and wanted Christ as his Saviour, but had always thought something more was necessary, to have some strange feeling or something of that sort. We knelt in prayer. Such a struggle,—it seemed as if the devil did not want to give him up. His foot beat a rapid tattoo on the floor. I never saw any one struggle so hard. Then he began to pray and made a complete surrender to the Lord.

"After rising from our knees he said, with a smile, 'Only believe.' But I have the feeling, too, now." He went to my room and we had a long talk about the King and the Kingdom. Tuesday evening I called on him, and he went out and bought him a nice Bible, and went home and commenced to read it. He came to church Sunday night. Wednesday night I called again; he had been reading in John and had some of the passages marked. We studied together for an hour. He was filled with joy and praise and said he 'never knew it meant so much before,' and seemed to understand what he read. He has returned to his home and I have had two or three letters from him."

W. L. S.

Women's Department.

We are still being allowed to send from our number workers into the foreign field.

Miss Ellen Law (Presbyterian Board,) sailed for Beirut Syria, October 20th.

Miss Jessie Duncan (Canadian Presbyterian Board,) sailed for Indore, India, October 28th.

Miss C. E. Chittenden (American Board,) sailed for Foochow, China, October 25th.

Miss Phebe Burkholder is under appointment for the China Island Mission.

Miss Amelia J. Rowe (Methodist Board,) arrived at Yokohama, August 13th.

Miss Sara M. Couch (Reformed Church,) sailed in September for Nagasaki, Japan.

We have sent into work in the home field:—

Miss Emma P. Strong, to be matron in Dawes Academy, Berwyn, Indian Territory.

Miss A. G. Bricken to be church visitor in Pilgrim Congregational Church Minneapolis.

Miss Ellen E. Dresser, church visitor in the First Presbyterian church, Saginaw, Mich.

Miss Emma P. Dunlap, to be Y. W. C. A. secretary, Milwaukee.

Miss Alice Preston to assist Miss E. K. Henry in evangelistic work.

Miss Grove Stevens to be assistant in the Home for the Friendless.

We think we may again remind some of our friends that for the best and most efficient work in our churches there should be some one person wholly devoted to its interests, whose time shall be wholly given to it.

If there is a young woman in the church who seems hopeful in this line of work let a few friends join together to give her the advantage of a few months with us to study all forms of practical work as well as to glean from the various teachings of the Bible.

We are led to speak thus confidently from the repeated testimony of those who come to us as of those who have entered into responsible positions. One such qualified worker becomes herself a stimulus to her more inexperienced associates.

We are most grateful to all the donors of free scholarships so many of whom have renewed their donations for the coming year. A scholarship means the sum of \$150 which covers board and tuition, including musical instruction for a year, leaving to the student

only traveling and personal expenses. In return for this we send to the donor monthly a report of the work done by the recipient and a written account by herself of her work. We believe this to be a good investment for those who would gladly increase all positive influences at work for the kingdom of our Lord.

We give incidents from our work. We often have requests to furnish information about our house visitation and we think the following a good illustration of how the work seemed to a beginner.

Starting out alone to the street-work for the second time, I wished, as the day's work was to be chiefly seeking an entrance to homes of those who had not yet been reached, to begin it by a little time of communion with the Master in company with the one warm-hearted Christian whose acquaintance I had previously made. When I knocked at her half opened door, she answered by gently pushing me back into the hall and shutting the door, she said, "My son has just come home, and," touching her head, "he's got a little up here. I can't ask you in. He would get very angry. Come next week." Poor white-headed German grandmother! I had seen her cast down and moaning over her abusive son, a drunkard, but to-day a light shown from her eyes whose source I could not mistake, it was His message of courage to me.

The rest of the house was occupied by Italians. I had been wishing that something might be done among them. As I passed up the stairs to the street, I saw through a window two little children playing on the floor. Something said, "You can use those babies to gain you an entrance." so I turned back and had a very pleasant call. I was able to read the parables of the lost sheep and lost coin, and some verses from the fifty-third chapter of Isaiah but, perhaps partly on account of the inability of the two women to speak English well was not very successful in personal religious conversation. However a cordial invitation to come again when a sister who could talk better English could be present, showed that the door for work there had been opened.

A chat on the street with little Johnny, who, when asked if he knew who loves little children, promptly responded, "Yes, Jesus," led to a kindly reception by his mother at her door, but we were interrupted by a loud-voiced Irish woman. Several door bells were rung with varying receptions. An invitation to the mothers' meeting at Moody's church proved a good point with which to open conversation, which otherwise would have been rather difficult when the person stood looking at you with a manner which said, "Please state your business and be brief about it." But most were more kindly in manner. One, a young woman, laid aside from work by a sore foot, was very eager to have me call for company's sake when I had time but did not ask

me in then. Knowing I must start back to the Institute in a few minutes, I promised to make a call of some length soon. I did not seem led to speak to her of personal salvation perhaps because a better opportunity will then be given to meet some difficulty in her case. Another, who as soon as I mentioned the mothers' meeting said she was a Catholic. As I turned to go, having said what I could, she drew me in and closed the door, exclaiming most earnestly, "Do come some time and talk to my husband!" She explained that he made life almost unbearable to herself and young daughter, who was being driven out the street by his abuse. He was not a Catholic and she had repeatedly begged him to attend any church, hoping what he should hear there would lead him to be more kind.

The most interesting conversation of the afternoon was with a young wife who said she was not a Christian but felt perfectly satisfied. When during the conversation I asked her if she thought it safe to run the risk, replied that she was brought into the world without her wishes being consulted and would be taken out of it in the same manner and didn't think anyone had a right to abuse her by burning her in hell-fire forever. I replied that God had said these words (repeating as tenderly and earnestly as I could), "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." She dropped her head and I could see her hands tremble. After some further conversation I gave her a tract: "Missed it at Last" and asked that I might come in and have a talk with her after she had read it. I left, knowing that she was not perfectly satisfied though she had repeatedly affirmed that she was, and praying that she might soon realize it herself, if she did not already. A. L. C.

E. G. Visher left the Institute for work in southern Michigan, intending to return soon, but found a very needy field where the Lord gave them forty souls in a short time. The presiding elder said he would like to be put into correspondence with three more such men at once.

The winter term of the Musical Department will begin Tuesday, January 3rd. For the benefit of the many who cannot be present at the beginning of the year and others who can remain only a short time, all the classes in this department are regarded at the end of each term. The more advanced work is, however, systematically progressive throughout the year.

Several pupils have recently gone to sing with evangelists among them W. L. Anderson, with H. G. Smead; W. H. Wellcome with Robert Patterson and J. Ritchie Bell sailed November 19th, to join Merton Smith in Ireland.



A workman in this machine age is always alert for the best tool, 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 there 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.

A Prayer.

ALICE CAREY.

I have been little used to pray.
Wishes to speak and call it prayer;
To-day, my Father, in thy name,
I ask to have my soul stripped bare
Of all its vain pretenses—to see
Myself, as I am seen by thee.

I want to know how much the pain
And passion here, thy tears abate;
To take thy thoughts, a tangled skein,
And stretch them out all smooth and straight;
To track thy waterway course through sin
And sorrow, to its origin.

I want to know if in the night
Of evil grace doth so abound,
That from its darkness we draw light,
As flowers do beauty from the ground;
Or, if the aim of time shall be
The shadows of eternity.

I want, though only for an hour,
To be myself, to get more near
The wondrous mystery and power
Of love, whose essence floateth here;
To wait on us and the waiting grave,
To make all of light, of heaven, we have.

—From Prayers from the Poets.

The Person It is with a heart bushed
of thorns, with awe that I bring before
you now the fifth and final fact which shatters
atheism and agnosticism. I mean the
person of Christ. A theory may be considered
as a frame. A fact is a picture. If the picture
is too large for the frame, the frame must
be cast aside. We have found nature
too large for the theory of atheism. We
have found man altogether too large. But
when we bring to this frame the picture of
man at his highest, the man Christ Jesus, we
find ourselves endeavoring to inclose the
ocean in a wine-glass and compress the stars
into a crucible. Atheistic materialism, which
most account for Jesus Christ as well as for
other men, is compelled to pervert history and
reason to bring him to the common level, and,
having done this, stumbles over His humanity
as hopelessly as over the humanity of ordi-
nary men. But taking Jesus for what the
greatest unbelievers have regarded Him, "the
incomparable man, the matchless flower of
our race," how shall we regard His testimony
to the Divine Father? Shall we receive Nev-

ton's testimony with regard to gravity. Far-
aday's testimony with regard to electricity.
Sir Lionel Beale's testimony with regard
to cell-structure, and reject Christ's
testimony with regard to the primal
fact of religion—the existence and
nature of God? Has not this man an un-
questionable right to speak with authority on
this one theme? Has not the agnostic been
rightly described as one who disbelieves the
testimony of Jesus regarding God? And when
Christ assures us that by doing the Father's
will we shall know of the doctrine, when He
gives each one a practical test of these great
things of the Spirit, is He not to be believed?
Has not His testimony received innumerable
confirmations? Is it not a fact that multitudes
of men, bewildered by nature and specula-
tions about nature, and blinded by sin, have
been brought to know Jesus Christ, and have
walked out into the light of Christian faith
where God has been the chief moving and
moulding force of their lives?

But when we regard the person of Christ
without prejudgments against the supernatural,
we find Him refusing to come within the
categories of a sensuous philosophy, or to be
explained by the laws of human heredity.
We find in Him a spiritual originality which
made Him lonely in the age when He lived—a
"sweetness and light" that were not embitter-
ed into cynicism toward men, or darkened
into distrust toward God; a self-assertion that
would be madness were it not supported by a
wisdom and holiness unparalleled, and with a
self-sacrifice that has bound the Christian
generations to the foot of His cross. Failing
to find any mark of sin in His life or any
defect in His all-sided virtue, we perceive
Him standing before us as the miracle of
history, and we do not wonder at the spiritual
force which from Him has rolled like an ocean-
tide down the years, breaking in blessing on
the shores of all the continents to-day. We
do not wonder that the wisest of our race
have seen in Him the brightness of a heavenly
glory and the express image of the Divine
Person, and, beholding Him, have rejoiced
in the Father's love revealed in Him for our
redemption. We do not look downward into the
primitive particles of matter for the origin of
that mortal glory which illumined Palestine
and is making the whole earth a Holy Land.
We do not find in the atheist's dream of
development from atoms the faintest or re-
motest possibility of any explanation of
that love and tenderness which transfigured
the tragedy of Calvary. Not from beneath,
an evolution from matter—but from above, a
revelation from God and of God, this is the

explanation of Christ to which we are driven.
Something divine entered humanity in Jesus.
His word is the final law of the Spirit. The
God He revealed is love, and through Him God
becomes to us a power unto salvation. It
was but natural that such a Saviour, with such
a disclosure, should prove Himself Lord over
the material world, using it to confirm His
doctrine. It was but natural that a God of
love, purposing to join together forever re-
demption from sin with the revelation of man's
immortality, should have given assurance of
His great intent in the resurrection of
Christ from the dead.

Every Man Has One to face the world with
Two Sides, and one to show to the
friend of his heart.

I once had a friend. The popular opinion
about him was that he was very quiet and
rather dull, without ideas, or experience, or
character of his own. Such was the man the
world saw. But the man I saw was quite a
different being—a man of the most genial
humor, who could break into conversation the
most lively and discursive or the most serious
and profound, with a mind richly stored with
unusual knowledge, a fertile imagination, and
a moral nature which had passed through all
the great experiences of our new time.

This is not a singular case. There is no one
who is another's nearest and dearest who does
not sometimes say, "The man I know is very
different from the man the world knows,
people think they know him; but there are
heights and depths of which they have no
suspicion. Some men, owing to a shy and
self-suppressing temperament, are scarcely
known to the public at all. They cannot per-
mit themselves to show any feeling, and all
their movements in the eyes of others are
invisibly awkward. People therefore think
them cold and unfeeling. Yet this may be a
complete mistake. The most intense and
passionate nature may be ice-like or iron-like
outside.

There is an old myth of the Greek religion
which illustrates this. Luna, the goddess of
the moon, is said to have loved a mortal man.
As she sailed across the sky at night in her
silver beauty, she looked down at him as at
other mortals, and he looked up at her as at
other mortals did. But, when midnight was past
and the world was asleep, he still watched and
looked up at her alone; and then she turned to
him that side of her refulgent orb which is
always turned away from the world, and dis-
closed such dazzling splendors as mortal eye
had never seen before.

Thus does friend do to friend. Friend can
say to friend,

"There's the world's side of you.

Thus they see you, praise you, think they know you.
There, too, I stand sometimes with them and
praise you

But the best is when I glide from out them.
Cross a step or two of dubious twilight,
Come out on the other side,—the novel,
Silent, silver lights and dark, undreamt of,
Where I hush and bless myself with silence."

But is this second man a better man than
the first? Let us hope, generally so. Surely
most men appear bigger, better, more generous
and tender to the one who knows them best
than to the outside world. Surely most of us
have some one who would passionately say, He
is a truer man, and his life is a truer life, than
the public knows. Yet it is not always so.
Oh the wretched man who is more thought of
in public than he is at home; whose friend
knows that the brilliant qualities for which he
has a reputation in public are mere tinsel and
trickery; whose wife and family know that the
sanctity he gets credit for is mere hypocrisy.
I fear many a house has such a skeleton in the
cupboard. He who is a model of courtesy in
public may be a tyrant at home; or those who
know him best may be acquainted with con-
cealed habits of his life or dark passages of
his history which would ruin him if they came
to the public ear.

From "Men and Morals."

Saint and Scholar There are some figures in the
history of the church regarded
with peculiar reverence, the secret of whose
distinction lies partly in their youth. They
went so swift and straight toward the objects
of their life that before others had mastered a
natural hesitancy these had accomplished a
life's work. And their early death gives them
an advantage above many of their contemporaries,
for all that they did has the spring and vehemence
of youth in it, and they are not subject
to the corrections which later life brings, with
its slower progress and its declining energy.
Their life is all of one piece; as Carlyle says
of John Sterling, "He sleeps now—bright,
ever young in the memory of others that must
grow old, and was honorably released from
his toils before the hottest of the day." Of
such men these most known amongst us are
David Brainerd, Robert M'Cheyne, and Henry
Martyn.

Henry Martyn was born at Truro in 1781, and
passed straight from the grammar school there
to St. John's college, Cambridge, where he
began residence in 1797. He made a name
for himself in the university as "the man who
never lost an hour." Cambridge at that time
was being leavened by the influence of one of
the saints of the English church, Charles
Simeon, and the process by which Martyn
entered upon the life of faith was much
furthered by Simeon's teaching. And as
Simeon's ruling interest at that time, outside
of the university, was the Church Missionary
Society, which he had been the means of
founding in 1799, it was not unnatural that
Martyn should offer himself, with all his fresh
distinctions as a student, for service under

that society. That was in 1802; but time ran on, and it was only in 1805 that he sailed and in 1806 that he reached India, and then not as a missionary, but as a chaplain under the East India Company.

We find few such stories in the world. Martyn had to work against the whole spirit of the English in India, who had almost lapsed to heathenism. Dr. Smith tells that there were in 1806, within the three presidencies of India, 156,000 Protestant Christians, and only three churches! And an evangelist a man with all his might believing and preaching the need of salvation, was as unwelcome to them as Paul to Felix. Perhaps Martyn was too vehement; he was a Celt, and had the Celtic impetuosity; and his prayer on reaching India had been, "Now let me burn out for God." Tolerance was not in him; "I could not endure existence," he said, "if Jesus were not glorified; it would be hell to me if He were to be always thus dishonored." Every slight upon the name of Christ struck him like a blow, "it is because I am one with Him that I am thus dreadfully wounded." "Heaven will be heaven to me because there will not be one liar there." A man so eager and sensitive was strangely mated with the British officials in India, and amongst them he seemed to make little way. And so from the first he turned toward the natives of India; they were his real parish. He preached to the native wives of the British soldiers, whose chaplain he was; he gathered before his house week after week a regiment of beggars, lame, diseased, frightful, and spoke to them. He talked with every one he could reach, and gave all his leisure to perfecting himself in the native languages. They called him a "man of God", and through unknown channels his fame has traveled out into the Mohammedan world, so that away to the south of Algiers a traveler was asked if he were of the same tribe as Henry Martyn. "A good name is as sweet ointment," says Ecclesiastes; its fragrance reaches far. And in this, perhaps, is one chief encouragement and use of Martyn's story, that the better part of his work was done after he had gone away; his first Mohammedan convert he had never seen until he came to offer himself for baptism. One Persian scholar after fourteen years of solitary study of Martyn's New Testament applied to the nearest Christian for baptism. In Shiraz, where he saw no fruit, a man long after was found who had spoken to him and got from him a Testament, with the inscription—"There is joy in heaven over one sinner that repenteth." He also professed himself a Christian. So the seed grew silently. And who can measure the influence that Martyn's story has had in England, and especially in his own university! The bigger part of what a man does may be unknown; only he must have salt in himself.

Dr. Smith has laid the church under a new debt by his most moving book.

Follow after love. 1 Cor. xiv. 1.

When the heart is filled with the Saviour's presence and a sense of the Saviour's love, how natural and how easy it is to speak of Him. Had we more experience of what the Scripture recommends as the communing of saints the path of the Christian would be luminous with light, and we would find strength in the sweet intercourse. And we know, too, that our Heavenly Father looks down with a smile upon those who thus love to talk of Him.

THEODORE IRVING

The Lord loved you . . . therefore shall he keep His commandments. Deut. vii. 8.

It is a great thing, it is a blessed power, in any measure, in any degree, to say, "I love Jesus." It is a greater, a more blessed, and it is absolute and certain truth to say, "Jesus loves me."

If our love were but more simple,
We should take Him at His word,
And our lives would be all spent
In the sweetness of our Lord.

F. W. FAAR.

He that loveth not, knoweth not God.
1 Joo. iv. 8.

Love thy neighbor for God's sake, and God for His own sake, who created all things for thy sake, and redeemed thee for His mercy's sake. If thy love hath any other object, it is false; if thy love hath any other end, it is self-love.

Old friends, old scenes will dwell
As more of heaven in each eye.

JOHN KEEL

—From "A Gift of Love."

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There is a certain individuality in the best sermon, and this individuality proceeds first, from the experience of the preacher himself, and secondly, from his power to apply the truth to the hearer so as to make the hearer within himself. "That man knows all about it," a sermon needs to reach real life. The question is, how real wants are to be shown. The only solution to this question is that there ought to be personal acquaintance, not social contact only, but spiritual contact. We must make pastoral calls, and pastoral calls which shall have the effect of disclosing to us the inmost spiritual history of the people to which we minister, and disclosing to us their actual personal daily needs. We shall find that the methods by which we are enabled to reach the needs of one man or woman are the methods by which we reach the needs of all others of whom that individual is a representative. Hence the best sermon will be suggested by personal contact with those to whom we preach. When we find that we can help others in actual difficulties; when those difficulties have driven us into a corner, and we

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BY REV. K. E. TUPPER, D. D.

find that God's help comes to our aid, we may further utilize the train of thought, argument, or illustration, or appeal, by which we have brought assistance to that distressed or inquiring hearer, and it will be found that these are the most effective sermons for the multitude.

I was accustomed during the latter years of my pastorate to carry about with me a book for permanent record, in which in cipher I put down all the facts which affected the personal and family life of my congregation, which I was able in any way to ascertain. For instance, I would inquire where the members of each family were born; whether there were any besetting sins in the children known to the parents; whether any children had been specially consecrated to God from birth, etc. I would inquire and make records about those who had died in the family circle: the ages and circumstances, and about members of the family living in other parts; about aged grandparents and their infirmities; about members of the household who belong to other churches and communions; about those who had any physical infirmities or deformities—in a word ascertain, as far as I could, facts of the family history. This enabled me to pray intelligently for my people; and before I repeated a call I would look over my memoranda, so as to be able to converse intelligently and sympathetically, and I found that this method of getting at the inmost history of my people was an invaluable source of power to me in reaching their souls.—From "The Divine Art of Preaching."

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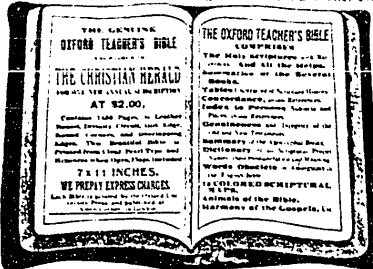


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