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Editorial Hotes.

"Spurgeon's Gems" and also the "Letters of Samuel Rutherford," so strongly commended by Mr. Spergeon, proved very attractive to our readers as offered in the special monthly premieza for May.

The offer this mouth, of equal interest, will be found as usual at the end of the Bible Notes.

Attention is again called to the announcement in our last issue regarding the sending of the RECORD OF CREISTIAN WORK free to foreign missionaries. The suggestion appears to commend itself to every one. Names of missionaries may be sent with contributions for the pur-

Seared consciences do not greatly trouble the possessors. In the interest of science we can understand why men have been willing to undergo self-appointed fasts of forty or fifty days, but why men who have once "tasted and found that the Lord is good" should inflict upon themselves fasts of months and years, when the "bread of the Mighty" has been made their portion, is an unsolved enigma, except on the assumption that they have taken counsel of the Adversary of souls. Nourishment is an absolute essential to continuous life. Let the soul be fed on the bread of heaven

In various parts of the country false prophets and false Christs appear to have become an epidemic. Strangely, they all seem to secure a following. Athens repeats itself; seekers of "some new doctrine" are ever a multitude, but the mind stayed on God shall not be shaken, but having the word and testimony of divine gift shall have also a spiritual interpreter.

I once heard a great and good man say that he would never lose confidence in man while he had confidence in God. The words impressed me deeply. Man is God's creature, His handiwork, in whom He is working out his eternal purpose. His increasing task seems to lie in the wondrous adjustments of that plan to the increasing needs and failures of humanity. On the one hand we exclaim, "What is man!" He isn't worth saving. On the other hand we find him but little lower than the angels.

Last summer I heard Hadley say at Northfield, that most of their converts in the mission fell once, some of them several times, before they were firmly established in the Christian life. He then told the history of one such case and his after life of usefulners. Most of us would have said after his second or third fall, "What's the use of bothering with him? Let him go." I appeal for a broader charity—not only confidence in God, but more confidence in His creature, man. Doubt and distrust are great breeders of weakness, while confidence in another often gives him strength, as he seeks to realize your hopes of him.

NEW YORK: | FLEMING H. REVELL COMPANY (CHICAGO: 20 Union So. East.) | FLEMING H. REVELL COMPANY (146-150 Madison St.

We hear much about fanaticism now-a-days, and but little in it fanaticism of to-day is the conservatism of to-morrow. Paul was a fact now. Luther was a fanatic, or he would never have accomplish was in a degree fanatical; so were Knox, McDuff and hosts of convitional fanaticism somewhere the Church would go to continuous will never succeed. Let us have a further an fanaticism.

vor, forgetting that the tic, but we glory in the mission. Savonarola names we reverence. It fanaticism the Pauline and

Many a man rejects the Gospel of Jesus Christ hell, which, in truth, is only one of its many results perhaps, it is only a myth anyway." So be takes realizing the beauty of a regenerate life, with a mission representing Him as in a foreign country. This misconfact that so many Christians seem to make little or nothingard salvation in this limited sense.

from and, not God, to the

In one of the metamorphoses of Apuleius a man is recrident, turned into an ass. He could only recover his natural form by a content one follows his sad and dreary quest for the remedy, which, after many strange a cores, he at length finds. I have sometimes thought the picture represented the sinner; turned by Satan's magic into a hideous beast, he wanders on antil at last the Rose of Sharon blooms beside his path; then eating of this precious flower he finds himself restored again, his natural self, as when created in the image of his God.

Did you ever learn the Christian alphabet? Adopted, Born, Chosen, Dead to the world, Flected. Forgiven, Glorified, Holy, Immortal, Jestified, Kings, Loving, Merciful, New creatures Obedient, Patient, Quickened, Redeemed, Saved, Transformed, Unspotted, Vigilant, Warsmen, Yielding (to God), Zealous.

A professor outside of the church is like a corn stalk growing alone. It may look well, but when you seek corn upon it all you find upon it is a nubbin and a little smut. So with that Christian: he may think he is doing pretty well, but what of his life? He is counted as again tee church, so his influence is not powerful for good. Look on his life for fruit and you will find at best only a nubbin and a little smut. "Herein is my Father glorified, that ye bear man h fruit, so shall ye be my disciples."

We often make a mistake in leading the young convert to expect too easy a time in the Christian life, forgetting that it is a warfare against sin and a life of service for God. So when he finds burdens put upon him and temptations coming thick and fast he is not prepared for it all, and says. "Where is the easy life they told me of?" Let us remember that we are to endure harders as good soldiers; but the way of the transgressor is harder still, so there is eathing to gain, but all to lose, by remaining in sin.

M. B. W.

CONTRACTOR OF THE PARTY.

A man may be rich without riches; he may leave all without having possessed anything. It is by the heart that we cleave to earthly possessions; it is by renouncing them in our hearts that we disengage ourselves from them. We leave them when we cease to desire them, and shut our hearts against all worldly hope, because we possess them more by the desire, hope and love than by possession itself. We do not properly leave or forsake anything, but only have the Spiritand for the sake of Christ and is order to follow thim by imitating his examples; because otherwise whatever our hands, let go is retained by the desire of our hearts.

Our Meditation for the Month.

"To obey is better than sacrifice," 1 Samuel xv. 22.

Morality is more than religion. We can not patch up the broken commandments by paalmody, or make peace for rebellion by silver and gold.

Saul would like to have compounded for his crime by worship. Prayer to some men is cheap, and they think, while they are hank-rupt towards God, they may be solvent if only they weary their fellows by their long prayers. The sacrifice of "a broken and a contrite heart" is not despicable; but the ostentation of sacrifice which costs nothing is

an abomination.

Obedience is my first duty. What does

God the King please to command? It may be displeasing to flesh and blood; but I must not confer with them when the law is plain and easily understood. Why seek for further light when I can see the path of duty? Let me not become a rebel when on my way to obey the call of loyalty, for Samuel shall meet me on my return, and his midnight cry for me shall only point his words of blame when he meets the rebel.

Reflections from Quesnell.

"And he ran before, and climbed up into a sycamore tree to see him, for he was to pass that way."

It is a great gift, and very necessary in order to a true conversion, for a man to have a holy eagerness to raise himself above earthly things, that he may see and know Christ, and to surmount all the obstacles which proceed from the world and from corrupt nature. One need only be really willing to think seriously of salvation and to set about this work, and all outward obstacles will appear as nothing. They are almost all surmounted when once we are got above the judgments and discourses of men, which generally stop those who are exposed to nem. Had Zaccheus considered worldly bonor, his rank, his office and his wealth, he would never have taken this method, which exposed him to the laughter of the people; but then he would not have seen Christ, and, perhaps, have never been saved. Men are sometimes lost by refusing to take some certain steps upon which God has made their salvation to depend.

He who has no inclination to learn more will be very apt to think that he knows enough.

—Powell.

be as sweet as the murmur of the brook and the rustle of the corn.—Emerson.

Mr. Moody at Calvary.

On Easter Sunday Mr. Moody was invited to preach on Calvary, (the new site which has been generally accepted by the Bible students of the present day as more exactly meeting the Gospel description than any other.) The weather was beautifully clear, and before the bour of half-past four the neighboring roadways were dotted with native and visiting Christians, who were anxious to hear the

(Calvary is owned by the Moslems, and used by them as a cemetery. Its crest is smooth and almost grassy, being marked here and there by the marble stones which, in box-like form, cover the resting places of those who have died in the Moslem faith. There was ample room for the three or four hundred people who gathered to hear Mr. Moody, and when the hour of the meeting approached the closely packed audience-for they drew near to Mr. Moody as if the only available space was about his feet with their infinitely varied costumes so common in the East, and the sublime and sacred scenery, almost lighting up the landscape so glowing was it with light from the past, made a combination of such affecting power that it must have been one of very dull sensibilities who could not feel that would be a thrilling meeting for both preacher and congregation. And such it proved to be.

The meeting was under the direction of the Church Missionary Society, and the music was led with the help of a portable organ. Surrounding Mr. Moody were some sixty young boys and girls in starched white caps, who are scholars in the London Jews Society Mission School, and who not only looked very attractive in themselves, but gave a distinctive character to the congregation about them. There was an opening hymn. Then Mr. Moody said, "I've got a choir, and they're going to sing for me." Turning to the mission scholars he asked them to sing one of their familiar hymns. They sang very sweetly "The banner of the Cross."

Then Mr. Moody rose to a small platform where all could see and hear him, and in a voice choked with emotion began his sermon. It was a wonderful discourse: those who heard it will never forget it. It would be impossible to print in cold type the words which would tell of the tides of pathos and yower that welled up from his heart in such a spot on such an occasion, but much of the substance in thought can be told, and it was about as follows:

I have been preaching the Gospel for thirty years, and I have never preached when I felt the awe of God as I do on this spot. If Moses could hear the voice of God felling him to put the shoes from off his feet-for he stood on holy ground—I certainly hear it to-day. I cannot tell the conduction that the conduction when the conduction is the conduction of the conduction o

imagine how we feel coming from three thousand miles away and standing on this ballowed spot. It is hard to find the voice to tell what we feel. I can see Abraham meeting Melchizdek on yonder hill. I can see Abraham offering up Isaac on Mount Moriah—likea very background of the Cross. I can see Abraham great in promises from God, yet baving no son to fulfill them until that only son came into the bome. I suppose no father ever loved a son more than Abraham loved that boy.

The day came when the voice of God spoke to Abraham, and said. "Take now thine only son Isaac, and offer him up for a burnt-offering." He will not tell Sarah; he keeps the secret locked up in his heart. I can see the tears in his eyes as he says, "I am only going to have my boy two days longer." No doubt he spent that night in prayer for strength. I can hear him crying out in agony. ' How can I give you up, my boy, the son of my old age? I can see them setting out on the journey. I can see them climbing that hill yonder. Isaac says, "Father, behold here is the fire and the wood, but where is the lamb for the sacrifice?" How prophetic was the answer. My son, God will provide himself a sacrifice. And what a sacrifice He did provide when He offered up his only-

begotten Son near this very spot for our sins! I can see Abraham at the last family prayers he expects to have with Isaac say to him-"Sit down here, my son; let me talk with you " He tells him of God's wonderful dealings with him. How He called him out of Padan-aram, and how He had given him such blessings and promises. "And now, my son, He calls me to give you up." I can think what it cost Abraham to say these words. I used to think more of Jesus than I did of the Father, as if lesus were a loving mediator who stood between me and a stern judge. But now I know it must have cost God more to give up his son than it cost jesus to die on the cross. As Abraham heard God calling out to him. "Abraham, spare thy son," so, no doubt, the disciples thought, as they stood on Calvary when Jesus was being nailed to the cross, the heavens would sound with the cry of God, "This is my beloved Son, spare Him, spare Him."

It is hard to speak. You cannot understand my feelings, it is hard to keep back the tears. Yonder is the field where the angels came to the shepnerds. "Good tidings of great joy," they sang; and their chorus might have been heard on this bill where we stand. Yonder is Mirpeh, where Samuel anointed Sau, King of Israel. Yonder is Olivet and Bethany, where Jesus, when weary with work, found one house always open to Him. I read the words, "Every man went to his own house. Jesus went to the Mount of Olives," He, the Son of God, who was with God before the morning starts sarg toget, er, the that bad glery in heaven, became a was, 'erer on the earth, and

had not where to lay his head. I think of that great sermon He had preached to the lews in the temple yonder where He had tried to tear away their mask of hypocrisy, and show them how false their professions of faith in God were. His great heart was breaking. He had finished with the Jews. They had rejected Him. He went out with his disciples and sat on the mountain over there. His disciples wanted to talk about the temple stones. He with his vision full of Gethsemane and Golgotha, yet yearning for his people, said, "Not one stone shall be left upon another Oh! Jerusalem, Jerusalem, how often would I have gathered thy children together, but ve would not. Behold your house is left unto you desolate" Hitherto He had said, "My Father's bouse," "My house," but now it is "vour house." "I have left it, and it is desolate." He saw Titus with his armies besieging the city, and He saw the fearful ruin that would follow their rejecting Him.

I have tried to picture Him passing this way when a boy; for He must have come down the road yonder when coming from Nazareth to Jerusalem, and I pictured the shadow of the cross falling upon it as He said, "On that spot I am to offer up my life."

Mr. Moody then called the attention of his bearers to the four feasts which lesus attended at lerusalem. His theme at all of them was the Holy Spirit, and said if there is any doctrine that needs thundering around the world to-day it is the doctrine of the new birth, by which men become partakers of the nature of God. The preacher powerfully sketched the feasis referred to, where Jesus had preclaimed the gift of the Spirit and its necessity in order to enter the Kingdom of God. He made a thrilling appeal to the Christians present to seek God until He gave them the gift of the Spirit of power for service, so much needed in this city, and everywhere where work for Christ was to be done. He closed by showing that we did not worship a dead Jew nailed to a cross, who had finished his work, but a living Saviour who is at the right hand of God, and is able now to do the same work that He had done when on the earth, and calling attention to the last messages of Jesus to bis disciples, which were notable for their fulness of authority.

All	Hall	 Matt.	zzvill. 3
All	Power	 **	xxviii. 18
All	Nations .	 ••	xxvili. 19
Ali	Things	 	xxviii, 20

All the Church of Christ needs is the power of the Spirit for service, and Jesus the same yesterday, to-day, and for ever, was ready to give it.

There were many notable faces at the meeting of persons well known. Many Jews, Arabs, and others not Christain, were drawn by the unusual crowd on "Calvary and remained throughout the service.—Loudon Christian."

God's Kingdom.

A. P. GRAVES, D D.

Whatever varied views may be entertained about the kingdom of God as to its place and nature, there can be no doubt of the meaning of the blessed declaration of Paul when he said, "It is not meat and drink, but right-cousness and peace and joy in the Holy Ghost." This is the

LIVING EXPERIENCE

of every child of God in the new kingdom of divine grace. It is a real recognition of his standing in Christ Jesus. He is now a willing subject of the Lord's kingdom. He believes it and knows it. The elements of this divine kingdom are what constitute its distinction from this world. These elements are all in the

HOLY GHOST,

in His divine personality. Bring in him as the part and parcel of the soul's portion in holy experience, they compel a conscious knowledge of the Christ-life within us. They reveal to us the living evidence that we are made partakers of the divine nature.

BIGHTEOUSNESS

in the Holy Ghost is as different from the righteousness of man as light is from darkness. While human nature is sinful, carnal and deceifful, and leads man to evil and wrong continually, the righteousness of this divine impartation continually leads to holy actions and a righteous life. It plants the soul in all the elements of the divine life and gives it action in the ocean of God's love, as much as the fish moves in the ocean as its natural residence.

....

is another element set forth as a constitutional part of the kingdom of God, as in it we live and move. It is no marvel that in this glorious realization in grace Jesus said to the disciples, "My peace I give unto you." Sureas we have been translated from the kingdom of this world into the kingdom of God's dear Son, we are in full possession of the same peace that Jesus has. The world knows nothing of this experimentally. The saints of God do. It is a portion of their inheritance. As gold composes the wealth of this world, so the peace of Jesus is the wealth of a believing soul.

Following this is

JOY UNSPEAKABLE,

which is declared to be itself the very kingdom of God. No wonder. There is nothing in heaven or earth so desirable as tree iow 101s is tor angeis and men. In Jesus it gives the experience of perfectness to every soul redeemed who walks by faith and not by sight. There is nothing in God's kingdom dark and drear. All is light and joy. The nature of sin and unbelief is raught but darkness, while that of religion in Jesus is joy True joy will give the Christian strength in weakness, light from darkness, sweet communion with God, liberty in effectual prayer, victory in faith, and testimony of Jesus, because it is born of the Holy Ghost.

"God in Business"

The world was not made for a marketplace. He who permits his occupation to become his business has given himself away to "the lesser lord" and has nothing left for the higher. He serves a slave rather than the master.

A man may make his occupation serve him rather than he it. An invalid may go off to work in the mines and all the while regard gold-digging, however successful it may be, as subordinate to health-getting. So a business man may get vastly more out of his business than money. From it, and by means of it, he may develop self-control, prudence, caution, self-restraint. Out of it he may ganer sympathy, generosity, regard for others.

Any legitimate business may be conducted for God Even the making of money may have that for its ultimate object. One would like to preach the Gospel. That is denied him, but the skill to make money is given instead. Let him then feed the missionary treasuries, belp struggling young men and women get their education, sustain colleges and schools, encourage moral reform, and he is a faithful steward of the Gospel. Side by side with Moody, the preacher, stands the rich man who gives money to build Moody's schools and the poor man whose consecrated living shows the power of Moody's Gorbel. The occupation of the three may be different. but their business is the same. It is that of the Master Himself, who, while a carpenter in Nazareth, as well as while a preacher in Jerusalem, was constantly about "His Father's business."-Rev. Charles A. Savage in Congrecationalist.

An educated Hindoo was lately asked what was the particular department of missionary effort which made him fear most for the stability of his own religion. He is said to have replied: "We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we drend your women, and we drend your women, and we winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

The Lord Our Shepherd.

BY REV. JOHN MCNEILL.

The prevailing note that throbs through all this sweet pastoral twenty-third psalm is the Lord's presence with us. There are just '"o words on which the changes are rung, "I" acc "Thou"-"He" and "Me." "The Lord is my shepherd. He leadeth me. I will fear no evil, for Thou art with me." We must all agree with what Henry Ward Beecher has said about this exquisite little psalm, that it is among psalms what the nightingale is among birds. If is a small bird and of homely plumage, but with what throbbing melody he pours out his notes. "The Lord is my shepherd, I shall not want." There is to be no argument then, says the writer of this psalm. I am simply to muse, and as I muse the fire burns, and out comes this ruddy glow of simple assurance. "The Lord is my shepherd, I shall not want." Say it in your heart. Begin with it. Look around about upon all that would cause trouble and distress, and look up then to the Great Shepherd, "The Lord is my shepherd, I shall not want." What a good shepherd is to his sheep, that surely, and more, the heavenly Shepherd will be to us. I once said to a servant girl who had got into a good family, "Are you happy where you are?" and I shall not forget the confident way in which, with a beaming face, she said, "Oh, yes, sir, I have £22 a year, and all is found. "I shall not want." "All found."

"He maketh me to lie down in green pastures." He is seeking to do that to-day. and very often, like sheep, we are very restless, and we need to be made to lie down. "He restoreth my soul." That is hard work. I think we are rather apt to have romantic notions about shepherds. I do not know anything about it practically, but I once made the acquaintance of a shepherd, and I went with him two or three times, and I got to see that it was not so romantic as poets would make out. I had no idea that sheep caused so much trouble until I went with him. I had no idea whatever of the hard, rough work that a shepherd has to go through. It all comes out, I think, in one line of this psalm, "He restoreth my soul: He leadeth me in the paths of righteousness." There is a good deal of doctoring needed. It is not at all romantic and superince "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff they comfort me." This is a lamp that has often been lit on death-beds, and yet primarily it is not meant as a lamp for a dying cnamper. .. is tatuet meant as a maritue a dark valley-for those troubles and sudden distresses that come to God's pilgrim folk as they go through the wilderness of this world. "The vailey of the shadow of death." Sometimes we hear it said, "Oh, it is only children

who are afraid of shadows." And the point is brought out for our encouragement that death has been vanquished by Jesus Christ, and that all that is left is only a shadow. The commentators tell us that the shadow of a sword doesn't cut, and the shadow of a dog won't bite. Well, no; but the shadow of a dog means a dog somewhere round here, doesn't it? Ah, anyway, what a Saviour Christ is for nervous people! Even among the shadows, He gives us His own substantial presence. He wants Himself to be with us in the darkness and gloom. "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff they comfort me." Are you in darkness to-day? Hear this voice, take this rod and Him that appointed it. Come near to Christ and listen to Him. Some of us are a long while in the valley of the shadow, and we need to work away at that verse, or something like it. Did you ever hear such an exquisite song in the night as the 4th verse. I remember one night, when I was a lad, lying in my bed at home, long ago: I awoke, and it was dark, and I heard a voice in the night-not a song. but I heard the voice of my mother as she lay upon her bed of pain. She was twenty-five years in the valley of the shadow of death. I shall never forget how the sound of her voice came into my dark room and my disquieted heart, "Yea, though I walk through the valley." Think of it rising in the air at two o'clock on a dark winter morning, with the wind howling round your house. Sing it! sing it in the darkness. Sing it now all the more if the valley seems long. You are passing through it, remember. Sing the psalm of heart confidence, and the shadows will become somewhat luminous with the light that is about to reveal itself--the light of heaven, our elecual home. - From a Glasgow Discourse.

I once heard a Scotch divine say, Satan does not act as if he believed in the final perseverance of the saints. He comes back again; he knows the way; he has the latch-key in his pocket; he knows the avenues of entrance; he co - seeking admission, and if he finds within our citadel a place for him he always takes possession of the unoccupied spaces. He may return transformed as an angel of light, but an unclean spirit still. Is there no danger of such things? I believe there is; I believe there was never more danger than there is in the days in which we live. "Let him that thinketh he standeth take heed lest he fall." What is the preventive of a danger so alarming? I only know of one-it is to be Godsecond it is to tor the fire of Calvary float from the floor to the roof, and from the turret to the dungeon of the castle of your being; it is to let God be in possession. Light expels darkness; health expels disease; God turns out Satan .- Kev. E. W. Moore.

How to Begin the Christian Life.

BY REV. F. T. LEE.

Now, were I to begin the Christian life today, the first thing would be the decision, deciding to begin a life of obedience to God and to duty, yielding to the promptings of the spirit; the next, to begin to shape my course accordingly. I should take up the first duty which presented itself, no matter what, and do it faithfully as unto the Lord. Then I should take up the next and the next, and so on, doing all with the same fidelity as if Christ himself, personally, had laid the responsibility upon me. It might be to settle some difficulty with some one; to forgive some offending one. It might be to get my lessons better at school, which I have been accustomed to neglect. It might be to give up some evil companionship, or break off some bad babit, or to take up my dusty Bible and read it again, or to begin to pray, or to visit some one in need, or to be more faithful to my employer, or more upright, honest and conscientious in my business transactions. Whatever is made known to me clearly as duty, whether from my providential relations in life, or as it is suggested by the spirit, or through reading the divine wordwhatever is duty, that I am now to do, I am to live up to my honest convictions of right, constantly seeking more light and God's help. through prayer and the study of his word, and to continue thus through life.

Thus I would enter upon Christian life; thus I would live it from day to day. Continuing to do so, I should find it a sweet and satisfactory life to live. Conscience would no longer disturb; God would no longer condemn. My inmost spirit would be in sympathy with him. Christ would be my saviour, my friend, my Lord. All my hope would center upon him. The past would be forgiven; the present, with all its self-denials, which, prompted by love. would be full of satisfaction, and the future would be radiant with glory. Is it not all very simple? And need any one, who really desires to enter upon the Christian life, hesitate for a moment? And if one does delay, puts it off, pleads this reason or that, is it not primarily because be is not willing?

NOW IS THE TIME TO BEGIN.

The invitaion is pressing, and now is the accepted time: now when God is so urgently calling in His providence; now, while the power of the spirit is manifest; now, when you feel, as I am sure you must, that you ought to do so, and pernaps as never petite. Come, says Christ, "Come into me, all ye that labor and are heavy laden, and I will give you rest." Come, for "him that comet to me, I will in no wise cast out." Come,

"for the Son of man is come to seek and to save that which was lost." Come, for "there is joy in the presence of the angels over one sinner that repenteth." Come, for "the spirit and the bride say, come. And let him that heareth say come. And let him that sathirst come. And whocover will, let him take of the water of life freely."

Western Religious Enterprise.

The way in which the whole-souled genuine enthusiasm of the West may be applied to religious work is well illustrated by the success of the revival meetings held by the Rev. B Fay Mills in Washington and Oregon. Mr. Mills has just finished his series of meetings in Tacoma, Wash, the population of which city is 42,000, 1,653 people have publicly professed an intention to live Christian lives as a result of those meetings. The writer happened to pass through Tacoma during the holding of these meetings, and saw the special Tabernacle which was built for them. The history of this Tabernacle is an interesting one The clergymen of the city came to the conclusion that no church was large enough to accommodate the audiences that Mr. Mills was certain to attract. A business man proposed that a stock company be organized which should build a special Tabernacle. The suggestion was no sooner made than acted upon. Agents were appointed to solicit stock subscriptions, and instead of finding it difficult to obtain subscribers, citizens stopped the solicitors in the streets, and ran after them, in order to obtain an opportunity of subscribing The Tacoma Light and Power Company volunteered to put an electric light plant in the building free of cost, as their contribution to the work In four days from the time that the above mentioned business man made his suggestion, the company was formed, plans were drawn, building contracts made, and the lease of the land on which the building now stands was obtained by telegraph from the owner. who lives at Cincinnati. The construction of the building was immediately begun, and in ninety-five hours it was ready to hold an audience of nearly four thousand people. Some of the staunch pillars which hold the great gallery were trees growing in the forest when the contract was let. The writer's attention was caught during his first hour in the city by printed placards hanging in the doors of the best stores and shops announcing in each case, that by mutual agreement of the leading merchants of the town, the store would be closed at 6 o'clock in the evening during the Mills meetings The ministers had obtained this agreement from the merchants and storekeepers in order that clerks and other employes might be free to attend the meetings .-Christian Union.

WORK AT HOME.

Boston is soon to establish a women's College settlement. It is now five years since this form of philanthropic work was opened at New York and not long after in Philadelphia. The plan is to make some house, rented in the very midst of the poorer classes, the centre and home of the most helpful moral and social influences. The houses are in charge of one or more resident college graduates who are assisted by friends who come and go. Every effort is made to come into close touch with the life about them. The boys and girls are invited to share in the pleasant and neat surroundings of the home, and then are organized into clubs for training in various ways. The house in l'hiladelphia has given special attention to the moral conditions of the neighborbood in which it is placed. Hull House in Chicago, is not under the care of the national organization, but the plan and method of its work is similar. The spirit that is at the heart of this movement is, we believe, in accord with that ministry of Christ that has in it the power of a redemptive uplifting life.

Open-air preaching is no pastime, no honorbringing, luxurious undertaking Opposition will meet all. Some will ridicule. Many regard it as useless self-degradation, beneath a Christian gentleman and altogether improper for a lady. Friends too gentle and loving to ridicule and oppose convictions of duty will grieve if it is attempted.

Then the work itself is hard—the opposition. sometimes words, sometimes blows, is disheartening, as also is the uncertainty concerning an audience, the inopportune distractions. and the impossibility of ascertaining results. I do not urge open-air preaching because I enjoy it. Some men find it a delight. I do not I shrink from it. It is the greatest cross I have to bear. If I thought this work could be accomplished in any other way. I never would do it any more. I pray God the time may soon come when it no longer is necessary. I must You must. A million more must. "And I heard the voice of the Lord saying, whom shall I send, and who will go for us?" God grant that from a thousand bearts will come the answer "Here am I; send me.

E. H. BYINGTON.

The Ninth Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., from the 8th to the 15th of June next. Men or women who have been, or who are, foreign missionaries connected with any evangelical society, will be entertained during the week without charge through the kindness of Dr. Henry Foster, the head of the Sanitarium.

The congregation of Bethany church, Philadelphia, of whose work we gave a brief sketch in a recent number, has just passed the following resolutions:

Resolved. That we commit ourselves to the most advanced evangelistic work in our own church and city. Second. That the congregation be convened at an early date, and that a minister be called if the way be clear, to labor with our present pastor as an associate. Third. That our church shall engage in evangelistic work, not only at home but abroad. by granting such leaves of absence to one of the said pastors at different times during the year, as shall be approved by a committee to consist of five members of the Session, in answer to such calls as may be received from various sections of our country, for evangelistic services. Fourth, That the Session be authorized to call such other assistants in addition to those now engaged, to prosecute the work of the church, as they, the Session, shall deem necessary

This is the opening age of institutional religion, and one of the early examples of it which will have many imitators before long. is the Judson Memorial church in this city. whose main audience room was thrown open for public service last Sunday This is an extraordinary church home, and consists of six separate parts, all under one roof-the main audience room, the memorial hall, the school-house, the young men's headquarters, the children's home and the apartment house. In the young men's headquarters is a social room, a library and a reading room and a gymnasium, which are open every night. In the children's home are a hospital room, two servants' rooms, a kitchen, and a laundry and dormitories for fifty children. There is also an apartment and boarding house, consisting of seven doors, with an elevator, and sixtyeight living rooms which gives a revenue of \$10,000 a year, and partly supports the benevolent work of the church. Bishop Potter says that churches in large cities must be endowed, and this Judson Memorial church has an endowment in its apartment house. It is by such work as this that the poor in our cities must be reached, - Independent.

There was more intelligent faith in the great railway builders of our continent than there is in many of our Christian churches. It took no little faith to lay a track through miles and miles of sage brush and grease wood, but the projectors knew that all the land needed was "the river" which "giveth refreshing." Gospel irrigation is all that the deserts of heathendom need to convert them into spiritual rose-gardens. - The Interior.

Hermann Warszawiak.

Dr. A. F. Schauffler in the City Mission Monthly (N. Y.,) gives a sketch of this remarkable man and his wonderful work among the Jews in New York City:

"For two years now we have been carrying on a work among the lews in our city, which has steadily grown, so that now it is by far the most important work for Jews in the whole world. Not for a thousand years has God shown such favor to any one preaching to lews as he has shown to Mr. Warszawiak in the De Witt Memorial church. He was born in March, 1865, in the city of Warsaw. His father, the son of the Lipnoer rabbi, is a wealthy merchant in the Polish Capital, and his mother, of the well-known rabbinical family of Gorah, which is nowadays the head of the lews of Eastern Europe. The lad's early life was spent, as is the case with most orthodox Jewish children in Russia, mostly in the study of the Talmud and other Hebrew literature.

"After a few years had passed, having finished his studies, he married a rich fewess, the daughter of a banker and property owner in Lodz, Poland. The young son-in-law was treated with much respect and great consideration because of his rabbinical and priestly descent, and lived in the enjoyment of every luxury. His father-in-law had a beautiful synagogue in his own house. Hermann was preaching there almost weekly, and began for himself carpeatly to study and to examine fully the books of Moses and the prophets, and there be got glimpses of salvation for his burdened conscience. He began to see Israel's Messiah. whom Isaiah sets forth as 'wounded for our transgressions' and 'bruised for our iniquities,' and the blessed new covenant that Jeremiah proclaims in all its glory. His preachings and leachings created deep interest among many, but also much anger. The finger of scorn was in a short while pointed at him by many in town as an apostate, and he was soon compelled to leave his wife and two little children and return for the meantime to his father in Warsaw. But the good seed had taken root, and must needs grow. Shortly after he was compelled to enter the military service of the Czar. After securing his liberation he went to Germany and was converted to the Christian religion through the instrumentality of Rev. Daniel Edwards, the venerable Scotch missionary to the jews.

"Mr. Edwards was deeply impressed while studying the Scriptures with Hermann Warszawiak, that here was a man called to God, not only for his own soul's sake, but for il Crethren, and he hoped to retain him to Germany to be his fellow worker among the people of Israel; but in a few days the news of his baptism at Breslau spread to Poland; his relatives were rich and determined they would leave nothing undone to get the young

man into their power-there was nothing for it but immediate flight. Mr. Edwards hurried him off to Scotland. The six months spent in Edinburgh in great seclusion, lest his enemies should discover where he was, were also months of much suffering and crying unto God-'sorrowful, yet always rejoicing,' 'persecuted, but not forsaken, 'cast down, but not destroyed.' During these six months he learned much through secret prayer, study of the Word, and the ministry of the Rev. Dr. 1. H. Wilson; he won life-long Christian friends. and had acquired just enough English to profit by attendance on classes in the New College. with a view to being ordained as a missionary to the lews, when again the summons came. 'Arise and go bence.'

"He visits among his people of this city most assiduously. Into hundreds of homes he has been over and over again carrying the Gospel. But besides this, he addresses them every Saturday in the De Witt Memorial church, and there are assembled hundreds of eager listeners each week The largest male audiences that this after is are note to be seen listenine to tim.

"In addition to this he has three hours each day for private conference. It is safe to say that in these ways he sees more lews and speaks to them on the subject of religion than any ten Jewish missionaries in the world. I make these strong statements because I know them to be true, and because I want our Christian friends to realize that we have here as ordinary work for this or the such as me have been accustomed to think or

At a recent meeting of Presbyterian ministers in Baltimore, resolutions offered by the Rev. E. A. Lawrence were unanimonsly adopted, declaring that the increasing social evils and perils of modern cities, together with the municipal misgovernment, corruption. official connivance with crime, and the indifference and ignorance of citizens, call for especial faithfulness on the part of all ministers of the Gospel in declaring the responsibility of citizenship and of official position. and that the thanks of parents, Christians, pastors, and all good citizens are due to Dr. C. H. Parkburst for the determination and courage with which, as President of the Society for the Prevention of Crime, he has exposed the nests of vice in the city of New York, and also the fearful delinquency of those who are set to guard the public peace and morals.

The sixteenth annual meeting of the Niagara Conference for pible study will be need at Niagara-on-the-Lake, Ontario, Canada, for seven days, July 7-13, 1892. Circulars giving full particulars will be sent on application to the Secretary, W. J. Erdman, Asheville, N.C., or to Alf. Sandham, Toronto, Ontario, Canada,

WORK ABROAD.

Mission Notes and News.

Dr. Pierson's sermons and addresses at the May meetings are making a distinct mark, his work outside the Tabernacle is justifying the action of the church within, in retaining his services - London Church Leader.

A Bible League has been formed in England and a three days conference is to be held at Sunderland, 24th-20th May - the subjects being 1. The Scriptures in their authority; 2, The Saviour in His atonement, 3, The Holy Spirit in His activity. We greatly misinterpret the signs of the times if there is not urgent need and ample scope for an organization such

Mr. Merton Smith, whose work in the North has been much blessed, has paid a flying visit to London. He led the workers' meeting at the Edinburgh Castle on Sunday, and has engaged to take meetings there from the month of October next. His address is Resmor. Sandbank, N 5

The Mostenary Hersld for May says The latest report from Dr Pentecost's work in India is of a series of public services held in Madras, a part of the time in the churches and a part of the time in a tent, in order to accomm viate the large congregations. At the end o, the third week of these services nearly 100 persons are believed to have entered newly upon the Christian life.

Burma is the home of many different races and tribes The American Baptist Mission Press there handles the books in ten or a dezen different languages. The Karens show the greatest real in preaching the Gospel to their own race. The Sgau Karens at Bassein and Henzada have resolved, at their last annual gatherings, to carry the Gospel to every heathen Karen village in their districts. As far as they are concerned, the great condition antecedent to Christ's coming will be soon fulfilled

The chief interest of the year past in the Siam Presbyterian Mission, says the Rev. Chalmers Martin, lies in the activity of the press and the wide circulation given to the Scriptures by the American Bible Society. Type in the Laos characters was cast in 1800 and will spon be in use The Siamo-Laos edition of Matthew is in use in the interim. The operations of the Bible Society in Siam are under the care of the Rev. J. S. Carrington, formerly a missionary of the Presbyterian Board. More than ten thousand portions of the Scriptures were sold during the past year.

A splendid example of Christian forbearance under tovere persecution comes from South India. In the Tiramangalam district, among other villages in which there are native Christians, is one where the Christians have steadily risen from low estate and by the practice of industry and economy have become a prosperous and well to do people. Their houses were among the best in the village, and their little church a well-made building A prominent village man of high caste determined to wipe out this religion from the village and began to fire the houses of the Christians. One by one they were burned down, and when their owners tried to extinguish the flames they were caught and beaten or were driven off by stone throwing. When the church was burned they made a most desperate attempt to save it, but were beaten off by stones and rocks. When the missionary came to the village a few days later, they came out to meet him with broken hearts, and taking him about showed the ruined walls of their homes and their church, pointing out the marks on the walls where stones had struck which had been thrown at them. They also had many wounds and bruises. And yet these people bear all this with Christian forgiveness, though they know not how they are to live. They know the man who has instigated it and could in revenge burn his house, but they will not. Such is the elevating influence of Christianity when it touches the heathen mind.

Attention has been called to the fact that the reported increase of the Christian population in India, although very much greater than that of any other, do-s not accurately represent the advance in Christian missions The total Christian population includes a large number of Catholics, especially noticeable in the province of Goa, and there the increase is simply in similar proportion as the general increase throughout the Empire. If we look at the Protestant work alone we shall find that the increase is immensely greater. Private estimates referred to in the correspondence of the London Times placed the growth from 1871 to 1861 at 86 per cent. Since the last census no such private estimates have been made; but the great advance among the Telugus and Kols of Eastern and Central India and the Sweepers of North India would raise the percentage very high. So marked has been the growth that this writer, who is evidently not especially connected with mission work, says:

"The previous ten years answered once and for all the question which has been often and despondently asked. Shall we ever have a really native Cource in Inc. al The subquent ten years just elapsed have enlarged the scope of that question into a social and political one. To careful and unprejudiced observers it seems that in the next generation it will be no longer merely a question of the India. Christian church, hu, of the growth of a Christian Indian people as an important and recognized addition to the races and peoples of that Empire."- The Independent.

Rev. J. Hudson Taylor.

FOUNDER OF THE CHINA INLAND MISSION.

This mission has been an object lesson for missionary societies everywhere, and its history has furnished one of the most remarkable chapters in the story of the world's evangeliza-

In the providence of God Mr. Taylor has been the chief worker, both in founding and extending the mission

Born in Yorkshire in 1833, ha was consecrated at birth as an ambassador of the cross to China by his father, an earnest lay evangelist, whose heart had been deeply stirred as to the spiritual condition of the

He was in youth inclined be skeptical, but came into the light through reading a gospel tract which had casually come into his possession, his mor'er being at the same time in agonizing prayer for him some seventy miles

At the age of twenty-one he sailed for China as a medical missionary. He narrowly escaped shipwreck, and later on was miraculously delivered from the cannibals of New Guinea After a service of four years under the

Chinese Evangelization Society be adopted the plan of looking directly to God for the supply of his needs, to which method he has since consistently adhered.

Failing health compelled him to return to England in 1860, and while there he assisted in the translation of the New Testament. In this study he says, "I learned that to obtain successful laborers earnest prayer to God was first needed to thrust forth laborers, and second the deepening of the spiritual life of the churches so that men should be unable to stay at home.'

After some effort in this direction the China Inland mission was formed (in 1865), and soon after a party of seventeen missionaries established themselves on the field.

There are at present in connection with the mission about 516 missionaries. There are also about 150 native workers whose whole time is given to mission work.

The income of the mission for the past year was \$164,511.48. The donations which made up this amount were all free-will offerings received in answer to prayer and without so-

Stations have been opened in ten out of the eleven provinces, which were previously without Protestant missionaries. From one of these the missionaries have had to retire, but timerant work is continued from an adjacent

province. The eleventh province has been visited several times, and it is hoped that in it permanent work may soon be begun. More than 150 stations and out-stations have been opened, in all of which there are either missionaries or resident native laborers. Some 5,000 native converts have been baptized.

The mission is an international one, having councils in London, Toronto and Melbourne. The mission is also inter-denominational, having in its membership representatives of all evangelical denominations and accapting duly qualified candidates without restriction to church connection.

Mr. H. W. Frost, 632 Church street, Toronto, is secretary of the mission for this

Rev. John G. Paton, D. D.

Rev. E. C. Oggel, D. D., formerly of Chicago, but now laboring in the West Indies, writes

"I have just finished reading a most wonderful book, the autobiography of Dr. John G. Paton, missionary to the New Hebrides. It is, within my knowledge, the most captivating and thrilling story of adventure and missionary life ever printed; the most readable and remantic book now before the public. But it is much more than a graphic and often pathetic narrative of marvellous preservation of life amid perils inconceivable and oft. It is a book whose value is enhanced by the prominence it accords to the worth of Christian home education; the sanctity of the Sabbath and the civilizing and beart-renewing power of the Word of God. This book of "the King of the Cannibal Islands" will, wherever read, make the foreign field more attractive, and bring about a deeper and enlarged interest, through prayer, personal consecration and offerings, in the conversion of the world to Christ. A religion that can turn a whole island of savages into a civilized community. and make of the cannibal a communicant, carries its own credentials that it is from God."

The first missionaries sent to these islands (in 1839) were eaten by cannibals. Two years later others were sent, and in 1858 Mr. Paton took up his abode there.

Of the thirty islands in the group, twenty have had the gospel preached to them, and there are now 13,000 professing Christians.

Dr. Paton is appointed a delegate to attend the Pan Presbyterian Council in Toronto next September and will remain in this country some weeks. His desire is to influence the Government of the United States to - ment the traffic in slaves and rum, and to act in accord with other great nations in support of this Christian policy. We trust that many of our readers in different parts of this country will have an opportunity of hearing him.

EVARQELISTIC CONTROL OF THE PROPERTY OF THE PR

We need your help to make this column fresh and helperia. Send us clippings from daily papers reporting needings, write short items reporting nuch work. Incidents are always of interest. No ne will not agree to print everything send. The editor's pen and scusors may be freely used in clipping and boiling dome. Reports too often use so largely the same list of adjectives as to become tiresome to the constant reader. Send items of interest.

From the Field.

Rev. H. W. Brown has gone to Great Britain to engage in evangelistic work and expects to return in the fall.

Mr E. F. Miller is assisting Rev. E. L. Williams, pastor of Grace church, Peoria, Ill. The meetings are growing in interest.

Abe Mulkey has been holding meetings in Western Texas, at Devine and Wazahachie. Large numbers attend his services and many interesting cases of conversion are reported.

G. W. Jacoby, of Philadelphia, has decided to leave his business and devote his whole time to evangelistic work. Mr. Jacoby is endorsed by Rev. J. W. Chapman, of Philadelphia, and others.

Mr. Mills' work at Los Angeles is progressing marvelously. Over six hundred business houses closed their doors in the daytime, May is, in order to give their employes a chance to attend the meetings.

M. B. Williams had a very successful work at Tazewell C. H., Va. Over two hundred conversions are reported. As we write he is at Petersburg, Va. The opening service was attended by 3,000 people.

Major Cole and P. V. Jenness were at Baldwin Coltrge. At the close of the meetings there were but twenty-five unconverted students out of a total of 400 in the institution. They commenced work in Topeka, May 15th.

Harold F. Sayles is holding union meetings at Canton, Ill. Much interest prevails, the audience room being filled to overflowing. Over one hundred conversions are already reported. Mr. Sayles introduces the stereopticon into these services with effect.

Rev. H. C. Keeley has been holding a series of revival services in Paulina, Iowa. The weather was unfavorable, and there was only one day during the time that it did not rain, while the roads were simply impassable, but "the peeple had a mind to work" and the

Spirit was manifestly present every day and evening.

Rev. Geo H. Simmon of Kentucky, and Prof. D. B. Towner and Mrs. Towner, have held a successful meeting with the First Baptist church of Wilmington. Great crowds attended the services of the entire meeting. About eighty persons confessed Christ, and the meeting was especially interesting by reason of the hold it took upon the young men and children of the city.

The religious interest in East Providence is increasing and persons of all ages are feeling its power. Rev. E. A. Whittier, of Lawrence, began union meetings with the First Baptist and the Newman churches, April 17th. Already between seventy and eighty have testified to a newly-found hope in Christ, and this number is growing each day. The churches themselves feel greatly strengthened and encouraged.

D. W. Potter closed his series of meetings in Dayton, Ohio, the 15th inst. For six weeks he spoke every evening to large audiences, the large Lutheran church often being to small to contain the people. In this time there were fully one hundred and fifty souls converted and a great degree of religious enthusiasm aroused. That his work was productive of great good is the universal verdict.

Rev. M. S. Rees, assisted by his wife, has just closed a three weeks service in Meadville, Pa. A local paper says: "The meetings have been entirely free from any show of excitement or appeal to the emotions. A very large proportion of those who have expressed a determination to become Christians are adults, and the general verdict is that the meetings have been a blessed work and will bear good and lasting fruit."

Mr. R. G. Pearson's meetings in Mobile have been greatly blessed, and efforts are being made to induce him to prolong his stay. A local paper says: "The people are just beginning to get zoroused," said one yesterday, "and before the middle of next week the conversions will be almost as many as there were on the day of Pentecost Mobile has not had such a spiritual shaking up since Whittle and Bliss were here sixteen years ago."

Rev. Arthur J Smith has been conducting union meetings in Hazleton, Pa. They were attended by great (throngs, and a deep spiritual interest was manifest. The whole town was moved and large numbers have been gathered into all the churches. Mr. Smith is a splendid

organizer and an effective speaker. The singing of himself and wife is a wonderful aid to the effectiveness of the services. There is a unity between the churches which never existed before.

A correspondent writes: "Rev. Joel Martin, Evangelist, of Hillsdale, Mich., has recently conducted union revival meetings of great interest and power at Bangor, Mich. The churches are spiritually quickened and quite a number have been converted. Bro. Martin is a clear, practical preacher, and has had large experience as an evangelist. The congregations kept up to the last and no abatement of interest was manifested. This is the most thorough work of grace we have had here for several years."

Res. F. E. Smiley, of Philadelphia, has just closed a series of successful evangelistic services in Memphis, Tenn. Although his visit was brief, his earnest discourses have made a deep impression, large congregations assembled nightly to hear him.

A correspondent in the Christian Observer writes: "The methods pursued by Rev. Mr. Smiley, though new to us, commend themselves to every thoughtful mind."

The blessed results attending his labors among us are a proof of his call to the work of an Evangelist.

A correspondent at Oleana, Ohio, writes: "We have passed through one of the most glorious meetings in which the Lord, in answer to fervent prayer, manifested his saving power, in the conversion and reclaiming of a large number of precious souls. The three churches of Oleana united in the meeting, the Baptist. Presbylerian and Methodist, and all worked harmoniously together under the leadership of Rev. N. C. McLean, of Toledo, Ohio. His sermons were both practical and powerful, as was evidenced by the numbers saved and by the crowds of attentive listeners that througed the church at every service."

Rev. George C. Needbam in North Carolina. A correspondent says: "The Christian people of N. C. have recently had a rich piritual blessing from the labors of Rev. Geo. C. Needham. Through the agency of the Drummer Evangelist "Bill Fife,"he came first to Wilmington for six days, thence to Oxford. Henderson, Raleigh, Greensboro and Fayetteville, spending a month in this state, and awakening great interest in the study of God's word. His knowledge of the Scriptures seemed to us to be extraordinary, and the lovely spirit of the man captured all hearts, and we shall not be satisfied till we enjoy his ministrations again, which we hope to do next fall. Mr. Needham's present address is 1490 North 55th St., Philadelphia.

Dr. L. W. Munhall, at Jackson, Mich.

A most interesting revival of four weeks closed May 12th at Jackson, Mich. Eleven churches united under the generalship of Dr. L. W. Munhall.

The week previous to Dr. Munhall's coming a thorough house-to-house canvass of the city was made.

Over 2,500 persons have publicly expressed a desire to become Christians; and between 600 and 700 made public profession of Christ.

Tuesday, May 3d, was observed as a day of humilation and prayer. A six-hour prayer meeting was held. During a portion of the day almost all business houses in the city, including many saloons, were closed.

During one week twenty-seven parlor and

cottage meetings were held.

Sunday, May 1st, a meeting for young men only was beld. Quite 1,000 were present, and ali of 350 expressed, publicly, a desire to begin the Christian life, and fourteen confessed Christ as Saviour.

On Sunday, May 8th, at a meeting for women only, about 1,800 being present, forthere confessed Christ, and a great many beside expressed a desire to become Christians.

Great crowds have througed the places of meeting. It has been a great revival for Jackson. The work has been deep and thorough. The Lord had powerfully blessed.

B. B. BIGLER.

Pastor First Presbyterian church.

Dr. Chapman in Dover.

Rev. J. Wilbur Chapman, D.D. of Philadelphia, has just closed a series of meetings in Dover, Del. The Presbyterian and two Methodist churches united in the call to him.

The whole community has been stirred as never before regarding religious matters. Between two and three bundred persons have signified their purpose to lead a Christian life. The number of young men who have been under conviction is remarkable. Heads of families, too, have signed the inquirers cards, in some cases both husband and wife. Many children have been brought to Christ. Drugkards have been led to forsake their cups. The churches have come together in a closer bond of sympathy than was ever possible before. Christians have been quickened into new consecration.

Mr. and Mrs. Lowe were also highly appreciated. Their singing added much to the meetings.

The pastors of the churches are continuing the work where Dr. Chapman left off. The people are loyal to them and ready to assist. It is hoped that very much good may yet be done.

B. Fay Mills in Portland.

It is estimated that 10,000 people were under the influence of Mr. Mills during each of the twenty days he labored, the attendance reaching on one day 15 000.

The immediate results of the n eetings was the expression by 2,100 persons of a desire to begin the Christian life and the determination by Christians to renew their vows and lead more exemplary lives.

In regard to following up new converts Mr. Mills made it thoroughly apparent that the permanent value of this revival depended upon the attitude of the churches toward those who had made a start in the Christian way after the union meetings closed. "If each church," he said, 'stops work when this united effort ceases the harvest of souls will be small."

Most of the churches have held services four nights a week for the past two weeks. In a number of the churches the meetings will be continued indefinitely, there being apparently no abatement of interest up to this time. As far as known the number already gathered into the several churches aggregates about seven hundred.

Evangelist C. W. Merrill has lately closed a three weeks meeting with the churches of Champaign, Ill. Brother Merrill proved himself to be a "workman that needeth not to be ashamed, rightly dividing the word of truth." His work was greatly blessed of God. The churches were revived, and large numbers entered upon the Christian life. Rarely has the Word been more faithfully, tenderly and effectively preached. He greatly endeared himself to all the people. He was very ably assisted by Professor Crawford, of Charleston, who led the large choir of singers and so sang the Gospel that many hearts were moved by it. The success was notably with the youth of the Sunday schools.

THE GOOD IN A REVIVAL.

This testimony, in reference to one of our more noted revivalists, we presume is measurably true respecting the outcome of special evangelistic effort in many places:

The aggregate of accessions does not equal the total of reported conversions, but the churches themselves have been greatly enlarged in their sympathy for each other. The best sheaves come from the homes, churches and Sunday schools where the most patient and faithful every-day work was constantly done. Clearer views of vital gospel truth have been sown broadcast, and they must tell on many lives. The closet, the family altar and Bible study, as a personal preparation for all Christian duty under the leadership of the Holy Spirit, are clearly seen to be the secret of spiritual power open alike to all .- The Congregationalist.

Salvation Army in Minneapolis

Captain Neal, of the Salvation Army, has conducted the services in Westminster church, Minneapolis, on three Sabbaths, to the edification and enjoyment of large audiences. On a certain Sabbath evening he was invited to give an account of the growth and development of the Army. The congregation was so deeply interested that on a following Sabbath morning, when the annual collection for City Mission Work was to be taken up in the church, he was invited to repeat his address and to make a special appeal in behalf of City Mission Work in Minneapolis. He did so, greatly to the satisfaction of the great congregation that filled the house, and in the evening preached a gospel sermon that was well received. On a subsequent Sabbath he was again invited to preach morning and evening, which fact of itself is a compliment to the Captain and a testimonial to his preaching ability. All honor to this Brigade of the Lord's Army! They are doing a magnificent work, the merit of which is compelling recognition from all quarters. It is a religious movement that will take a place in history beside the great movement under the Wesleys, and bids fair to be as farreaching in its results in the saving of the race. God usually begins a new movement in the working out of the salvation of the race down at the bottom, among the lowly. He MAHONING. lifts from the bottom.

It is not necessary to be rich in order to do good. Nor are influential station and family standing requisite. These are great aids to enlarged usefulness, but one can accomplish much for others' temporal and spiritual welfare without them. A village carman is said to have done more good in the community in which he lived than any man in it. He possessed scarcely any means and made no figure upon the list of subscribers to benevolence, but he used his social talent to the utmost for God and man. He sought out new families as they came into the neighborhood, and rendered them kind attentions. He was on the alert to do neighborly acts. He visited the sick and attended to their wants. He invited persons to the house of God, and welcomed them when they came. He was an every-day sort of a man, with an aptitude for every day kindness to every day people. He did not attempt great things, but the aggregate of his kindly performances, as the years went by, constituted a monument to the grace of God which inspired his life and formed a record which any one might covet. It is one of the excellencies of our religion that all can do something for Christ just where they are, and as the occasions arise. He who does his best for others, as he has opportunity, is the one who is serving well his day and generation. --Ex.

Scriptural Studies.

BY REV. CHARLES BRIDGES.

Ephesians, 2: 18.

Through him we both have access by one Spirit unto the Father.

It formed the happiness of Paradise Gen. 3. The loss of it constitutes the misery of sin. Ps. 73:29

- I. What is access to God? It is,
 - 1. Reconciliation. Rom 5:10.
 - Acceptance. Eph. 1:6.
 - Communion. Jno. 14:23.
 - Liberty. Eph. 3:12.
- II. How is access to God to be obtained? Not by the works of the law. Heb. 13:10 Not by any way of our own devising. Mic. 6:6.7.
 - r. Through Christ, Jno. 14:6; Rom. 5:2;
 - Eph. 3:12. Atoning Lev. 16:11, etc.; Heb. 10:10, 20; Rev. 7:9-15 Interceding. Exod. 28:29,30,36,38; Heb.

4:14-16; 7:25; 9:24; 10:21,22; Rev. 8:3.4

2. By the Spirit. Drawing the heart. Jno. 6:44; Rom. 8:

Teaching to pray. Rom. 8:15,26; Gal. Revealing the way of access. John 16:

Acts 0:21.

Walking in the fear of the Lord, and in the comfort of the Holy Ghost.

- I. The fear of the Lord comprehends.
 - 1. A sense of his presence. Gen. 28:
 - 2. A reverence of his name. Deut.
 - 3. A dread of displeasing him. Gen. 39:9; 1 Sam. 24:5,6.
- II. The comfort of the Holy Ghost includes,
 - 1. A broken heart. Isa. 57:15.
 - 2. A sense of pardon. Ps. 32:1,2,5; Isa. 12:1; Lu. 7:50; Rom 5:1.
 - 3. A spirit of adoption. Rom. 8:15; Gal. 4:6. 4. The manifestation of Christ. Inc.
 - 14:21; 16:14,15; Eph. 3:16-18. The indwelling of the Spirit. Inc.
 - 14:16,17, 1 Cor. 3:16. 6. A lively hope. Rom. 15:13.

Weapons for Christian Workers.

Lesson Text -Il Tim ni, 17 1 Thoroughly Fur-Lesson Thought - "The whole armour of God." Lesson object.-To give the tult equipment of a worker for Christian service Lesson Chapters—II Timothy it and Ephesians vi. Lesson Watchword -" Fight

Christian life is Christian warfare Our weapons must be adequate for the foe and

fray. We must have swords for hand conflicts and long range guns for ratades
The foe within disjudged—pride, seifishness, etc. The foe without vanquished -tempter and temp-

The weapon of power is

" The word of God," or the sword of the spirit ..-Hen. iv. 12; Psa exix, 16; Her xxiii, 23.
Moses won in Egypt with this weapon
Ezekiel won in the Valley of Dry Bones Peter's Sermon at Pentecost-nearly all Scripture.

Thoughts for Soldiers.

The result of good weapons and poor soldiers. The uselessness of unarmed men. Stacked rifles and spiked guns of no use. The difference betwire parade ground and field of

Preparation for the fignt.

THE WEAPONS. First study weii the lesson on "Power."

I -A strong will.
The seat of victory or defeat.

II .- A courageous heart. Joshua thus won

III .- A wise head.

Knowledge is power. know yourself, your enemies, and your weapons. Know your God, your Bible and men. Know what the winning forces are.

IV .- Great faith. Subduing all obstacles A full study of Hebrews xi Lessons from human life.

V.-Power of continuumee. Wringing victory out of defeat. Gideon's victory.

VI.-Burning real Earnestness that wins

A soul on fire -its powers. VII -Divine love

This is divine power

Additional armour.

A conscience void of offence. A thorough preparation for service. A good Christian character. A living personal experience. A ready tongue. A willing mind.

From C. H. Yatman's "Leavons for Christian B'orkers.



What is it? A school where the Bible is studied under competent instructors both of America and Great Britain, and training usen in methods of practical Christian renk, and where students are taught rocal and instrumental nests to fit them for Goanel service

Every student is required each day while studying to do personai Christian work in missione, tents, homes and elsewhere, under competent supervision. Contributions sent through the publishers of this magazine will be duly acknowledged. If further in-formation is desired write to Sup't Bible Institute 50 W. Pearson St., Chicago .- D. L. Moody.

Major Whittle teaches in June.

Prof. T. M. Hawes will resume his class in

During his visit to the Institute, Rev. J. Storjahann, of Christiana, Norway, addressed the Student Volunteer Band.

Milwaukee Avenue Mission, having been crowded out of its old quarters, has gone to a location near North Avenue, on Division street, where it is known as the Sunbeam Mission.

Instead of teaching from the Minor Prophets as was at first intended. Prof. White followed a close inductive study of Jeremiah through May, greatly to the profit of the stu-

Clybourn Avenue Hall has been leased by St. James' Episcopal Church for a mission. Its new name is St. John's Chapel. The converts from the old mission have organized under the name of Bethany Mission, on Division street, near Larrabee.

Rev. M. B. Williams, whose meetings have recently been noticed at length in the RECORD. is to have charge of one tent this summer and Mr. Ferdinand Schiverea another. There is no doubt Mr. Williams will bring a blessing with him, and friends of former summer's are ready to give Mr. Schiverea a hearty wel-

The Institute is often favored by speakers who present the missionary cause in its various aspects, and their appeals have met with a hearty response, but never has there been such a shaking up as was given by Mr. J. Campbell White, who is Traveling Secretary of the Student Volunteer Movement, and a brother of Prof. W. W. White. New pledges were given and former Volunteers greatly stirred, while others who are compelled to remain at home felt that new doors were open for participation.

Ladies' Department.

We have had the pleasure of a visit from Rev. 1. Storiohann of Christiana, Norway, His expositions of scripture were fresh and helpful.

We have received from Miss Gurney the Annual Report of the International Christian Police Association. We quote the following:

"We cannot mention Chicago without expressing our great thankfulness for the unbounded kindness and hospitality shows us at Mr. Moody's Institute and an appreciation both of the thoroughness of its work and training and the well ordered arrangements and comfort of the whole establishment."

We believe that we shall do a favor to our friends who have charge of children's meetings if we call attention to a little book prepared by Miss Bessie B. Tyson and published by Fleming H. Revell Company. It is entitled, Red Letter Readings, and contains topics for every day in the year. Here is one for August 23d:

Something for the Poor Man. The Poor Man's deliverance. Ps. 40:17. The Poor Man's Uprightness. Prov. 28:16. The Poor Man's Exaltation. Ps. 123:7, 8.

We have been receiving reports from our workers in the field. We give a few extracts.

"My work has been among the colored people in Georgia. I am expecting to spend June and July in missionary work outside the city in charge of the girls from the Missionary Training Class. They each have secured places as church visitors in colored churches." Another who is city missionary for a Presby-

terian church, writes:

"My work is mostly among the poor of the city, though I have some work in the church in the way of meetings for young ladies and children and I am in the Sabbath school. The young ladies have professed conversion, since I came two months ago. The newest experience has been that of holding gospel meetings at a little mining camp where they had been keeping up meetings with no outside help. There are thirteen Protestant families and only six Christians. I feel that I could not have done the work I have had it not been for the time spent at the Institute; I cannot be thankful enough for the short time I was there."

We furnish an instance of the work done in these evening mission meetings:

"After Many Days."

The mission service was over, the lights were nearly all out, when, as I was passing down the aisle and had almost reached the door, my attention was drawn to a young man of rather forbidding appearance who had remained in his soat apparently waiting for something. I could not guess what.

No one had seemed to take the least notice of him, and I, too, was about to pass on when something seemed to say to me, "Don't pass the poor fellow by. He may need your help.

Just speak to him."

Without further hesitation I approached him and offered my hand which he grasped in an awkward fashion, as though entirely unaccustomed to any such manifestation of friendliness and sympathy.

Young as he was, his face was seamed and scarred, and evidently bronzed by long exposure to the weather, while his whole attitude and expression was one of utter hopelessness and dejection. I saw at once that he did indeed need help such as I was able to give, so I said to him:

"This is the first time you have been in the mission is it not?"

"I was here once before," was the reply. "and I hardly know what brought me I was passing by and heard the singing and having nothing particular to do, thought I would just drop in and see what it was like. It was the first time I had been inside a gospel meeting for over twelve years."

I expressed my surprise and he went on to say: "I am a sailor, lady, and have seen pretty much all the world. I have suffered many hardships and been exposed to many dangers. I have been badly shipwrecked more than once."

"I wonder if you have the trusty pilot on board your vessel?" and seeing he only looked mystified I hastened to ask if he was a Christian and was trusting the Lord Jesus Christ to safely steer his bark over the stormy sea of

He assured me he was not a Christian, though he meant to be some time. He had promised his godly mother on her dving bed that he would meet her in heaven.

"And it is your solemn intention to keep

that promise?" I questioned

"Yes, lady, I do mean to keep it." was the emphatic reply, "and I mean to set about it

pretty soon.

"But why put it off any longer. Why not begin preparation now? You may not have another opportunity as favorable as this. Suppose God should call you to night, and He may for all you know. Your scafaring life is an especially dangerous one, and some sudden calamity may overtake you at any moment."

"Yes, that is true, I came within one of getting killed this very day. There was only a step between me and death."

"Ob, how dreadful!" I exclaimed, "Now

don't you see that God has mercifully snared your life in order to give you one more chance to seek the nardon of your sins? Don't out it off any longer, but come to Jesus to-night."

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"But lady you don't understand. You don't know what a wicked fellow I am, I guess

I am everything that's bad.'

"Well, if that is so, your case is very hopeful indeed. You are the very man the Lord lesus came to save," and then I gave him that familiar passage from God's word: "The Son of man is come to seek and to save that which was lost," together with many other passages especially suited to his need.

The conversation was quite prolonged. The hour was growing late, and feeling that I must

be going, I said to him: "Now, my friend, there is no need of your

going out of that door to-night with this load of guilt upon you. The Lord has laid all your sins upon Jesus Christ. Will you take Him now as your own personal Saviour?"

He hesitated for a moment. I had showed him plainly what the Christian life involved. No less than the renunciation of all his sins. The determination to put away out of his life everything that was wrong. An open confession of the Lord Jesus Christ before the world. Daily study of God's word and prayer. These were all essential to a true Christian life.

At last he said:

"Yes, I will take the Lord Jesus Christ for my Saviour now."

We were both upon our knees, and I had prayed, asking God to make him willing to yield himself then and there, and so when the decision was reached I said:

"Now don't you want to thank God for giv-

ing you 'everlasting life?' "

I had showed him how, just as soon as we believe on the Lord lesus Christ as our only and all-sufficient Saviour, we have everlasting life, not because of any decided change of feeling, but on the ground of God's pledged word. He said he did not know how to pray, that it was altogether new business to him, and so I asked him to follow me, repeating the words over after me, which he did in a humble, child-like manner, which I could not but believe was sincere.

Upon inquiry I found he had no Bible, and with the promise of bringing him a marked one the next time I came to the mission, I

bade him good-night.

"There is joy in the presence of the angels of God over one sinner that repenteth," and as I bent my steps homeward, my thoughts went out to the dear Christian mother so long in heaven. Perchance the giad tidings had already reached her in that place of blessedness, carried thither by some swift-winged messenger who had been sent forth to minister to this new heir of salvation, and now the answer to those many prayers for her wayward boy had been realized "after many days."

lottings from the Lecture Room.

Prof W. W. White:

A great many people are studying what the Bible means before they know what it says, and thus a great many people are explaining difficulties which are not in the Bible.

The Israelites in the time of Jeremiah said, Because the temple of the Lord is in our midst we are safe " The same spirit is in our churches to-day. Because we have certain things we may do what we please.

Paster Sterjahann:

The power of all mission work is really prayer.

H. F. Williams:

The beauty of the tabernacle was not to be seen except as a person stood within. The unbeliever sees no beauty in Christ that he should desire him.

As far as the east is from the west-that is, "I have put your sins so far from you in the person of my dear Son that you may travel as far as you please in any direction and that you will never find them.

Our small sins-our jealousies, our spitewe must not put them on the golden altar with our prayer and praise, they will smother the fire.

Alex. Patterson:

"Greater is he that is in you than he that is in the world." Who is he that is in you? It is Christ. Who is he that is in the world? It is the Devil. Then it is Christ pitted against the devil. Let us think of that whenever temptation comes.

J. Campbell White:

In most fields the demand regulates the supply, but in this particular field (foreign mission) the supply seems to be altogether inadequate to the demand, but the hopeful thing is that the actual supply is very far short of the possible supply.

The reason why so many Christians are not interested in foreign missions is either because they are ignorant of the needs of the world or they are not Christians.

The only reason why Christianity does not possess the world is that Christ does not fully possess Christian people.

Christ said, Pray the Lord for laborers, and not for money. If the problem had been a problem of money he would have said Pray for money. He put the big end of the prob-lem first. We want men who won't stop for the want of money.

Study and get other people to study; pray and get other people to pray; give and get other people to give; go and get other people

After Two and a Half Years.

WHAT THE INSTITUTE STUDENTS ARE NOW

Teiling the story in Foreign Lands:

In India, one man, two women. In Chica, five men, one woman. (Two women waiting appointment.)

In Africa, two men, two women. (Two man and one woman waiting appointment)

In Turkey, one man, five women. In South America, one man, one woman.

And one women each in Bulgaria, Persia, Burmah and Japan.

Three women and one man are among the North American Indians.

We can locate thirty-seven men and nine women occupied in evangelistic work.

Thirty-one men are engaged in pastoral work, chiefly ministers who came for further study, and twenty-nine men are now in other schools and colleges.

City Mission work employs nine men and

ten women. Sunday school missions, six men.

Home missions, two men. Church visiting, seven women.

Y. M. C. A., seven men:

Y. W. C A., two women. Eighteen women and two men are teachers. including the Superintendent of the Normal

school, Fostoria, Ohio. Five women have positions in charitable institutions, and eight are now wives of min-

Singing evangelists, five men, one woman. One woman is teaching music under the Presbyterian Home Mission Board.

The Superintendent of the Baptist City Missionary Society in Chicago is from the

The President of the Christian Alliance in Chicago is from the Institute.

The Congregational State Evangelist for New Hampshire is from the Institute.

The Baptist State Evangelist for Nebrasks is from the lastitute.

The Business Assistant in the Institute was formerly a student.

Musical Department.

The present enrollment of this department is larger than in any previous term, the classes being fuller, and both the instrumental and private voice teachers have their hours entirely occupied and some pupils waiting for instrumental lessons.

Numerous inquiries are being received from those who contemplate coming for the summer term, which begins July 5th. Mr. W. C. Coffin will have charge of the classes during Mr. McGranahan's vacation, and Miss Grace E. Clark, the instrumental, in Miss McKin ley's absence.



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

Some Useful Books.

It is refreshing to meet with Dr. Alfred T. Schofield's Faith Healing, in which good sense and all around fairness are prominent features. He insists very properly on the distinction between functional and organic disease. Cures of the former by the influence of mind upon mind, or of mind upon body, he freely admits to be possible, and accepts the evidences of them without besitation. He finds them connected with idolatrous religions as well as with Christianity, and as well substantiated among Roman Catholics as among Protestants. But he declines to admit that they are supernatural cures. For cures of organic disease wrought with the suddenness and completeness of a genuine miracle, he finds no satisfactory evidence. Yet he does not deny the possibility of such cures. He believes that 'God, now as ever, answers believing prayer when and how he will; but that, so far as we have been able to discern, he is usually pleased to work through purely natural

When the Christian bero-roll of the Nineteenth Century is complete, no name will be more worthy of a place there than that of James Gilmour. Judged by some standards, often and most fallaciously applied to missionary labor, his work might appear wanting. There is as yet no long list of converts. There are no records of whole Mongol encampments casting away their arcient Buddhistic faith and practice, and beginning to follow the doctrines and teachings of what they call "the Jesus book." Nothing could well be less sensational than his work and the methods by which he pursued it. And if the numbers openly gathered into the fold of Christ are the only tests by which to settle the disciple's place on the roll of honor, then it is doubtful whether the name of James Gilmour should appear there at all.

From the Life of James Gilmour evidence is set forth of such a character that it can hardly fail to make upon the mind of the reader the impression which James Gilmour made upon all who had the privilege of his freindship, or

who were brought into any close and direct contact with him-that he was mind and heart and soul wholly consecrated to Jesus Christ, and willing to spend himself fully and freely for His sake on behalf of all men, but especially for the unresponsive and unyielding Mongols. If the choice of a hard and barren field, if the ready descent to a low level of civilization, if the voluntary surrender of earthly prospects, if the daily and hourly crucifixion of self on behalf of the thankless and the evil, if the placing upon the altar of service to Christ and through Him of service for man of one's all-health, time, money, strength, affections, life-if these things and all that they involve are true qualifications for the high places in the school of Jesus Christ, then we claim them all for James Gilmour. He would have been the last to have claimed them for himself. But it strengthens our faith, it rekindles the flame of our love to the same Saviour, it deepens our consecration to the service of man, it intensifies our enthusiasm for the spread of the Gospel, it increases our certainty of the final triumph of Christ's kingdom, to enter into the full knowledge of a life and a work like his.

In "The Transfigured Valley" the author presents the Christian view of death, by a Scriptural study which brings out in a vivid and beautiful manner the consolatory circumstances which have transfigured and even "abclished death" as an object of dread. In small compass, a rich harvest of divine comfort is gathered and exhibited, and the book is well adapted to minister to the consolation of the bereaved and the dying.

Here are two interesting publications, the author of which is Mr. William G. Ballantine, President of Oberlin College. "Ezekiel: A Literary Study of His Prophecy," is one of these; and the other, "Jeremiah: A Character Study." These essays represent all that is admirable as literary compositions, and they are excellent in conception. They are really artist c studies: E ekiel as "the prophet of Judah's renaissance," and Jeremiah as "the prophet of her decline and fall." The pathos and the majesty of these grand roetic prophecies, with their wonderful picturesqueness and dramatic power wou'd make the criticism and the analysis of them attractive to the scholar considered merely as fine literature. But Mr. Ballantine is a Christian scholar, and for that reason his studies have the point and color which mere literary criticism can never give, when the Word of God is the subject.

For discriminating analyses of character and mental make-up there are few men who equal the editor of the Christian Advocate, Rev. Dr. J. M. Buckley. His criticism after listening to one of John McNeill's sermons has a lesson for every preacher who desires to be

"The hiding of Mr. McNeill's power appears to be his deep spiritual life and knowledge. He sees things which are invisible. He possesses the gift of discerning spirits in a rare measure. Aiming to convince the judgment, awaken the conscience, and persuade to immediate action, he knows the springs of the human heart through which these objects may be accomplished and touches them. He does not waste words and time on the mere artifices of oratory, but comes straight to the business in hand. He understands the mission of the Gospel and the obstacles which hinder its progress. He smites the evil squarely and proclaims his message in simplicity and plainness of speech, displaying a sublime confidence in the omnipotence of truth.

In the seven years since The Sabbath for Man was first issued, so much has been said and done for the Sabbath and against it, that it has seemed desirable to make extensive additions (nearly 100 pages) to this practical hand-book of Sabbath Reform in order to bring it down to date. The book aims chiefly at practical results, the suppression of Sunday work and Sunday dissipation of Sunday mails, Sunday trains and Sunday newspapers, Sunday saloons; but it also dicusses the religious and scientific aspects of the subject.

The Preacher's Complete Homiletic Commentury on the Old Testament is the first volume of an extensive work of twenty volumes on the Old Testament. In this great Commentary, by various authors, is found a sermon outline or homiletic suggestion on every paragraph or verse of the Old Testament that can be turned to use in the preparation of a sermon. Abundant choice selections of illustration, etc., from many eminent sources other than the authors of the volumes, are also given. Except in some introductory, critical, and explanatory notes preceding each chapter, no foreign words, such as Hebrew cr Greek, are used. The type is large and clear, and the books convenient to handle.

Among the prominent works issued by Fleming H. Revell Company during the past year, perhaps none more important appeared than Sir William Muir's The Rise, Decline and Fall of the Caliphate. The first edition having been exhausted directly after publication, the whole work h s been revised and enriched with three maps Among some of their new publications to appear shortly are the dinu of Japan, by Rev John Bitchelor, which presents the religion, superstitions and general history of the hairy Aborigines of Japan. The author resided among these people for several years and thus speaks with a certainty and authority not attaching to the statements of previous travelers who have spent only a few days or weeks in Yedzo After sojourning in Egypt from 1881 to 1891 W. M. Flinders Petrie, in a volume entiled Ten Years Digging in Egypt, has put into a form that both interests and instructs the general reader the main results of his ten years' work. A Winter in North China, by Rev. T. M. Morris and Rev Richard Glover, D. D., is the result of observations in the Celestial Empire undertaken at the request of the Baptist Missionary Society Sarah G. Stock, author of Windows has contributed The Story of Uganda and the Victoria Nyanza Mission, which is a full sketch of the whole wonderful story of the Uganda Mission.

Faith Healing by Alfred T. Schofield, M. D., 198 pages, 18mo., 75 cents. Religious Tract Society, Londou. Fleming H. Revell Co.

James Gilmour of Mongolia by Richard Lovett, 16 mo., 23.00. Religious Tract Society, London. Fleming H. Revell Co.

The Transfigured Valley by Rev. William Miller, 129 pages, 24mo., 50 cents. Fleming H. Revell Co.

Exekiel—a study of his prophecy, Jeremiah—a character study—by William G. Ballentine, President of Oberlin College, each, 15 cents. Fleming H.

Sermons of John Mc Neill, 3 vol., 16 mo., each, \$1.50. Fleming H. Reveil Co.

The Subbath for Man-revised and entarged-by Rev. W. F. Crafts, 672 pages, 12mo., \$1.50. Baker & Taylor.

The Preachers Complete Homiletic Commentary on the Old Testament, by Twenty Distinguished Homilists, 717 pages, 8vo., \$3.00. Funk & Wagnalls Co.

The mind that can find a Sabbath day's entertainment and nutriment in one of the mammoth atrocities which it is the fashion of the time to issue from newspaper offices, must be as vacant of thought and as destitute of knowledge and power of reflection as a California aquash The plain secular truth about the hig Sunday newspaper is that it is a nuisance and a humbug.... The pulpit should be quick to take the hint. The sword of rightconsness ought to be drawn on the Sunday newspaper, because it helps to degrade the minds and morals of the populace. When it is not inane, it is nasty, and when neither, it is key-holing and transoming for "sensations," which seldom should be printed, and never at all with the ornamentation of the forthright lying with which they are customarily spiced .- San Francisco Argonaus



Notes on Daily Readings, together with comments of Rev. C. H. Spurgeon, Rev. H. Bonar and D. L. Moodu, and quotations from John Trapp, Puritan, 1658.

JULY, 1892.

Friday, July 1st.

Acts iv. 13 to 23.

Verse 13. It is humbling to man's conceit that Christianity was established in this world through the labors and testimony of a band of unlearned men. But God is the more glorified thereby. For this reason he chose "the weak things of this world to confound the things which are mighty. There is no accounting for the early spread of the Gospel, but by accepting the fact that God by His Spirit controlled and used these men.

Verse 14. Cured patients are the best advertisements that physicians can have. Redeemed men. iving righteous lives and filled with spiritual power, nave ever been the unauswerable argument that Jesus Christ is the Son of God, and that His gospel is true.

Verse it. This secret session of the Sunhedrin shows the seriousness of the situation that now confronted these men who had crucified Christ, His claims and His doctrines were before them in a more powerful form, and in a form fraught with more danger to them than when Christ was in their midst. A recognition of Him now was to them im-

Verses 16 and 17. They did not dare to proceed to extremities after so notable a miracle. The people by thousands were talking of this man's heating and of Peter's sermon. Jerusalem would have been in an uproar if they had condemned Peter and John. "Good politics" required that they release the disciples and endeavor to secure their silence by threats.

Verse 18. They could "speak" and "teach," but they must leave out the name of Jesus. As neither of them knew anything else that they could talk about, this was equivalent to going out of busi-

Verses 19 to 23. Helped by God they maintain a brave front, and God delivers them and gives them the victory. The lesson of the 23d verse is very striking. All men show their real character sooner or later and gravitate to their own company,

From C. H. Spurgeon.

"Excuses for being really decided for Christ are often very plausible, as for instance, 'We can do more good by living than we can by being cast into that hery furnace' the Hebrew youths might have said. 'We are in high office, and we can help our captive brethren. We have already done so, and we feel we are raised to our high office on purpose to do good. Now, you see, if you make us bigots, and will not let us yield, you cut short our oppor-tunities of usefulness. Ah, my dear brethren: there are many that are deceived by this method seere are many that are deceived by this method of reasoning. They remain where their conscience tells them they ought not to be, because they say they are more useful than they would be if they went without the camp. This is doing svil that Scod may come, and can never be tolerated by an calligatened conscience. If an act of sin would increase my usefulness sendid. It have no right to do it. crease my usefulness tenfoid, I have no right to do it. and if an act of righteousness would appear likely to di stroy all my apperent usefulness. I am ye; to do it. It is yours and mine to do the right though the heavens fall and follow the command of Christ whatever the consequences may be. That is

strong meat," do you say? He strong men and feed Text for the day, verse 19.

Saturday, July 2d.

Acts iv. 34 to 37.

Verse 24. Contrast this scene with that deverbe at Outres, sun about the report came to large at Kadesh of "the Glasts and Walled Citles" that stood in the way. There, the people "lifted up their voice and cried and went," and said, "let us return into Egypt." Here, "they lifted up their voice to God in one accord," in one of the most remarkable and triumphant prayers that was ever made. There the eyes of Israel were off from God, and they were cowards. Here the eyes of the disciples were up n God, and they were illed with the most fervid courses.

Verses 25 and 26. This is the third time in this book of Acts that the Psalms are quoted from and spoken of as being verbally inspired, written by David. and prophesying of Christ. This quotation is from the second Pasim, where the coming reign

of the Messiah is the theme.

Verses 27 to 30. Note in the propouns how the whole burden of the battle is thrown upon God. "Thy Jesus, whom then hat anointed;" "Thy hand." "Any counsel;" "Thy servants:" "Thy hand." "Thine hard." "Thy holy child Jesus." Note also that there is not a word of murmuring. or drawing back from any suffering they had endured, or were to endure, and no asking for any personal relief, but "Grant unto thy servants that with boldness they may speak thy scoret." wonder such praying brought a quick response. Lord, teach we how to pray."

Verse SI. This was a second filling. They had rasny more besides, as they fought on and preached Thrist. So must we, or we shall be laid saide.

Verse 32. Christ reigned in His members here.
Verse 33. The very thing the enemy wanted to
silence. O for more of this preaching in our day. We can not have grace without it.

Verses 34 and 35. Christian Socialism. When all men are Christians, Socialism will be possible; never until then. Socialism can not bring about Christianity, but Christianity can bring about the spirit of Socialism here seen.

Fron. John Newton, 1774,

"True religion is an habitual recoilection of God and intention to serve him, and this turns every-thing into gold. We are apt to suppose that we need something splendid to evince our devotion. but true devotion equals things. Washing plates and cleaning shoes is a high office if performed in a right spirit. If three angels were sent to earth they would feel perfect indifference who should perform the part of prime minister, parish minister, or watchman.

"When a ship goes to sea, among a vast variety of its articles and circumstances there is but one object regarded, namely, doing the business of the royage: every bucket is employed with respect to that." So all in the Pentecostal church were of one accord in being devoted to the paramount object of spreading the Gospel.

Text for the day, verse 33.

Sunday, July 3d.

Acts v. 1 to 16.

Verse 1. How the defiling and damning power of sin is seen in the curse that clings to these two names! Who ever heard of parents naming a son "Ananias," or a daughter "Sapphira?" What a blessing it would be if men would abnor lying as much as they abnor the reputation of being ilars. There is nothing in which the art and subtlety of Satan is so conspicuously successful as in lying. He covers up its viie and hideous character, and makes it appear so plausible, proper, and so half mixed with truth, and indulged in from such a good motive, that the mind is clouded by pettifogging arguments, and the conscience seared by frivolous excuses, as men and wemen float down into eternity, in boat loads of lies, and upon a river of falsehood. If untrue to God, and my soul, of necessity, the whole life is a lie, and we are in the power of the father of iles. Jno. viii. 44.

power or the latter of these such that seeking to ap-verse? The He commenced its seeking to ap-pear what they were not. They wanted credit for selling their land, and giving all, while they had the sclish benefit of keeping half. We lie when we allow, or in any way seek to have men estimate us at above our station, or true value. How many a young man is made the devil's fool and then the devil's tool by dreasing and living beyond his means, that he may, like our silver dollars, pass

for more than he is worth.

Verses 3 and 4. Two noticeable things in this awfully solemn indictment. Ist, he concealed it in his heart; 2d, Satan filled his heart to do it. He gave way to his covetous disposition, and wanted to do it, and Satan took advantage and came in

where the tence was nown.
Verses 5 to 11. Not the drendful punishment, but the drendful sin, should engage our attention in this story. God here, as with Israel in their where the fence was down, early history (Num. xvl. 33), teaches us, as to how He regards lying and hyprocrisy. In mercy to man, similar punishment is not now indicted, but, knowing from these punishments how God feels toward the sio, how certain it is that "all liars shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8), unless they accept Jesus Christ as having borne the curse due to liars, and receive from Him grace to hate lying and refrain from it.

Verses 12 to 16. Discipline to purify the church may seem to man to weaken it: but the result always is to strengthen and build it up. In our day, Peter would have been very unpopular to have thus dealt with "a man of property" who could pay a big pew rent! We are cursed in the modern church by a pirit of cringing to the power of money. The table of the Lord is polluted by those who are permitted to come to it and who "lie to the Holy titlest" in the profession they make. Christianity is made in many places a covering to give respectability to men who are filled with covetousness and greed. If ministers were all filled with the Holy Chost, these would all be turned out, and then multitudes would be added and the fear of God would come over the world.

Text for the day, verse 1i.

Monday, July 4th.

AGLS V. 17 to 28.

Verses 17 and 18. Satan was foiled in his first attempt to destroy the power of the church by having liars and hypocrites inside under his control, and so, in rage, resorts again to persecution. It segrad and soul-inspiring to see how, as the disciples are kept pure and yielded up to God, Satan is foiled at every point, and all that he does is made to react against himself and in favor of the truth. So it will be with us, as we keep our hearts right with God and preach Christ.
Verses 19 and 20. This was the second time

Peter and John had been put in prison. The first time (Acts iv. 3) the Lord let them remain over night, that they might give testimony before the Sanhedrin. As he was shut up with them, they had

a happy time and did not mind their confinement. Here, they are allowed to be put in, that the Lord may show to them, and to their enemies, how may snow to them, and to their enemies, now easily He can take them out. What a concise message the angel gives them: It is one of heaven's telegrams, sent down to the battlefields

Verse 31. The telegram fired their hearts. "Early in the morning" they were in the position commanded, and opened fire.

Verses 21 to 26. As with this prison so shall it be with the graves of the saints, from which Christ shall bring our bodies when He shall descend with a shout with the voice of the arch angel and the trump of God," on the resurrection morning. No wonder these blinded Jews "doubted where unto this would grow." They shall see its where unio this would grow. They spatisterits growth at "that day."

Verses 37 and 28. These were remarkable words.

They had said before Plinte. "His blood be upon us and upon our children and now they fear that the result of the preaching of Christ will accomplish their words.

From Dr. Arnol.

Go, as heralds go, not seeking safety in concealment, but before the face of the people. Utter the message of life-all of t-faithfully to all the people! It was a reaffirmation of the commission from their risen Lord uttered under circumstances of implied approval, encouragement, and yet larger promise. And there was no hesitation or wavering in their response. Early in the morning, soon as the temple gates were opened they gathered in Solomon's porch and taught the througing crowds. The Lord, having showed the persecutors that they had no power over these men, "except it were given them from above." left the witnesses in their enemies' hands. His will was that his servants should neither flee nor fight; that they should preach the Cross, and bear it; that they should overcome as He had overcome—by enduring.

Text for the day, verse 3).

Tuesday, July 5th.

Acts v. 29 to 45.

Verses 29 to 33. See in this brief address the fulfilment of the command in verse 3). Here we have the words of this life." First, note how the fear of God had taken posession of Peter: As in Ch. of God nad taken posession of Feter: As in the live is so here, the threatenings of man have no effect upon him. "We ought to obey God rather than men." Yes, certainly re ought, but, it is equally certain that we took, unless we know God. in Jesus Christ, and live in daily fellowship with Him. We fear God and live to please Him. just in proportion as we know Him in His personality, and proportion as we know thin in this personality, the have His Spirit abiding in us. Second, note the seven prominent points of the Gospel. I, the sin of men in the rejection of Christ: 2, God's purpose in the death of Christ that He should bear our sins; 3. Christ's resurrection as showing the acceptance of His atonement; 4. Christ's exaitation as Prince and Saviour; 5, Repentance a gift from the risen Christ, wrought by the Holy Spirit, when Christ is lifted up; 6, Forgiveness of sins accounpanies the repentance, and is also a gift from (hrist, and comes only by looking to, and trusting Him: 7. The Holy Ghost imparted from Christ to all who obey God in the acceptance of Jesus. The word "obey." in the 3sd verse, is connected

with the same word in the 29th verse. If those who preach, obey God in being witnesses to "these things," the Holy Ghost will work with them. taings. the Holy Gnost will work with tacah.
Verse 3t. Here we have the power of the Spirit
accompanying the truth to convict men, but not to
convert them. Verses 3t to 40. This Gamaile is
spoken of in Ch. 12tl. 3, as the teacher of Paul. Josephus, the historian of the lews, mentions him, and also mentions the incidents used in his address. God used him here to defeat the designs of the enemies of Christ, and, still uses him as a

witness to the reality of the Gorpel story
Verses 41 and 42. This was the first time that they had been beaten. Remembering how Jesus had been beaten for them, and filled with the Holy Ghost, they were made unspeakably happy in their sufferings. Verse 42, tells us. 1. What they preached; 2. Where they preached; 3. How they preached.

Foom Mr. Moody.

Now, I say to you that confession is as impor-tant as faith. "With the heart man blieveth unto righteousness; and with the mouth confession is made unto salvation." Then the next verse says: "For the Scripture sayeth, Whosoever believeth "For the Scripture sayeth, whosever centereth on him shall not be a-hamed." Now, it aman really believes in his heart, the next thing he cught to do is to confess Christi is it not? And you won't get the blessing until you do. "With the mouth confession is made unto salvation. The fact of the matter is, that we are all moral cowards; we are ashamed to come out and confess Christ, and take our stand on the Lord's side, and on the side of his religion. It is the only religion in the world that is worth having; it is the only religion in the world that gives life to man; but, strange to say. I believe we are the only people on curth who are ashamed of their religion. You cannot find 3 man who holds any false doctrine of religion who is not proud of it. If a man has got hold of an error, he is not ashamed to confess it and acknowledge it to all men. A man who is in the service of Satan is not ashamed of it. You hear such men swearing on the street, proclaiming who is their master every day; they seem to be proud of the devil, and to like to have every one know that they are servants of his.

Text for the day, verse 32.

Wednesday, July 6th.

Ac, vi.

Verse i. "That which is born of the fiesh is desh." and here we have the acting of the flesh in the Pentecostal church. It is interesting to see how Satan warr against the people of God. He had just been defeated in his purpose to have the apostles put to death, and now he commences to work within the church, to divide the beilevers by appealing to selfabness and envy. Those called "Grecians, were Jews, who had been born cutside of Palestine; and those called "Hebraws" were Jews who had been born within the borders of the land. In the church at Jerusalem, the Hebrews seem to have been the more numerous, or to have possessed the greater influence.

Verses 2 to 4 The paramount work of every preacher is, "prayer and the ministry of the word." Whatever interferes with or hinders this is a "leaving of the word of God to serve tables." Money making, lecturing, scientific pursuits, politics, ecclesiastical interests, etc., etc., would be included. Note the qualifications for deacons: 1.
"(icod reputation before the world;" 2. "Full of
the Hely Ghest;" 3. "Wisdom." or good common sense, and business ability.

Verses 5 and 6. "The whole multitude" chose these seven deacons, and brought them, as their . choice before the apostles. If the twelve apostles would not appoint church officers, but left them to he chosen by the body of believers, surely it would be better for the church of our day if popes, bishops and others should follow their example.

and others should follow their example.
Verse 7. So Satan is again defeated, and the
Word of God rulls on.
Verses it o 15. See what comes to a man who is
full of the Holy Chest. He is honored by 2 choice
unto service; and is "full of faith and power,"
willing to take a humble place and serve tables. God
willing to take a humble place and serve tables. God uses him to do great wonders and miracles. He speaks in such a way that man can not withstand the word. When charged with blaspheming Moses. God puts the same glory upon his face, that Moses had before israel.

From C. H. Spurgeon.

"Christ is set in the pillory, and men are peiting him. He is the true lover of Christ who comes up to the pillory, and stands in front of Him ready to take the blows aimed at his Lord; who drinks in

so much of the character of Christ that he can truly use that language which is first employed with reference to the zeal of Christ himself: reproaches of them that reproached thee are fallen upon Ma. He is not honored whom men honor. He is honored who is made a laughing stock for Christ's sake. Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven. Get this spirit into you. 'There' said a dying man who was in a ditch when the great Emperor Napoleon rode by, and he heard a shout of victory 'let medle; the emperor has conquered.' And oh! may not you and I be well content to be blotted out and forgotten so long as Christ the King shall come to his own again. He cometr quickly; and happy shall he be in that day who now has been despised lest Christ should be 41 honored."

Text for the day, verse 8.

Thursday, July 7th.

Acts vii. 1 to 16.

Verse 1. "Are these things so:" That is 'Have you taught that Jesus of Nazareth will destroy the temple, and thange the customs which Moses delivered to Israel!" Stephen's reply, in all of its details must be studied with this lesson of the mind. Forty-we year Stephen's Stephen's Stephen's Stephen's Stephen's Stephen's and the state of the stephen and ten rites of Mosos, as pertaining to sacrifice and temple service ceased

Verse 2. It is God's way with Israel, before any marked change in His dispensational dealings with them, to review all His past manifestations to them, and point out their lessons. So now the Holy Ghost commences with the call of Abraham. the father of the nation. "The God of glory appeared." This is the beginning of all things in the Spiritual life of an individual or a people. Abraham did not go to Canaan to seek God, but God went to Mesopotamia to seek Abraham. So the Son of God came down from the glory "to seek and to save" lost men, and bring them to God.

Verso 3. "Get out of," and "come into." This still the gospel call. Ye turned to God from idols, to serve the living and true God." (t Thess.

Verse 4. Abraham was not blessed until he got where God wanted him. Neither are we, as Christians. He was kept at Charran by Terah his father, and so God took away Terah.

Verse 5. A promise that all plous Jews expected would be fulfilled in the Messiah. In stephen's day they were under the Roman yoke, and not in

possession of the land. Verses 6 to 8. The deliverance from Egypt was verses 0 to a The universance from high pt. was in exact fulfilment of prophecy. A period of trial and darkness preceded the glorious deliverance under Moses, but, God kept his covenant. Verses 9 to 16. The point here is, that Joseph

was a type of Christ. Rejected by his brethren, he became by God's orderizg, the Saviour of both Gentiles and Jews.

From F. Moreton.

"I have read somewhere that the process of purifying silver is as follows:

"The silver is put in a crucible and watched: the moment the smelter can see his face reflected in it he withdraws it from the fire. If not withdrawn in that moment the dress would be burnt into the silver in such a way as never to be extracted, and the whole mass would become useless. Though the whose mass would become useress. I dough purified it is not yet pure. When cool, the process is repeated again and again, till the silver its still in the pol. Then it is pure. Many reasels can be made of the metal purified though still mixed with alloy: but the finest work can only be done on perfectly pure silver."

Thus God dealt with Israel of old, and thus He

deals with His church, collectively now, and thus He has ever dealt, and is still dealing with each individual soul.

Yest for the day, verse 3.

Friday, July 8th.

Acts vil. 17 to 34

Verses 17 to 19. "When the time of the promise drew pigh: "i. e., the end of the four hundred years when God had promised to deliver them from Reppt. Note two things made prominent: let, the nation had grown and multiplied according to the promise; 2d, the devil sought through Pharaoh to prevent their deliverance.

Verses 20 to 22. The need of the hour, was a de-

liverer, and the deliverer came. So "In the fulness of time God sent forth his Son" (Gal. iv. 4), to be our deliverer and lead us to the Heavenly The beginning to the readers of the readers of the control of the palace of the king. So Jesus from the grave was taken to the throne of glory, and yet. Diessed be His name, hever forgetting His brethren down here in bondage as Moses never forgot his brethren, who remained in slavery.

Verses 23 to 29. The purpose of the Spirit of God in this parration is made plain by verse 51. Moses, a type of the Messiah was misunderstood and rejected by Israel, at his first coming to them, just as Jesus had been by those to whom Stephen spake. Moses took a Gentile bride, and came back to them the second time, and was accepted; so Christ shall come with the church, and be accepted

by Israel in the latter days.

Verses 30 to 34. "Salvation is of the Lord." The God of glory "who appeared unto Abraham," again manifest; himself for the redemption of Abraham's seed. Note for our comfort the words "I have seen.
I have seen"...."I have heard." The Lord's eye is ever upon us. His ear is ever attentive to our cries. He will not leave us under the power of the enemy one moment longer than shall be for His glory, and for our good. Let us. while we long for deliverance, pray for patience to abide stendfast "until He come." Heb. x. 36, 37.

From Dr. Butler.

Five centuries before the Temple was built and its inclosure made holy ground, in an allen and atterward hostlic country, God had sanctified by his presence a portion of the ground. So. Stephen suggests, when the Temple is removed, He may reveal himself eisewhere, nay, everywhere. Afterward, as before he may be worshiped without a ritual. Afterward, as before, he may deal directly. spiritually, with the individual soul, without intervention of altar, priest, or sacrifice,

God's covenant of grace to Abraham, preceded by many centuries the law and customs given to Moses. Take away the covenant and there was left no ground or hope for worship. But, take away the ceremonials, and the heart could worship just as well and truly.

Text for the day, verse 34.

Saturday, July 9th.

Acts vii. 35 to 45.

Verses 35 and 36. "This Moses whom they refused," "the same did God send," is the point the used. the same and god send. Is the point he wishes to impress upon them. As God exalted Moses, and used Moses, so he wishes them to understand that God had exalted Jesus, and that Jesus alone could deliver them, the people of Moses.

Verse 37. This prophecy of Moses the Jews applied to the Messiah. Stephen emphasizes the words "like unto me." in drawing the analogy between their fathers at first rejecting Moses, as they also had Christ. Compare Deut. xviii. 15 to 18 with Matt. zvil. 5.

Verse 38. The word "church" means assembly. See its use in the ordinary meaning in Acta siz. 32:30 and 41. It is here applied to Israel in the wilderness. They were made so assembly by being gathered by God around Mones, as we who now accept Christ, are made a Church by being gathered by the Holy Ghost around Him as our risen Redeemer and Lord.

Verses 39 to 41. This refers to a second rejection of Moses, as related in Exodus xxxii, when Moses brake the tables of the law, as he saw the people

worshiping the golden calf. Verses 42 and 42. From Deut, xxxi. 27 to 29, it is evident that there was no permanent change of heart toward God in the hearts of the Jews under Moses, and that Moses had no hope that there would be any change until after their fallure under the law, and their turning to the Messiah. (See Deut. xxxii. 35, with Romans x, i to 4.) The mass of the Jews, even while in the wilderness, continued the practices of heathen worship, learned in Egypt, and repeated apostacles to idolatry continued, until they were

carried into Babylon
Verse 44. "The Tabernacle of witness" with the verse 4. "In a new radie of writers with the cloud of glory reating upon it, and Aarca and the priests ministering before it, did not prevent israel failing into sin. "Except a man be born again he cannot see the Kingdom of God." Verse 48. "Jesus," means Joshua. He brought into Cansan, the Ask of the covenant, and the Taber-

nacle of Moses, which was first set up at Shiloh, after the land had been subdued by Joshua, (See Josh. xviii. 1.) There seems to be a point intended in reference to the fact that Joshua not Moses, brought Israel into the land.

From Mr. Moody.

You can't find a man or woman that is acquainted with God, but that has strong faith in God. That is the reason these inidels won't trust him because they don't know him. Now, would you turn cause they find; the anowhilm. Now, who they out that to the fold chapter of Romans, and the 17th verse: "So then faith cometh by hearing, and hearing by the word of God." "Faith cometh by bearing, and hearing the word of God." The state of the state o to the 10th chapter of Romans, and the 17th verse: and if I had not broken my word with him, be ought to believe me. I would like to ask you. has God ever broken his word? Can you come forward and tell me our God has ever falled to keep his word! Never. My friends, he will keep

Text for the day, verse 37,

Sunday, July 10th.

Acts vii. 48 to 60.

Verses 46 and 47. David is much the greater in the eyes of the Jews than Solomon, and the glory of the Temple is thus more connected by Stephen with David than with solomon.

Verses 48 to 50. Quoted from Solomon's dedicatory prayer and from Isa. kvi. I and 2. The aptness of the quotation is seen when we remember notes of the quotation is seen when we remomer the charge against Stephen of seeking to destroy the Temple. The Lord of the Temple was far greater than the Temple, and, as He had been worshiped by those who truly sought Him before the Temple was built, so He would be after the Temple was destroyed. (See John iv. 33, 34.)

Verses 51 to 53. These terribly cutting words, & culminating concentration of all the points of his long address, must have been delivered with sorrible power. There was no answering them, for they were based on the facts of their history. they were used on the tacts of their history. They mark a distinct epoch in the relations of Christianity to Judaism. From this time there could be no compromise. One or the other must perish. Timid time servers undoubtedly bersued Stephen for hig imprudence and rashness in bring-

ing a storm of persecution upon them, but it was all ordered of God. The time had come for plain dealing with the murderers of Christ and the persecutors of His church, and Stephen is simply the deliverer of God's awful message, as He takes farewell of the Nation, never again to deal with them officially, ontil they should repent and receive Jesus as their Messiah.

Verses 54 to 56. See Dan, vil. 13 and Matt. xxvi se for explanation of the use by Stephen of the title
"Son of Man." This is the only instance of its appilcution by any of the disciples to Jesus. He repeatedly called himself the Son of Man, but they never thus spoke of him. This last testimony, delivered with interse earnestness and reality from a man full of the Holy Ghost, and a face reflecting the Divine glory, must have had wondrous power

the Divine giory, must have had wondrous power upon those not wholly given over to Satan. We know how it affected Saul.

Verses 57 to 60. We owe Paul to Stephen's prayer. Notice that the first prayer was not auswered until he had made the second.

From Krummacher

"Lord Jesus receive my Spirit." Lord Jesus! Lord Jesus! This is the glorious battle-cry of the children of God, the watchword by which we recognize one another, the sound of the trumper at which the walls of Jericho fall down. It rings in the Church of God like the alarm-bell which proclaims that a conflagration is raging in the citytresounds like the signal-gun when the enemy approaches. Lord Jesus. This is the cry of the new-born babe in Christ, the exclamation of the aged pligrim who is leaving the world—it is the utterance of all their grief and their hope. Lord otterfunce of an tent greet and their nope. Lord from This is our aword our pligrim staff, our whole dependence. Stephen commits his soul into the hands of his king: "Lord Jesus, receive my spirit:" O sure and bleased refuge of the soul We are happy when we fall into these priestly hands, and are offered up on this altar.

Text for the day, verse 59.

Monday, July 11th.

Acts vill, 1 to 13.

Verses i to 3. Read what Paul himself afterward said of this period of his life. Acts xxii. 19 and 30; xxvi. 9 to 11; Gal. i. 13 and 14; I Tim. i. 13. Some have thought Saul was a member of the Some nave thought Saut was a memoer of the sanhedrin, and voted to put Stephen to death. "At that time," or "on that day," as in revised version. How brief the Christian life of Stephen: Less than a year he lived to winess for Christ. and then came to this cruel death. Yet, how glorious was the life he lived, how glorious was his death. The whole church sorrowed over him, and the greatest enemy of the truth was brought to revere and love his memory. In the third verse we see the energy and earnestness of Saul's character. as he seeks to stamp out this God kindled fire from the world. He became fucl for the fisine and caused it to burn all the brighter.

Verse 4. These were men and women, laymen, not the apostles. They were all at it, and always at it, so the gospel spread over the earth. This was

tool's purpose in permitting the persecution.

Verse 5. It is suggestive to see that the two set
aside to "serve tables," should be chosen by the Holy Ghost to be so mightly used in preaching the noly chost to be so mignily used in preaching the word as were Stephon and Philip. When we are willing to take the lowest place and serve, God can then make use of us in wider ministry.

Verses 6 to 8. We should remember our Lord's visit to Samaria, as we read of this wondrous welcome given to Palitp. They were familiar with the name and the grace of Jesus. The woman whom he met at the well (John iv.) was there to help on the work.

Verses 9 to 13. "Giving out that himself was Some great one." When men or women taik of themselves, and claim power and authority for themselves, they are of Satan and not of Christ. Simon's baptism was a mere outward form, with no heart change. He saw miracles that he could not account for, and wanted the secret of working

From C. H. Spurgeon.

"When I was in Amsterdam. I visited the works of a diamond cutter, where I saw many large wheels and much powerful machinery at work, wheels and much powerful machinery at work, and I must confess that it seemed very odd that all that great trmy of apparatus should be brought to bear upon a tiny bit of crystal, which looked like a fragment of glass. Was that diamond worth so much that a whole factory should be set to work to cut its facets, and cause it to sparklet So the diamond cutter believed within that small space lay a gem which was thought worthy of all this care and labor. That diamond may be at this time glistening upon the finger or brow of royalty? Now. when I look abroad upon providence, it seems pre-posterous to believe that kingdoms, dynasties and great events should all be co-operating, and working together for the accomplishment of the divine purpose in the salvation of God's people. But they are so working. It migh have seemed prepose terous, but it was not so, that these great wheels were working for the cut ling of a single diamond. and it is not preposterous, however it may seem so, to say that all the vents of providence are being ordered by God to effect the salvation of his own people, the perfecting of the precious jewels which are to adorn the crown of Christ for ever and

Text for the day, verse 4.

Tuesday, July 12th.

Acts vill. 14 to 25.

Verse 14. The Jews had "no dealings with the Samaritans." (See Jno. iv. 9 and 27) and counted them as apostates. Had it not been for the memory of the master's talk with the woman at the well, and his two days visit to Samaria, the church at Jerusalem would not have been pre-church at Jerusalem would not have been pre-pared to receive these Samaritan converts. Note in our Lord's marching orders. (Acts 1.8) that Samaria follows Judea.

Verses 15 to 17. In order to connect the gift of Verses is to it. In order to connect the gift of the Holy Ghost with the person and work of Christ, Peter is made prominent to Jews, Samaritans and Gentiles in the bestowment of the blessing. We can also see something of Christ's purpose in putting all upon the same equality. If another than Peter had been used in opening the doors of the church to Samaria and the Gentile world, the Jews would have assumed a superiority over their Gentile brethren, and Judalam would have been perpetuated in the church. There is not a particle of Scripture that Peter left a successor with the power by reason of office, to lay on hands with itse power to gresson of omce. to iny on mands and impart the Holy Ghost. The Church once formed, "a mation of priests, a spiritual house, Gee II et al. 9.) the Holy Ghost was in all, and the fill and imparted such gifts as He pleased, the gift in marying with it, the office appointed by Charles. Christ. The very next chapter shows us God's mind as to this. Saul is raised up, outside entirely of the circle of the Apostles, and is baptized and ordained by a layman in Damascus, and is sent forth by Christ Himself, independent of any action of Peter, to convert the Gentiles, and establish churches. He ordains elders, and the Holy Ghost through Peter. (I Cor. xv. 10.)

Verses 18 and 19. We here see the motive of

Simon in his Baptism. There had been no conviction of sin, no repentance for sin, no apprehension of Christ as a Saviour from sin. In these days of of Christ as a Saviour from sin. In these days of the Church's prosperity there are many protessing Christians like Simon. In the church for selfish reasons. Verese 30 to 31. "The gift of God." is the emphatic sentence. "By grace are as and through faith, and that not of yourselves, it is the gift of God." (Eph. fit. 8). It is just as much of Satan that souls seek to buy this gift by performing good works. by doing penace, by saying prayers, or by feeling bad, as it is that they seek to buy with money. "The heart is not right in the sight of God, until self is utterly abandoned, and Christ is entirely trusted.

Verse 34. Here again we see the blin the man. He has a fear of judgment, but no s

of sin. It is the prayer of Cain, and of King Saul, not of Jabez or David. (See Gen. iv. 13. I Sam. vv. 31. 1 Chron. iv. 10. Ps. ii. 10.)

Verse 25. They propably visited the same vil-lage mentioned in Luke, ix. 52, where John wanted to bring fire down to destroy the people. How he and Peter must have talked about this. and rejoiced that they could come with "fire from heaven" indeed, but for another purpose.

Text for the day, verse 15.

Wednesday, July 13th.

Acts. viii. 26 to 40.

Note four things in studying this case of indi-

vidual conversion:
1st. The Scriptures. God puts special honor
upon his word. So John v. 46, 47; Luke xxiv. 44

upon his work. So John v. 40. 44; Luke kaiv. 44 to 47; Rom x. 17.

2d. The angel. times in the Acts of the apostles (v.19; villi, 26; x.3; kd., 7; xii, 23; xxvii, 23). we have an angel introduced as working with the disciples, in the spread of the gospel, and the defense of the faith. Here with the Eunuch, and in the case of Cornelius, they are introduced as factors in the salvation of individuals. Heb. I. if should have a more profound meaning to us than

it does.

3d. The Spirit of God. In ch. vi. 5, we have Philip presented as a Spirit-tilled man. In verse Philip presented as a Spirit-tilled man. 29, we have the Spirit guiding Philip to his work, 29, we have the Spirit guiding Philip to his work, and, certainly, inverse 38 we have the same Spirit guiding tim for Spirituding him away. See how the work have the Spirituding him away. See how the town who more the spirit, in John xiv. 16, 17, 4th. The Europelist. I. He was a holy man. Howas have another control to the spirituding the spiritudin

his Bible. 4. He was not bigoted or narrow, but full of compassion for souls, he was the first to go tuil of comparation for souls, ne was the first to go to Samaria. 5. He was a humble man willing to leave a successful work in a large city, and go down into the devert after one man. 6. He was down into the devert after one man. o. he was prompt in his obedience to the message of the Spirit. "He arose and went." "Philip ran." 7. He was willing to baptize immediately those who received through the testimony of the Scriptures. Jesusof Nazareth as Israel's Messiah and Son of Jesus of Nazareth as istracts messian and son of God. 8. Left when his work was done without taking up a collection. 9. Kept on preaching Christ, with no further reports made to the public. 5th. The man converted. 1. Under conviction. Had been up to Jerusalem as the place of sacrifice

for sin. 2. Reading the Scriptures to find out about Jesus, of whom he had evidently beard while at Jerusalem. 3. Has the spirit of a child to confess his ignorance and desire teaching. 4. Accepts the plain testimony of the Old Testament, as to the Mossiah suffering for the sins of the people. 5. Accepts the testimony of Philip as to Jesus of Nazareth fulfilling the 33d of Isalah. d Confesses Jesus as Lord. 7, Goes on his way rejoicing.

From Mr. Moody.

Christ says, "Except a man become converted, and like a little child, he is not fit for the kingdom and like a little cuitd, he is not at for the kingdom of God." Pride, I think, is the worst enemy we have. It keeps thousands of people out of the kingdom of God. The idea that we have to humble ourselves and become like a little child is too much for our pride; but "whoever shall save his life shall lose it, and whoever shall lose his life for my sake shall find it;" but "whoever shall be ashamed of me and of my word, of him shall the Son of Man be ashamed, when he shall come in his own glory and in his power, and amid all the angels. "Ashamed of him! A young convert got up in one of our meetings and tried to preach; he could not preach very well either, but he did the best he could. But some one stood up and said: "Young man, you can some one stood up and sau: "loung man, you can not preach: you ought to be ashamed of yourself." Said the young man. "So I am; but I am not ashamed of my Lord." That is right. Do not be ashamed of Christ-of the Man that bought us with his own blood. Ought we to be ashamed to speak for his cause to take our stand on his side: He might well be ashamed of us, for ten thousand reasons which I could show. But the idea of a poor, miner-

able, vile, blind, hell-deserving sinner being ashamed able, vite, build, near deserving sames being an ament to own Christ! It is the strangest thing in the world. Look in the 19th chapter of Luke, the 8th and 9th verses: "Also I say unto you, Whosoever shall confers me before men him shall the Son of Man, also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God."

Text for the day, verse 37.

Thursday, July 14th.

Acts ix. 1 to 9.

Verse I. The death of Stephen had not affected him toward mercy, but had intensified his hatred, and stimulated his zeal. The sight of blood had made him bloodthirsty, and the worst passions of nature were dominating him as he gave way to the nature were dominating him as he gave way to the spirit of bigotry and persecution that had been aroused in him. So God often permits Satan to go to great lengths with one of His chosen ones that they may be made to see the awfulness of sin and the vileness of their own hearts. See in 1 Tim. i. 12 and 13, the effect it had upon Saul.

Verse 2. Damuscus was one hundred and forty miles, or six days' journey, northeast of Jerusalem, it was a populous city, and that many Jews re-sided there is shown by there being more than one suced there is shown by there being more than one synagogue. Probably many of the Christian Jaws had gone there upon the persecution after the death of Stephen. The Jaws over the world recognized the authority of the High Priest and the sanhedrin of Jerusalem. The Romans, who ruled Damascus, as well as Jerusalem, allowed them to punish offenders against the Temple, and against

their religious law.
Verse 3. From verses 13 and 14 we see the trouble of mind that the Christians in the city were in
over the coming of Saul. How earnestly they their religious law. were praying to God for deliverance we can readily conjecture! How close their deliverance was we here see.

Verses 4 to 9. In 1 Cor. xv. 8, Paul describes this appearance of Jesus to him, as being as real as was the appearance of Jesus in a real body to his disci-ples. Note the points that were rividly impressed upon the mind of Saul: 1. Jesus of Nazareth, whom he had believed to be dead, was alive. 2. The light in which He appeared connected Him at once with the Jehovah of the Old Testament, who always thus appeared. 3. He dwelt by His spirit in those who confessed Him, and Paul, in persecuting who contenses and, and rad, to persecuting them, had been persecuting Him. 4. An awful riew of his sid in this opposing God and rejecting Christ was given to him. No wonder that for three days he did "neither eat nor drink."

From Kapf, German Pastor.

See what Paul abandoned for the sake of Jesus. 1. His circumcision, viewed as a claim on God; for he now rejoices in Christ Jesus, and has no confidence in the flesh (Phil. iii. 3); 2. His birth as one of the people of Israel; he is now born again of water and of the Spirit; 3. His nationality, as a Hebrew of the Hebrews; he is now a Christian, of the apiritual seed of Abraham, but rejected by the natural seed: 4. His position as a Pharisee; he is now a servant of Jesus Christ, called to be an apostie; 5. His legal zeal, with which he perseouted the church; he is now a beloved brother, and a partaker of Christ's sufferings (1 Pet. iv. 13). 6. His righteousness, with regard to which he was biameless (Phil. iii. 6); he now has the righteousness. biameless (Phil. iii. 6); he now has the righteous-ness of faith by grace: 7. Finally, he yielded up-the world to the cross of Christs by whom the corld was crucified unto him, and he unto the world. Gal. vi. 14. Could anything less than a "light from heaven" produce a change so great?

Text for the day, verse 3.

Friday, July 15th.

Acts ix. 10 to 19.

Verse 9. See in Acts xxii. 12, of his good reputa-tion among the Jews. From the 13 verse it is certain that he had not recently come from Jerusalem, and that he had no personal acquainsance with Saul. It is generally accepted that two or three years passed, after the death of Stephen, before the conversion of Saul. Some of the Chrisbefore the conversion of Saul. Some of the Carlstians from Jerusalem had preached Christ at Damascus, and a few Jews there had been correted, but no Church had been formed, and the Christian Jews like An mins, still observed Jewish law, and met with the Jews in their synagogues. is and met with the sews in her? Synagogues. It is this man, a humble layman, that Christ as the one head of His church, pleases to use, as the human instrumentality in the conversion of this wonderful man. How we should bless God for the blow this gives to all man-made ecclesiastical arrangements for imparting grace. If Peter had baptized Paul, the claims of the papacy would have been so welded, that, humanly speaking, they had never broken.

Verses II and IS. This street is still in Damascus, and the house of Judas on the wall (verse 25.) is pointed out by soraclous guides (!). The basket is gone. Saul is supposed to have taken that to Arabia. Note the personal interest and agency of the Lord in the conversion of Saul. He knows the street, and the house, and the name of the man, where Saul is, what he is doing, and what he is seeing.

Verses 13 and 14. How deadly, and full of energy Paul's persecution of Christian's must have been to be thus known at Damascus. The knowledge of his errand to the city had probably come from some of the attendants, who could not have kept silent to their fellow Jews, about what had occurred outside the city. We do not wonder that Anan as shrank from putting himself in the hands of Saul.

Verses 15 and 16. Great using, and great bruising. The two go together. The ilon has become a lamb. "Go thy way" Ananias. No man on earth ever had, or ever will have a more importait message, a mightler mission.

Verses 17 to 19. See Acts xxil. 14 to 16, for further account. Sight physical and sight Spiritual, with an implication that he was filled with the Holy Ghost before his baptism.

From Lange.

In the use of Ananias God puts honor upon the human agencies that He has Himself appointed to be "workers together with Him." So should we honor ordinary means of grace, and Christ-appointed teachers of the word. The address of Anadias is a model for all who would minister to souls. "Brother Saul;" behold the gentleness of love with which a bruised heart should be approached. "The Lord hath sent me:" behold how he points heavenward, whence alone the Salration and help of the the penitent sinner can come. That (who) appeared unto thee;" behold the cheering reference to the beginning of the work of grace which had already been made. "In the way as thou camest." a gentle reference to his former sinful way. "That thou mightest receive thy sight and be filled with the Holy Ghost." a consolutory statement of the glorious purpose of God's gracious work.

Text for the day, verse id.

Saturday, July 16th.

Acts ix. 20 to 30.

Verse 20. In the revised version, "he preached Jeans, that he is the Son of God." The appearance I Jesus to him had forever settled this question with Paul. Assurely as Christ was raised from the dead, so surely was he the Son of God. So Paul writes in Rom. 1. 4. "Declared to be the Son of God ... by the resurrection from the dead." If we deny that Jesus was God, we must deny the resurrection, and deny the appearance of Jesus to Paul.
If Jesus be not God those who worship Him are
guilty of great sin. If He be God those who do not worship Him are guilty of great sin. There can never be any compromise on this fundamental truth. The reason of Saul's enmity to Christians was his firm belief that Jesus had teen rightly put to death for saying that he was God, and that the disciples were guilty of blasphemy for teaching

that He was God. The reason of his change and realous devotion to Christianity, was the acceptance of the truth that Jesus was God in just the sense that he had before thought blasphemy. There can be no denial of this. Paul worshiped Jesus and clothed Him, in his ascriptions of praise Jesus, and clothed him, in his ascriptions of praise with all the attributes of God. I Tim. i. 17 and vi. 14 to 16. "Jesus is the Son of God." are the words upon Paul's banner, and he kept it flying "high

Testament Scriptures that the Messiah of Moses and the Prophets, must be God and man combined. that he must suffer as a sacrifice for sin, and be raised from the dead, and that Jesus in fulfilling the prophecies, was proved to be the Messiah. Backed by his testimony that he had seen Christ. and the manifest change that had been wrought in him, his argument was unanswerable, and there was nothing left for them to do but to believe him, or kill him, as he and others had killed Stephen.

Verses 23 to 25. Many disciples were made in those many days. They loved Paul just as his converts in Ephesus and Gaiatia afterward loved

Verses 26 and 27. Paul tells us in Gal. i. 17, 18, that three years had passed since he left Jerusalem before his return. The ignorance of the apostles of his conversion, and baptism by Ananius, with the work God had wrought through him at Damascus, shows the mind of Christ as to the Holy Ghost being confined in his operations to apostolic succession. We do not know how Barnabas learned these facts as to Saul's conversion. Probably, from Saul himself. They may have been old acqueintances, and fellow students under Gama-

Verses 28 and 29. See in ch. xxii. 17 to 21, an incident of these days. The thirst Saul had had for the blood of Christians, had taught his countrymen to thirst for his blood.

Verse 30. His first visit home since his conversion.

Text for the day, verse 20.

Sunday, July 17th.

Acts 1x. 31 to 43.

Verse 3i. The persecution that followed the death of Stephen abated. It had lasted about three years. It is surmised that the intense excitement among the Jews about this period, be-cause of an order from Caligula the Roman Emperor to have his image placed in the Temple, furnishes the explanation of their ceasing to persecute their brethren who were of the Christians. All Jews, Christians or otherwise, would be in sympathy in opposing this edict. The two simply ways of individual and Church growth are seen in this verse; "Walking in the fear of the Lord, and in the comfort of the Holy Ghost." We must fuifill the first if we would have the second.

Verses 22 to 35. Peter is making a tour of the churches in preparation for the call of Christ to preach the Gospel to Cornellus. Special indications of the presence of Christ with him are given to strengthen his faith, and to confirm to the Jewish church that it was according to the mind of Christ that the Gentiles should be received into the Church.

Verses 36 to 43. We have here in brief space that which should fill up the history of every believer.

1. A discipie. 2. Full of good works and aims deeds. 3. Sickness and death. 4. Lamentation from those who had been ministered to. 5. Resurrection. We have no record of any other case of the disci, les restoring life, except in ch. xx. 9 and 10 where Paul restores Eurychus. We can see a special reason there in the fact that Paul was taking leave of those who would not see his face again, and the Lord gives this emphatic endorsement of his apostteship that they may reverence his written words. Here, the Jews must have been profoundly moved, and prepared, as they could have been in no other way, for Peter's action in the case of Cornellus.

From C. H. Spu geon.

"Brethren, is it not a delightful thing for us to breturent is to not a seriginated ining for as to wow that, though we are on a stormy voyage, the Lord himself is at the helm. The course we do not know; nor even our present latitude and longitude; but the Pilot knows all about us, and about the sea also. It will be our wisdom not to interfere with our Captain's orders. They put up a notice on the steamboats, "Do not speak to the man at the We are very apt, in our unbellef, to diswheel." pute with him to whom the steering of our vessel is entrusted. We shall not confuse him, thank God; but we often confound and cuatuse ourselves by our idle complaining against the living Lord. No, when you are tempted to presume, or to set in desparing haste, or to hide your principles, or to do something which is not defensible in order that you may arrange your times more comfortably, answer with a decided 'No' and say, 'My times are in God's hands' and I will leave them."

Text for the day, verse 34.

Monday, July 18th.

Acts x. 1 to 1f

Verse 1. From Ch. xxiif, 33, see Cassarea, mentioned as residence of the Roman Governor. It was about thirty tailes north of Jopps, on the Mediterranean Sea, and in the days of Paul, by reason of its arithdeal harbor, was the principal seaport of Palestine. Cornelius, as centurion of the Italian cohort was evidently himself an Italian.

Verse 2. The grace of God had overcome many obstacles in this case. Roman and professional pride, and the surroundings of a soldier's life, in the midst of a people whom the Romans despised, all combined to keep this captain Cornelius from God. From Peter's words in verse 28, it is evident that Cornelius was not a circumcised proselyte to the Jewish faith, but, a Genttle who had arrived at the knowledge of the One Spiritual God, and was earnestly seeking the salvation of his soul. With all that is said of his goodness, we must bear in mind that he was not at this time a saved man. There is no sense in Peter's words in ch. xi. 14, if it is admitted that Cornelius was already saved. Neither is there any logical defence for Christ's doctrine of the necessity of the new birth, in Jno. iii 3 and 5, if Cornelius was saved by good works.

Verses 3 to 6. Perhaps Heb. ! 14 means that each child of God on earth has a specially appointed angel, to watch over them here, and to receive their souls at death, and guide them to Paradise. is true. If so, this may have been Cornelius' angel. Peter, rather than the angel, was to be used in opening the door of the Church to Cornelius. that Jews and Gentiles should be upon the same footing.

Verses 7 to 16. This conjunction of circumstances was of the Lord. Peter was brought to Joppa, away from Temple prejudice, and was prepared by this vision, and audible message, for the use God would make of him in this new epoch in the history of the Church.

From Lange.

Hours of prayer are truly hours of grace, when the angels of God are most of all prompt in com-

Verse 4. "Thy prayers and thine aims are come Nothing ascenda to God as a sweet savour, except that which came from him, was wrought by him, and was done for his sake. (Phil. II. 13.)

Verse 5. Those who minister the word are the agents by whom we are conducted to regeneration

and to faith.

Verse if. What manifold means God must employ, before his servants fully understand him: We still need the vision of Peter, as an abiding royal manifesto of evangelical liberty and grace. directed i. Against Jewish traditions: 2. Against a Pharisaic pride of caste; 3. Against mobkish night from the world. (Contempt of marriage, etci: 4. Against puritanical censoriousness.

We need it also for our modern missions, showing, 1. Their heavenly origin, verse ii: 2. Their vast field, verse i2: 3. The severe labor, verse i3; A. The doubts and difficulties attending them, rerse 15. The divine promise bestowed on them, verse 14.

Text for the day, verse 15.

Tuesday, July 19th.

Verses 17 to 23. The vision prepared the way for the visit of ('ornelius' messengers, and the visit of on mesengers explained the vision. The Spirit said unto Peter, "Behold, three men seek thee," stc., before he kne of their being at the gate. Peter outle being of their being at the gate. Peter outle being the purpose of God, when they are their errand. His Jewish education and manufactures availed be a first period of the period of their errand. His Jewish education and manufactures availed be a first period of their errand. the messengers explained the vision. prejudices would be at once aroused, and then, they would be as speedily allased as he thought of the vision, and recognized its application. His calling them in and lodging them was a great concession, and shows the influence of the lesson be had received.

We can but see the wisdom of God in Peter being away from the other sportles, where he had no one to consult with, and so left pliable to the use of God's Spirit in this important transaction.

Verse 24. The character of Cornelius is shown by this willingness to confess before all of his family, his anxiety for his soul, and by his desire that his friends should share the blessing he expected to receive from the hearing of Peter's words.

Verses 25 to 27. This was a most natural thing for a Roman, educated to pay divine honors to the gods and to the emperor, to do. An angel from heaven had named Peter to him as God's minister of the truth he needed to hear. That Peter never would have done for a modern pope, is seen by his immediate refusal of the reverence and worship that belong only to God. If Peter could come back in the flesh and see people in Home kissing the toe of the heathen image, that has been baptized in his name, he would get a sword and cut off the ears of all the Cardinals in Rome.

Verses 28 and 29. A clear, concise statement, be-fitting the man, his Master, and the occasion. Verses 30 to 33. A wonderfully clear and soldierly-

verses 50 to 53. A wonderfully crear and soluterly reasons for orders, and no purpose but fall obedience to whatever came, there he stood. How the Lord loves such men!

From Mr. Moody.

"Some people think, when we talk about faith in Christ, that it must be some miraculous faith, and that they have got to wait antil it comes down out of heaven; that it is some shock which is to come upon them. But this faith in Christ is the same kind of faith that men have in one another. If a man has faith in the God of Jacob, God will never disappoint him. I never yet have seen a man whose faith God hes disappointed, in all my life. There are men who nes disappointes, in air my ine. Anere are mea say it deve not make any difference what a man believes if he is in earnest, if he is sincere in his belief. We often heer people ask: You do not think it makes any difference what kind of a belief a main has, if he is only sincere in it, do you?" But, oh, my friends, I tell you it makes all the difference in the world whether a man believes a truth or a lie. If the devil can make you believe a lie, and that you are going to be saved because you are sincere in your belief in it, that is all he wants. Do not suppose for a moment that it does not make any difference what you believe in, or what your faith is, so you are only sincere. Do not go over to that terrible illusion, which is one of the davil's lies."

Cornelius received the word through Peter as being the word of God, and implicitly believed and obeyed it. That was faith.

Text for the day, verse 33.

Wednesday, July 20th.

Acts x. 34 to 48.

Verses 34 and 35. This does not mean that men are accepted by God on the ground of their good works, without reference to the atonement of our Lord. If

this had been the case Cornelius had no need to hear the cospel. The obvious meaning is that all persons, Jew or Gentile, without restriction, who feel their sins, and turn to God with repentance, will be accepted on the ground of the stonement. Peter had been preaching the gospel to Jeus only; now he parceives that God's mind is to accept the Gentiles also into the Church of Christ. It is abourd, however, to think that he meant that they could be accepted in any way different from Christ's own teaching (see John iii. 5), or from the way Peter by the Holy tihest rad set before the J. ws. (See Ch. iii. 38 and my iv. 12 etc). It was because Gentiles must come to God through faith in Christ, and be regoverated by the Holy Goost, that Peter, up the Lord's special command had come to Cois, and that Cornelins by the Lord's direction at for Peter.

Varies 36 to 45. Peter is said to more had "the keys" to unlock the kingdom of hoaven. We here see how he did it. He never once mentions himself, or claims any authority for himself. He says nothing about confession, penance, baptism, sacrament of bread, church, or pricets. He simply preaches Christ and his finished core, and makes the one require-ment of faith in Hom, as the way into the kingdom. Those who thus lift up Christ alone, are the successors of Peter, and the Holy Ghost approves none others.

Verse 44. How intense and personal is the testimony to Jesus in verse 43. "To Him;" "through His name;" "Whosoever believeth in Him." We can see the door swinging open, while Peter thus exalte thrist. The key fits the lock.

Verses to and in This gift of the Holy Ghost placed them upon the same equality as the Jews. Verses 47 and 48. A confession by Cornelius of the extration already received, and a recognition by the church of the prior baptism of the Holy Ghost, uniting these to Christ.

From S. W. Nugent and others.

"The Lord never means one child of His to have a lonely meal. 'Ye shall eat with me.' With his manna He gives his presence. With the miracle bread and fish He gives His Resurrection company. Do not let the words, 'Ye shall eat, ever be without 'with me Lonely meals cannot nourish. The manns of His Word requires His presence. The old corn of the land needs the conquering Joshua to share it with

It is the preaching of ('brist in such a war, that those who hear shall be occupied with Him, in his person and work, that the Holy Ghost uses, to impart and maintain spiritual life. Well does Thomas Boston say that it is the secret of all true divinity to know how to preach Christ.

Text for the day, verse 44.

Thursday, July 21st.

Acta zi. I to in-

Verse 1. It is not said that they rejoiced at the tidings. As Jews they were doubtless greatly per-plexed at this action of the Holy Ghost, taken without consultation with them and contrary to their preconceived ideas that all the Jews, as a nation, must be brought to accept Christ first before the Gentiles could be blessed. In every generation of the church the Holy Ghost has had to upset the perrowness and bigotry of man, and open up new channels for the manifestation of God's boundless grace for a world of sinners, and inaugurate new methods to save the souls of men. The ecclesisation of our day are in many cases disgruntled and dumbfounded at Salvation Army and other forms of lay work outside of their scope and without consultation with them, as were some of these in the Jewish

Verses 2 and 3. Peter's loss of caste was of more importance to them than the salvation of the souls to whom he ministered. A good man once told the writer that the conversion of a thousand souls would not weigh a feather with him as compared with the violation of church order, in the Gospel being given to them through an unordained man. We must, like l'eter, be patient with all such, and, in a t'hrist-like spirit, "rehearse the matter" and wait for God to enlighten them, recognizing that the Lord appoints wheel horses as well as leaders for the car of salva-

Versee 4 to 17. We learn from Peter's account, bere given, that six brethren of the church at Jopps, all Jews, accompanied him to ('meares, and were with him before the church at Jeru the baptism of the Holy Ghost that came upon the Gentiles. We also read in the 15th rerse that Peter had many things on his mind that he expected to say to Cornelius that the Holy Ghost had no nee for. If we would quickly get to the point and lift up Christ, our sermons would be made short in the same way Peter's was.

From Lange.

We here find a striking illustration of the force of old and deep-rooted prejudices, even in the case of convarted men. The tendency to rely on works, as if they were meritorious, is not entirely extirpated. even when its gross forms cease to appear after conversion. These infirmities of bilievers are to be regarded. I. Not as facts which bear witness against the faith, but as evidences of human imperfection over which faith has not yet fully prevailed. Not as palliations of our sins, but as facts which warn him who stands to take beed lest he fall. 3. Humbling men by exposing the power of the enemy, who never fails to sow tar samong the wheat. 4. Comforting men by demonstrating that nothing new or strange occurs in the experience of the church, when rents and divisions take place in our day. 5. Instructing men, by showing how such divisions may be healed, through the power of evangelical truth and love.

Text for the day, verse 15.

Friday, July 22d.

Acts xi. 19 to 30.

Verse 19. Here we see the purpose of the persecution. God will have the gospel of His Son proclaimed throughout the world. If we set our hearts erthly comforts, and neetle down in our comtortable homes, and seek to keep our children with us to minister to our happiness, instead of going abroad to preach Christ, we may expect God will find means to drive us out, as he drove the disciples out of Jerusalem, and as he drove our fathers out of England, and out of France. There were Jewish synasogues in all these places that are mentioned. Phenice is on the island of Crete: ("prus is also an island. Antioch was the leading city of Gyria and Asia Minor.

Verses 20 and 21. Here we have the streams of stace overflowing from the Jewish channels to the Gentiles. Peter's reception of ('ornelius had pre-

pared the Church to acquiesce in this. Veree 22. Barnabas was of Cyprus (see ch. iv. 26) and probably knew some of these men of Cyprost that had been used by the Holy Ghost in this work.

They were, of course, lews, or lewish preselytes, and he, as a Levite, would have authority with them. Yerses 23 and 24. Being "full of the Holy Ghret," he could not but be glad at the work of the Holy

Ghost, whatever his projudices as a Jew had been. Versee 23 and 25. Paul had been five or six years at Tarsas. How glad he was to respond to this call to service, and how God had prepared him by this work of building up and organizing the first Gentile

church. So Jew and Gentile were knit together in ('hristian love Verses 28 to 30. Note the rule as to true Christian

giving: "Every man according to his ability.

From Rev. Marcus Rainsford.

I Cor. iii. S. "He that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor.

"How the apostle delighted in the anticipation of meeting those he had been made a blessing to as a keeper of the vineyard. It is a high office, and a divine privilege to be in the service of Christ! a liberal paymaster, and to work faithfully for Hom is to do the best for ourselves, and the full reward shall be bestowed in heaven 'where there is fullness of joy,' however short may be our allowance here.

"Christ's people have a double heaven; his gardens Carist's people have a counte neaven; his gardens here, his paradise bereafter; the fullness of his grace for time, and the follness of his glory for eternity." (From. "Song of Solomon." Marcus riainsford. Get ir - Editor).

Text for the day, verse 24.

Saturday, July 23d.

Acta zii. 1 to 11.

Verse 1. The persecution of the Church for seven years had been from the religious leaders of the Jews. the High Priest and Sanhedria. Now they are to meet the ennity of the civil and meeting. This kins was Herod Agrippa I. grandson of Herod the Great. He was educated in Home and Herod the Great. He was conditioned the was thrown in prison and put in chains the beautiful was not high the beautiful was on the house. Whon Caligula succeeding the was the house. Whon Caligula succeeding the was taken from prison, and given a chain of the condition of the High Priest and Sanhedrin. Now they are to bound him, and was appointed ruler of provinces in Syria with the title of king; and, by the favor of Caligula gradually came into possession of all the dominions of Herod the Great, and made his Capital

at Jerusalem.
Verse 2. This was James, the son of Zebedee and
Salome. He is the first of the apostles to die. It is remarkable that so little is said of the circumstances remarks one that so intue is said of the circumstances of his death, as compared with the account given of Stephen. If Salome was yet living, she would remem-

ber the words in Matt. II. 23.

Verse 3. In ch. v. ly, we have the Jews foiled in verse 3. In cu. v. 19, we have the sews totted in their attempt to keep Peter. How interested they must have been in the result of this arrest by Herodi. Verses 4 to 6. The Jews had undoubtedly told the king of the mysterious deliverance of Peier series years before, and he had boastingly declared his power to keep him, and had proved accordingly four watches, of four men ease kept day and night, chained between two of the soldiers, while two others stood constant of "Unceasing" watch by Hers stood constant of "Unceasing" watch by Hers do the soldiers, the soldiers of the soldiers, the soldiers of the soldiers, the soldiers of the soldiers o king of the mysterious deliverance of Peter seven

Church. Which shall triumph? Verses 7 to 11. Peter quiestly sleeping. "He knew whom he believed." The soldiers were palsied with fear, or sunk in sleep. How futile and foolish all fear, or sunk in sleep. How futile and foolish all fear, or the sand man. The anneal left Peter when he got where he could take care of himself.

From C. H. Spurgeon.

"A certain man of God in troublous times became quite unable to do his duty, because he laid to heart so much the ills of the age. He because depressed and disturbed, and he went on board a vessel, wantand disturbed, and he went on board a vessel, wanting to leave the country, which was griting into such a state that he could be longer endure it. Then one said to him, the world lock, any out the manager of the world? No, he was not quite that. 'Did not foot get if prefit well with it before you wern here, and was claud.' That reflection has all the land of the longer has a set of the longer has a set of the longer has been described. That reflection below to relieve the you are dead? good man's mind, and he went back to do his duty. I want you then to perceive the limit of your rei want you men to perceive use timit or your re-sponsibility; you are not the mardener himself; you are only one of the gardener's boys, set to run er-rands, or to do a bit of digging, or to sweep the paths. The garden is well enough managed, even though you are not the head manager in it."

Text for the day, verse 5.

Sunday, July 24th.

Acts xii. 12 to 25.

Verse 12. In Col. iv. 10, we learn that Mary was the sister of Barnabas. A little company of believer was gathered here to break bread together, and to pray for Peter. There must have been a hundred or more of such gatherings in Jerusalem. The Lord puts it in Peter's mind to go and tell them that their prayers are answered.

Verses 13 and 14. This damsel must have been one

of the devoted ones, who so lived and wrought for Christ, that her name was held in remembrance.

The some is very life-like and natural. The girl is so full of joy at hearing Peter's voice, that she forgets to open the door to let him in, in the desire to gets to open the door to tet nim in, in ine desire to quickly tall the others that he is there. It would have been better to have is thim in, and the sight of him would have quickly accomplished what she failed to would have quickly accomputated what she insied to secure by her report. We often make the same mis-take of trying to convert people by telling them of our experience, instead of showing them (hrist him-

self through the Scriptures. Verse 15. So the world says to us, as we preach a vorse 15. So the workt says to us, as we preach a risen, living Christ: "He is in earnest, but—he is out of his head," or, "yes, there is a mystery about it, that I don't pretend to understand. It is spir-

itnatism. They got what they were praying for, but not in the way they had expected or planned. We should simply pray, and let God do the planning. He anonin simply pray, and let und do use planning. He does not need our wisdom, and only asks for faith. Vetees 17 to 19. Poor soldiers! How much better Peter's master was to him, than their master was to

Verses 20 to 23. Josephus relates this same inci-

Verson 20 to 20, Jumpinos relates this same inci-tate. This is the end of earth's glovy. Contrast Herod in eternity, with Peter. Verso 24. Herod in the Lord, and "the word of God multiplied," after all his vain efforts to Verue 25. How the death of James, the deliverance

of Peter, and the death of Herod must have affected

From Lange.

"All things minister to the growth of the Word.

1. Martyrs (James) moniten the field of the Church
with their blood; Enemies (Herod) manner it
with their monitoring bones; 3. The Church, by with their mondering bones: 3. The Church by calanity, is led to conseless prayer: 4. Angels are sent from heaven to deliver leter: 5. Paol and Barnabas bring supplies from distant restrea, and Barnabas bring supplies from distant restrea, and Barnabas bring supplies from distant restread course to all the disciples to faithfully restricted to the second

procuses the ages in their ministry. 1. Executing ludgment upon the impious Herrd: 2 Leading Peter out of prison: 3. Conducting James, who had finished his course, to eternal joy.

Text for the day, verse 24.

Monday, July 25th.

Acts xiii. 1 to 13.

Verse 1. We lose sight for a time of the church at verse 1. we lose sign for a time of the center. There is also no further record of Peter's labors, but from this on the record is about the work of the Holy Ghost through Paul and his companions. Some have thought that chapters xiii. and xiv. were emoars mousic mar enapters xiii. and xiv, were em-bodied by Luke from a report made to the church of Antioch of this missionary journey. There were, and outbiedly many hundreds of believers in Antioch, gathered in different houses, but one body in Christ, and all among them who had received any gift from the Holy Ghost for ministry on an equality as "prophets and teachers."

Verse 2. "The Noir Ghost said." His presence was recognized and His guidance was received in the was recognized and riss guidance was reconver in ordering of the thurch. Life, power, wiedom and love was the result. What a poor substitute all the polished and well-oiled brass and steel of ecclesias. tics machinery is for all of this.

Verse 3. They recognized the presence of the Holy Ghost with these brettren, and the mind of the Roly Ghost se to the use God would make of them. The gift confers the office, not the office the gift. Not all who claim the gift may have it; and so every worker for ('hrist should be commended by fellow believers in whom the church at large may have confidence.

Verses 4 to 13. The implication is that not many conversions were made at typens. No church seems to have been found to case of the sorcerer, and some peculiar hardships case of the secreter, and some peculiar hardsup-were met, which sent Mark back to Jernsalen. (Compare verse 13 with ch. xv. 37 and 38.) The conversion of Sergius Paulus, however, was a great reward to them, and the victory over Elymas was very marked and confirmed Paul's faith.

From Mr. Moody.

I shall take for my subject to-night only two words, courage and enthusiasm-necessary qualifica-tions for successful work in the Lord's service. In this chapter I read to-night, four different times that if he was of good courage no man should be shie to stand before him all the days of his life. and we read that in the evening of his life he was ancreasful, and that no man was able to stand before him all his days. God fulfilled his promise; God kent his word. But see how careful God is to instruct him on this one point. Four times in one chapter he says to him. "Be of good courage, and then you shall prosper; then you shall have good a man that is all the time looking on the dark side. and is all the time talking about the obstacles and looking at them, and is discouraged and cast down. It is not these Christians that go around with their head down like a bullrush, looking at the obstacles near nown like a nontream, locating at the obstacles and talking about the darkness all the time, that tied ness. They kill everything they touch: there is no life in them. Now, if we are going to cuceed, we have got to be of good courage; and the moment we get our erys on God and remansher who Le is, and that he has all power in heaven and earth, that it is find that commands us to work in his vineyard, then it is that we will have courage given us.

Text for the day, verse 2.

Tuesday, July 26th.

Acta xiii. 14 to 25.

Verses 14 and 15. How plainly we see the hand of God in the scattering of the Jews over the civilized world before the advent of Christ. In nearly every large town throughout the Roman empire there were communities of Jewa with their synagogues and copies of the Mebrew Scriptures, and forms of worship and prayer. These verses give us a life-like picture of a Sabbath gathering in one of these places. Paul and Sarnabas, recognized as Jews. places. Pani and Samaoas, recognized to Jews, and, perhaps, known to be from Jerusalem, were invited to speak to the people. The election by themselves of rulers of the synagogue and an absence of any order of priesthood had made the synagogue worship democratic in form, and thus opened up the

way for the preaching of Christ.

Verse 16. An endorsement of the grace of gesture and the forms of orstory, as having a proper use in presenting the Grapel to men.

Verse 17. In Ex. xii. 1, we see that God commanded the Jews to reckon time from the night of heir deliverance onto Egypt. So their history as a nation commences there. How admirably cal-culated was this opening by Paul to sain their atten-tion and win their confidences! His familiar knowledge and ready nee of their Scriptures would menre him a respectful hearing and give weight to

Verses 18 to 22. On through the times of Moses. Justina, Judges, Samuel and S ul, he brings them to thou favorite hero, their great king, the recognized founder of the Messianic dynasty, David. From David it was an easy transition to that which was on the heart of every Jew, the hope of the coming of

Verse 23. The "hath" here was the important part of the address and must have rivited their Miention.

Verse 24. Keep the connection with verse 23 by not lowering the voice in reading. Verse 25. They must have known of John the

Reptist and of his testimony to Messiah. See Luke 12.4 to 8. There is great force in the point Paul

Wednesday, July 27th.

Acts xiii. 25 to 41.

Verse 26. See our Saviour's words in Matt. x. 6. to rather to the lost sheep of the house of Israel.

See in verses 38 and 39, what the "word of this salva-tion" is. The "fear of God" is the preparation for the word of salvation. It is by the fear of God that

the word of salvation is felt.

Werses 27 to 23. Notice the strength of the arraignment as to what "they that dwell at Jernedem" did. "Condemned him." "desired his death; "laid him is sepulchre." All of this as fulfilling the Scrip-

Verses 30 and 31. The point here is, what God did in contrast to what they did. They put Jesus to death to prove that He was not the Son of God; God raised Him from the dead to prove that he was. To a logical mind like Paul's, to establish the fact of the resurrection of Christ was to establish every claim and ever doctrine of the Gospel.

Verses 32 to 37. It is noticeable that Paul does not bero refer to his own sight of Jesus, as a proof of the nero reser to ms own signt of Jesus, as a proof of the fact of the resurrection, but, leaving that fact to rest upon the testimony of the twelve, he fastens upon their minds that the testimony of their own Scrip-tures demanded that the Messiah should die and bo raised again. Of course, as a Jew was, mails to see raisec again. Or ourse, as a rew was mair to see this, be would at once recognize that Jeens of Nazareth tus the Heesish, and that "the promise mule unto the fathers" could only be fallished in Him. Pa. it. and xri. and ha. Ir. 3 are used by Fadl. and become the sharp sword of the Spirit in his band.

Verses 38 to 41. A wonderful summing up. 1. Therefore," Because Christ died and rose again, lifiling the Scripture. 2. "Through this man"— "Therefore, Because Curist timet and the again, foldiling the Scripture. 2. "Through this man". i.e., Jesus—none other name. 3. Forgiveness of sins, See Mark ii. Sand 8. 4. "Justified from all, etc. Where law leaves us, Christ finds us, 5. Note two "alls." "All that believe," "justified from all things," 6. "Beware." A wful responsibility about those who hear.

From Lange.

"This is the first discourse delivered by a man of learning, which the book of the Acts furnishes. It is a model, showing how true grace can sanctify all the sifts and powers of nature, as well as all knowledge and learning, and employ them in the service of edge and learning, and employ here in the service of Jesus Christ; it teaches us how to prepare sermons that are both profound and also edifying, or, rather, that may convince the mind and penetrate the heart. Note "how the goodness of God should lead to repent-ance." I. Consider what the Lord has done for these 2. Consider the return thou hast made to God. 3. Accept the grace which he still offers thee. There is yet time: the crucified Lord is risen. Sin is now no insurmountable obstacle in the way of salvation. But delay not! Unbelief will ultimately be judged and condemned!

Text for the day, verse 39.

Thursday, July 28th.

Acta xiii. 12 to 52.

Verse 42. It would seem that Gentiles must have crowded into the spnagogue, or been listening about the windows and doors. "These words" of "forgiveness of sins" and "resurrection from the grave. were very attractive to them. We wonder that there should be a same person on earth unattracted by them. Millions of heathen in Asia and Africa are now beseeching us to send them these words.

Verse 42. The Gospel had its triumph right in the verse 4. In even and the trumpur run in the syrangogue, and many were won for Jeeus out of the Jerish congregation. These Paul persuaded to "continue in the grace of God." Incl. xiv. 22, se schorts to "continue in the statch." In 'Col. iv. 2. "Continue in prayer." In 11 Tim. iii. 14. "Continue in the thinas which thou hast learned." In Heb. xiii. 1, "Let brotherly love continue." In Gal. ii. 5, "That the truth of the Gospel might continue." Paul was a "continuing" kind of man. See Acts TTTI. 22.

Verses 44 to 52. An epitome here of the work of preaching the thospel throughout the world. 1. Times when the spirit of bearing is poured out. Times when the spirit of locating is posterious. At such times enemies are made to rate and manifest their opposition. 3. Those who are lest are those who reject and "judge thems-leven moorthy of eternal life." And, 4. Those who are saved are those who believe. All saints agree so far, but "as many who believe. All saints agree so far, but "as many

as were ordained to sternal life believed." The as were grunned to energia the Delieved. 108 prayer of Jonah in the whale's belly its the breat explanation that can be offered, "Salvation of the Lord." 5. The Gropel preached as "a winness. (Bee Matt. xxiv. H.) in Persecution from the converted. 7. The suffering witnesses happy and full of the Holy Ghost.

Text for the day, verse 52.

Friday, July 29th.

Acts ziv. 1 to 18.

Verse 1. We are often asked to pray that people may hear the Word preached. The ap-atle's desire was that he might have the prayers of thristians. was that he might "speak as he ought to speak." (Yol. iv. 4). When the speaker is filled with the Holy Ghost, the people are bound to hear, and, as here, there will be believers.

Verse 2. Note here, as in every place where Christ verse Z. note nere, as in every place where Christ was practiced, there were obstacles. It is so now, and will always be so. If filled with the Spirit, we will know that this is Satan's work, and, in the name of Christ we will resist him and push on as

did Paul and Rarnabas Verse 3. Instead of being discouraged and running away from the trouble aroused by the truth, they stayed the longer, and spake the more boldly, and the

Lord backed their words. Verse 1. Division because of Jesus. See John vii.

Verne 1. Direason because of Jeeus. See John Ville 38 with Mair. 3 H to 39.

Verse 5 and 5. "When they persectic too in one offer, flee ye into another," said Jeeus. (bee Mair. x. 23.) Not flee, to hick gave, and stop wineseing, but, the to another part of the field, to make a mair back, and push on the battle. In Faul must have worried Statan I he couldn't skill bim, and he never knew where he would turn up next.

where he wome turn up next.
Verses 7 to 10. A good thing for this man certainly,
that Paul fiel from Iconium. As he had faith to be
healed, it may have been for his sake that Paul came to Lystra.

Verses 11 to 13. Set has changed front to meet

the finik attack.

Versee it to is. Jealcus for God's glory, and forgetful of self, what a noble scene is this, and what noble words are here recorded. How great and how good the great God was to Paul.

Text for the day, verse 7.

Saturday, July 30th.

Acts ziv. 19 to 28.

Verses 19 and 20. How foolish is the man who builds upon the fickle favor of his fellows. These people of Lystra, restrained from the sin of wor-shiping Paul and Burnabas as gods, now turn against them and drive them out as devils. It is thought that this was the time that Paul was caught up to Paradise. (See II Cor. zii. 1 to 4.) Stephen saw Hesren opensei under similar circumstances. (Acts vii. 55 to 58.) Christ has a quick ear to hear blows on the head of one of his members, and opens the door to look down and sees what is being done.
It were well worth being stoned and "left for doad to see what I hall saw. How hard it made for him to turn from the giory and find Minesh, brinked and bleeding. I judg outside the gate of

Lystra! Yet, with the memory of the Cross, and his Lysten! Yet, with the memory of the 'rees, and his bigs commission from the lipe of the Bon of God, how he staggers to his feet and, with an answering smile back to His Lord, pashes on and presches the stage of the His Lord, though these of many, Yernes 21 to 22. Back through these cuited brist he had been driven out, the faithful fold his Master's grees, with his life in his hand, counter bouries of the

goes, with his life in his hand, to fold his masters sheep. Elders are set apart to teach, copies of the Scriptures are undoubtedly supplied, and these local bodies of balierers are left to grow in grace and spread the freepel around them, under the guidance and supervision alone of Christ, the one and only Head of the Church.

Verses 24 to 28. The joyful home-coming. God is given the glory of all that had been done, and those who had prayed at home and those who had labored abrogal rejoiced together.

Text for the day, verse 22.

Sunday, July 31st.

Acts xv. 1 to 11.

Verses 1 and 2. For further particulars as to versus 1 and 2, For intener particulars as to this important controversy, that involved the liberty of the Gospel, see Gal. ii, 11 to 14. Humanly speaking, if it had not been for Paul, the early Church would have been Judaized, and a yoke put

upon Christians for all time.

Verses 3 and 4. This reception by the church at Jerusalem was very different from the one accorded to Paul when he returned from Damascus. through the raul ween he returned from Damascus, The mighty work wrought by the Holy Ghost through them. had secured their unquestioned recognition throughout the churches. Note the words, "They declared what God had done with them." They were as jessious for God's glory them." words. "They were as jestous for food's glory here, as they had been at Lystra. When men are filled with the Holy Ghost, they know that it is God using them, not their using God, that secures the results.

Verse 5. These words seem to be spoken by Paul and Barnabas, of those who had opposed them at Antioch and other places.

Verse 6. This was the first general council of the Church. If all subsequent councils had been as free from man's authority, political or ecclesiasti-cal, as was this, there would never have been a divided organization.

Verses 7 to 11. If this address of Peter was made subsequent to his visit to Antioch when Paul rebuked him (see Gal. ii. 12), it shows that Peter bounce in the Gath in it shows that retering had received Paul's words in the Spirit of Christ. Peter refers to his reception of Cornelius, as dediding God's purposes as to the Gentiles being made partakers of Christ. He then argues forcibly against forcing these Gentiles to be circumcised. The fathers had not been able to bear the yoke in that they had not been able to keep the law which cirmey man not even some to keep the saw which ar-cumcision committed them to keep. The proof of this failure was the coming of Christ to do that which the law could not do. In the 18th verse Peter lays down the gospel as strongly as Paul ever did, and caunciates a principle that did away with circumcision for the Jews as much as for the Gentiles. Gal. v. 1 to 6.

Text for the day, verse 11.

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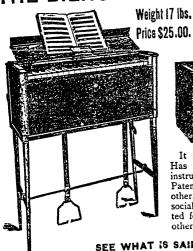
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