

to come to his Sunday-school class. The man said he would if he (Mr. Moody) would come to the opening of his saloon on the following Thursday. Moody consented, saying that he had a friend, without whom he never went anywhere, and he must bring Him along.

The saloon-keeper agreed, but said that if he was going to bring along somebody to talk, he should reserve the same privilege for himself, and to this Moody agreed. About half-past nine on this night Moody proceeded to the saloon, taking with him one of his poor-boy proteges. The saloon man was ready for him, and had fortified himself with the aid of an atheist, an anarchist, and a man who railed at everything. After the first civilities, these men began to talk, and went on for three-quarters of an hour, and Moody's heart was in his mouth. Then he said, 'I think I should like to pray.' 'Oh, but,' said one man, 'the Book says that two or three must gather together, and you are by yourself!' 'Oh, no, I'm not; here is a friend of mine who will join me.' So saying, he drew forward the boy, and the two knelt down. As they prayed they cried, and as they cried they prayed, and God gave him, as a reward, the saloon-keeper and his family.

The other experience (that gave him the inquiry-room) was that of going to visit personally all the girls in the class of one of his helpers, who was ordered away from Chicago to die of consumption. This man came to him telling him of his hopeless physical condition, and declaring that he could not go away without asking each of the members of his class to give herself definitely to Christ. The two men hired a hack and set out to do this work, visiting the girls wherever they could find them. Out of the whole number not one was unwilling to avail herself of the chance thus given. Moody made up his mind then that an opportunity for immediate decision should be provided at all his meetings. Dr. Hillis closed with a heart-searching appeal to his audience to do such work as lay within their power for the salvation of souls.

Mr. Moody in Kansas City.

When Dwight L. Moody was smitten by heart failure, recently, he was in full tide of a great meeting in Kansas City. There were several meetings a day, attended by from 10,000 to 16,000 people, and Mr. Moody's power over these masses was most remarkable. An instance of this was on a Wednesday night. Holding out both arms, he cried, 'All that are here who want God's help, say aloud, "Lord, help me."' He waited expectant. A feeble few, half ashamed, echoed the words, 'Lord, help me.'

'Again,' commanded the evangelist. The second reply was much more powerful than the first. 'Lord—help—me,' answered several hundreds of voices.

Mr. Moody dropped his arms.

'Do you believe he heard you?'

'Yes,' replied those who had repeated his words.

'He is here to-night,' said Mr. Moody, solemnly. 'He is listening to you. He is with you. Oh, what a sight! All these people crying to the Lord for help! Let us all say, "Lord, remember—me."'

A mighty chorus echoed back: 'Lord, remember—me.'

Sevenfold Scripture Teaching on the Words 'I am.'

1. God claims infinite self-existence by these words, Ex. iii. 14, 'And God said unto Moses, I am that I am; and He said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you.'

2. Christ claims equality with God by these words—John viii. 58: 'Jesus said unto them. Verily, verily, I say unto you, Before Abraham was, I am.'

3. God claims priority and perpetuity of being by these words—Isa. xlviii. 12: 'Hearken unto Me, O Jacob and Israel, My called; I am He: I am the first; I also am the last.'

4. Christ, in this respect also, claims equality with God by these words—Rev. i. 17, R.V.: 'And when I saw Him I fell at His feet as one dead. And He laid His right hand upon me, saying, Fear not; I am the first and the last, and the Living One.'

5. God, in connection with these words, expresses His satisfaction with Christ—Mat. xvii. 5: 'Behold, a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased: hear ye Him.'

6. God, in connection with these words, expresses His abundance of grace for us—Isa. xli. 10: 'Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness.'

7. We, in connection with these words, express our dependence on God's grace—1 Cor. xv. 10: 'But, by the grace of God, I am what I am.'—Robert Stark.

Eve Near.

In one of the old English prisons there was an underground dungeon which was used as a place of punishment for those who fell under disfavor. Among the prisoners, at one time, there was a man of refinement with exceedingly nervous temperament, to whom the horror of this dungeon was a haunting terror. Then one day he offended in some way and was sentenced to four-and-twenty hours in this cell. He was led to the place, the door was opened and he had to go down the stairs into the dark depths. The shutting of the door sent its echoes through the gloomy dungeon. Then all was still—a stillness that was terrible in its oppressiveness. Nervous and full of fear, the poor man sank to the floor. His brain throbbed as with fever, and mocking voices seemed to sound on all sides. He felt that the terror would drive him mad.

Suddenly he heard footsteps overhead, and then a voice gently calling his name. Never was any music so sweet. 'God bless you!' he gasped. 'Are you there?' 'Yes,' answered the prison chaplain, 'and I am not going to leave this place until you come out.' 'God bless you!' cried the prisoner. 'Why, I do not mind it at all, now, with you there.' The terror was all gone. The darkness was powerless to harm him while his friend was so near, close above him, though unseen.

So in all the hours of our darkness, in the blackest night, in the deepest sorrow, in the sorest perplexity, when we think we are alone, while we long for Christ's presence and wonder why he comes not, he is really near us, watching us, caring for us, though unseen by us. There is no darkness where a friend of Christ gropes, that is not swept by the loving divine eye. There is no child of God in the midst of

any wild storm, who is not watched over and sheltered by the divine care.—'Forward.'

For the Indian Famine.

We copy these acknowledgments from the 'Daily Witness' of Feb. 17, as many of the subscriptions came through friends of the 'Messenger.'

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Christian Alliance Mission in Gujarat—	
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The Find-the-Place Almanac.

TEXTS IN EXODUS.

Mar. 4., Sun.—Keep my Sabbaths.

Mar. 5., Mon.—Thou shalt not defraud thy neighbor.

Mar. 6., Tues.—Thou shalt not go up and down as a tale bearer.

Mar. 7., Wed.—Thou shalt not hate thy brother in thine heart.

Mar. 8., Thurs.—Thou shalt not avenge nor bear any grudge.

Mar. 9., Fri.—Thou shalt love thy neighbor as thyself.

Mar. 10., Sat.—I am the Lord.

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