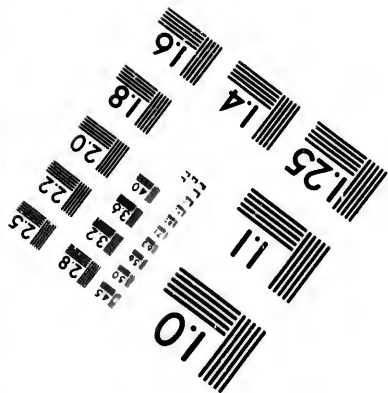
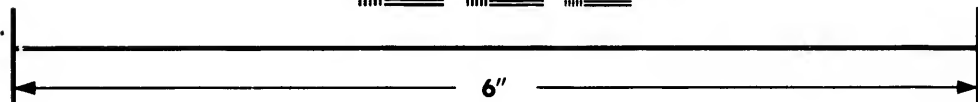
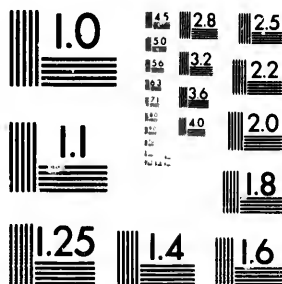


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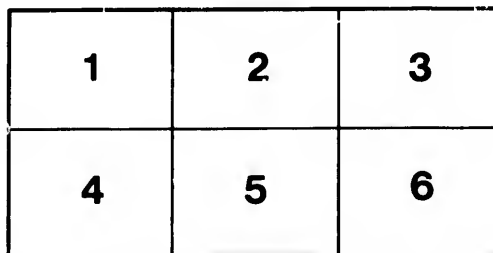
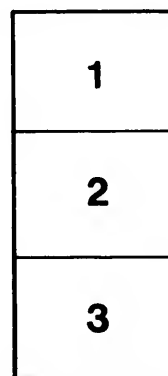
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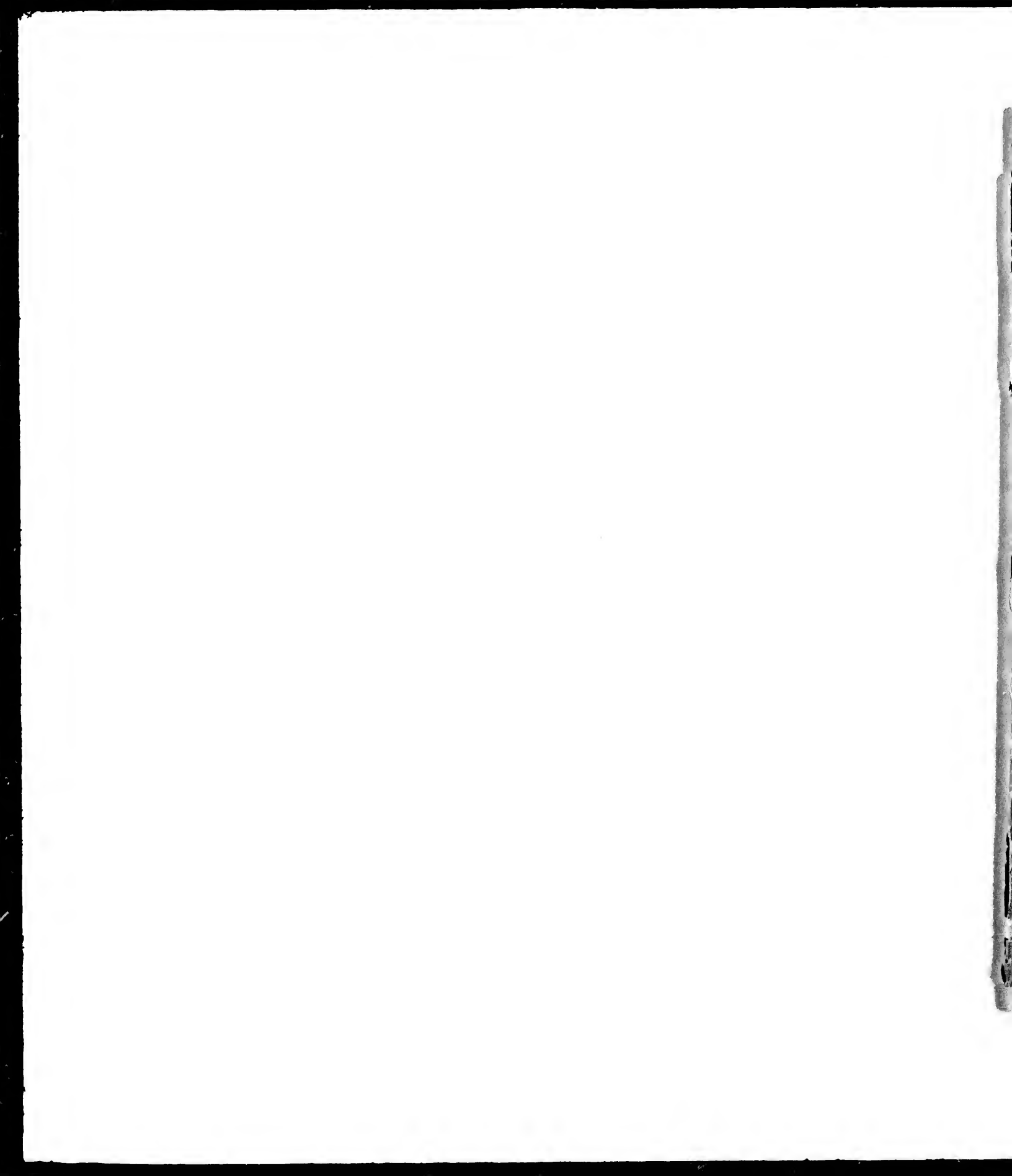
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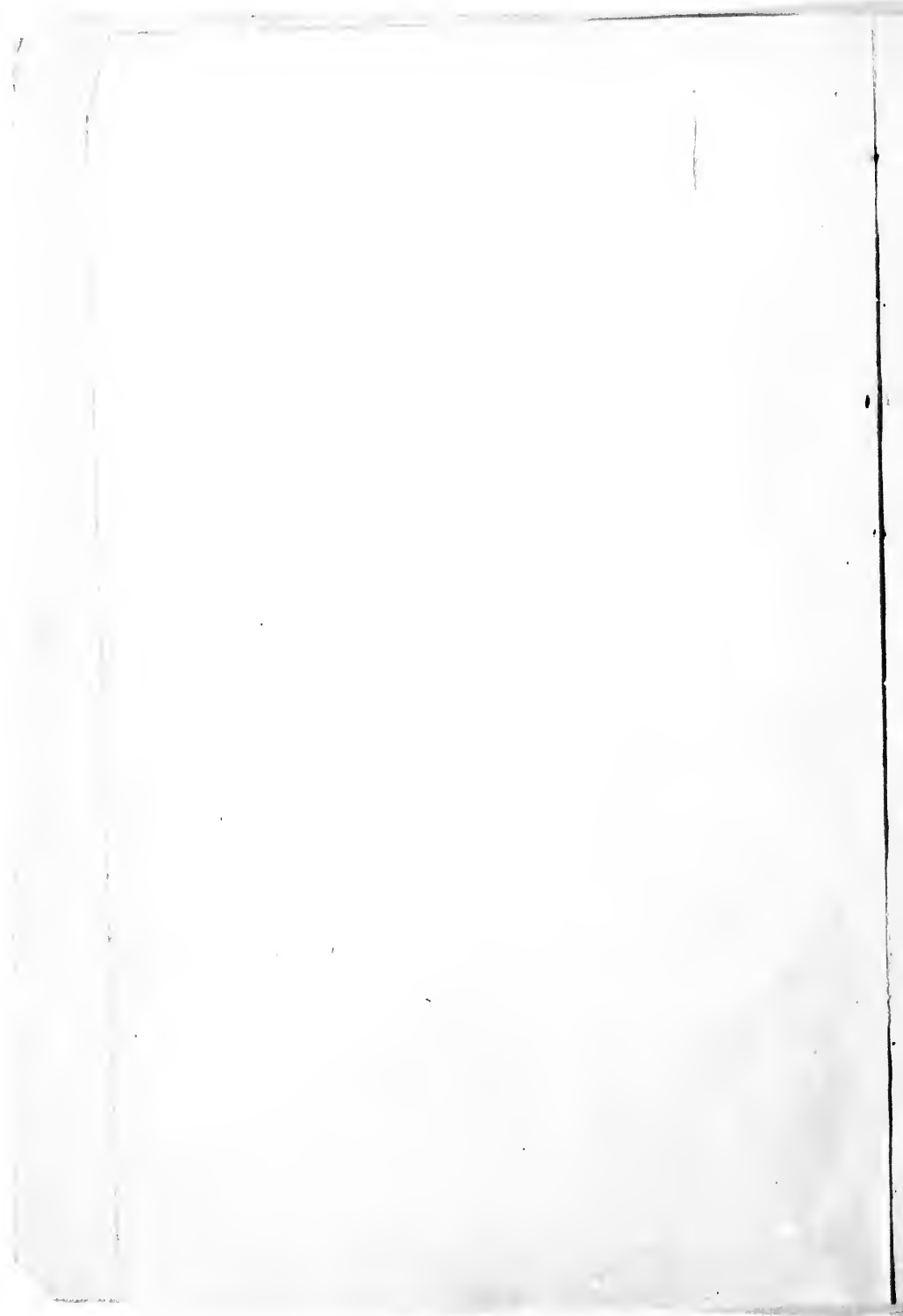



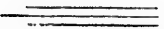
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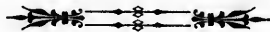
Why —————
————— and How.

~~DWINE~~

Selections from "Reaching the Masses and
How it is Done." Proceedings Fifth Convention
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PERSONAL 
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WHY AND HOW.



Selections from "Reaching the Masses and How it is Done." Proceedings Fifth Convention of Christian Workers in the United States and Canada.



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PREFACE AND INTRODUCTION.

While spending a few days recently in evangelistic work with a well known evangelist I was greatly impressed with the need of some printed help containing more definite instruction than anything I then knew of which could be distributed among Christian people who are interested and desire to engage personally in the work of winning souls. Such a help ought not, it appeared to me, to be prepared as a book of instruction or text book with more or less dry details, but so arranged, and with incident and illustration, that it would be read with interest as well as a means of gathering information. I was also much impressed in observing how few Christians there were among the hundreds who attended these meetings who would engage, in response to the request of the evangelist, in personal effort with those who were not Christians, and yet there seemed to be great willingness to do this work. The difficulty seemed to be more a want of knowledge how to do the work, how to approach unconverted persons and what to say, but, above all, there appeared to be a need of what is commonly spoken of in the phraseology of Christian life and work as "assurance" and personal spiritual power.

While thinking and praying about this matter, the thought came to me that at the Fifth Convention of Christian Workers in the United States and Canada, held in Hartford, Connecticut, November, 1890, there were a large number of incidents, suggestions, Scripture texts, statements concerning the power of the Holy Spirit, exhortations, etc., relating to this very matter—personal and individual Christian effort—brought out from time to time in a very clear and interesting way by speakers, who were well qualified to speak on such a subject. As Secretary of the Committee under whose auspices the Convention was held, I had edited the stenographic report which was just coming from the press under the title of "Reaching the Masses and How it is Done." It occurred to me that I could make selections from this book giving verbatim the words of speakers on "Personal Christian Work; Why and How." Such a pamphlet or booklet could be printed at a nominal sum and widely distributed among Christians, many of whom might be instructed, inspired and led out into a large and blessed field of usefulness in personal Christian effort.

The addresses, discussions, questions, answers, etc., of the book or Report, from which these selections are taken, are put together in the book itself in a conversational and informal style so as to avoid the dullness and statistical dryness of ordinary convention reports, a matter of the very greatest importance. This book or pamphlet follows the style of "Reaching the Masses," and I believe

PERSONAL CHRISTIAN WORK.

It will so add to its interest as to largely increase its usefulness. At the same time it must be borne in mind that the selections are detached sentences, parts of Convention addresses, questions, etc.

In making the selections I have taken the book page by page and selected not all the references, statements, etc. bearing upon personal Christian work, but such portions as I thought would be most helpful. It is very interesting to me to note how aptly incident and illustration, exhortation, warning and encouragement, and Scripture texts are interwoven in the pages. A more methodical and logical arrangement would have put into separate chapters the matter relating to the various subjects, but I believe that the arrangement, which I have adopted will be more interesting and helpful, and among other reasons, because it is out of the ordinary and precise way. It is suggestive that in this arrangement the very first selection bears upon the necessity of "starting right"—putting away sin, of having no prejudices, but seeing the Christ in a man and not some trifling unimportant saying, way or manner, which after all is outside, and without real connection or importance, and of having the Spirit which is also the glorious privilege of those who work "In His Name." It is noteworthy also that the very last selection—made, of course, because it was the last appropriate passage in the book—is from the Word itself, a command and prophecy or promise to the one who reads and obeys and to whom this little book may open a door into the "joy of the Lord."

I very much desire also that this booklet "Personal Christian Work: Why and How," may prove an introduction for "Reaching the Masses and How it is Done," from which the selections are made, and that many who read it may be led on to a more full and complete knowledge of ways and means, which will be found in this latter book, which is both a storehouse of facts and methods of Christian work and a wonder-story of God's doings in these latter days. This book, I may say in a word, contains four hundred and sixty pages of the same size and printed in the same type, paper, etc., as this pamphlet. It contains cuts of three different Gospel wagons, Gospel-tent, portraits of speakers, plans of a great modern city mission building—the new Vanderbilt Mission, 42d St., New York city,—portrait of group of boys in a Boys' Club, etc., etc. I am willing to take the responsibility of strongly recommending that each reader of this booklet obtain a copy of "Reaching the Masses and How it is Done," as I am confident that any one doing so will be greatly instructed, inspired and encouraged in this great work of the Lord Jesus through His servants among the lost.

By referring to the appendix, the reader will find a brief sketch of the Committee and those associated with them under whose auspices the Conventions are held and of whose fifth assembly "Reaching the Masses and How it is Done," is the report, also brief notes concerning the different speakers who are mentioned in this pamphlet and a list of some of the principle subjects in the Reports of the several Conventions.

I have had it in mind to add a word to this preface and introduction concerning the need of personal Christian effort. Why such work should be undertaken is set forth sufficiently in the booklet itself, and whatever is there said or might be added here is of secondary importance and a mere setting to the words

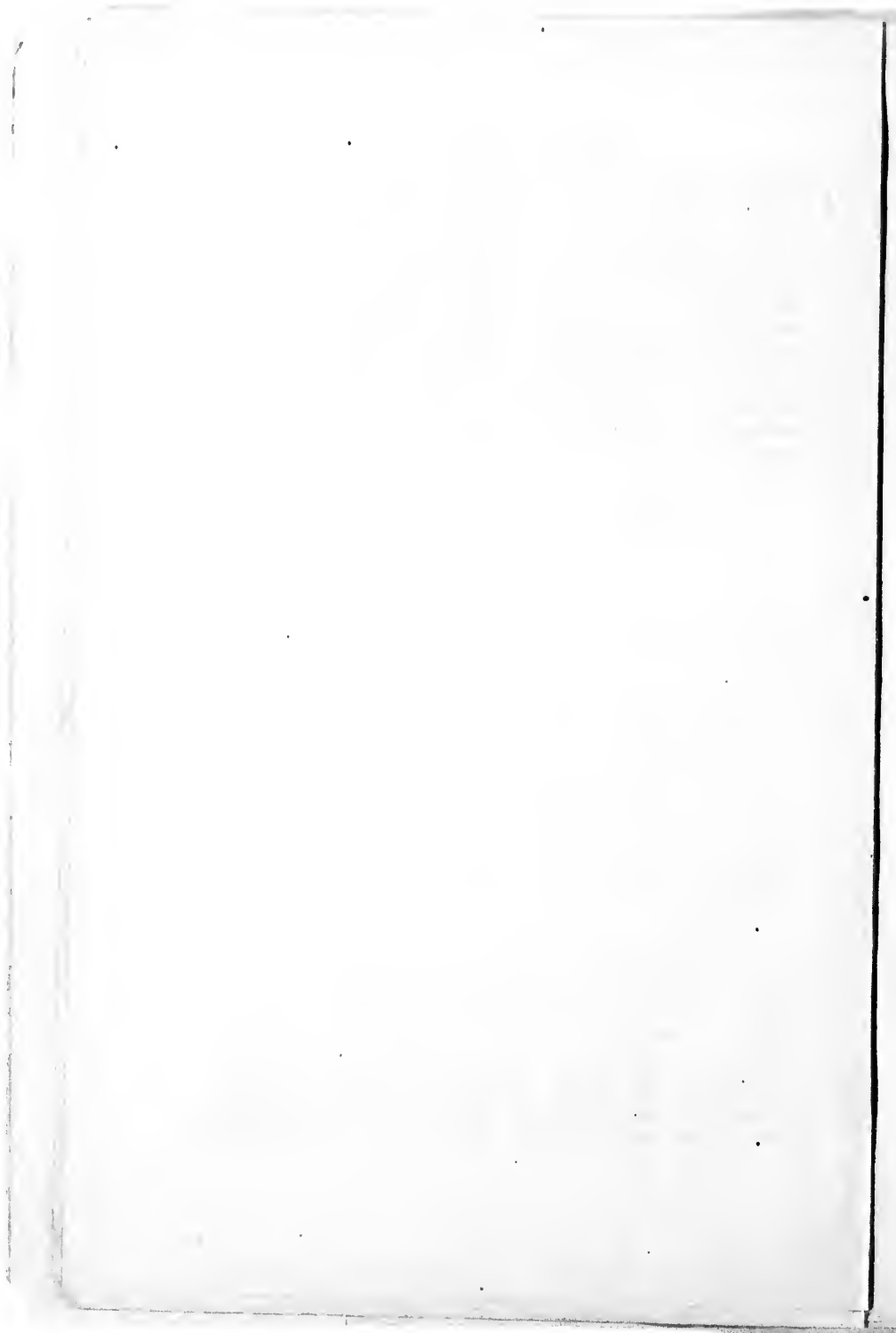
PREFACE AND INTRODUCTION.

of the Master Himself, "Go ye into all the world and preach the Gospel to every creature."

The need of such work is implied in this command, and it is unquestionably a part of the obligation of every Christian to preach the Gospel, using such talent and opportunity as may be given in winning a lost world to a knowledge of the Saviour of men. Men are not saved in an abstract or general way by a church or a body of Christians associating themselves together. They must be saved singly, one by one and by face-to-face, hand-to-hand personal work. This is what I believe is meant by the Command of Christ, and the disregard of which has resulted in leaving over forty millions in the United States alone outside of the church of the Lord Jesus. It is my prayer that this little book may do something in arousing those who have hitherto considered this obligation lightly and directing others who are willing to take up the "light burden" of personal Christian effort.

JOHN C. COLLINS.

NEW HAVEN, CONN., June, 1891.



PERSONAL CHRISTIAN WORK

WHY AND HOW.

STARTING RIGHT.

I was walking with our dear Brother Clarke this morning and we were talking over mission experiences. It always makes us happy to talk with him. He was telling about a poor brother, who got saved, and about his attempts to tell a truth from the Word. He said this brother's opportunities had not been very good; his knowledge of reading and writing was limited, and he made some very queer mistakes, but sometimes his mistakes contained great truths. He was trying to say this text, "Let us lay aside every weight, and the sin which doth so easily beset us," and he said, "Let us lay aside every weight, and the sin that so easily upsets us." That is what we want to do this morning. We want to lay aside every weight and the sin that easily upsets us. There is a great truth in that, a great underlying truth. We want to start right. If there is anything between us and the Lord, let us lay aside every weight and sin that so easily upsets us.

We want to have *no prejudices*. My dear brother, who was walking with me this morning said, "I have learned to look for Jesus in a man. I do not look for his faults or the differences between him and me. I know, that, if he is a saved man, there lives in him the Son of God, and, if I can see Jesus in him, I am satisfied.

That blessed Spirit can come and live and abide in us, and, then, as we realize it and believe it, out from us flow the rivers of living water. And, glory to God! He will flow through the poorest and the weakest. I think He loves to flow out of weakness. It seems to me that the greatest blessings I have seen is where I have sown some seed in weakness, and there has not been thought, hope, expectation or anything else, yet the Lord has taken it, and it has all blossomed out.—*W. H. Howland, pages 7, 9, 10.*

CHIEF THINGS.

First, let us magnify Jesus; let us magnify Jesus.

Second, let us forget ourselves.

Let us try to help the weaker brethren.

Fourth, let us keep our eyes always unto the Lord. I went into a mission the other night in New York and the man that lead the meeting kept saying—I do not know what his name is, but they call him Happy Tommy—"Keep praying; brethren, keep praying; brethren, keep praying." I guess they did, for the

presence of God was very manifestly present there in the conversion of sinners. A man was present from Massachusetts and he said, "It is the happiest time I ever had in my life." I saw him actually hug a poor drunken backslider who was reclaimed that night.

Let us keep praying. I remember the first Christian Workers' Convention. I came in a little late. I did not suppose any one knew me but Mr. Collins. I had been there about five minutes and they read off the nominations, and I was nominated as Chairman of the Convention. I was surprised, for I certainly did not deserve the name of Christian worker. I was the pastor of a little church in Minneapolis. And, when I looked over that Convention I said to myself, "How can I ever preside at such a Convention as this?" I went home to my room at the hotel and I knelt down before Him, to whom I look for help, and I asked Him for wisdom. I asked Him to take charge of the Convention. Everybody said that the Convention would break up in a row; but, friends, it did not break up in a row. There was the sweetest fellowship, and there was the greatest uplift I had ever seen in my life up to that time. The whole secret of it was that not only one, but many of us went to our rooms and homes and looked up to God for the blessing we expected to receive, and we had it. Prayer! Prayer! Just looking to God in humble, expectant trust is the secret * * more than anything else. * * When anything comes up that is unpleasant, let us take it to God in prayer and say, "Father, you take care of that," and He will do it.

One thing more; let us look to God for power. I agree heartily with our Brother the pastor of this church, that the Holy Spirit stands waiting, wanting to come into all our hearts, but along with it I put those words of our Master, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him," and that thought of the apostle James when he says, "Ye have not, because ye ask not." It is true that the Spirit of God is here. It is true that the Spirit of God is knocking at all our hearts. It is true as Mayor Howland said that the Spirit of God now dwells within us, since Christ is glorified, and it is true, as our Brother said, we have to open the doors and we have to open the windows, and the main thing in opening the windows and doors is to put away sin and be ready for the Spirit of God to use us. That is true. That is God's whole truth and that is the reason why so many of us have not the power of the Holy Spirit, because the sin is not put away and we are not willing that God shall use us in His own way. When that is done, just ask and expect and He comes. Oh, He comes!—*Rev. R. A. Torrey (Chairman), pages 18, 19.*

THE CHURCH AT WORK.

The whole church at work means the whole world soon saved.

The object of such work is "to give the church that unity of impression through its activities that already exist through its faith."

The motive for such work is human want. Thank God the Christian church confronts no sleek and well-filled universe; it stares out into vacancy.

I am sometimes asked, how to get people to do church work. I reply, "Ask them." Ask a definite thing of even the average church member, and it will be

hard for him to refuse, if in his power.

In the last five years I have personally asked over two hundred persons to be Christians without refusal. Dozens of church members in Winsted on request have spoken to the unconverted.—*Rev. H. N. Kinney, page 30.*

HAND-PICKING IN SOUL WINNING.

You all know something about fruit in orchards, and you know about the different ways of getting possession of the fruit. Some people are satisfied, especially very little folks, to go under the tree and pick up the fallen and bruised fruit they may find there. Some are very impatient and incline to shake the fruit down and so do damage to it. Then there are others, who carefully select what they want and see when it is ripe, and they pick it off carefully and put it in a proper vessel, and it comes to our tables so beautiful and fresh and so bright, and we have it during the cold season in the days when other fruit will not keep. If you have that thought in mind, you have the line on which I am going to say a little to you this afternoon.

Now in just dealing with this, so far as we ourselves personally have to do with the hand-picking of souls, I want to say, there is always a great deal of haste, a great deal too much haste in the present day in that work. We take hold of a soul we never saw before, and we expect we are going to take that soul and put it into the Lord's basket by a motion of the hand and have it secure there in a moment. Well, we know the Lord can do all that, and nobody is better satisfied as to the facts of instantaneous conversions than I am, but I have come to this conclusion, that, before a soul can be saved, it must understand that it needs to be saved. There must have been a conviction of sin. Whether understood or realized, there must have been a conviction—of necessity, a conviction of sin, before there could be salvation. Now, about the conviction of sin. You know the Spirit does that. The Spirit's office is to convince of sin. Sometimes, I think we expect to do the Spirit's work. We are used by the Spirit of God to say His Word, but, remember, He is to do the work. Where does He start from? Remember that the Lord Jesus Christ incarnates Himself in every believer to save souls. It is not that the believer saves souls, but the Lord Jesus Christ limits Himself to the believer as an agency and incarnates Himself in every believer for the purpose of saving souls. Now then, the Spirit of God resident in the believer, the Lord Jesus in a believer, sends conviction, by means of the agency of the believer, to the soul—using the believer simply as an agency.

Before the Spirit can use us, there has got to be a very earnest, heart-burning desire for the salvation of souls. If that is not the case, you will find you have little to do with the saving of souls, because underneath must lie the great principle, "Out of the abundance of the heart, the mouth speaketh." The mouth does not speak right, unless you love souls. Unless you believe that unsaved souls are going to eternal damnation and you love them and believe that Jesus Christ came to save them, you will not have much to do with saving souls; you don't get near them; you don't touch them. You want to know why you have not done it? It requires an earnest, intense faith and understanding of these principles.

I haven't got much faith in the mysterious way in which people come up or

grow up and slip into Christ and can tell nothing about the process of it. I never saw much good come out of them. They haven't got any firmness. It is not safe business. I won't deny it. I never want to deny anything that has got anything of Christ in it, but I tell you it is a blessed thing to go through the conviction of sin and have sick nights for sin and know you are saved from your sins by the Saviour who came to do it and have the blessed sense of the living, glorious Saviour that forgave your sins and took you up and clothed you in the white garments and put His mark on your forehead and gave you the Word in your hearts with the pardon. Let us understand in our work, and let us believe that the Word of God will carry conviction, and let us look for it in this work of ours.

We have got to realize that it is God's work to do the saving. If you really believe, you dear Christian people here, that you are going out to be used by the Holy Ghost and that He will say words through you that shall save a man and make him a child of God and give him eternal life, you must get the conviction in your souls that you have nothing to do with the saving of souls except as a medium. The Holy Ghost and the Lord Jesus do the saving from the beginning to the end.

Let us look at the method of our Lord Jesus Christ. He did a great deal of hand-picking. I believe we have not got a right impression about His way of working, which was more than most of us think just hand-picking souls, taking one soul at a time and working at it. The best sermons we have in the Word of God, and the most practical in every detail, are His sermons to one person, where He absolutely goes over everything that needs to be gone over to save a soul. Take the woman of Samaria. The first thing she began on was a theological discussion. I never saw a man saved by getting into a church or theological discussion. Just, when she thought she had got Him, He just asks her a little simple question, "Where is your husband?" And she said, "I have no husband." He said, "Thou hast had five husbands," etc. He convinces her of sin. He sends the dart into her heart, and all the theology and all the attempts to go into a church talk goes out, and there is a woman convinced of sin. She brings up the question as to where they shall worship. Jesus goes on talking to her, until she feels she can neither worship nor pray, but she feels she must have something to save her, and she says "When the Messiah comes He will tell us all things." Then Christ reveals Himself by HIS WORD and saves her soul. You see what a beautiful piece of hand-picking that was. But there has to be the conviction of sin. They never would have got beyond Jerusalem and Samaria in their talk, never in the world, unless He had got her convinced of sin. You get a soul convinced of sin, and all that goes down to the ground; you have got the heart stirred, the soul before God, and it is another operation altogether.

Well, now you see how conviction of sin comes before conversion. I remember one case where there was a soul converted and a soul convicted of sin at the same time, though the latter was not converted until after a long interval. It was a case of work with both hands. I went to see a woman in our mission district with a young lady, who took an interest in children. The young lady was very careless and worldly, but she had a liking for children,

and, so she used to come to our mission sometimes to be kind to these little children. She happened to be with me this morning and she went in with me. When I went in, I saw the woman in the house was under conviction of sin, and I just said to myself, "Here is a bit of hand-picking." Then I began to put it to her plainly, and the Spirit strove with her, and she fought like a tiger. When the devil feels his hold going, it is like that poor lad, whom, when the Lord spoke, the devil tore. So it was with her, when that battle was going on, until finally a message of the Lord came, and there was deliverance and peace in a moment. This young lady stood there and her face got long and sorrowful, and when we went out I said, "Did not you see that blessing? Did not you see the shine come into her eyes? Didn't you hear the praise coming out of her mouth? Don't you understand what that is?" She said, "I do not want to understand anything about it." She kept coming, however, to the mission for three years. She could not keep away. She was converted three months ago. In the meantime every word went to her heart like a knife. God had commenced His work in her soul. The natural self struggled and fought against it, but, bless you! it was God's work. He had undertaken to do the work in his own time, and he picked the soul and gathered it when it was ripe.

Nicodemus! I love to think of the Lord's work with him. It has given us the best sermon in the Bible. I wonder what we would do if we could not sometimes say, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

What did the Lord do to Nicodemus? He smashed his theology right up the first thing He did. There was nothing left to it. He said, "How can these things be?" All his goodness, theology and everything—all gone to smash in this new truth. [Laughter.] "How can a man be born again?" He storms, almost. The man is utterly upset, and, then, comes on the great sermon that runs from mystery to love and from love to judgment and from judgment to glory. And Nicodemus? All we can tell about him is that we find him going out earnestly and faithfully and courageously to take care of the Lord's body, one of the two trusted men. I think he got well saved, and, if the Lord had not smashed up his theology, he would not have been saved. I see this in the work of salvation. I see this smashing up of theology right and left. I see a man, who has been brought up a strict Calvinist, converted in a Methodist meeting. I see a man, who is born a Baptist, being converted in an Episcopal meeting. What it means is not that one is better than another, but it means that, before they can be saved, their theology has got to be smashed up. [Applause.] I believe in doctrine, but an unsaved soul built up and fenced in with doctrine is nearer hell than the most miserable drunkard. Doctrine is safe food for the sons of God only.

Leading men to the Saviour is always done by His Word. It is only *the Word*, THE LIVING WORD that saves souls. I am becoming more and more convinced that God uses only His Word. I am always afraid, when I see souls that appear to be saved by workers that run about without any Bibles. Unless THE WORD is given to the heart, I haven't got much faith in the operation being complete. That soul is saved. What did you give it? What did you give it? There is just one thing that saves the soul, and that is *the Word*. I want to

prove it, very simply, by the fact that the Lord Jesus Christ never converted people by the sight of His living personality. It was always by *His Word*, ALWAYS. Suppose you take the two cases, I have given you. Take the woman of Samaria and you will find that it will prove this. The personal presence of Jesus had no effect upon the woman at all. It was not till He turned and gave her *His Word* that He was the Messiah, that she was saved.

Sometimes it is a recollection, but it is always the Word. Jesus Christ reveals by His own Word and in His own way. I was converted by a text on the wall. It followed me, until I found Christ. It is always the Word, and that is the reason I want to impress it upon you. I remember a certain case, where there was just this in answer to prayer. It was a very respectable man, who had been brought up religiously, but was not converted till two or three weeks before his death, and he was in great distress about it. It seemed to him his life had been wasted and there was no good in it. He was in terrible trouble over it. I went to see him and was talking with him, but he did not seem to be able to comprehend. Finally, I seemed to be led to do this way. I showed him the truth in the Word. I put the Bible on his chest, for he was unable to sit up, and said, "I am going to pray down here beside you, and, when the Lord sends you light and as soon as you feel it is true and you can believe, put your hand in that place, on this text here in the Word, which I have read to you." I prayed, and the Lord led me to pray very earnestly. All at once the hand went *slap*, and I lost a good Bagster Bible, for he tore clear through one of the pages, but there was a soul saved.—*W. H. Howland, pages 40, 41, 42, 43, 44, 45.*

There must be a deep conviction, and it must be by God's Holy Spirit and by God's Word.

To illustrate this: on the train coming down, there was a reporter, and I asked him about his soul. He laughed at me and ridiculed the idea. In a case like that, God has always led me to use the sharp passages of the Word. On such a one as that I use such passages as Mark xvi: 16 and John iii: 36. I could see him wince, but still he laughed. As I was about to turn in and go to sleep he said, "I would like to talk to you, before you go to bed. I am afraid this train will go off the track." [Laughter.] I went back to the other room and found that he was under deep conviction. He was ready to believe and come to Christ.—*D. L. Davis, page 45.*

I would like to say a word with reference to power being in the Word. Some time ago Mr. Blake of Toronto was asked to address a meeting in the basement of one of our Ottawa churches. It was during the session of Parliament, and there was a member, who was known as a skeptic, at the meeting. At the close of the meeting he went up to Mr. Blake and said, "That is all very well, but it is a book for old women. I do not believe one word of it." Mr. Blake said, "Perhaps some do not believe. Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." The man said, "Do you mean to call me a liar? I tell you I do not believe your book, and what is more, I do not believe in your God." Mr. Blake replied, "I am not surprised at that, 'The fool hath said in his heart, there is no God.'"

The man was in quite a passion and left the church, but it seemed as if with every step came those words which he had heard. He went to his hotel, but could not rest. And that Word of God proved, as the gentleman was told afterwards, to have been to the man the sword of the Spirit, in opening up the abscess of sin, and a soul was born that night.—*Miss B. H. Wright, page 46.*

I am sure, dear friends, that we ought all to remember what God's own Word says, "The Gospel is the power of God unto salvation." It is the power unto salvation, but it is the power of God unto salvation, and, as we use the Word of God, we use the lever, which He himself has provided for the salvation of souls. We cannot understand it. We think, perhaps, a soul might be saved in an easier and better way by some other means, but that is what God has provided, His own precious Word. The Gospel is the power of God unto salvation. Nothing else has any weight. No temperance pledge or any other thing is going to save a man except the Gospel.—*A. Sampson, page 46.*

Is not there a passage in the Psalms which says, "I will magnify my word above all my name." And does not the Saviour say, "The words that I speak unto you, they are spirit, and they are life?" And does not the apostle Peter say, "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth?" And isn't that really the new birth when the seed, which is the Word, is carried into the heart, and Christ is formed within?—*A Delegate, page 46.*

There is on every tree fruit, ripe fruit and fruit just getting ripe and some that is green. You better not waste much of your time on the green until you get the ripe off or the ripe may stay too long and get injured by falling. You should not be in despair, if you find one that looks ripe and hangs to the limb. Give it a little harder twist and it will come off. If it seems a little green, lay it in the sunshine of God's love a few moments and it will turn ripe, but don't waste your energy too much on green fruit. There are some people that want the Gospel pounded into them. You have to preach and testify and read God's Word, and then it seems to be like water running off a duck's back and does not have any effect at all. You had better let these men alone awhile. They are like the swine before whom you must not cast pearls. Such are those who know more than is written in God's Word.

Don't waste too much time on them at first. When they get ripe, you can go and pick them. We have had real good men and women come to the mission from the churches. There are, perhaps, two hundred and fifty who remain to the after-meeting, and out of that number there are, perhaps, thirty or forty ripe ones and a good many green ones. These good people would go after the green ones. I remember one dear man who came rushing to me one night and said, "I have got a soul." I looked at him and saw that he had a man who had been up at least three hundred nights in a year. That man had spent considerable time in getting him up there to the altar, and thought he had achieved a big thing, but he did not know enough about that fruit. Another time I found him working with a hardened sinner, who came in looking for a night's lodging. And

he could not do anything with him. He worked with him until the inquiry meeting was about two-thirds out and prayers had begun and still he was talking with that man. I said, "Brother, what have you got? Have you got any pearls?" He said, "Yes, I have got some pearls." I said, "Don't cast them before that swine. He has had pearls cast before his feet for two or three years. He always tramps them under his feet. Let him alone a little while." I believe the best thing is to get down before God and ask Him, ask the Holy Ghost to so fill you and enlighten you and give you wisdom so that you will know as you speak to a man and hear him say a word, whether he is one that the Holy Ghost wants you to pick that night, if not, give him a kind word and pass on to another. I find that to work the best in our mission work, and we lose less labor in that than any other way.—*Col. Geo. R. Clarke, pages 46, 47.*

With reference to this matter of conviction of sin. It is a most important matter, and yet I want to say, out of my own personal experience, that I was kept for six months away from Christ on the ground that I had not conviction enough, and I might have been kept away until this time if some Christian had not had intelligence enough to say, "Come to the Lord Jesus Christ and He will give you conviction." I worked and toiled and prayed and wept, and I remember somebody read me a passage in John Bunyan in which he said he was determined to persevere in the race till the moss grew over his eyebrows. I said, "I will pray and plead and pray and plead so that I can be saved." Well, somebody had enough of the Gospel in their hearts to say, "Come to Jesus Christ and let Him give you conviction." When I was all wearied out, I came. I think many persons are in exactly that position.

I never shall forget a young man, who, when we asked him about his personal experience, told this story. "I was for weeks trying to get conviction. I was so bothered about it I could not sleep nights. I went to a funeral, and I heard them sing a hymn, 'Asleep in Jesus.' It was the first time I had ever heard it, and what I did was to lie down and go to sleep in Jesus. I was tired out." Undoubtedly he interpreted the hymn a little different from what is intended, but he did the right thing—just to lie down and go to sleep in Jesus.

Now, I believe in conviction, but I feel perfectly safe, after years of experience in saying, "Take Him just now. You need not wait for the morrow. Just take Him now." I want to tell you that the most remarkable experience I ever heard was that of a missionary (I wish you could all have heard it) on the Congo, who had labored seven years in the midst of those Africans without a single convert. His story is most instructive. I heard it last week, He said he had been preparing them to receive the Gospel. He went home to England and told them his discouragement and asked, "What shall I do?" They said, "Go back and give them the law." He said, "I went back armed with the Ten Commandments. I would hold them up and say, 'Haven't you broken that and that,' and they cared no more about it than as though they had never heard it. I tried that for a time but never had a single convert. I was translating the Gospel and called on them to help me translate it. I read the story of Jesus Christ and His crucifixion, and that was the first thing that brought conviction. When I told that story over and over again, they began to melt, and, within a month,

I had the names of one thousand and three, whom I believe were fully converted." That is the story. How simple it is. "The Son of man is come to seek and to save that which was lost." If you search the Scriptures, it is all summed up in this, Jesus Christ *gives the gift of salvation*. Salvation is simply acceptance of God's gift. I never tell a soul to give himself to Jesus Christ. I never tell them to give their hearts to God, because the Scripture never says that, but I tell them to take the Lord Jesus Christ. I believe in conviction just as strongly as my Brother believes in it. But my experience is that after having tried for six months to get convicted and could not, I received the Lord Jesus Christ. Then I began to be seriously convicted. There is nothing that shows black to be black like white. There is nothing that reveals the darkness like the light. There are men in Central Africa that never knew they were black, until they saw the face of a white man. There are sinners that never will see that they are sinners, until they see the face of Jesus Christ. I would bring them face to face with the Lord. Now where is conviction? Here it is. I want to confess most solemnly that from the time I was converted to this present day conviction has been deepening and deepening. The more I see the holiness of God in the face of Jesus Christ, the more do I abhor myself. So I would bring souls face to face with Jesus Christ. [Applause.]

A man on the battlefield once said, "I was firing all day at the enemy and I thought no more about it than I would about shooting birds, but, in the course of the battle, we swept over the field where the enemy had stood, and I remembered shooting a man that stood under a tree. I saw the man. I took deliberate aim and killed him, and I cared no more about it in battle than if I had been shooting game. When the battle swept by, I saw the man I had killed and saw the blood oozing out of his side. There were some papers dropping out of his pocket. I looked at them, saw a letter from home and a photograph of his children, and I was so overcome I knelt down over that man and poured out my tears of repentance and begged that he would forgive me that I had killed him."

When you see the wounds of Jesus Christ, you see what your sin has done. "Look to the wounds of Jesus Christ! Look to the wounds of Jesus Christ!" said the monk that came out a little before Luther. Look to the wounds of Jesus Christ! I believe there is conviction. Just as this man in battle did not feel, till he saw what he had done, I think you cannot make men feel their sin till they see the wounds of Jesus Christ.—*Rev. A. J. Gordon, D. D., pages 47, 48.*

COMMUNION WITH CHRIST.

There is the greatest danger in the work and whirl of our busy lives of becoming so absorbed in work as not to hear the still small voice of the Beloved calling us to commune with Himself. Sometimes even soul-saving work draws our attention away, and we become so absorbed in thoughts of the work that we fail to hear His voice, but how He loves to have us just sit at His feet as Mary did. How He longs for the blessed interchange of thought and love and affection between our souls and Him. We get time to engage in prayer, but how very few of us have real, true, deep communion with the Beloved! There is a wonderful difference, dear friends. We sometimes get so full of self that it is self all the

way through. Communion, as I understand it, is delighting in what God delights in. Let us linger more at His blessed feet. Let us be silent before Him and see what word the Lord will speak.—*Miss B. H. Wright, page 64.*

THE MODEL WORKER.

How plainly He stated the fact of His *mission*! And He could put so much in a few words, while you and I take a great many when we have something to tell. He gathered up the story, put it into a single sentence and threw it, as it were, across the world's darkness and need, when He said, "For the Son of man is come to seek and to save that which was lost." I do not suppose there is a person here who does not believe that, but I would like to speak to the heart of each man and woman who bears the name of the Lord Jesus and couple forever in your hearts another verse. The dear Master, looking into the face of the Father, said, "As thou hast sent me into the world, even so have I also sent them into the world," and then looking into the faces of His disciples He said, "As my Father hath sent me, even so send I you."

Suppose some of you had just returned from a trip across the water, and you were describing to a friend a perilous trip and you said, "As we sailed across the waters we saw dismantled ships. We saw many a wreck. We saw men and women floating upon spars and drifting hopelessly." Suppose that friend inquired, "What did you do about it?" and you said, "I just kept myself from falling overboard." What would such a friend think of you? You would be ashamed to tell it to any one, that you did not put forth any effort to save.

No one will ever reach the highest in their mission, unless their aim is the highest. The dear Lord Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Here He announces the highest aim, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Again He says, "I have given unto them the words which thou gavest me," and so great was His desire to carry out the commission that His Father had given Him that He said, "My meat is to do the will of him that sent me."

Then there is another thing, which the model worker must have. He must have not only a *mission* and an *aim*, but he must be ANOINTED for the work. "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Dear friends, you get here your programme for the work you are to do. He has never changed it. When He sent back word to John, who had sent to know if He were the one who should come or if they should look for another, He said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Sometimes it seems, friends, that we of the church have drifted away from Christianity's original programme. Oh, may we not have to wait to *drift* back to it, but let us GO back to it.

"Ye shall receive power after that the Holy Ghost is come upon you." We need the anointing, Christian workers, for the work. God pity anybody,

who gets in a hurry to go to work, and goes out without the anointing and works and hurries and is just building up with wood, hay and stubble, which will be burned up when the world is over! It seems pitiful that anybody should build up work, even Christian work, and yet suffer the loss and have it all burned up, because they did not build with Christ.

You remember about Peter, after the gift of the Holy Spirit, how men were pricked in their hearts as they heard him. You remember about Barnabas. He was full of the Holy Spirit and people came, and many people believed in the Lord. It does not say that he was a great man. It does not say that he was an eloquent speaker or told the story in a wonderful way, but many people were added unto the Lord.

"He saw the people and had compassion on them." He was responsive to every one who needed Him, never repelling any—not even condemning the sinful woman, who was brought to Him, and, when the leper came, "He reached out his hand and touched him," and the woman, who touched the hem of His garment, received instant cure. I think that we, as Christian workers, have to learn this blessed lesson. We are called to be responsive to the world's great need. It is all around us, hearts that are aching, people that are oppressed, captives that are bound, and you and I want to keep our spirit ears open not only toward God but toward man that we may hear this call and be responsive to it. Said a Christian worker to me, "It seems to me we have got to learn to love the unlovely." You and I cannot do it of ourselves. I give you one word which explains how we are to get that love, "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." Dear friends, it is not our love that is going to reach out but Christ in us. Does somebody say, "I would like to follow such a model as that." I am not asking you to do that. I want you to look at Him and be sure that if you are going to use this life for the Lord Jesus Christ, *He must live in you*. It is Christ that is going to speak out through your voice and in the grasp of your hand and in the touch that you give. I remember a little lesson, which came to me. I stood in the old cathedral in Antwerp and, as I watched the artists as they came in and looked at Reuben's matchless picture, I noticed how they sat down and became quiet before it and how they folded up their arms and did not begin to paint right away but studied the picture. Then, I noted more than one man as he took his brush did not look at his hand, but kept his eyes on the picture and the hand began to move as he looked upon the face of Christ. Friends, we want to get such a look into the face of Christ.—*Mrs. J. K. Barney, pages 67, 68, 69, 70.*

EVERY CHRISTIAN AT WORK.

You want to know the secret of success? It is all in your being like Jesus Christ, in this single respect—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." How completely we have turned that about in these days! I think I do not exaggerate, when I say that the chief end of the Nineteenth Century Christian is to get the best pew in the church, hear the best preacher that money can procure, listen to the finest music that can be had, and so be ministered unto and comforted and made happy.

How much of latter-day selfishness has been crystalized in one of our proverbs, "*Look out for number one.*" Oh, how often it is repeated! Is not the very pith and marrow and foundation of the Gospel in this rather, "Look out for number two?" The law said, "Thou shalt love thy neighbor as thyself." But the Gospel goes deeper than that, "Thou shalt love thy neighbor better than thyself." Look out for number two, and let number one take care of himself. One of the greatest philanthropists who ever lived, when asked by a serious minded brother, "How about your soul?" said, "I have been so absorbed in the cause of these poor slaves that I have not thought of my own soul." Yet, how his soul flourished, when he forgot number one and looked out for number two!

Take this again: "*Do not borrow trouble.*" O Christian friends, if there is one thing you ought to do from January to December, it is to borrow trouble. Borrow all you can get; borrow your neighbor's poverty; borrow your neighbor's tears; borrow your neighbor's sin; borrow your neighbor's shame—all you can get. Alas for the Christian, who never lends or borrows in this world's market of misery! I pity him.

These are just illustrations of how we have turned things about. Now suppose we just reverse all this, and every one of us make it read, "Not to be ministered unto, but to minister," and give ourselves a ransom for many, pouring out our treasure, pouring out our lives and giving ourselves from morning to night to lift up sorrowing and perishing and dying humanity; and I assure you our churches will be full for the simple reason that Jesus Christ and Him crucified has got inside of Christian men, where the first person singular has no long been ruling.

The question for you, Christian, is this, "What think ye of man?" It is written, that a man shall be more precious than fine gold, than the golden wedge of Ophir. How precious? Precious as gold to be put in thy coffers? Is that what you want him for? Or is it this way, that man is more precious than gold, because you believe that you can bring him into the mint of regeneration and have him stamped and put into circulation? That is what we want, and that is why men should be more precious than gold.

Did you not ever think at this point of the contrast between Satan and Jesus Christ. When Satan met Jesus Christ in that temptation which was typical, that temptation which foreshadowed the age-long temptation of the church, he said, "Command that these stones be made bread"—material things turned into means of gratifying our senses, the lust of the eyes, the lust of the flesh, the pride of life. Look upon men as so many stones that you may turn to gold and put into your coffers; look upon men as grain that may be ground up and turned into food for you to feed yourselves upon.

Jesus Christ on the contrary says, "God is able of these stones to raise up children unto Abraham;" Yes, they are stones, but bring them to me, and they shall be fashioned into corner-stones polished after the similitude of a palace. Yes, they are stones, but bring them to me, and, in the hands of the divine lapidary, they shall be made fit to be worn in the breastplate of the great High-priest. Stones there are in the quarry; they are dark and uncouth and shapeless. Yes, but bring them to me and they shall be living stones, "builded together for a habitation of God through the Spirit."

"And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns that I may preach there also, for therefore came I forth." Now, my brethren, I have to say that I do not know a passage in all Scripture in which the utter indifference of Jesus Christ to popularity is more distinctly brought out than in this. When they said, "All men seek for thee," why did not He answer, "Let them come. Build me a tabernacle, which shall seat five thousand people, and I will crowd it from the pulpit to the door, until the people are compelled to stand on the sidewalk, and these proud scoffing High-priests and Pharisees shall find out whether I am the imposter they declare I am." But instead of that, when they said, "All men seek for thee," He said, "Let us go into the next villages and preach the Gospel there." Here is a difference between sensationalism and evangelism. Sensationalism says, "Let all men come to me." Evangelism says, "Let me go to all men." Sensationalism seeks the praise of men. Evangelism gladly departs into destitute places to endure hardness in order to preach the Gospel to those who haven't heard it. The one is egotism, which makes self the centre; the other is altruism which finds its blessing in saving and helping another. See how Jesus Christ took the latter side, and, when all men were pressing to hear Him, He would go into the next villages. He only proved that His Gospel was centrifugal and not centripetal, that it went out to men and did not seek itself. Here is the practical lesson for us. Let us go into the next villages and towns and preach the Gospel. That is what He said in effect and what we may say, for I remind you that our Gospel is to be heralded and not hoarded. I care not how rich your experience is, keep your religion to yourself and it will spoil on your hands.

We have a tree of life which bears twelve manner of fruits. What is the use of trying to can our religion up in creeds and confessions? This is the trouble with our faith, too much of it has been packed away in dogmas. Send it out, if you would preserve it. Give it away, if you would keep it. But let me warn all you Christians to-night against the danger of considering your religion as a life-preserver instead of a life-boat, that you shall not make it your main business to save your own soul instead of making it your business to go forth to rescue the perishing. Is not that what we have been doing, alas too often! "All men seek for Thee." Yes, but let us go into the next villages. There are people, who need us in the next villages. Mark you! "The next villages." The same plan that was given in the beginning, Jerusalem, then the surrounding country, and, then the uttermost parts of the earth—beginning at the center and touching all that lies between the centre, and, so reaching the circumference. How many there are who want to reach the circumference without touching the intermediate ground. But you cannot do it. I warn you again against making your religion a life-bomb. You know how it is, when a bomb is shot out to a wreck. The Gospel is a life-saving apparatus, and there are many people interested in foreign missions, who would like to shoot a missionary right out into India or Africa without touching the intermediate territory. Jesus said, go into the next villages and keep going, until you reach the uttermost parts of the earth, and not leave the intermediate points. Here is a lesson for us. I bring it home to you. What is the next village to you, O Christian woman? I will tell you

what the next village is for you. It is your kitchen. [Applause.] You will start on your missionary tour, I trust, to-morrow, determined to obey the great command to preach the Gospel to the ends of the earth, and the first station you will come to is your kitchen. Have you prayed for your cook and tried to bring her to Jesus Christ? I tell you if everybody in New England had been doing it, the foundations of superstition would have been undermined. Oh, have you gone there? That is the next village to you. Have you prayed? Have you carried the Bible? Have you been anxious and earnest to bring that soul to Christ? If you have, God will have blessed you. If you have, you will not simply have won a soul, but perhaps have found an evangelist, who will take up the Gospel and preach the Gospel to the neighbors. I wish I had time to tell you about one, Christian Eddy. She was a cook, but she did not seek to get out of her position, when she found Christ. Let us learn from her to be humble. She just staid in her kitchen and became an evangelist to the whole community where she lived. That is why in a changed heart

" A servant with this clause
 Makes drudgery divine ;
 Who sweeps a room as by thy laws
 Makes that and th' action fine."

What is your next door neighbor, O Christian merchant? What is the next village for you? I am perfectly clear what it is. It is your salesroom where your clerks are, the attics and cellars where your porters are. Have you been there with the Gospel? I lay that on your heart. I have had many a man come to me and say, " Well, if there is anything in it, I think my employer, who is a deacon in the church, would not have lived all these years and never once have urged me to become a Christian." In a store I have had that said to me many a time. Do you say that would be a very unusual thing for a business man to do? Did you ever hear of Samuel Budgett, an unusual merchant, who did a very unusual thing? When he began it, they said he was the most eccentric man in all the country. Eccentric means out of centre. Now if you make self the centre, they wont regard you as eccentric, but, if you make God the centre you will be eccentric, because you are out of centre with the world and in centre with God. That was the way with Samuel Budgett. They said he was eccentric. What did he do? At twelve o'clock business stopped. All the clerks and employees poured into a room which he had fitted up for this purpose. He read a passage of Scripture and prayed for his workmen. That is the singular thing he did. What was the result? The result was that one after another was brought into such relation to that man that they were no longer workmen, and he could say, " Henceforth I call you not servants ; * * but I have called you friends." They became his friends in the Lord, and that whole establishment became so compact in the fellowship of the Gospel as to move as one man in the interest of their employer. Samuel Budgett, because he was not ashamed to own Jesus Christ, became not only an eminent Christian but a most successful merchant. Go into the next village and preach the Gospel. There, O merchant, that is your village. Of course I could carry this out endlessly.

You can find your work to-morrow, if you are willing to do exactly what the Scripture says, " Be instant in season, out of season." " Be instant in sea-

son, out of season" means be unseasonably in season, make an opportunity out of an inopportune occasion. If you have that spirit you will find work anywhere, no matter what it is.

In 1876 there was an inquiry meeting in our church, during Mr. Moody's meetings in Boston. The church was filled with inquirers, and he sent me around to find workers to help. I came upon a woman with a baby. She was anxious to find Christ, for when I approached her and asked if she wanted to be saved, she said, "That is what I came here for." I came to a gentleman sitting on the front seat, a fine looking man, who was from Hartford, by the way, and I said, "Are you a Christian?" "Yes sir." I said, "I want you to go over there and talk to an inquirer." He said, "I never talked to an inquirer."

"But you are a Christian?"

"Yes."

"Here is a woman just ready to be led to Christ."

"Excuse me. I should not know what to say to her."

Well, because I could not get him to go, I went over and sat down beside the woman. But the baby was so restless that she could not give me her attention. This man kept watching us and saw the situation. By and by he crept softly down and gave the baby some candy and took her in his arms and carried her to the other side of the church and held her for an hour, while I led the woman to Christ. [Applause.] He found that, if he could not lead a soul to Christ, he could hold the baby, while some one else did. [Laughter and applause.] I think a special blessing rested upon that work, for not only was the mother saved, but that little girl came to Christ, when she was twelve years old, and I haven't a more aggressive Christian in my church than that baby has grown to be.

What we must have is laymen in the church, who know how to preach the Gospel and present Jesus Christ simply, to go into the next villages.

Do you say, "We want more power?" Yes, but we must use the power we have. In my early ministry I used to pray much that the Lord would send down the Holy Ghost. It was the greatest revelation, when I discovered that I need not pray that He would send down the Holy Ghost for the Holy Ghost is here. And what we want to do is get into co-operation with Him. We have been trying, straining and reaching out to get the Holy Ghost not knowing that He is here. Remember it is written, "Ye shall receive power, after that the Holy Ghost is come upon you." What we want is to lean upon the power of the Spirit.—*Rev. A. J. Gordon, D. D., pages 74-79.*

ONE WHO WAS SAVED.

Canal Street is at the head of Lake Erie, and we get all those boatmen. You do not have to go to Japan to find a heathen. The other night, when I was just closing up the mission, and there was no one there with me but the janitor, a handsome looking young man came in and said, "What is the matter here?" The room used to be a saloon, as Mr. Collins said, and we have been so poor that we haven't got a sign out even, and he thought it still a saloon. I said, "Come in and I will tell you about it." He came in and sat down, and I said, "This is a mission." He said, I have always kept clear of missions before; never got

inside of one." I asked him if he did not want to be a Christian. He said, "Why! Are you a Christian?" I said, "Yes." He said, "I never saw but one before. She was a cook on one of our boats and she said she was a Christian, but you don't look like her." [Laughter.] I asked him if he was happy. "Do you mean the way a fellow feels when he is drunk?" [Laughter.] Well, I thought I would get something into him, so I asked him if he knew about God. He said he knew that people believed that God had made the world, and that was as far as he knew. He had never heard our Saviour's name except in oaths. He did not know who our Saviour is. This was not pretense; he did not know anything. This man's father and mother died, when he was only five years old. He was put into an orphan asylum, when he was six or seven. He ran away from there and went to sea. He had spent every winter up in the lumber camps in Michigan. You know what that is. That man knew nothing. I sat down there with my Bible and told him the simple story of Christ from beginning to end. He looked up at me and said, "I suppose every fellow knows this that has a father and mother. I never knew anything of this before." I told him that that was so, that, if people had Christian fathers and mothers, they were told about all this. It was not his fault that he did not know about it, that somebody ought to have told him about it. I acknowledged that to him. "Well," he said, "I haven't anybody that cares about me." I said, "You have found that you have a Father," and I read him the story of the Prodigal Son. He could not read for himself, only spell out a little. I said, "He is your Father, and if He is your Father, I am your sister and you are my brother, and the first thing we have got to do is to kneel down and tell Him about it." I never heard such a touching prayer in my life as that man's prayer, and, when he rose to his feet, he said, "This is the first time this man has spoken to the One who made him." That man went off on a vessel the next day. We wrote to him up in Duluth. He came back again in twenty days, the happiest man! His face just beamed! He went to Chicago, and one of Mr. Moody's workers helped him get work there. He is living a Christian life and has the happiest face, I think, I ever saw. *Miss J. D. Cutter, page 91.*

THE BACKSLIDER.

I would like to say a word. Here is a story which has a moral to it. There was a man, who had been in a backslidden state for nearly twenty years. He thought that all that was expected of a servant of the Lord was to be a member of the church and serve on the music committee. [Laughter.] He thought that was all that was expected of a Christian. He got to thinking about it one time and said to himself, "I remember the time when I enjoyed the presence of Christ. What was it that turned me aside?" He remembered that he had the impression that he ought to go and talk with a colored barber about his soul, but he did not want to go, and as he looked back he remembered that his religious and spiritual feelings began to decline when he refused to do this duty.

On the night of which I speak, we had in connection with our church a tent meeting, and he was drawn in. The leader said to him, "Brother, are you a Christian?" He said, "I am." The leader said, "Look here! cannot you come and talk to this man?" He said he was not in any condition to talk to him.

The leader said, "Do you mean that you know nothing about the love of Christ? Come along," and he brought him forward and set him right down by a colored man. [Laughter.] "Now," said he, "there is the man I want you to go to work with." The man said afterwards, "I did it, because I saw I must begin where I broke off. And as soon as I led him to Christ, I came right back into the joy of the Lord."—*Rev. A. J. Gordon, D. D., page 105.*

TELLING THE STORY.

I have been very much impressed this morning with this—the power of telling the story. How the interest rises in this Convention, as we hear the story from the workers!

I was impressed with the story our sister from Buffalo told. The first time that man heard the Gospel, he was interested in it, and the reason so many become Gospel hardened is, because no one has the wisdom and grace to pick the fruit in its first interest and in its first impression. You know when iron is heated and gets cool it is harder than it was before. We need wisdom to pick the fruit when it is ripe and encouragement to tell the story to others again and again. This hymn is based on a story told of a missionary who went into a hut, where a little boy was dying, and told him the story of Jesus. He had never heard it before and grasped it with the simplicity of a child's faith and died in the Saviour's love.

Singing "Tell It Again."

"Into a room where a little child lay
Dying alone, at the close of the day,
News of salvation we carried—said he
'Nobody ever has told it to me!

"'Did he so love me, a poor little boy?
Send unto me the good tidings of joy?
Need I not perish?—my hand will He hold?
Nobody ever the story has told!'

"Bending, we caught the last words of his breath,
Just as he entered the valley of death;
'God sent his Son!—whosoever!' said he;
'Then I am sure that he has sent for me!'

"Smiling he said, as his last sigh was spent,
'I am so glad that for me he has sent!
Whispered, while low sank the sun in the west:
'Lord, I believe! tell it now to the rest!

Chorus—"Tell it again! tell it again!

Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
'Nobody ever has told me before.'—*Rev. F. M. Lamb, page 108.*

THE TEMPERANCE PLEDGE.

When we first went to the Bowery Mission, we used to invite men to sign the pledge and give them a Testament with a temperance pledge for them to sign on the first page or fly leaf, but for the past six years I have not asked a

man to sign the pledge, although we still give the Testament. I believe that when I bring a soul face-to-face with Christ, I have no business to put a pledge between them and draw his mind away from Him. If a sinner is led to look to and accept the Lord Jesus Christ, he will need no pledge; and I have learned by experience that men who come in and take the pledge often talk more about it than they do about Jesus Christ. Very often when I have asked a man, "Are you saved?" He would answer, "I was in your mission last night or a month ago and took the pledge." So for this and other reasons, I never offer it, but try and point him to Jesus, who will save him and keep him, not only from drink but from all sin.

I would say this in closing, I consider that one of the best things the Bowers Mission has ever done is to present a Testament to every inquirer; and in these last years we have given away over thirteen thousand. We give not a text or chapter merely, but the whole Gospel, with passages marked for them to carry away and study and profit by.

As a rule I always mark and urge our workers to mark passages specially adapted to inquirers, for instance, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." and similar texts. Now there is one passage I always mark to give to a drinking man, viz: II Peter i: 1-10, the last clause of the tenth verse reading, "For if ye do these things, ye shall never fall." That is a wonderful strengthening promise for such a man, if he will just lay hold of it and rest upon it.

A man came into our mission a while ago, a man who had lost everything through drink, and in talking with him I used that passage and it impressed him. A month or two afterward he referred to it and said, "Every morning and every night I have read that. It is my encouragement for God says if I do that I shall never fall." His friends had all given him up and said they would do nothing more for him. But they have confidence in him now, for they believe he is saved. He is going to unite with Dr. Deems' church, and I think he is one of our most hopeful converts.—*J. Ward Childs, pages 112, 113.*

I am so glad the Lord does not make us all work alike. I think the pledge a very important thing, if it goes in the name of Jesus Christ. I have a pledge, and I present it very often, and ask men to sign it.

Now, it is true, if you call a drunken man up to sign the pledge, he pats himself on the back and says, "I have signed the pledge. I am a man of my word, and I will keep it." He goes away and doesn't think of Jesus Christ. Men come to me sometimes and want to sign the pledge, and I call their attention to the heading, "In the name of Jesus Christ of Nazareth" and say, "Do you mean that?" Sometimes a man says, "I do not know anything about that, but I want to sign the pledge." "You do not need Jesus Christ?" "No, I do not." "You say you do not need Jesus Christ. Then go away and quit drinking without Him. You do not need a temperance pledge. But, if you need Jesus Christ, there is the pledge that goes in His name, and many a man has been saved by it."—*John G. Wooley, page 113, 114.*

THE CONVERSION OF CHILDREN.

I most heartily believe in bringing the children to Christ. I remember talking to a poor lost woman in the city of Chicago. She said, "You are the first person that ever asked me to come to Christ. I was a member of a Sunday school"—I will not tell what the church was—"six years, and nobody ever spoke to me about coming to Christ." It seems to me that in taking these children in we want to be sure they have been born again, not "Do you love Jesus?" or "Do you take Jesus Christ as your Saviour?" but I believe in a conviction of sin in children. The deepest conviction of sin I have ever seen has been in children. It is produced in the same way as Dr. Gordon said, by holding up the crucified Christ.—*Rev. R. A. Torrey, page 131.*

You all know that I love the children, and I am glad to hear this young Brother speak these words, yet I could see when he got through that there were many, who did not believe a word of it. They said, "He got them to stand up and say they loved Jesus, and, then, he took them into the church and did not examine them." Now it may be the way he put it made you say you did not believe in it. I believe that these children were converted, that he did a great deal more than he told. I believe he told them that they were sinners in God's sight, that they needed a change of heart. I believe that he told them the story of Christ's love. He might have emphasized the doctrine of substitution, the great central doctrine of God's work. I believe he explained to them how Christ died on Calvary's cross for us, how He was wounded for our transgressions, how He was bruised for our iniquities, how He was chastised, the just for the unjust. I believe that he believed and those Christians, who worked with him, believed the words of Jesus, "I, if I be lifted up from the earth, will draw all men unto me."—*Rev. E. Payson Hammond, page 131.*

I just want to call attention to the danger of resistance. You know the Lord said, "Suffer the little children to come unto me, and forbid them not." You know the position of those, who do not believe on the Friend of little children. Their influence is intensely evil on the minds and hearts of little children. Woe to them that put stumbling blocks in the way of little children to keep them from coming to Jesus.—*W. H. Howland, page 133.*

THREE WINNING FORCES.

There is no use trying to work for God, unless we work in His Spirit's power. I sometimes fear that we workers mistake machinery for power. You will find that many and many a church, and many a mission, and many and many other Christian enterprises cost a great deal of money, but out of them there is but little harvest. Beloved, we ought to have means commensurate with the effort, but we ought to have grace for the effort as well. That is the great winning force in this old world that the Christian worker must have. I name it first and foremost, and knowing of course that the Cross of Christ has been lifted in your lives. I say first and foremost, above every method and means, and above all machinery, the one thing that the worker needs in order to win in this world, the one thing that will never fail if he has it, is the power of the Holy Ghost. Oh,

that we might make more of the Spirit's power in our work, and in our lives!

The second—let me name the third too—the second is the Word of God, and the third is great grace.—*Rev. C. H. Yatman, page 144.*

HOW HE WAS SAVED.

I am a redeemed drunkard. I was dying in one of the saloons with delirium tremens. It was at the end of a long spree, and I did not know one day from another. I sat on a whiskey barrel, and I felt my time had come. I had had delirium tremens four nights in succession. I could not eat or sleep, and, when I was in that condition, Jesus Christ the Lord from Heaven came to me and put His arms about me and showed me my awful condition, and from that hour I started for Heaven. I said, "I will die in the street, before I take another drink." First I went to the station house and had myself locked up, and in the morning they sent me to court, and finally they let me out, and I went to my Brother's house. This was eight years ago last April. When I got able to walk, I went to the Cremorne Mission and there I saw Jerry McAuley—the apostle to the out-cast and drunkard. In the greatest silence he told the story of what Jesus had done for him, how he was a thief and drunkard, and how Jesus had saved him fourteen years before, and that he never had wanted to drink since. I said, "O God, give me something like this." When the meeting was over, I raised my hand for prayer, and we all knelt down to pray, a great crowd of drunkards. I assure you I did not look as I do now. I looked awful then, and Jerry said, "We are going to pray"—Oh, the simplicity of it—"We believe God can help us." Down we knelt and Jerry prayed first. He said, "O God, pity these poor fellows. They have got themselves into an awful hole. Wont You help them out, for Jesus' sake?" Then Mrs. McAuley prayed—and as she prayed she wept—that God would save these poor drunkards. "You saved me, and I was a drunkard." Jerry made us all pray, and, as he came to me, although I came there to be saved, I shrank from it, for the devil whispered so many things in my ears. He said, "How can you be a Christian?" and many other things, but glory to God! the Spirit said, "Come." I said, "Jerry, pray for me." He said, "All the prayers in the world wont help you, unless you pray for yourself." I said, "Dear Jesus, wont You help me!" and quick as lightning the answer came, and I have never from that second to this wanted a drink of whiskey. I have never wanted to steal or lie or gamble.—*S. H. Hadley, page 207.*

"WHAT HE PROFESSES TO BE."

Until we can, like our Master, go down among the poor and lost, we do not deserve the name of Christian worker.

There is a dear colored minister who comes to my Bible class in Toronto on Sunday afternoon. He was an enlisted soldier in your war, a grand fellow. He has a way of praying that does me more good than anything else. He prays always this prayer, every Sunday. He says, "Lord, there is that man that is walking in front of us, that is dipping out of the well of truth for us; Lord, make that man what he professes to be." [Laughter.] Every time I am sure it is going to come. I wish everybody also could hear that prayer for themselves in their homes, and in their daily life, "Lord, make that man what he professes to be."—*W. H. Howland, page 209.*

GO TO WORK.

I most emphatically say that you want to *pray for ASSURANCE* if you haven't got it. It is a most unfortunate and miserable thing to go to an unconverted person and begin to talk about Jesus and show by your halting heart and halting steps that you are not quite sure whether Jesus is to be depended upon or not. But, if you know that Jesus is YOUR Saviour, and, if He has got YOU saved, He will send you out with that blessed assurance that you can take to other people. When you start out in this work, let that be the first thing you make sure of.

Now, when anybody is saved I want to see them at work. Some folks think you should coddle and tend them for a long time first. They say, "Let us take this man who is converted, and we will train him. See, he is full of fire, and the love of Christ is constraining him. Now we will take him to church and put him in a pew and preach at him for a year or two, and, when we get him in good trim, then we will set him at work." You find to your sorrow you cannot get any good work out of him. Bless you! the man is all burned out by that time. What is the matter with the great majority of Christians? They were not put right at work, and the result is they have lost their first fire and the constraint of love and think that their business is to hear and pay the preacher. He is the man paid to do all the work, and human nature helps wonderfully towards this conclusion, and it doesn't take long to train a new convert into this. That is the way the majority of them are spoiled. There are thousands, yea, ten thousands spoiled Christians in the world to-day. They have been spoiled by coddling them and doubting them. The Moravians understand better how to manage. They give a new convert three days to rejoice and then set him at work. Why, some fellows think it is going to hurt the Lord's cause, if they let a man go to work as soon as he is converted, if he fails or falls. Hurt the Lord's cause! Why, suppose he tumbles and tumbles, until he revolves like a jiggering wheel, what difference does it make to the Almighty's plans! Do you suppose it is going to stop anybody from serving God? Do you think it is going to stop the Gospel of Jesus Christ saving men? Put them to work. They will do no harm. Let everyone who professes conversion go to work and serve the Lord Jesus Christ. Let them try and see what they can do. "By their fruits ye shall know them." I tell you, when a man goes to work with the first love of God in his soul, he is full of fire. The love of Christ constrains him, urges him. It has got hold of him. He may be full of tares to be burned out, but the love of Christ is constraining him to work as the fire burns. There was a man down at the mission the other night, who got up in a timid way and said, "Three days ago I gave my heart to Christ." That night after we show-Christians had all gone home, that fellow goes out and catches a man and brings him in and gets him saved. That man was three days a Christian; how many Christians is he worth that you know? How many Christians have done as much? I am not blaming you any more than I blame myself for doubting and questioning God's work and God's workmen. I tell you, when the fire is burning, when you have the love of God in your heart, go to work! *Go to work!* GO TO DO GOD'S WORK! Ah, here is the first lesson a Christian worker has to have, and this is the lesson we have all got to learn if our work is to be a blessed

one. In Ephesians ii:10, we read, "We are his workmanship, created in Christ Jesus unto *good works*, which God *hath before ordained*" (or better, "prepared"), "that we should walk *in them*." Now there are these two things we learn from this Scripture. We Christians are His workmanship, and the works we are going to do God *has prepared*. They are two tremendous things to learn, and, when we get them in our hearts and get hold of them, we are on different ground than we were when we started. You cannot see exactly where I am going to carry you, but I want to tell you that the young Christian generally gets into the mistake of working in his own strength. After his conversion you are pretty sure to find him falling into working in that way, till he finds out higher truth. I remember my first experience was that I wanted to do all sorts of splendid things, to have results that men would praise me for. I went to work for the hospital first, and I gave my whole mind to it and helped to make it a great success and got great praise for it. I thought I was doing highest service. It was altogether on the flesh side, but it was what seemed to me then the highest service. It was just what the natural man delights in doing. I went along and entered into Christian work of one kind and another, and I took great pride in this and that, trying to build up big Sunday schools and churches and a big mission work, but I did not discover for a long time that all my building of things was for my own glory and not for Christ's glory. It took a long time and some tribulation for me to see this, and it greatly upset me, when I saw it. I found out at last that I was "His workmanship" and that it was not my business to work for my glory or care for anything except the work God had set before me and had prepared for me to do. Oh, I felt sad, when I looked back and saw how the *prepared* work had been neglected for vain service!

You want to ask yourselves whose glory you are working for, and what you are building for. Are you seeking to have men say, "That is good or splendid?" Are you turning around and watching for a nice thing to be said of your work, your sermons, your Bible talks, your sympathetic kindness? Bless you! it is all of the flesh and pride of man. You haven't got the Spirit of working for God. There is no life in your work for God. While this is so, it is worthless, for it is *your* work and *your own* glory, and it is *not* God-prepared work for you. Glory to Christ! Let us give our hearts to His work, for we can put our hearts into it with confidence, for there are no failures in His prepared work, and, when we begin to work for His glory, we will see the difference in the power. The life in you springs to power, and you do the work God has got for you to do on this earth. First it is love, and then it is life and power. It is a new spirit.

Who is it that is doing the work? It is God and Christ doing the work by the agency of the Spirit down here through those who are willing to be used. They are the ones who are doing the work. Note the instruments. We are simply instruments of His workmanship to do the work He has prepared for us to do here. I like that pilgrim in the "Pilgrim's Progress," who doesn't worry about his work, but says, "Wherever I have seen the print of the Lord's shoe in the earth, there have I coveted to set my foot too. I love to search out the foot-marks and put my foot where I see the print of the Lord's foot."

When you begin to understand the principle of the PREPARED work and the purity and holiness of everything that is to go into it, you get a sense of God

and His work down here, and you get the power of God and believe that God will send means for His work, and things will look better and easier, and you can wait in faith for God's success and not throw down your tools at every disappointment. Suppose God threw down His tools, where would our work be? "Without me," says Jesus, "ye can do nothing." We are only instrumental atoms in the marvellous work that is going to be done. Let it go on, and let us make sure that we are not trying to push our little work forward as one of the joists of God's work. Possess this little time, which is thirty, forty or sixty years, and then pass by into the fullness of time, and thus keep simply in God's prepared work. Let God use you. Let the great Holy Spirit of God teach you. Let Christ send His mighty love and power over you, into you. Mark you, so let God employ every moment of your time down here, that you may rejoice that Jesus lives in you, and, that as a conveyance you are being used in His life and work, and not working at poor, miserable, foolish plans and calling it God's work and having it burned up by and by. I want you to realize that.

What do we need after this? I am going to give you a qualification now that is hard to learn. It was a bitter thing for me to learn. I thought I was an earnest, practical Christian in those, my days of failure. I could talk with everybody and about everything, but, I tell you, you have got to have the power of God doing His work in your soul, before you can realize what God means you to do. He is going to burn up all self-confidence. If He is to set you apart for holy work and make you fit for it, you must be rid of the power of your old self.

"There is a man who often stands,
Between me and Thy glory,
His name is self,
My carnal self,
Self-seeking self,
Stands twixt me and Thy glory.

The human will of Christ went down, and your will, your independent, separate will has got to go down, as Christ's will went down. If you have given up your will to God and had the battle over it, you have had such a fight as you will remember. You will never forget it. Christ had a battle, before His will went down. If it was a battle for that holy Man, the holiest One of the holy ones to give up His will, how many thousand times harder would it be for such poor, weak, sinful creatures like you and me to give up our wills and serve God, work for God, bless God and praise Him from our heart! How impossible, except it were the doing of Christ!—*W. H. Howland, pages 209, 211, 212, 213, 214.*

HOW? ONE WAY.

There is in my town a man, who loves young men and desires to bring them to the Lord Jesus Christ, and he has made something of a discovery. He has discovered that a great many people, who will not walk with you, will take a ride with you when you ask them, and he devotes his spare change to hiring a horse and buggy, and he drives along the street in the early evening and meets some young fellow, and says, "Look here, wont you take a ride with me?" The moon is just coming up, and the young man, who will not walk with you, gets into the carriage for a drive.

Often before these evening rides are over, through this consecrated Christian layman, the love of Jesus is poured into the ears of the young men.—*Rev. H. N. Kinney, pages 278, 279.*

WILLING TO DO ANYTHING.

For seven years I was one of those stay-back, silent Christians—perhaps you may know what I mean by that—who profess to be Christians, but never say anything, but seven years ago the Salvation Army came to Toronto, and there was a good deal said about it. We used to see them sometimes on the streets, and I made up my mind I would go and see what they were like. I walked two miles to see what they were like, and, when I got there, my dear friends, I found that those dear people were very nice, and they were singing this little hymn, "I would follow Jesus anywhere, everywhere." As I stood there I wondered how it was I could not do that. I was a Christian. They were just getting ready to go out on the street-corner. They went out presently, and back they came again, and a lot of tramps and lots of other people came in with them. They came in singing, and I thought they were the happiest people I had ever met in my life, and I thought, if I could only be as happy as they, I would be willing to do anything. As I sat there listening to the testimonies of one and another as they told what the Lord had done for them, through the Salvation Army being on the street-corners, I thought, "Lord Jesus show me what is the matter, if there is anything I have got to give up. I want to be happy like these people. I would be willing to do anything." And right there He did fill me with Himself. Oh, how He did fill me! and I was just as happy as they were. I went home and told my wife about it, and she said, "Do you really mean it?" I said, "Yes, it's grand, and, wife, I am going to be all for Jesus."

I commenced the following Wednesday. I went to church—we have some four or five hundred people in our church—to prayer-meeting, and as soon as Dr. Thomas had read a chapter in the Bible and said a few words he threw open the meeting. Now where the Spirit is, there is liberty. When he gave the invitation, in a flash I was on my feet. I do not know how I got there, but I hollered out right there, "Follow Jesus anywhere, everywhere. I will follow Jesus." They thought I had gone crazy sure. [Laughter.] They could not make it out. Before that they had never heard me speak in meeting. They were sure I had gone crazy. So after the meeting was over I got to talking with this one and that one, but they would not seem to have much to do with me. The next Wednesday night I went there. My wife didn't like it very well. She had heard some passing remarks and saw some laughing at me, but I said, "Never mind me. It is all for Jesus. 'If God be for us, who can be against us?'" From that time, dear friends, I got out into mission work.—*J. C. Davis, pages 284, 285.*

THE ANTS AND THE GRASSHOPPER.

Mr. Chairman, I am not going to speak so particularly about my street work in Washington as I just want to give the people here an idea of the importance of practical work in this very line. The world is sinking and God calls to

us from the throne of His power to reach out the strong arm of our help to uplift the distressed, the weak and the fallen, and that is one of the great missions of the true church of God, and so, when you all get as practical with your religion and use your carriages for Gospel purposes as gladly as you use them for political purposes, you will chase the devil to the hell where he belongs and uplift the world. The way you run the average church is like something I saw out in California, where I have been living. This is the way they run churches. I went out in the yard and saw a dead grasshopper, and it was moving. I said, "What in the world is moving that grasshopper?" [Laughter.] I finally saw that it was a little tiny ant pulling that great grasshopper, and, as I looked, I discovered that there were three more ants that were not doing a thing. They were riding on the grasshopper. [Laughter.] That is about the way you run some of your churches. [Laughter.] You get a little bit of a poor preacher and make him pull the whole business and all the church members do is to ride. [Laughter.] What God wants us to do is to start out for the uplifting of the distressed and fallen.—*Rev. John H. Hector, page 291.*

OUTLINES OF DOCTRINE ESSENTIAL FOR WORKERS.

I know very well that a man's knowledge of truth may be very scanty and yet he be so full of love to lost men and so full of the Holy Ghost that he will be wonderfully useful in winning men to Christ. I know beside that, that some men are full of truth, wonderfully and deeply versed in the doctrines of God's Word, but they are so barren of love and so empty of the power of the Holy Ghost that they are good for nothing. I had rather have a man whose knowledge of the truth was meagre, but whose knowledge was quickened and empowered by the Holy Ghost than to have a man, who had a great knowledge of truth but knew nothing of the baptism of the Holy Spirit, and yet, for all that, friends, there are certain great truths, which every man who conducts a mission, every man who assumes in any sense to be a leader in Christian work, ought to be settled upon.

The first doctrine that every teacher and leader should be settled upon, is that of the absolute and infallible authority of the Bible, the *absolute* and *infallible* authority of the Bible from the first chapter of Genesis to the last chapter of Revelation.

Second; the divinity of Jesus of Nazareth. In Mark xiv : 61-62, the Saviour Himself affirmed under oath that He was the Son of God.

Third; that the death of Jesus Christ is a substitution for the punishment of man's sin that met all the claims of God and His law against the sinner.

Fourth; the utter ruin of human nature by sin, and consequent necessity of the new birth as the condition of admission to the Kingdom of God.

Fifth; that the Holy Spirit, a living, divine person is the author of this new nature, and that the Word of God is the seed that the Spirit of God drops into the soul and invigorates, out of which the new life springs.

Sixth; that salvation is a free gift, to be obtained entirely, solely by faith.

Seventh; that the faith that saves is one of four things; first, simply the belief that Jesus can and will save you.—Luke vii : 50, "And he said unto the woman, Thy faith hath saved thee; go in peace," and Mark x : 52, "And Jesus

said unto him, Go thy way; thy faith hath made thee whole." Now what was the faith that that woman had? She did not know much theology, but she believed that Jesus could and would forgive her sins. In Mark x: 52, what was the faith of Bartimeus? He believed that Jesus could and would restore his sight; or second, it is simply receiving Christ.—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; or third, committing all to Christ, II Tim. i: 12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day;" or fourth, it is simply the expectant looking unto Christ for salvation,—John iii: 14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In a word, it is depending solely upon Christ to save from the guilt, power and consequences of sin.

Eighth; the absolute necessity of open confession of Christ.

Ninth; Titus ii: 11-14, Titus iii: 8—the necessity that they which have believed be careful to maintain good works. While we insist, on the one hand, that men are saved *by* simply believing, we must just as strenuously insist, on the other hand, that they are saved *to* holy living. That is a doctrine, very much needs emphasizing to-day in our mission and church work. Saved men must lead separated lives. We must teach separation from the world—II Cor. vi: 19, 18.

Tenth—Now I want you to listen to this, because it is probably the first point on which I differ from my brethren—the perpetual validity and necessity of the sacraments, baptism and the Lord's Supper.

There is one point I omitted. It was right after that point I made about the absolute and infallible authority of the Word of God, and it is this—it is not very different and yet it is different—the importance of daily, regular study of the Word of God.

Now, the last point, friends, and in some respects the most important point. The final doctrine, which is essential, is the absolute necessity of the baptism of the Holy Ghost as a preparation for service. I want to repeat that, the absolute necessity of the baptism of the Holy Ghost as a preparation for service. Luke xxiv: 49—Christ is just on the point of ascension. He has given the great commission. He has told them to go into all the world and preach the Gospel to every creature. Now, what does He say?—"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high:" Acts i: 8, "But ye shall receive power, after that the Holy Ghost is come upon you:" Oh, I wish I could talk as emphatically as I would like to talk! but I cannot. Perhaps it is better. Perhaps the Spirit of God will speak to you better through the still small voice than through the whirlwind and earthquake. Look at these eleven disciples. Had they had any theological education? They had. They had been to the best theological school that ever existed on earth. The Lord Jesus Christ was the teacher. They had been three years in the theological school of Christ. They had learned the Gospel from His own lips. They had been eye witnesses of His miracles. They had seen Him hanging on the cross. They had seen Him laid in the sepulcher. They saw Him after He had risen. They saw Him ascend right before their

eyes. Now, these things they had seen were Gospel facts, not theories. The Gospel they had to preach was just what they had seen. They knew it. They had seen it. Now watch these men. Though they had nothing to do, but to testify to the things they had heard with their own ears and seen with their own eyes, they were not allowed to stir one step, until they were endued with the Holy Ghost, and, though the whole world was perishing for the knowledge they had received through personal observation, they waited day after day, day after day, for ten long days till the Spirit of God came upon them. My point is this, if men, who had been to school to Jesus Christ, who had been with Him for three long years, had heard the truth they were to teach from His own lips, had been eye witnesses of His miracles, His death, His resurrection and His ascension, if they were not allowed to teach and preach, until they knew that the Spirit of God had come upon them, what presumption it is in us to do it! It is to my mind the most audacious thing a man can do to-day, when even Jesus Christ Himself did not enter upon His public ministry until He was anointed "with the Holy Ghost and with power" (Acts x: 38). If Jesus did not do it, and, if the Apostles, who were eye-witnesses—if they were not allowed to preach, until they were conscious of the anointing of the Holy Spirit, what awful presumption, blasphemy, I had almost said, to try to take the place of leader or do any work for Christ till we know we have received the baptism of the Holy Ghost!

Are there any Christian workers here, who, if they were to express their honest thought to-night, would have to say, "The baptism of the Holy Ghost, what is it?" Don't you know my brother? Don't you know my sister? If you do not—I say it thoughtfully; I do not say it on the impulse of the moment; I have thought over for hours what I am going to say to you—don't, don't undertake to do anything in the service of Christ, until you have gone and in God's way sought the baptism of the Holy Ghost and know you have got it. "Ye shall receive power after that the Holy Ghost is come upon you."—*Rev. R. A. Torrey, pages 292-300.*

There is something, Brother Torrey, I think on account of your voice giving out that you omitted, in connection with the point on the absolute authority of the inspired Word, and that is the necessity of preaching the Word and nothing but the Word.—*Col. George R. Clarke, page 300.*

Amen. There is another point which I omitted, and which I will give you now, the doctrine of an endless conscious torment of those, who in this life reject Jesus Christ as Saviour. I will give you the texts on it: John viii: 21-24; Rev. xx: 15; Rev. xxi: 8; Rev. xiv: 9-11. The thirteenth chapter of Revelation, eighth verse, tells you about those whose names are not written in the Lamb's Book of Life. John iii: 36, "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."—*Rev. R. A. Torrey, page 300.*

 IN SEASON.

Now, can anything be done as a preventative to lessen the great army that is drifting down this swift current into the whirlpool of vice and sin? Yes; our own hearts, filled with more of the Master's love, will constrain us to give a kind word of warning to the erring, or extend a hand of welcome to the stranger just

In the time, when it might turn the tide of his whole life. Hundreds of young men have said to me, "I was always in the habit of attending church on Sunday, when at home, but, when I came among strangers, I went here, and I went there, but no one seemed to notice me, or extend a hand of welcome, and I became discouraged and gave up going to church. Then I amused myself with the Sunday papers and visiting the Parks, then the theatres and billiard halls, and here I am. The journey has been short to this (prison) place."

Oh, that a word of warning might go forth to parents of the importance of impressing upon the minds of their children, not simply the habit of attending church, but the importance of seeking first the kingdom of God, before leaving the parental roof! If the interest of the soul could be placed before them as being of so much more importance than business qualifications, that everything pertaining to their success in life was of little importance compared with the interests of the soul; if they could go forth shielded by the grace of God to meet the tempter's power, how much, O how much of sorrow and suffering could be prevented! and how many, now filling a felon's cell, might go forth as bright and shining lights and a blessing to the world!—*Mrs. George R. Clarke, page 312.*

NOT GREAT SOCIETIES.

I stood last Summer in the twilight of a beautiful Sabbath day with the police matron on Canal Street in Buffalo. You have heard of Canal Street; you know what Canal Street is. In all my experience in Christian work I had never seen such a street before. As we were walking along to the mission a girl on the other side of the road caught sight of us. Mrs. Meldrum saw her and called to her. "Why, there's Joe. How are you Joe?" The woman came staggering across the street, not sober enough to call the matron by her right name although she knew her perfectly. They shook hands cordially, and, Mrs. Meldrum said, "You have been drinking Joe." She answered, "No, nothing to hurt, ma'am; nothing to hurt. I am not coming to see you at No. 1." Then as we moved on toward the mission, the matron turned and said, "Joe, we are going to the mission, won't you come?" She stepped back, looked down at herself and looked at us, "ME!" she said. We went that night, when the service was over, into the station-house cell, where there sat a nineteen year old girl drawn that day from the canal where the policeman said she had thrown herself.

Oh, the pictures of that night! The one girl standing out in the blessed light of the Summer twilight, the other in the gloom of the station-house cell. They have burned down into my soul, and my heart goes out with a cry for these women, for the women that are down, for the women that are lost. Oh, my sisters, it is you and I who must reach them! [Applause.]

It was said on the platform yesterday that this is a day of great institutions and work done by great organizations and missions. It is not! It is not! It is you and I who have got the work to do. [Applause.] The great organizations can never do it. It is on the individual soul that responsibility rests everywhere. [Applause.] As we listen to these stories of mission work near and far, don't you see how it is the individual, faithful worker that God is blessing and using, not great societies, not marvelous abilities, but obedient, personal faith.—*Miss C. E. Coffin, page 315.*

POLICE STATION WORK.

As we go into a police station in the morning the first thing we have been led to do is to shake hands—to give a good, hearty hand-shake. And every time the hand is shaken, there are tears in the eyes of almost every one of those dear fellows. Oh, how much a hand-shake does! They are surprised sometimes; do not know what it means. We then ask them to go upstairs to a little service.

After this service we meet those who are specially interested in the little cells which we use for inquiry rooms. How sweet those places are to me! Now who comes into those places? They are men and boys, and some of them are very far down in sin, but Oh, how tender their hearts are! Dear friends, there is one thing we need right here, and that is to know how to put our arms about these dear ones. But they are dirty and filthy and covered with marks of dissipation, you say. Put the arms of love around them as parents would their sons. There was one colored man, who looked very rough and coarse and who was going to strike me at first. Then I saw a tear in his eye, and at the close I said, "I want to talk with you." He said, "I do not want to talk with you." I said, "But I want to talk with you. I am not afraid of you, and I want to have a little talk with you." He gave in, and I put my arm around him. He burst into tears, and it was not long before we knelt down on our knees, and he told Jesus Christ all his sins. I never heard of such sins, so many and so deep and dark as that man told. When he rose from his knees he said, "I am going to the work-house and penitentiary. That is where I belong. I came in here intending to plead not guilty, but now I will plead guilty. I am going there, but I will not forget any advice I have heard from you." He has gone there, and I have heard from him, and he is living for Christ.—*D. L. Davis, page 367.*

SPECIAL GIFTS AND LINES OF WORK.

Some have more gifts in certain lines than others, some in one direction and some in another. We have one man there, a converted Jew, whose great gift is to go on the street and speak to men. He speaks to almost every man he meets, and says a word that often brings them to Christ. I was walking down a street one day, and he did not see who I was, and he stepped up to ask me if I was saved. Another man's gift is to go out and do street work. That is a line of work I did not speak of, street work. You do not need a mission. You do not need a church. You do not need even a block to stand on. You can go out and stand on the street and watch the people, who go by, and pray, as they go by, and ask the Lord to show you the right one, and, when He shows you the right one, step up to him and lead him to Christ. I believe if some of us would just shut up our missions and spend the same amount of time on the street corner, praying for guidance as the people go by, and, when the Lord leads us, step up to a person and try to lead them to Christ, we should lead many to Christ. You do not need a mission to do mission work. You can do it right on the street. Another young man has the gift of collaring some one and talking with him as they go along. This young man, by the way, is a convert of Col. Hadley's mission. He had a meeting all the way from New York to Chicago when he came there, and the conductor on the train was converted and one or two other men, who have been corresponding with him since. [Applause.]

There is one line of work that I forgot to mention and that is our cottage meetings, of which we make a great deal. As these ladies go from house to house—the ladies do most of the visiting—they are instructed to find a place, where we can have a cottage meeting. At one of the cottage meetings we had fifty persons present. We had eight saloon keepers in one of the cottage meetings. That is accounted for partly by the fact that we have a young man, who sold out a good business in Brooklyn and came to our school, and who has a great gift in getting people into cottage meetings. He will come in with two people, and pretty soon he will come in with two more and in a little while with five, perhaps. I think he got in the eight saloon keepers. He has the gift of getting into the saloons. That is another branch of our work. One of the men has a little organ, and he steps into a saloon and plays for the men and says, "Have you any objection to my singing a song?" The men usually want him to sing, and he always sings the Gospel songs, and, when he gets through singing, he preaches the Gospel in the saloon. We have a number, who do this kind of work. I want to say that in almost every instance they have been very kindly received by the bar-keepers. One bar-keeper stood and talked with one of our workers an hour about his personal salvation. In one saloon there were only three persons, the saloon keeper, his wife and a policeman. All three of them were deeply interested, and, when he was through, the policeman stood and talked for an hour or more about his salvation.—*Rev. R. A. Torrey, pages 376, 377.*

A DISCUSSION.

Ques. How is a man to succeed in the Christian life?

Rev. R. A. Torrey. I can give you six rules by which he can succeed. First, start right by receiving Christ, Jno. i : 12 ; second, confess Christ every chance he gets, Matt. x : 32, 33 ; third, read his Bible every day, I Peter ii : 1, 2 ; fourth, be much in prayer, Luke xxii : 40—pray regularly and pray every time he is tempted—fifth, put away every known sin out of his life, Isa. lv : 7, I Jno. i : 7 ; sixth, go to work, Matt. xxv : 14-29. You have got to keep them at work to keep them safe, I wont say saved, because I believe if a man is once saved, he is saved forever.

Ques. Mr. Torrey, I would like to ask a question. It has become very fashionable in mission meetings, after the address is over, to simply ask those who want to be prayed for to stand up. Now is not the object of our preaching the bringing of men to trust in Christ?

Mr. Torrey. Yes sir.

Ques. And if I simply ask men to stand up and be prayed for, I fall short of the object I ought to have in view?

Mr. Torrey. Yes sir.

H. J. Pierson. Mr. Spurgeon once said a lady came to him and said she had been seeking the Lord for some time, and she said, "I want you to pray for me." He said, "Madam, I will not." And then he pointed her to Christ, and presently she said, "Mr. Spurgeon, I will accept Christ." "Now," he said, "I will pray with you."

Mr. Torrey. I am glad Mr. Pierson brought that out. I tell you, friends,

we want to leave upon the minds of the persons we are talking with the fact that they are lost, if they stop short of accepting Christ. You do not want to ease a man's conscience. Standing up for prayer eases a man's conscience.

Ques. Do you instruct your workers to expect immediate conversions?

Mr. Torrey. Yes, but I will say, too, that oftentimes the most satisfactory converts are those you have dealt with night after night. I instruct my workers, if they get hold of a man to-night, and do not succeed in bringing him to Christ, instead of taking a new man, to keep at that one until he is saved.

Rev. Floyd W. Tomkins, Jr. You speak of a person being hopefully converted, but I am afraid a great many people here to-night, perhaps some, who are not converted, do not know what it means. Will you kindly tell us in a word what it means?

Mr. Torrey. A converted man or a regenerated man is one, who has seen himself as a lost sinner and who has taken Christ as an all sufficient Saviour and confesses Him openly before the world. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Why do you believe you are saved?" I ask one who says he is saved. "Well, I feel so." "Can you prove it to me from the Word of God? Show me something in the Word of God that you can put your finger on." "I know," he says, "from that passage that I am a saved man." The only assurance that amounts to anything is the assurance that has its foundation on God's Word. On top of that is the witness of the Holy Ghost.

Ques. What if he lacks the assurance of the Word, but believes he is saved?

Mr. Torrey. If a man says he is converted, he must give evidence from the Scriptures to that effect; before he is a satisfactory case.

Ques. Do you keep him at it till he finds it?

Mr. Torrey. I would show it to him. For example, "Everyone that believeth is justified from all things." Now I explain that, what "believing" is, and I put it to him clearly. "Do you believe on Christ? Have you received Christ?" "Yes." "Well then, what are you?" "Why, I don't know. I hope to be saved." "'Every one that believeth is justified,' do you believe?" "Yes." "What is the person that believes?" "Justified." "What are you?" "Well, I hope to be saved sometime." "He that believeth is justified from all things," I repeat. "Do you believe? What are you?" "Justified from all things," he says finally. We keep at it till it comes out with the right ring. I use that text (Acts xiii : 39) a great deal. I also use John iii : 36.

Rev. C. S. Mills. Mr. Chairman, all of us, who are in Christian work, seeking to lead men to Christ, find often a great perplexity in the relation between the decision of the soul and the agency of the Holy Spirit. I would like to have you explain a little more fully.

Mr. Torrey. I am very glad you have asked that question, because a great many people try to do the work of the Holy Spirit, and I emphasize that a great deal. It is the work of the Holy Spirit to regenerate, and all a man has to do with his regeneration is this. The Spirit of God comes to the man to whom the Gospel is preached and presents Christ to him. If a man yields to the Spirit of God and accepts Christ, he is regenerated. All a man has to do with his re-

generation is to let the Spirit of God work. Now, through what does the Spirit of God work? Through the Word, James i: 18,—“Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.” Our part in regeneration is to give the Word in the power of the Spirit, and the Holy Spirit’s part is to invigorate the Word, give it life, and the man’s part is to yield; that is all.

Ques. I would like to ask if you believe a Christian worker can accomplish anything, unless Christ is incarnated in him?

Mr. Torrey. He is not a Christian worker, but God does sometimes use unconverted instrumentalities. I have known of God wonderfully using men, who had not been converted and were living in sin, as came out afterwards. The first thing we insist upon is the personal religious life of our students (Bible Institute, Chicago). I want to say right here, suggested by this, we found, about two weeks ago, that we were not getting converts as we used to, and so I said, “We will stop all our lectures and get down before God and pray.” We gave up our lectures for the day and met in prayer. That night the students, of their own accord, came together and lingered till past midnight in prayer for the Spirit of God to come down upon us, and from that day to this, on the street, in the saloons and everywhere we have gone in the power of the Holy Ghost. We insist on the baptism of the Holy Spirit more than anything else next to their own personal life.

Ques. How do you define to your students the enduement of power?

Mr. Torrey. I wish I had time to lecture on that an hour. The baptism of the Holy Ghost is the Spirit of God coming upon a man and taking possession of his faculties and imparting to him gifts, not naturally his own, but which fit him for the work to which God has called him. How secured? Isa. xlv: 3 Acts ii: 38-39, Acts v: 32, Gal. iii: 14, Luke xi: 13, Luke xxiv: 49.

Que.. Does the question of repentance come up in your mission meetings?

Mr. Torrey. Yes, it does. It comes up in the meeting and in talking with men. I teach them just exactly what repentance is. Repentance is turning from sin with all your heart and turning to God. We dwell on the positive necessity of turning to God and depending on Christ.

A delegate. You said last night, that a man must not only have the baptism of the Holy Spirit, but must know that he has it. Christ said, “Tarry ye in the city of Jerusalem, until ye be endued with the power from on high.” You said, that, if it was presumption for the Disciples to go out without this power, it would be more presumptuous for us to go out without it to work for Christ. How can we know that we have this power?

Mr. Torrey. I do not know as I can do better than to give my own experience. I came to a place in my ministry where I was led to say—I said it to one person, but mostly to myself—that I would never go into my pulpit to preach till I knew I had been baptized with the Holy Spirit, or till God said, “Go.” I gave myself up to prayer and waited on God, having first looked into my life to see if there was anything not pleasing to God (in the line of what the pastor of this church said in his opening address). All my time was spent in looking to God in prayer. I do not know how many days it was, but I did not pass a Sunday in the meantime. I did not preach as many times a week as I do

now. I was pastor of a church in Minneapolis. I had it all figured out how it was coming. I had the electric shocks and all those things figured out. At last, in a very unexpected way, quietly, but very unmistakably, the assurance crept into my soul, "It is yours, go." I went, and God blessed me. I would say that since that time I have felt the "electric shocks." I have known what it was to have the Spirit of God come upon me since that time, and I could do nothing but lie on the floor and shout, "Glory to God." But the baptism of the Spirit was just as real in the more quiet experience. It is impossible to tell just how the blessing will come. Not, probably, in the way you expect. But you will know it when it comes.

Ques. Was it knowledge through feeling or through faith in the Word of God?

Mr. Torrey. I think the best promise to get hold of in the matter is I John v: 14-15—"If we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." We know that the gift of the Holy Spirit is "according to his will." Luke xi: 13, tells us that. We can know then that "we have the petitions which we have asked of him." The assurance has often come to me along the line of this promise. The Spirit has made this promise real in my experience. I would be glad to talk about this all night, but the time is up, and it would not be fair to keep you any longer.—Pages 378-382.

FROM THE QUESTION BOX.

Ques. What books will help in leading children to Christ? Mr. Hammond please answer. Ans. (Rev. E. P. Hammond). Years ago I read with great profit Dr. John Todd's works on the conversion of children. I understand that question to mean, what books will help Christians in leading children to Christ? I did not suppose I would be asked to answer this question, but my answer would be a book called the "Conversion of Children." It has been translated into many languages and has gone all over the world. I know that God has blessed that little book. I hope you will excuse me for speaking of it, for I wrote it. I have given away several thousands of copies, and, if there are any here to-day, who cannot buy the book, I shall be happy to give it to them. There are many other books, but the book of all is the Bible.

Chairman. The book that has helped me more than any other except the Bible is Mr. Hammond's book.

Ques. How can the church be organized for personal work? Ans. (Rev. Graham Taylor). It has got to grow. It cannot be organized on paper. You have got to see a need, and get one person and then another person, and let the need grow. The moment you begin and make your organization an iron-mould for life to go into, you have done the very thing you did not want to do. Life must create its own organization. Now give it free scope and do not say, "You have always got to work in the same way." It is necessary to keep the need at the end and the means mid-way.

Ques. How can one best get a love for soul-saving? Col. Clarke please answer. Ans. (Col. Clarke). At the foot of the cross. [Applause.]

Ques. Does Mr. Torrey think a conscious descent of the Holy Spirit

necessary for workers? Does He not prove His presence sometimes without such manifest coming? Ans. (Mr. Torrey). I am not sure that I know what is meant by a conscious descent of the Holy Spirit, but I will reiterate what I said last night. I believe that a man should know that he has the baptism of the Holy Spirit, before he dares to undertake Christian work. Now the next question will follow right on this one.

Ques. Mr. Torrey said a worker must wait till filled with the Holy Spirit. How does he know he is filled ready to start work? Ans. (Mr. Torrey). I cannot tell you how you will know, but I can tell you that *you will know*, and the probability is you will have the process all staked out for yourselves, and the overwhelming probability is that it wont come that way at all, but as you wait before the Lord, first having done what Mr. Kittredge Wheeler said must be done, first being in the moral attitude to receive the Holy Spirit, being ready, anxious and willing that the Holy Spirit should use you anywhere. We are not willing that the Holy Spirit should do what He will with us. When you are in that attitude, and waiting on God, the Spirit of God will come and make His presence known. I cannot tell you how He will make it known. Very likely there will be no physical manifestation, but you will know when the Spirit is there.

Ques. Before one can have the baptism of the Holy Ghost, and power from on high, is there a self-emptying, which is the person's own work, or will God, by His baptism, push out self, if that is the man's true desire? Col. Clarke, answer that question. Ans. (Col. Clarke). I tell you, you never will be empty of self-will till you ask God to empty you. I know that from personal experience. God has got to lay down your will for you. You have got to ask Him to empty you of yourself, self-will, conceit, and everything else. Then the Holy Spirit is just pressing to come in and will come in. God has got to do the emptying, but the emptying is not the baptism of the Holy Spirit. The filling after the emptying is the baptism.

Ques. Will you Christian workers please tell me how to be more interested in reading the Bible, and how to understand it better? Please pray for us, that we may love to read and understand it as you all seem to. Ans. (Mr. Torrey). Yes. I do not make this as a personal allusion. It may not apply to the case. The first thing I would say, would be this, be born again. The first thing a live baby does is to cry for milk. The first thing a new born soul wants is something to eat, and there is just one thing that satisfies it, and that is the Word of God. Be sure you are born again. The hunger for God's Word is one of the proofs. Then study it. Mind what I say; I do not say read it. I mean, get right down and pray over it and take a single verse and turn it over and over again, and you will learn to love it. It is our superficial reading that makes our reading so stupid and dull. It is when we meditate on the Word that we enjoy it. The more you read, the more you will love it. I used to love my Bible when I was first converted. I do not know as I ever enjoyed reading my Bible so much as I did last night, when I went home from the meeting here.

Ques. What simple and feasible plan for enlisting in Christian work the members of a country church living in districts? Ans. You will find the answer in the report of Rev. H. L. Hutchins.

Ques. How can we save the young men of the country, and get them into the Christian Endeavor Society? Ans. (E. B. Dillingham). That was answered in Dr. Gordon's address the other evening. The same way you do every one else. Go for them.

Ques. How shall we work in the country churches to reach the outsiders? Ans. (Mr. Torrey). I think the same answer is good for that. [Laughter.] Go for them with wagons. Have cottage meetings in the school-houses, and in the homes. Organize them for personal work. If you organize, do something. A great many organize, but never do anything. I would rather have an unorganized man, who is doing something, than an organized man, who is not doing anything.

Ques. How shall we get those, who are converted in the missions to become connected with the churches? Ans. (Mrs. H. J. Pierson). I think the best way is for Christians to go where the missions are and prove to those who are converted that they love them, and they will follow you anywhere you belong.—Pages 396, 397, 400, 401.

"MY FOOLISH MAN."

I want to say a word in this place about that class, which so many call foolish. I want to tell about one whom I found, and when you find a real discouraging place, remember my foolish old man. I went to hold my service (in the almshouse) and they had shut him up in a barn. They said he could not come in. I said, "Why not?" He was howling, because he knew something was going on. They said he could not come in, for he never had been in a meeting in his life. "Like as not he would talk right out loud." I said, "I have been in meetings many times where they tried to get people to say something but they would not. [Laughter.] Let him come in and hear something." They brought him in and sat him beside me. The man looked at me and said, "She don't look as though she'd hurt much." I said, "No, I would not hurt you." I began to tell the wonderful story we never tire of telling. While I was waiting for him to be brought in they told me that they often had to bind him, because he got into such terrible fits of passion. I found that he was born in the almshouse, and that no holy influence had ever touched his life. When I told that story, I told it with one great longing in my soul that I might tell it so simply that this poor man might take it in. As I told it they said that I stood with my hands on John's shoulder, but I did not know it. After the service was over I said to him, "Do you know what I have been saying? Do you believe it?" "I spose I must." "Yes, you must." I got him down on his knees and taught him this little prayer, "Jesus, help me." I did not try to teach him another word, only, "Jesus, help me." Then I said, "John, when you get mad and they bind you, did you ever think that you plague the man that I have been talking about?" He said, "I wont do it any more." Then his tears began to flow. He said, "Does He feel like that?" I said, "Yes." "I wont do it any more. I wont." So I taught him to say over and over again, "Jesus, help me." For three years afterward I never heard a word about him, but left the results with the Lord. Away out West, hundreds and hundreds of miles away from this little New England town, a lady came to me and told me that she was at that almshouse

service. She said, "Do you know about that foolish fellow?" She told me that she was visiting in the place, and they said that he went about for days saying to himself, "Jesus, help me. Jesus, help me." One day the boys plagued the poor fellow, and he got mad and began to foam at the mouth, and they said, "We will see whether Jesus will help you." They went to get the ropes to bind him, and when they came back, he was sitting up looking at his hands, and he said, "She said there were hurts in His hands made there for me. You needn't bind me. I forgot. I wont plague Him." They never had to bind him. He went about saying day in and day out, "Jesus, help me. Jesus, help me." And he died with his face lifted toward Jesus saying, "Jesus, help me." My friends, I tell you it pays even to tell these foolish people the story of Jesus. *Mrs. J. K. Barney, pages 418, 419.*

LINES OF WORK FOR WOMEN.

I happen to know a young lady in my city, who is a very sweet singer and player, and she devotes an hour and a half every week to go to our almshouse to sing and play to the inmates. She sings spiritual pieces, only, of course, and I know she would do almost anything rather than miss going there that afternoon, because she knows she will be looked for and longed for by the men and women who are there.—*A. Sampson, page 419.*

I would like the dear women, who have been listening to this talk about lines of women's work, and who will be wishing that they could do something, to remember that if in your home God has given you a little child, He has given you a wonderful gift, and that the very holiest work in the world is given into your hands while that child is there. But I want you to remember, if you are interested in something outside also, you will be all the more faithful to your child. Sometimes it is said that women, who go out into this work forget their home work and neglect it, but I want to give my testimony that during the twenty-five years of my work I have found that the women on whom God laid the burden of going out have been most faithful and true in their own home life also. Sometimes you brothers feel a little like criticising and wonder if we have any right to do it. But remember that passage where the Lord Himself on that first morning after He had risen told the women to "go and tell." Tell what? Tell that they had seen the Lord. I want to say that Christ Himself has told women to go out and tell what they have seen of the Lord. Oh, blessed message for women to carry! Blessed message to give in our homes! Blessed message to give out wherever He shall open the door!—*Mrs. J. K. Barney, page 424.*

I think that, when we begin to wish and think we want something prominent to do, there may be danger, but I think, when we want to do the Lord's work, and earnestly look around to see what it is He wants us to do, we shall surely find our place. There is a place for every Christian woman to-day in making the touch of her life felt upon society around her as well as upon her home and church.—*Mrs. E. S. Burlingame, page 424.*

As to what Christian women can do, I want to say that some Christian

women of our city have been writing letters to the patients in the hospitals and to the prisoners in our jail and in the State Prison. I have been to these ladies to find out what the results have been, and I have found that the prisoners keep the letters, and some of them have pasted them on their walls, and the officers have told me that they read them over and over.

I want to speak another word to the Christian teachers, and that is, find out the birthday of your scholars and write to them on their birthdays and give them some pretty text cards. That is a simple way of working for Christ, and it is one of the good ways.—*H. J. Gillette, pages 424, 425.*

Mr. Chairman, I would like to say a word or two about the labor of a lady just to show what one woman can do if she is willing to do what the Lord wants of her. I was converted in a very strange place twenty-two years ago, on a British man-of-war, a strange place for Christ to find me and me to find Him, but that is where we met in June, 1868. I was talking with a young man, who was going out with me, and he said, "I am going to write a letter home to a lady, who has asked me to do so. She is going to write to six soldiers, and I am one of the six, and I shall write a letter home to her and tell her about things." I said, "I am very glad you have such a lady friend." And I am glad to know that there are several ladies who are working for the soldiers in the British army. I said, "I would like to know one lady, who was working for the British navy." That young man wrote a letter home, and when I arrived back in England, I found a letter waiting for me from that lady. She wrote me saying, "I do not know anything about the navy or about shipping, but, if you can tell me any way that I can do something, I am ready to do it, and I will be the one woman for the navy." I sat down and made out a list of the men I knew in the service, and I sent her the list. I said, "You write to every one of these and ask every one of them to send you a similar list, and then take a book and have it indexed and begin that work. For three years she did that kind of work, sending papers and books, and to-day she has four large buildings, "Sailors' Rests," as they are called. She has been the means of the conversion of hundreds of our men. The work that woman has done, and is doing, is something wonderful. She has put her hand to the work, and God is honoring her.—*Dr. George D. Dowkontt, page 425.*

I think I could stand here and talk six hours on this subject, "Woman as a Christian Worker." I just want to say this word. The question is, "How are you going to begin?" I will tell you. Just go and tell the Lord that you are ready to do anything He wants, and then do the first thing He sends. I want to give you an illustration on that point.

A woman came to me and said, "I want to be in Christian work, and I have wanted to for a long time." I said, "Why don't you go into it then?" She said, "Well, I went to Mr. M——, a prominent Christian worker in Minneapolis, and told him I wanted him to give me some work, and what do you suppose he wanted me to do? He said, 'I am going to have a temperance meeting, and there is a woman that I want to have go, but she cannot because of her baby. I want you to take care of that baby.' The idea of asking me to

take care of a baby!" That woman has never been able to get into the work from that time to this.

A young English woman came to me and said, "Mr. Torrey, I want to go into Christian work. Have you something for me to do?" It was when I was Superintendent of a mission in Minneapolis. I will call her by her own name. I said, "Polly, I haven't." She said, "I must have something to do. I am willing to do anything." I said, "I haven't anything except the janitor work of this room." She said, "I will do that." I said, "No. I don't want any woman around here filling stoves and doing such work." She said, "Mr. Torrey, I must have that position." I let her have it against my feelings if not against my conscience. I want to tell you that that woman went to work and filled stoves, when somebody did not help her. She did that work for a while, and I never had a worker in all I have had work for me, who was more used in winning souls to Christ. That woman became one of my missionaries, and I guess she was the best missionary I ever had, the best lady missionary, anyhow. Women are always the best, because they are willing to do anything. Nobody will know this side of eternity how many persons that little Polly has been the means, under God, of leading to Christ.

Christian women, when you are willing that God should use you, He will keep opening doors and doors, till you have more than ten women can do.—*Rev. R. A. Torrey, page 426.*

JOHN RING.

There was a war begun in 1860, which some in this generation have forgotten. John Ring went out with me in that war as a boy in care of my tent. The rules of the army allowed me a boy to wait on me as an officer, and so I took him in my tent with me. The first day he came into my tent at Readville, Mass., he took out his Testament and read it. I boasted then that I did not believe in the Bible at all, claimed that Christians were all hypocrites, and said so. When he read in his Testament, I began to laugh at him. He seemed shocked. I laughed at him till he went out and read his Bible in the barracks. He said he had promised his mother to read it, and so I said less on that account. We went to New Berne, North Carolina, and, when there, I was in command of a section of the artillery at Newport. Johnnie came in one night—it rained hard—and took out his Testament and began to read in it. I grew angry and said, "We have had nonsense enough. I do not believe in it. It is all foolishness." He seemed to feel badly about it, and still held on to it and looked at it sideways, and held the cover half way up and looked in one side, as a boy would do. I called in the orderly sergeant and said to him, "Now we will have a sermon. Now, if he don't preach, we will send him to the guard-house and keep him there all night. Now, Johnnie, get up and preach." He looked at me to see if I was in earnest. He flushed; his eyes flashed; he trembled, and then he rapped upon that little table and said, "Captain, I love you, but you are a very wicked man." I did not wish him to preach any more. If a stroke of lightning had come down the centre pole of my tent, it would not have been more startling. I walked out and felt very repentant.

A few days after, when I was about twelve miles from that station, there

was a sudden and unexpected attack. They drove out our men, and many were killed. Some tried to swim across the river and some were killed in the river. The enemy came down to the bank of the river, and the orderly sergeant after they had crossed ordered the bridge to be fired. Johnnie came up and said, "Where is the Captain's sword?" "Why," the sergeant said, "he has got it on." I did have on the regulation sword. He meant the one that was presented to me at Springfield, when I was Captain in the Forty-Sixth Massachusetts. Johnnie said again, "Where is that sword?" And the sergeant said, "I do not care where it is." Johnnie went back across the bridge, which was burning with tar and turpentine. He ran back to my burning tent for that sword. On it my soldiers in Springfield had had inscribed, "*Vera Amicitia Est Sempiterna*"—"True Friendship is Eternal." I would have given my life for it, I think, though I never pretended to be a very brave man.

He got the sword and ran back to the bridge, which was blazing. He ran in and went half way across the bridge when he was noticed by the Confederate captain, who took out his white handkerchief and called out, "Leap off! leap off! We wont shoot you; we will save you; we wont take you! just leap off!" But he could not hear in the fire. He ran around columns of fire and ran out at the end of the bridge, as they told it to me. He fell, and they lifted him up and put him on a gun-carriage. My sword had fallen from his grasp down on the bank of the river. They took him to the hospital at Beaufort, and I did not see him again. A little while afterward they telegraphed me that Johnnie was dead. His body has since been brought back and buried in the town of Worthington, Mass.

I have the sword, and it hangs over my bed in my home, and, when these friends come to see me in Philadelphia, the first thing will be to tell you why I am a Christian and take you in and show you that sword. I see it every night and every morning. If I shall do any good or if I have done any good, it is because God raised up some Sunday school teacher or Christian parent, who said to that boy it was his duty to remember his dying Mother's request.—*Rev. Russell H. Conwell, pages 430, 431.*

FRUIT-BEARING.

I was thinking of this matter of fruit-bearing. The Saviour said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Except the branches abide in the vine, they cannot bear fruit. Now it is equally true that the vine cannot bear fruit without the branches. We cannot bear fruit as branches in this world, unless we are connected with Christ, the vine. Neither can He bear fruit except through us, the branches. And if we do not bear fruit, and if the world does not get saved through our instrumentality as branches, there is no salvation that we know of. That is told us in God's Word. Some few years ago, I learned a lesson about this fruit-bearing. The house that I lived in had a little garden. The man who owned the house had lived there and had done considerable to make it a comfortable home. He had planted two pear trees, and, when the time came around for bearing fruit, I remember that one tree bore quite a number of pears, and we enjoyed them very much, but the other tree on the same

piece of ground, just a few feet off, did not bear any fruit except one pear that was on the top of the tree. We said, "There must be some unseen disease. We must look for the cause." We got a man to look at the tree, and he said that there was some kind of worms upon the root, and he gave us directions for destroying them. When the season came around the next year for fruit-bearing, that tree bore the same amount of fruit as the other tree. The trouble before was that there was something at the root. So, dear friends, it may be with many of us; there is something wrong at the root. There are those who are bearing very little, hardly any fruit. Let us pray that God will help us cleanse the roots, so that we may bear more fruit in the future.—*Dr. Geo. D. Dowkontt, page 435.*

MOUNTAINS REMOVED.

I have been thinking through this Convention that I would like to leave with all of you the eleventh of Mark. It seems to me, we have some wonderful teaching in regard to Christian life there. I remember a few years ago coming to this verse. "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." I read that verse over and over, and for a long time I could not read anything else, and I saw it was as much for the disciples of to-day as it was for those of the time of Christ. I did not have the faith to say to the mountains of difficulty, "Be thou removed." The second step is, "What things soever ye desire, when we pray, believe that ye receive them, and ye shall have them." That stirred me considerably, till I remembered this verse in the First Epistle of John, "If we ask anything according to his will, he heareth us." I said, "If I ask anything in accordance with His will, I can ask it in confidence and know that He hears me." I know that the Lord has brought that chapter home to me. If you will read it, you will find that, when our Lord came to the Temple, it must first be cleansed before He could dwell in it. Dear friends, if we would have the baptism of the Holy Ghost, remember that first the temple must be cleansed, and then go forth into this work which has been presented here, each one saying in Jesus Christ to the mountains, "Be thou removed."—*Mrs. H. J. Pierson, page 435.*

"IN PRISON AND YE CAME UNTO ME."

I just want to speak of one thing that I am going to do by the help of Jesus that I haven't done before. When Brother Davis said to me yesterday afternoon, "Wont you go with me to the police station at eight o'clock to-morrow morning?" I said, "I cannot go. I would love to go, but I cannot." But after I heard his report I said, "I will go, if I crawl on my hands and knees." [Applause.] And I was down there to-day, before he was. I tell you, my friends, dear Brother Miller and I have been talking about this, and we have got to go to that police station every morning. I am in my fifty-fourth year, but he is only twenty-four, thank God! We are going to try and get down there. Oh, the sights I saw there this morning! Two little girls were in there, one eight and the other ten years old, committed for burglary, and their mother was there to see them. I could not stand it to look at those little girls only eight and ten

years old. I went to talk with a little boy twelve years old. Then we talked with men and dear Davis did something that I never did. He said to a prisoner, "My dear Brother, I want your hand. I want to feel the touch of your hand before we kneel here in prayer." As they knelt there clasping hands I learned a new lesson. Then he said, "O my Brother, it is Jesus that keeps me this side the bars. If it were not for Jesus, I should be on the other side with you." I tell you, my dear brethren, I have learned many lessons in this Convention. How I thank God for it! I am going to be a better Christian for it, a humbler worker. I am going to spend and be spent more than I have. And I am going out not to be ministered unto but to minister in His name.—*H. J. Gillette, page 437.*

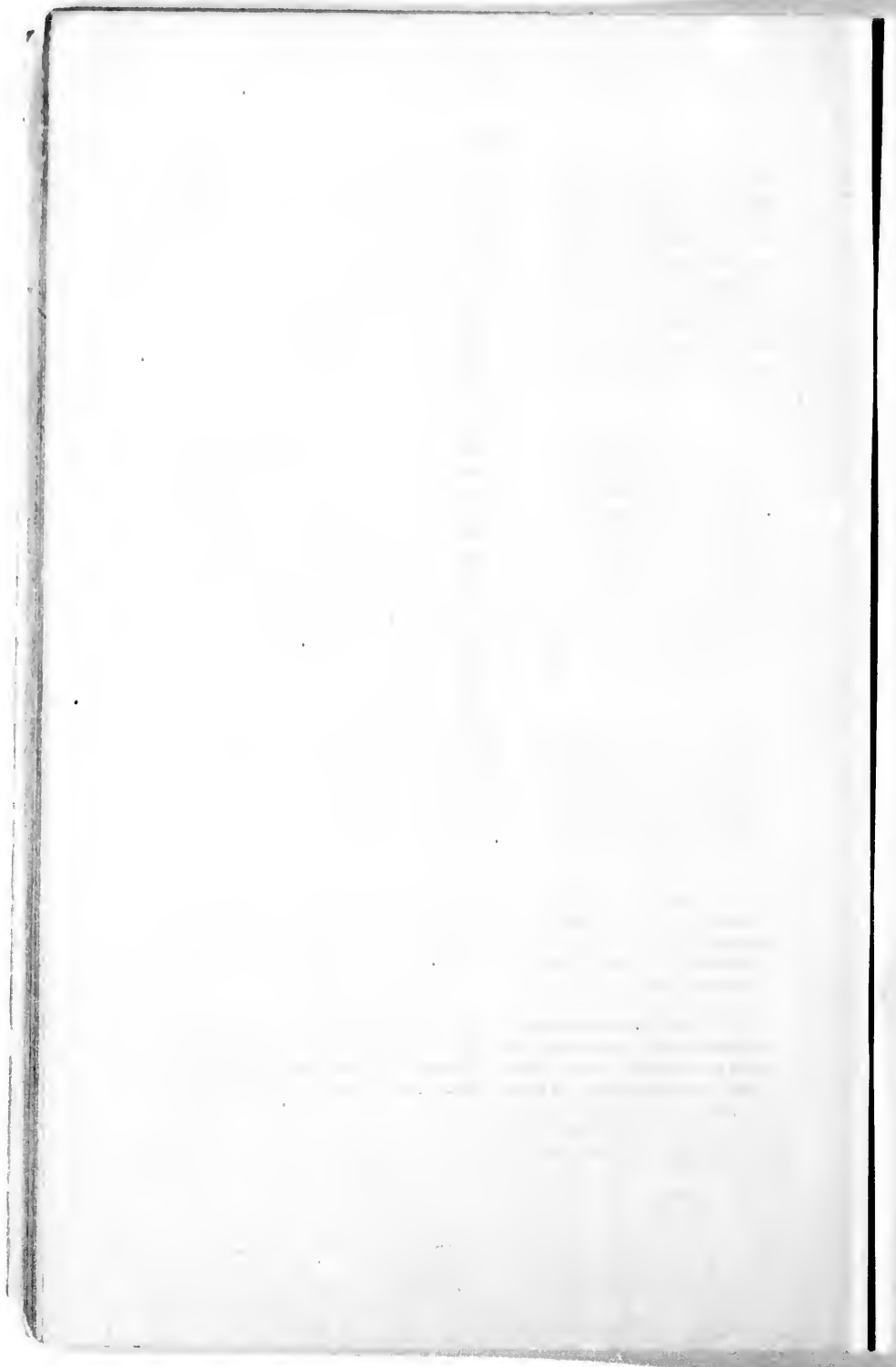
CLOSING WORDS.

I am impressed after this week of marvellous inspiration and uplift with the danger for you and me to have come here for these six or seven days and, having our hearts glow and our whole beings stirred over and over, to go out and not say, "Lord, what wilt Thou have me to do?" If we do not do it, the next time it will take a good deal bigger Convention to bring us up where we are now. If we are not going to lose by reason of this Convention, we must endeavor not to go home and say, "My pastor should be a better man and preach better," but, "What am I going to do and be?" Then the inspiration turned to something practical will grow and grow, and something will come of it. I just wanted to say that for us to have our feelings moved and be inspired as we have been and elevated and not put that inspiration into action is a dangerous thing. *Rev. H. H. Kelsey, page 440.*

The impression this Convention has made on me is this, that it is not by might nor by power; it is not by organization or by planning this way or that, but by the Holy Ghost. When we have heard such reports as we have during the past week, I think, Mr. Chairman, when we go from this house to-night, workers all over this land, we shall go with a determination to put our trust in God more than ever, and pray God that we may be filled with the Holy Ghost. *E. B. Dillingham, page 440.*

I have always believed in the Holy Ghost. I have believed His power was able to help me in my work, but I have wanted to do the planning, and I have wanted Him to do the work. I wanted to give the orders and let Him come and assist me, but that is changed now, I believe. I think I shall go back home to work and ask Him to use me.—*A Delegate, page 440.*

The dear Master has given me a message in Nehemiah, the eighth chapter and tenth verse, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."—*Miss B. H. Wright, page 444.*





APPENDIX.

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HOW TO SEND MONEY.

To send money in an ordinary letter is, of course, subject to considerable risk. Our experience, however, has been not unfavorable with this method. Bills should be carefully wrapped, so as not to show through the envelope. Money sent in this way is at the responsibility of the one sending it. Postal notes are only a trifle safer, if any, than ordinary bills.

A registered letter is a very desirable way of sending money, as it is perfectly safe and the sender, if in the United States, receives a receipt sent by the Post Office authorities and signed by the person to whom it is addressed.

Checks, whether they are large or small are readily cashed at the New Haven banks without expense, and it is not even necessary that they should be New York checks or drafts. This is safe and inexpensive. All such checks should be made payable to "The Bureau of Supplies."

Address all communications to

BUREAU OF SUPPLIES,
First National Bank Building,
New Haven, Conn.

In sending orders for "Personal Christian Work," "Reaching the Masses," Reports of the Conventions, etc., please either copy the form below or fill it out and cut off on the black lines.

BUREAU OF SUPPLIES, New Haven, Conn.,

Please send me.....copies "Personal Christian Work ; Why and How," also.....copies "Reaching the Masses and How it is Done".....copies *

Enclosed find.....dollars.

Name, †

Street and No. (if city),

City, town or village.....State,

* Fill in other publications if desired.

† Fill in the title with the name, and ladies will please write in "Miss" or "Mrs."

ORIGIN AND WORK COMMITTEE FOR CHRISTIAN
WORKERS IN THE UNITED STATES AND
CANADA AND CO-OPERATING
MEMBERS.

--International Christian Workers Association.--

The Committee was appointed at the Convention of Christian Workers—leaders in missions, evangelists, pastors, laymen and others of various denominations, engaged or interested in special efforts to reach the classes outside of the ordinary ministrations of the church—held in Chicago, Ill., for eight days, June 16-23, 1886.

In the words of the resolution under which they were appointed they were "to secure more zealous and united effort in the work of evangelizing the masses, who are not reached by the ordinary ministrations of the Gospel * * * to act in any wise way so as to promote union among the various city evangelization agencies; to strengthen the hands of the workers, to bring new laborers into the field, co-operate with the churches without regard to denomination, and otherwise plan for and prosecute, as stewards of Jesus Christ and representatives of the Christian workers of America, this work among the lost and perishing multitudes."

The Committee were also instructed to call a second Convention of Christian workers for purposes of conference, fellowship, discussion of plans and methods of Christian work. This Convention was held in the Broadway Tabernacle, New York City, for eight days, Sept. 21-28, 1887.

At the New York Convention the Committee was made a permanent Committee, subject to the authority of future Conventions. It was also voted that the work of the Committee should be continued under the resolution as above, and that they should call and arrange for Conventions similar to those already held. Three annual Conventions have since been held—Detroit, Mich. (six days, Nov. 15-26, 1888), Buffalo, N. Y. (six days, Oct. 24-29, 1889), and Hartford, Conn. (seven days, Nov. 6-12, 1890).

The most important work of the Committee in addition to acting as a bureau of information for the benefit of Christian work and workers has been:

1. Reports of each of the Conventions, making pamphlets of from 150 to 460 pages have been published and many thousands of copies have been distributed and sold in the United States, Canada and elsewhere. These reports are practically pen-pictures of the Conventions, giving many of the prayers, questions, answers and brief talks which follow the twenty or twenty-five minutes' opening papers and addresses. They are considered by many the best books in the English language on American mission and church methods among the unevangelized classes. The effect of their distribution among theological students, mission workers, pastors and church members is to encourage systematic and thorough work as well as increase Christian zeal and earnestness. It is, in fact, the same as that produced by the Convention itself, which "its attendants," in the words of a prominent Massachusetts pastor, "are tempted to pronounce the most live, practical, aggressive, soul-reviving and soul-cheering gathering among the hundreds that claim our time."

2. The 'Boys' Work or Work for Boys which at the close of the New York

Convention, the Committee voted authority to the Secretary to organize throughout the United States and Canada. This is a work for boys who are accustomed to spend their evenings about the streets and in other places of temptation. It was begun by the appointment of a Committee in Connecticut in Nov. 1887. This was soon followed by the organization of the International Committee and the appointment of the Committee for Massachusetts. The International Committee at present are President Franklin Carter of Williams College, Chairman, Williamstown, Mass.; Charles E. Graves, Treasurer, New Haven Conn.; Ernest Whitney, Secretary, Colorado Springs, Col.; Rev. John C. Collins, General Superintendent, New Haven, Conn.; John V. Farwell, Chicago, Ill.; C. B. Knevals, New York, N. Y.; Joseph R. Hawley, Hartford, Conn.; S. H. Blake, Toronto, Can. About fourteen thousand boys have been gathered into the rooms which have been organized and twenty Clubs are now in operation, chiefly in Massachusetts and Connecticut. The rooms are in charge of Christian young men as Superintendents and are open evenings during the colder months of the year usually from seven to nine o'clock. The Superintendents give their time during the day to visiting the boys in their homes, becoming acquainted with them, learning their surroundings and in various ways judiciously helping them. The plan is not to hold what are usually known as religious meetings but by opening the rooms and attracting the boys during the week evenings from the streets by means of interesting books and innocent amusements, obtain access to them and do Christian work among them individually, connect them with Sunday schools, lead them to become Christians and also help them in temporal matters by means of Manual Training Classes, Penny Savings Banks, etc.

3. A Committee has also been appointed for Student Work of which Rev. Graham Taylor, D. D., of Hartford, Conn., is Chairman; Rev. H. Lee, of Springfield, Mass., Secretary, and Daniel R. Howe, of Hartford, Conn., Treasurer. The plan for the Student Work is to furnish employment for college students during their summer vacations in mission work under the direction of capable and successful Christian workers. It is believed, if the young men from our colleges, who intend to enter the ministry, can thus be brought into contact with the people and learn by actual touch the secret of how to win the lost to Christ, that the benefit to the church of Christ and the world through their future ministry will be immeasurably increased. Already from twenty to thirty students are employed each summer in this way. Full details of this work as well as that for the street boys are found in the Reports.

4. A Bureau of Supplies has also been established, which has for its object the publishing of the Reports, furnishing Boys' Clubs with outfit of books, games, etc., and the publishing and distribution among Christians at work of tracts, leaflets, etc., adapted to growth in Christian life and work.

5. The Co-operating membership. A formal organization with constitution and definite rules was carefully avoided at the first as a part of the plan of work. As the work widened out and gave promise of great results through the various departments of work, as that for the boys, the students and the Conventions, the Committee felt that some plan should be perfected by which the Christians at work and those specially interested in such work might share in their work and plans in a definite and responsible way. They, therefore, voted

in May, 1888, previous to the Detroit Convention, to establish a *Co-operating membership*. This membership does not interfere with the rights of all evangelical Christians to attend the Conventions and participate, as far as they desire, in their proceedings, except that the right to vote is limited to the members of the Committee and Co-operating members. The test of membership or simple creed, as it may be called, is "Co-operating members shall be persons who profess to love the Lord Jesus Christ and whose lives agree therewith." They are elected by the Committee. They may be *nominated* by any member of the Committee or Co-operating member by sending their names to the Secretary. On notification of election by the Secretary of the Committee, the one elected a Co-operating member determines the class of Co-operating membership, that is, such a one chooses whether to belong to the Sustaining or Associate membership class, these classes with privileges and obligations being as follows:

"Any one elected a Co-operating member may become a *Sustaining member* by a contribution of (or an agreement to contribute) *five dollars or more* annually. Sustaining members shall be Co-operating members of the *first class*, and have the right to vote at Conventions and otherwise participate in the proceedings of Conventions. They receive a copy of the Proceedings of Conventions and all other documents issued by the Committee. They may nominate Co-operating members, and all vacancies in the Committee will be filled from their membership.

"Any one duly elected a Co-operating member may become an *Associate member* by contributing (or agreeing to contribute) *two dollars* annually. Associate members shall be Co-operating members of the *second class*. They have the right to nominate Co-operating members, to vote and otherwise participate in the Proceedings of the Conventions. They receive a copy of the Proceedings of Conventions and all other documents published by the Committee."

By a later vote of the Committee, Sustaining Co-operating members are entitled to a full set of the Reports of the Conventions, that is, to the Reports of the five Conventions which have been held and to all plans of work, reports, papers, etc., which may be published from time to time, and Associate members receive Reports, plans of work, etc., published during the year with which membership begins and thereafter as long as membership continues.

In resolutions of the same date as that establishing the Co-operating membership, the Committee voted that each of its own members pay *ten dollars* annually, and that neither the members of the Committee nor the Co-operating members should be responsible financially, except for annual dues.

It is *not the desire* of the Committee or those associated in the present Co-operating membership *to limit the membership* to a chosen few, and they will elect to membership any evangelical Christian who can give reasonable guarantee of Christian character. The election by the Committee is only for the purpose of limiting the membership to those, who can give such guarantee, either by nomination by some member of the Committee or by a Co-operating member.

Co-operating membership begins *for the full year* with the first of January of each year, those receiving election during the first six months of the year having their membership begin with the first of January of that year and those receiving election during the last six months having their membership *for part year* begin with the first of July of that year and paying half year fees to the first of January

of the following year when the full year will begin. All annual fees for full year are payable on the first of January of each year and for part year—that is, when membership is accepted between July and January—at any time before January first. This arrangement of “part years” is for simplicity and accuracy in keeping the membership and Treasurer’s books, and to secure for members joining after July first, the Reports of Conventions issued that year.

Co-operating members represent the Committee in the various states, cities and towns where they reside and may engage in Christian work as representatives of the Committee as they may wish and as may be approved by the Committee. The duties of the Co-operating member are similar to those of the members of any society. They are the constituency of the Committee—without interfering in any way with the rights of others engaged or interested in Christian work to attend and participate in the proceedings of the Conventions.

This plan of forming through a Co-operating membership an evangelical union for Christian work has been received with great favor by prominent Christians in the United States and Canada, and about seven hundred of the best known workers in these countries have become Co-operating members. A definite income has also been provided, and the Christian workers who have come into closer and more responsible association with the work have added in many ways to its efficiency.

The work and the lines along which it was proposed to develop it had become so well understood, and the simple machinery by which it is to be carried on was so systematized that at the Buffalo Convention in October, 1889 it was voted that the Committee and Co-operating members put the rules which had been previously made for carrying on the work into simple and definite articles of association and become incorporated under the laws of the State of Connecticut. This vote has been carried out and the Committee and Co-operating members were incorporated, Nov. 4, 1890, under the General Statutes of the State of Connecticut, as the International Christian Workers Association. Under these Articles of Association the previous rules for carrying on the work have been retained. The management of the Association is placed, as before, in the hands of the Committee, who are made responsible to the members of the Association as they may meet in special meeting at any time. No business of the Association as an Association is transacted at the Conventions, these being given up wholly to discussion and consideration of plans and methods of Christian work and all Christians interested or engaged in such work being invited to be present and participate in the discussions, but without the right to vote, as previously stated.

The officers and members of the Committee are as follows: Rev. R. A. Torrey, Chairman, Superintendent Bible Institute, Chicago, Ill.; Rev. John C. Collins, Secretary and Treasurer, First National Bank Building, New Haven, Conn.; W. H. Howland, Toronto Mission Union, Toronto, Can.; Rev. S. P. Holcombe, Central Gospel Mission, Detroit, Mich.; Rev. Russell H. Conwell, Pastor Grace Baptist Church, Philadelphia, Pa.; Col. Geo. R. Clarke, Pacific Garden Mission, Chicago, Ill.; C. N. Crittenton, Florence Night Mission, New York, N. Y.; Mrs. J. K. Barney, Prison Evangelist, N. W. C. T. U., Providence, R. I.; Miss Bertha H. Wright, Young Woman’s Christian Institute, Ottawa, Can.

BIOGRAPHICAL NOTES.

In "Reaching the Masses and How it is Done" information concerning the speaker and the work is usually given through a few words of introduction by the Chairman or in the story of the work. The following brief biographical notes are for the purpose of giving such information concerning those whose names are appended at the close of each selection in "Personal Christian Work," when this information may not be gathered from the selection itself.

Howland, Wm. H., business man and ex-mayor of Toronto, Can.; connected in Christian work with Toronto Mission Union; member of the Committee for Christian Workers in the United States and Canada.

Torrey, Rev. R. A., Chairman of the Convention and also of the Committee for Christian Workers in the United States and Canada and Superintendent of Mr. Moody's Bible Institute and Chicago Evangelization Society, Chicago, Ill.

Kinney, Rev. H. N., Pastor Congregational Church, Winsted, Conn.

Davis, D. L., editor and publisher of the "Union Gospel News," Cleveland, O.

Wright, Miss Bertha H., Ottawa, Can., edits and publishes "Friend of the Friendless," a monthly publication; Superintendent Ottawa Young Women's Christian Institute and also Superintendent Home for Friendless Women; evangelist and Christian worker in connection with Christian work in Ottawa.

Sampson, A., lawyer, Toronto, Can.; connected with the Toronto Mission Union.

Clarke, Col. Geo. R., business man, founder and superintendent Pacific Garden Mission, Chicago, Ill.

Gordon, D. D., Rev. A. J., pastor Clarendon Street Baptist Church, Boston.

Barney, Mrs. J. K., Providence, R. I., for many years, till 1891, Superintendent, Prison, Jail and Almshouse Work, N. W. C. T. U., and leader with other work in the movement for the appointment of police matrons in police stations; now prison evangelist, World's W. C. T. U.

Lamb, Rev. F. M., pastor Baptist Church, Williamsbridge, N. Y.

Childs, J. Ward, Superintendent Bowery Mission, Bowery, New York.

Woolley, John G., Temperance Evangelist and founder of Rest Island work for intemperate men, Lake City, Minn.

Yatman, Rev. C. H., evangelist, residence, Newark, N. J.

Hadley, S. H., successor of Jerry McAuley and Superintendent of the Water Street Mission, 316 Water St., New York City.

Davis, J. C., Toronto, Can., workingman and mission worker in Gospel Carriage work, Toronto, Can.

Hector, Rev. John H., York, Pa., lecturer and temperance worker, formerly pastor of large and flourishing colored churches in San Francisco and Washington.

Clarke, Mrs. Geo. R., associated with her husband, Col. Geo. R. Clarke, in the work of the Pacific Garden Mission, Chicago, Ill.

Coffin, Miss C. E., stenographer, Brooklyn, N. Y., Superintendent Prison, Jail and Almshouse Work, N. W. C. T. U.

Pierson, H. J., Boston, Mass., in Christian work with Gospel Carriage in which he visits and preaches in different cities in various sections of the country.

Tomkins, Jr., Rev. Floyd W., formerly Rector Christ's Church, Hartford, Conn., now Rector St. James Protestant Episcopal Church, Chicago, Ill.

Mills, Rev. C. S., formerly Pastor Congregational church in North Brookfield, Mass., now pastor of Congregational church in Cleveland, O.

Hammond, Rev. Edward Payson, evangelist, residence, Hartford, Conn.

Taylor, D. D., Rev. Graham, Professor Practical Theology, Hartford Theo-

- logical Seminary and pastor Fourth Congregational Church, Hartford, Conn.
Burlingame, Mrs. E. S., Pawtuxet, R. I., national evangelist under appointment Free Baptist Association, Rhode Island.
Gillette, H. J., City evangelist, Hartford, Conn.
Dowkontt, Dr. Geo. D., founder and General Superintendent, International Medical Missionary Society, New York City.
Conwell, Rev. Russell H., Philadelphia, Pa., pastor Grace Baptist Church, whose audience room seats about five thousand people.
Kelsey, Rev. H. H., pastor Fourth Congregational Church, Hartford, Conn.
Dillingham, E. B., business man, Hartford, Conn.



REACHING THE MASSES AND HOW IT IS DONE.

If the knowledge of the Gospel is the supreme need of the world, and this no Christian will doubt, this book is for every Christian, who desires to know more and to do more in bringing this knowledge into the hearts and lives of perishing men THE BOOK of the year.

The size of the page, style of paper, type, binding, etc., is the same as the booklet "Personal Christian Work; Why and How," which consists of selections from its pages. It contains four hundred and sixty pages with cuts and plans of the great Vanderbilt Mission which is now being erected in New York city at an expense of nearly three hundred thousand dollars, and which is, perhaps, the best planned Christian-work building in the world. It also contains cuts of three Gospel wagons, with full description by the workers themselves of how they are used, which is the latest and most desirable form of open air work in cities during the summer. Besides these there are portraits of Dr. A. J. Gordon of Boston, Rev. E. Payson Hammond, Rev. John H. Hector, Mr. Thomas D. Roberts of Boston, Rev. Russell H. Conwell of Philadelphia, a group of boys in a Boys' Club and of Boys' Club Superintendents.

It will be sent to any address in the world by the Bureau of Supplies, New Haven, Conn., on receipt of one dollar.

The following are some of the subjects, each of which is usually followed by a discussion with questions and answers thoroughly going over the subject under consideration.

1. "The Whole Church at Work," by Rev. H. N. Kinney, Pastor Congregational Church, Winsted, Conn., is the story of a church in a country district fully organized and officered, doing a most remarkable and successful work under circumstances which are usually considered most unfavorable.

2. "Hand-Picking in Christian Work," is the address by W. H. Howland of Toronto, part of which is given in "Personal Christian Work; Why and How." It should be understood that all of the selections in this booklet are practically detached sentences from longer and more complete addresses and that in many respects they are incomplete, but it was impossible to print the addresses in full.

3. "The Baptist Tabernacle," by Rev. M. R. Deming of Boston, is the story of the building up in the last few years of a city church which in the words of Mr. Deming "had been closed for two years and was sadly in need of repair, and for the possession of which lawsuits were in progress," and against which there was also "an intense prejudice in the community on account of dissensions, ending in the breaking up of the church organization previously occupying it." It is most suggestive and helpful for any city pastor, and, although he may not be able to copy or use all the various features of the plan of work, he would find in it much that would be suggestive and helpful.

4. "The Sunday Evening Service," by Rev. C. S. Mills of North Brookfield, Mass. Mr. Mills with several other pastors is the author of the Brookfield Services, and he brings out in this address and in the discussion following his latest views on how to secure a Sunday evening audience and do the very best work possible.

5. Bible Reading, "The Model Worker," by Mrs. J. K. Barney of Providence, R. I. Part of this is given in "Personal Christian Work; Why and How."

6. "Every Christian at Work," by Rev. A. J. Gordon, D. D. of Boston. It is a matter of great regret that the size of the booklet would not allow the re-

printing of Dr. Gordon's entire address, but every one, it is believed, who reads the detached sentences which are put into the booklet from this marvellous address, will wish to secure the entire address, which was the Convention sermon and filled with inspiration and instruction. It would well bear reprinting in a separate book and in the hands of ordinary publishers, the matter, which it contains might readily be expanded into a book which would probably be sold for a sum not less than that which "Reaching the Masses"—practically containing thirty or forty books—can be obtained.

7. "The Boston Missionary Training School," by Rev. A. J. Gordon, D. D. This is a story of Dr. Gordon's work in preparing young men of moderate education for Christian work, giving what he considers the essentials of preparation for such work.

8. "Tent Work," with cut of tent by Rev. F. L. Smith, New York. This is a story of practical experience in this work and together with the discussion it covers the ground in a most thorough manner.

9. "The Bowery Mission," by J. Ward Childs, is the story of one of the greatest but not very widely known missions of the country, in which a very wonderful work, chiefly for men, has been done.

10. "The Brotherhood of St. Andrew," by Rev. E. S. Lines of New Haven, Conn. This is a full account of the Brotherhood of young men in the Episcopal Church for work among young men.

11. "Young Men and the Church; Why they are Out; How to Get Them In." This is an address with discussion by Rev. C. A. Dickinson, Pastor Berkeley Temple, Boston, Mass. Mr. Dickinson has had very large success in a church with every modern equipment for work for young men and his inferences, plans and suggestions cannot but prove most useful to any pastor and Christian worker desiring to reach young men through the ordinary and regular work of the church.

12. "Winning Forces in Christian Work," an address of great power—it might be called "Life and Fire"—by Rev. C. H. Yatman, whose wonderful work as one of the great evangelists is known to many.

13. "How to Save the Boys." This is an account by Rev. John C. Collins of the Boys' Club work of the Committee for Christian Workers in the United States and Canada, by means of which over fourteen thousand street boys have been reached and brought under Christian influences in the past three years and a half. It is a reliable and interesting statement of this work which is becoming very widely known and from which many earnest Christians have large expectations as an agency in reaching and winning to Christ and good citizenship this most needy class of boys. In the discussion there are brief addresses by a number of the superintendents. In connection with this address there is a picture of a group of the boys and of a group of the superintendents and officers, showing both the class of boys who are reached and the class of young men who are officers and superintendents.

14. "The Jerry McAuley Water Street Mission." This is the story of the work and of the methods of the famous Water Street Mission founded by Jerry McAuley, and which is still in successful operation and doing a remarkable work among the most hopeless of classes. It is told by S. H. Hadley, the present superintendent of the mission, a brief account of whose conversion is given in "Personal Christian Work."

15. "The Christian Worker; His Qualifications and Standing," by W. H. Howland. Part of this is given in the booklet "Personal Christian Work; Why and How," under the heading "Go to Work," beginning on page 27. Its value is best shown by this extract.

16. "The Toronto Mission Union," by A. Sampson, Toronto Can., an account of a practical soul-winning union mission work in a city of a hundred and fifty thousand inhabitants.

17. "The Central Union Mission," Washington, D. C. This is one of the most successful union city missions in America. The report of the manner of working so that the whole city of Washington is practically covered by its operations, thousands of meetings held yearly with many hundreds of conversions and all in touch with the city churches is given by Mr. Geo. W. Wheeler, one of the directors.

18. "The Pacific Garden Mission," Chicago, Ill., by Col. Geo. R. Clarke, the founder and present superintendent. This is a mission in one of the darkest and most abandoned places of a great American city, which has been carried on for over thirteen years by Col. Clarke, a Christian business man who devotes his days to his business and his evenings with the assistance of a devoted Christian wife to the mission, in which over forty thousand persons have confessed conversion since its organization.

19. "St. Bartholomew's Mission," by Col. H. H. Hadley, a brief outline of the present condition and work of St. Bartholomew's Mission connected with St. Bartholomew's Church, New York, and which is to be carried on in the future in the new and great modern mission house built by Mr. Cornelius and Mrs. Wm. H. Vanderbilt at an expense of nearly three hundred thousand dollars and of which full plans are given as a frontispiece in "Reaching the Masses."

20. "The Jersey City Tabernacle," by Rev. John L. Scudder, who brings out the phase of the place and work of athletics as an attraction for young men in winning them to a Christian life. Mr. Scudder has opened and is carrying on with great success a "People's Palace," the details and the results of which he gives in this address.

21. "How to Read the Bible in Public so as to Express its Meaning and Spirit," a most suggestive address, followed by discussion as is also Mr. Scudder's and nearly all the other addresses, by C. Wesley Emerson of Boston, President of the Emerson College of Oratory.

22. "Outlines of Doctrine Essential to Leaders and Teachers in Christian Work," by Rev. R. A. Torrey. Part of this remarkable address is found in "Personal Christian Work." It was almost an injustice to Mr. Torrey to try to outline or still further condense what was originally an outline. The full address will be found to add very largely in effectiveness to the outline as it appears in "Personal Christian Work."

23. "Christian Correspondence Aid for Prisoners," by Mrs. M. O. Kimball, Fredonia, N. Y.—a practical experience covering many years of most successful work in saving and winning to Christ hardened criminals by means of correspondence.

24. "The Guard of Honor," by Rev. John C. Collins—a wonderful method in use in one of our large cities for saving homeless men, nearly ten thousand of whom have been brought out of the lowest depths of degradation.

25. "Mission Work in Atlanta," by J. F. Barclay—a suggestive story of work for Christ in one of the great cities of the South.

26. "Christian Work in Ottawa," by Miss Bertha H. Wright—a story of Christian daring and the keeping power of God rarely equalled.

27. "The Brotherhood of Andrew and Philip," by Rev. Rufus W. Miller of Reading Pa., the founder, who sets forth in a very clear manner an organization for work by young men, in connection with church organization, for young men, and which may be adopted for use in any church.

28. "Christian Police Association in Great Britain," by Mrs. J. K. Barney of Providence, R. I.—the methods of work by which the Christian police of Great Britain are bound together in a great brotherhood for work for their fellow members.

29. "The Market Street Mission," Morristown, N. J., by Thos. B. Ironside—an account of work by a church in a small city by which it has gone

out and is ministering successfully to those whom it could not bring directly and immediately into its regular church services.

30. "Street Preaching in London," by Rev. E. H. Byington of Springfield, Mass., who spent several months through the summer of 1890 studying the methods of Christian workers in the streets of London.

31. "The Chicago Evangelization Society," by Rev. R. A. Torrey. This is the great work of D. L. Moody in Chicago in which he has put the experience of a life time of Christian work and city evangelization into practical operation. It is told by the Chairman of the Convention and the superintendent of the work.

These are only a certain few of the subjects considered. Many of the others are equally interesting and among them are: "The Christian Workers' Rescue Mission," by Rev. John C. Collins. "The Methods and Needs of the Young Men's Christian Association," H. M. Moore, Boston, Mass. "Evangelization in the Sunday School," Rev. Ford C. Ottman, Newark, N. J. "Burnham Farm," W. M. F. Round, New York, N. Y. "Undenominational Sunday School Work in the South-west," Rev. W. P. Paxson, Springfield, Mo. "College Students; the Missionaries of the Future," Rev. S. H. Lee, Springfield, Mass. "The American Seamen's Friend Society," Rev. W. C. Stitt, New York, N. Y. "Evangelistic Work and Methods in Country Churches," Rev. A. C. Hodges, Buckland, Mass. "Rev. W. T. Hutchins, Ellington, Conn. "The New England Evangelistic Association," J. E. Gray, Boston, Mass. Brief Reports, Rev. H. L. Hutchins, Kensington, Conn., Rev. H. N. Kinney, Winsted, Conn. "The Rescue Work of the Florence Mission," Mrs. Charlotte Reassigne, New York, N. Y. "Gospel Wagon Work," J. C. Davis, Toronto, Can., H. J. Pierson, Boston, Mass. "Work for Prisoners," Mrs. Geo. R. Clarke, Chicago, Ill., Miss C. E. Coffin, Brooklyn, N. Y. "Madison Square Church Mission," Chas. E. Ballou, New York. "Work Among the Deaf and Dumb," J. D. Nasmith, Toronto, Can. "Chinese Missions in Our Cities," Mrs. A. L. Buell, Brooklyn, N. Y. "The Helping Hand Mission," Toledo, O., Thos. McGregor. "The Temporary Industrial Home," Boston, Mass., by Thos. D. Roberts. "Almshouse Work," Mrs. J. K. Barney, Providence, R. I., and Mrs. Lucy P. Colton, Wayne, Mich. "Woman as a Christian Worker," Mrs. E. S. Burlingame, Pawtuxet, R. I., and the Closing address by Rev. Russell H. Conwell, Pastor Grace Baptist Church, Philadelphia, Pa.

It will be seen by this that this is indeed "the book" of the year for Christians and that there are many books, in fact, contained within its covers. There has been no attempt to obtain commendations for printing from those who have read it. The brief sentences given below in commendation which have been received by the publishers and editor are the spontaneous and enthusiastic expressions of approval by its readers.

"I have read Report of the Hartford Convention from cover to cover. I never saw a better reported set of meetings. * * I am much pleased with the whole trend of the Convention."—*Rev. A. F. Schaffler, D. D., Vice President of the New York City Mission and Tract Society.*

"A magnificent collection of marvellous facts"—*Rev. Rufus W. Miller, Reading, Pa., Founder and Member Council Brotherhood Andrew and Philip.*

"I have read with intense interest the Report."—*A. F. Irvine, Missionary to the Bowery Lodging Houses, New York City Mission and Tract Society.*

"Good in every particular. It must be owned of God. It cannot be other-

wise. It certainly answers 'how to reach the masses.'—*K. A. Burnell, Evangelist, Aurora, Ill.*

"Report is grand,"—*Rev. C. H. Yatman, Evangelist, Newark, N. J.*

"Full of interest and instruction."—*Mrs. J. R. C.*

"The Convention was composed of some of the best known workers in the country; and to read the book is an inspiration next only to that obtained by attendance of the Convention itself."—*Salem [Mass.] Gazette.*

"It is delightful."—*Miss A. W. Prosser, Buffalo, N. Y.*

"The Printed Proceedings of last Convention reproduces the whole thing like a photograph."

"I find it better than I expected. If I could not get another copy, would not part with it for twice its cost."

"It ought to be in the home of every Christian family."

"A great book. A beautiful specimen of the printer's art * * its pages are a wonderfully inspiring panorama of the various lines and phases of Christian work carried on at present in the various cities and towns in our country and Canada. Everybody ought to have a copy."—*Mission Bulletin, Washington, D. C.*

"It certainly is a grand book, worth five times the price, an inspiration to all who read it and a valuable addition to any library."

"I like it amazingly. The only trouble is that I am tempted to neglect my work to read it. It is one of those cases where 'truth is stranger than fiction,' and more deeply interesting and valuable, too."—*Rev. Wm. Sewall, Templeton, Mass.*

"Wonderfully stimulating reading. It cannot help doing great good and you ought to feel that no work you might be able to do is of greater importance or will be more used of God. It seems to me that in no way can earnest, practical, direct work for lost souls be stimulated so quickly and effectively as through the reading of this newest edition of the 'Acts of the Apostles.'"—*Rev. W. R. Stocking, Superintendent Fairview Home for Friendless Children, West Troy, N. Y.*

"Am exceedingly pleased with it. It came just as I was feeling some revulsion from certain things that characterize what Dr. Parkhurst has called 'pious mousing amongst apocalyptic bric-a-brac,' and with its wholesome tone and aggressive spirit was exceedingly *healthful*."—*A. Pastor.*

"The Convention was a remarkable one for the number of well known and experienced workers present, and for the value of the papers, addresses and discussions, bearing upon almost all phases of missionary and evangelistic work in our land. The volume is much more than a mere report, being a nearly verbatim reproduction of what was said and done during all the sessions of the Convention, extending through the entire week, and presenting in a vivid manner the experiences of many who have been foremost in the work."—*Salem Register, Mass.*

"As near to life as letters can, as through phonograph and camera they let you both hear and see what was said and done. Prayers and songs, addresses and discussions, side-remarks and the by-play of thought and feeling, the worker, the work and those worked for—all are there. The book is alive and begets life. * * One of the most invaluable treasuries of methods of Christian work that our times have produced."—*Rev. Graham Taylor, D. D., Professor of Practical Theology in Hartford Theological Seminary.*

"It represents every branch of Christian work being carried on in the world and gives unquestionably the most reliable and helpful information in regard to the various forms of Christian work of anything ever published. The book does not represent theory but actual, practical work done. No pastor or Christian worker can afford to be without this book."—*Union Gospel News.*

ADVERTISEMENT.

A few sets of the reports of the first four Conventions of Christian Workers in the United States and Canada have not yet been sold and can be obtained for three dollars per set by addressing Bureau of Supplies, First National Bank Building, New Haven, Conn. These books can be bound together, making one volume of moderate size, but containing about one thousand pages of the most instructive and entertaining reading that a Christian worker can obtain. Plates were made of the fourth Report, but there are no plates of the first three Reports, so that when the edition is exhausted of either of them no more complete sets can be obtained. These books have a permanent value far beyond what would be believed by one who has not read them, and those desiring them should order, at once, as it is not probable that they will ever be reprinted, and thus no full set can be obtained after the edition of any one of the books is disposed of. They will undoubtedly be worth at any time in the future as much if not more than they are now sold for, and those having copies who may wish to dispose of them two or three years hence can undoubtedly find a ready sale for them.

1. The Report of the first Convention (Chicago, Ill., eight days, June 16-23, 1886), contains about one hundred and fifty pages, portraits of Mr. and Mrs. George C. Stebbins, Elder Rufus Smith, Florence Crittenton, Jerry McAuley and a very valuable appendix of printed helps for Christian work. Some of the subjects reported and discussed were: [1.] "Religious Statistics"—how to obtain rapidly and at small expense the religious condition of a city. [2.] "How to Get and Hold Children in Sunday School," Rev. J. M. Hitchcock. [3.] "Oversight of Church Members," Rev. A. F. Schauffler. [4.] "The Ideal Church," Hon. John V. Farwell. [5.] "How to Deal with Inquirers." [6.] "The Chicago Avenue Church." (Plans and methods of work in Mr. Moody's Chicago church). One of the chief values of this Report, as in fact all of the Reports, is in the answers to questions and the suggestions which come out in the handling of each subject. This Report has an additional value in the appendix of "printed helps in Christian work." This appendix contains: [1.] A Christian Life Card, which has been prepared by Mr. Torrey and is a very useful little card with a large number of most helpful texts to be given to those just entering the Christian life. [2.] A Sunday school Album with full descriptions as to how it may be made in an inexpensive manner and directions as to its use. [3.] The Penny Ticket used by Rev. A. F. Schauffler in his Sunday school and which is given to children for prompt attendance at Sunday school or in any other way as a reward and which may be exchanged for Bibles, singing books or placed in the contribution. [4.] Admission Memorandum used in Sunday school. [5.] Parents' Certificate signed by parents of children who attend a mission school and who are thus interested to encourage their children to attend faithfully. [6.] The rules for a Penny Savings Bank. [7.] Member's Residence and Attendance Card used by Dr. George F. Pentecost in keeping oversight of his large membership, when pastor of the Tompkins Avenue Congregational Church, Brooklyn, N. Y. [8.] Order of exercises in Sunday school, which gives variety and brings in Scripture frequently, and affords opportunity for the members of the Sunday school to learn different selections of the Scripture to be repeated from time to time. [9.] The blank leaf of a Record Book to be used in a mission school by which a thorough record may be kept of a pupil, number of times punctual, perfect lessons, when he joins the church, etc., for eight years, and all on a single page. [10.] Rules for marking records and keeping the average standing of

pupils in Sunday School. The manner of marking records is that used by Dr. Schaeffer in the Olivet Sunday school. The Appendix is alone well worth the price of the book. Price per copy, (postage paid) *thirty cents*.

II. The Second Convention, Broadway Tabernacle, New York, eight days, September 21-28, 1887. It is a book of over three hundred pages and contains in addition to addresses and papers, a stenographic report of questions, answers and short addresses, which followed the longer addresses; also several portraits and cuts of mission buildings. There are over fifty papers and addresses of considerable length on practical topics relating to mission work among the classes not reached by the ordinary ministrations of the church. The following are some of the subjects: [1.] "Ministerial Training; Its Defects and Remedies," Rev. John H. Denison, D. D. [2.] "What can the Ordinary Church do to Win the Masses?" Rev. David Allen Reed. [3.] "The McAll Mission Methods and their Application to American Cities," Rev. A. F. Beard, D. D., and Rev. Josiah Strong, D. D. [4.] "The Ideal Church for the People," Rev. A. T. Pierson, D. D. [5.] "The Boys' Club," Rev. John C. Collins. [6.] "The Training of Theological Students in Mission Work," Rev. A. F. Schaeffer, D. D. [7.] "The Housing of the Poor in Relation to Christian Work," Rev. Lyman Abbott, D. D. [8.] "The Juvenile Penny Savings Bank for Mission Sunday Schools," Rev. John C. Collins. [9.] "Open Air Meetings," Rev. R. A. Torrey. [10.] "Do we Need Churches or Missions, or both in City Evangelization?" Rev. Graham Taylor, D. D. [11.] "Our Foreign Mission Field at Home, its Extent and Importance, the Difficulty and Practicability of Working It," Rev. H. A. Schaeffer. [12.] "The New York Working Girls' Association," Miss Grace H. Dodge. [13.] "How to Conduct a Gospel Meeting," Rev. S. P. Holcombe. [14.] "How to Conduct a Children's Service," Rev. E. Payson Hammond. [15.] "Tent Work," Rev. T. C. Horton. [16.] "Woman's Work for Women in Police Courts and Jails," Mrs. J. K. Barney. Price, *one dollar* per copy.

III. Third Convention, Detroit, Mich., six days, Nov. 15-20, 1888. It contains two hundred and twenty pages. This Report in addition to containing very many helpful suggestions and treated under the various headings is perhaps more spiritual than any of the other Reports, and the reader will get a greater benefit in this respect through this Report than he would probably obtain through the others, although each of the books will give a great spiritual uplift, which it does not seem possible could be obtained through the mere reading of a book. The life of the Convention seems to have been put into the Reports in a very remarkable manner. In fact, the word "report," which represents in the minds of many a book of statistics and the like, does not give any real idea of what these books are. The following are a few of the subjects: [1.] "The Caste Spirit as a Hindrance to City Evangelization," Rev. C. R. Henderson. [2.] "What Can be Done to Enlist the Churches in Local Evangelization?" Rev. A. T. Pierson, D. D. [3.] "Christian Living," Mrs. J. K. Barney and Rev. A. T. Pierson. [4.] "Social and Entertainment Accessories in Christian Work," Rev. A. T. Pierson, D. D. [5.] "Certain Phases of Woman's Place and Work," Miss Grace H. Dodge. [6.] "How to Develop and Nurse Mission Converts," Rev. S. P. Holcombe. [7.] "How to Get the Unconverted to Attend Churches and Missions," Col. George R. Clarke. [8.] "Conversion of Children," Rev. E. P. Hammond. [9.] "The Christian Worker and the Word of God," Rev. R. A. Torrey. [10.] "The Secret of Power in Christian Work," Rev. R. A. Torrey. [11.] "The Pastor as an Evangelist and Teacher, or How a Pastor May Promote Revivals and Build up Converts," Rev. W. H. Butrick. Price, *seventy-five cents* per copy.

THE CHRISTIAN LIFE CARD?

If not, send a two-cent stamp for a sample to the Bureau of Supplies, First National Bank Building, New Haven, Conn. It is a 3 x 4½ inch, four-page card, prepared by Rev. R. A. Torrey, Chairman of the Committee for Christian Workers in the United States and Canada, and Superintendent of the Chicago Evangelization Society and Bible Institute. The first page contains a covenant, with appropriate texts, to be signed by one who wishes to become a Christian. The second page is "How to Grow in Grace." The third page is "How to Use the Bible," and the fourth is "Hints on True Christian Living." There is also a small cover on which may be made a memorandum of the name of the person to whom the card is given and who signs the covenant on the first page. This cover with memorandum can then be detached and retained by the one by whom it is given. There are about seventy-five texts given under the headings on the four pages, and it is an invaluable printed aid in Christian work.

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