

MISSION JOURNAL

THE FIELD IS THE WORLD

Evangelistic Journal

Vol. 1. DECEMBER 20, 1884. No. 9.

PREACH THE GOSPEL
TO EVERY CREATURE



THE SEED IS THE WORD

BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN



Results.

R. MOODY'S visit to Toronto resulted, under the Divine blessing, in arousing deep, and we trust lasting interest in the great question of salvation. The Evangelist was used not only in the conversion of large numbers of hitherto careless men and women, but fresh zeal and renewed consecration on the part of Christians is noticeable in many churches. Another gratifying feature of the work is the fact that the influence of the Convention has been carried into the country towns and villages around Toronto. It is, of course, impossible (neither is it necessary) that full returns of those who professed to be benefitted, should be in our possession, but we have received most cheering evidences from many sources. The Committee has a list of nearly 200, residing in the city, who were aroused; and at a social gathering held in the Y. M. C. A. Rooms on Monday, 15th, over 150 men assembled, and evidenced by their presence and words that they had "passed from death unto life." We believe that the Convention will form an important era in the spiritual life of hundreds of individuals and many churches. May the Lord of the Harvest send more laborers into the fields, for truly they are white already to the harvest. Seldom if ever has there been such evidence of the Spirit's work among the people, and especially among Young Men. We sincerely trust that the pastors of the city and the country at large, may be led to follow up the work, and that the present winter season be marked by intense earnestness in the great and all-important work of bringing men to the Lord Jesus,—so that should He come, His children may be found at work, and not idly sleeping. He draweth near! Let us be up and doing.

Christ Jesus came into the world to save sinners.—1 Tim i. 15.

Our Mission Union,

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Societies ordering 500 Copies, can arrange for the insertion of their local meetings on the last page, and also brief notices of their work.

All communications regarding subscriptions, or for books advertised in the Publisher's Column, to be addressed, S. R. BRIGGS, Toronto Willard Tract Depository, Toronto Canada.

Original articles intended for insertion in the paper, should be addressed to ALF. SANDHAM, Editor, at same place.

To our Readers.

THE Publishers of this paper are determined to spare no expense toward placing it in the front rank among the non-denominational publications of the day. A superior quality of paper is now used, and arrangements are being made for choice illustrations to appear in each subsequent number. With this issue is also printed a 32-page verbatim report of the addresses delivered at the "Moody Convention" recently held in Toronto. It is also intended that other features of interest shall from time to time be added to the work, and we have no hesitation in saying that "OUR MISSION UNION" will furnish an amount of pure Gospel reading, and other items of interest to the Christian public, equal to, if not surpassing that furnished by any other paper of its class, and at a cost which can be met by all. We call attention to the Special Offer made by the publishers, as announced on the last page of this issue. Remember, that while efforts are being made by us to improve the paper, all these will be of little avail unless our readers do their part. We ask each reader at once to decide to help in extending the circulation. We are thankful for the increase which has been secured, but we want a list running up to at least ten thousand. It can be done. Let each help.

OUR WATCHWORDS.

Accept, I beseech thee, the free-will offerings of my mouth, O Lord, and teach me thy judgments.

I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people.

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

By REV. JOHN MCEWEN, Secretary S.S. Association of Canada.

[Dec. 21.] **The Creator Remembered.** [Eccl 12: 1-4.]

Solomon continues in his strain of last lesson; throwing the rein on his neck, dashing on in his course of pleasure. "Rejoice O young man," etc., Eccl. 11: 9-10, but remember there is judgment.

1. A TIME OF JUDGMENT.—Sowing and Reaping.

2. A DAY OF JUDGMENT.—Final Account.

We have, in this closing lesson, two contrasted pictures.

AN OLD MAN,

with tremulous and tottering frame; looking fearfully and vacantly into the future. Read carefully and repeatedly *vs.* 2-7. Sketch it with a free hand for yourself. A sad sight, an old man and a long life without God and without a fruitful hope in the world—alas! how many illustrations you can select from life. Opposite:—

A BRIGHT, BEAMING, FRESH YOUTH,

on bended knees, and upturned countenance—with loving, hopeful look. Ponder this, and contemplate that:

"AND REMEMBER THY CREATOR."

"Will thou not from this time cry unto Me, my Father, Thou art the Guide of my youth."

The selections from History and Biography by which the Bible is built up are grandly illustrative of this lesson; the solemn possibilities of childhood under God's blessing and guidance, are seen in Isaac, Joseph, Moses, Joshua and Caleb, Samuel, David, Daniel, John Baptist, Jesus. God desires to get as near the cradle as possible, and through believing and faithful parents, to bless as largely as possible. The key word and tone of this closing lesson, is the same as the key note of the opening of David's career. "Remember thy Creator in the days of thy youth," this was the ground of David's selection and anointing as the future king of Israel. The largest manhood and womanhood for abiding usefulness and influence come from early piety and careful Christian training. Matthew Henry, the great commentator; Richard Baxter, the great preacher; Jonathan Edwards, the great leader in revival times, were all Christians in very early life. Let the parent and the teacher help the children to remember the Lord Jesus who gave the invitation, "Suffer the little children to come unto Me," and the commission, "Feed My lambs."

WATCHFULNESS.

SALVATION is through suffering and danger. We are ever walking on the edge of a precipice, and between it and us there is only the hand of Christ; but is not that enough? We must be watchful, prayerful, ready to suffer; but ought we, therefore, to be full of anxiety? The apostle does not think so, for he adds, "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator."—*Theodore Monod.*

Be Wise.

“**Y**OU may have heard the story of that wise man who was once on the roof of a house, when suddenly, behind him, came a strong man, with a huge whip, and told him to jump down. The man was a lunatic. The gentleman knew that in a moment, and so he very wisely said, ‘Well, you see any fool can jump down, the strange thing would be to jump up. Let us go down and jump up.’ They went down, but they never jumped up. Are there not some here that are jumping down, some who are taking a desperate

leap into one sin or another? Oh, any fool can jump down, but if any of you have taken that leap, and you are down I will defy you to jump up. Now you want a longer, stronger arm than your own; a power Divine alone

can save you. If you have tried to jump up, I know, young man, you have fallen back in despair of ever succeeding. To sin is easy; to turn the downward path is easy enough, the gravitation of our nature tends that way, but to retrace our steps—this is the difficulty, and only God can help us do that. Turn that over in your mind and say, ‘If there be salvation to be had, since I cannot work out my own, I will go and get it.’ And oh that you would go now and get it. I try to preach to you the gospel just now. The negro put it thus, ‘Christ die, me not die.’ and that is just the gospel; Christ dies that you may not die. Only come and believe Him; and when you are about it, dear young friend, I beseech you to trust Christ out and out. Just give yourself entirely up to Him, and He will keep you to the end.”—*Spurgeon.*

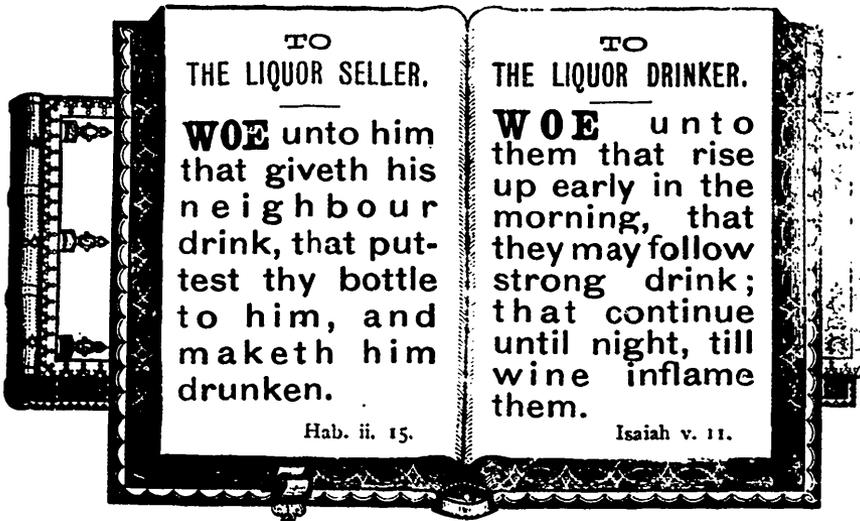
Are You Acquainted with the Author?

IGNORANCE of God has come to be the boast of the sceptics of the day. They call themselves *agnostics*; that is, persons who *do not know*, who have no knowledge of God. Priding themselves upon their ignorance of God, they fall into the mistake of thinking that no one else knows more than they do; and that, in fact, what they do not know is not knowable, even if it is worth knowing. The fact that they do not know the truth is no evidence that others do not know it. Their ignorance may be vast

and varied; but our knowledge, though much less extensive, may be far more certain.

An agnostic, who was present in a certain refined circle, was surprised to learn that a much esteemed lady present, believed in the

WHAT GOD'S WORD SAYS.



THY WORD IS TRUTH.

sacred Scriptures. He ventured to ask her, “Madam, do you believe the Bible?” “Most certainly I do,” was her reply. “Why do you believe it?” he asked. “Because *I am acquainted with the Author.*” This was her testimony; and all his talk about the unknown and the unknowable went for nothing, in view of the calm confidence born of her personal acquaintance with God. This knowledge is most effectual in dispelling the doubts which linger in the human mind. It is good to know the Bible; it is better still to know the Lord. Blessed are they that *know the Lord*; for to know Him is life eternal.—*The Christian (American).*

A CALM hour with God is worth a whole lifetime with man.

Too Busy to Freeze.



OW swiftly the glittering
brook rolls by,
Pursuing its busy career,
Reflecting the beams of
the cheerful sun
In waters transparent
and clear;
Kissing the reeds and the
lowly flowers,
Retrefreshing the roots of
the trees,

Happy all Summer to ripple a song,
In Winter "Too busy to freeze."

Onward it glides whether sunshine or storm
Await on its vigorous way,
And it prattles of hope and sustaining love,
Whether cloudy or bright the day,
Chill Winter around may its torpor fling,
And on lazier waters seize,
But the nimble brook is too much for him,
Being far "Too busy to freeze."

May we, like the brook, in our path through life,
As active and steady pursue
The course in which reality lies,
Which is lovely and useful too.
Still nourish the needy, refresh the sad.
And, despising indulgent ease,
Adorn life's current with generous work,
With love that's "Too busy to freeze."

Yes! while there's a brother to warn from sin,
A sister to save from despair,
A penitent heart to be meekly taught
To utter the prodigal's prayer;
An outcast child to be turned to God,
A foe to be brought to his knees,
The heathen yet to be sought and taught,
We must be "Too busy to freeze."

A Gift.

SALVATION is a gift from God. But, as
one has forcibly said, "a gift is not a gift
until it is accepted." That which is forced
upon another without his consent, is not a gift;
it is an imposition. A dose of medicine poured
down the throat of an unconscious, or resisting
patient, is not in any sense a gift. The word im-
plies two persons, one of whom is free either to
bestow it, or to withhold it; the other of whom
is free either to accept it or reject it. The act of
accepting salvation is surely man's act, and that
act is faith. The free act of God in bestowing
salvation is grace; the free act of man in accept-
ing it is faith.—*Gladden.*

The Broken Web.

(ORIGINAL)

By the Editor.



ONE summer even-
ing while in my
study, my attention was
attracted by the opera-
tions of a spider which
had built its web across
one corner of the win-
dow. It had woven the
long threads which
were to serve as sup-
ports to the web, and
upon the work of weaving, it had just com-
menced. As I looked, it occurred to me that
I would sever one or two of the long threads
and watch the result. No sooner had I cut
them, than the spider darted out of sight.
After a few minutes it cautiously returned to
the centre of the web, and I naturally expected
to see it at once resume its weaving. But no—
there it stood for a while, looking round as
though thinking what had better be done. Then
it commenced travelling up and down, examining
each thread, until at last it reached a broken one.
No sooner did it discern the break, than it set to
work splicing and mending it. Then it went to
the others in turn, and when they were all repaired,
it returned to the centre, and resumed the work
of weaving. The little thing seemed to realize
that until those broken parts were repaired, there
was no use in proceeding with the work. Its web
would always be weak and insecure.

Dear fellow worker, how are you working? Is
there a feeling of insecurity? If so, why is it?
Examine yourself. Go back over your past his-
tory since you first entered the service. Do you
discover a point where communion with the Mas-
ter has been broken? Is not this the secret of
your weakness? I beseech you, learn a lesson
from the little spider. Do not proceed further,
until all has been made right. Remember your
work will ever be unsatisfactory, and unstable, if
the mainstays of the web of your life's work are
not properly connected.

NO man can have "the peace of God which
passeth all understanding" until he first has
"peace with God through our Lord Jesus
Christ." The two are often confounded, but
they differ. *Peace with God* marks the con-
clusion of man's rebellion against his Maker;
the *Peace of God* is a fruit of the Holy Spirit
shed abroad within the heart. No man can
have peace with God until he turns from sin, and
ceases to rebel against the Almighty.

Him that cometh to Me I will in no wise cast out.—John vi. 37.

I Have to Meet God.



THE incident of our illustration happened in Australia some years ago. A poor fellow, who had cast off all restraint, and had practically sold himself to the service of sin and Satan, was captured and condemned to death. Though he had been so lawless, and had given vent to the passions and desires of the human heart, he had not found it an easy or a comfortable life; he worked hard to sin, and was just led by the arch-enemy of his soul into deeds for which he was long "wanted," and was eventually caught.

A servant of Christ, knowing the few hours he had to live, sought and obtained permission to visit him. The poor criminal paced his cell like a restless lion, uttering terrible groans. In reply to a question about dying, he said he was not afraid to die, but at eight o'clock the following morning he had "TO MEET GOD." That was the thought that troubled him. He had to meet God, and was unprepared.

Dear reader, are such as these the only men who need to get ready to meet God? No, alas! many men are just as unprepared as this poor criminal was. They may be free from the same kind of sins, but yet not ready to die. If we are going a journey we get ready, and yet concerning the journey into eternity so few are ready to start. Some one says, How can I get ready? There is but one way, and that is by coming to Christ as a guilty sinner, and accepting Him as the all-sufficient Saviour.

Why not Now?

AN account is given of a woman, *eighty years old*, who wished to become a Christian. But there was a difficulty in the way. So she asked several friends to come with the minister and talk with her. She admitted the truth of all they said, but something held her back.

Said the minister: "Why not give yourself now, within ten minutes?"

Oh, she could not!

"Why not?"

She wanted time, she said; it was too sudden. Ten minutes! Oh, no! she "must have time to think about it."

"You are old," said the minister; "how long have you been thinking about it already?"

She paused a moment, and then said slowly: "Fifty years."

"Fifty years!" cried the minister; "and yet you want more time! Isn't fifty years enough?"

That was a new way of looking at it. Fifty years, indeed!

"What shall I do?" she eagerly asked.

"Do nothing," was the answer; "but leave all with God. Let us pray to Him to lift the burden."

So they prayed. And suddenly light came through the darkness, the burden rolled away, and, like a little child, the old woman received the kingdom of heaven.

Others to-day who are lingering far from God and far from rest, might settle the great question of eternal life within an hour, and be at peace with God for evermore. You have thought long enough, now *act!* When God calls us to *act*, delay is refusing; thinking is disobeying. "Behold *now* is the accepted time."



What Will You Do With Christ?



WHEN I was staying in Chicago there was a man in prison there under sentence of death. His name was John Welsh, and he had murdered his wife. His friends tried to get his sentence commuted to imprisonment for life; and as week after week passed away, the poor man

hoped his life might be spared. The day before that fixed for his execution had arrived, John Welsh sat in his cell still longing earnestly, as none can long but those in the same circumstances, for a respite.

As he sat he listened, and outside the prison walls he heard the rumbling of the wheels of a car. It drew up outside the little gratings of his window; then he heard men's voices, and timbers were being unloaded from the car. He listened and listened, and they were at work. He heard the carpenters using their saws and hammers; there could be no mistake—they were making his scaffold. The thoughts ran through his mind and pierced his soul, "My scaffold!" He paced his cell to and fro, but could not get rid of his thoughts, as stroke after stroke of the hammer was erecting his scaffold. It seemed to strike to his very heart like a death-knell. He fancied he was himself, as others would see him next morning, swinging on the scaffold. It was too much for human nature to stand. He rang the bell for the governor. "Take me away out of this cell, anywhere, but do not let me hear them making my own scaffold!" He was taken to a distant cell, and there he sat on the edge of his bed, with those gloomy thoughts haunting him, all hope gone, and his mind an utter blank, and given up to despair.

Whilst he sat there he was suddenly startled from his reverie by a hurried step along the corridor. The key was thrust into the lock, and there stood before him one of the officers of the prison. He had a paper in his hand; it was signed by the Governor of the State of Illinois. It was a commutation of his sentence; instead of death, next morning, it was imprisonment for life. How the truth burst on his mind! When

the paper was handed to him he could not read it for his tears; but it was a paper bringing him his life, and he hugged it, and clasped it, and kissed it. You would have said he was demented if he had torn it up or cast it from him. But no, it was his life; and life is sweet, and how he prized it! He would not have rejected it for all the riches of the world; it was more precious than them all.

Beloved friends, God sends you the message of everlasting life. If the Son makes you free, you are free indeed; no imprisonment for life, but liberty for ever. What will you do with Christ? Will you receive or reject Him?—*Herbert Taylor.*

"I Belong to Death's Master!"



CHRISTIAN woman was lately dying of internal cancer. She was attended by a Roman Catholic nurse, who was very much astonished at the calm patience and peace of the poor sufferer. A friend of mine called to see her one day. The door was opened by the nurse.

"How is Mrs. B—to-day?" inquired my friend.

"She is very ill, sir," was the reply. "Last night she was seized with violent pain, and I thought she was dying. I said to her, 'You are dying: shall I send for a clergyman to prepare you for death?'"

"Oh no," she said, "I want no minister, for I am ready to die at any moment."

"But," I said, "are you not afraid to die?"

"No, indeed, not a bit," she replied.

"Tell me why you are not afraid to die, when you have not been prepared by your clergyman, or received the rights of your church," I said.

"Because," she replied joyously, "*I belong to death's Master!* I am a poor sinner saved by grace!"

A Thankful Spirit.

A THANKFUL and praising spirit is the highway to a happy life. As one man quaintly expressed himself, "Since I moved from Grumble lane up to Thanksgiving street, I find the air better, the sun-light more brilliant, the company happier, and the living more delightful."

HE that knows how to pray, has the secret of support in trouble, and of relief from anxiety; the power of soothing every care, and filling the soul with entire trust and confidence for the future.

An Objector Answered.

“**I** DON'T like so much talk about religion,” said a rude stranger in a city boarding-house to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. “I don't like it. It's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up hand and foot. It takes away his liberty; *and it isn't natural.*”

“Oh, no,” answered the lady, “it isn't natural. We have the best authority for saying so. ‘The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are *spiritually discerned.*’ True religion is rowing up stream; it is sailing against wind and tide.”

A pause for a few moments followed; then the stranger began again—

“People who speak and think so much about religion are queer, anyhow. I wish they could only know how people speak and think about them; nobody likes them, for they are like nobody; they are so very peculiar.”

“Allow me to interrupt you again, sir,” said the lady; “but I am so impressed with the manner in which your language accords with the Bible language that I shall have to introduce another quotation from the blessed book. ‘Ye are a chosen generation, a royal priesthood, a *peculiar* people.’”

“Does the Bible say they are peculiar, then? That's odd. That book somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays upon us poor sinners are hard. It's thou shalt not, and thou shalt not, all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow.”

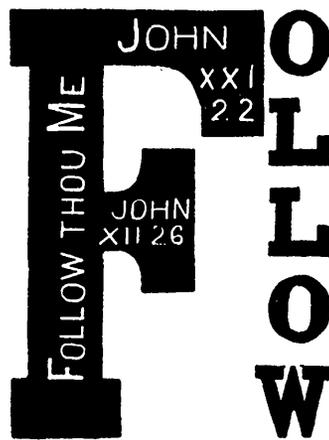
“Yes,” replied the lady, “they are narrow, for

the Bible says they are. ‘Strait is the gate, and narrow is the way that leads to life.’ We have to be careful to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness, and sloth. It is too narrow for the service of two masters. It is too narrow for covetousness, envy, and all other evil passions. Hatred can find no place for so much as the sole of its foot in the narrow way. Good deeds, kind words, faith, hope, and charity, occupy all the ground, and will continue to hold it to the end”

The stranger listened surprised and annoyed, and at last arose and left the room, apparently a more thoughtful, if not a better man.—*American Messenger.*

THE GOSPEL ALPHABET. No. 6.

Thou shalt not Follow a multitude to do evil.—Ex. xxiii. 2.
Christ an example * we should Follow His steps.—1 Pet. ii. 22.
Follow peace with all men.—Heb. xii. 14.



He leadeth me! Oh, blessed thought!
Oh words with heavenly comfort fraught!
Whatever I do, where'er I be,
Still 'tis God's hand that leadeth me.

He leadeth me! He leadeth me!
By His own hand He leadeth me;
His faithful follower I would be,
For by His hand He leadeth me.

Lord, I would place my hand in Thine,
Nor ever murmur or repine;
Content, whatever lot I see,
Since 't is my God that leadeth me.

O men of God, Follow after righteousness.—1 Tim. vi. 16.
Then we shall know, if we Follow on.—Hos. vi. 3.
These are they that Follow the Lamb.—Rev. xiv. 4.

Fourteen Great Mistakes.

It is a great mistake—

1. To set up our own standard of right and wrong, and judge people accordingly.
2. To measure the enjoyment of others by our own.
3. To expect uniformity of opinion in the world.
4. To look for judgment in youth.
5. To mould all dispositions alike.
6. Not to yield to immaterial trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others with what can not be remedied.

9. Not to alleviate all that needs alleviation, so far as lies in our power.

10. Not to make allowances for the infirmities of others.

11. To consider everything impossible which we can not perform.

12. To believe only what our finite minds can grasp.

13. To expect to be able to understand everything.

The greatest of all mistakes is—

14. To live only for time, when any moment may launch us into eternity.

—Selected.



The object of this Union is to extend the knowledge of the Gospel of our Lord Jesus Christ among the inhabitants of Toronto and its vicinity, and especially the poor and neglected classes, without any reference to denominational distinctions, or the peculiarities of church government.
SECRETARY :—J. J. Gartshore, P. O. Box 706.
TREASURER :—Alex. Sampson, 28 Scott Street.

MISSION UNION HALL,
 College St., Cor. Emma St.

GOSPEL SERVICES
 EVERY NIGHT,

Services each evening (except Sunday) at 8.00. Sunday service at 7.30.
 The hour has been changed from 8.30 to the suggestion of ministers attending a recent business meeting.
SUNDAY evenings, at 7.10, Children's Service.

ADDITIONAL MEETING HELD IN THE BUILDING.

SUNDAY—9.30 a.m., Sunday School. 3.00 p.m., Our Mission Union Bible Class.
MONDAY—Young Men's Society. Sewing Society.
TUESDAY—Bible and Flower Mission.
THURSDAY—5.15 p.m., Prayer Meeting.
DAILY (Sunday excepted) at 9 a.m.—Day School for children, who (from many causes) are ineligible for public schools.

The Union Committee meets first Monday of each month, at 8 p.m.

MISSION MEETINGS
 IN AFFILIATION WITH THE UNION.

A **COTTAGE MEETING** is held every Tuesday Evening, at 8 o'clock, in McBride's Hall, north-east corner of Elizabeth and Edward Sts. Good singing.
COTTAGE MEETING at No. 20 St. Patrick's Square, every Monday evening, at 8 o'clock.

DENOMINATIONAL MISSIONS.

ST. MARK'S (Pres.) CH. MISSION.—Tecumseth and Adelaide Sts. Sunday, 7 p.m., and Thursday, 8 p.m. S. School and B. Class, 3 p.m.
J. SMITHVILLE, Missionary.
CENTRAL PRES. CH. MISSION.—44 William St. Sunday, 7 p.m.; Thursday, 8 p.m.
J. GORFORTH, Missionary.
KNOX CH. (Pres.) MISSION.—Duchess St. Sunday, 7 p.m., Thursday, 8 p.m. J. ANGO, Missionary.
CHURCH OF THE ASCENSION (Episcopal) COTTAGE MEETING, Cor. York and Richmond Sts., Friday evenings. Song service at 7.30. Regular service at 8.

Donations to Mission Union Fund

Received since last acknowledgment.

Box in Hall.....	\$ 71
Our Bible Class.....	14.95
A Friend.....	2.00
J. K.....	5.00

Can Not, and Will Not.

"No man can come to Me except the Father which hath sent Me draw him."—John vi. 44
 "Ye will not come to Me that ye might have life." John v. 40.

SOME people puzzle themselves with the seeming difficulty of reconciling these utterances of the Saviour. An old writer has a parable which helps to solve the question.

"A king," says he, "was troubled because of a rebellion in one corner of his dominions. Assembling an army he met his foes and utterly routed them. Many were caught alive, were convicted of high treason, and doomed to death.

Ere yet the day of execution arrived, the king sent his only son, with an unheard-of message of clemency. Without the walls of the Prison the prince set up the royal



standard. He ordered every gate of the jail to be thrown wide open. Then he caused the heralds to announce, in words that might be heard in every cell of the condemned, the proclamation of the king. It was a declaration of free forgiveness on the simple conditions that every rebel should come out from the prison, confess his crime, and ask pardon.

Some hastened to except the terms and were pardoned.

Others within the prison, however, would not thus humble themselves. Submit to ask his pardon! Never! There was nothing to hinder them. No material obstacle lay between them and the prince. The way was clear. The impossibility was in their own hearts. They could not, because they would not. They each died rather than yield to receive pardon from their king."



"OUR MISSION UNION."

As an encouragement to our friends to aid us in increasing our subscription list, we make the following

Special Offer

FOR ONE MONTH.

1. All New Subscribers will receive the paper to end of 1885, for 50 cts.; also a 32-page copy of the

VERBATIM REPORT
 Of the addresses delivered at the **Moody Convention.**

2. Two Subscriptions and \$1, you can have your choice of anything from the Depository, to the value of 25 cts.
3. Four Subscriptions and \$2, you can have your choice of anything from the Depository, to the value of 50 cts.
4. Eight Subscriptions and \$4, you can have a Bagger Bible, value \$1, or anything from the Depository, to the value of \$1.
5. Twenty Subscriptions and \$10, you can have anything from the Depository, to the value of \$3.

Catalogues will be sent free, so that parties may make choice of the premiums they prefer.

Remember this Special Offer is only open for one month.

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BI-MONTHLY, 50cts. PER YEAR.

MISSION UNION

THE FIELD IS THE WORLD
A Evangelistic Journal

DECEMBER, 1884.



Study to Show
Thyself Approved.

WE SHALL REAP



GATHER THEM IN

MOODY CONVENTION,

Toronto, December 2 to 4, 1884

VERBATIM REPORT.

FIRST DAY.



HE Convention was opened by Mr. Moody, when after opening exercises, the first topic was taken up, "HOW TO PROMOTE SPIRITUAL LIFE IN THE CHURCHES,"

opened by the Rev. Hugh Johnson. This topic is the central object of this Convention. We welcome to our city and to our hearts, our dear brother, whom God has made a messenger to the churches. We greet him affectionately in the name of the Lord. Our hearts go out toward him with an ardor which many waters cannot quench, and we earnestly pray that upon him and upon us all may rest the Spirit of love and of power and of a sound mind. Representatives of the various churches meet here to compare plans and methods, and seek inspiration for our work, and we but voice the one want, the one great need of the churches - More spiritual life. It is more life and fuller life that we want. The church is but the aggregation of individuals, and to promote spiritual life in the church we must promote individual spiritual life. How? By a more abiding union with the Lord Jesus Christ. He says: "He that hath the Son hath life, and he that hath not the Son hath not life." What a mystery surrounds the origin of life! What a mighty chasm yawns between vegetable life and animal life, the life of the tree and of the bird that sings among its branches; between the animal life and the mental life, the life of the bird and the life of man! And that same impassable gulf yawns between the life of the natural man and the life of the renewed man in Christ. Only life can generate life; and spiritual life developed out of the mere ordinary life is just as impossible as spontaneous generation. In Christ we

U.S. VI: 6

have life and in Christ alone, and only the believer can say, "I live; and yet not I, but Christ liveth in me." Let us take a firm grasp of this truth. It is the divine life commingling with ours in the higher life that makes us one with Him. Then we know Him, not after the flesh, but after the spirit. This is to take Christ, the Christ not merely of history, but the Christ who liveth to-day and for ever, the Christ who reaches my heart and transforms my nature. Then we have Christ transferred from the Bible and from history to the heart. The Master says, "I am come that they might have life, and that more abundantly." Not merely life, but abundant life, fulness of life, like the fulness of the sea with no reflux tide or ebb. How may we secure this abiding union with Christ? By a more devout study of the Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Everything else according to its kind. The heart is fed by love by intelligence, by knowledge, and the spiritual nature by the Word of God, which liveth and abideth for ever. You take away the food from any nature, and that nature dies. The food of the spiritual life is the Divine Word, felt in our hearts and carried into our experience. The great essential things are those we live by—Bread. Do we merely live for it? Do we not rather live by it? Air. Do we live for it? Do we not rather live by it? So we live the spiritual life by the word of God. Take the most eminent characters of the day, and ask upon what meat doth this our Caesar feed that he is grown so great? And the answer is, The Word of God. To develop higher, deeper spiritual life in our churches then we must have more of this Word in our preaching, in our hearts and in our lives. Again, by a rich baptism of the Holy Ghost can this spiritual life be promoted. The blessed Master said to His disciples: "Ye shall receive power after the Holy Ghost is come upon you." And when they were filled with the Spirit they began to speak with other tongues as the Spirit gave them utterance. How this Pentecost changed them! Oh, that a Pentecostal baptism may come now—how it would change our lives and change us! You remember how the disciples were rebuked by the Master for unbelief; how through faith they were to subdue kingdoms, work righteousness, stop the mouths of lions, quench the violence of fire, and how they were quickened with power. And this same power is for us, for you and for me. The day of Pentecost is not to be deemed to have gone by. If we have a blessed baptism we shall be fervent in spirit, and this will give the fire of which the Bible speaks so much, that divine enthusiasm which shall burn continuously in our hearts and be like the altar fires, continually burning. Oh, that we may have this baptism now! Lastly—spiritual life may be promoted by a more consecrated personal effort. The churches are dying for want of this personal activity. Every man to his work. I am sure this will ring out again and again in this Convention—Every man to his work. I go to the hospitals and I find a multitude of sick people. They are not actually dying, but they are feeble and complaining, and know little of the joys of living. Oh, for the power to turn the churches from hospitals into workshops! Then would the tide of health run through our veins and we would feel the rapture of living—of living for Christ, living for God, living for heaven.

MR. MOODY'S ADDRESS

After the subject has been opened we hope any of our friends who have got a suggestion to make will make it. It is not set speeches we want, but practical suggestions.

Often we get in a speech occupying two or three minutes a suggestion more valuable than you will find in a sermon of an hour's length. There is not a man here but can give us some suggestion that will increase our spiritual life. And there is no question of more importance than this; it is the object of our meeting. It is only by getting more spiritual life within the church that we can hope to reach the outlying masses, what are often called the lapsed masses. A quickened church is the greatest power on earth, and I do not know anything that will bring spiritual life into the church but the Word, and work. We want the two together. Give Scripture its place, and when we are quickened by the Word we are ready to go to work for Christ. The Word says, "He that watereth others shall himself be watered." That is the true principle. A man cannot water others without being watered himself. If you dig a man out of a pit you will find your own burden falling into it. Many a Christian would forget his sorrows if he would go and help some one else to bear his. One of the most spiritual churches I have ever been in is that of Dr. Andrew Bonar, of Glasgow. It is a large congregation—a thousand or eleven hundred people, and when Dr. Bonar opens his Bible and begins to read, you can hear all over the church the rustling of the leaves. Everyone is looking at the passage he is reading. He simply tells what the Scriptures teach. A great many preachers in the United States—I hope you are following closer to the English method than the American method in this particular—use the Bible simply as a text book. Some ministers take a text out of the Bible, and that is the last you see of the Bible until next Sabbath. The minister ranges about the heavens and the earth and the waters under the earth; he gives a little botany, zoology and astronomy; but that is not what the soul wants. The soul wants food. It is not man's theories but God's idea; what God says that is needed to quicken the Church. You cannot quicken the Christian with man's thoughts or theories. Let God speak through the Word. If you take the Bible, as Dr. Bonar does, you cannot help being quickened. A friend of mine who had occasion to be in Glasgow went to hear Dr. Bonar. He was going through Galatians, and had got to that portion where Paul goes up to see Peter. The doctor had let his imagination loose a little. He imagined Peter saying to Paul, "Let us take a walk about the city." He took Paul to Gethsemane and says, "There, Paul, that is the place where I've sweat great drops of blood I was asleep, and one of the greatest regrets of my life is that I went to sleep, although asked to watch only a little while. I knew what agony He was enduring. He only wanted me to watch an hour. When I awoke there was an angel standing over Him taking the place where I should have stood." Then he imagined Peter the next day taking Paul to Calvary and saying, "This is where he died. This is where Christ was; the believing thief was there, and the unbelieving thief there, and his mother there. I stood on the outskirts of the crowd. I could not get to be near him, for I had denied him the night before. No one knew what I had suffered except God and my own soul." The doctor imagined on the next day Peter taking Paul to Bethany saying, "This is the last place I saw him. We were talking to Him, and all at once I noticed that His feet did not touch the ground. He went right up to Heaven from here." Do you tell me that we do not feed the Church and make it spiritual-minded? We want explanatory preaching; preachers to tell the people what God says, not what they say. If we get the people to feed on the Word of God we shall become a great power. Another thing we want is separation.

have lost spiritual life by being hand in glove with the world—believers unequally yoked with unbelievers. You cannot have power unless you lead a separated life. Christ died to redeem you from the world. I have heard people say "Christ left us in the world; we are not to live like hermits." No, we are not to live like hermits. But the one thing Christ taught during his life on earth was that the world was at war with him. You find that from the time He entered his ministry to the time He perished on the Cross. The war is not over yet. The world is not to-day any more of a friend to the Gospel of Jesus Christ than when He perished on the Cross. If Christ were to come back again the people would crucify Him. Christ's people must be separate from the world, and I do not believe that men and women have spiritual power when unequally yoked with unbelievers. We must live and preach separation. We used to have to preach to the Church to keep out of the world. Now, the world has gone into the Church—moved right in and taken possession, and that is the reason we have so little power. People say, "Christ did not take us out of the world; we are in the world." When the ship is on the water that is all right, but when the water gets into the ship it is all wrong. And so when the world gets into God's people it is all wrong. My friend, Harry Moorhouse, had a beautiful canary. In the spring of the year he took its cage out and hung it in a tree, and the little English sparrows got round it and chirped, and pretty soon the canary had lost all its sweet song and could only chirp. And though he brought it into the house and trained it again, it never sang as sweetly as before. So thus with our church people who, not separated from the world, they do nothing but chirp, chirp; they are nothing but sounding brass and tinkling cymbals. When people asked Billy Dawson how the world was going on, he said, "Don't know; ain't been there for twelve years." What we want is to be out of this world and be living in Heaven. When a Scotchman was asked if he was on the way to heaven, he said, "On my way to heaven? That is where I live; that is my home." Realize that you are sent here to represent Jesus Christ. Some one has said that the Roman spear did not pierce the heart of Jesus Christ as much as the kiss of Judas. The wounds that Christ receives in the house of his friends do more harm than all the infidels in the world. I do not fear the work of infidels half as much as miserable false professors. If we want spiritual life and power we must be dead to the world and alive to Christ. Others will take up the subject, and I hope there will be a perfectly frank expression of views.

REV. PROF. CLARK.—I have only a word to say. A thought passed through my mind one day when on the Master's service, which may be appropriate to the present hour. I was walking among the poor and quiet homes of the people, and as I walked from one to another I was reminded of the symbolism that comes to us out of the old covenant—the fires shall be ever burning on the altar, they shall never go out. I thought as I went here and there of the fires upon these altars. They are not kindled from the world but from above. They are good fires, but the air about them is miserable and wretched. Yet they must not go out; it is the Lord's pleasure that they should ever burn. Then they must be fed. It behoveth a man to feed the smallest flame. It is worthy of a man's time, thought and best energies to do something to keep the smallest heavenly flame alive amid the dark and depressing atmosphere of this sinful world. Christians must help one another to keep the flames burning brightly. Remember it is for the interest of the church and of all of us that the flame never goes out. Watch one another, help one

another to keep the flame burning brightly, for that is one of the means of getting more spiritual life into the church.

REV. J. SALMON.—The Lord Jesus said, "My will is to do the will of Him that sent me," and He said He liveth by doing His Father's will. Hence he that keepeth the Lord's will liveth by Him; and to live by the Lord is to do His will, and by doing His will we shall promote our spiritual well-being.

REV. W. J. ERDMAN, of Jamestown, N.Y.—The definition of life eternal is "that we might know Thee the only true God and Jesus Christ whom Thou hast sent." We see hereby that life and knowledge coincide, and the deepest meaning of knowledge is "to be one with." Hence the proof and witness of such life lies in the oneness with Christ in nature, in purpose, in spirit, in self-denial, and especially in being able to say at the foot of the cross: "This is the true expression of what God is, as just and as gracious." Only by the study and reception of the Word of Life can such life be nurtured. And with nearly all believers there comes a time of such knowledge of God when in a crisis of spiritual experience he stands face to face with God, as when the angel wrestled with Jacob. His name at that time was Jacob, meaning "Supplanter," and he only got his other name, Israel, when he hung upon God's neck in prayer, asking that God would bless him. This knowledge of God only comes when we get hand and hand with, and face to face with God, when no one else is present, when the soul gives itself to God, saying, "From this time I desire to serve Thee; fill me with Thy Spirit, that I may be one with Thee." So we shall manifest love towards our brethren and towards Christ, and go forth to seek and save those which are lost.

REV. ELMORE HARRIS.—I sometimes think a mistake is made in connection with the work of grace. We sometimes fancy God is going to bless us, that sinners are going to be converted without our personal instrumentality. The Old Testament says, "Ye shall be gathered one by one." We need to remember this, that all great works of grace, are accomplished by the hand to hand work of every single member of the body of the Lord Jesus. Christ made much of the individual. From the hour of His coming He has been gathering His people one by one. Christ says, "All shall come to me;" "He that cometh to Me I will in no wise cast out." Let us then put forth all personal effort to win men to Christ, and a rich blessing will come upon our own souls.

MR. GEORGE SOLTAU.—I want to make a practical suggestion on this subject. Some years ago I had charge of seven hundred souls of all ages. After three months there was a great spiritual deadness. Eight Christian people began to meet together for prayer every Saturday evening. I wondered how it was that my heart was possessed with such power of the Holy Ghost. As the weeks rolled on I became troubled because souls were not saved. One day I happened to say so to one of these praying ladies. She said, "I will tell you a secret: eight of us meet every Saturday and pray to God to send down a blessing on your soul and on all of us through you." I said, "Keep on praying." Three or four weeks passed and then there was a wonderful manifestation of God's power all through the neighborhood. The people felt as if they had not time at the weekly prayer meeting to get the blessing of God, and they asked to arrange to have a whole night of prayer. We arranged to have the meeting open at 10 p.m., and go on till 4, or as long as they wished. I gave it out, and asked the people to send in requests for prayer, unsigned. When the night came we

began to take up the requests at 11 o'clock. For two hours and a half we were merely reading requests, and the result was the conversion of many. There was a revival of spiritual power all over the neighborhood. A month afterwards we had a praise meeting. It was a small village with 1,200 inhabitants, but we spent two or three hours in thanking God for answers to prayers, coming from New Zealand, California, and various parts of England. If those whose hearts are bothered about the state of the church, and desire to have more spiritual power in the church, will organize prayer meetings in their own homes, and cry to God for this one thing, the ministers and the work will feel the effects, and there will be an awakening such as we have not seen.

"HOW TO PROMOTE REVIVALS."

This topic was next considered.

REV. DR. THOMAS said:—My dear Christian friends, I think this question is being answered this morning. I have felt as I sat here this morning that the tide of revivalism is even now rising, and that an influence is being created here which is going to answer this question. It is a reproach to the Church of God that she should ever need reviving. Her spiritual life should be so intense and so full that the influences of a revival should be unnecessary. The Churches of the Lord Jesus should be seeking for larger revelations of Divine power, and for fuller manifestations of the Divine life, rather than meeting together in Convention to talk about methods for the revival of the Church. It is the sick man that needs the medicine; it is the body that is torn by disease, fed on unwholesome or insufficient diet that needs reviving and stimulating. But we are constrained to confess this morning, ministers on this platform, and the mighty body of Christian people are constrained to confess that the Church does need reviving. How is this to be done? It appears to me, dear friends, that first of all there must be a full recognition of the fact that all spiritual success is directly and absolutely dependent upon a manifestation of the Divine energy. It is not organization; it is not instrumentality; it is not Mr. Moody; it is not man, endowed though he may be with great power, but it is God. We ought to pause a moment and realize that all our help must come from Him. I am speaking of Christian ministers and Christian men, and yet I think it will do us good to stand for a moment in the presence of that one simple monosyllabic, profound, misunderstood and yet meaningful word Christ. It appears to me that it is only as we understand that word, as we appropriate the meaning that underlies it, only as we know Christ, that we can rise into that largeness of Christian experience and into that magnificence of Christian life which a revival will ever promote, and which we seek to promote by the services that are being held here to-day. I believe a revival begins just there. Then there must be that other thought—and it should be so imbedded in the mind that no influence will be able to move it—that this Divine presence and Divine energy is ever with the Church, is an abiding possession of the Church. We have not to act as the fabled gods to bring down fire from heaven. The power is here. I have felt it here this morning. The power is with the Church, it is in our hands. Our Lord Jesus, previous to leaving the world, told His disciples that He would send them the Comforter who would abide with them forever. And when the disciples were commanded to go forth and bear the testimony to all nations they were promised His continual presence. It is this which comforts His workers. There is a great deal of

misconception in regard to the Holy Spirit. We often preach, pray and speak as if the Spirit was at an infinite distance from us, as if the Holy Spirit of God had to be brought by some mighty influence from on high, and as if God had special seasons in which to bless. I believe this to be a great mistake. I believe it is contrary to God's Holy Word. It is always a good time with God. He is always ready to bless. He is ready to bless at this very moment as He was on the day of Pentecost. The Divine love shines about us ever. The stream that poured forth from Horeb and refreshed the children of Israel is symbolical of the living truth as we have it to-day. It is as we believe this truth and live up to it, that we shall rise into that largeness of Christian life which we are seeking to promote by the discussion to-day. So much then, on what I might call the Godward aspect of this subject. But what are the conditions upon which these gracious influences are to flow into our lives. What, in a word, is the church to do in order that she may become the recipient of this Divine power? In answer to that question I would say, first, there must be unselfish interest in man. We are not going to receive blessing for our selves, nor are we going to be made powerful in communicating spiritual blessing to others, unless we are large-natured, broad-hearted, and thoroughly unselfish. The selfish man must perish in the midst of fulness, and the church that is not ready to give of her very life to promote the truth cannot advance. We must love man, not the rich or cultured man alone, but man, because the message of God is to him, and because the Lord Jesus died for him. We must know something of the obligation which Paul felt when he said, "I am debtor both to the Greeks and to the Barbarians." And then there must be a cleansing from all those sinful influences that have gathered around our lives—pride, hypocrisy, worldliness and dishonesty; all those excrescences that have interfered with our church activity must be cut off. There can be no revival otherwise, the water of life and the blessed regenerating influences cannot flow through channels that are thus clogged and impure. I believe most firmly, and I have felt it deeply especially during the past few weeks, that the church itself must have a higher, grander and broader conception of character than she has to-day before God can possibly use her as His chosen vessel for the accomplishment of His glory. Then there must be an earnest personal consecration of ourselves to the service of the Master. The supreme motive of our hearts must be not to get wealth and the favor of the world, but Christ. Have we come up to that standard, brethren? All for Christ—hands, feet, voice, intellect, affections for Christ. I believe that if the church of the Lord Jesus were but able to say to-day "All for Christ," there would be such a manifestation of power, life and energy as would cause infidelity to hide its head. Lastly, there must be faith in the Divine sufficiency. The church is rich in love, in enthusiasm, in power, in exact proportion to her faith. I cannot see, from a study of the Scriptures, why the Church to-day should not be possessed with all these characteristics of the Divine indwelling which distinguished the early Church. I cannot see why to-day we should not rise to that place of magnificent achievement. The Almighty has not changed. The promise of the Spirit is as rich, clear and full to-day as it ever was; the great ocean of Christ's love can never know a change; and surely the wants of the world are as deep and wide as they ever were. The days of miracles are not by. If these promises mean anything to us, it is that it is possible for us to enter into this spiritual life, of the real power of which we have been speaking this morning. Entering

into this life, we shall be brought into loving contact with the Lord Jesus, and we shall exercise an influence on human life and destiny which will be all important. Every conversion is a miracle; every spiritual conquest is a manifestation of the supernatural, and the Church of God to-day is the very representative of Christ on earth. I preached last Sabbath morning on a little incident in the Old Testament. The armies of Judah and Israel went out to war with the armies of Moab, and they found themselves in a waterless valley. For many miles not a single rill or rivulet was to be found to slake their parching thirst. By Elisha they are told to dig the valley full of trenches and they would be filled. Dear friends, is the valley dry, is the ground parched? I would commend you, then, in the name of the Lord Jesus to fill the valley full of trenches. Let the valleys of your desolation be filled with those avenues into which the love of God can flow, and it shall be known in Toronto that there is yet a God in Israel.

MR. MOODY.—A great many people have very strong prejudices against revivals. One reason is because they believe a revival means a strong effort for just a few weeks and then all the rest of the year the Church is doing nothing. I do not think that is what we mean by a revival; I do not mean that. That kind of work is an abomination to God and man. People say, "O those Christians wake up and stay awake for one or two weeks in the year; they are very active to save sinners, and then they cool down, and for the rest of the year they don't know you." People have a right to be prejudiced against that kind of work. If it is God working, it is going to last; it is a state of things that will be with us 355 days in the year. That is the kind of revival the Church wants; it is not a spasmodic effort. It is very true what our brother has said about the prevalence of the idea that there is a certain time when God will come and do this work, and that we have got to wait until this time comes round. That is another false idea. You do not get that idea from Scripture. God's time is when you and I go to work. God is always ready, and he would rather give than receive. If we are ready to receive something from Him, and the Churches ready and waiting for a blessing, there will be a constant giving from God. I think I should read the connection in which this idea is brought out in Scripture. You will find it in the 302nd Psalm—"Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." That is the set time—when we take pleasure in the Lord's work. There is one denomination in the United States whose report last year showed four or five hundred churches that did not bring one soul to Christ, not a solitary soul admitted on profession of faith. Those churches, as a general rule, are the churches that preach against revivals, and they seem to think that the normal state is to go to sleep and let the world perish. It is dishonoring to God to take such grounds, and for a Church of God to be twelve months without a soul added to it by profession of faith shows that it is without life. This condition comes from the fact that we do not believe that God can revive his work and save souls at any time. We have got the idea that there will be a periodical time, about one in twenty years. Some one was telling me that he did not think there would be much work done for another twenty years. He said a great work was done in 1857 and 1858, that it had been repeated again to some extent, but it would not again take place until God's favorite time had come. A great many people have the idea that the time is coming and that all we have to do is

to wait. If you find a Church that is in a revived state, or a Church that is watching for souls, you will find souls enquiring in that Church. If you find a Christian praying for souls, you will find that God gives that man souls. So that the fault I find lies with us; we do not really believe. People complain that at times of revival many things are done out of the regular order. I think we want some things done out of the regular order. We have had too much order and regularity lately. When the real breath of heaven comes down there will be a little disorder. You will always find order where there is death. You will find order in a cemetery, but let there be a resurrection, and there will soon be disorder and confusion. If the Holy Spirit comes He will make a channel for Himself. We have not to dictate how the Spirit shall come. See how God moved out of the regular line in dealing with Elijah, Elisha and Eldad. When our civil war broke out we had to call out the irregulars—the volunteers—for the regular army was of little account. We need something of the same kind in regard to the Gospel, we require men who do not know much about theology, and let them preach in school houses, and cottages, act, it may be, a little out of the regular line. In all ages God has been reviving His church. At the time God brought the Israelites out of the Red Sea, God was reviving His own people. The people were renewed under Samuel and under Jehoshaphat, and in all ages God has been reviving His people. You talk about nations being suddenly moved. I do not think any nation was ever moved as was Palestine under John the Baptist and Jesus. Think of the irregular things done while Christ was on earth. It is always a mystery how a man with a Bible before him can condemn revivals. Why all our churches are born of revivals. The Roman Catholic Church says it is apostolic. If so it was born at the Pentecost, right in the heat of a revival. If the claim of the Episcopal Church is right, she was born at the time of Pentecost. The Methodist Church was born at the time of the revivals of the time of Wesley and Whitfield. The Quakers are the result of Fox's revivals. Every denomination is the child of a revival. Why to speak against revivals is like a man talking against his mother. Four-fifths of this audience were converted in times of revival, yet people are afraid that something may be done in such times out of the regular line. I remember going into one place where the minister dreaded the excitement of a revival. Yet he one night led a dance in a public hall and called off the figures until five in the morning. But he preached against excitement. If stocks and bonds went up 25% there would be great excitement in the United States, Canada and England, but it would not be called an unhealthy state of things. A similar result would follow if corn went up 25 cents a bushel. What Canada and the United States want to-day is a revival in business honesty. When we see men falling in all positions in life, some of them closely connected with churches, it should drive us into the dust before God. Our cry day and night should be, Lord revive our work. How a man who believe in the Bible can talk against revivals is a mystery to me. It is, I repeat, a scriptural thing, and God in all ages, I repeat, has been renewing His church. Why should not our cry be, "O God, revive me," then I may be used to quicken someone else. That was the way in which the revivals of 1857-8, which spread all over the country, and which began with two or three, just a little company. A revival may begin right here in Toronto in some poor widow's cottage. It is to be noticed that in the great revival that spread over the country in 1857-8 no man stood out prominent, but it was

God, in answer to prayer, breaking over the country. The God of Elijah will give us showers if we look for them and expect them. I believe we get just what we look for and work for. If we work for souls we will get them. To come to the point as to how we can promote revivals; we must adapt ourselves more to the people. We are living in a different way from that of the people of twenty-five years ago. Men think more quickly. We must shorten our services, put more life into them, and have greater variety. If you have a manuscript throw it away and talk right to the people. If you cannot carry your thoughts from the study to the pulpit, how can you expect the people to carry them away. Stand up and talk right at them about twenty or twenty-five minutes, and then pull in your net. What would you think of fishermen who are always setting their nets and never hauling them in. I have heard ministers preach powerful sermons and then, while their hearers were deeply affected, close the book and pronounce the benediction, perhaps saying, "If any of you are troubled about your souls meet me next Friday night." Why, the devil will steal away the seed long before Friday night. Before I was a Christian, I often heard a sermon on Sunday which deeply impressed me. On Monday I was very serious. On Tuesday the whole good effect was gone. I believe if I had been spoken to on Sunday I should have been saved long before I was saved. What we want is to give every opportunity to talk to those who are anxious about their salvation. When a man gets so far as to allow you to talk to him, he seldom goes back. I think our meetings should afford every opportunity of this kind. You may say this opportunity is given in revival meetings. But we should not wait for that, and we should give this opportunity every Sunday night. It has been my privilege to belong to a church for twenty years, and I do not remember any Sunday when there were not enquiries. If an opportunity were given to enquiries in all our churches every Sunday night, I am satisfied that many would come into the light. In most of our churches are faults in this respect. The Sabbath morning services are for Christians. The preaching is not of that class which is designed to bring men to a point about Christianity. The afternoon is given to Sabbath School teaching, and some faithful teachers will seek to bring the scholars to Christ. On Sabbath evening there should be an evangelistic service into which the Gospel should be preached plainly and simply, and conversions should be expected. When in London a friend told me a story regarding a missionary who had returned from India, and was invited to a dinner party. The question of Foreign Missions arose, and a skeptic who was present said, there was a great deal of humbug talked about making native converts. He had been in India for twenty years and had never seen one. The company looked over the table expecting the missionary to answer back, but he said nothing. In the course of the evening the missionary said to the skeptic: "Did you ever see any tigers in India?" "Yes, I have seen hundreds of them, and shot them, too." His whole soul was on fire when the talk about tigers was in progress. He had touched him in the right place. "It is a singular thing," said the missionary, "that I have been in India and have never seen a tiger." One man was looking for tigers, and the other for converts. I firmly believe a man gets just what he looks for. If he looks for souls he will find them. If a man goes into the pulpit and preaches year after year and does not look for souls, he will not get them. So what you want is just to look for souls. Let that be the whole drift of our life's being. In that

way the church will always be in a revived state. I would rather go down into the grave than live without the Spirit of God. One day is just as good as another for bringing souls to God. If a man will only sow the seed, God will water it, and it will bring forth fruit. There is no place where a Christian will not get souls, if such is the aim of his life.

REV. MR. KERR.—I do not think anyone has a better right to address a few words on this subject than I have. Some nine years ago, when Mr. Moody was preaching in London, England, his sermons were published in Montreal. I was living without Christ when a copy of those sermons were put in my hands, and I found they told simply and plainly the loving story of Jesus as I had never heard it before. It came right home to my heart. It seemed as though the Spirit took hold of me and I could not resist. At the expiration of three days I was brought to decision for Christ.

MR. SCHIVEREA.—Nine years ago Mr. Moody was preaching the Gospel, and I was dancing for a living, before the footlights. I heard him preach to sinners. His simple preaching of the Gospel touched my heart, and made me a free man in Christ. From that time I said good-bye to all superstition, and I have since been trying to tell young men what Christ has done for my soul.

MR. MOODY.—I notice in some places that people announce they are going to have a series of revival meetings. I think that is a great mistake. I would say that you are going to have a series of Gospel or Evangelistic meetings; but the moment you talk about revival meetings, every unbeliever braces himself right against the idea, and says to himself, "I am not going to yield." It is God who revives. It always offends me when people say they are going to have revival meetings. I remember reading in a paper that the revival begins to-day, and will close four weeks from now. I was shocked. People seem to have an idea that we can get up revivals. Some one has said they come down from above. Another suggestion I would make is, never count converts. You do not know who is converted. Let the Lord settle that. I cannot look into men's hearts. My experience has taught me that the men who very often look most hopeful, turn out the most unpromising, and the reverse is also the case. You cannot tell. You just go on and sow the seed. Never tell a man he is converted. People say, "Look at Pentecost; three thousand were converted." It does not say "three thousand," it does not number them. It says "About three thousand." It is better not to count

NOON MEETING.

MR. MOODY.—I would suggest as we have three noon prayer meetings, that we proceed in this order: To-day we will pray for ourselves. To-morrow, if the Lord will we will pray for our families, and the next day we will pray for the work we are engaged in. I think that is about the right order. Persons engaged in a work are apt to forget themselves. Before we know it our own part of the vineyard is apt to be left neglected. Let us pray that we may be kept faithful in all things. I do not know any portion of the Scripture so appropriate as the 51st Psalm. It will help to send us even on our knees and make it the prayer of our hearts. Thirty-three times the Psalmist refers to himself. Mr. Moody then read the first nine verses of this Psalm. On the words "Blot out all mine iniquities," Mr. Moody said:—If God blots out all my sins they will be blotted out indeed. I

God hides them no man can show them to us. There are four expressions in the Bible showing how God hides sin, "As far as the east is from the west so far hath he removed our transgressions from us." Astronomers tell us there are stars whose light has not reached the earth, though light travels at the rate of 180,000 miles per second. If God takes our sins and hurls them to the end of that vast space, there is no fear that any man can find them to bring them back to us. Another expression is that "He will cast them into the depths of the sea." I think it was Bunyan who thanked God that it was a sea and not a river, as a river might dry up and expose the sins, while the sea never dries up. Another expression is that "He will blot them out as a thick cloud." See a cloud to-day, look for it to-morrow and it is gone. You can never see that cloud again; you may see another cloud in its place, but it is not the same. "For Thou hast cast all my sins behind Thy back." That is a safe place to have them. It is not behind my back. Satan can get there anytime, but God hurls them behind His back. When God forgives He makes complete work of it. The words are—"Who forgiveth all thine iniquities." If I had a hundred sins and God forgives me ninety-nine it would not help me much. I sometimes think we do not really know what the word forgive means. People say they can forgive but not forget. God forgets as well as forgives. It is a blessed thing to be forgiven by God. Our sins are never allowed to be brought up. Some think they are honoring God by constantly lugging up their sins asking to be forgiven. They think it shows humility. It is a sign of unbelief. Do you think God is pleased to have sins brought before Him which He has already forgiven. If my child asks me to forgive a sin to-day and I consent, and she comes to me to-morrow and the next day, and so on for days and weeks, asking to be forgiven, does she show me honor? If God has forgiven our sins that is sufficient. Mr. Moody then read the 11th and 12th verses of this Psalm, and passing on to the 13th verse read, "Then will I teach transgressors Thy ways." He said:—Let us not pass over the word "then" too quickly. I don't believe a man is fit for God's service until he is full of joy. A man or woman who is going to be successful in the Lord's vineyard does not go to work like a slave, but with rejoicing. Men talk about duty. I have heard about duty until I have wished that it could be abolished from all church work. If it is love that moves us we will work with power. We must remember we are going to teach transgressors the way of righteousness. What this world wants to-day above everything else is a joyful church, then you will have a victorious church: but you are not going to conquer this world with long faces. Members of the church should shout for joy. Were we not joyful on the day of our conversion? Go into some churches and you would think you were at a funeral. People talk about breaking down with the Lord's work. It is worry, fretting, not work that breaks them down. I have seen sick people get well when they were full of joy. It is the best medicine people can have. Many talk as if the words said, "Enter thou into the misery of the Lord," not into the joy. Mr. Moody continued to read to the 15th verse:—"Oh Lord open thou Thy lips and my mouth shall show forth Thy praise." It is easy to speak, he said, when God opens our lips. God will never open your mouth without giving you the message that the world wants. Mr. Moody read the 16th verse and said:—A good many are willing to bring a bleeding lamb to God, but God wants themselves on the altar. Mr. Moody read the remaining verses of the Psalm. He next turned to the

139th Psalm, 2nd verse: "Search me, O God." That is personal. We are all willing to pray to God for other people; to ask Him to search the minister or the church-wardens, or the elders, but let us get a little nearer Him to-day. This is a prayer we should make: "Search me, O God, and know my heart, try me and know my thoughts." There is a great deal of difference between our searching ourselves and God searching us. You may set your heart and pronounce it all right, but when God searches us it will be different. I was very much struck about what I was reading in a book called "The Training of the Twelve." The writer brings out this thought, that Christ spent most of his time for three years in training three men. Yet they showed their selfishness by quarrelling about who should be the greatest in His kingdom. It takes a good deal of grace to enable us to give up everything for Christ, to count Him all and ourselves nothing. It took a great deal of grace to enable John the Baptist to fade away like the morning star when the Son of God appeared; to be able to say that he was nothing and Christ was everything, and to be satisfied that the crowds which followed him yesterday should follow Christ to-day. Let us ask God to search us to-day, for self is the great obstacle to our spiritual progress. When Christ was going to Capernaum to the twelve they got into a dispute as to who among them should be the greatest. That quarrel has been going on in the Church ever since—a quarrel as to who should be greatest. A little while afterwards, when they were going to Jerusalem, the disciples again disputed by the way. They were a little ashamed to confess that the dispute was over the same matter. Even when Christ was going to be crucified they renewed it, when they should have been sympathising with the Master in the suffering which He told them He was to undergo. One of the saddest things in the Bible is in Luke's gospel, when Christ instituted the Supper and the shadow of the cross was upon Him. Judas was about to betray Him, Peter to deny Him; and even then there arose a dispute as to who was to be the greatest in the kingdom. As I read the passages it scarcely seems possible that men should be so selfish; and yet if those men who sat at the feet of Christ for three years could be so selfish, we have reason to fear that selfishness will be in our hearts also. Let us pray earnestly that God will search us to-day and show us our own hearts, and see if selfishness is keeping back a blessing, because if we are going to take glory to ourselves God will not use us. I firmly believe so few are used, and we have so little power, because we have taken the glory to ourselves, and because we have self. Let us pray against self. Let us pray God that we may know what it is to be crucified with Christ. To be dead to the applause of the world, dead to everything that belongs to this world, dead to unholy ambition and self-seeking, and abuse to God, and let us learn that He who would be greatest must be content to be the least. That is what Christ taught, exactly the opposite to what the world has always taught. What we want is that Christ-like spirit.

The benediction was pronounced.

AFTERNOON MEETING.

MR. MOODY delivered an address. He said:—I want to call your attention to the work of the Holy Spirit. The first thing the Spirit of God does when He begins to work upon a soul is to convince that soul of sin. "When He comes He will convince the world of sin and righteousness and judgment." Of sin, not because men

swear, lie, get drunk, but because they believe not on Him. I believe that is the besetting sin. That is the root of all sin. The misery that came into this world through Adam and Eve, came because of their unbelief. They doubted God's word, they fell, they stumbled right there. It is the great sin of the world to-day, that people do not believe. It is what is going to keep them out of the world to come. There shall not be a murderer, a drunkard, or a harlot in the kingdom of heaven; but there would not be such here except for unbelief. It is their unbelief that leads them into sin. That is the reason why many do not like preaching where the Holy Spirit accompanies the word; they like to get into a church where the Holy Spirit does not work. When the Holy Spirit is at work men begin to be troubled; that means work and effort. I have had men get up while I have been preaching and go out in a great state of excitement, stamping down the aisle and slamming the doors after them. I don't mind that. It is a good sign. I would rather have them do that under my preaching, than have them just nod assent to everything I say, sit down to go quietly to sleep, and then just go on the same as they had done for twenty years. A woman persuaded her husband to come to my meetings in Philadelphia. He went out of the meeting angry and would not speak to her. At home he would not speak to her; went to bed and would not say a word. She got up in the morning and got him his breakfast, and he went away without speaking to her at all. He kept that up for about a week. It took him longer to cool off than it does some. Then he said to his wife, "Why did you go and tell him all about me?" "I did not tell him anything about you." "Well, you wrote." "No." "Well, you told somebody to go and tell him." "No," she said, "I never let Mr. Moody know about you in any way." "Well," he said, "I am real sorry I have treated you so badly. I thought he was talking about me, and was holding me up before ten thousand people." I tell you it is a good sign when a man thinks the preacher is after him. The Holy Ghost must work to convince the world of sin. You might fill this building with men who would like to become Christians, and Gabriel might come down and preach with power, with every hair of his head lit up with light from the heavenly world, and there would not be one man convinced of sin if the Holy Spirit did not work. I have often said I would rather sweep crossings, saw wood, blacken boots, than preach, if I had to convince men of sin. That is the work of the Holy Spirit. What we need is to recognize that and to look to Him to do His work. If the Spirit convinces men, there will be no shame about it. After He has convinced a man of sin the next thing is to impart love. "The love of God shed abroad in our hearts by the Holy Ghost." Tell an unrenewed man to love his enemies. You might as well tell him to jump over the Atlantic Ocean. The natural man has not the power to love his enemies. Love must be spontaneous. A man can not make himself love. You might as well tell a colored man to change his complexion. But when the love of God is shed abroad in our hearts we become changed. It is easy to love then. Why? Because we have the love of God, and that is different from human love. It is God in us. Some one has said, you may take the nine graces and put them into one word, love. Joy is love exalted, peace is love in repose, long suffering is love under trial, gentleness is love in society, faith is love on the battle-field, goodness is love in action, meekness is love in school, and temperance love in oneself. If you want to put your prayers shortly, pray that you may be

filled with love, and if your prayer is answered you will have the whole Christian life. Next, the Holy Ghost fills us with hope. You cannot find a church in Christendom where the people are being saved by the church. People are hopeful. You will find them stopping after the meeting and saying, "What a grand meeting we had, how God is blessing us!" I want to call attention to this fact: Many a man has toiled hard and got nothing, because he was not hopeful. God's servant is hopeful. A man who is full of faith is full of hope. You cannot find a place in the Bible where God used a discouraged man. Let a minister go into his pulpit without hope and the same feeling will get into the pews. It is very catching. If the pews have their harps hung on the willows, there will be nothing done. But let the minister be a hopeful man, and hopefulness will spread and get into the pews. A friend told me he has preached for years without hope. He used to go to his pulpit, saying to his wife sometimes, that he did not believe his preaching would do any good. He did not expect the people to receive his teaching, and they did not. Afterwards he awakened to the fact that he was guilty, he saw that he ought to preach expecting results. He began to work out a new plan, and when he did so, God began to bless him. Read the scriptures, and you will find that God's men in all ages have been men full of hope. In Paul's letter to the Romans, 15 chapter and 13th verse, the Holy Ghost is called the "God of Hope." A friend once told me that in Boston a man came to him, complaining because, as he thought, the church was going to pieces. He said to the stranger, "Do you believe the final result as predicted in the Bible? Do you believe Jesus Christ is going to set up His kingdom, and that His rule and sway shall extend even to the ends of the earth? Do you believe He will conquer at the end?" "Of course I do," the man replied. "Then why are you cast down; why don't you rejoice. Lift up your head, the time of our redemption draweth near. It is only a question of time. Let us be full of hope. When carrying on my Sabbath School work in Chicago, I once got cast down and very much depressed; I did not see the work prosper in my hands as it used to do. I was in my study on Monday morning brooding over the work of the past Sabbath, when a Bible-class teacher, a friend of mine, came in to see me. He had a class of about a hundred, and his Sabbath School lesson was something like a sermon, and he often came in and talked things over with me. He asked me "what kind of a time did you have?" I said, "a poor time; beating against the air all day." "Well," he said, "I had one of the grandest days of my life. He was on the mountain; I was in the valley. "I took up the character of Noah," he said. "Did you ever study the character of Noah?" "Well, I said, "I think I know all there is about Noah. You can read it all in the Bible in about five minutes." "Yes," he said, "but did you ever study it up? I think if you were to do so, you would get great help from it. When he had gone I took down the Bible and read all there was about Noah. It came stealing over me that I had worked on for 120 years without a convert outside of his own family. I went down to the noon prayer meeting and there I found two or three hundred people, and I thought, "What would Noah have thought if he could have had a meeting like this." He never saw two or three hundred antediluvians meeting together for prayer. A man at that meeting told us he had come from a town in Illinois where they had admitted a hundred to the church, and I said to myself, "What would Noah have given to have heard that?" He never heard a man say he was lost, and asked to be prayed for. From that date

I was not cast down ; but, if I ever was, I never told anyone about it. It does not do to tell people if you are cast down, for if you do, you are likely to discourage somebody else. We must be full of hope and courage ; we must expect to succeed. Another thing is, there is liberty "where the Spirit of God is." We need it in our churches, as much as anything. Go into the pulpit, and you do not have freedom ! You feel like Lazarus when brought from the tomb, bound hands and feet, and with a bandage round his mouth. Christ's word needs to be repeated, "Loose him and let him go." What we want is to get loose. "Where the Spirit of the Lord is there is liberty." I don't think the fault is with ministers alone. The fault is often as much in the pew as in the pulpit. We are living in an age of criticism. People now go to the house of God just in the same spirit as they go to an opera or concert. The critics sit there to hear what the minister is saying. If he says a hundred good things and one poor one, they will forget the hundred and remember the poor one, and they will talk it over when they get home, before the children and all. I have seen the critics in church, and can tell them. The minister can tell them. They sit there looking so cross, and bye and bye they will take their glasses out and look at you as much as to say, they are sorry to hear you preach so badly. It is pretty hard to preach when you have an audience like that. How many people would have been converted at Pentecost if they had gone there to criticize Peter. Suppose John had turned to Thomas and said, "Peter is not preaching as well as usual to-day. I have heard him a good deal more logical." Suppose Andrew had said to Phillip, "He is bearing down hard on the Jews, saying they had crucified Christ, and I am afraid their influence will be cast against us." No ; there was one united prayer going up to heaven, and right there down come the answer. They had great liberty. What we want is liberty ; and, if we have it in the church, it is easy to preach. It is not hard to preach when you have the Spirit of God in you ; and, if the people will pray for you, you are more likely to have it, for the people have the power to call it down on you as well as on themselves. If we had less criticism and more prayer there would be a great many more conversions. Then the Holy Spirit will testify to God. That is His work. When Peter was preaching on the day of Pentecost and telling them of Christ, whom with wicked hands ; they had crucified and slain, and whom God had raised up, the Holy Ghost said, "Amen," to it. He was in heaven when Christ came up and took his seat at the right hand of the Father, and He came down to bear witness. So we must have the Spirit of God accompanying our word if we expect results. Our work is to testify of Christ, not to speak of ourselves but of Christ and if we do this ; the Holy Ghost will make our words words of power. The Spirit will guide us into all truth. Remember it is into all truth. There is no truth I need to know but He will guide me into it, if I let Him. But He does not guide me independent of the Word. I am always suspicious of a man who goes aside from the Scriptures, and says he has got a fresh revelation. I have never known one of that kind but he was led off into some heresy. The Holy Spirit will guide us into all truth ; but it will be through the Word. Another promise is, "He will show you things to come." People seem to think the Bible is worn out ; they look upon it as some old dry book that has had its day. But it is as fresh to-day as it was a thousand years ago. The breath of heaven is upon it ; the Word of God is in it. These news reporters here claim to be able to give us the news. But they can tell us only of what has taken place. This book

does better. It tells us what is going to take place. Again it says, "He shall bring to your remembrance what I have said." Many things slipped their minds. They forgot that Christ was going to rise. It seems wonderful that they should have been surprised when they found he had risen, after he had told them that He would rise from the dead. There was no power, earthly or infernal, that could keep Him in the grave. They might as well try to keep the Sun from getting up. He said He was going to rise, and He did. The Disciples forgot what he had said. After the Spirit came, the words of Jesus were brought to their minds. When a man is full of the Spirit he cannot help thinking of what Christ has said. People are in the habit of saying, "I have a treacherous memory." Your memory will be long enough ; bible truths will bubble up in your soul, when the Spirit is on you. I want to draw your attention this afternoon to a distinction between the Spirit dwelling in us, making us sons and daughters of God, and the Spirit of God on us for service. Perhaps some of you will not see it, and perhaps some of you will say I am wrong. There are many people in our churches who are really Disciples of Christ, but they have no power. What is the trouble ? Nineteen-twentieths of them are so ; their testimony is not good for anything in the world. It is one of the saddest things I know of in the Christian life of to-day how few men and women have this power and are ready for service. Ask the ministers, and they will tell you there is only, as I have said, but one in twenty whom they would set to work to visit the sick or go to the home of the drunkard to point him to the way of salvation. Christ asked the leper who had returned, "Where are the nine ?" You never hear of them afterwards. I suppose they had joined some church, and that was the last of them. There are ever so many men who think they have done all that is necessary if they take up the cross once and then lay it down. If there was a way of getting into the church by the back door they would do so. I remember a minister once who said that any one who wanted to join his church privately could do so, that he would never betray them. You may laugh but that is true. What the people want, what we want this afternoon is power. If we have not got power it is not because God is not willing to give it to us. You will find three classes of Christians in almost every church. The first is like Nicodemus coming to Christ by night, mentioned in the chapter of John. He probably got life that night, but not life in its fulness. If he had he would not have remained a member of the Sanhedrim for three years. No doubt he reasoned in this way : I hold a high office, and I would lose my influence over the cultured and wealthy people of Jerusalem if I allied myself with that despised Nazarene. You remember that Dr. Andrew Bonar said he could imagine Nicodemus walking down the streets of Jerusalem and meeting John, and the following conversation taking place : "What do you think of Him ?" John would ask. "I never heard a finer speaker. He told me one thing which made me sleepless. It was that God so loved the world that He gave His own begotten son. John, does your Master often talk like that." "Yes," John would reply, "he generally talks in that way." But Nicodemus never heard another sermon that we know of. He had not got the light in its fulness. If he had he would have become a disciple like the unlettered men of Galilee, and he would have followed Christ over hill and dale. Think how much Nicodemus lost, how John and James were exalted to power during those three years while Nicodemus remained in the Sanhedrim. Would you not have

followed the Lamb? Turn to the fourth chapter of John and you will find another type of Christian—the woman at the well. She came to get a vessel of water and she got a whole well bubbling up in her heart. She could not contain herself, and she went through the town saying, "Come and see a man that told me all things whatsoever I did." If that had been at the present time, many would have advised her "Now, Maggie, you know your reputation is not the best, and this feeling of yours may not last. You had better let it rest for six months, and if it holds out we will take you before our church committee, and if they think well, we will take you in." In the seventh chapter of John, Jesus said, "He that believeth on Me out of his belly shall flow rivers of living water,"—speaking of the Spirit which they would receive. As yet the Spirit had not come upon them. They had followed for three years, and they must have had the Spirit which gives conversion to have left their homes and followed one who was hated and despised. When Christ was talking about the Spirit, He must have been talking of some other spirit than that which induces men to follow Him. There are two ways of digging a well—one to dig until you strike water, which can be pumped to the surface; another to dig so deep that the water will of itself bubble up to the surface. I used to pump water at home when I was a boy; I have pumped for the cattle until my arms ached. At the Fifth Avenue hotel, New York city, they dug down 2,500 feet, right through granite, and then the water gushed out to the surface. Every Christian should be like an Artesian well, the Spirit flowing up all the time. You have seen a good many men punping both on platform and in Christian work. The pump squeaked, but nothing came. There was no water, the well was dry. No supply has been given by God. We should pray for it. God says, "I will pour floods upon the dry ground." Show me a church full of faith in the Holy Ghost, and I will guarantee that it is a power in the world, and is winning thousands of souls to the kingdom of Christ. That is what we want—men and women full of the spirit. You can have it if you ask for it. People say that first you have to be emptied; that if you are full of self and worldliness, you must get that out before God can come in. That tumbler is full of air. If I want to get the air out, what do I do. I pour the water in and that drives the air out. Suppose this church had been built without windows and all inside here was dark, what would be said if the churchwardens should hire a hundred men with buckets to bail out the darkness? You would say they were fit candidates for a lunatic asylum. Make windows and let in the light. That will drive the darkness out. If you want to get the world out, let the Spirit come in. It would be a good thing if we could have all over Christendom meetings once a week for hungry and thirsty Christians. People come to religious meetings and get nothing. What is the use of toiling all night and catching nothing, when by casting the net on the right we could get it full at the first throw? If we are on the right side with God and are full of the Holy Ghost, we shall have no empty pews. I remember making such a remark in Chicago, when a prominent minister said he would like to find out who were the hungry and thirsty ones in his congregation; but he did not know how to find out who they were. Take this church and send a boy down the aisle with a bucket of water and you will soon find out who are the thirsty ones. If, however, the boy carried an empty bucket, and the people on looking into it, saw it was empty, you could never find out who was thirsty. The

difficulty is that we have been going into the pulpit with an empty bucket. I know something of that. When we have our buckets full, we shall have power. The people will gather round us, because they will see that you have something which they have not, because the Holy Ghost brings joy, love and peace and all the fruit of the Spirit. Let us keep it in mind—God is able to fill every one full. If we are not full of the Spirit, who is to blame? There is a story connected with Elisha of which I am very fond. There was a prophet who died, leaving a widow with two boys. The boys were going to be sold because the father had been bankrupt, and bankrupted was a serious thing in those days. She went to Elisha and laid the case before him, saying that all she had was a pot of oil. He said, "Go home, borrow all the vessels you can, and borrow not a few; and when you have got your vessels in the house, lock the doors, and with your two sons put the oil in the empty vessels." If she had been a sceptic and unbeliever she would have got angry and said, "How is that going to pay the debt?" I could see her going to her next door neighbor, rapping at the door, and saying, "Have you got some empty vessels to lend? I want all you can spare." You can almost see the boys carrying the vessels—some almost as large as themselves. Then she goes next door and says, "Can you spare me some empty vessels for a few days? Let me have all you can spare." Down one side of the street she went and up the other side. In those days, probably now, all the neighborhood must have known of it; the neighbors would be commenting on the fact that the widow and her two boys had been carrying vessels for a day. When she had got the vessels, not a few, she would say, "You carry them away while I fill them, and you the smaller boy, bring the empty vessels." She kept pouring and pouring; there are plenty of vessels, but until every vessel was filled." Then she came and brought the man of God. And he said, "Go, sell the oil and pay thy debt, and live thou and thy children off the residue. Brethren, bring on your empty vessels, borrow not a few. Let us bring them right to Him, He is able to fill them. I heard of an Englishman who went on a colonial expedition to Africa. The natives of a certain port told him that no rain fell during certain months—as was the case in Kansas. He went to another part and made enquiries, and he was again told that there were certain months without rain. A third place he visited and asked and he was told there were refreshing showers all the year round. There he remained. Thank God, the cloths are dropping fatness all the year round and the weather has nothing to do in the matter. God will give us all we ask for. A great many people forget that they might have been full a few months ago, but empty now. The Church is full of shorn Samsons. Their strength is gone and they know it not. Thank God it was shorn, it is pulled off by the roots, and would grow again. Come and ask God to fill you again. How He delights to backslide! I think the greatest sermon ever preached was by Peter, after his fall. There may be backsliders who had great power a year ago, but they can have their old power restored if they come back to Christ. I want to make this distinction, and I hope I shall be able to make you all perceive it. The Spirit of God may be gone, making me an heir to glory. That is one thing, the Spirit of God on me for service is another thing. When Christ rose He met His disciples on the first Sabbath evening in the room at Jerusalem. He breathed on them and said, "Receive the Holy Ghost!" Do you suppose they did not receive the Spirit then? He

said, "Tarry in Jerusalem until ye receive power from on high." Suppose Peter had said, "Lord, do you not think we have already received the Spirit," he would probably have said, "Yes, but you are going to receive it in power; it will be poured out on you without measure, and so much of living power that the world shall not be able to stand against it." So they might have said they received a blessing twice. You very often hear it said that a second blessing has been received. If so, let us go in for a third or even a fourth, and that is perfectly scriptural. Peter and John were arrested and brought before the Sanhedrim, who gave them this instruction: Preach as much as you like, but not in His name, because we crucified Him, and you seek to bring blame upon us and to fill Jerusalem with false doctrine. Some men will get on very well with that instruction. They go on month after month without preaching in His name. Peter and John could not do that, because they had not a barrel of sermons on history, geology and such topics to fall back upon; and so they had to preach in His name or be silent. In the fourth chapter of Acts it is recorded that the blessing was again showered on them. Peter and John are filled again, and began to preach with boldness. When a minister is filled with the Holy Ghost, he will be filled with boldness and will not be afraid of the wealthy men of the congregation. Pentecost was not a day of miracles which is not to be repeated; for we have had Pentecostal showers right along since then. We can have them now if we will. It is perfectly proper to pray for the place to be shaken and for the Holy Ghost to fall upon us. I believe the Holy Spirit dwells with every true believer, because Christ said, "He is here and shall abide with you." At the same time the Spirit must have been in the disciples after the time spoken of in the second chapter of Acts; yet in the fourth chapter it mentions that the place was shaken, and they were filled again and were full of boldness. At the time spoken of in the tenth chapter of Acts ten years had passed since the disciples were filled, as recorded in the second and fourth chapters. Peter is told to go to tell Cornelius words by which he shall be saved. Peter says that "while speaking the Holy Ghost fell on them, as on us at the beginning." We are satisfied with too little. Take a church of a thousand; if twelve join it is thought a great occasion. It is said that one shall chase a thousand; but now it takes a thousand to chase one. I believe if we look for Pentecostal showers we will have them. If there is to be a great work in Toronto it must begin with God's people. In answer to prayer God can do a work here such as has not been done for ten years. If we are willing to take all God wants to give us, He will fill us full to running over. If I have not grace enough to keep temperate and live an honorable, upright life, and be what a husband and father should be, the less I say about the Son of God the better. I must have grace enough for myself and overflowing to be ready for Christ's work. Then it is that God will use you and bless you. There will not be much work done so long as we lack power and freedom in the church. Let us look for great things. Let us ask God to fill us full. Elijah and Elisha went up from Gilgal to Jericho together. On the way some of the prophets came to Elisha and said, "Do you know your master is to be taken away to-day?" Hold your peace, I know all about it." Presently Elijah turned to him, saying, "You stay here, while I go over Jordan." But Elisha wished to watch Elijah, and said, "I will not leave thee." As they traveled Elijah turned to Elisha and said, "What do you want? Make your request known and it shall be granted you." And Elisha said, "I pray thee let a

double portion of thy spirit fall upon me." Let us, brethren, ask for a double portion. And Elijah said, "Thou hast asked a hard thing; nevertheless if thou see me when I am taken from thee, it shall be so unto thee, but if not it shall not be so. They linked arms and came down to Jordan. Elijah struck the river with his mantle; Jordan knew him, and the two passed over dry-shod. Fifty of the prophets had come up and they saw the two men walking into the desert. All at once, suddenly, there came a chariot of fire, and before Elisha could fasten his eyes on him, Elijah went up into heaven. Elisha saw the horses of fire and the chariot of fire. Elijah's mantle fell from him. Everything of the world will look very small to you, brethren, when the Spirit of God enters your hearts. Elisha took up Elijah's mantle and came back to Jordan. And the fifty prophets were there; they turned pale. He walked to the banks of the river, wondering how he should get across. He had no Elijah with him to tell the waters to cease flowing. There he stands. He had never performed a miracle up to that time that we know of. He said, "Where is the God of Elijah?" and he struck Jordan with the mantle; the river knew him, the waters parted, and Elisha passed through dry-shod. And the prophets said, "The spirit of Elijah doth rest on Elisha." It was the double portion. You will find that Elisha performed just twice the number of miracles Elijah performed. Some of us are getting on in life and our eyes are growing dim. Would you not like to rejoice in the Spirit the rest of your days, to make a glorious sunset of life and leave a stream of golden glory behind you? Some believers lose their testimony and their spiritual power; while others are advancing because they are a living power. May the Spirit of God come upon us, filling us full, and giving us power to testify for Christ.

A brief prayer meeting followed.

EVENING MEETING.

The evening meeting was for men only.

MR. MOODY gave out "Come, oh come to Me." Referring to this hymn, he said: When I was preaching in Baltimore there was a man who came to the meeting—it was a meeting just like this—all men, and when he came they were singing this hymn. He said he never heard anything so foolish in his life as to hear a lot of men just singing "Come, come, come." But the hymn did its work. After the meeting was over he tried to get the word out of his mind and could not. He went into a public house, took a glass of whiskey, thinking he would drown the word. But he could not drown it. Christ uttered that word "Come" eighteen hundred years ago, and you can't drown it. He took a second glass of whiskey, and a third. But he couldn't get the word out of his mind. He went to bed, and his very pillow seemed to be repeating it "Come, come, come." He got up and took the hymn-book and read the hymn through, and he said to himself that he must be a fool to let a thing like that bother him. But still he could not get rid of the word. He cursed himself for coming to the meeting, and declared he wouldn't come to another. But when the Spirit of God gets hold of a man it compels him to do many things he wouldn't do if he had his own way. He came to the meeting that night, and again the people were singing that hymn. There were eighty-eight persons who professed conversion that night. It happened that this was the eighty-eighth hymn, and he said afterwards that he had a good mind to come for-

ward himself, just so that it might not remain that miserable number. God used that despised hymn to bring rest to that man's soul. I have seen him take up the little book in meetings and talk about that hymn and say, "I think it is the sweetest hymn in the English language." We called him our eighty-eighth man. When I returned from England I sent an enquiry as to how he was getting on. He had gone home to be with the Saviour. He had run the race and won the crown.

MR. MOODY'S ADDRESS.

MR. MOODY said.—My text to-night is Galatians vi., 7: "Be not deceived—God is not mocked—for whatsoever a man soweth that shall he also reap." I believed this text twenty years ago, I believe it a hundred times more to-night. Every year it goes deeper and deeper into my heart. If there is any skeptic here to-night I want to call his attention to one fact which he will admit whether he believes in the Bible or not. It is this—A man must reap what he sows. You can scarcely take up a newspaper without receiving proof of the truth that a man's sins will surely find him out. I would like to have that text put up in letters of fire in every hall of learning and every counting-house. I need not dwell upon the first part of the text. Every child knows what it is to be deceived. We have all been deceived, by enemies and friends; by neighbours and relatives; we have been deceived by our own hearts. But we must bear in mind that we cannot deceive God, and it is vain for us to try to conceal our sins from Him. And not only can he not be deceived, but it is impossible for Him to deceive. I want to talk to you about sowing and reaping, and I will divide my text into four heads. (1) A man expects to reap whatever he sows. (2) He expects to reap the same kind of seed that he sows. (3) He expects to reap more than he sows. (4) Ignorance of the kind of seed will make no difference. If a farmer were certain that his crop would be destroyed he would not sow seed, because he would be losing his time and wasting his money. A man who is learning a trade or profession will work on laborer's wages or less. He is sowing and expects to reap, to earn in a year as much as a laborer does in five years. Next a man expects to reap the same kind of seed that he sows. If a man sows wheat he expects to reap wheat; if he sows barley he does not expect to raise pumpkins. And this is true in the spiritual as in the natural world. If a man is selfish he will reap selfishness; if he is a liar he will reap lies. To illustrate this truth that a man must reap what he sows, I will take two scripture characters, Jacob and David. Men have said to me that Jacob was by nature a worse man than Esau. What I am showing is that God made Jacob reap exactly the kind of crop that he sowed. What a rascally trick Jacob played on Esau. He took a piece of a kid, had it dressed to taste like venison, and then, disguising his voice, approached his blind old father. The old man was quite surprised that Esau should have returned so soon, and said that the voice was the voice of Jacob, "Come near and let me feel thy hands." He put out his hand covered with kid skin, and the father said, "It is the hand of Esau, but the voice of Jacob." By lying and deceit he got the birthright, and the blessing which belonged to Esau. God afterwards meets him at Bethel and gives him the promise. Some men say "That is a queer God who so deals with transgressors, who go from Him with lies on their lips, and without manifesting signs of repentance." But wait a little while. That is the mistake they make. They read a chapter and then close the Bible and say, "It is a queer God and a queer book."

If you want to see how God deals with a man, you must take his life from the cradle to the grave. He goes down to Haran for twenty years. He had Rachel and other wives, by whom he had a family of children, twelve sons. The same sin that came out in Isaac's family is coming out now. There was hostility and enmity. Murderers rankling in the heart of brethren. Joseph, Jacob's son, was sold into slavery for twenty pieces of silver. The bright kid, dipped Joseph's coat in the blood, and took the garment to the old father. His eyes are growing dim and old age is creeping over him, but he saw that it was Joseph's coat, and said it had been torn by wild beasts. A wail comes up from the broken heart of Jacob, which has descended through the ages, the reckoning day has come. For twenty years Jacob mourned for Joseph, thinking he was dead, and many and many a time doubtless he thought how in past days he had deceived his father Isaac. The next character to which I refer is David. I never hear a man mock the sins of David but I tremble for him. I would rather play with forked lightning than make sport of the sins of which David was guilty. If ever a man was punished for what he did David was the man. God took him from the sheepfold and placed him in a high position. In a dark hour his eye fell upon another man's wife, and he committed that awful, the dark, the damning sin of adultery. I know how men talk about it; some do not think it is a sin that God will punish. Read the Bible and you will find that God punished that sin. I don't know that there is a shorter way to hell than that of the harlot. To cover up the crime of adultery David committed the crime of murder. Nathan crossed his path. Some Nathan wins our cross our paths unless we are converted. This was the punishment: "Behold I will raise up evil against thee out of thine own house." David committed the sin in the dark. He thought no one would be able to bring it to light, for he was the king. But did not the punishment come upon him? His son committed adultery with his sister. David committed murder, and Absalom to wipe out the disgrace went and murdered Amnon, his brother. He reaped the same kind of seed he sowed. David rebelled against God and Absalom rebelled against David. At Absalom's death the king cried out—"Oh Absalom, my son, would to God I had died for thee." Men do not reap alone the results of their sins. A man's children and friends have to reap likewise. And so it was with David. Yet you find men ridiculing David's sin, and they seem to forget that God punished him, and made every man reap the same kind of seed. The Bible is full of such cases. Coming to the third head, a man reaps more than he sows. I say that if a man did not expect to reap more than he sowed he would keep his seed. David took one lie; ten other lies came in its train. It did not take long for Jacob to kill the kid and get the blessing; but he mourned twenty years for Joseph, and he dreamed that he could hear his passionate cries for help. From the time David committed adultery there was no more peace for him and his family. There is a man in an Ohio town who has been there for thirty six years. He is a millionaire. When the railway company wanted to run their line to Cleveland he declined to give the desired land, and the matter went into the courts, and he was defeated. The company got the necessary power and laid the line through his farm. When trains were running he placed an obstruction on the track; there was a great accident, attended with loss of life. He was committed to prison for life. The city has grown to a population of 160,000; it has swept over his farm making him a very wealthy man. But he

ness in prison. He has reaped more than he had sown. While I am speaking here, some man may commit in this city an act which it will take all his life to atone for, and say nothing of the other world. I remember reading in French history of a king who asked one of his courtiers to make something to torture his enemies. He suggested a cage, in which the occupant could not stand upright. It did not take more than two or three minutes to make that suggestion. The cage was made. The man himself was put into it, and he lingered there four or five years, until he died. So, remember, we have to reap the same kind of seed, either in this world or in the other world to come. Does not the drunkard reap? In a few years a man becomes a slave to strong drink. He thinks he has a good time; his mother has gone to her grave with a broken heart, the children are ragged and wretched, his wife is sinking to the grave. At last every friend has left him. The reaping time has come. And a man must reap, more, and he will find this is the case with liquor as with everything else. It is so with adultery. It may be done in the dark, but it cannot be kept from the light. I want to lift up my voice against this awful sin. If a man gets drunk, every one knows it. If the adulterer may blast the character of some beautiful girl and she may be ruined, but he will hold up his head in society, thinking the crime will never come to judgment and the sin never to be brought to light. He has ruined that woman, soul and body. But she will face you at the bar of God; and you, adulterer, will have to face that sin. Men should be warned of this. You may come into church with a pretty wife and family, and think that no one will know your past sins. But be sure your sins will find you out. There is a God of equity and justice. He who is iniquity will not go unpunished. Do you believe that God will allow that woman to suffer, to be cast out of society, and be rejected by you by whom she was cherished, and yet allow you to go unpunished? Some one will say, "how does this agree with the doctrine of the atonement?" I always thought that Christ paid the penalty, and that if I turn to Him, He will forgive my sins, and that will be the end of it." He may forgive the penalty, but certain consequences are going to follow. I will give an illustration. A wretched drunkard left his wife and children and was absent for years. When he returned after a long absence (he being considered dead), he found that his wife belonged to another. He was not allowed to see her. He told me himself that no one knew what he suffered. There are certain consequences which you have to reap, even if you are forgiven. I heard Mr. Gough say that he would give his right hand if he could forget one act in his life. I believe it was his treatment of his Christian mother. When I was preaching at Chicago, a man who was at the meeting asked to see me alone. I consented. His head fell on his breast and he wept like a child. He told me his trouble—it is the same old story. He was a business man, an officer under Government; but he got speculating, and needing some money, he signed \$40,000 worth of county bonds and sold them to eight different parties, intending to call them in before the time the coupons were to be presented, and no one was to know, and no one was to lose anything. He did not intend to be dishonest, yet he was dishonest. He could not recover himself; he could not face the law, he thought, and he had fled. He said he had a wife and three children and it was hard to bring disgrace on them. I would surrender myself and bear the punishment, but for the thought of what they would suffer. He asked me for advice. I said, "Let us pray together." We did so, and I then said I would think

the matter over. The next day the man came again, and said, "I will not trouble you with my case; it is all settled. I have determined to go and surrender to the law." He was hidden for a week and would go and look at his sleeping children. He took the train for Missouri. There he kissed his wife and then left his once happy home; then he gave himself up, was tried on eight indictments, and was sent to prison for eighteen years. Although such an offender, I believe he was at length a child of God, but he had got to reap. Some one has said that God rides in a chariot of two wheels, law and grace. At one of my meetings at Chicago, a young man asked my permission to address the young men. He pleaded with them to come to Christ. He said: "If you have any one who cares for your soul, treat them kindly, for they are your best friends on earth. I once had a father and mother who prayed for me morning and night. My father died, and then my mother became more anxious than ever for my conversion. I used to tell her I wanted to see something of the world before becoming a Christian. Sometimes I would come in unexpectedly and find my mother on her knees. At last it got too hot. Either I must become a Christian or get away from my mother's prayers. So I fled. I got a message from home indirectly. I heard my mother was sick, and I knew my conduct was killing her. I felt I must go home; but I resisted and declared I would not become a Christian. I did not go home. A month passed. I heard that my mother was much worse. I had to go home. On my way to the old homestead, I had to pass the village graveyard, and I thought I would go there. I could not tell why my heart began to throb. I saw by the light of the moon that there was a newly made grave. For the first time in my life I prayed for my lost soul. Father gone, mother dead—they are the only two who ever cared for me. No one knows but God what I suffered. I never left the spot till the sun rose next morning. I believe my mother's prayers were answered; but I never can forgive myself." I believe he is a child of God, but he has to reap. Take care how you treat your father and mother. Show them kindness. Do what you can to make their lives sweet, so that you may have a quiet conscience when you get into the shady part of life. But there is a higher motive. Do it because it is right; because there is no one who loves you like a mother and a father. I beg of you to give up sin. If your right hand offend, off with it. I was preaching in Hartford a number of years ago, and took for my text, "Let the wicked forsake his way." An excursion train had come into the city. After preaching, I spent about five minutes in pleading with the audience to forsake sin. Five members of the Bible class sat in front of me. I heard the teacher praying, "God save my class to-night." The excursion train started. I went to my hotel, and learned that the train had fallen through a bridge and that a good many of those who heard me the night before had been ushered into eternity. During the day news came that those five young men were standing on the platform of the car when the bridge broke, and that they were discussing whether they would give up sin or not. A good many present will never hear me again, and if I could say something that would lead to the conversion of one, I would be repaid for my visit to this city. But you cannot come to Christ and be saved unless you are reconciled to Him. Then, indeed, your life will flow sweetly and you will have the blessing of heaven every day in your soul. Take the warning. On one of our railroads there was a land slide and large quantities of earth fell on the track. It was just before the evening train arrived. There was

not time to go to the telegraph office. A man took a lantern and went up the track. He fell and the light went out. There was no time to go for another light, for he heard the train coming. What could he do? He got up the bank and hurled the lamp at the engine and struck it. The engineer thought something was wrong, whistled "Down brakes," and the train was stopped within a few yards of the land slide. I want to throw a lantern at your feet to-night. Take warning.

The service concluded with prayer and praise, and was followed by an Enquirers' Meeting.

SECOND DAY.

"THE USE OF THE BIBLE."

REV. I. C. DESBARRÉS opened the topic. He said: "Granting that I live by faith in Christ, there are two essentials I need in order to use this book with effect. First, I must be perfectly persuaded, beyond a shadow of doubt, that it is an inspired book; and second, I must love it with a perfect love. I take up my Bible at Timothy, 3rd chap. 16 and 17 verses, and find the words, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." I turn again to 2nd Peter, 1st chap. 21st verse, "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." I turn again to Matthew, 4 chap., 4 verse, and read, "And He answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I take the ground, then, from these words, looking at them with the Holy Ghost deep in my heart, that every word of God's truth is inspired. I must believe fully in verbal inspiration in order to understand this Book at all. This is not mine, yours' or any body's book, but God's book; and it is written for one special purpose, and that is to glorify Himself. If I am brought from darkness into marvellous light and into unity with Christ, there is a purpose connected with me which I cannot understand, but will be understood in God's own time, perhaps in reference to the salvation of souls, perhaps in order to the establishing and building up of those linked by faith to Christ. Now, any one impressed with the thought that I am linked by faith to Christ, must want to know something about Him while on earth, and whether any words fell from His own lips, and whether there is anything in the Bible to guide me and enable me to understand the Book. In John, 5 chap. 39 verse, I find, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And in 46 verse: "For had ye believed Moses, ye would have believed me, for he wrote of me." Then, all Scripture is about God. Yes, every word of it; and if I do not understand it, it is because I am not illumined by the Divine Spirit in such measure of understanding. Every word, then, I believe, is inspired of God; every word came from His mouth; it is written for me, and under the responsibility of my sonship I am to look at the page. What does "search" mean? It means to follow, to scent out as a dog. When a dog loses his master he hunts until he finds him. When he does find him he is delighted, and jumps upon his master, and he tells the dog he is glad to see him again. Just so is it

when we take up the Scriptures and search them, and God has called on us to search them. When we find the truth about God our souls are refreshed, and we can look up into heaven and get the smile of our loving Lord and Saviour Jesus Christ. I take up the Scriptures again. First Corinthians, 2 chap. 10 verse, I find: "But God hath revealed them unto us by the Spirit, for the Spirit searcheth all things, yea the deep things of God." I am called upon to search; but the Spirit is also to search. And the 11 verse: "For what man knoweth the things of a man save the Spirit of man which is in him? Even so the things of God knoweth no man." No man, no matter how gifted he may be, knows anything of the things of God except through the word. Then there is a searching of our spirit, and we are called on to search it. How are we to search? I know nothing about the Book unless the Spirit moves over the Word. I find God said to Moses, "Write." I go back to Genesis, and what do I find? At the very first page: "in the beginning God created the heaven and the earth." I look at the word "created." It means an exhibition of the mighty power of God. I run down the chapter and find "God said." I turn to the next chapter, and I find the Lord God is mentioned. I see that when man is introduced on the scene there is the prefix Lord. I want to understand what that means. I will not pass from that second chapter until I find it out. Then in Genesis, 14 chap., it says "the most high God." I read the chapter through, and pull it to pieces in order to find why this title is used here. I satisfy myself upon that point. I pass on to another chapter. Joshua, 3 chap. 11 verse, and there I find, "the Lord of all the earth" mentioned. Here is a title different from the rest, and I want to find out the reason it is used. Surely it is something about God, and has a real meaning. The Spirit is to search me. Then I pass on to another title, which is used in Daniel, "God of Heaven." There is a reason why he should be called "God of Heaven." I want fully to understand about this title. I see that after Babylon was captured and the glory has departed from the temple, the title "God of Heaven" is used. I find in the New Testament the name Jesus so dear to every heart, that is the original name. There is no mention of Christ, the exalted name. Then we find Jesus Christ is used. I find that the name Jesus is more frequently mentioned in the Gospels than in the Acts. I find in the Acts Jesus Christ mentioned more frequently. In the Epistles Paul says "in Christ Jesus." Why should he not have said "in Jesus Christ?" And then Lord Jesus is mentioned. Why is Lord used? Why is it used by itself? Why is Jesus used? Why is Christ used? Why is Jesus Christ used together! Every word is inspired; there is nothing out of place. There is a reason why. Christ Jesus, Jesus Christ, and our Lord Jesus Christ is used in each instance. I go to the Book again. I want to get back to the fountain head. Master the five books of Moses and you have the key to the whole of the Scriptures. You then understand the New Testament. I never knew a man yet well acquainted with the five books of Moses who had not great light on the New Testament. The Old Testament is the Book. Now, let us take a word; take fruits of the Spirit, love, joy, peace and longsuffering. Let us take "love." In Romans, 5 chap. 5 verse we have, "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." There is hope. I get a hope; a hope that I may be brought to Christ. I am one of the many sinners to be brought to glory by and bye. That hope I have "because the love of God is shed abroad in our hearts by the Holy Ghost which is

given unto us." How has this love to flow? I turn to first John, 3 chap. 14 verse, and I find: "We know that we have passed from death unto life because we love the brethren." I have received that love, and there is a love going out. Wherever there is a brother, no matter whether black or white, he is my brother. My love goes out to him. I cannot help it; it comes from above, and must go out. I turn to that passage with respect to love for one's enemies. Matthew, 5 chap. 44 verse: "Not only must I love my brethren, those animated with the same spirit; but I must love my enemies. That is a good test of a personal Christianity. There, you see, I am establishing the relationship of this love. I am ascertaining whether I can stand the test. Then there is love on the negative side. "Love not the world,"—and so on. I think this is a very good way to find out that every word of the Scriptures has something to say in reference to God. Take a text of Scripture and pull it to pieces. By doing so I get wonderful power into my own soul. Take Hebrews, 13 chap. 20 verse: "Now, the God of Peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do His will." Paul is here giving what lawyer's call a summing up. He had been writing to the Hebrews who were on the verge of apostasy. He has been endeavouring to rouse them from their fearful condition. Now he says that if they have the Spirit of God in their hearts, they will give evidences of it. Then he says, "Now, the God of Peace." Why the God of Peace? Because He is the author of Peace. He made Peace by the blood of Christ. "Now, the God of Peace that brought again from the dead our Lord Jesus." Why, "from the dead?" Our Lord Jesus He is our Lord. And why our Lord? Because he arose from the dead with power and great might. Our Lord Jesus. Jesus is the original name. Then He is called "the great Shepherd of the Sheep." Why the great? Any other name applied to Him? Yes, there was a time when He was called the good Shepherd. "The good Shepherd gives His life for His sheep." "Why is the term "great" used here? Because now He has power; power which God has given to Him. There are the sheep—those for whom He has laid down His life. May every one be brought into His fold. Then it says, "through the blood." He could not give the renewed life without the blood. I find there is this passage in Hebrews: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Neither can I get in without the blood. It is through the blood of the Everlasting Covenant I see always a Covenant. When was it made? Before the mountains were brought forth; or ever thou hadst formed the earth and the world." I go back into the eternal purposes of God. I see there must have been a Covenant between the Father. "When thou shalt make his soul an offering for sin he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hands; He shall see of the travail of His soul and shall be satisfied." There I see the everlasting Covenant. There I rest my soul, feeling that I have a sure foundation on which to rest my faith. That is the way in which I believe we should pull text of Scriptures to pieces, and thereby we can obtain much comfort for our own souls. We might take up the plan of the ages. At Ephesians 3 chap. 11 verse, we see the purposes of God. I can there see what these purposes are. My soul is refreshed every Sabbath I take up this wonderful Book. Then there are difficulties constantly cropping up. How are these difficulties to be met? Call on God in prayer and He will

open up and make clear anything that is dark in His Word. Then I get hold of the wonderful hope of the coming of the Lord Jesus. Then we must be constantly looking for the coming of Christ. Then I might ask the question. What should be the effect of all this on my heart and life? It should enable me to go forth and preach the gospel with power from heaven. There is a wonderful passage in 2nd Corinthians: "God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." That is what we want. Every truth we receive should be operative; it should go out from us telling others about the Saviour, that our souls may be built up and established in the most Holy Faith."

MR. MOODY.—Our brother had a pretty hard task. He had the whole Bible for a text and only ten minutes to speak in, but I think that you will agree with me that he got in as much of the Bible in that time as a man could well do. I want to emphasize what he said about the inspiration of the Scriptures. I was a Christian for a number of years before the thought came to me that the text which says, "All scripture is given by inspiration," meant the Old Testament. For the New Testament was not written at that time. I cannot tell what a flood of light was let into my life from that hour. I have been grieved to find so many people, even Christian people, at the present day, losing their confidence in some portions of the Old Testament, and that with a good many others the Old Testament does not come with the same authority as the New. Just as if we had two Bibles. It is one book, and the whole stands or falls together, because the New Testament is all through interwoven with passages from the Old, and you cannot throw one out without the other. The very things in the Old Testament which men cavil most at are the very things which Christ put his seal upon when on earth. Some Christian men have said to me, "You don't believe that story about the flood and about the ark? You don't believe that old sort of fable, do you?" I answer, "Yes." I believe it as much as I believe the sermon on the mount, and when one goes the other must go with me. If the one is not true we have no authority for the other, because Christ connected his return to this earth with the awful event of the deluge, saying, "As it was in the days of Noah so shall it be in the days of the coming of the Son of Man. They were eating and drinking until flood swept them away." But people say, "You don't believe that story of Lot and Sodom and Lot's wife?" Yes, just as much as I do the sermon on the mount. As it was in the days of Lot; they were buying and selling until judgment came upon them, as it will be when Christ comes back to this earth. He has given us a picture of how the world will be when He returns. "But you don't believe about Lot's wife being turned into a pillar of salt?" Oh yes, I do. I believe it—believe every word of it. "That's queer. Well, you certainly don't believe that old story about Jonah and the whale?" No, I don't give that up. "Well, I thought nobody believed that at the present day. Why don't you know that scientific men have made a great discovery, that a whale's mouth is not bigger than a man's fist, and that it is perfectly impossible for a whale to swallow a man?" Yes, that is what scientific men say, but I go to the scriptures and I find that the Lord prepared a great fish to swallow Jonah. The God that created a world could make a fish, could he not? I have a good deal of sympathy with the old woman who said that if the scripture declared that Jonah swallowed a whale she would believe it. I believe that God could make a man swallow a

whale if he wished. These things never trouble me. It is lamentable when you find so many Christian people losing confidence in some portions of the Word of God. It is a master stroke of the Devil. If he can get you to give up one thing it will not be long before it all goes. I met a minister once who said he had got down to the four gospels. He taught nothing else. He did not see why he should not go to the fountain head. There were some things in the Old Testament which he did not believe; some things in the writings of Paul with which he did not agree, and so he just preached from the gospels. It was not very long before he gave even those up, and that man is now out of the pulpit and gone to utter ruin. He was one of the most prominent men in our country about ten years ago, and had a large following. I believe the reason of his downfall was that he began to lose confidence in some portions of the Word of God. Let us hold on to the whole of it. "But what do you do with what you do not understand?" they ask me. I do nothing with it; I leave it. I am thankful that I cannot understand it all. If I could understand it all it would be the best proof to me that it had not a Divine origin. I am glad there are heights to which I cannot climb, depths to which I cannot fathom. That is one of the strongest proofs that it is of Divine origin. But people say, "Do you believe things you cannot understand?" Lots of them. I am not going to be wiser than Scripture. I pity the man who thinks he knows it all, and if he comes across something he does not understand he throws it aside. In the book of Matthew alone there are over 100 quotations. You will therefore see how absurd it is to attempt to believe the New Testament and not believe the Old; not mere phrases, but sometimes a whole book from the Old Testament is taken and placed in the New. There are only 80 chapters in the four gospels, and those contain 140 quotations from the Old Testament. In Paul's letter to the Corinthians there are 53 quotations; in Revelations, there are 245 quotations from the Old Testament. So if you are going to throw out any portion of the Bible the whole book must go. Let us make up our minds not only to believe the Bible, but to stand up for it, and to preach from it, in season and out of season. It was Voltaire who said that it took twelve Galilean fishermen to build up Christ's kingdom, but he would show them that one French infidel could tear it down. Yet the very press on which his book was printed is now used to print the Bible. The Bible Society now prints two Bibles for every working hour of the day. There have been more Bibles turned out within the last seven years than in the 1800 years before. Suppose some prophet at the time of Christ had told them what was going to happen this century, they would have thought it a greater miracle than any of that day. Yet we are living right in the midst of this blessed work. There are fourteen hundred of millions of people in the world, and the British and Foreign and the American Bible Societies alone have turned out two hundred million Bibles, and that has all been done within the present century. Suppose when Christ said, "Heaven and earth shall pass away, but my words shall not pass away," there had been some one like one of our Free Thinkers of the present day at his side. He would have said, "Hear this fellow talk. There is no man of influence among his followers, no shorthand reporters follow him to take down his words." But His words have not passed away. They dropped into the hearts of his hearers, and they are spread abroad more to-day than they ever were before. There is not a prodigal that does not know the 15th of Luke; there is barely anybody

but knows the parable of the good Samaritan. He drew those pictures so that they can never be forgotten. When the new version of the New Testament was brought out, it was published in London and in New York on the same day. Chicago wanted it. The latest train could not bring it in less than twenty-six hours, so they had it telegraphed every word and letter, and printed next day in a daily paper, and people of all races and creeds were buying the New Testament on the street and reading it. If anybody had said in the time of Christ, and a great deal later, that that would be done, he would have been laughed at for a fool; but it was done. It is a grand thing to have the Bible. My experience is, that where the Bible is studied, there is very little backsliding. What this world wants is the Word of God. It is a grand sight to see the people come here with their Bibles, although we cannot use them at this practical convention as we could at a Bible reading. But where people go to church and expect the preacher to feed them, if they have not a scriptural minister who can feed them, they begin to backslide. They are carried away by passing heresies. When my boy began to feed himself, the other children thought it was a wonderful thing, and they said, "Look, father, Paul can feed himself." There are a good many in our churches that cannot feed themselves yet. If the minister gives them chaff, they get nothing. Go up to the park and throw down a handful of sawdust and see how many birds you can fool. Then throw down a handful of crumbs and see them gather. What the people want is bread. It is good to come into Canada and see the people come out to these meetings with their Bibles. We want to get men into the pulpit who can expound the Word of God. All the children of God will gather round that minister, and they will be fed and strengthened, and ready to go out and work. A man once made an artificial bee, and he said he had succeeded so completely that he asked anybody to tell which was the artificial and which was the real bee. But the other man said, "I can tell pretty quickly." How? Just put both bees on the table and then put down a drop of honey. The real bee would start for it. Easy then to tell which was which. Get the real bees round you, and you will have a church that has got power. They will gather where the Word is taught. The question is, how are you going to get people to love that Book? I had a school of about a hundred boys and young men, from ten years old to twenty-two. It was a puzzle to me how to get them interested in the Book. I had a class in a young ladies' seminary from ten to twenty years of age, and I had the same question with those. Once get people feeding on the Bible and they will take care of themselves. I will tell you how we have been doing lately. I do not know why the same should not be done in the churches and in the family. We have been going through John, taking up a chapter and telling what there is in it, each one trying to remember what he could. They were all interested and the effect was wonderful. Let the children tell what they know of the Bible. I want to give a blow to these lesson leaves that are crowding out the Bible. We compassed sea and land to get the old question leaves out of the schools, for they were dwarfing our teachers and killing our schools. The plan then was for the teachers to go into the class with the lesson book and say to one boy in the class, "Who was the first man?" "Adam." Look at the question book. "Yes, that's right." Then to the next boy, "Who killed—a—Abel?" "Cain." Look to the book again. "Yes, that's right." We had just got the question book out at the back door, when the lesser

leaves come in at the front door. Go to many of our Sabbath schools and you can hardly find a Bible. The lesson leaves have taken the place of the Bible. What we want to give the children is the Bible. We want to get them accustomed to handling the Bible. I have used this Bible of mine so long that I know where a text is on the page and can turn to it in a minute, so that in the enquiry meeting I can show anxious enquirers the way to Christ. I cannot use other people's Bibles. Give me another Bible and I am like David in Saul's armour. I do not see why this plan I speak of cannot be introduced. As it is to-day with these miserable lesson leaves, they are dividing the Bible out of our schools.

MAJOR WHITTLE.—Brethren, we must study and seek to understand the Bible. What Mr. Moody has said about catechising so as to find out what people know about the Bible is certainly very important. Children may be brought up to know the Word literally, and yet have not the slightest comprehension of its spiritual meaning.

"HOW TO CONDUCT PRAYER MEETINGS."

REV. A. F. MCGREGOR.—The word "conduct" is in itself a suggestive word. I looked into a book of synonyms in order to make myself sure that I understood the meaning of the word, and I found that it is sometimes applied to inanimate objects. And sometimes I think the conductor of a prayer meeting has to deal with subjects very inanimate. I suppose part of the business of the leader is to infuse his own life into those who come to the meeting, or rather infuse the Spirit of the Holy Ghost, whose Spirit we should always count upon in our gatherings for prayer, and on whose help we may always rely all we do in the name of the Lord. We require at such meetings a human conductor, and the conductor requires to have given some thought and had some preparation as to the guidance of the meeting. Some special purpose he should have in view always. Some one has said that the greatest trouble with prayer meetings is that the minister comes without anything in his head, and the people come without anything in their hearts. That is immeasurably true soetimes, but blame is often cast upon the minister rather unduly. The prayer meeting is the people's meeting, and the people should feel that they are responsible for the guidance of it as well as for interest being sustained. If the people think of the meeting in advance, and if they come with a desire to aid it, there will be more power, brightness and interest in it, just as the more fuel we put on a fire the greater will be the glow and power. In regard to general co-operation on the part of the people at prayer meetings, it would be well if people who are not called Methodists were Methodist in that respect. Both prayers and remarks should be brief and pointed. Live prayer meetings are always brief. These prayers are short, and the addresses are short; and I am sure God does not like dullness. God hates dullness just as you and I hate it; and we are never dull when we are brief. God does not consider how elaborate our prayers are, or how many they are, or as to how methodical they are, or as to the language and grammar; but he does look at how sincere and spiritual they are. It should be the aim of all who take part to be sincere; first, last and all the time to cultivate sincerity in our prayers and remarks. The unregenerate can quickly detect whether we are earnest in our preaching of the Word and our hearts are right with God. The spirit of song should be in our prayers and remarks. The world is very full of sighs, and we should endeavor to

leave them outside when we come to the meetings. It will not be very difficult to conduct prayer meetings if we only prepare ourselves in our closets before leaving home. At the time of the war of Independence a Highlander in the British army was noticed coming from the bush by the American pickets and was captured. On being brought before the commander he was asked what he was doing in the bush. He replied, "I went there in order to pray to God." "Are you in the habit of praying?" "Yes." "Pray now, because you never needed it more in your life." He got down on his knees and prayed as does a man who is in the habit of praying. The commander was subdued, and dismissed him in these words: "If you had not been so often at drill, you would not have done so well at review."

MR. MOODY.—Some men kill a prayer meeting before it begins. They come in with an air that as good as says, that meeting is going to be formal and stiff. The minister goes up to the desk and drops down out of sight, and you do not hear anything from him till he gets up to give out a hymn. Everything is cold and formal, no pleasantness about the meeting at all. The leader gets up and gives out a hymn and reads it clear through before it is sung. He reads a chapter and tells you he has not come prepared with anything, and you find that out yourself before he has gone very far. Then, after having talked the Spirit out of the meeting, he will say there seems to be a lack of interest, and then deacon So-and-so will make his usual prayer, one he has made for twenty years. Then they will have another hymn, and four or five who have led in the prayers for years will say a prayer. The young people know that none but these are expected to take part and do not care for the meeting. Then the older members wonder that the young people do not seem to enjoy the meeting. Why, it is hard for even the deacons to enjoy it. A man ought to go to the meeting and leave all his stiffness outside. He ought to shake hands with the people as he goes down the aisle. Make everybody feel at home. Let him go and sit in front of the desk, not behind it. Give out the hymns and have the meeting started before the people know it. Another thing. If there are a hundred people at the meeting I would have a hundred seats. I would not have five hundred seats and a hundred people scattered through them. But people say, you cannot make the room smaller, you cannot move the seats, they are fastened to the floor. Get a desk on rollers, and roll it down to where the people are. Get in amongst them, and let them feel they are all together. Have the room well lighted, so that you can read a hymn or portion of Scripture without straining your eyes. I do not know that that applies so much to cities as to small places. I have been in places where the lamp chimneys looked as if they were made of ground glass—had not been cleaned for six months. Ventilation is another important thing. Take a man who has been working all day, perhaps in the open air, particularly in a bracing air like this morning, and let him go into a place as close as some of our meeting houses are. I have been in places where it seemed to me I was breathing the very air I did there twenty years before—that man will begin to feel drowsy. People think it is the fault of the meeting. But often it is not. It is only air the man wants. The room ought to be kept clean and cheerful. Have a good deal of singing. Do not stick to the same old thing always, and if the meeting gets into a rut, get it out. Do not think because things have been so for fifty years, they have got to stay so forever. I knew a case where a new superintendent was elected in

the Sabbath school and he applied to the trustees to have a few benches removed. They would not have it. Those benches had been so almost ever since they could remember, and so they had got to stay. Change the seats a little, if it is going to help you to break up stiffness, and get the meeting out of a rut. Have a praise meeting now and again. A man once said, "I lived on Grumble-street nearly all my life, but I moved over into Thank-giving-street, and I tell you it is a good deal pleasanter locality." I know a minister who has taken charge of a congregation in New England. He could not get the meeting out of the rut. They had been going on in the same old way for ever so long; got the ruts worn so deep, the people had lost sight of one another. He gave out on Sunday morning that there would not be the usual prayer meeting on Friday night, but that in its place they would have a praise meeting. One deacon asked another if the young pastor had consulted him about not having a prayer meeting, and they found he had not consulted any of them. They thought he was taking great liberties and they called upon him in his room. He told them they had been having prayer meetings for a long time, and he thought a praise meeting would be a good thing. They asked him what he meant by a praise meeting so long since they had had anything of that kind. You see, they had forgotten what it was. The meeting was held. The pastor read one of the Psalms of David and called upon any one who had anything to praise God for to let their feelings be known. One by one they began to rise, all stiffness was gone, and after the meeting was over, instead of each one going away as quickly as he could, the people stayed, and shook hands with one another, and said what a grand meeting they had had, and said they believed the Lord would revive His work. He had revived it already, for He had revived them. Our meeting in Chicago got into the rut, and I gave it out that we would have a promise meeting, and I told the people to bring me promises out of the Bible, giving to each person a book, and so we had the whole Bible gone over in a week. It was one of the most extraordinary meetings I ever attended. I tell you, it waked me up. I had no idea before there were so many promises in the Bible. We heard from the patriarchs, the psalmist, the apostles. It was a most extraordinary meeting. The prayer meeting can be made the most interesting of the whole work. It is my privilege to belong to a church in which the prayer meeting is larger than the church, and has been for twenty years. Every Friday night the church officers used to meet before prayer meeting, take tea together, and have prayer and go to the prayer meeting together. We were all agreed, and we used to keep back and let the young people take part, or strangers, and if there was a pause we were ready. There was no need to urge the people to rise. There were often three or four trying for the floor at once, saying, "Now, brethren, lose no time, let not a moment be wasted," and that sort of nudging at the people. I would suggest as a good idea, that the ministers and the church officers should have tea together. It keeps the church united and prevents the forming of any little cliques. You keep fifteen or twenty of the good men united and you have a good church. A minister has a successful meeting in Boston. If any of his people are absent from prayer meeting, he sends postal cards asking them to meet him half an hour before the next meeting. He meets them and speaks about their absence and they go into the meeting together, and in that way he keeps the whole church at the prayer meeting. That strikes me as a good idea, and I do not

see why it cannot be carried out everywhere. Another thing we want to guard against, is long prayers. All Christ's prayers are short, the longest one is in the 17th of John, and it only takes about four minutes to read that carefully and prayerfully. I do not know where the church got this idea of long prayers, not from the Bible, unless from the prayer at the dedication of the Temple. You might have a great prayer at the dedication of a great church like this, but to have long prayers every Sabbath is a mistake. Few people can follow a man in prayer for more than ten or fifteen minutes. Minister and all, you know your mind will wander and you cannot help it. You long to have him stop, and when half the congregation is that way, the minister is not doing much good. If a man wants, let him rise and pray two or three times, but let him not pray too long. If you have a man who makes fifteen minute prayers, you should go and speak to him in the spirit of Christ, and tell him he should be brief. You say you will offend him. Better offend him than spoil the meeting. If there is only an hour, it is not right that one man should take a quarter of the time. You cannot have a profitable meeting if three or four men take all the time. If a man gets offended because he is talked to in the spirit of Christ about the mistake he is making, better let him go. If he will not stand that, it is a good sign that his heart is not in the right place. Short prayers in Scripture have brought their answer. "Lord help me," that was what the Syro-Phoenician woman said. Three words. "Lord remember me when thou comest into thy kingdom" That was what the penitent thief said. If he had known the Lord was in His kingdom he might have shortened it to "Lord remember me." The publican said, "Lord be merciful to me a sinner," and that brought the answer right there. Peter said, "Lord save me or I perish." Somebody says that if Peter had had a long preamble to his prayer as some, he would have been forty feet under water before he could have the Lord know what he wanted. My experience is, those who pray longest in public are those who pray least at home. If a man has not a good record in the community, do not let him take part. Young people find it out if such men take part and the thing does harm. It seems to me we have to be loyal to Christ, and we will not be loyal to Him if we do not go to such a man as that and persuade him to give up whatever it may be that gives offence, and if he will not, then it is our duty to insist that he shall not take part in the prayer meeting.

After Mr. Moody had given replies to a number of questions put by people in the audience,

Mr. J. K. MACDONALD said. I look upon the prayer meeting of the congregation as one of the most important means of grace connected with the church. It is the garden in which individual members of the congregation come down from being as it were recipients of bouquets into the garden itself, and become gardeners there. It is a fact that we need a baptism in connection with our prayer meetings. In a church with a membership of three hundred there will not be at the outside seventy-five persons present at prayer meeting. That is surely not as it should be. The question is—How is the prayer meeting to be made more attractive? I quite concur in the view that the prayers and addresses should be short and interesting. The business man has a wonderful interest in the prayer meeting. Sitting in church on Sabbath his mind is very apt to drift away into business channels, and he draws himself up quickly, astonished that he should be so careless. If business men will attend prayer meetings they will obtain much that will be of

help to them. I was going to ask, How are our prayer meetings to be conducted so as to get men there? As a matter of fact we will find three women to one man every night. How are men to be got there? They have souls to be saved; important interests are committed to them. I think the prayer meeting would be found one of the great means by which they could be better fitted for life. Many meetings are now conducted (I am speaking as a layman) with a sort of little sermon. It only differs in that it is a little shorter sermon than on the Sabbath. My own idea is that it would be better to have less sermonizing on prayer meeting night and more of the Word of God, because it is that word which our Saviour himself pointed out as to be the means of our salvation. "Sanctify them by Thy truth, Thy Word is truth," is His prayer to the Father. We should endeavor to get more of the word of truth in our hearts, and I think some of the suggestions made by Mr. Moody will enable us to get down to that truth and get more of it in our hearts.

MAJOR WHITTLE.—There is a verse, 1st Corinthians, xiv., 26., which says: "How is it then brethren? When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Every Christian should make his contribution to the meeting. If we look up to Christ we will receive a contribution, and we have a blessing.

A prayer meeting followed.

MR. MOODY spoke on the text "Bring them unto Me," Mark, ix., 19. He said: We pray for our children. When Christ came from the Mount of Transfiguration He saw a great multitude about His disciples, and He questioned them as to the cause, and one of the crowd said he had brought his son who was possessed of an evil spirit that he might be healed. The disciples had tried to heal him and had failed. The man brought his son direct to Christ. He could not have done a better thing. He rebuked the disciples for their want of faith. He said, "Bring him unto Me," and at once He answered the prayer of the father and the evil spirit was driven out of the boy. That incident took place, and I believe it has been put on record to encourage us to bring our children to Christ. There are parents who have children who give them much trouble. I believe that we have to-day people possessed of evil spirits as much as in the days of Christ, and He has as much power to cast out devils as He ever had. We have this father as an example that He will hear us, and answer our petition. That answer is going to be according to our faith. Your son may be far away, away where you cannot reach him, but Christ knows where he is, and He can save him. The one you want to have Christ reach may not care to be saved. You know the palsied man was brought to Christ. There is nothing to show that the man had faith. Yet Christ forgave him; and told him to take up his bed and walk, and the man leaped up, whole from that hour, rolled up his old bed, slung it across his shoulder and went his way. If the father have faith the son or daughter can be saved. When the woman came to Elisha in her trouble her son was already dead. Elisha told his servant to take his staff and lay it upon the body. But the woman lunged to him. And it was well she did, for the staff failed and the servant failed, but the master succeeded. To let us not be satisfied with the staff or with the servant's efforts, but let us seek the Master himself. Take the position of the Syro-Phœnician woman. "Lord help me." "What is it?" "My child." Plead before God for your children, and he is able to save them every one. God has not given us our natural affections and the yearning for our children without being willing to

satisfy our longings. There may be a father or mother here who is prayerless. May God teach you to pray for yourselves and children. I remember some years ago a man living in the Mississippi valley. He had accumulated great wealth, had given all his faculties to gain it, and had prospered so far as worldly goods went. One day his son, his eldest born, was brought in, dying from the result of an accident. When the father found his boy could not live he wanted the boy to be roused by the doctors, for he said, "I don't want my boy to die without knowing me." They brought him to, and the father told him he was dying. The boy said, "Father, wont you pray for my soul. You never taught me to pray for myself." The father began to weep, and said he could not pray. The boy passed away, and the father has told me that he would give all his wealth if he could bring him back, that he might fulfil his dying request and pray for him. May God enable you to call your family around the family altar and pray. Better do that for them than establish them in business and leave them great fortunes. I never forget an incident that Mr. Wells related in Chicago. An elder in the same church in New York had a little boy lying at the point of death. His wife asked him to tell the child that death was near, and he did so. The little fellow said, "I will be with Jesus, father, and when I get to heaven I will tell Him you taught me about Him and taught me to pray." God has given me three children, and I would rather they should take such a testimony to heaven of me, should I survive them, than have all the wealth of the world roll at my feet. If I should die before them, I would rather have them drop a tear over my grave and say I had shown them the way to the Saviour than praise me for anything that I had done for their temporal welfare. Many have sent in written requests for prayers, but let us pray with all those who ask us to day to pray with them. All those who have children to be prayed for let them take their stand before God and we will join them.

Prayers were offered, and the meeting closed.

AFTERNOON MEETING.

The Convention re-assembled at 3 p. m.

THE QUESTION DRAWER.

MR. MOODY opened the question drawer. The first question, he said, is "Is it best in Union Meetings to change the leader at every meeting?"

If it is a union meeting for conference it is well to change the leader, but if it is a gospel meeting it is a great mistake to change the leader every day, because the people never get beyond comparing the speakers, never get from the messenger to the message. Some years ago in Chicago we held special meetings for thirty days. Every day twelve or fifteen hundred people attended, and every day a different minister preached; one of the thirty leading ministers of the city. I believe we made one convert, so we were paid for our work. But if we had had only one minister I believe we should have had a great many more. The people were all the time comparing the ministers.

The next question is, "How can we get the non-church goers into church?"

I think there has got to be a revolution in many of our churches. I think that on the Sabbath evening all the pews should be free. Then half an hour should be given to a praise service. Have some simple hymns, and let all the people sing for half an hour. Then, (having burned

your manuscript if you have any), stand up and preach right at the people for twenty or twenty-five minutes. Then have an after-meeting, and ask all the friends who would like to become Christians to remain. You will find in a little while a good many non-church goers will be drawn in. Now, this is not a visionary scheme. A friend of mine was called from the west to go to Worcester, and take charge of one of the oldest churches in that city. At the end of six months he wanted to leave. The officers were surprised, said the Church had not been so prosperous for years, that people came most three miles to attend the morning service. He said he did not complain about the Sunday morning services, but it he could only get one congregation a week, there was not work enough for him—he wanted an audience in the evening. They wanted to know what they should do to keep him. He explained his plan and they let him have his way. He got a choir of fifty voices, and put them down close to the people. Then he wanted the officers of the Church to be round the door to welcome strangers coming in, give them seats and make them feel at home. He wanted all the pews made free. He wanted them to go into the streets and gather the people. It shocked some of the people very much to think of an old rich church like that going on the streets, but they liked the preacher, so they went about the work. That was four or five years ago, and last month they told me that for four years the church had been crowded every Sabbath night. Too many of the churches seem not to say, "Come in and be saved," but "If you stay out you are lost." The mission of the Church is to seek as well as to save. You must go after them, and when you get them in you must make them feel at home. I do not think people know how strangers feel when they come into a church and sit in some one else's pew. I believe this is what keeps a great many people away from church. I went once to see a man whose wife had been converted and tried to get him to take a pew and come to a certain Church. He said, "Oh, the pews in that church are too high, and I am not going to sponge on any body else for a pew, I do not want my preaching for nothing." I reasoned with him. I afterwards saw the minister, and found that the cheapest pew was forty dollars a year. That was a little too much for a man out of work; but finally I got enough subscribed to pay half a year's pew rent for a fifty dollar pew. But it is a little too expensive work bringing poor men to church at the rate of fifty dollars a year. It strikes me that we might have at least every other pew free. Do not make the poor man sit behind, and the rich man sit in front. You cannot reach people in that way. There is a good deal of pride in the human heart. A stranger once walked into a pew. The owner came in and passed him a little note, "I hire this pew." The man wrote back: "Do you; what rent do you pay for it?" He replied, "seventy-five dollars," and the stranger wrote, "I think it is a good pew, it is worth it." That is just what he ought to have done. I think the time has come when we need a revolution. If you look cross at a stranger in your pew you will never see that stranger again. It is a good thing to have a committee round the door to meet strangers and give them a good pew. Shake hands with them; make them feel at home. Some people could be reached in this way better than by a sermon. A minister once preached an eloquent sermon on recognizing our friends in Heaven. Somebody expressed a hope that he would preach one on recognizing all our friends on earth. We have got to encourage the strangers to come and bring the children with them. There are a great many mothers in this city that

have got no servants. If they come to church they must bring their children along with them. I do not see why the cooing of a little child should disturb the people any more at church than it does at home. What would you need home be without the babies? Some of them have gone and how solitary home is. Sometimes a mother will walk perhaps a couple of miles to church with the baby, and never after a while the little one will get tired and cross and begin to cry; and then it always pains me to see that other mothers in the church turn round and look cross even. At one of my Liverpool meetings a woman came in with a baby; the child got restless and cried, and the woman colored up and prepared to leave. I said, "Don't go, let your baby cry, if it cries I will talk louder." So she hushed the baby to sleep, and as the service went on she became impressed, and great tears trickled down on the little child. When the time came to close, and eight or ten thousand people began to sing, the child awoke and began to cry again. A great strong man rose and said, "Give me that baby, and you go into the enquirers room." He took the baby and walked up and down the aisle until it did it well. She found Christ there, and she will never forget that act. Get the mother into the Church, and any old crusty bachelor does not like it, let him go some other place. That is how to reach the non-church goers.

"How can you get the children to come to church?" I think I have answered that. Dr. Bonar, of Glasgow, always reads what he calls the children's "portion," and you ought to see the children straighten up when he comes to that. A minister in our country has a "pocket" for the children in his services, and when he opens that "pocket" the parents wake up the children. The parents take just as much interest as the children do. People say children "do not understand." I used to tell my mother that there was no use in my going to church because I could not understand the sermon; but she was wiser and kept me going to church. When I left home I said, "Now, I will have my own way," and I did not go to church. It was the longest Sunday I ever spent, and I did not stay away from church again. Since had got into the habit of going to church, and that is the benefit of sending children there. If the ministers would only preach a little to the children, the old people would copy it too. Let them step out of the pulpit once in a while and talk to the boys—they like to be noticed, and that is the way to make them come again.

Next question: "Does the baptism of the Spirit come separately after conversion?" If people look for the anointing for service it will come. You will find that thousands of Christian people that have no unction, no power for service. The reason is, that they do not look for it, and pray for it. I think it is separate from conversion.

"What do you think of sacred concerts?" If you have a praise meeting in the church and get people to come together and sing old and new hymns, you will interest a great many people that will not be interested in a sermon. I think these hymns can be used to reach a great many hearts, where they cannot be reached through the gospel, no matter how simple or practical. Any way, I do not see why it is not as scriptural to sing the gospel as to preach it. I consider this singing in an unknown tongue an abomination. You go into some churches where the music so covers up the words that you cannot tell what they are singing. Sing plainly. In our London missions the boys were whistling our tunes on the street in a week, and the hand organs and band had got there. It is a great thing to get these gospel songs into the homes of the common people.

The next question is "How can you enlist the sympathy of the church in special services?" One good way is to call the officers of the church together at a private meeting, and pray and talk with them. Then call the men together and appeal to them as fathers, call the mothers together, and I think that is the best of all. I have never failed in my life when the mothers got together and prayed. In 1874 I was asked to go to Cambridge, and I declined. I had had no university education, not even a common education, and I felt as if I had no call to go there. But I afterwards felt sorry I had not gone, and pledged myself that if I ever got another invitation I would go. At length a great long petition came, and so she went to Cambridge, and spent there three of the darkest days I ever spent in my life. For the first time in my life the audience tried to break up the meeting. For eight whole hours everything said or done was turned into a ridicule. I asked one of the professors to pray and the undergraduates applauded his prayer. I asked Mr. Sankey to sing the "Ninety and Nine," and they applauded every line of it. Then I got up and preached, and at every sentence there was a yell. They tried to break up the meeting. The next night was just as dark, and the next one darker. On Wednesday I got fifty mothers and they seemed to just pierce Heaven with their prayers. That night, in response to my invitation, fifty-two men sprang up the tide began to turn, and I believe it was in answer to the prayers of those mothers. That night several of the undergraduates, including some of the ringleaders, came into the enquiry room. It is not preaching which is to reach the people after all, it is the power of God and that will come in answer to the prayer. Every minister here may have blessed work in his church if he will try. Get the mothers of your church together, and then call your elders and the officers of your Sunday Schools together, get them to pray, and in answer to prayer there will come a blessing. There will come streams of salvation. Let us pray here to-day, and there may be streams of salvation breaking out all over the country, and that it may spread across into the States and England; that there may be a fire kindled in this Convention that shall go round the world. Let us work and pray, and expect great things.

Another question. "Is it a wise plan to ask people in our prayer meetings to give way once in a while to new voices?"

I have done that for years. I have often asked those who frequently take part just to keep still and give others for the chance. There is no one who would not be glad to do that. They like to hear the voice of strangers. I would see some of these strangers before hand, and get them pledged to take part in these meetings, to read us some portion of the Scriptures or give us some word of cheer and encouragement.

The next question is—"Do you approve of young converts being set at work at once?"

Certainly. It is a great mistake for the Church not to reach young converts at work. The officers of the Church should find something for them to do, and show them how to do it. Young converts may do a great deal of good in the Sabbath School. If you have not got a class for young men, let him go out on the streets and gather them in. He will make a stronger Christian if he is set at work at once. It is a great mistake to keep the young people in the Church before they are set to work. The strongest impulse of a convert is to reach some one else. He has more influence with his friends just then than he will afterwards have afterwards, because his voice is like the voice of one raised from the dead. The people will say,

"Why, he has been converted, there is something in it. It must be a good thing." Set the young convert after some one else, and after the street children, and show them the way into Christ's kingdom.

The next question is—"What is the best plan of keeping the older boys in the Sabbath Schools?"

It is a sad sight, he said, to see the boys from fifteen to twenty-three years old who are not in our churches. The trouble is they are not looked after. A boy goes into the high school or the college. He finds out that he knows more than his Sunday School teacher, he drops out and there is no one to look after him. It seems to me that the ministers and officers of the Church should get together and discuss this work of looking after the boys, and keeping them from harm. It is the most important age, the age at which character is being formed. If a boy is lost at that age, there is very little chance of his ever coming back. There are a good many mothers mourning over sons who went away at that age. It is the most critical time—a time when the Churches should be on the look out to keep them from wandering. Let the teacher give time and soul to the work, and spend a little money, if necessary. Have the boys round to your house, take them off to an excursion in the summer. Many of them feel that you are their friend, that you take an interest in them. In 1867 a young man in London, England, took a house in Seven Dials, and furnished it at his own expense. Every night he was on the streets, looking for the little Arabs who hid in the crossings and doorways until kicked and awakened and ordered away by the policeman. He spent his nights from eleven until three hunting for these boys, took them to his house, gave them a good bath and a clean bed, and in the morning he would say to them, "If you would like to stay here, if you would like to learn a trade and get a good education, I am your friend." It seemed to me that this was about as near the work of Jesus as anything I had seen. When I went back in 1872 I found the work had grown wonderfully. When I preached a hundred of the young men thus trained came to my meetings with their Bibles better marked than mine. During my last visit to England it was my privilege to be in that man's house for six months. He has now eight thousand young men from sixteen to twenty-three years of age. If a young man would so improve his writing, or polish up his mathematics, or get a lecture on any subject, these things are provided for him; if he wants to improve himself in his trade, there are masters to teach him. Well, the Church is not doing its duty by the boys. I would like to bring an indictment against the Church for its neglect of the boys. In one of our cities I tried to get a citizen interested in the young ones, and help us to put up a building. He said, "Moody, I think you are just a little fanatical about the young men. I think we are doing plenty for them." I said, "Where do you suppose our young men spend their evenings?" He said he did not know. Probably a large proportion of them were in our churches, as in any other city. On Sabbath night we went around to the churches, and in that city of 300,000 people, there were not five hundred in the whole of them. In an adjoining city we counted 1,400 young men going into one saloon on one Sunday. I hope these boys from fifteen to twenty-three are looked after in Canada. But if not are you not guilty? Are you not responsible? I do not know what will become of our Church if she does not take hold of this matter.

"How would you deal with an enquirer that you cannot make see the light?"

I do not suppose anyone but the Holy Spirit can make

him see the light. I cannot impart light and life. My work is just to hold Jesus in every light that I know how, as a Saviour, as a Deliverer, and a Redeemer, as a Priest, as Prophet, as King, as the Truth and the Life. There are a few passages of Scripture that I find specially useful for this purpose. John i, 11, 12, 13; John v, 24; Peter i, 24; Isaiah xii, 20. Have these passages right at the end of your tongue. Just give them the Word of God: there is life in it. There is no need to argue with them. When Philip found Nathaniel he did not try to argue with him, he just said, "Come and I see." He knew that one interview with the Saviour would scatter all his prejudices. He just brought him into contact with the living Christ, and this is what you must do with the enquirer.

MR. MOODY'S ADDRESS.

MR. MOODY.— My text this afternoon is Daniel 12, chap. 3 verse: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." You will notice that these are not the words of a young man full of enthusiasm, but of the wisest man living on the earth at that time. They were said, moreover, in the evening of life and at the close of one of the most eventful lives ever lived. No one had a richer experience than this man, and the words before us are what you might call his dying testimony. If any one had said that Daniel's name would outlast those of Cyrus, Nebuchadnezzar, Belshazzar and Darius, he would not have gained credence. Yet Daniel has been dead 2500 years, and there never was a time when his name shone so bright in history as it shines to-day. Nebuchadnezzar would have been forgotten if his name had not been associated with that of the prophet. And so with other great men of that time. It was not that these men made the prophet, but the prophet made their names memorable. It is a fact, and the quicker we own it the better, that all men like fame. Every medical man wants to be at the head of his profession; so it is with lawyers, and in the political world a struggle for the leadership is always going on. Such is the case, not only among men but among children and mothers. If her boy stands at the head of his class the mother wants the neighborhood to know it. But in the kingdom of Christ it is altogether different, and the weakest may win there, and all can shine if they will, and there is not a soul in this house to-day who may not shine if he will. And you may shine for ever and ever. We are not told that the rich and mighty men are going to shine. Who were the wealthy men of Babylon in the days of the prophet? Can you tell who reigned only a comparatively few years ago! Empires have gone, Kings and Rulers are forgotten. But here is a man of God, and he shines on. If we desire to shine for ever we must love God, and get outside of ourselves; we must rise into another atmosphere altogether, and ask to do not great things, but what God would have us do. No man or woman is qualified to work for Christ who is not willing to do little things. Many are willing to go on platforms and preach the Scriptures, but are not willing to go into dark places and show the degraded the way to heaven; or to take a class in the Sabbath School and teach children. In all ages God has used what the world calls contemptible things. In Paul's letter to the Corinthians this thought is brought out. It is when we have no strength that God uses us; it is when the vessel is empty that God fills it. Suppose we wanted some one to write a book, we would go to some great scholar. It is not so with God. When He wanted a book written He

went to Bedford goal, to a converted tinker, who wrote the grandest book except the Bible, a book which has been translated into almost every known tongue. People often say, if that poor man was converted he would have no influence; but he might be made by God of more influence than scores of others. I believe John Bunyan was worth more to the Church in his day than all the nobility God sent Moses with a rod in his hand to deliver Israel. Suppose he had met a freethinker, he would have told the prophet it was absurd to suppose he could free three millions with a rod. When we had three millions of slaves in the United States it took half a million lives and a mint of money to free them. But that is not God's way. Moses turned the rivers into blood by stretching forth his rod, and brought the King to terms. God linked His power with Moses' rod, which was more powerful than an army of a million men. We must recognize that it is not us that doeth great things, but the power of God. Moses was nothing. It was Moses' God; Daniel was nothing; it was Daniel's God. And so it was with Elijah. When they turned their eyes from Jehovah the were like other men. For six thousand years God has been teaching the lesson that our strength is in Him. It is not our strength He wants, but our confession, "Lord, take me as I am." Joshua with six thousand men went up to Jericho, and walked around the walls of it. At the appointed time down came the walls. Sampson, with the jawbone of an ass, went to meet a thousand Philistines. He routed them, and slew them. We would have wanted Damascus blades; but God acts differently. Gideon went out to meet 135,000 men with 32,000. He thought he had too few, but God said he had too many. The Lord ordered Gideon to send those who were afraid to the rear. Twenty-two thousand moved out of line—Gideon stood trembling. But the Lord said: "You have too many men now; if I give you the victory you will claim it for yourself. Take the men down to the brook, and every one who lappeth of the water with his tongue him shall thou choose to forward." These men, numbering three hundred, went forward and conquered. If, in each Church, there was a small body of earnest Christians, a great work would be accomplished. There is a committee of seven, two will do the work. The time has come for Christians to advance. In every city we want a Gideon's army. Bring on your three hundred men, full of zeal and earnestness, and see what marvelous results will follow. Look at David going forth to meet Goliath. He took five stones from the brook,—for too much. We have too much strength. We are not weak as we should be, empty of self. I remember standing with a family, one of whom, a young lady was teacher in a Sabbath School. She did not attend school the Sabbath I was preaching. I asked her, "Did you get a substitute?" "No." "How do you know your boys had a teacher?" "I do not think they had, because I saw most of the teachers at your meeting." "Indeed is that the way you do the Lord's work." She replied, "There are only five little boys, and it could not make much difference." There might have been a John Kroy a Wesley, or a Whitfield among them. You may lead one little boy in your class to Christ, who may afterward be the means of saving tens of thousands. Eternity will alone tell us the reward of the mother of John and Charles Wesley. It is estimated that 25,000,000 adhere to their doctrines, and 110,000 regular and local preachers. Their mother did a great thing when she trained those boys for Christ. If you have children train them for God and eternity. The arrival of Mary at Jerusalem from Bethlehem would not be considered of im-

portance; but the fact has outlived anything else. The events connected with Jesus at Bethlehem has made that village historical. Then there was Mary who broke the box of ointment and anointed Christ. It made a stir in the village. Suppose reporters had gone out to find what it was. They saw a woman going with a box of ointment to pour on her Master's feet. They would not have thought that a great event. They would have said, "Well, this is not a matter of general interest, it is no use publishing it at length in the Jerusalem papers." That is the only recorded act that Mary did.

She forgot herself; she never thought of making for herself a name. We have men in our country who are seeking to leave a name behind. We are not told that she was a strong minded woman, or belonged to the Women's Rights Association.

Take the widow coming with her two mites and casting them into the treasury. It was a very small act, but she gave not only two mites but the whole of her heart, and it is heart service God wants. That act has come down through the ages. Some men have hidden behind that gift of the two mites. I went to a rich man once to get a contribution for a project in which I was interested. He said, "Well, Mr. Moody, I will give you the widow's mite." "All right," I said, "give me all you have got." That is what the widow gave. It is not the amount you give, or the action you perform, that God looks at. Let us learn a lesson. If we want to work for God, let us get outside of ourselves and work for others. We are living in an intense age. What we want is to consecrate and concentrate. Get your distinct work and put your whole soul into it. The man who can do one thing well will succeed. Paul said, "This one thing I do." Follow this example and your influence will be felt in Church and Sabbath School. I want to say to Sunday school teachers, that if you make up your minds, God helping you, that you will not rest until your class are brought to Christ, and that you will begin to pray at once, success will be yours. I never saw failure in such a case. Personal effort is wanted. Let us be determined to have souls and we shall not be disappointed. I cannot help believing we are on the eve of a mighty blessing. It seems as if Jehovah was hovering over us now.

The service concluded with prayer.

EVENING MEETING.

After introductory services,

MR. MOODY said:—I want to call your attention to three texts. One you will find in John, 1st c., 38 v.,—"What seek ye?" The next text is an exhortation, the third is a command. The words of the first text are the first words that fell from the lips of the Lord Jesus Christ, as recorded by John the Baptist. It was about four o'clock that John the Baptist sat with two of his disciples, one of whom was Andrew, the brother of Simon Peter, and Jesus of Nazareth was walking at a little distance. And John said to his disciples, "Behold the Lamb of God"; and they left their old master and followed Christ. He turned round to them and said, "What seek ye?" and they said, "Rabbi, where dwellest thou?" He said, "Come and see." They went and they were so impressed at the first interview that they never left him. They became his disciples from that hour, and followed Him right to the cross when he ascended and went upon high. There were a great many men who sought Christ on earth who did not get the blessing which John, Andrew, Peter and other disciples secured. A great many who sought Him

left as empty as when they came. They literally received nothing from Him. It was not because he was partial in His gifts, or that He selected a few men to get His blessing, but because they had not the right motive. Some sought Him to see a sign and cared nothing for the doctrine he taught. They wished to see Him heal the sick by laying on His hands, cleanse the leper by speaking a word, and make the palsied man take up his bed and walk. They liked to see miracles. One day He charged them with following him for the sake of the loaves and fishes. I suppose some one had told how He fed 5000 people with two barley loaves and two small fishes, and how there was more left at the close than there was at the commencement. They did not come to get food for their souls, but they would like to eat some of that bread so that they might say they had eaten of it. So they followed him for the loaves and fishes. Others followed Him that they might entangle Him and lead Him to say something against the law of Moses, so that they might stone Him to death. Others followed Him because the crowd went that way. They cried with the crowd, "Hosanna to the Son of David," and when the crowd changed, they changed also and joined in the cry, "Away with him, crucify Him." Others sought him for just what they could get; some thought He was going to set up a temporal kingdom, and in this way He would have a good many disciples. Some perhaps thought they might be made Prime Minister or Secretary of State or obtain some other office; but when they found it was a spiritual kingdom he had come to set up, they left Him. Judas belonged to that party, thinking it was a temporal kingdom, and when he found it was a spiritual kingdom he betrayed Christ. But a few sought Him for what He was. I call your attention to this fact. None ever sought Christ for what He is personally and has ever been disappointed. I have never met a man who was disappointed in Jesus Christ when he sought Him with a right motive. When I first met Christ as my Saviour I had a good look at Him, but I think He is a thousand times more to me to-night than He was ten years ago, and ten years hence He will be a thousand times more precious to me still, and in eternity I will find out something new about Him. He is different from a great many men. When you know these men better you find their characters are smaller than they appeared at a distance. It is not so with Jesus Christ. He will grow on your affections if you get acquainted with Him. Some Christians have a very small Saviour because they make Christ small, while others have a great and mighty Christ. Christ is all you make Him to be. There is no danger of making too much of Christ, because He is God manifested in the flesh. The gospel has been preached for nearly 1900 years; and yet you find people gathering at a meeting like we have here to-night. It is just about the same thing that brought you together as that which brought people together when Christ was on earth. If you were to sift this audience and find out the real motive which has brought you together, there would be some strange stories to tell. I think there are very few men present who came to seek Jesus to-night. If all of this audience came to seek Him, and those who are not Christians came with a determination to become Christians, there would come to-night a blessing from God on us. If every one had a blessing would not a way open between this church and heaven. Let me put to you the question: "What seek ye?" Have you come to see a reed shaken by the wind, or have you come because you had no where else to go? I suppose some of you will say, "I

did not come to hear a sermon; I never did like sermons, they are always dry." Others will say, "I came to hear the singing; to hear Mr. McGranahan sing." I am glad you came; I hope God will bless the hymns sung. Some will say, "I came to hear the choir." I am glad you came, if that was your motive. A young man at one of my meetings said, "I did not come to hear a sermon or singing, but because I was told it was a strange sight to see 11,000 empty chairs. He was bound to get in first. When the doors were opened he ran as fast as he could to the front, turned round and looked at the empty chairs. I was glad he came, because after he saw the crowd coming in and that the people were eager to get seats he thought he would stay and see what was going on. He was blessed that night, and he told this story at the converts' meeting. And now you brethren are here. I am glad of it, and I hope before this meeting is over you will join those who are going to seek for Jesus. This brings me to my second text, "Seek the Lord while he may be found, Call upon Him while He is near." These words are to be found in the Prophecies of Isaiah, chap. lv. It does not say "Seek happiness," but "Seek the Lord." A good many men think they are seeking the Lord when they are really seeking for everything else. Many a man is seeking for feeling, and finds he is on the wrong ground. You want to have a personal interview with the Son of God. If you seek Him with all your heart you will find Him. I have heard men say that they have sought Him for months and had not found Him. I doubt it. A man in Scotland said he had been seeking the Lord for forty years and had not found Him. He was hard of conviction. Do you think it takes forty years or forty hours for the Saviour and a sinner to get together? No. The scriptures say that when we search for Christ He will come into our hearts. I awakened a man once by telling him that I knew the date when he would be converted. The man said I was a prophet. I replied, "It will be when you search for Christ with all your heart." I believe we are living in days of half-heartedness and carelessness, and it is because men do not seek the Kingdom with all their hearts that we have not more conversions. A good many people are seeking after God with their intellect. You cannot find Him in that way. It is a matter of revelation not investigation. You must search for Him with all your heart, and then He will be found. Spurgeon says that men do not need new heads but new hearts. You have not got to go up to bring Him down, for He is right here in His Word. You will find Him this night within these walls if you will seek for Him with all your heart. Search for God as you do for things you are fond of. If I told you I lost a valuable diamond just where I am standing, and I would give \$10,000 to the man who found it, I would not give much for this meeting and the rest of the sermon. Your thoughts would be full of diamonds. Young men down there struggling with poverty would seek to seize the opportunity to get ten thousand dollars and bid farewell to poverty. There would not be policemen enough in the city to keep the crowd away from the platform. You would not be in a hurry to get home. Your wives could come and search for you, and your mothers also. You would not care for public opinion. Is eternal life not worth more than \$10,000? If you can get it by searching for it, you should commence doing so earnestly. When a man loses his health he will go round the world to prolong his life a few years. There is not a soul here to-night whom Christ is not willing and anxious to save. He will never have any more power than He has at this

moment, and if you are not saved it will be your own fault. I would like to put this question to this audience: Do you believe the Lord can be found here to-night? Is it true He can be found? (Cries of "Yes.") Then this is the time to seek Him; is it not? Call ye upon Him while he is near. Is He here to-night? This is the time to call. This is the place in which we should seek Him. I have often thought that if I could picture Christ's love I would preach but that one sermon; but I cannot do it. There is nothing a man values so much as his life. He will give up everything for his life; that life in this world, so full of pain and sorrow, heart pangs and heart breaks; this world full of disappointments and farewells, there is not a city without its cemeteries or a town or village without its burying place. Some one has represented the inhabitants of this world as a solemn funeral procession bearing away its dead. One day we hear something about a friend, the next day he has gone, never to return. But there is a city the foundation of which is God. There is no death there; no sighing, no sorrow. Is not eternal life a wonderful thing? You can find it by seeking it. Christ may be sought to-night. We now come to the third text, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." You will notice this is a command. Some people have the mistaken idea that the commands are in the Old Testament. The command is seek first the Kingdom of God and His righteousness. If the Son of God should come back to-night and speak before this audience He would not change the text. He uttered it in the Sermon on the Mount. Men reverse the order and say, get wealth, position, and get settled in life and then seek the Kingdom of God. When a man places the Kingdom of Heaven first he is in harmony with heaven, and then he will have God's blessing and can ask it. Suppose there should be a commotion around the door, and a stranger should push his way through the crowd and walk up the aisle, and it was whispered through the crowd that the Prophet Elijah had returned, you would want me to stop. You have not got Elijah here, but you have the Word just as if he were to speak it to-night. It says, "How long halt ye between two opinions? If the Lord be God follow Him; if Baal, then follow him." What this nation needs is not more preaching, but men to call the nation to a decision—What will ye do with Christ? I like a candid opponent much better than one who is trying to be on both sides. When Pilate raised that question respecting Jesus, it had to be decided; and the crowd said, "Let him be crucified." The nation made its choice. Now you are called upon to decide. The God of this world and the God of the Bible can never be served by the same heart. There must be a choice made. Mark Anthony yoked two lions in the same yoke and drove them through the streets of Rome; but you cannot yoke up the Lion of the Tribe of Judah and the Lion of Hell. Will you take to-night the God of your father and mother and of their Bible, or serve the Devil. Every time the gospel is preached you are obliged to decide one way or the other. A young man once told me an extraordinary story. On leaving home his mother gave him a bible, on the fly-leaf of which was written the words, "Seek ye first the Kingdom of Heaven." He went from town to town seeking work. At length he found it. Then he went to church, not because he specially wished, but from force of habit. After attending a little while the minister preached from the text, "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." He said to himself that it was his mother's text. He thought "I wonder if

my mother has written him? No; because I have not written home she does not know I am here." He thought the whole sermon was for him. But he made up his mind he would not be a Christian until he had got settled in life. In a few days the good impression passed away. He afterwards heard a second sermon from that text by a second minister. Strange to say he heard a third sermon from the text by a third minister. Still he refused to give his heart to Christ, saying he would do so when he was settled. He is settled now; he owns a farm and has wife and children. He goes to church every Sabbath, but he says he has never heard sermons that have touched him from the time when he heard those that so moved his heart. He added that his heart was now as hard as flint. The Governor of one of the States, when visiting the State prison, saw a man who had some plants which he carefully tended, and in reply to a question he said they reminded him of his mother and of better days. The heart of the Governor was touched, and saying that if the prisoner felt that much for his mother he would appreciate liberty, he granted a pardon. When God looks down on you here, He is ready to grant a pardon to every one. Are you not sick of the bondage of sin and anxious to be relieved from it?

After prayer and singing,

MR. MOODY said—I was preaching in an English city. Beside the pulpit a lady sat with a scornful face. After the service I asked her if she was a Christian, to which she replied that she was not, and did not want to be one, and would like me not to speak to her. In fact, she told me to mind my own business. She attended the next meeting, and I saw her every night for a week. Just one week from the time she answered me in that way I found her in the enquiry room. I said, "Are you in the same mind as when I saw you a week ago?" She answered, "Far from it; I have come to ask you forgiveness." I said, "How is it about your soul?" and she said she had received light. This woman became a most active Christian worker with me. For a number of years she won hundreds to Christ, and then passed away. Christ has promised "Him that cometh unto Me, I will in no wise cast out."

THIRD DAY.

"HOW TO MAKE THE SERVICE OF SONG MORE HELPFUL?"

REV. P. MCF. MCLEOD opened the subject. He said: I am sure we all feel we are learning this lesson at all these meetings.—How to make the service of song more helpful. I believe there are some mistakes which we must correct, and some errors which we must put out of the way, before we can really discover how to use this great instrument which God has given us for the glory of His name and the good of His Church. I should like to say, first of all, that there is an idea in the minds of many of our people that the service of praise is not so sacred as that of prayer, for you will often see the whole congregation bowing reverently when prayer is uttered, but they will be looking round the church and taking no interest whatever in the service of praise. You will also find this: that while we demand that the preacher shall be a converted man, and that those who lead us in prayer in the house of God are Christian men, we are not so particular about those who lead us in the service

of praise. I am quite sure we are all aware of this, that we would not care to have some friends leading us in prayer whom we listen to with interest when leading us in praise, and if they ventured to lead us in prayer at the Church prayer meetings, others would be very apt to walk out. But they have fine voices and with that we seem to be content. We are all agreed that the service of praise is, if that were possible, more sacred than the service of prayer; at least we know this, that the service of praise is going to last forever. In some sense the service of prayer will last forever also; but around the throne the songs of the Redeemed go up continually, and they never cease singing praises. Therefore it seems surely very wrong that we should forget when we sing in Church to God how necessary it is that those who lead in that service should be the Lord's people. There is another mistake—that it is a legitimate thing for the Church to seek to attract the careless by fine music. I am not going to say that we would not attract them if we had fine music. No doubt such a service of praise as we had this morning would attract people with an ear for music, whether interested in religion or not. But it is prostituting the service of praise if the only end kept in view is to attract people by the music. It seems to me to savor very much of the style of prayer we are told of on a certain occasion in Boston, when it was said by one of the newspapers that the minister offered the most eloquent prayer ever addressed to a Boston audience. Two years ago I was across the border spending a holiday. I was sitting in my hotel and was to preach in a large church on the Lord's day. In the morning I was asked by a gentleman seated at the table of the hotel, "May I ask you where you are going to preach to-day?" I told him. He said, "I have always gone there since I came to the city. Mrs. Fitzlugh is the best singer in the city." I felt a little discouraged, and that I was of no account that day, seeing that this lady vocalist was the great attraction. Another mistake we are very apt to make is to consider the tune of more importance than the words. Wagner, the great German musician, has been revolutionizing operatic music by declaring that the musician should always be below the poet, and that his business is simply to interpret the poet. Whether Wagner succeeds in his interpretation or not, he seems to have this for his purpose, and it is that which is causing such controversy among musicians—he desires to give expression to the feelings, thoughts, and passions of the characters in the operas by his music. Is not that a discovery we need to make in the Church of God, that the kind of singing we want is that which will bring out the truth taught in the gospel hymns we are singing? Is not that the power of the singing at this meeting to day, that the sweet words are heard by all, and we all rejoice in the glorious truth proclaimed by the lips of the singers? If we would get rid of these mistakes even we would soon find out that we have a vast amount of latent power in all the Churches that the Lord is willing to use for His glory, that we have a great many singers who might be consecrated to His service and do glorious work for Christ. It is needful for us to know the place for the service of praise. I wonder if we think of it sufficiently that this service of praise is the truest expression of the Church's faith. I remember reading a controversy between Toplady and John Wesley. How they fought about Election, and made use of such strong language that I wondered how they could be children of God. Yet in praise we have them side by side. John Wesley singing:

"Jesus thy blood and righteousness,
My beauty are, my glorious dress;"

And Toplady singing:

"Rock of ages left for me,
Let me hide myself in Thee."

Servants of God come into the unity of the faith when they are expressing their heart's love to Him in singing praise. It is the expression, too, of the Church's hope for we sing of the better land. It is wonderful how many of the sweet hymns take our thoughts up to the heavenly home. We are basing our thoughts and desires upon the glorious home which the Lord has provided, and so we like to sing together the hymn "Over there." The Rev. Dr. Wilson, of Barclay Church, Edinburgh, whom Mr. Moody knows very well, tells that on one occasion he went to see a poor parishioner, who had a large family of children. She was endeavoring by her own industry to provide for them. He went there with rather a sad heart, because he knew she had to battle with poverty and difficulty. He looked in, for the door was open. She was sitting between two cradles, and a string tied between them enabled her to rock them together. She had her knitting in her hand and was singing:

"There is rest for the weary,
There is rest for the weary,
There is rest for me."

He said he never knew the meaning of those words until he heard the woman singing with a happy heart. Then is not praise the truest expression of the world's love to Christ? I see that people express their love in songs. It is in love songs that the language of the heart speaks out the world over. And shall we who have learned to love Christ not sing songs of praise to Him, and know that when we are singing His praises we are brought into the closest and most loving fellowship and communion with Him? Our hearts have burned within us while we have sung his praises at this meeting, and we all want the worshipful feeling which rises when we sing "Worthy is the Lamb that died for us." I want to add this: If we are to have the service of praise made more helpful we must have converted singers. But we want something more. We want consecrated singers. Some ladies and gentlemen who have fine voices and sing in drawing-rooms and general concerts will not sing in church choirs because there are some poor people in the choir, and they are afraid lest they should lose caste. We want the highest talent and culture in the Church of Christ, but it must be consecrated to the Lord. I want Christian people to sing God's praises in their families. Many of you had worship this morning without the singing of praise. The children would have sang if you had led them. If you cannot sing yourself, your children can. I have a boy who could raise a ture for a whole audience. All children have a little singing power, if we only knew how to bring it out. Let us go about singing God's praises; let us sing in our homes, and then we shall not find the service of song the cold, dry, formal service we often find it. I wish I could get my choir to become seated before I go on to the platform. I kneel down in my vestry the last thing. I am afraid the choir have another preparation. There is the flutation, the laughing and joking in the vestibule, and they often take their places without any sense of solemnity, without knowing how solemn is the duty they are about to perform. We should not allow any to lead us in the service of song who are not prepared to give their hearts to the Lord altogether.

MR. McGRANAHAN—The last speaker has gone to the centre of the matter. Paul put it in two words—

sing with the "spirit" and "understanding." We have commenced at the wrong end of the text in the States; I do not know how it is here. We have been working on the "understanding," trying to get music beautiful, grand and good. We are told by Him who knew all about it, that God is a Spirit, and they that worship Him must worship Him in spirit and in truth. In too many cases it is all art, and no heart; it is like sounding brass and tinkling cymbals before God. We must have Christ's spirit and His love. If we are to be channels through which His power shall come, we must be moved by His power. If we are not His children, we are out of place in the Church's choir. But some will say, "Then are we not to have good music in church?" "Yes, God must have the best." But we must make a distinction between a concert and worship in God's house. A concert is one thing, worship is another. A piece of sculpture may be a close likeness to the original, but it has not the living, moving spirit of the individual whom it represents. So music may be fine as art, and yet worthless as worship. So it seems to me, we must sing not only with the understanding, but with the spirit. Music must be kept in the background, and used to interpret, not to cover up.

MR. MOODY.—There is great power in singing. I do not know anything about music—don't know one note from another. I was in a train going east a short time ago, and a man came up to me and said I had been rather hard on his friends. I wanted to know how. "Well," he said, "I belong to those that believe in fine music." I said I didn't know I had said anything against such people. He said he thought I had said some pretty hard things against them in the city where I had just been preaching. He said, "I sing in a church where they have fine music; they have a good many rich men in the church, they are able to pay for good singing and they get it. They give four or five thousand dollars a year for the choir." Yes, I said, do you have a good audience in the church? "A grand audience on Sunday morning—a full house every morning." I just drew him on, and finally I said, "How many conversions have you had?" "Well," said he, "I am sorry you asked that question." He seemed a little flustered, and he finally owned up there had not been any conversions for a number of years. But they had good music. It was very fine. That is the kind of thing I protest against. It is, as one speaker has said, like an army fighting without bullets. They are filling the air with noise, but nothing is accomplished. I think that if the church would take that four or five thousand dollars and hire godly women to go among the poor, and sing these songs among them, they would do more good. Let them draw the musical talent out of the congregation. There are probably forty or fifty young women in this congregation who can sing and play the piano, and if they would get these into the choir and spend the money in supporting missionaries, they would do more good. It is a mistake to have the choir at the other end of the church from the pulpit. I am glad to see that you have the choir near the pulpit here. I think it would be a good thing if my brother, who first spoke, would have his choir in his vestry before service, and let him have prayer with them before service and go on the platform together. It would be better; his choir would be more in sympathy with him. I pity the preacher who has to choose hymns before the service and stick to them. If his choir is at the other end of the church he may want to make a change, but he cannot get to them. What is the use of a man praying

that the Holy Spirit will guide him, if he has got those hymns and cannot go any other way? Then the ears are fixed on the way they are so as to catch the sound. I often wonder how those in the choir endure to be at the back of the people—not much inspiration in singing to the back of people's heads. I know I would not expect to make much progress in preaching if I had to talk to people that way. The choir ought to be in front, where the preacher can see the people and lead them in the singing. You could not have better singing than in Spurgeon's church. There is a vast audience and not an instrument in the building. The preacher will not have an organ. People in country places have the idea that the people in the cities have the advantage because they have great organs. But you can have fine singing in the country places, too. I like the human voice as well as anything. If you have a little organ to keep time with it may help, but it is not necessary. I remember years ago I went into a little New England town, where everything was asleep, and where we could not do much at first. We got the children together—they were the only ones we could get. We got them singing. Of course I did not know anything about music. But I found that one woman could play, and we got her at the organ, a little instrument we had. Then I got somebody who could pitch the tune. We did not get it pitched right at first, but we kept at it until we got it, and inside of a week we got the whole town singing. That was twenty years ago. I met a lady not long ago, and she said, "The first time I ever saw you, you were a singing master." I said I guessed not, I do not think anybody that knows me would say I had ever been a singing master. But she was a child then, and I suppose she thought I was a singing master—she did not know but I was. I just did the best I could. If I can get people to singing anybody can, for there is nobody with less music in him than myself. There is music in every crowd, I do not care who they are. I have preached to every kind of people, and I never saw a crowd yet that you could not get music out of. I have been among the miners of the western mountains and among the hoodlums of California. The hardest crowd I ever tried was the Chinese, but we got them singing as well as the others. You might call it pretty poor singing, but we got them at it. The ministers should insist on all singing. If the minister sees anybody not singing let him get them singing the hymn again—say, "Sing that over again, and give this man a chance." You will get them all singing after a while. When we were about the close of the work we did in Glasgow, the question came, as to how we should reach the drinking men. We got a band of holy people together, and they went down into the back streets and into the drinking places, and we got together all the men we could—no matter who they were we got them together. For several weeks we were at this work, until we had a band of a thousand reformed drunkards. But the question came, what were we to do to keep them together while we had to be away? It was a curious question. Take a man who has been every night in the week for years in the tavern, take him out of that society and put him right into the church, and there is not enough excitement to satisfy him or keep him there. The churches are closed in the evenings, and they cannot spend their time there. We formed a male choir and we called them the Mizpah Band. We found that there were four hundred men amongst that thousand who could sing—some. You might not call it good singing. We got a good leader and set them to work. The first time they were singing, people with high musical

taste, or people who knew anything about music, would have been shocked. Their voices were worn out with singing their drunken songs in the taverns. I went to Glasgow six months after and I heard those men sing. I never heard singing that would move anyone so much. The result is that no four buildings in Glasgow will hold the crowds that come out to hear those men sing the Gospel. What was done in Glasgow with those men can be done in every city. Men like music and it gives them something to do. The Gospel sang with the heart will draw the people. I heard of a man who had gone to South Africa. He was very ill with consumption. There was a Christian lady who was his friend, and who felt that she must seek to save his soul. But whenever she spoke to him about religion he would get up and go away. One day they were sitting together, when she went to the piano and began to play and sing that beautiful hymn, "I love to tell the Story." Pretty soon she saw a tear on his cheek. It had set him thinking and she had the great pleasure of leading him to Christ. I will tell you what occurred during these very meetings, through the singing of the song, "Come, oh come to Me." I was telling a story the other night of the man who could not get this word out of his mind after he had heard the song. Well, that night there was a man here. He went from the meeting and all the next day he heard the word "Come"—"Come"—"Come." He could not get it out of his mind. He got away from his work as soon as he could and came over here, but the doors were closed. The house was full, and no more could be admitted, and he thought, "It was God calling me. Suppose the time has gone, why did not I rise last night with those who wished to be prayed for?" He went down to the meeting in Knox church and there Major Whittle was preaching. He had taken this for his text, "Come." He felt then that it was God calling him, and Major Whittle had the joy of leading that man into the light. God bless these hymns to us all.

MR. W. H. HOWLAND.—I should like to give an instance out of my own experience to show how these verses of gospel hymns are remembered. A young lady came to our mission meeting and she felt that there was not much to be done for the poor class. On her way to Simcoe-street she took a short cut through St. John's Ward, and at length lost her way. She was becoming alarmed when she heard a little, quavering voice singing "Sowing the Seed." The moment she heard that she regained confidence. A dear old Christian woman, just able to get along, came up and said, "You were out at our meeting to-night." She said she was, and they walked along talking until the old woman's house was reached. By that time one earnest Christian worker had been made. The young lady had been convinced that there was work to be done among the poor, and seed to be sown.

In reply to some remarks made by two or three speakers as to the use of organs,

MR. MOODY said—I have been at meetings where they had organs and I liked them; and have been at meetings where they had no organs; I liked them, liked them all. If you have a consecrated organist I like to hear him; if you have not I do not. That is all there is about it. Put a man up there in the pulpit and let the singing be without heart, and it is pretty hard work for a man to preach. I know what it is to have a choir out of sympathy with the preacher. When choirs look down on gospel hymns and will not sing them, but will insist on singing music that goes right over the heads of the people, it is pretty hard for a man to preach. I have preached for ministers where the choir was not in sympathy. They sang hymns

that I could not understand, could not make out a word of. The hymn is given out, the people rise and they let four or five people in the organ loft do all the singing, and not one in twenty of the congregation is even paying attention, but all looking round the church perfectly careless. That does not put a man in a good frame of mind for preaching. Then I would give out, "Rock of Ages," thinking I would get something I could understand, and they would get up and sing it to a tune I knew nothing about. I tell you it would not make me feel much like preaching. Let us ask God's blessing upon this important subject.

"WHAT MORE CAN BE DONE FOR OUR YOUNG MEN?"

REV. DYSON HAGUE opened this topic. He said:— "What we want to do for our young men is to get them to cry out, "Wash me and I shall be whiter than snow." We want our young men who drift down our streets Saturday and Sunday nights to send an earnest cry to God, "What can I do to be saved?" What more can we do for our young men? Four classes of the community can influence them far more than they have been influenced, and the foremost instruments for getting hold of young men are the homes and churches. Let every Christian parent pray earnestly and incessantly for the boy from the time of his birth till he is twenty-one years, and we will see in our communities a vast number of our young men saved who are now unsaved. Too many parents forget that the power of Christ is going to give them their children if they will earnestly thank God, before the answer comes, for what He is going to give them by your prayers. How many of you are placing before your boys the idea that the grand object of life is to get on, to make money. Have you morning, noon and night prayed that those boys may be Christ's? How many of you have put before your boys the thought that the grandest thing to do in this world is to do God's service? If there is a millionaire present, I would not stand in his shoes for all the inducements he could offer. I thank God I am in the Christian ministry, trying to save souls. If you pray for your boys and place before them that the grandest thing is to serve God, many of them will be saved. What can the Church do? It can use more influence than it is using. I thank God for the suggestion we received from Mr. Moody, that every Church should appoint the best person possible to devote the whole of his energies to getting hold of young men between seventeen and twenty years, who are continually drifting away from us, and get them into our Sunday Schools and Bible classes. There are two classes who can influence young men more than they are doing. The first class is employers. The great majority of our young men are employed in warehouses, banks and offices, presided over by nominally Christian men. How many of those think of asking their clerks whether they are saved. How many say that a certain employee is worth \$1500 a year; he is the best clerk I have got. His body is precious to you. What about his soul? What have you done for that young man? The answer will probably come. "I asked him with fifty others to have tea at my house about a year ago." What then? "We talked, and then we had each other good night." Did he ask the young man if he was saved; did he pray with him? Are there not employers here who have twenty or thirty young men in their offices, who have never spoken a word to any of them about their souls? Young men look up to their employers, and if you will speak to them and do what you can to save them, you will succeed. Suppose

you can not speak to them yourself, send them to the minister or Sunday School. You can get tickets for the Y.M.C.A. for the whole of your employees at a very reasonable rate. You can start a Temperance Society among them. You can interest yourself in their souls, and let each one know that his soul's salvation is a matter of concern to you. If our employers were more earnest in this regard, very many young men would be saved. There is another class of the community—and I touch upon this subject without any fear whatever—who could do more for young men than they are doing, and they are the young women of our city. Where are the young men each evening? The greater proportion are in the drinking houses. When young men consort with young ladies, how many of you say to any of them, "Are you saved; can I help you in any way to heaven?" A young lady asked a young man, "What think ye of Christ?" and asked him to stop drinking. It was a revelation to him. He did not love the girl, but he had high regard for her, and this word spoken was the means of turning that man. A simple word from you, who have more power over young men than any other class, will do much to save. Do you think it is proper for you to be three nights a week with a young man whose person is something to you, and yet never think of saying a word to him about his soul. We want to be in earnest with regard to the saving of souls. The Word of God is quick and powerful. When ever I have been with a young man and have not spoken to him about his soul, I feel as if I had committed a wrong. Let us try and do more for the young men.

MR. ALFRED SANDHAM—For the last twenty-one years the question daily presented to me has been, "What more can we do to reach young men?" And that brings up the other question, "What are you doing?" "Are you doing anything?" Mr. Hague has spoken about separation between a young man and his family. The 109 Psalm says, "Wherewithal shall a young man cleanse his way." The Hebrew word for young man may be translated, "shaken off, or separated from." There is reference to a young man being cut off and separated from his parent. You go into an orchard and look at the trees. They are laden with fruit. It is not ripe. You do not think of doing anything for it. You come along later. There has been a storm; the apples have been shaken off. One of two things must take place. Either they must rot and perish, or they must be taken up and cared for. Does the farmer allow them to care for themselves? No. He goes out with his sons and they pick the fruit up carefully and put it in a place of safety, that with age it may become mellow and pleasant, so that when the time for eating comes they will be pronounced good and agreeable. It is the care bestowed upon the fruit after it has been shaken off that is the cause of the pleasure afterwards. So when a young man comes into our city he has been shaken off, he is no longer attached to the parent stem and to the father's and mother's care. He must then either perish or be picked up. What are you doing to save young men from perishing? Are you doing anything? I wish to give in this connection two or three thoughts as what the Y. M. C. A. in this city is trying to do. In Toronto, according to a calculation we made a short time ago, more than one half, nearly two-thirds of the young men, are to be found in boarding houses. I question whether any other city of the same size contains the same number of young men who are away from home! I can take you to a street within a pistol shot of where we are standing where are whole blocks composed of boarding houses, and from garret to first floor the rooms are filled with young men. What is going

to be done for them? Something must be done to reach them. We have been trying, by organizing a boarding house committee and dividing the city into twenty districts, to reach them. Last year 15,000 visits were made to boarding houses, and nearly 3000 young men were spoken to personally about their souls during those visits. You see, brethren, there is a work you can do. We could have made the latter number 15,000, and the former 150,000 if the Christian young men of the city would help the work. We have more than a hundred Italian young men who meet together, and we want some one to tell them about Christ. Then we have Chinese, and we are trying to reach them. We are also trying to reach the deaf and dumb. In all departments of the work there is need of more help. You can do much to assist us by giving us your help and sympathy. I am here to plead for the Y. M. C. Association. I want the Christian men and women of Toronto to rise to a sense of their duty towards the young men. We want to save them. We want to win them that they may be jewels in our crown. Not that Mr. Moody or myself may glory in the Crown, but that in the last great day we may take the Crown with all its gems and cast it down at Christ's feet as we sing, "Crown Him Lord of all." May God help every Christian to realize his responsibility towards the young men and strive to save them and bring them to Jesus.

MR. W. H. HOWLAND—Every Christian man who endeavours to do anything for the souls of others is in need of this one thing, to keep from the fear of men. It seems strange, but in my experience I have never received a rebuff when I have boldly spoken to men about their souls. The trouble is that there seems to be always something of this fear of men, of which the Bible speaks, which prevents us speaking to sinners. When we go to the Central Prison on Sunday morning and speak through the bars at those hardened men we have not this fear. I do not think it is because they cannot get away but rather because we see under our eyes the consequences of sin, and we are given courage to speak with them. We want to remember that with those who are outside of God's kingdom there is a barrier placed as a consequence of sin, though we cannot see it. In second Timothy there is a verse we should remember—"For God hath not given us the spirit of fear, but of power and of love and of a sound mind." If we remember those words we shall reach the souls of the unconverted. There are hundreds of men who would work for Christ if there was not difficulty in speaking to others; but Christ says to them "For God hath not given us the spirit of fear, but of power and of love and a sound mind." We do not think enough, as we speak to others, about the reality of Christ. If we kept such verses as are to be found in 24th chapter of Luke and last chapter of John in our minds, we would not fail in this regard. Let us keep Christ before us as a reality, and with the thought of Him as King and Master and our own dear Saviour, once in the flesh but now by the side of God the Father, we can go and speak of Christ to any one.

MAJOR WHITTLE—About our feeling responsibility. In Deuteronomy there is an injunction that if a dead man be found in a field, the distance from the body to the nearest city must be measured to show that the inhabitants were not guilty. God's measure line is being applied to our souls. There are many dead bodies, many unconverted young men. We are willing to take pleasure and follow selfish purposes while dead bodies are lying all around us. Whether you accept the responsibility or not, God holds you responsible for the souls of the young men. The other morning at Grand Rapids, a

young man thirty years of age was found dead in the room of his hotel. It is a brief history. He was a fine promising young man of Christian training, but he entered upon a life of dissipation; he ruined his business prospects. He wandered from one hotel to another and at length took a fatal dose of morphine. Every one had forsaken him except his mother, and she came to bury him. Did the Christians in that city do what they could to rescue that young man. If not, they are responsible. Let the Christians of this city strive earnestly to reach the young men, to be in sympathy with them, and in all practical ways seek to get hold of them. No people are so sensitive as young men from 17 to 23 or 24, and it is for that reason that they readily respond to any interest shown in their welfare. Looking back over my life, I often think of the efforts I made to keep hold of the boys in my mission school after they had grown up. I would meet with them, read with them interesting books, and have military drill. We read "Swiss Family Robinson" together, and I bought books to interest them. We would spend half an hour or so, and wind up with a few words from the Bible and a word of prayer. For four years I kept that up, and I got influence over them. I meet them now grown up men, and there is not one for whom I do not feel affection and love.

MR. MOODY.—I know a young business man in Chicago who is doing a great deal of good by inviting young men to come to church. His plan is to just take a pew, fill that; take another, fill that; and now he has about sixty or seventy young men whom he has invited to the church, and they go there regularly. He has a committee among them to introduce new comers to the members of the Church, and the result is that he has got a little club of young men formed in the Church. They are young business men he meets on 'Change. He is a graduate of a college, and a fine business man, and he has made it a point to carry on this work. There is not a man in the Church, except the minister, who has done so much for the Church as he has. He meets a man on 'Change and he says: "By the way where do you go to church?" "Well, I am ashamed to say I do not go anywhere." "I wish you would come up and hear our minister. Here is a pass to my pew." Men like a little attention like that. I just throw that out as a suggestion. That can be done in any of our churches. In the small country towns the young men need looking after as much as here, some think there cannot be much work done among the young men in these small towns. I remember time and again when we have been talking about these associations for young men in cities men would get up and say, "That kind of thing is well enough for cities; but the work cannot be carried on in small country towns." It has been my privilege to spend a few months in the summer in the small towns among the hills of New England, where I was born. There they have an association of about forty-five young men. A few years ago there was not a young man whose voice had ever been heard in a prayer meeting. But all that is changed. The superintendent of the Sunday School there is a young man, and he is one of the liveliest young men I know of. They have gone up into the mountains and down into the valleys to get their members; they have started a weekly meeting in the schoolhouse, and are doing a great work. Associations of that kind can be formed in country towns easier than in cities. There are none can reach young men like young men. Get the young men wakened up and they are a power. It is a great thing to win a young man to Christ at the age of twenty or so. If he lives the allotted time of man he

has got fifty years to work for God. Napoleon did his greatest work when he was a young man. Alexander the Great died at thirty-two. Pitt was Prime Minister of England at twenty-four. The Church has not awakened to the fact that the young men are needed for the battle. They may need older ones to council and direct them, but they do the fighting. A young man in Toronto, say, has seven nights in the week to himself; I tell you he is worth a good deal as a missionary. We are living in a different age from that in which our fathers lived. Fifty years ago young men were at home; they were surrounded by home influences. Now, they are coming into the cities. What the Secretary of the Association says was something appalling to me — so many young men living in boarding houses in this city. You do not know what that means probably. I have travelled that road and I know what it means. Take that road for a week and see how you get on and how you like it. You come into the city a stranger, with no great friends to look after you, no rich relations to receive you. You hunt up a boarding house, and spend days and days hunting up a situation, and no money in your pocket. After you have walked about the streets two or three weeks you will find a strange feeling of loneliness come over you. If you want to feel alone, do not go into the desert where you have your thoughts to keep you company, but come into a city like this, walk through its crowded thoroughfares and meet hundreds of people, but not one whom you know, not one who will speak to you, everybody passing looks busy, and you have nothing to do. Then go back to your third-class boarding house, because you cannot afford to get a better one. Now is the time to reach the man. If ever there is a time when he wants a friend this is the time. Befriend him now and he will never forget you. A kind word will burn into his soul and he will never forget it. Major Whittle talked about his boy in the far west. I know what it is to go into that country and hunt up work, and hunt up a boarding house. On a cold winter's evening you cannot afford to have a fire in your room. You cannot stay there, where are you going? Go to church? The churches are only open once a week. Where will you go the rest of the time? Out on the street? The harlot walks up and down the street, the public houses are open. The devil has a snare on every corner, what is the Church of God doing to reach these men? After walking the streets and meeting rebuff after rebuff, at last you get a situation—work for five dollars a week perhaps for the first two years or so. Pay for your board, clothing and washing out of that, and you cannot afford to have a fire in your room. You go into the public sitting room, and have the landlady tell you as I was once told, that the reason she took men to board was that they were never in the house except at meal times. She would not have a woman in the place, because they stay around evenings. Well, that was enough, you know. That was a hint. So out on the streets I had to go. You may laugh, but I tell you it is no laughing matter. Take that road for one or two long winters, and I tell you there will be a lonely feeling come over you that you can have no idea of now. To me it is a wonder that all our men do not go wrong. But thank God, it seems to me the Church has begun to wake up. I hope the awakening will be productive of blessing. I want to tell you what happened in Rochester the last time I was there. After the preaching was over a young man came into the room where I was and said that his father had worked with me in Belfast ten years ago, and he thought he would like to come in and shake hands

with me. He was a fine, manly looking fellow. I said I was glad to see him and I asked him if he was a Christian. His chin began to quiver and he said "No." I talked with him, and I drew out of him his history. His father was a Methodist minister with six daughters and one son. He was the only son and the youngest child. His father was a good man, and used to say that though he could not do much for his children in the way of leaving them wealth he would do what he could, he would give them a good education. When the boy was twelve years old, the father died, and the boy could not be educated. The widow and family had to take up the burden of life for themselves. At seventeen, the boy, full of life and strength, said, "Mother, I will not stay here, but I will leave you and go to America, and see if I cannot make my fortune." He came to Canada. I do not know but that he came to this very city. He tried hard to find work but could not. A great many come here and cannot find work. But at last a saloon keeper offered him a place to tend bar. Before he left home he had taken the pledge that he would not drink. But he was starved into it and he took the situation. He had not been there more than six months before his godly mother heard of it, and she implored him to give it up. He gave it up and came to Rochester and had been peddling books there. But the election came on and he could not make sales, and when I saw him he was pretty badly discouraged. I drew all this out of him; it was pretty hard work, but I got it out. People offered him help, but he had refused and even resented it. He wanted to work his way. I just put my boy in that boy's place. Suppose I was dead and my boy in this plight among strangers. This boy's name was Willie, and that is the name of my eldest boy. I thought of him a good deal that night, and the next morning I hunted him up. I said, "Willie, would not you like to go to Northfield, to our school there, and get a better education?" I thought I would like to take the place of his father, who had died before the boy could be educated. "Yes," he said, "I can go in a few months. I must get some clothes and I guess—" "Never mind that. We will send you off at once if you want to go." He took off his hat and said, "I am not worthy of such kindness." We had him off that night, and now he is in that school. What is the Church of God doing for these young men? Let us pray to God to forgive us for having done so little.

A prayer meeting was held.

MR. MOODY then delivered a short address. He said: I hope you have come to this convention with some purpose in your mind. You can all do something. If you cannot preach you can pray. And I often say I would rather pray like Daniel than preach like Gabriel. Any man that can pray may do a mighty work. When we get into the other world I believe we shall find that the greatest work here was not done by the greatest preachers, but by those who knew how to pray. We ought to repeat the request of the Disciples, "Lord, teach us to pray." If we pray aright, our prayers will be answered. Sometimes people get discouraged and say, "what is the good of praying. We have prayed for things over and over again and have not got them." I want to say there are a good many things you ought not to pray for, that it is not for your good that you should get. There are certain things that we can pray for, knowing they will be given us. Christ said: "Herein is my Father glorified, that ye bring forth much fruit." That is a thing we can pray for—that we may be made fruitful, for the promises is given and we can get right hold of that. Let us all

pray that we may be made fruit-bearing. If we pray for some things and do not get them let us not think that God does not hear prayers. Often God refuses what men ask, because he has something better for them. Moses wanted to enter the promised land. He had been wandering with the children of Israel for forty years, and he wanted to go with them into the land in which they were to dwell. The Lord did not answer his prayer. Did not the Lord love Moses? Yes, he did. There was no man up to that time that God loved as he loved Moses. He loved him so that he actually buried him when he died. Fifteen hundred years after we find Moses with Jesus and Elijah on the Mount of Transfiguration. So God denied his prayers because he had something better for him. There are many things I wanted a few years ago and did not get them and now I thank God that I did not. I got something better. I like to have my children come and tell me what they want. I do not always give them what they ask for. I know what is best. God deals with us as sons. He wants you to make your requests known, and when you make them known He will decide whether you should have what you ask for or not. Paul prayed to have the thorn taken out of his flesh. But God would not take it out, but would give him grace to bear it, and at once Paul said he did not want to get rid of it, for he said: "I glory in tribulation." Elijah knew how to pray. He could just shut up the heavens for three years and six months. Yet he sat under the juniper tree and prayed that he might die. God did not answer that prayer. He did not let him die. He was the only man of that dispensation that God translated. That was better than to let him die when he prayed to. Had he died then we would have had to throw what is called the "mantle of charity" over the end of his life, because after his years spent in the service of God he had asked to die like a coward. I have a friend who has a little boy about four years old. The little fellow saw the father shaving and he said: "Lend me that razor, father." "What for, my son?" "I want to whittle with it." Of course the father did not give the little fellow the razor, and the child sat down and cried and said his father did not love him or he would have given him the razor to play with. Now, I believe that a great many Christians pray for razors. Elijah under the juniper tree was praying for a razor. Let us have faith in prayer. Though we do not get the things we want, do not let Satan get the advantage over us by convincing us that God does not love us. One of Christ's disciples, John, prayed that vengeance would fall on Samaria and Jesus had to say, "I come not to destroy life but to give life." Let us be taught how to pray.

AFTERNOON MEETING.

After introductory exercises,

MR MOODY said:—I want to call your attention to five things that we need to have in order to be efficient workers for God. First, faith. No man has ever succeeded in God's work that has not been a man of faith; and the man that has left the deepest impression on this world has always been the man of faith. We are not told that Abraham was a great scholar, or a great warrior, or a great statesman, but we are told he had faith, that he believed God, and now his name is known and spoken throughout the world. Hardly any name is better known than Abraham, and if you go to-day to his grave at Machpelah you will find the words "Abraham, the friend of God." It was not the greatness of the man that made

him wonderful, but his great faith, his faith in a great God. If we are going to succeed in God's work we must have faith. A great many men break down because they lack faith; faith in God, faith in the gospel which they preach. They do not believe it is the power of God unto salvation. Caleb and Joshua were worth all the men in the camp. They were full of confidence and hope and faith. If the people had taken the advice of Caleb and Joshua at Kadesh-Barnea they would have taken possession of the land. They would not have been wandering through the desert for forty years only through their lack of faith. They made a great mistake in picking out twelve men to spy out the land. Faith sends out no spies. God said he would give them the land, and he was able to give them possession. When the twelve spies came back they brought in what we would call a minority report and a majority report. They all agreed that it was a good land flowing with milk and honey. But ten came back and reported that the people were not able to go up and take the land; that the cities were walled, and there were giants and sons of Anak there. They were inconsistent too, for they said the land was good, and they saw that it ate up the people. Strange thing if a land that could produce giants, could not produce food. Unbelief is the most inconsistent thing in the world. Well, the camp would rather believe these ten men than Caleb and Joshua. Caleb and Joshua said—We are able to take the land -- if God is with us we can possess it at once. They were right. All they had to do was to keep their eye upon God, and go forward. That is what the man of faith does. He is looking at God—not at Jericho, or the sons of Anak, or the giants, or the obstacles. Is not the church to-day looking too much at obstacles? Let us lift our eyes above them, and look at the Lamb of God. I can see one of those ten men telling how he had looked up at the face of the giant, and felt like a grasshopper beside him. Now Caleb and Joshua looked differently; the giants would look just like grasshoppers to them. So what you want is to be like Caleb and Joshua, and go forward. Let the minister go into the pulpit expecting success. Let the Sunday school teacher go into his class expecting success, and he will succeed. Have faith that God will use you and help you to win souls, and you will not be disappointed. You must also have courage. Courage always follows faith. When Joshua came to Jericho God had told him that he would stand before him if he had only courage. Three times in the first chapter of Joshua, He tells him to be of good courage. When he was taking his walk about Jericho he saw a man standing over him with a drawn sword. I am afraid most of us would have run away. But Joshua said, "Art thou for us or for our adversaries?" And the answer was, "I am the Captain of the Lord of Hosts." If Joshua had run away, do you think God would have used him? What we want to-day is to be full of courage. If the Spirit of God tells you to speak to a man, go and speak to him. If you get up to preach do not be afraid of some rich man in the congregation. Let the truth come right out. Another thing we want is more enthusiasm. We want to go into the Lord's work with great fire and enthusiasm. Do you know what the word enthusiasm means? "In God." I do not know how any one can realize his standing in Jesus and not feel enthusiasm. I like a man to go into the pulpit full of force. I like a Sabbath school teacher to go into his class full of enthusiasm; talk to the children, call them by their names. Children will be interested in a man like that. They will listen far better than if he came in and just folded his arms. If I were a carpenter

I could make as good teachers out of wood as some of them are. They come in with no fire, no enthusiasm, never call a child by its name, or take any interest in it. They meet a child on the street, and do not bow to it. We are never going to win souls that way. We have got to throw the fire in; go about our work with enthusiasm, then we will be successful. During our war we had some generals whose names were worth more than five thousand men to fire up our army. When any of the boys heard that one of these generals was going to take command of their corps, cheer upon cheer would go up, they carried everything before them. I never read anything about Garibaldi but it rouses my enthusiasm. I do not always approve of his judgment, but I admire his enthusiasm; he sets me on fire. In 1867, going towards Rome, he was thrown into prison. He picked up his pen and wrote, "Let fifty Garibaldis be thrown into prison but let Rome be free." He did not care anything about Garibaldi, he was thinking about the cause. That is enthusiasm; that is what we want to be successful. When I was in Europe in 1867, a friend of mine said to me, "Go to Edinburgh and attend the General Assembly, and you will get fired up, it will pay you. Dr. Duff may speak." Well, I went to Edinburgh and stayed there a week, waiting to hear Dr. Duff speak. Then I went to get the speech which he delivered a year before and I found he had spoken for an hour and a half for India, and then fainted away. They carried him into the vestry and when he began to come to, he said, "Where am I? Oh, I remember now. I was speaking for India. Take me back and let me finish my speech." They said he would perhaps end his life. He said, "I shall die if I do not." The Assembly was going to break up that night, and he must have one more plea for India. So this intemperate minister, worn out with his toils in India, was brought back, leaning upon friends who supported him on the right and on the left. They led him back to the desk, and there, with trembling form, he closed his speech. "Friends," he said, "is it true that Scotland has no more sons to give to India? Fathers and mothers say there are diseases in India, and they do not want their sons to go. When Queen Victoria wants sons, there is a great rush to get commissions. They will let their sons go for the Queen, but not for the Lord Jesus. I have spent twenty-five years in India; I am an old man; my constitution is broken down, my health shall red. But, if it is true that Scotland has no more son for India; if you will announce it to-night, I will be off to-night; I will go and show the Indians that there is one old Scotchman ready to die for them." My friends, that is what I call enthusiasm. That is what you want—men who are willing to die if need be. May God take this miserable coldness away from the Church of God and set it on fire with enthusiasm. There is a story that, in the ninth century, a young general came up with an army of five hundred men to attack thirty thousand. When the king, who commanded the thirty thousand, heard about this, he sent a message to the general, saying, "If you will surrender I will treat you kindly; I will spare all your men." The man with the five hundred soldiers heard the messenger through, then called one of his private soldiers and said, "Drive that knife into your heart." The soldiers did so, and fell dead. He called another and said, "Leap into that chasin," and it was done. Then turning to the messenger, he said, "Tell your king I have got five hundred men like that! Tell your king we die but never surrender. Tell him I will have him chained with my dogs." That message struck terror to the king's heart. His army fled like chaff before the

wind. They could not stand before that man. The king was taken, and in forty-eight hours he was chained with the dogs. That is the kind of enthusiasm we want, willing to die if need be. Another thing we must have is love for the work. If a man takes it up professionally, he is going to break down. If I had not love for my work, I would rather saw wood or break stones, or sweep the streets. If a man take to the work because it is his duty and not from love, he will not get on, and I believe the reason why many fail is because they have not the right motive, the love for God and for souls, the desire to win them for Christ. It is very easy to win a person when they know that love is the motive. How the barriers fall away when they know that. How easy it is to turn them to the Lord Jesus Christ. A man may be a good doctor and have no love for his patients; a man may be a good lawyer and have no love for his clients; a good merchant, and have no love for his customers; but it is impossible to be a successful worker for Christ and have no love for souls. I have heard people say, "Our minister is not blessed in his work, yet he preaches such good sermons." It may be that there is not love behind his work. It is so easy to work with love for the motive. It is not hard for a mother to watch over her sick child. It might be hard to watch over some one else; it is not hard to do it for her own—and love is the motive. People say to me, you ought to drop that and talk about duty. I have got a widowed mother in Connecticut, nearly eighty years old. Suppose I went to her and said, "Mother, when I was a little boy you used to watch over me, and now you are getting old, I think it is my duty to give you a token of my love." I think my mother would say, "My boy, you had better keep it, if it is just out of a sense of duty. Your mothers, your wives know what this means. You want love; if you cannot have love, nothing else can take its place. What Jesus wants is love. If love is the motive it is easy to work for Him. I get so disgusted with Christians of this century talking about the hardships of the work. Some of them ask me if I do not find it hard to do so much work. Why, it seems to me it takes a thousand Christians to make one decent one. I never read about Paul that I do not feel ashamed of myself. Why, his little finger was worth more than most of us. Talking about what we endure! We ought to go and hide our heads. Go and stand beside Paul after he had been beaten four times by the Jews. We do not realize what that means. They would bind the wrists together and strip the back bare and beat it with a sharp piece of steel that cut clear to the bone. Men often died under it. Stand there beside Paul when he had been scourged four times and was going to suffer it again. Supposed you asked him, "Paul, what are you going to do about it?" What would he have answered? "Do?—why, I will just press towards the mark of the high calling of God in Christ Jesus." "Well, had not you better go down into Arabia until this excitement dies out; and then, in a few years, when the Jews have forgotten all about you, come back, and be a little moderate. Do not preach so much about Jesus Christ, about His resurrection, and sitting on the Throne; the Jews do not like to hear that." What would Paul have said to that? "I press towards the mark of the high calling of God in Christ Jesus. Do not think a few stripes are going to hurt me." It was not hard for him. He just gloried in it; he was suffering for Christ's sake. You can see him rejoicing even in his calamity. If a man were to be lashed once in those days they would make a martyr of him; his life would be published all over the country. But Paul speaks of his floggings as a

very light affliction. We just happen to find it mentioned in one of the Epistles. Take your stand beside him again when the people have stoned him, and his body is all black and blue. What does he say? "I press toward the mark of the high calling." Love was deep in his heart. Many waters could not quench it. Alexander made the world tremble with his armies, but this poor tent-maker made the world tremble without armies. The mighty power of God was upon him. They took him out of Rome two miles, tradition says, and beheaded him. They pitied him as they walked out there because they thought he was on his way to death. He did not fear; he knew he was on his way to coronation. He had love for the Master. Another thing we must have is human sympathy. The longer I live, and the more I mingle with people, the more I am convinced that we have to preach with our hands and feet. We are preached to death—just about. It is preach, preach, all the time. Many people seem to think that what constitutes a Christian is willingness to go and hear sermons. If a man hears three a week he is thought a wonderful Christian. That is all wrong. What is a Christian good for who will not use his hands to help others! What is a Christian good for that will not carry the Gospel to the people, to the home of the poor, to the bedside of the sick. I think we ought to take the story of the good Samaritan and read it once a month, and then remember the last part of it: "Go thou and do likewise." We have been Priest and Levite long enough. It is so easy to take the place of the priest, to wear the shoes of the Levite, and forget the Samaritan. Look at it. The poor fellow had fallen among thieves. They had stripped him and left him wounded. The first man that came that way was a man who held his head high. He was a priest. He had done his work at Jerusalem, and was going down perhaps to dedicate a synagogue. He heard the man's groans and looked at him, and saw he was a brother Jew. But perhaps he said: "He is not in my parish, I cannot help him. If he were in my parish I would help him pretty quickly. Anyhow, he is too far from Jerusalem; I cannot help him." And as he went along he probably thought "Poor fellow, I pity him." Yes, but he did not pity him enough to lift his little finger to help him. The Levite was the next one who passed. He heard the cry of the sufferer, and probably thought, "Why, I know that face, I saw him in the Temple last Sabbath, I know his wife; they live in one of the back streets of Jerusalem; they have two little boys. Why, I know the whole family. But what business had he to come here? If he had stayed at home he would not have fallen among thieves." Just as men say to-day: "Why do young men come from their homes in the country to the city when there is no work for them? Why do they leave the Old Country and come here? Why do not they stay at home? Then the Levite might think again, "I will report him to the police." Then his mind might have taken another turn, "I will get a bill passed through the Sanhedrim to provide means to do away with these thieves. I will see if I cannot get up a society to take care of such people, and if I can I will give five dollars towards it, and so put a plaster on my conscience." He probably thought of pretty nearly everything but helping the poor fellow. Then came the Samaritan. Now if there was a man a Jew hated it was a Samaritan. He would not let a Samaritan eat at his table, and he would not sit at a Samaritan's table. He would not allow a Samaritan to drink at his well. He would not trade with him, would not buy from him or sell to him. A Jew has a pretty poor opinion of

a man when he will not sell him anything when he thinks he can make anything out of him. He would not even allow that the Samaritan had a soul. He was the only man who could not become a proselyte to the Jewish faith. That was the man who came along. He heard that cry. He saw the man was not a brother Samaritan but that he was a brother Jew. Jesus in this parable was telling the Jews who their neighbours were. They never forgot that. The idea of a Samaritan being their neighbor, but this poor Jew found out the Samaritan was the only neighbor he had. The Samaritan did not sit on his beast and say, "Come here and I will help you." You have to go to the people. You have to go to the poor attic, to the cellar. Lay your life right along close to theirs. Elisha sent his staff and his servant to bring the dead lad to life. But you will find you cannot raise people with a ten foot pole. Elisha could not raise that boy until he went himself. But the Samaritan got from his beast and came to the man. He poured oil into his wounds. Oil is a good thing to carry with you. A good many people carry vinegar, and they use it on all occasions. They scold you and lecture you every time they get a chance. They go to a drunkard and scold him. That is not what the man wants. No one condemns him half as much as he condemns himself. He wants sympathy; he wants oil poured into his wounds, not vinegar. Suppose the Samaritan instead of helping him so, had lectured him; suppose he had pulled a manuscript out of his pocket, and read him a lecture forty minutes long on science, or botany, or geology, or the moral decrees of God, showing him that if he had not broken the law of God he would not have fallen among thieves. A good many men want something else besides sermons. If he is sick get him a doctor. Suppose it costs you a little something, pay it. Spend a little money on a man if you want to reach him. Get your shoulder under the burden and help him to bear it. You will soon win him. After the Samaritan had poured in oil, and probably torn off the sleeve of his garment to bind up his wounds, he put the man on his own beast and took him away. You could not make that Jew believe after that, but that the Samaritan was his friend. He was converted. He believed in the Samaritan. But even when the Samaritan had bound up the man's wounds and taken him away he had not done enough for him. He took him to an inn. There are a good many people who are not willing to help a man unless they know what inn he is to be taken to. Suppose while the Samaritan was trying to hoist the man up somebody else passed and the Samaritan said, "Come and give me a hand to get this man to an inn." "What inn are you going to take him to?" "To the Methodist inn." "Well, I will not help you." Perhaps to the Baptist inn. "Well, I will not help you." "Will it help my little party or sect? Will he join us?" Let us rise above these miserable sectional walls. Get men out of the ditch. Make haste, these men are perishing. I thank God these walls are crumbling. This Convention has been a good sign. Twenty years ago you could not have had a convention like this. Each would have come on this platform and would have announced, "I am come here, but I want it understood that I am a Baptist, but I condescend to meet this Methodist;" and they will be so conscientious they would kill the whole thing. The Samaritan took the man to an inn and stayed the night with him. He probably had business in the city, but he stayed with him. That was the time he needed some one to watch over him. How often have you seen a man reeling along the streets

drunk, perhaps for the first time. If you had gone and spoken to him you might have saved him. But it is so easy to hand him over to a policeman. But get your arm in his; care for him, that is more Christlike. May God wait the Samaritan's memorable action on our hearts, and may we go and do likewise. You may say, "I cannot make myself sympathize with a man. What am I to do?" I will tell you a good way; put yourself in the man's place. If you see a man reeling through the streets, he has had temptation from his childhood up. Perhaps if you had been put in his place, under the same temptations, you would have been worse than he. The first time I left home to stay I was about ten years old. My brother was in the town thirteen miles away from our home, "doing chores for his board." He got me a place and I had to go. It seemed thirteen thousand miles to the town. We went together, and I cried very hard, for I was homesick. People think that that was not much. But it seems to me that homesickness is an awful sickness. When we got into the town and were going down the street, my brother suddenly said, "Dwight, there is a man here that gives every new boy in the town a cent." I dried my tears. A child's sorrows are heavy but they do not last long. The man came up, and if he had passed me I believe it would have broken my heart. The old man stopped and said to my brother, "This is a new boy, is it not?" I suppose my brother was afraid I would lose my cent, so he said, "Yes sir, just come in this morning." The old man put his hand on my head and gave me a brand new cent. Then he talked to me for just a few minutes, telling me to remember that I had a Father in heaven. I do not know what became of the cent, but I can feel the hand of that old saint on my head now. Another thing to arouse sympathy is to think what moved the heart of the Son of God. I will give you another lesson that I saw taught in Chicago. It was about sixteen years ago. We used to attend a good many funerals; we had fifteen hundred children in the Sunday school, and in the hot months of July and August a good many poor children died. Those poor people you know cannot get into the country with their children to escape the heat, and so there were three or four funerals a day; and I got so that I could see the mother take her last look at the little coffin without being moved. I could go through it professionally without my heart being touched. One day I heard that one of my Sabbath school scholars had been drowned, and the mother was anxious to see me; the little child had just been brought home, and lay there with the water dripping from her dress. In a corner of the room was the father—drunk, and unconscious of what had happened. The mother told me all her sorrows; how the father drank and she had to work, and take care of five children; how the oldest girl, Madeline, had gone to the river to get flood-wood, and seeing a large stick tried to reach it and fell in and was drowned; and she had no money to buy her a shroud or a coffin. I took the name down in my book, and asked what day she wanted the funeral, and told her I would see about getting a lot to bury the child in. Then I left the house, and my little girl, whom I had taken with me, said, "Papa, suppose that you and I were very poor, and should have no money, and I should go down to the river to get wet flood-wood, and try and reach a big stick and fall in and be drowned, would you feel bad?" I pressed her to me and said "My little daughter, it would break my heart." Then, with the tears trickling down her face, she said, "Did you feel sorry for that mother?" That cut me deeper still. I could not answer. I was

speechless. I went home and got into my room, and the words seemed to ring in my ears, "Did you feel sorry for that mother?" I felt so bad that I went back to the house and read the fourteenth chapter of John to the mother and tried to comfort her. The next day the father was still drunk. I had got so much in sympathy that I got into a carriage and drove to the cemetery. When the funeral was over, the mother said, "I have lived among strangers because I have not always been able to pay rent without going out to work, and I have always felt it a little hard. But it is so much harder to bury my little Madeline among strangers." I had her buried in the Potter's Field. I resolved that this should be done no more; and the next Sabbath I began a subscription among the Sunday school children to buy a plot of land to bury the poor children in. And we got a plot. Another came to me and wanted to know if her little girl could be buried in the lot. I said she could. I told her I would go to the grave, and offer some remarks. It was summer time, and that was the first grave in the lot. As we went to lower the little coffin in the grave I asked the mother, "What is the first name of your daughter?" She said "Emma." That happened to be the name of my only daughter. I thought, "Suppose it were my daughter." And strange as it may seem a few days afterwards another mother wanted to bury her boy in the lot. When asked to offer some remarks I asked what the boy's first name was, and she answered "Willie," the name of my boy. When I came back from England one of the first places I visited was that spot. The lot was full although I thought it would last for many years. There were fifty short graves. There will be a glorious resurrection by and by. If you want to get yourself into sympathy, put yourself into another man's place, or in the place of the mother whose darling had been taken from the household.

EVENING MEETING.

Mr. Moopy said:—The brother who last prayed (Rev. Mr. McLeod) knew what I was going to preach about to-night, and I think this is one of the tokens of the Spirit of God. He prayed that everyone here to-night might come up and confess Christ. I want to call your attention to the text he quoted in his prayer: the 10th chapter of Romans, 9th, 10th and 11th verses, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed." I firmly believe that many men are keeping out of the kingdom of God in this great Christian country, after having heard the Gospel preached so faithfully, because they are ashamed to come out and take this cross, which may be their cross. There are a great many other men who want rest. They want might and power to resist sin, but they are not willing to take up the cross. Now, it is impossible for any man to be a disciple of Jesus Christ who is ashamed of the Gospel or ashamed of Jesus Christ. It is out of the question, and you had better dismiss the hope of ever reaching Heaven if you are not willing to come out and take up your cross. It is the only religion in the world that men are ashamed of. If a man has a false religion he is proud of it. Now, the disciples of Mahomet are proud that they are his disciples, and the disciples of Confucius are proud that they are the disciples of Confucius. Here is the only religion which gives men truth and the power of controlling human lust and passion, and it is the only religion men are ashamed of. Many are ashamed of Christ because they are ashamed of themselves. That is right. We should be ashamed of ourselves for not

confessing Him. There was a man in our country some years ago who got so full of Christ that he could not hold his enthusiasm. He got a dry goods box to stand on and commenced preaching on the street corners. There he stood, proclaiming the glad tidings, when there came along one of these free-thinkers who said, "Young man you should be ashamed of yourself, standing there and talking such stuff as that." The young man answered, "I am ashamed of myself, but I am not ashamed of the Lord Jesus Christ." That young man had got it just right. He was ashamed of himself but he was not ashamed of Jesus Christ. Just turn to the 9th chapter of St. Luke, where he teaches us plainly that we cannot be His disciples without first taking up the cross. He said to them, "If any man will come after Me, let him take up his cross daily and follow Me; for whosoever will save his life shall lose it: but whosoever will lose his life for My sake the same shall save it. For what is a man advantaged if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." I do not think there is a man in this audience but understands what He means. If we are to be His disciples let every man go out and proclaim it. He said, "Go home, tell your friends what great things the Lord has done for you." What would you say of a soldier who would like to enlist in Queen Victoria's army, but who did not want to put on the red coat? There are a great many who would like to get into Christ's army, but they do not want to put on the Christian's uniform. What would you say of a man who would like to be a policeman but did not want to put on the policeman's garb, did not want anyone to know that he was a policeman? Would he be fit for the place? You know you would not have him. If we are going to serve Jesus Christ we have to take a stand and come out and identify ourselves with Him and His work. If there is any odium to be cast upon the cause of Christ you should take your share of it. I was visiting where a meeting had been in progress for several days without making much headway, when one day a prominent business man said that if he were to be a true disciple of Christ he should come out and take his share of the odium. He must help to bear the cross if he expected to wear the crown; and that man turned the current. He had great influence, and when he identified himself with the Lord's cause it had a great effect upon a great many business men. There is not a man here to-night who has not his circle. It may be small, still there are men whom he influences. Who claims your influence? Whose side are you on? I have very little sympathy for a man if you have to find a musty church record to know whether he is a Christian or not. I believe no man can really serve both God and mammon. His every day life should be that of a Christian. Sometimes men appear to be on both sides. When our war broke out some men wanted to be on both sides, and they secured two flags. When the Southern army came among them, they ran out the Southern flag. They were Confederate men, and gave three cheers for the Southern army as they went by. After the army had swept past, and the Federal army advanced, they crossed the river and ran up the star-spangled banner. By-and-bye these men were found out, and I tell you they were stripped, neither the Northern nor Southern men had any respect for them whatever. Some men try to run out both flags in this world. When they are with religious people they are religious, and when they are with the world's people they scoff at Christianity. Whose side are you on? Are you for Christ? Are you out and out on the Lord's side? I remember going to Dublin in 1867, when I was introduced to a prominent Christian merchant by a London merchant. The Dublin merchant said, "Is this young man all O and O? is he out and out for Christ?" I never forgot the two O's. I would rather have the two O's to my name than D. D. or LL.D. any time. That is what we want to-night, men out and out for Christ. Let us look at the 8th verse of the 12th chapter of St. Luke: "Also I say unto you, whosoever shall confess me before men, him shall the Son of

Man also confess before the angels of God." This is what Christ says to you to-night. I believe a great many men backslide because they are ashamed to throw out their colors and show them. There are a good many backsliders here to-night. Let your mind go back to when you left the Lord. That was probably when you went into some place where there was one of those free-thinkers, and you had not the courage to speak your convictions. When Christ was here he said to His disciples, "Whom do they say that I am?" "Some say you are Christ, some say Jeremiah," answered His disciples. "Who do you say I am?" asked Christ. Peter answered and said, "The Christ of God." Christ blessed him right there and then. When did Peter fall? Just when he was ashamed to own Christ, and he did not own Him. A great many men are kept from proclaiming Christ because they are unwilling to let their friends and parents know. There is no one in the world who would be so glad to hear of your conversion as your own sainted mother. There are men in this house to-night whose mothers have prayed for their conversion for years. I saw during the war, men who had faced the cannon's mouth; they wanted to be Christians, but they were ashamed to let their comrades know it. There is not a man in the world who would not have a thousand times more respect for you if you were a Christian, and stood firm. There are two grand characters spoken of in the Bible. One is that of the blind beggar whose sight was restored, as related in the 9th chapter of St. John. The story reads like this:—Christ met him and asked him if he would like to receive his sight. He said he would. Christ then spit on the ground and made clay of the spittle, and he appointed the eyes of the blind man with clay. Then he told him to go wash in the pool of Siloam, which the blind man did, and he got his sight. He filled the blind man's eyes with mud. Yea, God's ways are not our ways. When his friends did not recognize him as the blind beggar he said: "I am he." It was a good thing for the man to get his lips open to proclaim Christ. He said: "I am he." The people said: "Tell us how you got your sight. He told what Jesus had done. Then they went to the blind man's parents, and asked how he got his sight. I have always had great contempt for these parents. They said they did not know how he got his sight. They were afraid of public sentiment. They were afraid of being cast out of the synagogue. It was a serious thing in those days to be cast out of the synagogue. But if the Methodists cast you out to-day the Baptists will take you in. If the Baptists cast you out the Church of England will take you in. Now in those days they did not want to be cast out, as they would be cast out for good. They had not the moral courage to stand up and say, "Christ did it." The beggar was not afraid. He said he was the man who had been blind and Christ had restored his sight. Would not Christ give that man a warm welcome when he got to heaven? You can imagine Jesus Christ rising from His throne and saying, "Father, this is the man who confessed me in that dark day in Jerusalem, when my name was cast out in the nation." May God help you all to come out and take up your cross. The next man I want to call your attention to is Joseph of Arametha. He was a secret disciple. He had not the moral courage to come out at first, but the death of Christ brought him out grandly. I can never read the account of his begging the lady of Christ without my heart being touched. It must have touched the hearts of the evangelists for every one of them mentions him, and has something good to say of him. On that dark day in Jerusalem, the darkest the world ever saw, when the Son of God hung upon the cross, betrayed by one of His disciples, denied by another, and deserted by the rest; Joseph was not there, but he came afterwards and asked to Christ's body. No doubt had some of us been there we would have advised him, "Now Joseph, be careful. If you had gone and confessed this man before there might have been some reason in it, but now if you confess him, you will do no good. You will lose your place in the Sanhedrim, and your place in society, your best friends will not speak to you, and you will be isolated and

disposed." But he went "boldly" into the judgment hall and asked for the body. I like that word "boldly." It is what we all need, boldness. And when they were taking down the mangled body, Nicodemus came out also. I can imagine that when they were taking the body down Nicodemus said, "Joseph, this brings to my mind what He said the first time I saw Him: 'As the serpent was lifted up in the wilderness, so shall the Son of Man be lifted up.' I did not know what He meant then, but I know now." And they got ointment, and spices, and anointed the body, and Joseph bore it away to his own sepulchre. He did not know then what was going to happen in three days, and so his faith is all the more wonderful. He never did anything that made him so unpopular. He no doubt lost many so-called friends. Do you think he has ever during these eighteen hundred years repented that step? How much easier was it for Joseph to lie down in the sepulchre after Christ had been there and risen. Little did he know that the sepulchre was going to be famous throughout the world's history, and that the mighty event would take place on the third day. Everything else that Joseph said and did has been forgotten, yet how brightly that act shines in history. I can imagine a few years afterwards

Joseph dying. He has no fear. He is looking forward to seeing Christ in the world of light, I can imagine, when Joseph's spirit has departed and entered the pearly gates, the Son saying to the Father, "This is the one who took my mangled body down from the cross and laid it in his own sepulchre." Do you think Joseph made a mistake? Will you make a mistake if you ally yourself with God and with his people. May God help you to do what Joseph did - take your stand and let the world know that you are His disciple. I see some boys here. God bless you! You are not too young to confess Christ. Some of the sweetest testimony for Jesus has come from boys. Many men can be reached by the children. These boys may reach their fathers when no one else can. At a boys meeting one of a family which hated me constantly came in to disturb us. I spoke to him kindly, said I was glad he came and I hoped he would come again. His heart was touched, and he became converted. The whole family afterwards came to Christ. Your brothers may have testimony to give for Jesus. I ask you to come out like men and take up the cross and follow Christ."

The Convention was then closed.

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