

# CHRISTIAN ALLIANCE

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### THE CHRISTIAN - ALLIANCE AND MISSIONARY WEEKLY.

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### Editorial.

#### Editorial Correspondence.

THE Convention in Portland began on Saturday evening at the Vaughn Street Church, Rev. Mr. Le Lacheur, Pastor. On Sabbath morning services were held in the Second Parish Congregational Church. It was a very tender and solemn privilege to stand in the pulpit of the saintly Payson, and preach the full gospel which he so loved, and in whose triumph he entered the gates of heaven. We believe that the service was blessed to the deepening of a spiritual life in many hearts.

In the evening we preached in the State St. Congregational Church, whose beloved pastor is about to remove to Denver, Col., and where a very fashionable congregation listened to the message of salvation. Others of our party held services in the Baptist Church, and others went to the Vaughn St. Church. A meeting was also held there in the afternoon, addressed by all the workers.

The meetings continued for three days longer in Mr. Le Lacheur's church, and were accompanied by the usual manifestations of the Lord's saving, sanctifying and healing power. One or two very remarkable testimonies of healing were given, one of which will soon appear in these columns.

The mission in Portland is still going on and doing a good work. The Portland Convention was followed by an excellent meeting in Worcester, in the Salem Square Congregational Church, Rev. Dr. Lansing, pastor. A very hearty welcome was given to us by this dear pastor, and by many from all the churches, and a very

general interest in the fourfold gospel was found in this city.

The next day we went to Hartford, Conn., where an excellent meeting had been begun the previous day. Here the interest continued and increased until the close of the Convention on Friday, Nov. 6th. We found the work in this section of Connecticut very well organized, through the efforts of Rev. Ezekiah Davis, of New Britain, and Mrs. Burge, of Hartford. There is a regular weekly meeting, attended by nearly two hundred persons, and the Convention was attended by five or six hundred earnest Christians. At the close a large number of young men and women offered themselves as foreign missionaries.

The State Alliance was formed and the work in Connecticut is in a very promising condition. Mr. H. Davis, Capt. R. Kelso Carter, Dr. F. L. Chapell, Rev. C. N. Kinney, Miss Lindenberger, Miss Shepard and others took part in these meetings, and together the ten days of Convention work at Boston, Brockton, Portland and Hartford were as fruitful as any days we have spent in this work for some time. To God be all the praise!

We found on our return to New York the work of the College, the Tabernacle and the homes going forward with much blessing, and we cannot thank God enough for sending such efficient helpers to allow us liberty to visit His people in other places.

#### Future Conventions.

ARRANGEMENTS have been made for conventions in Parsons, Kan., Nov. 11th, followed by other meetings in Fort Scott on the following Sunday. Wichita, Topeka, etc. Later. Minneapolis and St. Paul, commencing about Nov. 20; Chi-

cago, Dec. 1st to 4th, and other points between these dates, as may be locally arranged, of which we hope to give notice in our next issue.

We are looking for blessed results from the meetings in Kansas in connection with the work of foreign missions, and we hope to meet many precious workers in that state who will yet go forth in connection with the Alliance to the foreign field.

\* \* \*

#### A Generous Gift.

OUR dear brother, Mr. S. B. Close, has given to the Missionary Alliance a valuable house. It is valued at \$14,000, furnished throughout to be used as a missionary home in connection with the work of the Alliance, and also for the work of city-missions. We desire to thank God, as well as our dear brother, for this generous gift which will enable us to receive candidates for foreign missionary work and give them an opportunity of residing for some time amongst us, to know them thoroughly before sending them out.

\* \* \*

#### Professor Totten.

WE have published a few selections from the writings of this remarkable man. We do not endorse all of his views; but we regard them as of a very providential character. A scientific man enjoying the confidence of the class he represents, he feels himself to be specially called to emphasize in these last days the prophetic testimony of God's holy word and the second coming of the Lord Jesus, and he, certainly, has brought to bear upon these questions a very remarkable degree of freshness, force, Scriptural knowledge, and scientific accuracy.

We do not altogether accept his views with respect to Anglo-Israel, nor all his elaborate calculations with respect to prophetic times.

We believe that the simple fact that we are now in the times of the Gentiles is sufficient to meet all that can be said with respect to the Anglo-Israel theory; for if the Anglo-Saxon race be the ten tribes, then we are not in the times of the Gentiles, but of Israel. But we do accept the main import and effect of his testimony, and regard it as one of God's signs of the times even more significant than the raising up of Joseph Cook to meet the infidelity of the age.

Let us separate the precious from among the vile, let us value truth, however it may be mingled with extreme views; let us thank God for the multiplied signs of our strange age and the accumulated evidence on every side, that we are on the verge of the world's crisis. May the Lord help us to be ever ready!

#### The Spirit of Love.

MORE precious and important even than faith is heavenly love. Without it faith must ultimately wither. Many of God's most useful workers, after a time lose their power because they lose the spirit of love.

God is ever perfecting us in this grace. It is the crowning grace of Christian character. It has a thousand shades, and it is in the finer touches that its glory consists.

Every new experience of life is but a school in which to learn some lesson of love. Let us not try and expel our teachers, but let us welcome them and so learn the lesson that they shall soon pass on, and leave us to make new advances.

\* \* \*

#### A Communication.

MR. YOUNG desires us to state, on account of error in printing of his address before the Convention, speaking of the Gifts of Healing that he did not say:

"But I did not see anything in Jesus Christ Himself." What I did say was: "But I did not see everything in Jesus Christ Himself."

I wish I had the power to tell in all its fullness to every reader of the ALLIANCE the great blessing that has come to me through the clear apprehension of the truth as taught by the President of the Christian Alliance, viz., that the children of God, possess *everything* in Jesus. That He, Himself, taken by faith really becomes all things to the believer. That knowing Him we need no longer seek for gifts, graces, or blessings apart from Him. But having Him "in us the Hope of Glory," the Holy Spirit will reveal Him to us and through us as gifts, graces, and blessings; as indwelling wisdom, righteousness, and sanctification, according to His (the Spirit's) will. "For it pleased the Father that in him should all fullness dwell."

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption."

Yours, in Him,

JOS. C. YOUNG.

\* \* \*

How many persons in any ordinary congregation could honestly say that they certainly know of some soul being brought to Jesus Christ through their instrumentality! How many have lived for twenty, thirty, or forty years and yet never had a single fruit grow on their dry branches! Beloved, wake up ere you weep over a starless crown, or find that you yourself have not religion enough for your own salvation.

## The Pulpit.

### Dwelling at Bethel.

*A Sermon Preached by Rev. A. B. Simpson in the Second Parish Church, Portland, Me., Sabbath Morning, November 1, 1891.*

"Arise! go up to Bethel and dwell there!"

THE life and character of Jacob are full of encouragement to the Christian. Most of us are like him—full of natural crookedness, meanness and self-sufficiency. Why should God choose such a man to be the head of Israel's tribes and the father of His chosen people! Why should He choose a Simon Peter to be the first of His apostles in the New Testament and one of the chief foundation stones of the church of God! Why, but for this great reason that under His whole economy of grace He might magnify the exceeding riches of His grace in contrast with the very worthlessness of its object.

He chose Jacob just that He might show how much He could make out of a sinful and selfish man. When the cabinet-maker desires to construct an exquisite piece of furniture, he chooses a gnarled knot, and this, when polished by the workman's art, has a beauty in its wavy shades which a plainer piece of wood never could produce; and so God takes the gnarled and knotty lives and transforms them into the very ornaments of grace with which the heavenly temple shall be decorated; and future ages shall look with wonder upon the marvelous grace which could transform a Jacob, a Peter, a John Newton, a Jerry McAuley into pillars in the temple of God, and prove the truth of His own promise, "Instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

It was by many steepings that Jacob came into the higher life. The first was his own choice of the birthright and the blessing, which, although mingled with much that was selfish and contriving, yet had in it an element of faith, and showed his high appreciation of heavenly things.

The next was the revelation of God to him at Bethel, which, probably was the era of his conversion. Then followed a long season of temptation and mixed living, during which he lived at a distance from God, because immersed in the ties of family, and the cares of business and the pursuit of wealth.

This was followed by a great trial, his

meeting with Esau, and his night at Peniel, where, alone with God, he passed into a higher experience, and henceforth knew God face to face, and leaned upon His almighty and everlasting strength.

But, even after Peniel, he does not seem to have remained quite steadfast, and so God calls him in this text to a definite return to Bethel, and to all which that meant in his life and experience.

What this means for us, let us see:

1. It is a call to the backslider. To Jacob, Bethel meant the most interesting and important moment in his religious history. It was the place where God had met him, and he had entered into covenant with Him; and the call to go up to Bethel just meant to return from his wanderings to God.

Dear friends, have you wandered from Bethel? Have you gone back from your Saviour, your covenant, your consecration? Return to God. Go back to Bethel. Renew your covenant, your consecration, your trust. There is danger! Think of the solemn words, "We are not of them who draw back into perdition." Is that the end of backsliding?

But there is hope. The very sweetest promises in the Bible are to returning backsliders. "I will heal their backslidings. I will love them freely, for mine anger is turned away from them."

Simon Peter was a backslider, but how graciously the Master restored him, and how gloriously He used him afterwards!—Israel, as a nation, has wandered from her God for centuries, but her greatest hopes lie yet before her. Come back, dear wanderer, and thy God will render unto thee double for all thy sins.

### II. A Call to a Higher Life.

Even if you have not wandered from God, or gone back from your past experience of His love, He is calling you to a still higher experience. He is saying, "Arise! go up to Bethel." He has something better than all you have known. Is He not calling you to it? Have you not felt the need of it through your own shortcomings and failures? Have you not seen it in the sweet, victorious lives of others, who possessed something you felt you were a stranger to, and their sweet example made you long to know their secret and their Saviour? Have you not found in the promises of your Bible heights and depths of blessing, exceeding abundantly above all that you have yet experienced, and have you not longed to make every word of this Bible true for your own life? Do not doubt the heavenly vision.

Do not lower the lofty standard. Do not try to satisfy yourself with your own life because it is as good as that of

others around you; but claim your full inheritance. Believe that what God ever gave to one of His children, He is as willing to give to you, and rest not till every promise in this precious Bible has been made good in your actual life and experience.

The church\* in which I am preaching is the memorial of the saintliest life ever lived in this land. What McCheyne was to Scotland and Bengel to Germany, Payson was to America. His letters were dated from the "Land of Beulah," and he wrote and spoke in his closing days as one who was already in heaven. But the most important and impressive of all his latest words was the statement, that if he had only known twenty-five years previously what he then knew, he might have walked all the way to heaven in a very heaven of joy and love.

O beloved, there is for us before the end of life an experience such as he reached only at the gates of heaven. Shall we stop short of it, or shall we go up to Bethel, and possess all the land?

### III. A Call to a Divine Life.

It is little use to tell men of a higher life unless we can lead them into the secret of it, and enable them to find the secret of it. All generations have more or less tried to rise to better things. But the poor human heart has sunk back, defeated and helpless, to the level of its own corrupt nature, and gives up the struggle in despair.

But there is a better way. All through the ages God has been unfolding it, and now, at last, it has been made manifest by the appearing of Jesus Christ. It is nothing less than this—God Himself has undertaken the task of man's redemption and sanctification. God has been saying all through the ages, "I sought for a man and found none." And now, at last He has come to do it.

The Son of Man—the God-Man has taken in hand the mighty undertaking. And now He is telling us not to attempt more ourselves, but to receive Him to dwell in us, and work out in us His own will, through His own nature imparted to us, and His holy Spirit dwelling in us.

Now, this is just the meaning of Bethel. The very word signifies, literally, "The House of God," and it denotes the life we enter into when we so yield ourselves to God that He comes to dwell in us, and to make our body and spirit the very house of God and the temple of the Holy One.

This is the great promise of the Old Testament—"Lo! I come, and I will dwell in the midst of Israel." "The Lord thy God in the midst of thee is mighty.

He will rest in His love, He will joy over thee with singing." "I will put my Spirit in you, and I will cause you to walk in my statutes, and you shall keep my judgments, and do them." "I will dwell in them and walk in them, and I will be their God, and they shall be my people."

And this is the one deep spiritual truth of the New Testament. It was Christ's great promise—"If a man love me, I will manifest myself unto him, and my Father will love him, and will come unto him, and make our abode with him." This is the one sad appeal of the risen Lord to the Laodicean Church: "Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in unto him, and sup with him, and he with me."

This is the meaning of the day of Pentecost. It is the meaning of God into the human heart to live there. So, let us live and move and have our being in Him.

This is the wondrous secret which, Paul says, was hid from ages and generations, but has now been revealed and entrusted to him, namely: "CHRIST IN YOU the hope of glory."

This is the essential difference between the Old Testament believer and the New—that the former had God with him, but we have God in us. They were doing the best that men could do by the help of God. We are letting God work in us, the best that Omnipotence can do. God is not calling us now to do, but to receive. His controversy with men is not because they fail to reach the goal of perfection, but that, failing, they refuse the love and grace that He is proffering, to enable them to triumph by His working "in them to will and do of His good pleasure."

The great teaching of the New Testament, therefore, is not self-improvement, but self-renunciation, self-crucifixion, self-abandonment, and complete dependence upon and union with Christ Jesus, our all in all.

This one verse is the great symbol of the mystery of godliness, "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God; who loved me and gave Himself for me."

It would not be hard to multiply the testimonies. No man in the New Testament had a more naked experience of this than Paul. Listen to such expressions as these: "When I am weak then am I strong." "Having nothing and yet possessing all things." "We are not sufficient even to think anything of ourselves, but our sufficiency is of God." "I

\*The Second Parish Congregational Church, Portland, Me.

can do all things through Christ who is my strength." "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, He that glorieth let him glory in the Lord."

Now this is the very lesson of Jacob's life. He, too, had to rise from the human to the divine, and he had to do it by finding out the utter failure of his human strength and self-sufficiency, and cling to Him for ever. That was the significance of the night scene at Peniel.

It was not only that he wrestled with the angel in prevailing prayer, but there wrestled a man with him till the breaking of the day in prevailing power, and it was not till Jacob sank beneath his touch with halting thigh and strength all gone, that he learned to lean on the Almighty Arm, and go forth the mighty ISRAEL, a prince with God, and a prince with men.

This was the lesson Simon Peter had to learn, and this very fact saved him from a worse one by killing him so dead that he never tried to stand alone again.

Beloved, this is God's call to you to-day. "Arise, go up to Bethel." Get out of yourselves into God. Get the life of God into you. Get out of the law into grace. Get out of the human into the divine. Get off the old rugged road of your own struggles into the chariots of God, and life shall become at once a victory and a rest. And while you sink to the lowest depths of self-renunciation you will also rise to the very heights of the heavenly life, and know the exceeding greatness of His power to usward who believe, even according to the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places.

Oh, the difference between the human and the divine! How shall we measure it! Look at the point of a needle through a microscope, that is the best man can do. Look at the sting of a bee through that microscope, that is what God can do. Look at those ships lying in yonder bay when the tide is out. How many men would it take to lift one up and bear it out into the ocean? That is what man can do.

But look! Yonder is the ocean-tide rising up the bay with its great crested waves. It touches the ship, it rises and swells and sweeps on, and lo! in an hour the great ship without an effort is floating on the waves, and with her sails gently catching the gales of heaven is bearing out to sea without a touch of human power. How easy, how mighty!

Look again at that piece of artillery.

It is the latest triumph of human skill. Rifled and loaded with its terrific charges, the cartridge is struck, the charge ignited, and with an awful crash the missile is sweeping through the air at the rate of 600 feet in a second. That is man's swiftest throw. Now look at God. From yonder sun He flashes a single shaft of light. How far do you suppose it goes while that cannon ball is going 600 feet? Six hundred thousand miles! That is God!

Oh, how much mightier are His spiritual forces than those that are only material! How shall we measure the power of that mighty Holy Ghost who made the stars of light, the intellect of man, the angels of glory!

Who inspired the visions of Isaiah and John and the page of the Holy Scriptures, and who gave birth to all that has ever been pure, or patient, or glorious in Christian life and character! It is He who met us at Bethel. It is He who came to dwell in us as our Sanctifier, Keeper, and Healer. Oh, let us arise and go up to Bethel and dwell there in the abiding love and fellowship of the living God.

#### IV. *This is a Call to an Abiding Life.*

Dwell there. Not all at once can any of us receive all the grace we need for a whole lifetime. Day by day we need to come again and again, or rather dwell in the secret place of God, so kept that His grace and strength are ever within our reach as we abide in Him and live even more upon His divine life. He wearies not of our often coming, of our ceaseless cries, of our constant dependance. He loves us to lean even harder on His breast, and put His strength and faithfulness to the test more and more as each emergency grows harder and He becomes more necessary to us every day. So let us abide. Has He not invited us? Has He not said in tender pleading tones, "Abide in Me and I in you, for apart from me ye can do nothing."

Happy for Jacob that he went up to Bethel at the call of God. Days of trial were near at hand, and he could not have stood through that time of trouble in the land of the stranger. Let us also nestle as close to His bosom and His wings as we can. Lord, abide with us, for it is toward even and the day is far spent.

"I fear no foe, with Thee O Lord to bless,  
Life has no ill and tears no bitterness.  
Where is death's sting, where grave thy victory?  
I triumph still if Thou abide with me.

Let us receive Him, walk in Him, work in Him, that God may be glorified through Jesus Christ, to whom be praise and dominion forever, Amen.

## ◆ Bible Illustration. ◆

### Sabbath School Lesson.

BY REV. W. H. WALKER.

THE BETRAYAL. John xliii: 1-13.

Lesson XLVII. Nov. 23, 1891.

THERE are places of sacred interest in the Word of God, perhaps none more sacred to the Christian than Gethsemane, with its deep lessons of suffering and sorrow. If the very mention of Jerusalem causes a thrill of joy to the heart of the pious Jew, because of its sacred associations, how much more does the name of Gethsemane the place of the wine press cause a sacred thrill to the heart of the child of God.

Jesus entered into the garden with His disciples and for them. They often went there together, the place was well known to them for "Jesus often resorted thither with His disciples." Judas also knew the place. Jesus did not go there in order to get out of the way, as some modern critics have supposed, but for sacred retirement with His disciples; and for communion with God. He went for prayer, but never to such an agony of prayer as He passed through at this time.

Gethsemane had been the place of His closest intimacy with God, but now He is to meet the combined forces of evil in conflict. It had been the place of sweetest revelation of truth and love to His disciples, but now even they cannot enter into the sacredness of that hour; but like the servants of Abraham, they must abide in the place of comparative distance, while He draws near into conflict with the power of evil. Even the sympathy He needed and sought as a man from men, was denied Him; for the disciples slept in the presence of a sorrow they could not understand.

A great deal has been said concerning the sufferings of the Saviour, at this particular time, as to their exact nature and value. In order rightly to estimate these we must keep in mind the difference between the sufferings of Christ, and the suffering of Christ, those which led up to the cross, and those that were endured on the cross when Christ was bearing sin in His body on the tree. The sufferings in the garden were not in the strict sense of the word atoning, although they came upon Him in connection with the place into which His grace led Him with a view to atonement. It has been suggested whether the agony in the garden was not the bearing of sickness. We do know, however, that Jesus suffered alone and in the deepest solitude in the garden, and though as the sin-bearer God hid His face from Him, yet as the Father, He was conscious of His presence and fellowship, and could say, "Father, into Thy hand I commit my spirit."

#### THE VOLUNTARINESS OF THE OFFERING OF JESUS.

Jesus knew all that should befall Him there, and yet He went. The only explanation of His strange action, is to be found in the recognition of His perfect voluntariness. The fact of knowing it all beforehand, might have saved Him from it, if He had been so disposed. His power might have delivered Him when the time had come if He would have used it for His own deliverance; but He gave Himself voluntarily to the work, and thus laid down His life for the sheep. "No one taketh it from me, but I lay it down myself, and I have power to take it again, this commandment have I received of my Father.

Therefore doth my Father love me because I lay down my life that I may take it again."

As the results of this surrender of Himself to God, there comes to us great blessing. "I am He whom ye seek, let these go their way." Thus the offering of Himself up becomes the righteous ground of the deliverance of His people. They could not die with Him, but they could live because He died, and can now live for Him who died and rose again. This is the truth of substitution taught in the Word of God as the basis of all salvation and peace.

#### THE BETRAYAL.

##### 1. The Person.

It was Judas, one of the twelve. This latter fact makes the betrayal all the more sad. In the language of prophecy, if it had been an enemy it could have borne it, but it was mine own familiar friend. "He that hath eaten bread with me hath lifted up his heel against me." One of twelve, admitted into the closest intimacy, even trusted by the Saviour and all the rest, for He carried the bag. He seems never to have been suspected of any irregular conduct, by which he might have been suspected of such an act. When Christ intimated that one of them should betray Him, none suspected it would be Judas, and yet we find here and there in his life the true character of the man leaking out.

When Mary broke the box and poured out its contents upon the person of the Lord, Judas regarded it as waste, and did it under the garb of sympathy for the poor; at the same time not caring for them, but because he was a thief, and had the bag, and bare that which was put therein. The Lord knew from the beginning all about Judas, but He did not summarily dismiss him from his ministry, but allowed him to develop his character gradually, and then go to his own place. How solemn the epitaph over His grave, "It would have been better for that man if he had never been born!"

##### 2. The Motive.

It is generally thought that the human motive in the betrayal was the love of money. If this was the motive, he did not make much out of it. What little he did get he returned. Some have thought that thoughts of ambition led him to betray his Master. He believed that Jesus was a King, and the expectation that when the time came He would deliver Himself out of their hands and set up His kingdom, and associate with Him in the administration of it His disciples. Others have even supposed that it was from a sense of duty to Christ, in order that justice might be done to Him (Acts iv; 83; v: 27-40). The Word, however is clear that he was but the instrument in the hand of Satan in the betrayal. That Satan entered into him, and that he thus became capable of the terrible deed.

##### 3. The Time of the Betrayal.

It was the time of the passover, when many of the Jews were in Jerusalem to keep the feast. God would have the fullest evidence go forth as to the fact of the death of His Son. The time had also a typical significance, as the great anti-type of the type of the passover-lamb, and as the end of them all.

##### 4. The Manner of the Betrayal.

It was by a kiss. Perhaps he was sincere in this after all, and meant it as a friendly act to force Jesus into an avowal of His kingship. If so, then we may be wrong though sincere, and mere sincerity will not save us. See Prov. xvi: 25. A way is not right because a man thinks it is so, and wrong ways may seem right to some men. Many ways of men are wrong necessarily, although plausible. The end notwithstanding is death.

##### 5. The Effect of the Betrayal.

To Judas. He was abandoned by those whom he served, and it is declared of him that it would

have been better for him if he had never been born. He is not the only one of whom this is true.

To Jesus. He was delivered over into the hands of sinful men, and was crucified.

To ourselves. Sin has been atoned for and the way opened into the presence of God for the sinner, and there is no excuse for being lost.

##### Lessons.

1. God maketh the wrath of man to praise Him, but man alone is responsible for his sin.

2. Official power may become an instrument of evil in the hands of the unprincipled and ignorant.

3. We should seek not only to be sincere but right.

4. If we have not accepted of the Lord Jesus Christ, it may be true of us as Judas, that it would have been better for us if we had never been born.

5. That privileges in themselves do not insure salvation, but they do increase our responsibility, and make our condemnation the greater.

## → The Closet. ←

### Requests for Prayer.

#### PRAY FOR:—

A sister who is a great sufferer from asthma, catarrh, and other diseases, that she may be healed and rendered useful to the Master.

A lady, an invalid for many years; also, a cripple, a young girl of 18 years, that they may both be healed and filled with the Holy Spirit.

A child of five years, very sick with diphtheria, that the other children may be kept from this disease, and that the oldest daughter, a member of the Alliance, may be shielded from it, as she is caring for the child.

A daughter, suffering from a cough for more than a year, that she may be healed and spared to her husband and infant son. She is a Christian of most lovely character.

A dear friend, that she may be healed of a tumor. She desires to be filled with the Holy Spirit and be used of Him.

A gentleman in Canada, suffering from an inflammation of the eye, that he may see divine healing in the atonement, accept it, and be healed.

A man, very ill with pneumonia, that he may be healed.

A lady at a hospital, very ill; also, another lady, just passed a critical operation; that both may be saved and healed.

The young man, for whom prayers were requested, has passed safely through his operation. To Him be the praise.

An intemperate woman, who has reformed, but is not saved.

A young man and wife, who are soon to unite with the church, that they be "steadfast, immovable, always abounding in the work of the Lord."

## Christ Our Saviour \* and Sanctifier.

### A Holy Life.

BY S. HARVEY JELLIE.

"Enoch walked with God."—Gen. v: 24.

THIS is a strangely hostile world to a life of communion with God. Its clamor and din distract the mind; its difficulties and disappointments distress the heart; its fascinations allure and ensnare the affections; and tossed by conflicts and doubts, the soul fails to realize an ever present Saviour. And yet it is the Christian's duty and privilege to make this earthly pilgrimage a walk with God. As the eye glances down the verses of the fifth chapter of Genesis, one feels like walking through a graveyard, cold and drear, where one tablet after another records the date of birth and death, and tells how short the space between. Verse 3 tells "Adam lived" so many years; verse 5, "and he died." Verse 6, "Seth lived," etc.; verse 8, "and he died." Verse 9, "Enos lived;" verse 11, "and he died."

And thus the weird dirge goes on until a flash of light breaks in on the scene, a silver note sounds out amid the dull monotony, and as on a golden monument, stands emblazoned the thrilling words on tablet 24, "Enoch walked with God, and he was not, for God took him." And then again the wearying strain begins; but that one voice speaks out from the far past, and says to us, "Life should be something more than merely living, and passing on to heaven a glorious translation, not death." Oh, grand idea of life, a pathway leading into full radiance further on, and every step illumined by the companionship of One who "is light, and in whom dwelleth no darkness at all." Who does not crave to understand in all its fullness, this blessed walk with God?

"The child can walk now," the mother said, but she does not tell of the many false steps at the outset, and apparent failure, of falls and patient efforts; and the soul must be trained ere it can keep in step with the heavenly companion, guided and upheld by the loving-kindness of God. "Though he fall, yet shall he not be utterly cast down; for the Lord upholdeth him with His hand" (Ps. xxxvii: 24). The idea is suggestive of effort, of resolute determination to move onward, a life of spiritual activity, ever making steady advance, pressing on with the one great aim and end in view, of "perfecting holiness."

ness in the fear of God" (2 Cor. vii: 1). All life's actions regulated by the impulse of heavenly love, every feeling and thought inspired by living contact with faith's constant companion, for we walk by faith with God, pervaded by the spirit of prayer, carrying the glow of truth and sincerity into all the details of daily work, having the mind to blend with outward things while keeping by His side. Exposed to various dangers, yet safe; liable to discouragements and wearing depression, but ever invigorated by fresh power instilled, by perpetual cheer from the light of His countenance, kept calm and restful by the deep peace He gives.

They who thus walk with God, in close, sweet fellowship, hear His secret, which the world cannot hear, and it fills the soul with joy. It quickens the heart till it throbs with untold ecstasy and bounds to do His will, and the firm grasp of His hand gives nerve and energy, and turns all weakness into strength. Safety and gladness are the consequence of such companionship. "The law of his God is in his heart: none of his steps shall slide" (Ps. xxxvii. 31).

"Can you bear it?" asked a father, as his son was about to undergo an operation. "If you hold me, father," he replied.

Walking with God there is no pain or sorrow but can be borne, for "the eternal God is our refuge, and underneath are the everlasting arms." Of such a life it ill befits to say "died," for when the journey ends here, the soul passes further on, out of sight, gone from earth's vision, so gently, so peacefully. "God took him." Missed here, received there, in the mansion for which he was ready, forever in the fullness of joy.

Fellow-pilgrims, we need to pray:

"Oh, for this closer walk with God,  
This calm and heavenly frame  
This light to shine upon our road  
That leads us to the Lamb."

We live below our privileges. We often follow afar off. Hence our weakness and failings, our downcast attitude, and our inconsistencies. For surely were our daily walk like Enoch's, in touch with God, we should make all life's duties so beautiful, and every action so righteous, that others should be allured into the same path. Did we dwell in the light, we must shine as we go in and out among the dark scenes, and carry the glints of other sunshine than the material, and our life should be all radiant with the blessings of His love, and departing leave behind us a testimony to God's faithfulness, and the joy and grandeur of a Christian life.

"Safe in His strength, in His love ever happy,  
What are the tremblings and tossings of time?"

Firm in His grasp, to His arm ever clinging,  
Upward, still upward, we buoyantly climb.

What are the shadows around us still floating?  
Sunshine is glowing all brightly above:  
We heed not the height of the cliffs we are  
climbing.

From them we gaze on the land that we love."

God, take our trembling hand, and teach us how to walk in the heavenly way, and give us "holiness, without which no man shall see the Lord" (Heb. xii: 14).—*Consecration.*

## \* Christ Our Healer \*

### Divine Healing from a Medical Standpoint.

BY JAMES B. BELL, M. D., AT THE CHRISTIAN ALLIANCE CONVENTION, AT PARK STREET CHURCH, BOSTON.

OUR President has kindly told you that I am not a volunteer. Not because I am unwilling, but the Apostle James says: "Do not many of you become teachers, my brethren, knowing that we shall receive a greater judgment?" The Holy Spirit must send out His own teachers.

For some time, however, in addition to the call of the committee, I have felt also an inward call, in the form of an impression that something might be said, and should be said, from a medical standpoint, concerning Divine Healing, and that some part, at least, of the message was given to me.

If, therefore, you will allow me to speak to you very plainly and simply, as I would to a patient or friend, perhaps a side light may be thrown upon this subject which shall make some points clear that otherwise might be obscure.

I would say, first, *there can be no antagonism between the medical profession and divine healing.*

First of all, because of the vast number of incurable cases for which medical or surgical treatment can do little or nothing.

New England has 4,600,000 inhabitants; 1,500 of these die of cancer every year, and 15,000 of consumption, and about 80,000 from all causes.

Can you believe that the medical profession would not welcome the incoming of a measure of Divine power which should save all this suffering and prolong all these lives, or, at least, of the useful and saved ones, till three score years and ten?

Or, if only a few here and there should have the faith to grasp this blessing, what physician can there be found who would not rejoice?

Now, I believe it is a well-known fact that it is not the M. D.'s but the D. D.'s who oppose this teaching. I do not know of

one physician who has ever spoken or written against it.

In the case of the woman who had suffered eighteen years under her infirmity, we read that she "had suffered many things of many physicians." So there must have been many doctors of medicine in Jerusalem in the time of Christ; but we do not learn that any of them objected to divine healing then, but only the theologians, the Judean Pharisees. I would rather be a Luke, associated with the apostles, than a Rev. Dr. writing against this truth.

But, again, where life is not endangered, how many cases there are of lingering illness and incurable disease, even among the wealthy and well-to-do, where all the accessories of rest and nursing, of travel, and the best surroundings can do but little to help or to restore health!

Surely, physicians should not stand in the way of relief for such wasted lives as these, and I am sure no Christian physician will do so.

And then, in the homes of the poor and those of limited means, where the needs of the patient cannot be met, or the wishes of the physician carried out, what physician can be found to forbid or to oppose taking the patient to the Lord Himself, who is superior to all these circumstances?

No, it is not the medical profession that stands in the way of divine healing. The great obstacles to the general acceptance of this truth lie with the people themselves. And the greatest of these, from a medical standpoint, is the great—the all too great confidence of people in physicians and in drugs.

I am not here to commend or condemn any system, or, rather, either system of medicine, or to belittle all that is being done in medicine or in surgery for the relief of humanity.

Every honorable and conscientious physician, of any school of practice, and I am glad to say there are many such in the profession, has my hearty respect, however much I may regret some of his methods; but, for our present purpose we shall have to look at the other side of the shield, and I shall have to speak plainly in order to be understood; but I shall say nothing which has not been said much better, perhaps, by some of the ablest physicians of the old school.

It is a weakness of humanity to like to take drugs and to trust in drugs, as the African does in his fetich, and the uglier the fetich, and the more powerful, dangerous or repulsive the drugs, the more they are trusted.

Many physicians have lamented this blind faith of the people in medicines.

Almost any one thinks himself competent to prescribe for all his friends, and to promise sure cures if they will only take what he recommends.

The millions of dollars expended every year in this country for patent medicines show this weakness; and yet every physician will tell you that those compounds are unknown in their action, and either useless or dangerous to health.

The palpable falsehoods in the advertisements of these medicines do not shake the faith of the people nor prevent the religious papers from publishing them just the same.

But, to be faithful, I must also warn you against the use of drugs by physicians. Narcotics, sedatives, stimulants, tonics, quinine, anti-pyrene, and hundreds of others, are injuring brains and nerves, stomachs and livers, bringing on heart failure, and doing far more harm than good all the time.

Dr. Oliver Wendell Holmes said that if all the drugs were cast into the sea, it would be better for humanity but worse for the fishes.

Dr. Aulsebrook, of Philadelphia, said, in a recent elaborate article upon anti-pyrene, that he had no doubt that the high degree of mortality in the last epidemic of the gripe was owing to the use of the drug by physicians and others.

Pepper, in his great work on the "Science of Medicine," a recent publication, says: "Few diseases, however, are as yet so subject to control by specific medication as to allow any certainty in such expectations." [That is, of cure by medicines].

Flint, one of our great authorities, says, when warning against the use of dangerous drugs: "It is better to do nothing when ignorant how to do good." And Watson, a most interesting and renowned author, of London, says: "After all, it is God who healtheth our diseases and redeemeth our life from destruction."

I could weary you with such extracts from the most brilliant and honored men of the old school, showing both the dangers and uncertainties of drugs; but these are enough to prove the point.

When we consider also the practical helplessness of all medical science in the incurable diseases, why should the newspapers, and Christian people also, cry out at the inhumanity of a father who trusted his little daughter to the Lord, through a typhoid fever, rather than to the physicians; or why should the law be invoked to compel people to employ physicians when no one can assure them of any benefit from so doing?

The fact is, that the mortality of typhoid fever is far less under good nursing alone than under the use of drugs. And I fully believe that if the advice of Dr. Holmes were followed, and physicians would confine themselves to giving good advice, and mechanical and surgical aid when needed, the mortality would improve four or five per cent., or that, in other words, there would be a saving of about three thousand lives in

New England alone, and probably much more than that.\*

So, you see, that if divine healing is not true, or if many should fail to receive it, yet, if all trusted it, there would be a great gain in the health and mortality of the community.

Now, do you not see clearly, dear friends, from the human and medical standpoint, that *there is no great risk in trusting the Lord*, even if this gospel of healing is not true? But, if it is true, and we receive it for ourselves, what a blessing!

Many good Christians regard divine healing as rather the result of praying for God's blessing upon the means used. Well, if the means are surely right, this may sometimes be done on the general ground of prayer; but this is not divine healing, and, if what Dr. Holmes says in his breezy way is true, it would require a miracle to save the fishes, and how much more to save the people—how much more divine power, so to speak, to overcome both the disease and the ill effects of the drugs?

But, you may properly ask me, how can a physician, who has confidence in his own system of medicine, in what he is doing medically and surgically, advocate divine healing?

Well, as Paul says, "Yet I show unto you a more excellent way."

I am sure no physician needs to be ashamed to confess that the Lord is a better healer than himself. Surely, the maker of anything knows best how to repair it, whether it be a watch or the human body. And if the maker be the Divine Creator Himself, and we can see in His word that it is His will to repair and restore all the disordered human natures who come to Him, what better could we ask or wish for humanity?

Only the other day, a lady of eighty-seven, fast nearing her end from the weakness of age, said to me: "You have done much to make me comfortable, but you cannot do more than that unless you have *creative power*." She knew nothing of divine healing, but how truly she spoke.

I think I ought to say that I am profoundly grateful for the tender mercy of God, which has permitted me to minister for many years, in a pure and scientific and natural method of healing, to those who, for many reasons, could not receive Divine Healing, and I feel perfectly free to do so still, as the calling in which I "have been called and am to abide with God;" but I feel a far greater satisfaction when any of my friends or patients are able to take the *Lord Himself* as their health and strength.

This is not the place for any extended personal testimony, but I may say, from the medical standpoint, that I have been

permitted to see perfectly satisfactory and abundant evidence of the presence of divine power in the healing of disease in severe, dangerous and incurable cases. I give this as medical testimony, and, if you please, as expert testimony, such as would be received in the courts of this commonwealth.

Some details of the great advantage of having our Maker for our healer may be mentioned.

"He who knoweth our frame and remembereth that we are dust" knows not only how to heal, but how to adjust our daily burdens, and to provide that as our day so shall our strength be, and that His grace shall be sufficient for us. It is only as we take Him as our health and strength that we can fully claim all these promises.

Loving Christian workers, who see how much there is to be done, are constantly tempted to forego needed rest and refreshment, and to undertake more than they can do. The Lord can sustain them in this, if it be clearly His will, in any given case; but more often He will gently advise and provide the needed rest and restoration. He will say, "Come apart and rest awhile."

The same is true of mothers and housekeepers and men of business, and all who are walking with God and depending upon Him for grace for the body.

One of the great troubles of our times is sleeplessness, and this especially comes with advancing years. The active brain or anxious heart will not let the body rest.

The terrible results of the narcotic habit, the dependence upon morphine, bromide, chloral, somnal, alcohol, and all the rest, are well known to all thoughtful people.

How much better "He giveth His beloved sleep!" One trustful verse of a psalm at bedtime, and another for the too early waking; a joyful note of praise in the heart—these bring rest and sleep.

"And let no mournful yesterday  
Disturb thy peaceful heart,  
Nor let to-morrow scare thy rest  
With dreams of coming ill;  
Thy Maker is thy changeless friend;  
His love surrounds thee still."

Sleep is also given as a direct healing from the Lord, when insomnia is a symptom of illness.

In this connection it is also seen how divine healing and divine holiness are closely interwrought and almost inseparable.

Depression and anxiety, "the spirit of heaviness," which seem to be sins, are often the results of disturbed functions of the body—symptoms of real sickness, so that healing of the body removes the sin and restores sleep. Every physician knows that this is true of irritability. A disordered liver, disturbed digestion, or derangements of the intricate nervous system make men cross and women "nervous."

\*Of the 50,000 deaths annually in New England about 25,000 are from acute diseases. Reliable statistics in my possession indicate that the saving of mortality in these cases by the "expectant" treatment, or non-use of drugs, would be, at least, 20 per cent., or 5,000.

Here the Divine Healer, as well as Sanctifier, must be called in; and, when trusted for body and spirit, He knows just where to exert His power, and the healed one no longer mourns over hasty words or impatient behavior.

So also is the drunkard or other subject of evil habit, healed and saved at the same time.

He knows also how to direct in the proper care of the body, when it is made sacredly His and entrusted to Him. If we are to eat and drink to the glory of God, He must instruct us how to do it; not according to rigid rules for all, but according to our several needs and constitutions, just as the physician does. He will also direct, in the same manner, about other matters of hygiene and the care of the body.

One very practical question, and eminently a medical one, is—What are the limits of divine healing? Where shall we draw the line as to what cases to take to the Lord and what are to be taken care of by natural means?

Of course, when we speak of limits in this connection, it does not relate to the power of God, but to his *will* and *purpose*.

If Jesus had cast Himself down from the Temple, in answer to Satan's quotation of Scripture, God's power could doubtless have preserved Him; but our Lord saw clearly, and left the precious lesson for us, that we can only claim God's power when we are sure of His will. The moment we venture beyond that, we hear the terrible warning, "It is written: Thou shalt not tempt the Lord, thy God."

Let us most humbly inquire, then, what seems to be the Lord's will in this matter.

To begin with, it must seem clear to all that all incurable cases must be healed by the Lord, if healed at all. And this includes a very great number of cases—certainly fifty thousand a year in New England alone, excluding old age and accidents. If we include chronic and incurable invalids, the number cannot be ascertained, but would make up certainly twenty-five thousand more.

If there is any proof in the Word of God, and in the reported evidence, we can most conscientiously urge all believers to trust the Lord, and Him alone, in such cases.

This applies to all the children of God. But there are questions also, among believers in the four-fold gospel, which need solution, and about which it may not be so easy to discern God's will.

What shall the believer in divine healing do in cases of accident, wounds, injuries, fractures, dislocations, hemorrhages from wounds, the vicissitudes of maternity, defects of eyesight in young or old, decay of the teeth, and other like conditions?

It seems to me that in many of these cases the divine and human closely intermingle, and neither excludes the other.

The dictates of common mercy would impel us to give such relief and assistance to the injured or wounded, the broken bones, dislocated joints, or torn, cut or lacerated tissues, or bleeding vessels, as the tender hands of the skilled or unskilled can render, and then trusting the Lord to heal and restore.

We read that the jailer, as soon as he was converted, washed the stripes of Paul and Silas, and we do not read that Paul objected, although we know that he fully trusted the Lord for himself and others, and was often healed after severe injuries.

The angel caused the chains to fall from the hands of Peter in the prison, and the iron gates to swing open before him, in answer to prayer; but bade him, "Gird thyself, and bind on thy sandals, and follow me," which he did.

The Lord of Glory raised Lazarus from the dead; but when he came forth bound hand and foot, and a napkin about his head, he told the bystanders "to loose him and let him go."

It seems to me that these Scriptures certainly suggest that the wounded, injured, bleeding, or other suffering ones, may appeal to us, in the name of the Lord, to "wash their stripes" or "loose their bands," to put our finger or ligature upon the bleeding vessel, to adjust the dislocated or broken bones and support them, to help the mothers, and to do anything that tender love and mercy call for from helping hands; and that it would be rather tempting the Lord than honoring Him by withholding such aid, only it must be all in *faith* and *obedience*, if we would claim His healing in co-operation.

This is not limiting His power. He could have washed the wounds of Paul and Silas, have girded and sandalled Peter, and loosed the bindings of Lazarus, but it was not His will, His manner of working. Neither is it so now as it seems to me.

It may make this somewhat clearer if we look a little into the manner of divine healing; into what, from a medical standpoint, seems to be the mode of working of the divine power in restoring the sick to health.

Science teaches that disease consists in a perverse action of the vital forces, or a lowering of that action, and that natural healing or recovery consists in a correction of that perverse action by an increase of vital tone and power.

This seems to be just the line of action of divine healing. The Spirit "*quickens*"; makes *more alive* this mortal body.

Jesus came that we "might have life," here and now, and have it "more abundantly," as the earnest of the life to come. This is divine health, as imparted to believers, in its fullness.

But neither vital force nor the divine quickening wholly meet mechanical conditions as the cleansing of wounds, or their adjustment, or of broken or dislocated

bones; but they rather co-operate with the hands of the helpers to make the restoration complete. In this, the vital and divine power act alike, only the latter much more rapidly and completely.

It seems to me then that we may thus be co-workers with God, in these things as in spiritual things with voice and hands, teaching and writing, *all under the guidance of the Spirit*.

If we should interfere with drugs internally or externally, in these cases it would be very different. We then intrude upon the Spirit's special sphere, that of restoration.

I would say then as regards emergencies, I would do the simple thing which the emergency required, and would trust in the Lord for the rest, just as we eat our daily bread but trust the Lord for strength of mind and body for the daily needs and responsibilities; and the same principle applies to the other minor matters.

I believe there is no promise for restoration of lost portions of the body. So that we must rely upon the dentist to replace the losses by decay of the teeth; but divine healing, accepted in season, should prevent all such decay and heal all inflamed nerves.

Many defects of vision are now recognized in youth and age requiring peculiar and special lenses for their correction. When these defects cause headaches, as they often do, the case would certainly seem to come under the promises for healing of all our diseases, and this may perhaps include the original defect. In this, as perhaps in many of these minor conditions of which we are speaking, the sufferers may have to inquire personally of the Lord for His will in the matter.

Certainly, some are getting young sight again of Him in place of glasses, and are claiming this, I believe, upon the promise of the Spirit which *quickens* this mortal body. Perhaps we may all see this soon.

The most needful things for all these questions are a truly sanctified common sense on the one hand, and a quick discernment of the Lord's will in His word and providence on the other.

Now, one thing, medically speaking, which gives me so much confidence in divine healing, is this manner of its working of which I have spoken.

When physicians heal the sick by natural means, it is by such carefully chosen medicines as aid the vital force, the *vis medicatrix nature*, of the old writers.

The vital force really does the healing. Just so the divine life comes in and does the same work, only so much more surely, completely, and quickly.

One beautiful morning recently, I came down the Albany road, a hundred miles, past rivers and streams, ponds and lakes, shrunken away in their beds by the drought, and bordered by wide stretches of bare ground. For weeks and weeks they have



waited for the rains which will by-and-by fill them to their wonted heights.

This is natural healing: *It is of God, in nature.* Then in came to the Charles at tide water the Back Bay. The banks were full to the very brim, and the blue waves dancing joyously in the sunlight. Twice every day the mighty ocean pours in of his abundance to every little bay or basin, creek or stream which his waters can reach. In drought as well as in flow, the tide never fails to bring its fullness of life and power.

This is divine healing: *It is of God, in grace.* But all who ask it do not obtain, and some who have had many happy experiences fail at other times to get the coveted blessing.

It is not for me to explain the spiritual reasons for these failures; but from a medical standpoint, I think I can see that one great difficulty is that the seekers do not give that confidence to the Lord which they give to physicians. They do not absolutely put their case in His hands and rest it there.

Let me say with all reverence, *they do not do business with God.*

Let us imagine, if we can, a human physician, a man of the highest Christian character, and who surely possesses unflinching means for the natural healing of every case which he will undertake. An assurance from him that he will cure any case is equal to the deed done. He has undertaken your case. The evidence of his character and of the trust of his promises is such, that, feeling no better, you leave his presence with joyful heart and happy countenance, and wait patiently and without a doubt, days and weeks until the promise is fulfilled. Friends wonder at your good cheer and your renewed activity; but you tell them that the word of a good and great man is pledged, you are soon to be well, and are therefore as good as well now.

This is *faith*, and *acting your faith.* And such faith in God is sure to bring the same blessing only much greater, if the heart and life are right in His sight.

Such trust in the man whom we have imagined infallible is not fanaticism, neither is like confidence in the Lord Jesus Christ and His word. Of course no one who really trusts the physician or the Lord will feel any desire to disobey any of his directions, or to resort to any other medicines or "means," as they are called.

The least impulse to do this will show that the confidence is not complete.

Right here we must notice one important exception to the analogy between the human and the divine physician. Only yesterday, a dear man of God, a minister, whose wife is an invalid, wrote me that he had a mind to *try* divine healing. *We must make no experiments with God.* We may try different physicians, if we please, but we must not *try* God, any more for healing than for

justification, or sanctification. "For let not him that wavereth think that he shall receive *anything* from the Lord."

But I would say further, that we must do business with God as definitely as with the physician. How common it is to see people who have been healed of some serious trouble, but still have some other minor difficulties and afflictions which have not been removed!

We cannot obtain healing, it seems to me, at wholesale, but rather at retail. The Lord wants us to forget not *all* his benefits, even the little ones, and we must specify our needs and trust definitely for each one.

I used to be stumbled by sanctified people who still showed little faults and failures; but I came to see that while they had in one grand and genuine transaction both given themselves as a whole and received the Lord as a whole, as their holiness; yet much had remained to be possessed, requiring further and particular application of faith and committal.

It seems to me this same principle accounts for the partial failures of divine healing.

The patient details all his symptoms to the physician, who writes them carefully down in a book, and the cur. is expected to cure all the troubles. Our Divine Healer wishes to be no less faithful and thorough with us.

Then there are delays in the healings, doubtless sometimes for spiritual and providential reasons, but medical observation shows that, while sometimes startlingly sudden or rapid, more often, like natural restorations, they are gradual and progressive. The tumors which have slowly come, now slowly go. The pains gradually grow less. The strength slowly returns.

The Sun of Righteousness arises indeed with healing in His wings, but He comes first as the Morning Star, then as the breaking dawn, and only later, in his full effulgence.

Only two other thoughts more and this time from the spiritual standpoint.

"Do you "sigh for the touch of a vanished hand!" And what hand more dear than of Him, whom having not seen we love!

Great indeed is the mystery of godliness. And the work wrought in the soul by the Holy Spirit is a sensible proof His existence and power.

But when He touches the sensuous life, the physical sensations of the body, the fierce pain dies away. The fevered brain becomes still, the aching limbs are soothed to rest, breathing becomes a delight, and a soft comfort diffuses itself through the frame. Or, the outward signs begin to vanish, or weariness gives place to new life and vigor; then a sweet solemnity comes into the soul, the sigh of the poet is answered, and we know that the pierced hand which vanished into the cloud has

touched our very body, and we shall walk very safely in His presence all the days of our life. Now indeed we do *know* that our Redeemer liveth.

And remember that there is nothing essentially new in the four-fold gospel. It is only the flower and the fruit, the logical outcome of what is believed and taught, sung and prayed in all evangelical churches.

What logical place can there be for any child of God, but absolute surrender of heart and life and will to Christ! That is full consecration.

What less can any Christian logically do than to take Jesus Himself in all His fullness of life and power, light and holiness for the soul! This is full sanctification.

And for the body is healing and health, and for the whole being, the joyful anticipation and readiness for His glorious coming to bring home His Bride, who hath made herself ready.

Any Christian who stops short of these logical results and blessings of our common faith, loses immensely in this present life, and if he knowingly, willingly, and wilfully rejects these blood-bought privileges and gifts, I fear the loss will be very great in the life to come, and now so soon to come.

### "Pray One for Another that Ye may be Healed."

BY HARRIETTE E. HAINBRIDGE.

Jas. v. 16.

**P**RAY for me, in faith believing,  
That the loving Saviour still  
Heals us when we call upon Him,  
Trusting in His power and will.  
Pray for me, for I am certain  
This same Jesus healeth still.

Silent in my hour of sorrow,  
When the Saviour bids thee pray?  
Silent whilst this anguish presses  
On my body night and day?  
If you knew my Jesus better,  
Oh, my father! you would pray."

"Child, I cannot, for I know not  
What the will of God may be;  
What is best, our Saviour knoweth,  
Let His love now comfort thee,  
And it may be, He will show us  
All our hearts have failed to see."

"Father, through the Holy Scriptures  
Christ is speaking to my soul;  
'Trust in me,' I hear Him whisper,  
'I have power to make thee whole,  
And the prayer of faith shall save thee,  
As it rises from thy soul.'

Silent still when Christ is speaking,  
Ask and have, believe and pray.  
Oh, my father, if you doubt Him,  
Show me this sweet grace to-day,  
Go for cousin Alice quickly,  
Bring me someone who can pray!"

Healing is in His living body, and we receive it as we abide in Him and keep it only as we abide in Him.

## Christ Our Coming Lord

How I Was Led to Believe in Pre-Millennarianism.

BY THE EDITOR

**I** WAS trained in the Scottish school of theology, and was taught to consider Christ's coming to mean His manifestation to the soul of the believer by the Spirit, His coming at death to the saint, and His coming spiritually by the spread of the gospel. I so believed for fifteen years, and during my early ministry so taught.

Twelve years ago I received the Holy Spirit, and new light was thrown upon the Word. I saw how weak and insufficient for service I had been in the old way; and, as I waited before the Lord, I found Him pressing this truth upon me, and I was forced to be willing to believe that the old axioms I had accepted were false, and that the personal reign of Christ was clearly taught in Scripture. The grounds for this conclusion were such as these:

I found that it was clearly announced as a *personal* coming. The angels declared it at the very outset of the church, The Lord Himself said it. The Epistles taught it, and Revelation unfolded it, and, if it was not literally true, no Scripture was true. Then I saw that the idea of the growth of a spiritual millennium was unscriptural; the world was becoming worse and worse. As it was in the days of Noah, so should it be; and when He came He should scarcely find faith on the earth. The world was more and more given up to culture, pleasure, worldliness and sin.

The parables of Matt. xiii. give a picture of the church down to the close of the dispensation. First, the sowing of the seed of truth, then the sowing of the tares of evil, then the growing of the church like the mustard tree, but also the development within of the leaven of sin and corruption, until all truth and purity are like treasure hidden in the field, and the pearl which must be sought to be found. At length the separation comes; but it is at the end of the age, when angel hands shall divide the good from the bad, and the kingdom of righteousness will be ushered in.

The letters to the seven churches of Asia present the same outlook. First, the church in Ephesus represents the declining love of the church just after the apostolic age. Then, Smyrna brings us to the martyr-age, when persecution revived for a time the ancient faithfulness of the saints of God. Pergamus follows with the age of worldliness, which came with the triumph of Christianity over Paganism. Thyatira marks the rise of Papal corruption and the depths of Satan. Sardis brings us to the reign of Papal corruption and the

the death of truth and purity during all the Middle Ages. Philadelphia ushers in a brighter morning, the Reformation. But Laodicea soon closes the picture with the decline of the reform church into lukewarmness and luxury, until God stands with His hand upon the door, about to judge and reject His faithless people, and close the dispensation in judgment.

Another reason firmly impressed on my mind was the use of the word "*watch*,"

If a thing is not imminent, why watch for it? If the millennium was to come first, that and not His coming, would be the event to watch for. If that word means anything, it means that He might come any time. At first indistinct, like a far-away mountain, this truth loomed up before me, but as I looked closely, the mountain became luminous, and I saw so clearly the points of difference and the successive periods of His coming.

First, He would raise the dead and gather His living saints from the four quarters of the world. Two women would be grinding at the mill, one would be taken and the other left; two sleeping in one bed, one taken and the other left; two men working in the field, the one taken and the other left. There would be a selection; therefore there must be a first coming, there must be a first resurrection, and if that is not true, the first principle of revelation is gone, and there is no certainty of anything. Then, when the faithful ones should be withdrawn from the earth, the world would be left to the tribulation that would come upon it. How long it will last no one can tell, but it will be a period of such suffering as the world never saw.

While this is going on in the earth, the saints will be receiving their reward. When each has been assigned his proper place, He will come with His saints. This is gloriously described in Revelation xix., where the Lord with His saints descends in glorious procession, meets and defeats Antichrist, binds Satan, and reigns in power and glory a thousand years. Then comes a general resurrection and judgment, and the new heavens and the new earth take the place of the old.

We have been taught to consider the Book of Revelation as a mystical book that could not be understood. Read this book naturally, and it is an ordinary account of Christ's mediatorial reign from His ascension till His return.

The first chapter tells of that coming: "Behold, He cometh with clouds."

The second and third chapters are typical pictures of Christianity, from the beginning to the end, in the seven churches of Asia.

The fourth, fifth and sixth are a rapid sketch of God's plan for the world, and bring us down to the very verge of His coming, and the signs of that event grow portentous.

But something must be done first, and in the seventh chapter we are told that God's ancient people must be sealed; they are not raised up with His own, but are kept through the tribulation a distinct race. Then comes the translation of the saints. There we see the picture of His ransomed children, of all kindreds and nations, whom Christ has raised from the dead and caught up at His appearing, and they are forever with the Lord.

Then follows the great tribulation and the judgment, and woes that are yet future, and cannot be fully understood until their actual fulfillment (chapters viii. to xi.)

Then we have a fuller picture of the great system of iniquity which is to run through this period; not a person merely, but also a system of evil.

From the thirteenth to the eighteenth chapters we have an account of this stupendous iniquity. I have no doubt that this system is Romanism, the same as the Spirit had already indicated by the little horn of Daniel, yet more fully to be developed in new forms of evil in the coming years.

I believe that Antichrist has really come, and that he has been persecuting the Church of God twelve hundred years. These sections being still future, must be interpreted reverently and carefully.

This system of evil having been revealed and judged, we come to the picture of the Lord and His saints, and their descent (Rev. xix.)

From the translation they have been with the Lord above the earth, and now they return with Him, and the reign of millennial glory begins (Rev. xx.)

At the end of the thousand years comes another outbreak of evil; and Satan, who is again loosed, leads one more desperate assault against the Lord and His people.

The suppressed evil in men's hearts comes to the surface, and one more battle takes place; but Satan is now, not bound for a season, but cast out forever into the bottomless pit.

Then follows the general resurrection and the judgment of the great White Throne; not the judgment of reward, but of final punishment, and the eternal state with the new heavens and earth.

Now you see how simple it is. It is a chronological chart of the future, from the ascension to the advent.

Are there any clear intimations of times and seasons? I believe there are none that will weaken the force of that word, *WATCH*.

More harm is done by extravagant teaching and irreverent speculations on this subject than by all the assaults of the enemy; but in spite of all these obstacles the truth is winning its way. England is permeated with this truth. Nearly, if not all, the evangelists in this land, who are most used by the Master, hold this blessed hope as the motive power of their lives and work.

What are the signs of His coming? A great falling away, and new and dreadful forms of evil. Surely, these signs are prevalent enough now to make the most careless thoughtful. Unbelief and skepticism prevail among all classes of society—even invade the pulpit. New and hideous forms of evil are becoming so common as scarcely to excite surprise. The spirit of devils working miracles is already going forth. Spiritualism, in all its subtle and insidious forms, is filling our land. A distinct movement of the Jews toward Christ and toward their own land is one of the most emphatic signs of the end.

Then, if Romanism be Antichrist, there are wonderful signs in that direction. I was in Rome when the temporal power was overthrown forever in 1870, and I have no doubt that this great system has just reached one of the most solemn crises of the prophetic vision. Its sister evil in the east, the little horn of Mohammedanism, revealed in Daniel, is also tottering to its fall.

There are signs in the progress of human thought, knowledge increasing, as we were told it would, and many running to and fro.

And His people are looking for Him, and this is one of the signs of His coming. Men are listening for the sound of His chariot wheels, and those who have received Him spiritually will most long for His personal return.

This is an intensely practical truth—a great lever that will uplift the world into a fitness to receive Him. It is intimately associated with holiness. "He that hath this hope purifieth himself even as He is pure." It is a motive to Christian work. We labor that we may be accepted of Him. Everything in our Christian life links itself with that blessed hope.

I am sure the Master would be disappointed in this convention if it did not send up a deep cry for His coming. Only think what it means for us and what it will bring us. Perfect life. We shall know perfect holiness then, for "we shall be like Him when we shall see Him as He is." It will bring us health then as we have never known it; a little bit of the resurrection life when we are healed, but it is only a handful of the soil of that better country; just as the seed that is to bring forth more glorious fruit.

It will bring us our friends—not pale and emaciated with disease, bearing the scars of the battle, and so defaced by corruption that we can say with Abraham—"Bury my dead out of my sight;"—but glorious with the new life of fadeless immortality. It will bring us our reward, "I come quickly and my reward is with me." It will bring us the world's redemption.

It will bring us glorious service. Not heaven merely, but the privilege of working for Him; not feebly, imperfectly as

now, but with perfect power and resources, and the Lord Himself to direct and complete all our work. It will bring us Jesus, our own beloved Lord, our glorious King. We shall see Him as He is; we shall be like Him; we shall be satisfied.

The bride eyes not her garment,  
But her dear Bridgroom's face,  
I will not gaze at glory  
But on the King of grace;  
Not on the crown He gives me,  
But on His pierced hand;  
The Lamb is all the glory  
In Emmanuel's land."

Oh, what would it bring to you if it should be heralded to-day over all the earth and heaven: "He is coming to-morrow!" How many of us could say from the deepest impulse of our being: "Even so, come, Lord Jesus, come quickly. Amen!"

## Personal Testimonies.

### Divine Healing.

A friend sends us the following clipping from the *Montreal Witness* of the 17th inst.

*Dear Editor Home*—I have been an interested reader of *The Witness* for years, and consider it one of the best family papers in our Dominion, too much cannot be said in its praise. I have especially enjoyed reading the *Home Department* and desire to give a little of my experience to the loving-kindness of the Father. During part of the year 1890-91, I was ill. Physician and friends had very little hope of my recovery. I prayed for healing, but as the answer did not come as soon as I expected, I thought it was not for me, and ceased to ask or accept it. At last I was enabled to say, "Not my will but Thine be done." I felt that the everlasting arms were around me. The eternal God was my refuge.

Shortly after this the words, "She only touched the hem of His garment and she was made whole," came so forcibly to my mind that it almost seemed as if they were spoken to me. I said, "Lord, can this be for me?" "His healing power this very hour shall give new life to thee." "This very hour" seemed to be emphasized. I asked if it were for me that He would give me more light. In the evening my husband read an article by Dr. A. T. Pierson on our Lord's first lesson on prayer. As I listened I realized this was the light I had asked for. Early the next morning (March 29, Easter Sunday), what Dr. Pierson had written and also these words came to me, "And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son." John xiv: 13. There came to me a light and power I never before experienced. I realized then what was for me. Thank

God, He gave me grace to accept it. Unconsciously I stretched out my arms, and realized that all sense of suffering had left me. At my earnest request I was assisted to rise, and as soon as I touched the floor, strength came sweeping through my whole system. Several hours after this some indescribable sensations seemed to penetrate my system, which completed the work of healing. With the healing came an overpowering sense of the majesty and greatness and power of God and my own unworthiness and insignificance, and I seemed to see that the reason He healed me was that He might be glorified in the Son. I have given my testimony, trusting that it may glorify the Master, and that "Hannah" and other discouraged ones may unreservedly give themselves, with their interests, into His Fatherly care. MAY.

## Communications.

To the Editor of THE CHRISTIAN ALLIANCE:—I was much struck by the brief statement of the object of your paper—"For the fellowship and co-operation of all who believe in the gospel of full salvation, and long, labor and pray for the evangelization of the world."

I have come to the States and Canada as the representative of Miss de Broen's Belleville Mission. When I left Paris, through the medical mission alone between 700 and 800 people, free-thinkers or nominal Roman Catholics, were hearing the gospel weekly.

There are 30,000 attendances in the year! It is the only mission in the poor and populous quarters of Belleville, once the stronghold of communism. It has maintained law and order. Should its light be extinguished, as it may be at any moment, for lack of funds, this district will be left without a long-proved blessing.

Can God's people allow such a calamity! Shall Americans hold Paris as their "terrestrial paradise," and not care for the spiritual condition of its worst quarter? The Protestant churches cannot aid, as they have a struggle for their own existence.

Will all who desire the evangelization of the world help even by small gifts? All communications to be addressed to

MRS. E. E. HORNIBROOK,  
379 Brock Ave., Toronto, Ca.

A temperance congress will be held at the Columbian Exposition in Chicago the first week in June, 1893. This congress is for deliberation, no resolutions to be entertained nor action taken. The National Temperance Society has shown great wisdom in planning for the presentation of the best views on temperance at this great gathering of the nations of the world.

## The Work at Home.

Report of the "Florence Night Mission" at the Convention, N. Y.

BY MRS. A. L. PRINDLE, MATRON.

YOU don't know, dear friends, how very glad I am this morning that I belong to this band of Christian Workers. These missions seem to me, like the Thousand Islands, dotted all over this city, to help the lost and fallen. Oh, how I praise God that I should have been one of the least of these. I would rather be one of these than a real diamond.

When the Lord baptized me with the Holy Ghost, He baptized me with a fire to do something for the lost and fallen. I said, "Send me to some of those, that Christian people and others don't want to touch, and it never occurred to me that it would be to the fallen men and women. I supposed I was going to jails, etc."

When He sent me to the city of Buffalo, they were the very worst people there I went amongst, and God blessed me in a Home in that city. But I have not time to talk about them. I am going to get immediately down to the "Florence Mission," where I have been for one and one-half years.

I am going to speak to you about those poor women from whom so many just pull their skirts aside when they come near them. My soul rejoices exceedingly that He is just baptizing them with the Holy Ghost, for the Master's service.

The "Florence Mission" was founded eight years ago last April, by Mr. C. S. Crittenton, who is now in California. It is the only night mission for women and girls (lost women and girls) in this city. Of course we allow men to come in, just as we would allow any one to come into church, but the principal work is for lost women and girls, and do you know I have never seen the blessed Gospel of Christ in all my fifteen years' experience demonstrated so fully in the hearts of the hearers as I have in "Florence Mission." The greatest interest is manifested in these Gospel services. Many a Christian would say, "It is a good thing to have her reclaimed," but don't come near her. They may say to her, "God bless you, I hope you will be saved."

But, my dear friends, it is the arm thrown around her, in tender, loving embrace. There is no sparing of anything; not a stone left unturned to save the "girl," and after she has left us and gone back, like a sow wallowing in the mire, the third, fourth, fifth time, the door is always left open that the poor, lost girl can come in, and when she does come back, she is not left out of safety, but she is taken in and very lovingly cared for.

I see the work of Christ in the "Florence Mission" every day in the year; the Lord Jesus is there, and the Lord founded that mission through that wonderful man of God. Jesus said, "Neither do I condemn thee, go and sin no more."

It seems sometimes to me as though I could stand and just preach this wonderful Gospel in our Christian churches until my lungs were sore. Oh! let me say, how cool and distant, and how unloving so many are to our fallen sisters!

There has just been an anniversary of one of our fallen women. She sat upon the platform, as she told her story to us, and wished to talk to these lost street-girls. It occurred on Saturday evening last; some of you were present and heard her say, "I was placed in a Christian family, and when I said something about going away, the lady said, 'You ought not to leave me,' and I said, 'Why do you think I ought to stay?'" she said, "You are a fallen woman, and you cannot expect very much. Don't every one know when a girl is branded and crushed all over?" I said, "I did not see how a Christian woman dared to put her in that place." The girl said, "The woman's words went like a dagger to my heart, and before night I was a drunken woman, and I had delirium tremens soon after."

I think, sometimes, He will send me out to tell the story, because I do feel to-day that our churches are terrible to the fallen women, and I do think these women are made so by fallen men, and the reason there are so many fallen women in the world to-day is because there are so many fallen men, and I want to say that nine-tenths of all these girls are seduced under the pretence of love and marriage.

How many times have they said to me, "Oh! if my mother knew this!"

At almost all times there are on street corners sharks in human form just ready to devour these girls who walk our streets at night. Oh, my soul is just wonderfully in earnest about this thing. They say to me, "After a woman has fallen it is hard for her to rise." I know it, I know it, and that is the reason my very soul cries out.

The Social Purity system, the White Ribbon women are doing a glorious work. God bless her! God sustain her! and He will. He does.

Now, in regard to the work in "Florence Mission." Three hundred and sixty-five nights in the year religious exercises are held and the work is going on; the door is open, and they go in and out. If I had time to tell you of a dear girl who has recently been brought to Christ.

If it had not been for the Holy Ghost I could not have stopped in "Florence Mission," and He has just been telling me what to do, a power pure, precious, has been on one hand, and the devil on the other. Oh, if a woman ever needed the Holy Ghost, it is She who stands at the head of such a place.

A girl came in the other day drunk, and the Lord said to me, "Take her in and take care of her;" some one said, "That is against the rules." I said, "Never mind the rules, the Holy Spirit is ruling me." She was converted soon after. She had formerly been a school-teacher, but has now accepted a position to take charge of a mission at Albany.

The Lord is sending some to out-door mission work. Sister Charlotte, who has originated that, is going to tell you about it. I don't do that work at all; I stay in the house with my girls. They go down and get them and bring them to me. Not long ago one was brought, and as she got to the steps she fell on her knees and said, "Praise God for this Lighthouse."

I tell you, dear sisters, I want you all to be Rescue Workers. When that girl was telling her story the other evening I saw that the hearts of the people were being touched.

I am receiving letters from all over the world asking me how to start this work. The Lord has led us on, and it is by His help alone that we can do this work. It has stirred my soul to the very depths. I tell you, in these days the Lord Jesus Christ is still speaking to us, "Save the fallen women."

Do you know it is fifteen years ago since I first commenced this work! I spoke in the churches, and ladies said, one to another, "It is stench in our nostrils; we won't hear anything of that kind of sin; our ears shall not hear it." Blessed be God! Bless dear Brother Simpson, who loves to have these dear Rescue Workers in his church. I am in hearty sympathy with every precious work in this city, and I don't believe there is any city in the United States that has got so many Christian workers as there are here in this city.

I wish to speak about a girl that came in to-day. She has been in Vassar College. To-day she is in the "Florence Mission," and I believe that God will raise her up. Another was educated in the Normal School and in two years after her graduation, she was in the gutter.

Just as soon as I see these girls I put my arm around them and just hug them up and say, "I want you to put on Christ, and in that day when He comes to make up His jewels, you will have hosts of jewels to bring with you." As they come in these sometimes, it seems to me as if I can see nothing but drunkards; but blessed be God I expect to see them there, in Heaven, and dressed in white robes, one day.

When I was in Buffalo, sometimes I felt I cannot do this work any more, but I just looked out and I saw my girls standing there, with white robes on, and I said, "Lord, I cannot live with these respectable people, I must get out." A man once said to me, "It is well enough to work for sinners, but for God's sake, work for respectable sinners," but I never will.

I suppose that a good many will want to know how many are saved in "Florence Mission." Brother Crittenton says, "One thousand people came into the institution during a year, and it has stood eight years. Eternity will only reveal."

The other day a girl came back to me. She had been gone four months, and now she is well established and settled. I praise God that a multitude of girls are putting on their white robes.

### The Door of Hope.

EVEN TO A PIANO STRING.

BY E. M. WHITTEMORE.

HOW interested God is, even in what some might term insignificant things! Last summer, before leaving the city, I was somewhat in a quandary to know what had best be done about purchasing a musical instrument of some kind for the Door of Hope, as the one we had for the winter was needed elsewhere.

Not feeling at the time justified in purchasing another organ, something prompted me to lay the matter most definitely before the Lord, which I did, and the very next day in a most unexpected manner He arranged for us to have a piano. After it arrived, however, we found it was much out of repair, having been unused for some time. A tuner was sent for, but, from his account, there would be much expense incurred before it could be made perfectly acceptable to listen to.

I let the matter rest a few days, when one day, at the Home, I was led to ask the Lord to give me wisdom concerning the next step, feeling perfectly willing to meet the extra expense in having it attended to, if it was best; but before doing so, I asked Him to let me see some one who could give me a candid opinion concerning the necessity of having all done that the tuner considered necessary.

That very day, something detained me beyond my usual hour for remaining with my girls, when just before leaving the Home, the bell rang and a gentleman requested to see me relative to a Home, similar to the Door of Hope, in Texas, which his mother had been the means of opening. After a pleasant half-hour together, he suddenly said, "Well, a life of Faith is worth living, it makes God so real! Why, do you know, He even helps me in the sale of my pianos." "What!" I asked, with a strange feeling sweeping all over me of the goodness of God, as, in an instant, it flashed across my mind why He had detained me there. "Do you understand pianist?" "Yes, indeed," he replied, "I really ought to, as that is my business." Seeing me laugh, he naturally asked what was the matter, and then I informed him of my

prayer, and asked his advice regarding the matter.

He thoroughly examined the piano, then said, "Yes, indeed, it is much out of order; now, I will tell you what I'll do; I will send it to the factory, and have it fixed the best we can, and it shan't cost you a cent." Seeing me about to interfere (as I really only thought of obtaining his opinion) he added, most emphatically, "I am not doing this for you, but for the Lord, so please not even to thank me." Again I recognized my Father's hand in special love, and so the gratitude I refrained from expressing aloud I breathed into His ear silently from my very heart.

That afternoon another person called, and my assistant related the above, and seeing the listener smile, she paused, and was somewhat surprised when he informed her that he, too, was a piano-manufacturer and further, if the gentleman who preceded him did not attend to the work satisfactorily, he would gladly re-fix it himself at no expense whatever. Yes, even to a piano string, we learn that everything, however insignificant in itself, is sufficient to claim the attention of "Him who doeth all things well." O, let us dare to trust Him more implicitly for the little matters as well as those of seeming greater importance!

These constant answers to prayer in our midst are teaching the dear girls entrusted to us, to venture out upon the faith of God themselves, and many precious instances, that time at present does not permit to record, could be readily given to authenticate this statement.

Since last writing concerning the Home, we have received towards the purchasing-fund \$425, a lace shawl to be sold, and a pair of diamond solitaires worth over \$500, and many smaller gifts equally valuable.

Keep praying, dear friends, that God will continue to bless and prosper us, so that soon the work itself may be extended, and hundreds now in sin may be rescued, that at present, for want of room, we cannot accommodate.

Christians desiring to employ servants, clerks, or governesses, or to be so employed, are requested to apply to Benj. P. Baldwin, Manager of the Helping Hand Employment Office, No. 599 Sixth Avenue, near Thirty-fifth Street, New York.

### The Work in Jersey City.

Dear Editor:—A very promising branch of The Christian Alliance was organized in Jersey City, on Tuesday evening, September 23, 1891. Brother S. R. Waldron, was elected president, and Brother J. S. Edwards, of the Gospel Tabernacle, New York, vice-president.

This field is very needy, and with the dear Lord's best blessing upon us we an-

ticipate a very great work under the four-fold gospel.

Our comfortable and cheerful little chapel, which the Lord has provided as head-quarters, is located on Bergen Avenue, near Bergen Square, and already there are other fields of interest opening up for mission-work, which we hope to fill successfully.

In His Name,

R. WATSON, SEAGE, *Secretary*.

113 Vroomse St., Jersey City, N. J.,  
Sept. 29, 1891.

## Religious News.

Rev. Dr. A. T. Pierson, of Philadelphia, sailed for England, Oct. 14, to fill Mr. Spurgeon's pulpit temporarily.

It is said that the delusion of the Indians concerning their "messiah," cost the lives of two hundred Indians and fifty whites, and \$2,000,000 from the national treasury. A member of the Presbytery of Dakota says that not a dozen of the 1,100 church members turned aside after the Indian Messiah.

Methodism in this country has over four and a half million members, led by over 30,000 preachers; Baptists, nearly four million followers, led by over 28,000 ministers; Presbyterianism, a million and a half, led by a ministry of 11,500; Lutherans, 1,023,000, headed by over 4,200 preachers, besides a host of smaller denominations, and a band of Sabbath-school scholars numbering over 9,000,000. In the whole country there is a gain to the Christians the past year of 1,089,863 members, 4,887 ministers, and 8,494 churches.—*Ocean Grove Record*.

Gen. Booth, of the Salvation Army, has been welcomed enthusiastically at Melbourne, Australia.

The Salvation Army has had another week of self-denial. The first week summed up \$25,000. In 1889, the sum total was \$100,000. Last year, the amount was \$160,000 and this year bids fair to be \$250,000. What wonderful results from a sacrifice of things not really necessary!

There are 30,000 millionaires in the United States. If each of these holders of wealth would give \$1,000 a year, what an uplift would this give to foreign missions! The world would be evangelized, and Jesus would indeed come quickly.

We see by the *Northern Christian Advocate* that Dr. Briggs, of Toronto, said at the Ecumenical Conference that the contributions of the members of the Methodist Church, of Canada, averaged more than one dollar per member.

## ❖ Missions. ❖

### A Letter from Rev. Howard Nichols.

Jan. 26, 1891.

**Y**OU will be interested to know how we have got along since I wrote last, so I will write again and mail it from Shanghai. We arrived in Yokohama on Wednesday morning, the 23d. We went ashore on the company's launch, and after a little, found our way to Misses Kinney and Howard. They were very glad to see us, and we spent a very happy day with them. They have a very pretty place up on the bluff, with a little garden in front of the house, with roses in bloom, giving the place a very homelike look.

We saw the children in their own house. They have five houses, one is occupied by sisters Kinney and Howard; one by the children and the matron; another is to be used as a school house; and the two young mission girls, who have recently come to them from the American home (one as a teacher and another to help in other parts of the work) have the use of another. They have eight little ones at present. They look bright and happy. They sang some pieces to us in their own language, and repeated the 23d Psalm. They did this very well. Then one of the young ladies told them who we were and that we were on our way to China to tell the children there about Jesus. They have them pray about everything, so that they will learn to pray themselves. We then had a season of prayer together, and it was indeed a time of refreshing.

Misses Dowd and Gowans went down to the American Home to dinner, and the rest of us remained with our missionaries, and you can know how we enjoyed it after two weeks' sail on the water; not only the pleasure, but the entire day.

After dinner we all came down to the American Home, where we met Miss Crosby, who has been prominent in the work here for twenty years. She was very kind to us and showed us around the place and the schools. They have quite a large work there.

Our steamer was to sail at 4 p. m., so we had to go on board again. Miss Crosby and Misses Kinney and Howard came out to the steamer with us, and after our leaving-taking we parted, feeling that we had indeed enjoyed a time of refreshing from the hand of the Lord. At 4.30 we started, and in a few moments we were lost to each other's sight in the sea-fog. The next day, Thursday, the 28th, we arrived at Kobe; we went on shore about 2 p. m., and found our way to Dr. Ludlow's Mission. He was not in, so his servant piloted us to his house. We found Mrs. Ludlow well and happy in Jesus. Then she came out and took us all into the

house, and after some conversation, we started out to have a look around the place.

Kobe is quite pretty. It is built on level ground, with high hills in the background. The harbor is very good and there was quite a number of ships lying at anchor in it. We each got into a carrier and started for the waterfalls. This was a novel way of riding, but was very comfortable, and those coolies are just as good as a horse in getting around the town. They go on the run and do not seem to mind it; but as my man pulled me along the thought that he was in the darkness of heathenism pained my heart. We stopped at the foot of the hill, and after giving the men charge of our wraps, we started up.

Japan is, indeed, a beautiful country, and the scenery here grand. The many shades of green look very pretty as they grow side by side. The grass is rich and very thick, and the sides of the rocks where there is not much earth, except in places, are very thickly covered with a kind of shrubbery. I am sending you a picture of the waterfall which we saw. It is a very true picture.

We kept on going up until it was time to return in order to get back to the Mission before dark. On our way back we passed the hospital where Bro. Cassidy died. After doing some speaking we discharged our carriers, and then came the paying. The Japanese are the sharpest people about money matters I have ever seen.

We met Dr. Ludlow when we got back; he had just come in from a ship in the harbor. He has a very precious work here among both the foreign sailors and the natives. He has a young man with him who is studying for the ministry (a native), and he acts as his interpreter. A great deal of Bro. L.'s work is among the sailors, as there are a great number of them whom no one cares for, and it is a part of the work which no other mission has taken up.

The day before we arrived there his interpreter had been out among the native junks, and he visited ten of them; they represented villages along the coast, from there to one hundred miles away, and he only found one man out of them all who had ever heard of Jesus. They live outside of treaty limits, and so no one can go to them by land, but by water this can be done so long as the missionary does not go on shore. We had tea with them in the upper room of the mission, after. We sang No. 60 in "Consolidated Hymns," to one verse of "Not My Own." I read John 17th, and all united in prayer—each one prayed. It was so much like the times when we have knelt together at worship at the College Home, and as it used to be such a privilege and source of blessing to pray for those truly-loved ones in the mission field, it now touched our hearts as we prayed for you at home, and realized that we are now here with them.

About 10 p. m. we left the mission to go

on board, as the steamer sailed at 12. Bro. L. brought us off to her in his own boat. He has a very good one now. It was presented to him last week by the business men of the place who are interested in the work. It is 25 feet in length and is well proportioned. It is a great help to him, as he can go when and where he wishes. Before, he had to employ native boats. There has been a very precious work among the sailors recently and a number have given their hearts to God.

Yesterday we sailed through the Inland Sea; it is very beautiful, but there is the weight on the heart, of the fact that the people know nothing of Jesus, and are in darkness deeper than night. All the way Jesus has kept us in the hollow of His hand, and His presence is so sweet. We are all well, but some are keeping quiet, as the ship is pitching and rolling on the swell. The sky is beautiful and clear, with clouds drifting along, the breeze warm, sultry or damp, but Jesus is just the same; blessed be His dear name!

At the last yearly meeting Mrs. A. B. Simpson, 335 W. 45th Street, New York, was appointed Financial Secretary of the International Missionary Alliance, in place of Mr. or Mrs. Whittemore, owing to great increase of labor of the Corresponding Secretary. Therefore, hereafter, all subscriptions formerly sent to Mrs. Whittemore for the International Missionary Alliance will be sent direct to her address, or to the treasurer Himself, Mr. David Crear, 237 W. 105th Street.

## Missionary News.

Mohammedan missionaries are at work in England. A mosque is opened at Liverpool, in which a Christian girl was married to a Mohammedan a short time ago.

Recently compiled population statistics show the population of Japan to be 40,072,020, of whom 20,246,336 are males, and 19,825,684 are females. The increase of population over the preceding year was 464,786. There are in Japan ten different sects of Buddhist priests, who are in charge of 84,924 temples. Last year there were 340,445 marriages, and 107,478 divorces.—*The Gospel in all Lands.*

No Methodist preacher should die rich. Keep forevermore before our ministry the example of Wesley, who gave two pounds sterling when his income was twenty-eight pounds; and when his income rose to sixty pounds, he still lived on twenty-eight pounds, and gave thirty-two pounds. It is estimated that he gave away, in his lifetime, \$150,000.—*World-wide Missions.*

## Children's Corner.

### A Little Word Lost.

LOST a very little word  
Only the other day;  
A very naughty little word  
I had not meant to say.  
If only it were really lost,  
I should not mind a bit;  
I think I should deserve a prize  
For really losing it.

For if no one could ever find  
Again that little word,  
So that no more from any lips  
Could it be ever heard,  
I'm sure we all of us should say  
That it was something fine  
With such completeness to have lost  
That naughty word of mine.

But then it wasn't really lost  
When from my lips it flew;  
My little brother picked it up,  
And now he says it too.  
Mamma said that the worst would be  
I could not get it back;  
But the worst of it now seems to me,  
I'm always on its track.

Mamma is sad; papa looks grieved;  
Johnnie has said it twice;  
Of course it is no use for me  
To tell him it's not nice,  
When you lose other things, they're lost;  
But lose a naughty word,  
And for every time 'twas heard before  
Now twenty times 'tis heard.

If it were only really lost!  
Oh, then I should be glad.  
I let it fall so carelessly  
The day that I got mad.  
Lose other things, you never seem  
To come upon their track;  
But lose a naughty little word,  
It's always coming back.

—Exchange.

### Nellie's Gift.

“DID you ever want anything awful bad, and then have it come! Then you know how I felt when that package came from my auntie in New York, and I opened it and found a pair of real silk mits. Jack said they were just ‘splen-dor-if-ic,’ and Jack’s my brother, and he knows.”

“I had wanted some for ever so long, but I didn’t say much about it, ‘cause when you live in a little cuddled-up house, and your papa has to buy bread and shoes for so many, the money flies away before it gets around to what little girls want.”

“I don’t know how auntie found it out, unless Santa Claus told her, and it wasn’t near Christmas time, either. They were such pretty brown mits. Tilly Jones said they were just the color of my hands, but I didn’t care for that. Little hands will get brown when they weed the garden and do

so many things. I looked at them ‘most a hundred times in two days, I guess, and then it came Sunday. Wasn’t I glad! I put them on and walked to church, just so. Jack says I hold my paws like a scared rabbit, but I didn’t ever see a rabbit with mits on.”

“It isn’t right to think too much about what you wear when you go to Sabbath-school, and by-and-by I didn’t, for we had such a good Sabbath-school, I forgot everything else.”

“A missionary man told all the folks about some poor children away off; how the fire had burned down their schoolhouse; and they hadn’t any nice houses or clothes, or anything, but they were trying so hard to get along and to learn! And he said what was given to those little ones was just the same as given to Jesus. Think of that! Just the same as given to the dear Christ-child. I supposed everybody would give. Why, some of the folks are worth as much as ten or a hundred dollars, and yet that basket stayed ‘most empty.”

“I did wish I was rich, and all at once I remembered the poor widow in the Bible. I’d read it that very morning—how she had given her two mits, every living mitt she had; it said so. So I slipped mine off and dropped them into the basket, and I was glad, if my throat did all choke up. But, pretty soon, when the basket was carried up, the gentleman picked them right out.”

“Has any little girl lost her gloves?”  
“Nobody said anything, and he asked again:

“‘Did any little girl drop her gloves in the basket by mistake?’”

“It was awful still in that room, and I thought he was looking right at me; so I had to say something.”

“‘It wasn’t a mistake,’ I told him. ‘I wanted to help and hadn’t any money; but I knew how the poor woman in the Bible gave her two mits, and so—’”

“Then those folks just shouted, they did, and I felt as if I’d like to drop right down through the floor.”

“I knew I had made some dreadful blunder, but I couldn’t see what, for if m-i-t-s don’t spell mits, what does it spell? Course I cried, but my teacher put her arms right around me and whispered, ‘Never mind, little Nellie,’ and she stood up and said, with her voice all trembling, ‘Dear friends, this little girl has given her greatest treasure. Have we older ones done as much?’”

“Some way, the money just poured into the basket after that, and the minister looked gladder and gladder. They brought my mits back to me, and my teacher said she would show me how to get some money to give.”

“But, O, how full the basket was! And when that gentleman counted it, his eyes grew all wet, and he said, softly, though I didn’t know what he meant, ‘A little child shall lead them.’”—Presbyterian.

“Then were there brought unto Him little children, that he should put His hands upon them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And He laid his hands on them, and departed hence.”

### CHRISTIAN ALLIANCE EXECUTIVE COMMITTEE.

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Treasurer, Mr. E. W. Burnham, 699 Eighth Ave., N. Y.  
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Contributions should be sent to the treasurer, Mr. E. W. Burnham, 699 Eighth Ave., N. Y.

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Financial Secretary, Mrs. A. B. Simpson, 335 W. 45th St., N. Y.

### NEW YORK MISSIONARY TRAINING COLLEGE.

President, Rev. A. B. Simpson.  
Secretary, Rev. A. F. Fisk, 999 Eighth Ave., to whom all communications should be addressed.  
Superintendents, Mr. and Mrs. O. S. Schulz.

### BERACHAH HOME.

350 West 42nd St., N. Y.

Superintendent, Rev. A. B. Simpson.  
Deaconess in charge, Miss S. A. Landenberger, 350 W. 42d St., to whom all applications should be addressed.

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President, Rev. A. B. Simpson.  
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Superintendent, Mrs. O. S. Schulz, to whom all applications should be made.

### MISSIONARIES OF THE INTERNATIONAL MISSIONARY ALLIANCE.

#### INDIA.

Miss Carrie Bates, Akola, Berar.  
Miss Helen Dawley, 8 Napier Road, Poona, Deccan.

#### AFRICA MISSION.

NGAUNIA, NEAR VRY, CONGO FREE STATE.

Rev. M. H. Held. Mr. John Bullock.  
B. I. Kuno. B. I. C. Root.

#### CHINA MISSION.

##### WUHU.

Rev. W. J. Knapp. Mrs. W. J. Knapp.  
Rev. W. S. Johnson, Hankow. Mr. W. S. Johnson.  
Miss Mary Funk. Miss Ella Funk.  
Mrs. L. Cassidy and two children.  
Miss Elizabeth A. Morley.

#### JAPAN MISSION.

Miss Helen Kinney, Mishima. Miss Clara Howard, Kobe.  
Dr. J. P. Ludlow, Kobe. Mrs. J. P. Ludlow, Kobe.

#### HAYTI MISSION.

Rev. S. H. Mills, Monte Christo, San Domingo.  
Rev. H. H. Mills. “ “  
Mr. G. H. Langley, Cape Haiti.  
Mrs. G. H. Langley, “ “

#### JERUSALEM MISSION.

Miss E. J. Robertson, CARE AMERICAN CONSUL.

### DIRECTORY FOR CONTRIBUTIONS AND BEQUESTS.

Persons wishing to contribute money or make bequests for any portion of the work under the direction of Mr. Simpson, or in connection with the Christian Alliance, may do so as follows:

Contributions personal, or contributions for the work in general, should be sent to Rev. A. B. Simpson, 699 Eighth Ave., New York.

Contributions for the work of publication, Rev. A. B. Simpson.  
Contributions for Berachah Home, to Rev. A. B. Simpson, or Mrs. A. B. Simpson, 350 W. 42d St., New York.  
Contributions for the Gospel Tabernacle, Rev. A. B. Simpson, or Mr. David Cesar, 699 Eighth Ave.



Contributions for the Domestic work of the Christian Alliance or the Highway Mission, H. W. Burnham, 88 Eighth Ave.

Contributions for the International Missionary Alliance, Mr. David M. Cress, Treasurer, or Mrs. A. B. Simpson, Financial Secretary, 88 West 44th Street, or 801 W. 8th St. (Mission House).

Contributions for Bereachah Orphanage, Mr. O. S. Schultz, 800 Ninth Ave.

Requests for the work in general, or for any special work under the direction of Mr. Simpson should be made as follows: "I give and bequeath, etc." to the Rev. Albert B. Simpson, New York; and it may be added, if the donor wishes, "it is my wish that the above bequest shall be paid to the said Albert B. Simpson, for the following purposes, etc., but this shall not constitute a grant or a condition of this bequest (N. B. Any cause constituting a trust may defeat the entire purpose of the will).

Requests for the special work of foreign missions, or the Missionary Training College, may be made as follows: "I give and bequeath, etc." to the International Missionary Alliance, incorporated under the laws of the State of New York.

Requests for the work of the Christian Alliance, or Highway Mission, may be made as follows: "I give and bequeath, etc." to the Christian Alliance, incorporated under the laws of the State of New York.

Requests for the Bereachah Orphanage made thus: "I give and bequeath to the Bereachah Orphanage, incorporated under the laws of the State of New York, etc."

Requests for the Gospel Tabernacle Church may be made thus: "I give and bequeath to the Gospel Tabernacle Church, incorporated under the laws of the State of New York, etc."

Requests for Bereachah Home, the work of publication or the work of the Christian Alliance, may be made as follows: "I give and bequeath, etc." to the Christian Alliance, incorporated under the laws of the State of New York, etc."

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Brooklyn.....Cor. Kosciuszko St. and  
Sumner Ave.....Friday 8 P.M.  
Buffalo.....367 Pearl St.....Sabbath 8 A.M. and  
Thursday 7:30 P.M.  
".....7:45 P.M.  
Cincinnati.....House of Rev. Clements Monday, 8 P.M.  
Lancaster.....48 Fifth Ave.....Thursday 7:30 P.M.  
".....Sabbath 8 A.M.  
New York.....692 Eighth Ave.....Sabbath 10:30 A.M. and  
8 P.M.  
".....Monday, Wednesday and  
Friday 8 P.M.  
".....Friday 8 P.M.  
".....690 Eighth Ave. (German) Tuesday 8 P.M.  
".....Sabbath 8 P.M.  
Rochester.....80 East Main St.....Sabbath 8 P.M.  
Saratoga Springs.....113 Caroline St.....Every evening 7:30;  
Sabbath 8 P.M.  
Sodus....."Faith Home,".....Thursday 8 P.M.  
Syracuse.....323 East Genesee St. Tuesday 7:30 P.M.  
Watertown.....164 Arsenal St.....Wednesday 7:30 P.M.  
".....Sabbath 8 P.M.  
Utica.....40 Onondaga St.....Sabbath and Wednes-  
day 8 P.M.

## OHIO.

Connecticut.....5 Monroe St.....Sabbath 8 P.M.  
Madison St.....Wednesday 8 P.M.  
Toledo.....143 Cherry St.....Monday 8 P.M.  
".....Adam St. op. C.H. Wednesday 8 P.M.  
Green Springs.....Tuesday 8 P.M.  
".....Tuesday 7:30 P.M.

## PENNSYLVANIA.

Philadelphia.....Cor. Arch and 13th St.....Thursday, 8 P.M.  
".....718 N. 10th Street.....Sabbath and Tuesday  
7:45 P.M.  
Germantown.....4703 Hancock St.....Tuesday, 8:30 P.M.  
Pittsburgh.....113 Center Ave.....Sabbath, 10:30 A.M. and  
8 P.M.  
".....Thursday, 8:30 P.M. and 4:30  
P.M.  
".....Friday, 8:30 P.M.  
".....Saturday (children) 8:30  
P.M.

Scranton.....North Park.....Friday, 8 P.M.

## RHODE ISLAND.

Providence.....38 Weybosset St.....Third Wednesday all  
day meeting.

## HIGHWAY MISSIONS.

## CONNECTICUT.

Stamford.....Each night 8:30.

## MASSACHUSETTS.

Boston.....118 Court St.....Each night 8:30.

## NEW YORK.

Buffalo.....129 Canal St.....Each night 8:30.  
New York.....446 W. 35th St.....Each night 8:30.

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