

Christian And Missionary Alliance

Vol. XXXI

NEW YORK, SEPTEMBER 5, 1903

No. 14

"TIMES of refreshing from the presence of the Lord." These are what we need for spirit and body, and especially for our service for God and men. As the summer days grow long and sultry let us learn the secret of the dew of heaven and the showers of blessing, and the "renewing of the Holy Ghost" will keep us fresh and overflowing, and we shall be like the typical tree "planted by the rivers of water which shall not see when heat cometh nor cease from yielding fruit."

ANOTHER missionary meeting of great interest was held in the Gospel Tabernacle, New York, on Monday evening, Aug. 26, to bid farewell to Mrs. Woodward and her children, Mr. and Mrs. Erickson, Miss Hoffman, Miss Lucia Fuller, daughter of our well-known and honored brother, Rev. Mark B. Fuller, Miss Ella Morris, and several other new missionaries who have just sailed for India. Miss Fuller, accompanied by Miss Morris, will spend a short time in England visiting old friends, and proceed to India to help her father in his lonely life and important work. God has graciously brought her up to a bright, consecrated and well balanced womanhood, and we believe that she shall fully inherit the life of usefulness and high missionary service bequeathed to her by her departed and honored mother. It would be invidious to speak of any one of these beloved workers in words of special praise, but we cannot refrain from thanking God for the great usefulness of our brother, Mr. Erickson, and the beautiful life and truly eloquent messages through which Mrs. Woodward has won the hearts of all with whom she has come in contact in her wide ministry at home during the past months.

THE old story of the little fellow who wanted to be big, and when he saw the way the plants and flowers grew by the garden wall, went and dug a hole beside them and planted himself in a fertile and sunny spot, and told his mother he wanted to grow, is not altogether obsolete in Christian life. So many people expect God's gifts to come to them in packages or be somehow infused into them by a celestial force pump. God does not fill us that way. The little fellow's mamma took him out of the garden bed, and seating him by her knee she told him the way to grow was to eat heartily, sleep soundly, and exercise vigorously, and the growth would come from the inside. Thus only can we receive the life of God, by spiritual hunger, by feeding upon Christ and by using the strength and grace He gives us in the holy exercise of love and service for Christ and the people around us.

Some people make the same mistake about building up God's work. They think it can be boomed like the advertising business schemes of the commercial world. A worldly Church may be built up in this way, but every true spiritual movement must spring from vital sources and be expanded and established in accordance with the principles of the spiritual economy. This is especially true in the Alliance work. It is necessarily a deep spiritual movement, and can only be safely built up by real spiritual forces, by prayer, by faith, by supernatural working in the bodies and souls of men and by getting earnest souls in touch with the living God. Its growth must come from vital centers in the hearts of living men and women, and increase by closer fellowship with the life of God and the power of the Holy Ghost. But the times are full of opportunity for such a work. Earnest men and women are tired of formalism, unbelief and worldliness in the Church, and the Alliance truth is so deep, so high, so broad, and so fitted to satisfy the instinctive longings of the hearts that God has touched that it finds an echo in true souls when truly represented. It is God's work for the times in which we live. May God help us to be more true to it and more wise in representing it.

We desire to correct an error which by way of the press-room crept into a report of one of Mr. Simpson's recent sermons in which he was made to say that "premillennialism was just the doctrine of evolution applied to the Church." He meant exactly the opposite, namely, "post-millennialism."

We are requested by a correspondent in Canada to correct a statement in one of our late Alliances to the effect that "the Soudan is still without a single Protestant missionary who can speak the language, though three societies are now endeavoring to begin work there." Our correspondent wishes us to state that the African Industrial Mission has three missionaries in the Soudan, and two of them speak the language while one has translated the Gospel of St. John into the Nupe language and one speaks the Hausa language readily. Both preach to the natives without interpreters. The African Industrial Mission has just sent out a party of eight to this neglected field.

We call attention to the important Alliance conventions yet to be held in Atlanta, Ga., now in progress; Willard Hall, Chicago, and Scranton, Penn., and to other important announcements in our Christian work department.

Don't forget to send for LIVING TRUTHS for September, which is a special Premillennial number.

Beulah Park
August 21,
1903

The Gospel Tabernacle Pulpit Abraham the Hebrew

Sermon by Rev.
John Robertson

"There came one that had escaped and told Abraham the Hebrew" (Gen. xiii. 14).

ABRAHAM means "exalted father," and Hebrew we know from its root means "come across." Abraham was the name his father and mother gave to him. Hebrew was the name the Perrizites and the Canaanites gave to him. Hebrew was a nickname for Abraham that meant "come across." A nickname is always real; sometimes a little cruel, but always showing the real characteristics of the nicknamed one. There are some fellows in the old campus that I cannot call by their real names, but I can always recall them by the name we schoolmen called them. The nickname is the real thing, and the disciples were first called "Christians" in punning Antioch.

What am I driving at? This—that the name given you by your parents is not your real name, but that the world gives you your real name, and your claim to be a Christian is to be sealed not by the testimony of your own lips, nor of your own circle, but of the world you move in.

I think Abraham must have felt glad every time he was nicknamed "Hebrew," because away far back God had said, "Get thee out, come across, get thee out of thy country, away from thy father's house, and dwell in the land that I shall show thee." The Holy Spirit in the Epistle to the Hebrews tells us how by faith Abraham, when he heard the call to go into the land which should be given to him after in possession, obeyed and departed. He went out not knowing whither he went, and dwelt in tabernacles with Isaac and Jacob, heirs of the promise, and looked for a city which had foundations whose builder and maker is God. We have this then, that Abraham is the type of the faithful and the father of the sacramental host that has been following on all these ages.

The bottom principle of the Christian life is the getting out from the old land. If you are where your mother placed you, then you will be damned. "That which is born of the flesh is flesh," and remains flesh. "Marvel not that I say unto you ye must be born again." Hast thou gotten out? Hast thou come across? Art thou converted? Art thou regenerated? Hast thou become an emigrant from the old dark land of sin and sorrow? That is the Christian life, the life of the "come across."

Practical holiness has become a feverish question in my heart just now as in the hearts of other men. Before evangelization (I say it in the presence of God), before missionary endeavor, I long for holiness, knowing that these will come after, that these fruits will be the sequel of holiness, practical sanctification, the victory over sin, the infilling with the Holy Ghost. Take time to be holy. There is no preaching like the preaching of a holy life.

When McChesney lay dead and the mill lassies about the country were sobbing all around, there was a note found on his desk, and Dr. Andrew Bonar, his biographer, opened it, and he read this: "It was not so much what you said, sir, that went to my heart, but it was the way you said it. When you said, 'Lord, Thou knowest that I love Thee,' my heart was broken." I turn away in the hour of that administration and power of communion with God. We need more of the dynamite of the Holy Ghost. I know that God is challenged today by the world that is getting defiant in sin. I expect any moment the heavens to echo with the thunder of God's demand to our generation to

come and make obeisance to His Son. I believe we are on the eve of a marvellous manifestation of the power of God. And it will come in the way of personal holiness, in aloofness in those who name the name of Christ.

I want to show you today how Abraham as a type of the Pilgrim Church, the ecclesia, the called out, shows to us where in we should be also "come across" ones, marked as foreigners and pilgrims in this world, not building our nests in the trees, or God in mercy will cause a tornado to tear the tree and the nest. He builds too low who builds beneath the skies.

Abraham was named the "come across" by the Perrizites and Canaanites, first, because of his dress. In the East dress is symbolical. Every sash and every tassel tells a story. They that are versed in such things can tell the tribal history by the dress, just as in the East today to wear a fez is to profess Mohammedanism. For the heathen to adopt European or American dress is to confess that Paganism has been left and the new divine religion of Jesus Christ has been accepted. And I know Abraham was marked out by his tribal dress. I know that when he entered the bazaars of the Perrizites and Canaanites, he was marked by his dress. I should not wonder but that some old business friend as the years pass would come to him and say: "Abraham, I am sorry for you. You know when you come into the market there is such a buzz of inquiry and such a stare at you. It is your dress. If you would just conform to the garb of the rest of us, if you would just dress like us Perrizites and Canaanites, you would escape that sneer, that pointing you out as a stranger, as a 'come across.'" I know he was marked in his costume till the day of his death as a "come across." I know he never conformed to the Perrizite and Canaanite fashion plates. I know they buried the old form in the old garment, and as he lay there, with eyes forever closed till that glorious morning, clothed for the tomb, they said, "Behold a 'come across!'"

Oh, beloved, you and I are marked today in the same way by a distinctive dress. What marks a Christian? How do the devils, how do the angels know us today? There is a distinctive dress. It is to be clothed with the imputed righteousness of Jesus Christ. It is to be reposing in the atoning blood of the Son of God. That is the distinctive garb, and it is the garb that they are telling you by the million today to doff to escape the sneer. I know how the buzz of the market goes. I know how the miserable show of today's unbelief is making many, alas, alas, alas, be silent about the blood!

But you can't be a Christian, a "come across," without the blood. The cross is the distinctive mark of a Christian man. Back to Christ they tell me. What Christ? The life of Christ? No. There is no life of Christ. There is only the death of the Son of God. He came not to live but to die. It is the cross that is the explanation of the life of Jesus Christ. The footsteps are all into the via Dolorosa of Gethsemane and Calvary. It is the cross. Are you a Christian clothed upon with Christ, a robe besides which the very angels' garb looks dim? Oh, that robe, beloved, has a crimson thread in it that was never spun on any earthly loom. What about your dress? What about your hope for eternity? How do you regard the atonement of the Son of God? The finishing work of Christ? Brethren, as the days go by I cannot get away from the atonement. I am going to camp out on Calvary until the stars begin

to fall. I cannot get away from the blood. A poor sinner, and when I see God I cry, "Unclean, unclean." But there is a fountain flowing. There is a cross, and there is the Son of God on it.

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress,
'Midst flaming worlds in these arrayed,
With joy shall I lift up his head."

Oh, soul, put on Christ, the garment that will go through the fires of the last days.

When Augustine was at the turning point of his sinful life he heard a voice saying to him one day in Milan, "*Tolle Lege*"; "Take and read." And opening his Bible he read these words, "Not in chambering and wantonness, not in rioting and drunkenness, not in envy and strife, but put ye on the Lord Jesus Christ and make no provision for the flesh." Augustine clothed himself with Christ and went across to the land of liberty and freedom in Christ Jesus. Oh, are you clothed with Christ?

Ah, but there is another thing by which Abraham is marked out as a "come across." It is this—his tongue. The moment he opened his lips in those cities of the plain they were able to say, "Thou are a come across." How do you know it? I know it by your accent. This accent was intertwined and interwoven with its every fiber, and Abraham had that accent to the day of his death. He might have said "sheep," but he said it with an accent. So do you know a Christian man. When you talk business there is the accent. There is a holy savor, an incommunicable something about you. It wasn't always thus. You are marked as a "come across" by your tongue. When you are converted you get a new language. Your old vile tongue is scraped, and you have a heavenly accent. John Bunyan had hold of this when he sketched the city of Vanity Fair.

It was a mortal crime to be a stranger in Vanity Fair. Here is someone visiting the Fair, and I believe this visitor will pass through it as a "come across," a "foreigner." The booths are all alive, and from both sides of that midway pliancase they cry, "Buy, buy." But he doesn't buy a cent's worth. By the time he reaches the end of the avenue he is arrested, and they put him in dock. The judge is on the bench and the jury in the box, the witnesses are arraigned and this foreigner is on trial. How shall he be proved a foreigner?

"My Lord Justice, I will prove it," says one. "I heard this man rail against my Lord Goldman." Ah, I know by the set of his face that that vote is gone, for he is one of the jury. "And," says another witness, rising, "I heard him speak contemptibly of Sir Greedy and my Lady Amorous." Ah, another vote gone. And so the testimony goes on and Faithful is condemned by his tongue. Oh, shame to us, that we are not oftener convicted and condemned in the gates of hell by our foreign speech, by our accent. You spend a week alongside people, and at the end of six days and nights they are not able to detect the heavenly accent. Oh, brother, brother, give up thy claim for the savor of Christ's name is as rich ointment that fills the house.

Yes, there is a new language. There is a mother who has been in glory fifteen years, who used to await eagerly the letters from her boy in college. As she read them she would pray, "Oh, let me hear my boy mention Thy name before I die." One day she receives a letter shorter than usual. What is in the letter that brings the tears? This: "Mother, Major Whittle was holding meetings in the church beside the university in old Aberdeen. Seven students were present who were greatly touched and at the close when he said, 'Men, if you want to begin a divine life by accepting the Saviour, pray come out and kneel down here.' Mother, seven are kneeling, and the third one in that row is thy boy." Oh, let her die, let her die! She has heard her boy speak the holy tongue, bless God.

Oh, mother, father, do you speak the holy tongue? Have the children heard the "come across" tongue, and have they spoken it? Give God no rest till all speak the holy tongue.

There is another way by which Abraham showed that he was a "come across." There are national dishes. A "come across" is known by his food. "That is a Scotchman," says the steward of the steamer I crossed by, "It is folly to ask him what he will have; give him porridge."

At another time, when crossing the ocean and about half way over from Europe, there were a lot of little lassies in the cabin, and the menu card was placed before them. They read down the list, and all at once a bevy of little lassies began to clap their hands, and, although there were Irish, English, Scotch and American children, it was the American girls who did the clapping. What is the matter? What is on the card to differentiate between the little girls on board? Ice cream! They had been a long time away from ice cream, and every little lassie that had been born in America and knew America and carried the memory of America with her, stamped herself as a little American by that applause.

Ah, in some way we are known as a "come across" by our food. What is the food of the Christian? Just as the babe is born with a taste for its mother's milk, so in the second birth they are born with a taste for the sincere milk of the Word. You know the Christian by his desire for the milk of the Word. If you don't love the Word of God you are no Christian, no "come across." You are not born again. God give us a taste for the Word!

Abraham marked himself out as a "come across" by something that never fails. Many a day he was silent. Many a day Isaac and the grandchildren saw their grandfather get strangely silent and walk away to where the sunset was painting with glowing colors the west, and they said, "He is looking for the homeland, he is homesick." That marks the "come across."

We sent the Gordon regiment some twenty-five years ago to India; strong, stalwart men; and at Budapest eighty-five per cent of the men went to the hospital. What is the matter? Analyze the water. It is all right. Sample the provisions. They are all right. What is this strange sickness? What is this mysterious disease that is mowing down the strong Gordon Highlanders? A doctor, who is now old, first discovered the disease. In the sunset he came upon a group of Gordon Highlanders—those that were not in the hospital. Listen, the piper of the regiment is bringing from his pipes, oh, such a weird wail, such a heart-breaking melody. What is it? "I'll never, never see Locke Harbor again," and those strong men are sobbing like children, homesick for bonny Scotland.

Paul is sick. What is the matter? Is it the rods? No, he would go through forty times forty to save one for Christ again. Is it the shipwreck? No, no. Is it the prison? No. What is the matter? "I am sick with desire to depart and to be with Christ." He was homesick. Glory to God if we get homesick at times; homesick for heaven, homesick for the land where there is no sin, where there is no sorrow, where all tears are wiped away.

One of our great preachers was crossing the Glasgow green one day, and he noticed a blind boy flying a kite. When a boy he would fly a kite for the joy of seeing it mount to the clouds, and he wondered what pleasure this little blind boy could have in flying a kite. He asked the boy why he liked to fly the kite since he could not see it mount the clouds. The boy replied, "I cannot see it fly, but I can feel the tug." Glory to God. Many a day I cannot see, but I can feel the tug. I am going home, and bless God I have got a good home to go to at night-fall.

Oh heart, do you know the homesickness for heaven?



Deeper Truth and Life Fulness, Healing, Etc.

Sanctification
Divine Healing
Lord's Coming

THE POWER OF A NEW ROCK TESTIMONY

BY DR. G. ALDEN MILLS

"Peter, on this rock I will found My Church."

What followed in his life while he was a "follower" of Jesus, did not give much promise for the fulfillment of this declaration of Jesus made to Peter.

As we see it, Peter's life was but an epitome of thousands of followers of Jesus (nominal Christians)—only justified—quicken. In those states of Christian life, one has security that he may not do all that Peter did and possibly even more. God does not make any mistakes in His choice for a chosen purpose. All the examples He has given have shrunk back with an excuse. The Son of God, with all His glory with His Father, had to be emptied. It is through humiliation that God only can use us. "Substitution" must come. "It is what God puts into us." While Peter followed Jesus he was only with Him, but the promise was: "I will be in you."

This was to be revealed to Peter. He tells him that He was to go away where he could not then follow Him, but I will send you another Comforter who shall lead you in the way of this revelation. "Go tarry, till He comes," Peter obeyed. "How happy are those that obey!" Doubtless a good deal of testing mentally came to Peter during those days of waiting. The story is familiar. "There came a sound like as a rushing mighty wind, and tongues of fire, and the latter sat upon each of them and they were all filled with the Holy Ghost and they began to speak as the Spirit gave them utterance. Talk was now the "Substitution." They came not with excellency of speech, but "to declare the testimony of God." Peter had before made his talk cheap. Now it is to be not Peter, but Christ.

Listen to the words of another, through his lips. How we listen to the voice of God through human lips, as it flows out with tenderness and unction! Witness what followed this message. The Holy Ghost had been doing its promised work, viz., "Convicting men of sin, of the judgment of the world to come." We can tell men that they are sinners, and they often talk back—"You are another." When the Holy Ghost tells them they are sinners, they are hushed. The cry that came from those thousands of human hearts was real. The remedy was at hand. Peter gave a "new testimony." It was God-given. It was real in his heart. It carried with it "blessed assurance." Out of the abundance of his heart the mouth speaks. Peter knew that he was saved from himself, and it gave him authority to give the answer to those sinners that knew they were sinners.

This answer carries a larger import than that John gave. As a forerunner of Jesus, he was baptized with water, but now the baptizing had come that was promised, viz., the Holy Ghost. "Repent and be baptized in the name of Jesus Christ, and ye shall receive the Holy Ghost." This testimony carried three thousand souls into "full salvation." We only now tarry to give this as it comes to us, a revelation given to us on our way home on the last Sabbath day, Aug. 2, 1903; that this is present truth, for these days, nearing as we are the closing of the age, then to usher in the Millennium, with the return of Christ.

Justified Christians are thick, but those liv-

ing on the life of another are comparatively few. If any that shall read these lines shall also take Peter's remedy for full salvation, they will be able to do as Jesus commanded Peter to do: "Feed My lambs." Notice, not sheep—for they go astray—but lambs He carries in His bosom. "The secret of His tabernacle." "Abiding under the shadow of the Almighty."

Now may the God of peace that raised again the Lord Jesus Christ from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be all the glory forever. Amen.

Such a life only bears fruit that remains.

HEREAFTER THINGS

At our very best we know very little. There are some things we do know, and a great many things we do not know now, but we shall know hereafter. How true it is in the experience of the believer, "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter" (John xiii. 1). "By faith Abraham, when he was called to go out into a place which he should hereafter receive for an inheritance, obeyed; and he went out not knowing whither he went." But he obeyed and that is the key of the Christian life—to obey even when we do not know the reason.

Just a little item of experience along this line; it may help some body. I have always dreaded the praise of men, it seems to make me weak, and I have often thought, "Is this feeling right? Am I right or am I wrong in this feeling?"

I have a very dear friend who often says to me after I have given a message, "That was all right." But that is all, and that does not injure me; but I often get praise and honor that I feel I must give a deaf ear to, or it will do me harm if I receive it. This whole matter has been made clear to me, by studying the life of Gideon—the Lord made it known. Read the story of Gideon in Judges sixth, seventh and eighth chapters, and you will be well paid for it. Gideon was a very humble man, just the kind of a man God could use, and we read the Spirit of God came upon him; or, I like the marginal reading better, "The Spirit clothed itself with Gideon." Therefore Gideon accomplished great things by the indwelling God, that is the secret of power God. "It is not by might, nor by power, but by My Spirit." Gideon acted nobly when he refused the kingship, saying God was their King, and he showed his humility when the Ephraimites chided him. But, oh! the sadness to see Gideon fall from his high estate, by the friendship of the people. It has been well said: "The earrings of the Ishmaelites did what their swords could not do; and the love tokens of the men of Israel proved far more dangerous than the sharp chidings of the men of Ephraim." If Gideon had refused the earrings as well as the throne, it would have been well for him and for his brethren, but the devil laid a snare for him into which he fell and carried all his brethren with him. Oh! for complete self-surrender and keep there. Cross Jordan once for all. Many are led into false ways by one false step of a good man

but to develop the main thought a little further, I find although I did not know it, that God was holding me in the right spirit—"dreading the praise of men," for I also see that the Christ, the perfect One, the believer's only example, said, "I receive not honor from men." There is an honor which cometh from God—it is desirable. I need not dwell on the difference between them. Ye yourselves know it. The Spirit tells them. Ye, beloved, the blessed hereafter things which are sure to come to the obedient. Many experiences are an enigma to us. By and by we shall know, not now, but hereafter.

"So on we go not knowing. We would not if we might. We would rather walk with God in the dark than go alone in the light."

He knows, He knows. Therefore it is all right.

JOHN MCGAHIE.

TESTIMONIES FROM BEULAH PARK

Mr. Davis, of Findlay, Ohio, gave the following testimonies at the recent Beulah Park Convention:

"Just a few weeks ago a man came to my door before I was up and asked me to go to the country to pray for his child, who was very ill. I went and the doctor arrived at about the same time. The mother was unable to stand with her husband in faith, but the father would not allow the doctor to give any medicine. The child became worse and the doctor took me outside and told me that it was a pretty serious case."

"After the doctor left the father and I went in and prayed for the child, but the child became worse. After dinner we prayed again, going aside, praying in silence for half an hour, but the father and I both felt that we could not get at God. We were resting on the general promises, but we had no vital assurance that the work was done. At last I said, 'Lord, I cannot leave this place until You speak something to my soul.' And He began to speak to me, showing up the Scriptures, and He also showed me that we had not been believing at all. 'When ye pray, believe that ye receive.' We had been praying that it *might* be, and as long as we were praying that it *might* be so, it would never be so. We were not praying and believing. Redemption is a thing of the past. 'Woman, thou art loosed from thine infirmity,' Jesus said. It was not thou shall be, but you are. My brother saw this too, and together we took a stand in faith against all the opposition of the devil and symptoms to the contrary and believed it was done on the ground of what God says. We went downstairs shouting victory, and then the peace of God, the assurance of the Holy Ghost, came into our hearts."

"The child did not seem to get better for a day or two, but we kept on believing. The hosts of hell gave way, the power of the disease gave way and God raised that child. 'Without faith it is impossible to please God.'

"Last November my ear closed up and I was nearly deaf. It remained that way all winter and I could not seem to get hold of God for it. I had been praying on general principles. About Christmas time one day I went home from meeting and dropped on my knees asking God to teach me, and I took the place of a little child."

"I had prayed for the sick and had taught divine healing, but when it came to a personal test I could not seem to get victory. I asked

God therefore to teach me from the very beginning, and how to get victory over this stubborn thing. He gave me promise after promise, but I could not seem to get hold of it. Then He showed me the difference between asking and believing. 'Without faith it is impossible to please God.' That word 'impossible' just shone out in big letters. *Impossible* to please Him without faith. I must believe. I then believed it was done. That night the Lord spoke to me through a dream. I do not take stock in dreams and visions, but the Lord taught me a lesson through this one and confirmed what He had already said to me. It was God's message to my soul and it showed me the attitude I was to take.

"I dreamed there was a wolf which I could see was ready to nab me. But I kept walking and walking until at length I tired the wolf out and the wolf lay down. The Holy Ghost said to me that that wolf was the devil, but I was to keep on walking in faith and I would tire him out. I walked in faith for three or four months before there was any change. One night I discovered I could hear my watch tick, which I had not heard for months. Then my wife brought me her watch, which was smaller, and I could hear that tick at a distance. Jesus did it all. 'Without faith it is impossible to please God.' Oh! keep on believing in faith, keep on believing. Have faith in the night, as well as the day. God still unstops the ears of the deaf."

✽

BERACHAH CHAPEL

I want to speak of some of the manifestations of God in the meetings held in Berachah Chapel at 8:30 a.m. and 4 p.m., conducted by Bro. Pulis.

We do not exaggerate when we say that we are deeply impressed that, for definite fellowship, unity of the Spirit, and daily presence of God, that another such can hardly be found. This is often testified to by strangers, that visit here for the first time.

Numerous letters are weekly received from all parts of the world bringing requests and notes of praise for prayer and answers received.

These gatherings are left absolutely to the teachings of the Holy Ghost. While the deepest sense of God's presence prevails at all the services, it is markedly absent of emotional display.

The numbers vary from few to full and overflowing numbers. Especially is the latter true on Sabbath afternoons.

While it is profiting to notice numbers we find the manifested power and presence of God, often, more apparent among the "two or three."

Always a bright, happy and spiritual atmosphere pervades the services. All because we have "the Truth as it is in Jesus." The result is reality.

All the messages beckon the hearers to absolute abandonment to God, that it shall be no longer I, but "Christ in me." We are sure that there can be no rest in the Christian life until this step has been taken with a true heart. So definitely has this step been taken by a sufficient number who have become frequent attendants both in the body and the spirit, that this secures the unbroken unity, and God is true to His promise. We do it only for the glory of God that we have abundant guidance that our dear Bro. Pulis is a living epistle known and read by all that know his daily life. And for this cause our God loves to honor Him and the services. Therefore we no longer wonder and are amazed by the continued manifestations of God's presence and power.

We preface the following recital of some of those that it may be seen why it is thus.

While we form but a few of the multiplied number, we believe that it will be a testimony of God's faithfulness to his agreed ones.

Some months ago a person well known among us came one afternoon and said: "Bro. Pulis, I am in great distress from loss of sleep, because of long continued bodily suffering. Will you pray for me?" He drew near and quietly to the head of the sufferer, and made a seemingly feeble call for relief, and while he called, sleep came and continued till the message was nearly ended, she then rose up and told her story, and what God had done right then and there. Three weeks from that time she gave testimony in the Friday meeting, that at that time she was healed of a cancer which had been the previous cause of her sleeplessness and suffering.

At one of the morning meetings an elderly man from a distant town in New Jersey stood up and said: "Please pray for me." He said: "I am in great suffering mentally. I have been a Christian since I was eight years old, and for nine years I have professed sanctification; but lately the adversary is tormenting me with the belief that I have committed the unpardonable sin." Immediately Bro. Pulis said to him: "My dear brother, the devil is forcing a lie upon you." He told him to stay and hear the message. "I will carry you to God in the volume of prayer that always pervades the services." It is not one man's prayer, but a unity of the Spirit.

At the close he laid his hand on the troubled man's shoulder and lifted him in the Spirit up to God. The man went away with a broken and contrite spirit, and sent a letter back in a couple of days with praise that he was at rest.

At an afternoon gathering a dear child had come from a distant southern State overcome with mental and bodily distress, and with a look of despair. During the closing prayer Bro. Pulis was led to ask God to come to any one in the room that was in present need. At once there was a feeble voice heard quite in a whisper, but it was repeated several times, growing stronger each time, and at the close, she arose and said with a shining face and a voice filled with joy: "Surely, God has come to me." And now as some five or six years have passed and she returns each year, the deeper life is fully, and more discernible by the health of her countenance, that testifies definitely though not a word was uttered. "A city set upon a hill that cannot be hid." It is often asked, "Is one anointing the all-sufficiency?" We give an experience of our own. Twelve years ago we surrendered absolutely to God and were publicly anointed, being convinced by a message from Bro. Pulis at a Friday meeting, viz., "My All-Sufficiency is in Christ."

Based upon this Scripture I had been led on during these years, finding that God was proving this fully along all lines of my need, and I had never had it come to me that I would be otherwise led. About a year ago I was again one of my eyes became distressed with pain. I supposed at first that some substance had fallen in. I committed it to God as usual and retired. Again in the morning we found that relief had not come. In the afternoon we arrived at the chapel and noticed the bottle of oil. I said, "You have been anointing." "Yes," I said, "Perhaps God wants me to be anointed for my eye." Without anything further Bro. Pulis said, "Come along." I simply followed the request and knelt. He repeated James' Scriptural prescription and placed the oil on my eye, and then he said, "Dear Lord, now manifest Your presence just in the seat of trouble." And no sooner than this was said, something gave way and my eye was filled with water and flowed copiously out and down on my coat, and relief had come and the trouble was gone. I think the trouble was granulation of the eyelid. We found afterwards that there was an epidemic of this disorder.

We find no difficulty in this divine life if we will wait for the teachings of the Spirit.

A young woman came to an afternoon meeting, her face denoting debilitated mind distress

She sat in the back seat until the message was given. She then said, "I have come from Syracuse today in great distress, seeking for this place I had heard so much of. I did not know just where it was located, but by a definite providence I found the place, and further, you cannot know how grateful I now feel for the message (it was on temptation, or testing), it has met my need, and I am going directly back tonight. My distress is all gone."

A woman came in at another time and gave testimony by saying: "I came into this meeting very sick in my body, and while I have been sitting here I have been healed." We have come to know the value of committing to God.

A man converted but two years arose in the meeting and said: "I am much distressed about a brother that is out of strength I have prayed much and often; but I do not get any relief." Bro. Pulis said: "Do you want to commit your brother to God and get an assurance that will be as lasting as that you have of salvation?"

"Why yes; most certainly I do." They both knelt, and the brother was duly committed under the promise, viz., "Commit and trust in the Lord and He will give you the desires of your heart." The prayer was ordinary, as we view things humanly, but when ended this man testified that while the prayer was being uttered he saw a sister that lately died a Christian, up in heaven, and this brother along side of her. From time to time he has told us the assurance is still as real as his for salvation.

In repeated instances this committal has brought joy, peace and rest to the hearts of distressed mothers for their children. Every known want has been presented for spirit, body, soul and circumstance, and hundreds of notes of praise have come back attesting the faithfulness of God.

This service has gained a constantly increasing support by the prayers of those that have been benefited by it, in many instances by those that have never visited it. Not infrequently do those come from distances, telling us that they have long known of our service, but have for the first time found themselves with us in person, but they have remembered us daily because they have had their requests here answered.

We trust and believe that this record will give an increasing interest to our many hungry-hearted ones that may not be ever able to visit this blessed convocation, and pray that God will continue these services in much larger blessings.

We are daily more and more impressed that these services bring us messages of "present day truth"—very needed in this age, and more and more we are exhorted to pray for one another as we see the day approaching."

All the indications of the speedy coming of Christ, named in the New Testament, are most vividly before us, both in the Church and the world. What can meet the need of this sin-crushed world, but the blessed Lord Jesus Christ? So we say with us pray, "Lord Jesus, come quickly. Amen."

J. A. M.

✽

When a Christian is "sealed" by the Holy Ghost, "sealed" as the property of His Master, there will be no need to ask, "Whose image and superscription is this," upon the "sealed" one? The King's, of course. Anyone can see the image.

Of what use is a "seal" if it cannot be seen? Is the King's image vividly, permanently stamped upon us? It is on every Spirit-filled, "sealed" believer.—John McNeill.

✽

"God cares,

Oh! sing the song

In lonely spot, amid the throng:

"T will make the way less hard and long.

He cares, our Father cares!"

Best Thoughts from the Best Books and Writers

Golden Grains from Many Mines

There is a legend in the Greek church about her two favored saints, St. Cassianus—the type of monastic asceticism, individual character, and St. Nicolas—the type of genial, active, unselfish, laborious Christianity.

St. Cassianus enters heaven, and Christ says to him: "What hast thou seen on earth, Cassianus?" "I saw," he answered, "a peasant floundering with his wagon in a marsh." "Didst thou help him?" "No!" "Why not?" "I was coming before Thee," said St. Cassianus, "and I was afraid of soiling my white robes."

Then St. Nicolas enters heaven, all covered with mud and mire. "Why so stained and soiled St. Nicolas?" said the Lord. "I saw a peasant floundering in the marsh," said St. Nicolas, "and I put my shoulder to the wheel and helped him out." "Blessed art thou," answered the Lord; "thou didst well; thou didst better than Cassianus. And he blessed St. Nicolas with fourfold approval.

It is like the legend of one who saw an angel writing in a book the names of those who loved the Lord, and he said, "I pray thee have my name written among the lovers of my fellowmen." The angel wrote and vanished. The next night he came again with a great awakening light, and showed the names of those whom God had blessed; and lo! this man's name read above all the rest. One thing, my friend, is certain, the more truly we love the Lord the more thoroughly shall we love and serve our fellowmen.—*Dean Farrar.*

I think if thou couldst know,
O soul that wilt complain,
What lies conceal below

Our burden and our pain:
How just our anguish brings
Nearer those longed-for things,
We seek for now in vain—
I think thou wouldstst rejoice and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings dark to thee
Are shadows hiding light;
Truth's efforts cross'd and vex'd—
Life-purpose all perplex'd—
If thou couldst see their right,
I think that they would seem all clear, and
wise and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity,
If thou couldst trust, poor soul,
In Him who rules the whole;
Thou wouldst find peace and rest;
Wisdom and right as well, but trust is best.
—*Chimes.*

A man was rambling in the famous labyrinth of Henry VIII., at Hampton Court, near London, where a puzzle is carried out on a large scale by paths between high and thick evergreen hedges. He wandered about for a time, but when the time for closing drew near, with all his efforts he could not find his way out, and he feared that he might have to remain all night. At last he happened to look up, and he saw a man in the tower in the center of the labyrinth watching him all the time,

and waiting to catch his attention. The eye above could see all the way so hidden from the man within, and soon guided him out of his difficulties. Life is such a labyrinth. No person knows enough to guide his course unaided. He cannot see where the paths lead. But our Guide in heaven points out to us the true paths; He shows to us the turning points, and helps us to find our way to the best life here, and to heaven beyond.—*Sel.*

Perhaps it were better if we should pray less than we do—that is, if oftentimes we should decline to choose at all for ourself, or to make any definite requests, simply pleading with God to bless us, and referring especially all that concerns earthly things to his wisdom and love. A minister sat with a father and mother by the bed of a child, who was hovering between life and death. He was about to pray for the little sufferer, and turning to the parents he asked: "What shall we ask God to do?" After some moments the father answered, with deep emotion: "I would not dare to choose. Leave it to Him."—*J. R. Miller.*

When you are doubtful as to your course, submit your judgment absolutely to the spirit of God, and ask Him to shut against you every door but the right one. In the meanwhile, continue along the path which you have been already treading. It lies in front of you; pursue it. Abide in the calling in which you were called. Keep on as you are, unless you are clearly told to do something else. Expect to have as clear a door out as you had in; and if there is no indication to the contrary, consider the absence of indication to the indication of God's will that you are on His track.—*F. B. Meyer.*

Christ never asks of us such busy labor,
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds fellowship with heart.

And yet He does love service, where 'tis given
By graceful love that clothes itself in deed;
But work that's done beneath the scourge of
duty,

Be sure to such He gives but little heed.

Then seek to please Him, whatso'er He bids
thee,
Whether to do—to suffer—to lie still;
'Twill matter little by what path He leads thee,
If in it all thou seek'st to do His will.
—*Selected.*

There is an old legend of an enchanted cup filled with poison, and put treacherously into a king's hand. He signed the sign of the cross, and named the name of God over it, and it shivered in his grasp. Do not take this name of the Lord as a test. Name Him over many a

cup which you are eager to drink of, and the glittering fragments will lie at your feet, and the poison be spilled on the ground. What you cannot lift before His pure eyes and think of Him while you enjoy, is not for you.—*McLaren.*

"For all that dumb delay I bless thee now";
It taught what otherwise I had not known—
Who prays for others' lives must learn that
Thou
Hast need to work great marvels in his
own.
And when the soil for whom I prayed was long
From Satan's thrall delivered I shall see;
The deeper wonder wake the watching throng
By the vast liberty Thou givest me.
—*Selected.*

We can only win the guiding Spirit by prayer. The time which seems wasted in it is our best spent time. You will gain more for the advancement for your outward duties by leaning in complete dependence upon the Spirit of Grace, than by any amount of restless, over anxious toil. If your meat is to do the will of your heavenly Father, you will often feed by seeking that will at its source.—*Selected.*

A "name" is not for me;
Loving and loved I would rather be,
With power to cheer and sympathize,
Bearing new light for tear-dimmed eyes;
But I do not care to shine.
—*Miss Havergal.*

Faith knows, of a surety, that there is One behind the scenes whom the world sees not nor regards; and, in the consciousness if this, it can calmly say, "It is well," and "It shall be well."—*C. H. M.*

The essence of faith is this, that it gives God His place and glory as God; it allows Him free scope to work, relying on Him alone; it lets God be God.—*Murray.*

Faith expects from God what is beyond all expectation.—*Murray.*

A child of God should be a *visible beatitude*, for joy and happiness; and a *living doxology* for gratitude and adoration.—*Spurgeon.*

Praise is contentment rippling over into gladness, like the music of the brook.—*Mark Gwy Pearce.*

Happiness lives next door to complete acquiescence in the will of God.—*C. H. Spurgeon.*

I see no danger about anything, because I see God's unchangeable love.—*Chimes.*

God's love—an indwelling power for self-sacrifice.—*Chimes.*

Give what Thou commandest, and then command what Thou wilt.—*Augustine.*

Sunday School and Bible Study

Rev.
Geo. Pardington
and others

ABSTINENCE FROM EVIL

September 20, 1903

I. Peter iv. 1-11.

Golden Text.—"Be not drunk with wine wherein is excess" (Eph. iv. 18).

INTRODUCTION

This week we have our quarterly temperance lesson. As the International Lesson Committee employs it, the word temperance is to be understood in its largest meaning: moderation and self-control in the exercise of every power and appetite of mind and body. "Abstinence from evil"—that is the wide application of the use of the term. Our lesson is taken from the First Epistle of Peter, one of the so-called "Catholic Epistles" of the New Testament. Of these there are seven: James, First and Second Peter, First, Second and Third John, and Jude. They are so called because they were not written to any person or any one church, but were addressed to the whole Church—the universal or catholic Church of Jesus Christ. Peter is known as the spokesman of the apostles. He was a rough, impetuous man, with a warm heart and a hot head. With James and John he belonged to the inner circle of apostles, being with the Master in the death chamber at the raising of the daughter of Jairus, on the Mount at the Transfiguration, and in the Garden of Gethsemane during the agony of Christ. He betrayed Jesus, but after the resurrection was restored. When our Lord predicted his fall, He told Peter that after he was "converted"—that is, turned again—he should "comfort the brethren." Consequently, Peter's two epistles are full of comfort. They are messages of consolation and strength to those who are undergoing trials and afflictions. They were written at Babylon probably about 63 A.D. The central theme of the first epistle is the Advent of Christ as Saviour and the grace which it brought. The main topic of the second epistle is the Advent of Christ as King and the glory it will bring.

EXPOSITION

I. The Believer's Death unto Sin (vs. 1-6).

The words "Forasmuch then" refer back to chapter iii. 18, where we shall find the key to the lesson. The statement "Christ hath suffered for us" means, then, not merely the indignities and persecutions which He experienced during His earthly life, but His death for us, the atonement for sin which He "suffered" on the cross. Moreover, to "arm ourselves with the same mind" means, in its fullest sense, not only to have Christ's spirit of submission in meeting the trials and sufferings which a godly life brings, but to recognize that we died with Christ and that in Him God counts that we too have become dead to sin. We get, then, the significance of the seemingly mysterious statement that "he that hath suffered in the flesh hath ceased from sin." We died in Christ and thus we are dead to sin. "For he that is dead is freed from sin" (Rom. vi. 7). In fact, Romans vi. 1-11 is a fuller doctrinal statement of the truth of this section. And the injunction of Paul is the point of the teaching of Peter: "Likewise reckon ye also yourselves to be dead indeed unto sin" (v. 11). The statement that Christ died for

us is only part of the truth; we also died in Him. That is the other part. This is what Paul means: "I have been crucified with Christ" (Gal. xi. 20). "How shall we that are dead live any longer therein"—i.e., in sin (Rom. vi. 2).

In verse two we have the character of the old life which the believer has put off on the cross—"the lusts of men"; and we have also the supreme aim of his new life in Christ—"the will of God." In verse three we have a fuller description of these "lusts of men," called here the "desire of the Gentiles" (R.V.). Six forms of gross and terrible sins are enumerated. This verse lifts the curtain, so to speak, upon the wickedness of the heathen world of antiquity. These are the things in which Christians indulged before their regeneration, and which afterwards were constant temptations to them. Verse four gives us the criticism and persecution to which the Christians were subjected for their consistent, godly life. Verse five assures us of the certain judgment that awaits the wicked. Verse six is an admittedly difficult verse to explain. Two interpretations are possible, according as the word "dead" is understood in a literal or a spiritual sense. If physical death be the sense taken, then we are to understand that the Gospel was preached to the saints of the Old Testament, to Abraham, and the patriarchs, to Moses and the children of Israel, to Isaiah and the prophets, and with the same purpose or end which the Gospel accomplishes when proclaimed today,—that those who accepted it might become dead indeed unto sin and alive unto God. If the word "spirit" be spelled with capital S and the Holy Spirit be understood, then we learn the comforting truth, elsewhere taught in the Scriptures, that the saints of the old dispensation have a conscious and happy life in God now. If, on the other hand, the word "dead" be understood in a spiritual sense, then it means that the Gospel is preached to those who are dead in trespasses and sins (Eph. ii. 1), that is, to all men in all ages who hear it, that they might count themselves dead to sin, "the lusts of men," and "the desires of the Gentiles," and alive to God, the "will of God." Thus it will be seen that either interpretation comes to the same thing: the teaching is a reinforcement of the truth of verse one of the lesson and also of Romans vi. 1-11.

II. The Believer's Life unto God (vs. 7-11).

In Romans vi. 11 we have the key to the lesson. The first section (vs. 1-6), tells us of the believer's death unto sin; the second section (vs. 7-11), tells us of his life unto God.

In verse seven we have the new motive power of the believer's life—the hope of the second coming of Christ. This is the "end" which everywhere in the Scriptures is spoken of as being "at hand."

Then follow seven characteristics or fruits of the new life in holiness. First, sobriety (v. 7). This "soundness of mind" (R.V.), or discipline is the very essence of temperance. Second, watchful prayer (v. 7). Prayer is the atmosphere of our life in Christ. Third, fervent love (v. 8). Love to the brethren is the essential characteristic of Christian life. Fourth, hospitality (v. 9). Generous hospitality among Christians was no more an ancient custom than it is a modern duty. Fifth, faithful ministrations of the grace of God (v. 10). Notice the

close connection between "gift" and "grace." The "gift" is of "grace," and is to be exercised through "grace." Sixth, speaking the truth of God (v. 11). The "oracles of God" are perhaps the truths of divine revelation. The meaning may be that believers are to proclaim the truth of God with authority. They preach as the messengers or ambassadors of God. Seventh, ministering in divine strength (v. 11). Our gift or power of speaking unto the edification of others is of God. Perhaps the meaning is that we cannot speak with authority until or unless we are endowed with the power of the Holy Ghost. Finally, we have the supreme aim and object of the believer's new life of holiness—the glory and praise and dominion of God forever.

APPLICATION

1. The Gospel demands the separation of the believer from all sin and the sanctification of spirit, soul and body. This holiness of heart and life is obtained, not by the outward restraint of law, nor by the inward constraint of the will, but by the power of the Holy Spirit. Not by reformation of the conduct but by regeneration of the character are we brought into conformity with the will of God. The cross of Christ is the key to the transformation. By union with Christ in His death the believer by faith puts off "the old man" with his "deeds," and puts on "the new man" with all the fruits and graces of the Spirit. Thus, temperance is one of the fruits of the Spirit.

2. The teaching of the Scriptures is clear and emphatic as to the use of intoxicants. No believer is permitted to use them as a beverage. The "drunkard" is to be excluded from the kingdom of heaven. The injunction of the Golden Text is: "Be not drunk with wine, wherein is excess." The whole teaching of Scripture is in support of total abstinence. There is, for example, the principle of acting in all things to the glory of God. No true Christian will seriously contend that liquor in any form can be used as a beverage to the glory of God. Then, there is the question of our personal influence. The law of liberty does not permit us to do anything whereby a weak brother in Christ is made to stumble. And in offering our weaker brother we sin against the law of love, and also offend our divine Master. Read Romans xiv. and I. Corinthians 11.

3. While badges and pledges in the temperance cause have their value, yet the only sure hope of the drinker is in regeneration. In this as in other forms of sin the grace of God alone can keep one from falling. Moreover, while the temperance reform can do much to lessen the evils of intemperance in general and remove many of them in particular localities, yet for the utter and world-wide overthrow of the liquor traffic we look forward to the coming of our Lord. Then King Alcohol will be dethroned. Then the reign of intemperance will be ended by the reign of righteousness and peace. Lord, hasten the day!

✠

The following incident is related in *Men of Tomorrow*. A teacher in Alaska went out one day with one of her pupils to do some sketching. The little girl she took with her was about ten years of age and quite skillful with her brush.

When the day was nearly over the teacher looked at the sky where the sun was setting.

"Try to make a picture of that sunset," said the teacher to her pupil.

The little girl looked at the beautiful sight in the heavens, and then she turned to her teacher and said: "I can't draw glory."

It was a bright answer made by that little Alaskan child. It is God who has painted the sunset sky, and there is no human skill that can draw the glory which he has created.

LOOK at the map of China, and note that it is divided into 18 Provinces and 4 Territories, comprising an area of nearly 7,000,000 square miles. According to the latest census, but recently completed, the population is 426,447,325. Thus it is the greatest of all mission fields, embracing fully one-third of the human race. And it is the most wonderful of all living nations, boasting a national history of 4,000 years, and exhibiting unmistakable marks of a venerable civilization—an elaborate system of government, a high-grade literature, world-famed discoveries such as the mariner's compass, gunpowder and the art of printing, unique manufactures of silks, porcelain, lacquerware, etc., and a vast store of empirical knowledge along many lines. Not only has this nation survived the ravages of time for forty centuries, but today its people continue unimpaired in vigor and recourse. The above quoted census shows a steady increase in numbers; physically they are strong and healthy, possessed of remarkable powers of endurance and adaptation, proverbially industrious, patient, frugal and as a rule, peace-loving. Their great drawback has been a worship of the past which has prohibited any material advancement. With a spirit of intense conservatism they have stubbornly resisted all changes of importation of foreign ideas, and this has led to unfortunate conflict with other powers for a whole century. God, however, by a series of startling events and providences during the past few years, has brought about the beginning of wonderful changes, and China is slowly but surely emerging from her seclusion, and coming upon the stage of international action. Undoubtedly she is destined to play a most prominent part in the world during the century just dawning, and from every standpoint her speedy evangelization must be regarded not alone as something to be desired, but as something imperative.

MISSIONS IN CHINA

Protestant Missions in China are nearly one hundred years old. From the first their course has been in the face of bitter opposition and formidable barriers and consequently slow and thriving. Work in the interior, away from the treaty-ports, began little more than a single generation ago. It has been attended by much suffering and trial, and martyr-graves are the milestones that have marked its progress. Now, however, every province has been entered and is being worked by missionaries and every year is seeing more rapid advance and richer results.

CHRISTIAN AND MISSIONARY ALLIANCE WORK IN CHINA

And now let us look in particular at the fields and work of the Christian and Missionary Alliance in this land. They lie in three distinct sections, and if you will keep the map before you as we take a brief imaginary journey to these different parts, it will make all much more clear and interesting.

CENTRAL CHINA—We land at Shanghai, the great central port, the New York, so to speak, of China, situated near the mouth of the mighty Yang Tse River. Here we find Beulah Home in charge of Mr. and Mrs. Woodberry, and a staff of native assistants, where an aggressive evangelistic work is being carried on among English-speaking Chinese and also the sailors of American and European men-of-war all ways in port. Then taking a river-steamer up the Yang-tse for 330 miles, we come to Wuhu,

in the Province of Anhui. This is where our earliest missionaries to China located in 1890, and besides being a station for local work it is the headquarters of the Central Mission, having a commodious Receiving Home for new missionaries while engaged in language-study and for annual conferences, etc. Here also is a nucleus of a larger school which we hope will soon be established. Going inland from Wuhu we find at distances of 20 to 36 miles, respectively, the stations of Uan-Chi and Nan-ling. Sixty miles further up the river from Wuhu is Ta-Tong, and striking inland from here for fourteen miles we reach Tsing Yang, thus making in all five Christian and Missionary Alliance stations in Anhui. Again resuming the journey up the Yang-Tse for 320 miles beyond Wuhu we arrive at the cities Hankow and Wu-Chang, opposite each other



DR. R. A. GLOVER.

on the river. Together they comprise a population of over a million and occupy a position in China similar to Chicago in the U. S. A. In Wu-Chang, the larger of these and the capital of the Hu-Peh Province, we have a station with a native church of some fifty members. Hankow is the terminus of several lines of fine steamers and native junks for up-country journeys north, south and west. Still following the main stream of the Yang-Tse westward and a little southward for nearly 200 miles till we come to China's largest lake, we enter the Province of Hu-nan, famous as being the last Province in the Empire to permit the hated "foreign devil" to enter and remain. Three of our missionaries—Brown, Alexander and Chapin—were honored of God to be among the pioneers of Hu-Nan and to endure no little rough treatment and danger for Christ's sake. In the last three years the Lord has wrought a truly remarkable change in the minds of the people of this Province, and today more than thirty workers of at least eight different societies are laboring among its 20,000,000 souls. Our own Mission has stations in three of the largest cities, namely, Chang-Sha (the capi-

tal), Siang-T'an and Chang-Teh, the former two south and the last west of the T'ong-T'ing Lake. Already we have in these stations about thirty baptized Christians. This completes our Central field. Its last report, just to hand, is the best in its history. In

addition to the 18 missionaries there are now 25 native assistants; 130 converts have been baptized and 70 more are counted as inquirers.

NORTHWEST CHINA—Formerly we had a considerable work in northern Shan-Si, carried on by our Swedish brethren; and a women's work at Pekin under the leadership of Miss Duow. During the Boxer uprising of 1900 these Missions were broken up and more than thirty of our precious Swedish workers and their little ones died the death of martyrs. As yet the Board has not seen its way clear to reopen the work in these parts. Our distinctive northern field is therefore the Province of Kan-Suh and the adjacent borders of Tibet. It is reached by a hard, tedious journey, partly by river and partly overland, consuming three months from Hankow. There we find two principal stations, Taohoe and Mincheo, with four missionaries. Since the resumption of the work a year ago, new interest is marked and increased. At least six other missionaries expect to join this force as soon as rebellion troubles cease and the way to this interior mission is again open.

SOUTH CHINA—Beginning from Shanghai and sailing down the coast to the British colony of Hong Kong, we take steamer for 300 miles up the West River, through the Kwong-Tung Province, and reach our remaining field, Kwong-Si. This Province in common with Hu-Nan, was possessed of a peculiarly anti-foreign spirit, and former attempts to plant stations had ended in riots and the expulsion of the missionaries. It was laid strongly upon us as a field for our mission, and in 1893 the first members of our South China band were out to face the problem of entering Kwong-Si, which at that time had not a single resident missionary. It was distinctly pioneer work, presenting not a few difficulties and dangers, but upheld by God and by many praying hearts our workers pressed steadily in and gained foothold after foothold. The Kwong-Si band has been added to year by year and the work has gone forward in a spirit of strong unity and faith. Now there are 26 missionaries, about 20 native helpers and over 100 baptized Christians among the seven stations. First of all comes Wuchow, a large, busy city, and the headquarters of the work. It lies just within the eastern border of Kwong-Si and at the junction of the West River with its tributary, the Fu River. Here an excellent Receiving Home has just been built, and we have a chapel, an evangelistic reading-room, and training schools for native helpers, both male and female. Following up the West River, we visit in order a chain of four stations—T'ang-Uen, Kwai-Ping, Tung-Tsun and Nan-Ning. The last is some 350 miles from Wuchow and not far from the borders of the French territory known as Tonkin. It is the design of the Christian and Missionary Alliance to extend its work into this latter country, which has as yet almost no Protestant work, and already two of our missionaries in Kwong-Si, who speak French, are studying the Annamese language and preparing to enter. Two more stations complete the list in South China. One is Kwei-Lin, on the Fu River, more than 200 miles north of Wuchow, a large and important city, and the Provincial capital; the other is Lo-Tung, 60 miles south of Wuchow and just

over the border into Kwong-Tung.

PRESENT OUTLOOK AND NEEDS

So much for the work to date; and now what as to the present outlook? Without hesitation we can say that it is unconditionally brighter, brighter than ever before. These years have been a time of preparation, of seed-sowing, of laying foundations deep down out of sight. Now, with central stations opened, the various departments of work organized, and a band of about sixty missionaries, mature, loyal, united, and reinforced by an equal number of promising native colleagues, there are the best of reasons to expect visible results from this time forward, many times greater than those of the past. Further than this, God has made the immediate present to be a time of unprecedented opportunity for missions in China. If ever a dark storm-cloud had a silver lining that of the Boxer uprising had. It has brought missionary work into greater prominence and larger favor than ever before. By revealing the corruption of China's government and the hollowness of her superstitious systems, it has produced a widespread feeling of discontent with the old order of things and an openness of mind toward western thought and religion. The happy results are being felt by the missionaries everywhere in the land, in the changed attitude of officials and people, in the striking increase in the numbers of inquirers, and in multiplied open doors for the Gospel on every hand. Items of thrilling interest and encouragement along these lines come from our workers by every mail, coupled with touching appeals for the reinforcements in men and means which are so urgently needed to take full advantage of the present golden opportunities and which constitute the sole condition to a glorious harvest. We ought to have ten new missionaries for each of our China fields, and means to send them out at once! Shall we give ourselves to prayer for them, believingly, fervently, unceasingly?

Opportunity! Responsibility! These are the words that God would burn as a sacred watchword upon the heart of every one of us in this the day of China's crisis of opportunity and need.

DR. R. A. GLOVER.

FAREWELL MEETING TO DR. AND MRS. GLOVER

"Tell it out to China's millions,
Tell it out in fair Japan,
Tell it by the mighty Congo,
Tell it in the dark Soudan.

Ref.—"Go and tell them, go and tell them,
Jesus died for sinful men;
Go and tell them, go and tell them,
He is coming back again."

So sang the earnest company that gathered to bid "God speed" to our beloved brother and his dear wife on the eve of their departure for Central China. Peculiarly appropriate also was the Scripture lesson read by Dr. Wilson, who presided, from Isaiah lxi, with its message of the anointed One Who came to give the Gospel to the poor and proclaim liberty to the captive.

Always helpful, and instructive, in his messages, our dear brother Glover was much used of God in this his farewell appeal.

After referring feelingly to the memories of old student days in that very building of the farewell of the first party that sailed from the Tabernacle for Kwang-Si some eight years ago, he spoke of the unspeakable joy with which they again turned their faces toward the land of their adoption.

Reading from Isaiah liv, 2, 3, he dwelt especially upon the command to "enlarge the place of thy tent, . . . spare not, lengthen thy cords and strengthen thy stakes," and of the promise that immediately follows: "Thou shalt break forth on the right hand and on the left."

Briefly reviewing the work of the eight years since first entering Kwang-si, he showed the blessed contrast between the condition of things that then prevailed and now.

Then, not a solitary messenger of the gospel in the whole province, the people bitterly opposed and fanatically anti-foreign, now seven stations opened, training homes, receiving home, active workers and Bible women engaged in spreading the glad tidings—in fact, the whole work of the Christian and Missionary Alliance in that province, as well as others, furnishing abundant cause for deepest gratitude for what He had wrought.

Our brother also referred to the wonderful "internal and external providential evidences" of God's preparation of the people for the favorable reception of the gospel. Some of the direct results of the awful Yang-tse flood, and of the recent famine in Kwang-si, were prejudices disarmed, opposition broken down, through the faithful, loving ministrations of the servants of Christ during those appalling seasons.

Now, instead of arms raised to stone the messengers of the gospel, hands were imploringly stretched out for the "living bread."

Applying the words, "enlarge thy tent, lengthen thy cords," to the foreign end of missionary work, the speaker earnestly emphasized the strengthening of the stakes at the home end of the work—the stakes of prayer, and faith and joyful sacrifice—declaring that with the ex-



LUCIA BIERCE FULLER

perience gained during the past years, the future, with the blessing of God, would witness results ten and even twenty fold more than had as yet been realized.

Mrs. Glover also spoke of the joy that she experienced at once again setting out for the foreign field, although feeling keenly the separation from loved ones. Those present will not readily forget the impression made by our sister, as she told of having received a letter recently from one of the native Bible women, pleading with her to stir up the people in the home land to send more laborers to enter the doors that stood wide open for the gospel. "I will have to meet that woman," said Mrs. Glover, "and I must meet her alone, without any reinforcements, for we are going back to China alone."

Many were deeply stirred, one young man yielding himself to God for service in the foreign mission field.

In earnest prayer Brother Crear and Dr. Wilson commended our dear brother and sister to God and the congregation sang the old prayer hymn,

"God be with you till we meet again."

ANOTHER FAREWELL

A very interesting farewell missionary meeting was held in the Gospel Tabernacle on Monday evening, August 24th, to hear a parting word from eight missionaries who were to sail on the two following days for the land of their adoption. Mr. H. D. Winant, representing the Board, presided in the absence of the pastors, who were away at conventions.

The following were the party: Mrs. I. M. Woodward and three children, Miss Fanny Hoffman, Rev. C. Erickson and wife and child, returning missionaries, and Misses Morris, Fuller, Case and Gardner, new missionaries, Miss Lucia Fuller being the daughter of the beloved superintendent of the work in India.

Each of the missionaries gave a note of thanksgiving, some that they were returning, and the others that they were privileged to go, in answer to a divine call for workers for the field of India.

The thrilling stories of Mrs. Woodward and the others of the wonderful way in which the natives were interested, and finally brought to the knowledge of the truth, and the persecution which they had to undergo, and still how they held out and lived and became useful workers in the field, where the trials of the native convert are such as we know little of, and such as we used to read of, as in the early days of the Christian Church. Miss Fuller gave a very touching address, citing the value of the prayers of those at home, and the need of special prayer, also how much the missionaries on the field appreciate being remembered, feeling in their trials that others are holding them up in prayer. The address of each missionary was full of earnestness and love, and they expressed the joy they felt at being now on the way to the field, and trusted that they would be remembered by those who had elected to stay in the home land.

The meeting was one of the most interesting held in the Tabernacle for years, and closed with the usual interesting exercises and farewell greetings. The farewell services on the steamer were also very touching, and attended by many from Nyack and other places, who sang "I will not forget thee" as the steamer sailed out into the mighty deep, and our friends were off for the land of famine and plague.

Miss Anna Pruitt gives this account of a Chinese funeral: "The old lady across the street has just died. Her sons are rich and think their money can buy happiness for their mother's soul. They burn make-believe money and say that it turns into real gold and silver for her to use. I can not tell you all the things they have burned for her. There was a paper horse for her to ride, though the old lady never even trusted herself on a donkey here; there was a cart with a mule to pull it; paper servants to do all kinds of work; paper houses, flowers, tables, chairs, a pig, and even an image of her pet cat. There all were sent up in smoke and supposed to go to her, wherever she is. Several bowls of real food that she liked best were burned, too. Ugly paper lions were burned to guard her doors and keep thieves away, for the Chinese have no treasures in heaven where they can not break through thieves and steal. At her grave two huge paper giants were burned, one black and the other white. Their faces were terribly fierce and they were expected to drive evil spirits away."—Selected.

"Everywhere—north, south, east, west, and vast interior—Africa is waiting, at the end of this nineteenth century, for the gospel of salvation, and where are men and women who will go and proclaim it? Where are the means to send and sustain them?" Mrs. Guinness.

Children and Young People

Dr. H. Wilson
and
Young People's
Announcements

THE CHINAMAN AND HIS BABY.

A missionary in China was traveling and preaching the gospel and selling Scriptures among the ten thousand cities, towns and villages where there was no other missionary. In his narrative of his work he said:

"I would often start at two o'clock in the morning to go to some market town, and when they, buy a smoking hot sweet potato from some vender's basket. This would by my breakfast, and on the strength of it I would speak all day to the crowds that gathered around, selling the Gospels to all that would buy. I would not stop for dinner, but go on till night-fall; then go to the Chinese inn, eat my supper, then throw myself down on the brick bed. Though tired in body, there was never a night when I lay down discouraged with the day's work.

"I was unable to speak the language well, but my soul burned to tell the multitudes of Jesus; so I strung together a few sentences, telling of our friend in heaven—Jesus, and would repeat them over and over, saying there was more of the story in the Gospels I had to sell.

"One day I noticed a little Chinaman who sat near with a little baby in his arms.

"I asked him to let me hold the baby—my arms were aching to hold my own dear ones, from whom I had been separated.

"I held the baby up before the crowd. It laughed a little and the father and the crowd seemed pleased at the attention the foreigner had paid to the baby.

"I had been telling about our heavenly Father's love and the story had taken hold of his heart, and several times I saw him draw the baby closer and once I saw him kiss it.

"I had been speaking for hours. A good crowd had gathered and many were buying the Gospels, when my voice gave out and I was unable to utter a sound. When I stopped telling the story the people stopped buying the Gospels. I waited, but my voice did not return. There came to my mind what I had once said in the homeland. I had said, 'I don't know how much of the language I shall be able to get, but I shall go to China and I'll learn the name of Jesus and if I can't do anything else I'll take my station in the market, and, pointing toward heaven, repeat the name of Jesus over and over.' I said, 'Lord, I meant it then and I mean it now,' and with that I lifted my hand and pointed toward heaven.

"I really expected I would be able to speak at least the name of Jesus, but I was unable. The crowd began to grow and to wonder why the foreigner stood there pointing upward and not saying a word. The tears were rolling down my cheeks, for I thought of this crowd, all without Christ. Then the millions of China came before my eyes, and I could not keep back the tears. The crowd kept increasing. I was praying for help to deliver the message, when help came from a very unexpected quarter. The little Chinaman with the baby rose. He was constrained by that courtesy that the Chinese always show to help explain matters. He had been listening for hours; then, besides, was not I his friend? Had I not held his baby?

"He addressed the crowd, explaining why the foreigner was pointing upward, but saying nothing, how he had been speaking all day, and had lost his voice and was unable to speak further. He was about to take the next man

when, lo, and behold! what did he do but begin to tell them what I had been saying. Repeating the message about our Friend in heaven—Jesus, adding little connectives here and there that I had not been able to put in, and finished by saying that the story was in the little books I had for sale. The people began to buy, others came up, a new crowd formed, and again he had to repeat the reason for the foreigner's strange actions, for I kept pointing upward. So we finished the afternoon—the telling over and over the sweet story and I selling the books.

"Before I left him, my voice having come back, I had a word of prayer with him, gave



SAMUEL TATNALL, MARSHTOWN, MD.

him a Gospel and went on to the next market town.

"Somehow, I expect to meet that Chinaman in glory."—Sel.

THE VOICES MEG HEARD.

Meg stood in the middle of the floor, and there was a fire burning in her heart bigger than the one in the grate. Somebody had said something unkind to her—something that she didn't really deserve one bit! She wasn't so much angry as hurt and sore; she wanted to justify herself, and the quick, sharp, hot words came racing up to her lips, and were almost spoken when she remembered—

Remembered what? That she had given herself to Jesus. It would never, never do for His child to "speak back." No, she would go out of the room without saying a single word.

And then it was that she heard the first voice. Just the tiniest, most cunning little whisper in her ear, and this was what it said—*"Bang the door!"*

Well, now, wasn't that a good idea? "You see," murmured the voice, "you could just show that way how angry you are—and it's quite right you should be angry, you know—without saying a word."

Oh, Meg saw all the reasonableness of it quite well, and I don't know how very, very near she was to yielding, when another voice spoke.

It said no words of its own. It was a very sweet, tender voice, and it whispered in Meg's ear something that she had read not very long ago.

"The kept hands will be very gentle hands."

Surely! If she belonged to Jesus, every bit of her was His, and her hands must not be angry any more than her tongue. Just one quick look to Him, one little prayer, "Help me!" and the quick temper was conquered, the soreness and heat died right out of her heart, and Meg went out of the room and closed the door behind her, oh, so softly.

Well, there are other folks besides Meg who hear voices speaking to them. Do you ever?

There's a story, somewhere—not true, like the one I have just told you, but with a very good meaning in it for all that—about a girl who went up a hill to get the treasures that were at the top. There was a singing-bird, and golden water, and something else which I have forgotten. Anybody could obtain these treasures who climbed to the top of the hill, but no one as yet had ever succeeded, for down in the valley below there were voices that used to call out continually, "Come back! come back!" And as soon as the travelers going up turned round, even just to give one look to try to find out who it was calling, they were turned into stones. And so many had turned round that the side of the mountain was just covered with stones.

Well, this girl was determined to get to the top of the hill, so she put pieces of cotton-wool in her ears and set out; and though the voices called out, "Come back!" she did not hear them, so she climbed to the very top and secured the treasures safely.

For Young People

YOUNG PEOPLE'S MEETINGS AT NEW YORK STATE CONVENTION.

When the opening days of the Tully convention came, our hearts were filled with praise to God for answering the prayers that had been ascending for weeks that He would send many young people. Never before had the New York State Convention seen such a host of bright young lives in attendance.

At one o'clock each day two prayer meetings were held, one by the young men and the other by the young women. In these many conflicts were encountered and decisions made the results of which will be known only when Jesus comes. A special service for all the young people was held each evening at 7.30, at which there were many testimonies of real surrender to God. A goodly number testified to their surrender by being buried with the Lord in baptism. The last Sunday evening when an expression was taken from those who really wanted God to send them to the "regions beyond" our hearts were melted and heaven seemed bending low over the scores of young lives who arose to their feet. One dear girl told us that she did not care to come to the convention, but after she reached there the Holy Spirit took hold of her and she realized that it was then or never that the surrender must be made that would separate her from all her friends and unto God. Another told us

she came to have a good outing, but before the meetings closed she had seen things in the light of eternity and had laid down all her earthly ambitions, having a "good time" in a very different way from what had been planned.

The Institute rally was the climax of the convention, being held on the closing evening. About 35 former students represented the Institute and many of them in brief testimonies gave glory to God for having permitted them to go apart for a while to be alone with Jesus and study the Word. A number of others expressed their desire to go to Nyack if the way should open. Will you not, dear reader, pray that the doors may be opened and the means supplied so that more laborers may be thrust forth into the harvest?

MRS. T. E. JADERQUIST.

Syracuse, N. Y.

WHAT ONE LIFE CAN DO

In a home for incurables in Cleveland died Katie Powers. The papers of that city and of the village where she had formerly lived gave considerable space to an account of her life. These accounts were supplemented by many personal testimonies on the part of those whose lives had been brightened and helped by her example. The case is the more remarkable because Katie Powers was herself so helpless.

Katie had been a bright, happy girl. One who had not known her before her misfortune did not obtain from her old friends any definite impression of her earlier years beyond this simple statement, that hers was a sunny, happy life. In the dawn of womanhood came the loss of bodily power, a loss which was the occasion of her subsequent strength of character. Inflammatory rheumatism left her unable to walk, and she lay for months a helpless sufferer. "But think," said she, "how much I have left!"

Then the arms stiffened, and the fingers drew up like claws, and the jaw grew rigid till it would have been impossible for her to eat but that her front teeth were extracted to permit the introduction of food. Her vision failed, too, and only a little sight remained in one eye. Then for years she lay huddled up in a wheeled chair, a helpless, suffering woman. She could see a little; she could move her arms a little, and that was all. Even this slight power diminished, and only by great care was it made to last until she died.

So she lay and painted sunny bits of water color. There was in her no suggestion of the suffering, shut-in life; no reflection of pain; no reminder of the stiff, painful muscles that held her brush. They were all sunshine and hope. Somehow people did not pity her. They would have done so, but she seemed not to need pity; so they simply loved her. Her deformities never made her repulsive—her life was so beautiful. Her sweet spirit shone through the features disfigured by pain. She not only bore her own burdens, but became a burden-bearer for others. "Whenever I feel blue," said a neighbor, "I go in and see Katie; she always cheers me up." No one ever spoke of cheering Katie; she was always cheering others.

So for a dozen years lived this shut-in, suffering Christian woman, and every year her life broadened and sweetened. "It makes you believe in God," said one. "No life ever seemed to me so truly Christian," said another. What an inspiration such a life is to both old and young to make the best of life, whatever our lot.

Christian Work and Home Workers

Alliance Meetings
Announcements
Etc.

SCRANTON CONVENTION

September 5-13.

The Eighth Annual Convention of the Christian and Missionary Alliance for the Northeastern District of Pennsylvania will be held in Dunmore, Scranton, Pa., September 5-13. Among the speakers will be Rev. A. B. Simpson, Rev. A. E. Funk, Rev. F. H. and Mrs. Senft, Rev. G. V. Brown, Miss M. T. Draper, Miss Elizabeth Brown, of Palestine, and others. For information as to rooms, etc., address James Leishman, 1,640 Madison avenue, Scranton, Pa.

THE OHIO CONVENTION

Beulah Park was never so full as during the convention of 1903. Every cottage and room seemed in demand and the hotel table had two or three successive companies at every meal. If the sanitary conditions of this most convenient center were only different the attendance no doubt would be greatly multiplied, for it certainly is the best rallying point of the Alliance people in the whole country.

Steps are being taken by the National Board to place the property in the hands of the local officers with a view to the building up of a strong work in this important center.

The weather was fine throughout the entire convention, the only objection being the lack of rain and the clouds of dust that floated everywhere.

The large Tabernacle building was usually crowded, many being present from all parts of the State and from the neighboring States, including Michigan, Kentucky, Pennsylvania and Indiana.

The service of song was of an exceedingly high order, our Ohio friends easily leading in this delightful ministry of praise. Besides the old Ohio quartette, quartette No. 2 was equally as effective and solos by various others were frequent.

Mr. Myland and a local committee had charge of the arrangements. Among the principal speakers were Rev. G. N. Eldridge, Rev. W. F. Meminger, Rev. A. E. Funk, Rev. John Salmon, Mr. and Mrs. Cramer, Messrs. Ramseyer, Kerr, Kirk, O. M. Brown, I. H. Patterson, E. D. Whiteside, Hutchinson, Rev. A. B. Simpson and Rev. John Robertson, who dropped in for a day on his way home from Winona and gave a striking address, which will be found reported at length in this issue of the Christian and Missionary Alliance. The missionary addresses were of a high order of ability and interest, and were delivered by Miss Murray, one of our old missionaries now laboring in China under the Friends; Miss Brown, of Jerusalem; Miss Mullen, of Africa; Mr. and Mrs. Campbell, of Akron, formerly of Africa; Mr. Ramsey, of India, and Mr. Landis of China. Mrs. A. B. Simpson also spoke on missions and took part in the women's and children's meetings. Mrs. Serena Brown, of Cleveland, led a large woman's meeting daily with great power. Mrs. Kerr, of Dayton, assisted by a number of workers, held an excellent children's service and the young people's missionary offering brought out a great crowd and a liberal response amounting to thirteen thousand dollars (\$13,000), with a great party of young people who offered themselves for missionary service and represented a high order of earnestness and consecration. Per-

haps the awakening of missionary interest among the young men of the convention was its most valuable feature.

The literature of the Alliance was represented by a stock of unusual quality and quantity, and the people manifested a deeper interest than at any previous convention in this department of the work.

Inquiry meetings were held daily on Divine Healing, deeper life, and the Lord's coming, and were largely attended. The class for divine healing was under the care of Mr. Whiteside and he was much used to help the numerous inquirers. The anointing service of Friday afternoon was attended by over one hundred candidates, besides many others who had been previously anointed, and the power of God was present to heal.

The spiritual tone of this convention was deep and earnest, and the opportunities in Ohio are very great and urgent. The supreme need is workers of the right kind.

A summer school has been in operation during the season at Beulah Park under the direction of Rev. D. W. Myland and will continue for some weeks longer.

The annual meeting of the Ohio Alliance was held during the convention and a Board of Trustees appointed consisting of Messrs. Coulton, Daly, Brown, York and Myland.

Rev. W. A. Cramer has been much blessed in his work in Cleveland, and the local branch is steadily growing up with a fine constituency of an earnest and united people. May God continue to bless the Alliance people in Ohio and the west.

CHICAGO CONVENTION

The work of the Alliance in Chicago and the Northwest, under the direction of Rev. W. T. MacArthur, is to hold its annual rally and reunion in Willard Hall September 1 to 6. We have already announced the principal speakers in connection with this meeting. All persons desiring information about transportation or hospitality will please communicate with Rev. W. T. MacArthur, 1,140 S. Lawndale avenue, Chicago, Ill.

THE NEW YORK CONVENTION

The New York Convention of the Christian and Missionary Alliance, usually our most important gathering, will be held in the Gospel Tabernacle, New York, from Wednesday, September 30th, to Monday, October 12th, inclusive. Special preparations are being made for this important gathering, and all who expect to attend should write in advance to the Alliance House, 350 West Forty-fourth street, New York, or the Missionary Home, 690 Eighth avenue, New York, for accommodations.

OFFICIAL LITERATURE

Any of our branches or friends who desire cards of membership, leaflets giving information about the work, or any of the free literature of the society, should communicate with the Home Secretary, 690 Eighth avenue, New York. By sending a stamp you will save the

Board a good deal of expense. This is a trifle to each individual, but a large sum when all the individual items of postage are presented in the aggregate.

BERACHAH HOME

Berachah, Nyack, is having its best days during the closing months of the summer. A large family of over forty is at present observing a week of special services conducted by Mr. Stevens, of the Missionary Institute, and assisted by other workers. The home will be open in the fall and this is the most pleasant season to visit Nyack. Address Miss Lindenberg, Berachah, Nyack, N. Y., for terms, manuals, etc.

TENT MEETINGS AT NORTHERMBERLAND, PA.

July 4-12, 1903

Last year when Miss Annie Seasholtz of India was in Northernberland, her home town, she invited us to bring the Scranton Gospel Tent and hold a convention. This we did with the blessing of the Lord upon us.

The Lord led us back again this summer and gave us a precious season. Those whose hearts God had touched received us heartily. We were sorry we could not stay longer than we did. The work seemed to be just begun when we had to go to attend the Rocky Springs Convention. We were glad to know that about \$45 had been given during the year for the support of India orphans.

The workers present were Rev. C. D. Sawtelle, of Harrisburg; Rev. M. L. Landis, South China; Miss M. M. Hastie, of Avoca; W. G. Davis, of Scranton, and others.

On the closing Sunday several precious lives were yielded to God for the foreign field and an offering of \$71.00 in cash and pledges was made for the India orphans. J. L.

FROM BOONE, IOWA

Our Des Moines Convention lasted two full days. Bros. McArthur and Chandler, of Chicago; Mr. and Mrs. Rogers, of India; Pastor Tillet, Mr. and Mrs. Crawford, W. A. Hartquist and others, were the working staff. The Fourfold Gospel was presented with strength and sweetness. The Convention expenses were met without difficulty and for a beginning a very good offering for missions was made.

A blessed spirit of unity prevailed in Des Moines, and the friends are now hoping and praying the Lord may permit Bro. Chandler to return before the summer ends, for two weeks, and hold an Alliance tent meeting in Des Moines. Brother and Sister Rogers are going separately throughout Iowa presenting the word and work, and there are, we are thankful to say, many open doors.

May God lay Des Moines and Iowa on many praying hearts.

J. C. CRAWFORD.

DES MOINES

Rev. W. H. Chandler, of Illinois, has consented to come to Des Moines, Iowa, and hold a two weeks' Christian and Missionary Alliance tent meeting, beginning September 8. We hope friends through the State will pray for and attend these meetings if possible. Bro. Chandler may remain with us a few weeks and visit some other Iowa points.

J. Chas. Crawford, State Superintendent, Boone, Ia.

News and Notes From Wide Fields

Weekly
Summary of
Missions

A writer in *Regions Beyond* says:

A movement started two or three years ago by a colored bishop from the United States, known now as Ethiopianism, is the cause of much trouble to all the old-established churches. Throughout the whole colony the agents of the Colored American Church have gone starting missions, placed in such a position that their success must mean ruin to the older work. In my district I have two such churches built not fifty yards from two of ours. I know of no single instance in which they have endeavored to reach the heathen, but all their efforts seem to be to get the converts from the other communities. So violent has their antagonism been that the Moravian missionary on the next station to me had his life threatened several times, and was so worried that at last he had a physical breakdown, obliging him to leave, and he could not take charge of another work for six months. They have not gone as far as this with me yet, but they try in every way conceivable to bribe my members to leave.

In the ten years from 1891 to 1901 the native converts in Uganda, Africa, increased from 300 to 30,000.

In the construction of the Uganda railway in East Africa the English government employed over 30,000 coolies from Punjab province in India, hoping they would remain in Africa and so relieve the congestion of population in the Punjab. This density of population is a very serious problem for the Indian government to grapple with. If the United States had as many inhabitants in proportion to size, the population would reach about six hundred millions, or about eight times as many as at present.

"That He might... deliver them who, through fear of death, were all their lifetime subject to bondage."—*Heb. ii. 14, 15.*

One day as I was walking along, says the Rev. Joseph Clark, of the Congo Mission A. B. M. U., I met a boy. A look of horror was in his face. I asked him what was the matter.

"White man," he replied, "I am only a little fellow, and yet I am dying; but I don't want to die."

I felt puzzled for a minute and looked up to God for a message. Then I said: "Look here, my boy; my wife and I are going home across the sea, and we do not cry about it. You know Jesus, and that He is your Saviour, and that He died for you, so you need not be sad, for you are only going on a journey to Him."

As I spoke the look of terror passed out of his face. He fixed his eyes on me and said, "White man, I understand."

There are in Africa more than 150,000,000 persons who never heard of Christ.

As for the honesty of these people, I appeal to every English merchant or banker from Peking to Hongkong to answer if he ever heard of a dishonest Chinese merchant or banker. So far from that, not only has every English bank two Chinamen to receive and hand out money, but every bank in Japan has the same. The English will tell you, half in jest, that the Japanese is an Oriental Yankee and does not trust his own people, and they will tell you,

half in earnest, that the English bankers employ Chinese to handle their money because they never make mistakes.

These people of China have never had any bankrupt law. If a man cannot

pay his debt or some one does not secretly come forward and pay them at the end of each year, he has "lost his face," and so he dies by his own hand. Yet, with all their piteous poverty, they have no such words as "hard times," for everything must be settled up at the end of the year. There can be no extension of time. Confucius forbade it.—*North American Review.*

Shanghai Chinese non-Christians have contributed \$25,000 for the new Y. M. C. A. building in Shanghai.

One thinks of Joseph Neesima, stealing away from his native land under cover of night, at the forfeit of his life if discovered, since the child born in 1842 came to his young manhood while the death penalty hung over every Japanese who left the country, and remembers how at Andover and Amherst, through the kindness of a Christian merchant in Boston, the lad was educated to be a power for good to his countrymen. Neesima went back to be a teacher and a missionary of Christ. When he died, young men of Japan, his students, grieving, carried his body to its burial and an immense procession followed, through floods of rain and a chilling wind. Of Neesima it shall always be written, "He loved much."

Jewish Notes

NOTES FROM THE JEWISH MISSION

By the kind invitation of Rev. M. Bales, through the invitation of Bro. E. Linde, we had the pleasure last Sunday evening, August 16th, of listening to addresses by two Hebrew Christians, Rev. Paul Shanfeld and Dr. C. Burleigh Hart.

We are truly thankful to God for the spirit manifested, and the love and interest awakened among those present for Israel. The addresses were delivered in power and liberty of the Spirit.

Bro. Shanfeld reminded us of the bitter persecution which the Jews have suffered throughout the past centuries at the hands of so-called Christians, forcing them to confess Christ or suffer death; while it remains for us now to seek to undo their wrongs and win them to Christ through love. Dr. Hart stated that during his eighteen years' ministry in England, he had always met with a response among Christian audiences when the Jewish work was represented, but since he had come to America he had received a cold shoulder from Christian societies when he mentioned the Jew, and one of the ministers of his church even went so far as to say, "The Americans hate the Jews."

After the addresses Dr. Wilson stated that the Christian and Missionary Alliance has not failed, during the twenty years of its existence, to have some representation of the Jews in their yearly conventions, and that they are now carrying on a work among them, though not sufficient in proportion to the number of people.

We have 600,000 Jews in our city, and surely the work should be conducted more aggressively.

At the close of the service several confessed

their failure in the past to show a practical love for the Jews, and desire in the future to manifest more than a sentimental love and sympathy.

We realize the need of co-operation of the people with us, in showing the love that is from above, from Him who took our place on the cross, and in so doing they will help in winning many of the lost sheep of the house of Israel.

M. MEINDER and M. A. COLE.

210 Chrystie St.

In our daily toiling among our brethren we meet with many remarkable cases, which only clearly show the readiness with which the chosen people are listening to the gospel, and also that the prejudice against Him who came to save and rule over them is slowly but surely melting away.

Who would in the years past think of a Jew coming to a Mission of his own will to inquire and to learn of our blessed Saviour? Yet they are coming in without any efforts on our part to induce them to do so.

Some time ago a young Jewish woman came in and asked me for a New Testament. On my question, what did she want the New Testament for, the young woman answered that she wants to read and to learn it, and to be able to prove to a young man, also a Jew, with whom she had a conversation a day before she visited us, who denounced the teaching of Christ, that Christ's teachings are noble, and that there wasn't a greater teacher and character in this world than Jesus of Nazareth. I readily gave her the New Testament, and we believe that our God is going to do a work in the heart of this young woman.

Another case of a young man who was sick and was directed to us as the last resort for help. I wasn't in a position to do much for him, but through writing to a charitable institution I was able to get for him a free transportation ticket to London. We helped him also a little on the way, and the young man asked us also for a New Testament, that he might be able to learn and to know the teachings of our great Master who is able to put so much love in our hearts for others.

We do praise Our Heavenly Father for the privilege to show, not only by our words, but also by our acts and lives, the blessed truth of the Words of our Master, "Ye must be born again."

A young Jew who was in a backslidden state for over six years, and who was brought back to the Master through our instrumentality, was so changed in the manner of his home life that his dying wife, who knew of the stand he took for the Master, said to him, "O, if you would only be so good in the years past as in the last few months?" Wasn't that a glorious testimony for our Saviour?

Another Jew, a hard-working man, who was coming in quite often last winter, and to whom the Gospel of Peace was preached, said to me that his rest was gone, and that very often while hard at work he was obliged to stop from his work, as his thoughts unwillingly were turned towards the Word of God, thus showing that the Holy Spirit is working in the heart of that man.

So it is from day to day. I would be able to recall many other instances where the Lord is working through His Word by the Holy Spirit among His people, and we do praise Him for the glorious possibilities of the work among them.

Brethren, my heart's desire for Israel is that they might be saved, was the cry of Apostle Paul, and if we would only be able to unite in this great desire and prayer for the Jew, we would surely see great results among them.

F. I.

Letters from Missionaries

Missionary
Telephone

Since our last letter from this station in January, God has blessed and given encouragement in His work.

We praise God for the privilege of being co-workers with Him in this land and being able to hold forth the "Word of Life" and exalt the all-powerful name of Jesus among a sin-cursed people, "without God and without hope in the world."

More and more I feel the truth of Paul's words: "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God"—II Cor. v. 20. Also, "But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts."—I Thess. ii. 4.

We praise God for eight of our number, who in play professed their faith in Christ by baptism. Some of these had been inquirers for four years, and we believe they realized the step they were taking in entering the Church.

Mr. and Mrs. Christie visited us at that time, and our hearts were full of thanksgiving to God for the messages from the Word, given by our brother. Our chapel was full every evening. Some who listened to the truth were convicted of sin, and expressed their desire to begin the new life of faith in Jesus.

Several have been coming regularly to the services since that time. We trust God will lead them on to a fuller knowledge of His salvation for them in Christ Jesus.

We praise God for that time of revival, and believe it is a foretaste of what He has for us as we labor in this dark land.

Baby Milton Christie was with us—a very young missionary, but one who attracted crowds, not by his words, but by his bright face and winning smiles. He would go to any one, and had no fear of dirt and disease, which some of us older missionaries shrink from. I feel sure he won the hearts of some. Truly, "a little child shall lead them."

Our itinerating work has gone on with success. At one place, thirty li distant, several are interested in the gospel. Our Evangelist and a native woman accompanied me to this place. And it was very encouraging to be welcomed by a number, taken from home to home, and treated to all the good things that country place could provide. We were pleased to have prayers in each home, and saw in some places where the "Ten Commandments" was put up in the place of some heathen image or writing.

Our sleeping apartments were not all a foreigner would desire, but we all could rest under a straw roof, and on a mud floor. It makes one think more of the great sacrifice of Jesus as we endure a little hardship for His sake.

A farmer at that place took us to a number of the adjoining villages. He told me of one evidence he had that God was true. Usually, he said, when out on dark nights walking over the narrow dykes, he was very frightened; but since he began to worship the heavenly Lord and Father he was not the least afraid. The evening we arrived he came several miles in the rain and darkness to meet us.

I praised God for His testimony, for I know how these people live in fear and dread, and imagine the darkness is filled with all sorts of evil spirits.

We would ask the prayers of the home friends for the people we visited, that they may be enlightened in spiritual truth.

Recently I took a trip in another direction, and at one place was surprised to see

"Il-su t'ang"—"Jesus Hall"—in large characters. We learned that the China Inland Mission have begun a work there. Three men of the place who believed the gospel have been going to Ning-kueh-fu to Mr. Miller's services, and had voluntarily fixed up a chapel at their own expense. Although they have no worker with them, they have done their part in preparing a place for services, and Mr. Miller sends them such workers as he can.

They received us kindly, and we praised God for this little sanctuary in the midst of the heathen, where we could bow the knee in worship and join in praising our blessed Redeemer.

Misses Quinn and Rhind have also been going from village to village, finding many willing to receive the "Good Tidings."

At some of the country places I was impressed with the number of women who said, after telling them the story of salvation, "If you had not told us, how could we know?" The question, how could we know? remained with me for days. Oh, that some who read these lines would ask themselves the question, "How can they know if I do not help to tell them?"

"How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"—Rom. x. 14.

The daily services in our chapel are well attended. On Sundays we praise God for an increased attendance. Sunday school average has been better during the past two months. The International Sunday school lessons are a blessing to all. Paul's missionary journeys have been followed with interest and hearts have been inspired "to fight the good fight of faith." Our Evangelist says, "There was only one Paul."

I have not spoken of the school work, but we can give a note of praise for the work He has enabled us to do among the boys and girls.

There were dark days when the Lord revealed sin amongst our church members, and we unitedly cried to God for mercy and forgiveness. The dark cloud had a silver lining, and the offender has been disciplined, has gone through his humiliation, and is now restored to church fellowship.

We find teaching, exhortation, reproof and rebuke are all a part of the missionary work, and that much grace, wisdom and patience is needed to be faithful along all these lines.

"His grace is sufficient" at all times, and we can sing:

"The cross is not greater than His grace,
The storms cannot hide His blessed face,
I'm satisfied to know that with Jesus here be-
low

I can conquer every foe."

ANNIE YOUNG.

WAN-CHI, July 14th, 1903.

Written from Kuling July 14.

P. S.—I forgot to mention that a piece of land has been bought here by our Mission in a very good situation. We are looking to the Lord for the money needed to erect buildings. We believe as our work increases larger premises will be a necessity.

A. Y.

In America there is one ordained minister, evangelist or Christian worker to every forty-eight or fifty people.

The Christian and Missionary Alliance

ISSUED AS A CHEAP AND POPULAR ILLUSTRATED CHANNEL, 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.

The Christian and Missionary Alliance is published weekly by the Christian and Missionary Alliance, 692 Eighth Ave., New York City. The subscription price is \$1.50 per year, payable in advance.

Subscribers in all foreign countries will please add fifty cents for postage.

Subscriptions may commence with any issue and will be continued until ordered discontinued; no papers discontinued until all arrears are paid.

Change of Address. Always give both your old and your new address.

The name of the Town and State you live in should always follow your own name when writing to this office.

Two weeks must elapse between the receipt of a subscription and the regular delivery of papers.

Send all subscriptions, changes and remittances to the Christian and Missionary Alliance, 692 Eighth Avenue, New York City.

Orders for Books and Tracts should be sent to the Alliance Press Co., 692 Eighth Avenue, New York City.

Entered at the Post Office of New York as Second Class Matter.

PUBLISHER'S NOTES

The new issue of *Living Truths*, the number for September, contains some special articles by the editor and other writers on Premillennialism, and is distinctly a Premillennial number. If you want something concise and intelligent on this subject the paper by the editor is most desirable reading matter. It contains in condensed form a great deal of teaching on this theme and will be a splendid little commentary in itself. The other features are excellent as usual.

The editor gives timely hints on the International Sunday School Lessons, and the summary given of all the lessons for the entire quarter will be of infinite value to Sunday School teachers. Christian work pages are this month given to an illustrated article on the Tent work of the present summer in the city of New York. The missionary articles are full of interest, and an illustrated article on the New Hebrides is replete with new and interesting facts. The Current Events and Editorials are bright and timely as usual, and the Question Drawer in this issue is devoted entirely to questions and answers on the Lord's coming. The editor of *Living Truths* invites questions from its correspondents, and space is devoted in each issue for this interesting matter. If you are not a subscriber to *Living Truths*, send for it now. We will send the remaining four numbers of this year, namely, September, October, November and December issues, to new subscribers for twenty-five cents. Send a trial subscription at once. Address your order whether for single copies or trial or yearly subscriptions to *Living Truths*, 38 West 18th street, New York. Single copies ten cents. Trial subscriptions from September to December inclusive, twenty-five cents; yearly subscriptions, one dollar.

Attention was called a few weeks ago to a small hymnal just printed, words only, of one hundred hymns taken from Hymns of the Christian Life, Nos. 1 and 2. We now have a very full supply of this little book, and single copies will be sold at five cents each, or 100 copies for three dollars. They are particularly suitable for Evangelistic or Alliance meetings and contain hymns on salvation, the deeper life, divine healing, the Lord's coming and missions. Send orders to the Alliance Press Com-

pany, 692 Eighth avenue, New York City.

Don't fail to get a copy of "A Life for God in India," by Mrs. Helen Dyer, while the price is so greatly reduced. It is a biography of Mrs. Jennie Fuller. The publisher's price is one dollar, but for a short time we are filling orders for eighty cents each, postage free. Send for a copy at once to the Alliance Press Company, 692 Eighth avenue, New York City.

Sunday School teachers are returning to their fall work. Begin with a good supply of Sunday School reward tickets or booklets. We have an excellent assortment of the small reward cards in large sheets at ten cents a sheet. The cards number from twenty-four to one hundred to a sheet. Our little Bible Story Books at twenty-five cents a dozen are a novelty and will be hailed with delight by the little folks. Try some of them. There then is also a very large assortment of little cards in the shape of banners, shields, butterflies, flowers, etc., with cord for hanging. These, too, are only twenty-five cents a dozen. Orders for the above should be sent to the Alliance Press Co., 692 Eighth avenue, New York City.

Have you had a set of our new Tracts for the Times on the Lord's Coming? These are the subjects: Are you ready for His coming? Are you living for His coming? Why we expect Christ to come; Why we expect Christ to come soon; The plan of the ages; The Lord's coming and missions; The first resurrection; How we can hasten His coming; Do you want Him to come? Errors about His coming. Send ten cents and the entire set will be mailed you. The Alliance Press Co., 692 Eighth avenue, New York City.

We have been receiving many inquiries concerning two volumes recently mentioned in *Living Truths*. These are "Daniel in the Critic's Den" and "The Bible and Modern Criticism," by one author, Sir Robert Anderson. We are now prepared to fill any orders for either of these books. Address Alliance Press Co., 692 Eighth avenue, New York City.

Prayer and Praise

SALVATION

For a young man given to drink; that the burning desire for liquor be taken from him, that he may be powerfully saved, and be a blessing to his family and to his parents; also for his parents as they are passing through great trials; pray for me, and for a grandson, that he may be brought to Christ.

HEALING

For a young man threatened with fever; that he may be speedily healed, without long illness, and glorify God, in manner of life and conversation; for a young woman who has been ill a long time, and suffers dreadfully with sleepless nights; help asked immediately; for a woman of middle age, infirmity in legs and feet, burning pain in bottom of feet, and swelling knees; for complete healing of a wife whom God is healing by degrees; that she may not be so discouraged and depressed, but may trust and rejoice in God more, and that her mind may not be so confused; for healing of a young man, ill with typhoid fever, whose mind is seriously deranged, that he may be healed and his mind restored; for a dear sister who has suffered for over fourteen years; since prayer has been offered for her, she is slowly improving, looking to God for complete victory; please hold on to God for her; for healing of a dear sister who is suffering from sciatica; for a dear boy with heart and stomach trouble; for a friend suffering from internal aneurism; for a dear boy suffering from concussion of the brain; for a friend suffering from a growth near the corner of the right eye; for a brother with chronic stomach trouble; for a dear little girl, that she may be healed of weak eyes; for a friend from bleeding of lungs; for a friend who for years has been a great sufferer from an incurable disease, and feels that she is about to lose her mind; for a father who has had a partial stroke of paralysis which has affected his speech (unable to talk); pray that his speech may return and remain as long as life.

TEMPORAL AID

For a widow with three children, that God Himself will supply all their needs, for spirit, soul and body, and give them His own wisdom in business. For one who is in need of money, that a way may be opened.

PRaise

For restoration of eyesight, and healing of catarrh and bladder trouble.

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life.

—Ware.

Do not be discouraged when you meet with failure in yourself. Do not be afraid to look in the glass and see your own defects in contrast with Jesus' blameless life. It will incite you to higher things. Self-judgment is the very secret of progress and higher attainment.

—Messages of Love.

I may not always know the way
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet;
And so I rest, content to know
He guides my feet where'er I go.

Sometimes above the path I tread,
The clouds hang dark and low;
But thro' the gloom, or thro' the night,

My heart no fear can know;
For close beside me walks a Friend,
Who whispers low, "Untill the end."

I may not always understand

Just why he sends to me
Some bitter grief, some heavy loss;
But though I cannot see,
I kneel and whisper thro' my tears
A prayer for help, and know He hears.

My cherished hopes and plans may fail,

My idols turn to dust,
But this I know, my Father's love
Is always safe to trust;
These things were dear to me, but still

Above them all I love His will.

Oh! precious peace within my heart,
Oh! blessed rest to know

A Father's love keeps constant watch
Amid life's ebb and flow;

I ask no more than this: I rest
Content, and know His way is best.

LILLA M. ALEXANDER.

Our Homes

BERACHAH HOME

South Nyack, N. Y.

OPEN FOR THE SUMMER.

Miss S. Lindenberg, Deaconess in Charge, assisted by Misses M. Graham, E. Warren and others.

Daily Bible and Prayer Services by Miss Lindenberg, Mr. Simpson, Mr. Stevens, Mr. Motherspoon and many workers.

Apply to Miss Lindenberg, Berachah, Nyack, N. Y.

ALLIANCE HOUSE

350 West 44th Street, New York

This House is open as a Christian Home and Family Hotel for the entertainment of persons and families visiting the city; also a permanent home for those wishing such a residence. There are about 100 rooms, comfortably furnished, with steam heat, good dining room service and every reasonable comfort and convenience. The location of the house is most central, near the Grand Central Station and between Broadway and Eighth Avenue, with street car lines to all parts of the city. The rates of board are quite moderate, from \$1.25 a day up, according to rooms occupied.

CHRISTIAN ALLIANCE HOME

350 N. 20th St., (above Spring Garden St.) Philadelphia

A quiet resting place for those who desire to wait upon God for spiritual or physical help. It is also open for persons who desire to make it their home while passing through the city. It is conveniently located for reaching all depots and only a short walk to Fairmount Park. For further information address Mr. or Mrs. F. H. Sent.

Meetings of the Christian and Missionary Alliance

HEADQUARTERS, 690 EIGHTH AVENUE, NEW YORK CITY.

President and General Superintendent—Rev. A. B. SIMPSON, 692 Eighth Avenue, New York.	Field Superintendent—Rev. HENRY WILSON, D.D.
Vice President and Rev. C. M. KINNEY, Rev. JOHN SALMON, Rev. E. M. LLOYD, Rev. W. C. STEVENS, Rev. M. B. FULLER, Rev. O. M. BROWN, Mr. GEORGE MONTGOMERY, Rev. E. T. MOCKRIDGE, Mr. ULYSSES	Treasurer—Mr. DAVID GRAB, 690 Eighth Avenue, New York.
Secretary and Rev. JOHN OSTER, D.D.	Superintendent of Assignments of Missions—Mrs. A. B. SIMPSON, 690 Eighth Avenue, New York.
General Secretary and Foreign Superintendent—Rev. A. E. FUNK.	Recording Secretary—Rev. J. D. WILLIAMS.
	Home Secretary—Mr. H. D. WINANT, 690 Eighth Avenue, New York.

DISTRICT AND STATE SUPERINTENDENTS.

NEW ENGLAND, including Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, Rev. IRA DAVID, 14 Somerset Street, Boston, Mass.

CANADA, including the Provinces, Rev. JOHN SALMON, 211 University Avenue, Toronto; and Rev. F. W. PHILIPSON, 102 Park Street, N. Hamilton, Ont.

NEW SCOTIA AND PRINCE EDWARD, Rev. J. H. SMITH, 350 North Maryland Street, District of Columbia, Rev. F. H. SENFT, 560 North Twentieth Street, Philadelphia, Pa.

NEW YORK STATE, Mr. A. D. JACKSON, 202 Main Street, Rochester, N. Y., and Mr. J. A. JACKSON, 1428 St. Salina Street, Syracuse, N. Y., Superintendents.

NEW JERSEY, Rev. J. D. WILLIAMS, Superintendent, 150 Noble Street, Brooklyn, N. Y.

CENTRAL DISTRICT, including Ohio, West Virginia, Eastern Kentucky, and Indiana, Rev. J. H. WILSON, 232 Cleveland, C.

MIDDLE WEST, including Indiana, Missouri, Michigan and Western Kentucky, Rev. G. N. ELDRIDGE, Irvington, Ind.

NORTH WEST, including Nebraska, Kansas, Iowa, Minn., S. Dakota, and Colorado, Rev. T. H. REED, 134 So. Louisa Avenue, Chicago, Ill.

PACIFIC COAST, including Washington, Idaho, Oregon, Utah, Nevada, California, Arizona, Rev. W. C. STEVENS, Missionary Institute, Napa, Cal., and Rev. J. H. WILSON, 232 Cleveland, C.

IDAHO, Rev. CHARLES CRAWFORD, Superintendent, Boone, Iowa.

IOWA, Rev. CHARLES CRAWFORD, Superintendent, Boone, Iowa.

KANSAS, Mr. S. A. WALTON, Superintendent, 1100 Woodlawn Avenue, Topeka, Kan.

[illegible]

A Life for God in India

This new volume on the life and work of Mrs. Jennie Fuller, written by the author of "Pandita Ramabai," will be sold for a limited time only at

TWENTY PER CENT DISCOUNT

The publisher's price of this book is ONE DOLLAR, but we will fill orders for a short time only

At Eighty Cents a Copy, Postage Free

Send your order immediately, to secure the discount, to
ALLIANCE PRESS COMPANY, 692 Eighth Avenue, New York.

AUGUST Living Truths

This number of the LIVING TRUTHS has for its main features the two following articles: "The Pope and the Papacy," by the editor, and "The Two Babylons," by Rev. W. H. Daniels. Both articles differ widely from the many eulogies that have been given in most periodicals, and refer particularly to the Scriptural aspect of the question. Dr. Gray has finished in this issue Bishop Nicholson's Lectures on Colossians, "Reconciliation Through the Death of Christ," and Dr. Robertson continues his "Budget of Helpful Illustrations for Teachers and Workers." The pages for Home Missionary Work are devoted to an illustrated article on "The New York Branch of the International Christian Police Association," by a police officer; and pages for the Foreign Work to an illustrated article by Rev. William Morrison on "Congo Misgovernment." Then there are the usual editorials, Sunday School Lesson Hints, Current Events in the Secular and Religious World, Question Drawer, Reviews, etc.

Single copies 10 cents; subscription price, \$1.00 per year. Send your orders to
ALLIANCE PRESS COMPANY, 692 Eighth Avenue, New York.

To Our Colporteurs

Colporteurs will do well to send their Fall orders in early in order to secure full lines of our mottoes, etc. Remember we sell mottoes,

TEN DOLLARS WORTH FOR FIVE DOLLARS, EXPRESS FREE

to any point in the United States east of the Rocky Mountains.

Send for catalogue to

ALLIANCE PRESS CO.

692 Eighth Avenue, NEW YORK

COMPLETE CATALOGUE SENT ON APPLICATION