



[EDITORIAL.]

The Noon Hour of Prayer.

IF there is one thing that the followers of the Lord Jesus need to learn, it is with regard to the place

prayer to have an answer. And who is there among God's people that has not time and again realized that He is a hearer and an answerer of prayer. How many deliverances have been effected—how many blessings secured—how many sorrows soothed—how many ways of usefulness opened in answer to prayer.



FIRST HALF HOUR OF THE FULTON STREET PRAYER MEETING.

and power of prayer—that prayer is not restricted to things spiritual, but that it embraces the affairs of every day life, and all lawful undertakings, great and small. There is also another truth which must come to each heart. It is this, that God wants us to pray, wants to give an answer to prayer—yea, that He means

The relation between prayer and its answer is not ours to explain. It is enough for us to know that the Sovereign Disposer of events, who has the hearts of all men in His hands; who sees the end from the beginning; without whose providence not a sparrow falls; has given us exceeding great and precious

Our Mission.

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promises, to encourage us to come to Him; with the confidence of children to a father able and willing to keep us.

In all ages of the church He has answered prayer. The Bible is a record of the power of prayer, full of the testimonies of the readiness of God to give what His children ask in faith; and the whole economy of the Christian system depends on the simple truth that God hears and answers prayer.

How important, therefore, that we should oft be found in private prayer, and also that there should be places and seasons at which Christians may assemble and lay their petitions before the "throne of grace."

It is pleasing to note the many privileges now afforded by the Daily Noon Prayer Meetings established throughout all parts of the world, and in such numbers, as to enable us to say that at the noon hour the world is circled with a belt of prayer.

These meetings are intended to give merchants, clerks, strangers, and business men generally, an opportunity to stop and call upon God amid the daily perplexities incident to their respective avocations.

Perhaps the most widely known among these is that held in New York, and known as the "Fulton Street Prayer Meeting." Of the origin of this meeting we give the following notes furnished us by Rev. J. C. Lanphier, with whom the meeting originated. He says:—

"I regard the origin of the Fulton street Prayer-Meeting an additional evidence that God delights to honor humble instrumentality. I should not have noticed anything that might have been written or said concerning the origin of the meeting, had not efforts been made to give it consequence, and to claim for those who had no connection with it, a historic record as its founders. I consulted with no person, and no person consulted with me about that meeting, until I had determined to establish it. I applied for and obtained permission to use the room for that purpose. I then appointed a time for holding the first meeting. Immediately after, I commenced to give notice by cards, letters, and handbills. I found no encouragement from any of them. During the period which elapsed between my determination to establish the service and the first meeting, nothing occurred to give me the least hope of Christian sympathy or support. But my trust in God, and my firm reliance on Him, and feeling in my inmost soul that my purpose was in this humble way of prayer to honor Him, I felt that such a meeting would become the instrument of His blessing to souls of men. I had been accustomed to

be in that room for prayer before the day on which the first meeting was appointed. Sometimes one or two, and once three, were with me. But at twelve o'clock noon, on the 23rd day of September, 1857, the day that the Fulton-street Meeting was established, notwithstanding the great pains I had taken to make it public, I was there alone with Jesus for half an hour before any person entered the room. At half-past twelve the step of a solitary individual was heard on the stairs. During the last half hour, five other persons came in."

It will thus be seen that Mr. Lanphier sat out the first half hour of the Fulton-street Noon-day Prayer Meeting alone. What has followed is a matter of history. To this point requests for prayer have poured in from all parts of the world, and answers many and (to human eyes) marvellous have been vouchsafed, and 103 Fulton-street has been as it were a Mecca to which the feet of Christian pilgrims from the four corners of the globe have tended, and they have returned to their homes strengthened in purpose and faith. We pray that the blessings of the future may be even greater than those of the past, and that Daily Prayer Meetings may become more generally established and appreciated.

OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN McEWEN, Lakefield, Ont.

[Feb. 7.] The Fiery Furnace. [Dan. 3. 16-28.]

It is deemed best to omit the important lesson on Daniel in Babylon, in order to be forward for the scholars and teachers using these "nuggets of gold" from the lessons. Daniel and his companions were carried captives many years before the downfall of Jerusalem, and had come into prominence in Babylon, when the great overthrow came upon Judah.

HERE IS A YOUNG MAN OF FIRM PURPOSE, who would not defile himself with what was associated with idolatry; avoiding the appearance of evil, HE IS WILLING TO SUBMIT TO A PRACTICAL TEST, and the issue was highly satisfactory. The course pursued led to an honoured and signally useful life. "Them that honour Me, I will honour." Daniel's three friends and fellow captives are of like mind with himself, and are the central figures of this lesson. The whole is vividly pictorial. Call out the persons and the details of their position and character.

1. The notable gathering on the plains of Dura.
2. The accusing Chaldeans.
3. The furious king.
4. The four men walking amid the flames.

Make much of the memory verses, 16, 17, 18.

DON'T FAIL TO TEACH THOROUGHLY:

The integrity of these young men, notwithstanding the terrible alternative presented on their disobedience to the king; and that

GOD IS ALWAYS ABLE TO DELIVER

from the hottest fire of trouble and temptation. To the adult portion of the school, and the home there is the deeper lesson. See 1 John 5: 4.

Faith in God. vs. 16-18. Faith in God tested. vs. 19-23. Faith in God approved. v. 25. Faith in God rewarded vs. 26-28.

[Feb. 14.] The Handwriting on (Dan. 5:)
the Wall. (1-12, 25-28.)

The glory of the Chaldean empire reached its height under the great king, Nebuchadnezzar; but matters move on until we come to his grandson, Belshazzar, who was associated with his father, Nabonnedus, in the throne of the empire. After a hundred years of power, the hour of doom has come. A new conqueror stands at the gates of the great city—Cyrus, the Persian—who has united under one crown, Persia, Media and Lydia, through whom God has an important work to accomplish for His repentant and faithful Hebrew people.

Self-security and impiety have manifested themselves on a large and daring scale, as depicted in this lesson.

THE CENTRAL THOUGHT OF THIS STARTLING SCENE is expressed in New Testament language, James 5: 9, Revised Version, "Behold the Judge is before the doors."

The following analysis of the passage is helpful:—

1. The hall of feasting and profanation. vs. 1-4.
2. The conscience-stricken, impious culprit. vs. 5-9.
3. The baffled and powerless magicians. vs. 8-11.
4. The remembered and chosen interpreter. vs. 25-28.

Call out the persons, their position, character, doings and utterances. There is gradation of importance and exercise in this order—first to the memory, then the intelligence, then moral appreciation, then judgment, to be fully carried out in adult classes.

The pen and the hand of the invisible Writer is still recording His decisions—on the face and form of the wine drinker, and the licentious; on the walls of the prayerless and godless home; on the door posts of selfish and self-satisfied churches. The pang of pain in the brain and the pang of the conscience has a double interpretation of mercy and justice. Read Christ's interpretation of this scene in the parable of the unfaithful husbandman. Luke 20: 9-19.

[FOR OUR MISSION.]

Changing.

Jesus, dear Master, the world is so empty,
Nothing can satisfy—nothing can last;
Friends are so chargeable—pleasures so fleeting,
Fond memory lingers o'er joys that are past,
Yearning in vain for the golden days over,
Sighing for friendships long since passed away;
Earthly flowers wither, and storms follow sunshine,
Pain comes with pleasure, as night after day.
Without Thee I could not live, Jesus, my Saviour,
Grief is too bitter, and heart pain too deep;
But in Thy kind, strong arms tenderly folded,
All Thy beloved shall peacefully sleep.
Kept through the changing years, all safe for ever—
Help me to walk in Thine own chosen way,
Till the dark clouds by the rainbow are lighted,
And earth's faint, struggling dawn, breaks into day.

KATIE.



MR. SCHIVEREA has again been labouring in Toronto, conducting services in the Hazleton Avenue Congregational Church. He continues for two weeks at that point, and then commence meetings in Erskine (Pres.) Church. May the Lord richly bless those labours.

AS a result of the Moody meetings in Montreal, a deep spiritual interest has been aroused, and special Gospel services are being held in some of the churches. May the Lord cause the tide to rise till it shall overflow the whole land.

L. P. ROWLAND has been labouring at Greenville, Ohio. A Post card from that place says: "A great work here. Never had a deeper power of the Holy Ghost." Mr. Rowland is now at Oberlin, Ohio.

REV. SAM. JONES has been labouring in St. Louis, where he has called the attention of thousands to their lost condition, and thus has been the means of creating an interest in the Gospel, which the pastors are now following up.

THERE are at present in connection with the China Inland Mission, 182 Missions, with about 100 native Pastors, Evangelists, Preachers, Colporteurs, &c. God has truly blessed this noble work, but when we think of these 282 workers, and then of China's millions, we might be led to repeat the words of the disciples, "What are they among so many?" John 6: 9; but praise the Lord for His ability to feed the multitude, and even to satisfy them. Let us, however, pray the Lord of the harvest that He would send forth labourers into the harvest.

MR. E. C. NEWBERY writes:—"Since I saw you, I have been doing the work of an itinerant evangelist, going about as I have felt called of the Spirit, and led by Him. I have preached and worked in Turin, Genoa, Pisa, Leghorn, Florence, Rome, and Naples, and can say, 'Praise the Lord, His mercy endureth for ever.' His smile has been upon me, and goodness and mercy have followed me. Blessing right along the line, wonderful doors opened to me; faith grows as it is continually being tried. Being known to a great many of your readers, and if you desire, I would send you a letter giving an account of the Lord's work in Italy as seen and known by me.

[FOR OUR MISSION]

It's Too Late.

By J. W.

A YOUNG man, a relative of an active Christian worker in Toronto, had repeatedly been urged to accept the Lord Jesus Christ as his Saviour, but as repeatedly had spurned the message of Divine love. Deep and still deeper he sank in the pit of sin, giving great grief to his friends, and trouble to those who from time to time interested themselves in his behalf. His whole aim seemed to be that of *enjoying* (1) himself, as he expressed it, and he bitterly resented as an interference any effort made for his true welfare. Time passed away, he removed from one point to another, unable to retain any position. At length the hand of disease was laid upon him, and he was removed to the Hospital. The medical man's verdict was "No hope," and, alas, when kind friends were requested to call upon him, and again speak to him of Jesus, the result of such visits led them also to say, "No hope," as will be seen by the following extract from a letter written by one of his visitors. May the Lord use these solemn lines to arouse some young man now traveling the downward road:—

"I have seen ———, who is lying at the Hospital, and so has one of our members, daily. He is dying of disease of the heart. He refuses to consider the message of God's love, and told me, 'It's too late: as I did not attend to it when in health, I cannot now.' I pressed upon him God's message of mercy, and gave him many of God's promises, but he refuses to speak, or take any apparent interest. I was greatly saddened. I left that promise, 'Him that cometh to Me, I will in no wise cast out.'"

Only 25 years old! yet "too late." The sin of rejection so fully committed that even at that early age he had become hardened against truth and against God. Oh, dear reader, how is it with you? Have you accepted, or are you still rejecting? May the sad words, "Too late," never be wrung from your dying lips.

In a few days that young man passed from earth to meet his Judge. How long will it be ere you shall be called to meet Him? Remember, "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1. Such an end may be avoided. "NOW is the accepted time; behold, NOW is the day of salvation." 2 Cor. 6: 2.

TH**ERE** is now a Baptist church of eighteen members at Nablous, Palestine the ancient Shechem with a congregation of 100, a Sunday school of 140, a day school of 100 Mohammedan girls, a house of worship called 'Zion Upper Chamber Baptist Chapel.'

[FOR OUR MISSION.]

Jottings from Jamaica.

Extracts from a letter by W. A. BRIGGS,
Evangelistic Mission, Brownstown, Jamaica.

OUR work here is scattered, and somewhat like the early days in the history of Canada. Such a lot of traveling (all on horseback). In one week I traveled about 100 miles visiting the different stations in my district. The services are much longer than in Canada, the regular service lasting from two to three hours, and sometimes even longer. We are kept busy, very seldom a day without a preaching service. The people are only too glad to turn out; and so attentive! Just wonderful how they sit so long and listen with such eager, anxious look. So that although the work here is hard, it is also very pleasant. Dr. Johnston* deserves great credit and praise for the zeal, earnestness and self-sacrifice he has shown in his Master's service out here, and the Lord has rewarded him for it.

Where I have been for about two weeks, we have had some very blessed times in holding Gospel meetings; over 50 professed to be anxious, and desire to become members. Most all show signs of true conversion. The Lord be praised! One dear brother, at the close of one of the meetings, said, "Minister, me tinks dis be jes a beginning." I trust it is so.

The other day I had to get the horse shod. I went to the blacksmith, giving him the shoe, and asked him to put it on. He lifted up the foot and began to scrape, when the horse at once objected, and began to kick. However, after trying a few times he succeeded in getting the hoof ready. He straightened, or fitted the shoe, and proceeded to nail it on, but the horse became very restless, and kicked again. All this time I was cogitating, and taking in the scene. At last I said, "That horse reminds me of some human beings." The blacksmith could not see it, so I said, "Well, this is what I mean. The horse does not know what is good for him. If he were to go on his journey without that shoe, he'd have to stop before he got half way, and the likelihood is, he would be destroyed for life. Just like some men and women. They're going on a journey, but when God wants to prepare them (*i. e.* put the shoes on), like the horse, they kick. They don't know what's good for them, and so they object, and on they go; but one thing is certain, they will never come to the place they desire to reach—Heaven; for before they get half way up the road, they will faint, night overtake them, and they will be LOST." The blacksmith saw it, and I handed him a little Gospel book, and asked him to read it, lifting up my heart in prayer that our Father would bless the little book and the conversation to this poor wandering one, and that he may have his feet "shod with the preparation of the Gospel of peace."

* The founder and present head of the Mission.

[For OUR MISSION.]

Six Bible Questions.

By "KATIE."

(1) **W**HERE art thou? Gen. 3: 9. Where do you stand? on the side of God or Satan? There is no neutral ground; you are a soldier of the Cross, fighting under that Captain whose "banner is love," or you are a rebel; you are living for Him "who gave Himself" for you, or you are wasting yourself on the world; an inheritor of eternal misery, or one of those for whom the "many mansions" are prepared. Stop, ere it be too late, and consider, "Where art thou?"

(2) "Where is thy brother?" Gen. 4: 9. If you are saved yourself, how is it with those about you? Can you live in possession of a gold mine, wherein is treasure sufficient for all, and see your friends and neighbours perishing? Perhaps some one is longing for the word you are afraid to speak. Remember, you are a witness for Christ, and it concerns you, "Where is your brother?"

(3) "Doest thou well to be angry?" Jonah 4: 4. Because things do not turn out as you wish. If, instead of joy there comes sorrow—if sickness takes the place of health—if poverty supplants luxury—if, in place of the smile of welcome, there is a vacant chair in your home—should you fret? Our Father's "ways are not our ways;" but His thoughts towards you are "thoughts of peace"—and "doest thou well to be angry?"

(4) "What doest thou here?" 1 Kings 19: 9. The world will say you are peculiar if you absent yourself from its amusements, but God says you cannot please men and be His servant. Gal. 1: 10. What do you—a Christian—in a place where your Master's name is not loved? Do not compromise with Satan—give up every place, every pastime where your King's presence is not desired. "Whatsoever ye do, do all to the glory of His name." Can you as His follower go to the theatre, the ball room, the card table, in the "name of the Lord Jesus?" Oh! waste not golden moments on pleasures fading as the autumn leaves.

(5) "Believe ye that I am able to do this?" Do you believe that He will save you from "all sin"—"keep you from falling"—make you "complete in Him"—"sanctify you wholly"—and then "present you faultless" before His Father's throne? "According to your faith it shall be unto you."

(6) "Lovest thou Me more than these?" John 21: 15. Do you love Him best of all? Can you (if need were) give up all—friends, riches, honour, the world's praises, everything for Him? Does He, who knoweth the thoughts of all hearts, see any reservation? Oh, may each heart lovingly answer, "Thou knowest all things, Thou knowest that I love Thee."

I give Thee all my heart, Lord,
And all my earthly store,
My friends, my time, my talents,
Now and for evermore.

Teach me to know Thy holy will,
Purge away all the dross,
And let me ever humbly kneel
'Neath the shadow of Thy Cross

[For OUR MISSION.]

The Five-fold Outcome of Faith.

REV. J. A. R. DICKSON, B.D.

I.—FORGIVENESS OF SINS.

WHERE faith in Jesus is a reality, it has "signs following." Mark 17: 20. Its outcome is manifold. Like every act of obedience, it is crowned with blessing—richest blessing. It brings to man, first of all, as that which he needs most urgently, pardon of sin. It lightens his heart and eases his oppressed conscience, by intimating to him what God has done towards him, in words like these: "Your sins ARE FORGIVEN you, for His name's sake," 1 John 2: 12; "God for Christ's sake HATH FORGIVEN you," Eph. 4: 32; "By Him all that believe ARE JUSTIFIED from all things, from which ye could not be justified by the law of Moses," Acts 13: 39. This is the first outcome of faith in Jesus, the sins of the sinner are forgiven. This is to be believed on God's testimony. The natural unbelief of the heart will rise up and dispute this, saying, "I don't feel it;" "How do I know that it is me?" "I am as yet, much the same as I was before;" "Is this really so?" Now, we must never overlook this fact, that we must believe God's statements concerning the result of faith, and rest satisfied with that; and as that is done, the feeling rises, the knowledge comes, the change of moral condition is experienced. It becomes a great reality. Aye more, THE GREAT REALITY. It marks the line between the waste wilderness and the blooming paradise; between the old condition of spiritual darkness and the new condition of spiritual light; between the deadness to God that obtained in the past, and the being alive to God now. Oh what a change the belief of God's Word brings! Such as justifies this strong statement: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. 5: 17.

This great truth is strongly emphasized, and we may say, fortified by the most solemn affirmation touching its perfection. God never revokes His forgiveness, any more than performs it imperfectly. He forgives, and His act is at once complete and permanent. The act itself is glorious, but when its true nature is seen, it is exceeding glorious.

As to the perfection of the act, take these words of God: "I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins." Isaiah 44: 22. Who can find the cloud when it has been dispersed—blotted out? It is, humanly speaking, irrecoverable. King Hezekiah's testimony is this, "Thou hast cast

all my sins behind my back." Isa. 38: 17. Is not this out of God's sight—behind His back. What is there, cannot be seen. Isaiah speaks God's thought concerning this matter thus: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. This is a perfect putting away; the purgation of the soul is complete. All that stained it has disappeared. Another word is, "Thou wilt cast all their sins into the depths of the sea." Micah 7: 19. Who can find what is cast there? It is lost forever. This word in Jeremiah 50: 20, crowns all: "The iniquity of Jacob shall be sought for, and *there shall be none*; and the sins of Judah, and *they shall not be found*; for I will pardon them." The perfection of the act implies *its performance*, but its clear, bold proclamation is found in these passages: "I, even I, am He that blotteth out thy transgressions, for Mine own sake, *and will not remember thy sins*," Isa. 43: 25; "I will forgive their iniquity, and *I will remember their sin no more*," Jer. 31: 34. There is no recalling of forgiven sin. It is an act of Him who is of one mind. The reality of the forgiveness of sins, then, is such, that the sinner trusting in Christ as his Saviour is to rest satisfied that it is his; his, as soon as he believes; his, in its Divine perfection and performance; his, to enjoy now and forever. Believing in Christ he may rejoice with a "joy which is unspeakable and full of glory," because his sins are forgiven, and because "there is therefore now NO CONDEMNATION to them which are in Christ Jesus." Rom. 8: 1. He may say, "O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation." Isa. 12: 1, 2.

[For OUR MISSION.]

Christian Work in New York.

No. 2.

By the Editor.

A CHRISTIAN gentleman, whose heart had been touched with sorrow for the poor fallen creatures so numerous in large cities, had taken up a work in their behalf. He had a dear little girl named Florence, and round her his affections were entwined; but one day the hand of disease touched the little one, and in a short time she was taken away to be with Christ. The father had, during her life time, set apart certain monies for her benefit. The Lord having taken her away, now led the bereaved father to devote those monies to Christian work. So the funds were used in the establishment of a Mission for the Salvation of Fallen Women, and it was named after little "Florence." Such is a brief sketch of the origin of the Mission to which my kind friend, Mr. Gooderham, and myself wended our way

about 9.30 p.m. Reaching the Mission we found that the hour of meeting had changed, so that we were too late to see the class for whom the Mission is designed, fully represented, but there were some who had lingered to be spoken to and advised with, while the staff of workers were all there, ready to give every possible information. The meetings are held in what was formerly a private residence, altered so as to make a neat chapel on the ground floor, while the upper part is used as dormitories, &c. Over the pulpit was a large portrait of little "Florence," her childish eyes appearing to gleam with pleasure as they looked down each night on a scene in which all heaven and hell is interested, and the results of which would give joy in the presence of the angels of God, or joy to the spirits of evil, in proportion to the success or failure. We were rejoiced to learn that many, very many, precious souls had been saved in that little room.

On a subsequent evening we had an opportunity of studying more carefully this class of work. By direction of, and with a card of introduction from Rev. Dr. Wilson, of St. George's Church, late of Kingston, Ont., (a whole hearted lover of the Lord) we wended our way to the "Faith Home," on W. 27th Street, reaching that place about 10 p.m. We found the room completely filled with an audience such as it would be difficult to match in any other city. Fallen women and drunken men, gathered in off the streets and from the "vent holes of hell," in the vicinity of the Mission. And in charge of all, a gentle, loving, and not very robust looking lady, fit to grace any drawing room, but counting all things as of no value when compared with the salvation of a soul. As Mr. Gooderham remarked, "It is an inspiration to look at her in the midst of her work."

On the 18th March, 1883, Miss Strachan entered on this work as a labor of love. In God's name, and for His service, the Home was established, Leaving home and friends, she came here to make her home with those the world cast out. She knew—ah, well she knew—that beneath many a gaudy dress, there faintly beat wearied hearts; that many a tattered garment hid a sore, sore breast; she knew that, though cheeks were hollow, and eyes dim, and only made attractive by the adventitious aid of cosmetics, the soul that shone not in the countenance was still hidden somewhere in its temple. That the world frowned on such, and deemed them shameless, was no bar to her. He, who had made all of life bright for her, had said to such just as they: "Neither do I condemn thee; go, and sin no more." It was not for her to cast a stone, but rather to go out and tell them the old, sweet story of Jesus and His love. She had been leading up to this by visiting among the girls in fast houses for two years previous to the opening of the Home. This scheme had long been in her thoughts, and she only waited till Providence opened the way to take advantage of it. Having decided that Twenty-seventh street, between Sixth and Seventh Avenues,

was the best locality, she asked the Lord to send her a house. At last she noticed No. 103 was to let, and speedily, in the face of keen competition, became the tenant.

In those days that street was very different to what it now is. Fast houses abounded, loose women swarmed; and men, more or less drunk, haunted it. Many people used to go through it, at late hours, to see the vice that was visible at a glance.

Amid such surroundings Miss Strachan quietly started her long-cherished home. Within two or three days, the *habitués* of the street were rudely startled. Strange, unwonted sounds rose upon the air. One by one they gathered round the house No. 103, listening to the strains of hymn tunes which came from a little band occupying the balcony, and mingled with the usual din of the neighborhood. After the singing, meetings were announced, and few could restrain the curiosity which impelled them to enter to see and hear what was going on. Those who come into the orderly, quiet, well-conducted meetings now held, could scarcely believe the scenes that took place.

Thoughts of Babel, dreams of the Inferno, visions of Pandemonium might convey some dim impression of them, but no pen could graphically describe them. It almost seemed as if all the rough element in the city had combined to make an attack on this post. The speakers could hardly hear their own voices; howls, yells and ribald jests filled the air; while cats, peas, pellets, and other miscellanies, were distributed with lavish hand and unerring aim. But, calm and unmoved throughout it all, Miss Strachan went about trying to bring order out of chaos, and losing no opportunity of speaking a word for Jesus. Prophecies were loud and confident that the place would soon close up—it couldn't last—and so forth. To-day, the Faith Home stands a monument to the faithfulness of God to His promises. Miss Strachan kept on praying the Lord of the vineyard to send laborers therein, and went on with what her hand found to do. Often she was left entirely alone in a room crowded with rowdies. But, noisy though they were, none offered to insult her or injure the premises. They seemed, by a sort of instinct, to recognize her pluck, and respected it.

The work in the meetings now began to bear fruit, but only on that great day, when the Lamb's Book of Remembrance is opened, shall we fully know how many souls, in these two years, have been saved here. Of the results among the inmates, however, we received the following information.

During the first two years, 584 members had been received. These have been distributed as follows:—Gone to housekeeping, 47; gone to friends, 282; gone to service, 198; gone to stores, 23; in the Home, 46. Total, 546. Of the 38 unaccounted for, 9 were dismissed. Of the remaining twenty-nine, some were transferred to hospitals, and did not return, and some went to the office to obtain employment and have not

since reported. With the exception of those dismissed, all who have left have professed conversion; and, so far as can be found out, not more than fifteen have returned to old modes of life. These facts speak for themselves, and conclusively justify Miss Strachan's work.

We left this Mission about 11 p.m., with hearts overflowing with gratitude to God, for the marvellous evidences of His grace we had witnessed. The evidences being threefold:—1st. The grace which led his child to devote herself to the work of saving others. 2nd. The grace which had sustained her. 3rd. The grace testified to by some in the meeting we had just attended. May like grace be given some in our own city to devote their means, and talents to the work of proclaiming the Grace of God "to perishing sinners."

On our first page we give an account of the Fulton Street Daily Prayer Meeting which we attended once during our stay in New York. In our next article we shall (D.V.) give attention to work in behalf of Inebriates, &c.

ITEMS OF INTEREST.

JOHAN JACOB ASTOR has promised to give \$25,000 to the building fund of the Young Women's Christian Association of New York, on condition that an equal amount in addition to that already secured shall be raised by February 1st. Up to the date of his offer, about \$50,000 had been promised.

SOME of Mr. Moody's addresses have been translated into Gaelic and published in that language, and 6,500 copies have already been distributed, which it is estimated will be read by at least that number of people. This work has been undertaken by a wealthy gentleman in Scotland, at his own expense.

WILLIAM TAYLOR, the Methodist Bishop of South Central Africa, who headed a missionary expedition to the Dark Continent last March, is now on a visit to Europe, in connection with the furtherance of his work. Out of the forty four who comprised his band when it started last March, one has died, and eleven have returned owing to ill health. Thirty-one remain, "all well, happy, and hopeful," when he left them in October.

RENUNCIATION INDEED.—It is said, upon good authority that Mr. C. T. Studd, the well-known Cambridge cricketer, who has gone as a missionary to China, has invested his whole fortune, amounting to about £100,000 for the benefit of the China Inland Mission. This characteristic act is surely one of the brightest incidents of modern Christian life.

The Army of Soldiers

EVERY army must have its proper proportion of soldiers of all arms—infantry, cavalry, artillery, and engineers—and requires not only soldiers fitted to enter into the battle, but a fair proportion of non-combatants who discharge important duties in connection with the commissariat, its hospitals, and various other departments. These are all of equal importance, although the work done by them may be widely different in character. The importance of each branch of the service is known to the General in command, who does not despise one of them, though there may be individual officers and soldiers under him who may be foolish enough to look down upon those who are quite as useful as themselves. In the great army of Christian soldiers, enlisted to carry on warfare against sin and Satan, it is sad to find not a few of those actually engaged in the good fight looking down upon others who should be esteemed as valuable allies. It is sadder still to see how those who are thus despised repay this contempt with open hostility, and thrust aside those who desire to set them at one again. The lesson to be learnt by both parties is the great one taught of old, "Sirs, ye are brethren."

The Good, Great, and Chief Shepherd.

AS the *good* Shepherd, the blessed Lord *died* for His sheep. "I am the good Shepherd: the good Shepherd giveth His life for the sheep. . . . As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. . . . I give unto My sheep eternal life; and they shall never perish, neither shall any pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10).

As the *great* Shepherd, He *rises* from the dead to watch over with tender care, and to fold in His everlasting embrace, the flock for which He died. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13).

As the *chief* Shepherd, He *will gather* around Himself on the bright and sunny fields of eternal glory all His under-shepherds, and place upon their heads a crown of glory, as the answer of His love for their care of His sheep and lambs. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5).

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters."—Psalm 23: 1, 2.

Sin.

SIN is the greatest evil in all the world; 'tis the only thing that God abhors, and that brought Jesus Christ to the cross, that damns souls, that shuts heaven, and that has laid the foundation of hell."

THERE is no sin a man can be tempted to, but he will find greater comfort in resisting than in indulging. Then a man shews himself to be a Christian, when he chooses rather to suffer than sin. By suffering he avoids sorrowing; but by sorrowing he cannot avoid suffering. Get these principles into your hearts; there is nothing gained by sin, nor lost by holiness."

THERE is no harder work in the world than sin."

ITHUS preach and thus work, that it is more bitter to sin against Christ, than to suffer the torments of hell."

THOSE who give themselves up to the service of sin, enter the palace of pleasure by wide portals of marble, which conceal the low wicket, behind which leads into the fields, where they are in a short time sent to feed swine."

IF I grapple with sin in my own strength, the devil knows he may go to sleep."

"The wages of SIN is DEATH; but the GIFT of God is ETERNAL LIFE through Jesus Christ our Lord."—Rom. 6: 23.

Trust.

WHO SHALL WE TRUST?

GOD alone! "It is better to trust in God, than to put confidence in princes." Psalm 118: 9. "My soul, wait thou only upon God, for my expectation is from Him." Psalm 62: 5.

HOW SHALL WE TRUST?

ENTIRELY! "Trust in the Lord with all thine heart, and lean not to thine own understanding." Prov. 3: 5

WHEN SHALL WE TRUST?

NOW and ALWAYS! "Trust in Him at all times," Psalm 62: 8. "All the day and every day God loves to be trusted."

WHY SHOULD WE TRUST?

"Trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength." Oh, let us trust Him utterly, for His Love and Power never fail!