

Vol. II.

FEBRUARY 20, 1886.

No. 11.

Rev. E. P. Hammond.

THE name and features of this servant of the Lord are familiar to thousands in all parts of America.

In almost every city of the land may be found some who, through his preaching, have been led to accept of the Lord Jesus Christ as a personal Saviour.

Mr. Hammond has been called the Children's Evangelist, because he has given special attention, and with singular success, to the children.

He would, however, probably object to be styled "The Children's Evangelist," but we do not know that he could have any better or more truthful designation. Not that he is less successful among adults than most other labourers in the Gospel field, but that he is more successful among those of tender years. Very special gifts seem to be needed to be a constant winner of souls among the young: whatever these gifts may be, Mr. Hammond certainly possesses them, as the records of his work for the last twenty five years will amply testify.

We do not here attempt to give a sketch of the life

and work of Mr. Hammond, whose portrait is now presented to our readers. To furnish even an outline of his busy and much-honoured career, as an evangelist on both sides of the Atlantic main, would claim far more space than we have at disposal.



Mr. Hammond was born in Ellington, Connecticut, Sept 1st, 1831, but passed his boyhood and youth at Vernon, Conn. He was the child of prayer, consecrated to God by parental piety, and especially was he nurtured with holy fidelity under the wing of maternal love. At the age of seventeen he attended school at Southington, Conn., where there had been a powerful revival of religion, including in its sweep nearly all the youth of the place. Shortly after his arrival at that point, he was convicted of sin, and led by the Holy Spirit to "look and live."

He subsequently completed his preparation for college at Phillips Academy, Andover, Mass. While at College, without neglecting his studies, he laboured earnestly and successfully for the conversion of his classmates. In 1858 he received his diploma, and in 1859 he proceeded on a trip

Our Mission.

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to Europe. He spent a few weeks in Ireland, witnessing and enjoying the wondrous display of Divine grace on that Island. While in Scotland, God's kind providence opened up his way for resuming and prosecuting his theological studies in the Free Church College in Edinburgh. Whilst at college he was requested to take preaching services at the destitute town of Musselburg, six miles from Edinburgh. It was at that point Mr. Hammond experienced the turning point of his career. A remarkable revival followed his labors, and from that time he felt convinced that God would have him labour as an Evangelist; and, undaunted by difficulties or opposition, he has since pursued his own special methods of work, and has been marvellously owned of God. England, Scotland, Ireland, the United States, and Canada have been visited and blessed, and in this Dominion there are hundreds of men and women, who are prominent Christian workers, who attribute their conversion to his labours as owned of God. Those labours have been incessant, the only interval being a tour taken (after his marriage) to Palestine, which tour has of itself been helpful to him in his presentation of truth.

Mr. Hammond is at present labouring in London, England, and his meetings have been seasons of marvellous power and blessing. His visit to that city in 1867 resulted in the founding of "the Children's Special Service Mission," which has since been the channel of untold good in the salvation and sanctification of the young. Its influence has extended far beyond the limits of Great Britain; within recent years, indeed, by means of its illustrated Gospel leaflets, in different languages, it may be said to have encircled the globe, and planted a witness for Jesus Christ among the rising generation of every people, kindred, and tongue.

[For OUR MISSION.]

Life in Jamaica.

By WILLIAM A. BRIGGS.

(Extracts from Letters).

FOOD.—The general food used in Jamaica is Yams, Plantains, Coconos, Pears, Rice, &c., &c. The Yams are very much like your potatoes, only much larger. There are many kinds. yellow Yams, Negro Yams, Yampies, white Yams, &c. The latter are the best. They are much superior to your

Early Rose Potatoes. Plantains are something like the Banana, only they are much larger. When green, are used instead of bread. The Coconos are a root vegetable, and much like the Yam in appearance, and largely made use of by the black people. They are dry to the taste, and not so desirable as the Yams. Pears are about the most delicious vegetable grown in Jamaica. These we only have for about six months of the year, almost done now.

OCCUPATION.—Most all of the natives are "planters," or, as you would say, small farmers. They have each their little "groun" or farm (a plot of from 2 to 10, 20 and 50 acres). They procure the land for from one pound (or \$4) an acre and upwards. Men and women alike, all work as planters.

EDUCATION.—Nearly every Chapel or Church has its Day School and Sabbath School. The Day School teachers are what you would consider men who had passed good public or common school education. The Sabbath schools are generally held in the morning before Church service. The children as a whole, are remarkably well up in Bible knowledge, and I think would compare favourably with the S. S. scholars in Canada. At a children's meeting in Brownstown, I was thoroughly surprised, for I believe the children would have taken their stand with many of our Toronto schools, both in Bible knowledge as well as recitations, &c.

The Lord is graciously with us, giving blessing and much encouragement. I see now more clearly than ever, His hand in my being here. I can never thank the dear Lord enough for His lovingkindness in sending me out to Jamaica. It has already proven a wonderful blessing to me in many ways.

I had a blessed time the other day on the word "Go." I send you the outline, which is as follows:—

"GO."

WHO GIVES THE COMMAND? Isa. 6: 8; John 15: 16 f.c.; Matt. 28: 18, 19.

WHO ARE COMMISSIONED TO GO? Numb. 32: 6; Mark 16: 15; Matt. 21: 28; Acts 5: 19, 20.

WHEN TO GO. Matt. 21: 28; Luke 10: 2, 3, with John 4: 35; 2 Cor. 5: 20; 6: 1, 2.

WHERE TO GO. Ps. 32: 8; Jer. 1: 7; Mark 5: 19; Acts 8: 26, &c.; Luke 14: 21-23.

HOW TO GO. 2 Chron. 14: 11; Numb. 32: 17 f.c.; Ps. 71: 16.

WHAT TO GO WITH. Ex. 3: 21; 33: 14; 4: 12; Mark 16: 15; Acts 5: 20.

ENCOURAGEMENT TO GO. Deut. 20: 4; Matt. 28: 18, 19, 20; Psalm 126: 6.

Ask all the many dear friends in Canada to remember us in their prayers, that it may please the Lord to give us to see "showers of blessing" all over the Island.

Devon P. O., Mt. Gracious.

OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN McEWEN, Lakefield, Ont.

[Feb. 21.] **The Second Temple.** (Ezra 1:1-4;
3:8-13)

Do not fail, in preparing or teaching this lesson, to grasp the connection between it and Jer 25:12-14; 29:10-14, because this lesson shows the Word of God fulfilled after a period of seventy years. In the first twenty years we have notices of Daniel and his three companions, and their fidelity; of the fifty we know nothing, but the fact of a great change in the spirit of the people; from being infatuated worshippers of Baal, they have become contrite captives by the river of Babylon, eager to return to their own land, and re-build their ruined Temple.

The lesson has two parts, each bristling with stirring lessons.

I. THE EXODUS FROM BABYLON. 1:1-4.

The time of this fulfilment. How it was brought about. The glad proclamation, and who made it. Notice those who went and those who remained.

II. THE SECOND TEMPLE BUILT. 3:8-13.

Notice, 1. How the original sacred vessels of the first Temple are minutely identified.

2. How the tribe and family registers have been preserved and continued—prominently, that of Judah.

3. How the work of re-building is begun with the Altar. chap 3:2. From this outward, they proceeded with the enclosure. Progress is to be made in the order of importance—first, worship is appointed by God in His Word. All is sanctified by the Altar and the blood of atonement. Gal. 6:14.

1. "The work of God's church requires that somebody be stirred up.

2. "The work of God's church requires self-denial.

3. "The claim of God's church is the very highest.

4. "Those who labour in God's cause need encouragement and moral support

5. "God's work is gladsome, grateful and joyous."

[Feb. 28] **Nehemiah's Prayer.** [Neh. 1:1-11.]

This lesson brings us back to Jerusalem whither the captives have come. The incidents are nearly a century later than those of last lesson. The early hopes of new found joys and restored privileges had not been realized, and the cause of God in Israel was very discouraging. Two men are raised up in the providence of God to help the cause forward: EZRA, a teacher restored it to more than its ancient authority; NEHEMIAH, a nobleman of high position in the Persian court, IN SHUSHAN THE PALACE. To these two men the renewed prosperity and consolidated condition of the Jewish people is due.

THE CHARACTER AND PURPOSE OF NEHEMIAH

is seen in his prayer. His deep interest in, and fidelity to the God of his fathers, is worthy of all imitation.

THE EARNESTNESS OF HIS PURPOSE

seen in the minute inquiries about his people, vs. 1-3. The purpose is put into his prayer in order to get at the true remedy, vs. 4-11

Purpose leads to investigation—investigation deepens conviction—healthy and religious conviction leads to God and prayer. These are the conditions of true success. These points are worthy of being wrought into the judgment of adult scholars.

AN INSTRUCTIVE MODEL PRAYER.

Adoration and acknowledgment v. 5.

Supplication and confession. vs 6, 7.

Special and direct petitions. v. 8.

The argument used is: These are Thy servants. Remember Thy word to Moses. Deut. 28:45-52

The prayer was persevering. Read chap. 2:1-9.

How much ABIDING, CONTROLLING, SUBMISSIVE, DEVOUT purpose do we put into our religious life.

How God answered Nehemiah's prayer.

[For OUR MISSION.]

The Five Steps of St. Jude's Epistle.

CALLED—PRESERVED—KEPT—SANCTIFIED, AND
PRESENTED FAULTLESS.—Jude vs. 1-24.

"Called" by the Father to endless life,
From the world of sin and earthly strife,
Called to be heirs of God.

Called pilgrims here, to a home above,
Through a dying Saviour's boundless love,
And all-atoning blood.

"Preserved in Jesus," all safe from harm,
Protected by His strong right arm,
Naught from His love can sever.

"Preserved in Jesus"—how truly blest
Are all who find in Him their rest,
All sure and safe for ever.

"Kept"—the good Shepherd's care will keep
Each of His frail and trembling sheep;
His love can never die.

Through desert drear or flowery mead,
Their weary, wandering steps He'll lead,
And every need supply.

"Sanctified"—kept by the Spirit's power—
Preserved from sinning—held safe each hour—
Abiding in Jesu's love.

Beneath the shadow of Calvary's Cross,
The gold is purified from dross,
Made meet for the world above.

"Presented faultless" before God's throne,
Robed in Christ's righteousness alone,
All trials and warfare o'er.

"Complete in Him"—a glorious throng—
Unite to sing the grand, new song,
And praise Him evermore.

KATIE.

AS the Dead Sea drinks in the river Jordan, and is never the sweeter, and the ocean all other rivers, and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible to them, unthankful for them.

[ORIGINAL.]

The Washing of Feet.

John 13: 1-17.

By MISS DORA ALLEN.*

THE chief thoughts which suggest themselves to the mind in this portion of God's Word are: 1st. *The Divinity of Jesus.* 2nd. *His Love.* 3rd. *The necessity of the new birth.* 4th. *The daily defilement contracted.* 5th. *The humility of Jesus.*

1st. *His Divinity* is shewn by the words "Come from God," *v.* 1, and by His foreknowledge of the treachery of Judas, *vs.* 10, 11.

2nd. *The Love of Jesus.* So great, that notwithstanding the knowing all things that were before Him—the shame—the cruel mocking—the forsaking by His disciples—the agony of the Garden and the Cross—"having" once "loved His own, He loved them unto the end"—truly was and is His love "*everlasting,*" Jer. 31: 3; *unquenchable,* Song of Sol. 8: 7; "passing knowledge," Eph. 3: 19; and its effect on us ought to be "constraining," 2 Cor. 5: 14, 15.

3rd. *The necessity of the new birth,* *v.* 8. "Except a man be born again," see John 3. If we are Christ's, we are "new creatures," 2 Cor. 5: 17. Nothing can avail us anything—no outward rites—no privileges—nothing but being born again, Gal. 6: 15. This new birth is produced by the Holy Ghost. John 3: 6; Titus 3: 5; *through* the instrumentality of the Word, 1 Peter 1: 23. All must have, either a "part" with *Jesus*, or else in "the lake that burneth with fire and brimstone," Rev. 21: 8.

4th. *The daily defilement contracted* in our walk through the world *must* be cleansed. We are commanded to keep ourselves "unspotted from the world," Jas. 1: 27. This must be, by *constant* washing in the "fountain opened for sin and uncleanness," Zech. 13: 1; by walking with *Jesus* in *His* road, which is a "way of holiness," Isa. 35: 8. How needful the prayer, "Make me to go in the path of *Thy* commandments," Ps. 69: 35. A special prominence is given to those who walk *not* in the defiling road of the wicked, Ps. 1: 1, and another special blessing to those who *do* walk in the *Lord's* road, Ps. 119: 1.

5th. *The Humility of Jesus.* How great it was, not only on this occasion, *but always*; once when He "went before" His disciples, on His way to Jerusalem, they "were amazed" at His taking the place of the *leader*, Mark 10: 32, and this humility was no *outward* characteristic merely, for He could say, "learn of Me, for I am meek and lowly *in heart,*" Matt. 11: 29. Well may the Holy Spirit tell us, we

are to "be clothed with humility," 1 Pet. 5: 5. Look at the promise made to those who are humble. Luke 18: 14; Jas. 4: 6. See this grace, and the promise connected with it exemplified in *Jesus*, Phil. 2: 5-11, "Made Himself of *no* reputation." "WHEREFORE, God also hath highly exalted Him.

Practical thoughts. Have *we* felt the love of *Jesus*? Can we say "we love Him, because He first loved us?" "Love" is one of the fruits of the Spirit, Gal. 5: 22, and if in our hearts, must be manifested to others, 1 John 3; in fact the whole law is comprehended in this one word, *love.* Rom. 13: 8. Do we manifest a loving spirit to *all*? Are *we* born again? Have *we* been washed in the blood of *Jesus*? and does the Spirit sanctify us daily? Are *we* walking with *Jesus* in newness of life? Rom. 6: 4, seeking to be humble, and following the example of *Jesus* in all things? 1 Pet. 2: 21; 1 John 2: 6.

[FOR OUR MISSION.]

The Five-fold Outcome of Faith.

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

2.—PEACE WITH GOD.

PAUL speaks of this peace succeeding forgiveness of sins, in Romans 5: 1: "Being justified by faith, *we have peace with God*, through our Lord *Jesus Christ.*" In the Revised Version, which gives us the full force of the Greek, it is rendered, "*let us have peace with God.*" Both statements are true. 1st. *We have peace with God*, so far as God is concerned. He sent forth His Son to be "the propitiation for our sins," He "laid on Him the iniquity of us all," He made "His soul an offering for sin," "to declare His righteousness: that He might be just, and the justifier of him that believeth in *Jesus.*" And he lifted Him up in the Gospel as the one provision for putting away sin, and ending the controversy between the sinful and the Holy, saying, "This is My beloved Son, in whom I am well pleased," Matt. 3: 17; "This is My beloved Son, in whom I am well pleased: *hear ye Him,*" Matt. 17: 5. When we are pleased with the Son, the Father is pleased with us. God's heart rests upon the Son, and when we rest upon Him as our sin-bearer, we are at one with God, we are in sympathy with God, at peace with Him. God is satisfied with Him, and we are satisfied with Him, so that *Jesus* becomes "*our peace,*" in whom we have peace with God. Accepting *Jesus* as the sacrifice for sin which God has provided, God accepts us. Christ is our Mercy Seat, where we meet with God on the ground of the peace-speaking blood, as the High Priest of old met with God in the most Holy Place. We cannot write this too boldly and clearly. "**WE HAVE PEACE WITH GOD, THROUGH OUR LORD JESUS CHRIST.**" 2nd. *Let us have peace.* This is an appeal to us to realize in our own experi-

* Miss Allen is known to many of our readers as one well taught in the Word. Long has she, Mary like, sat at the Master's feet and learned of Him. It has now pleased the Master to lay His afflictive hand upon her, and it is feared that she will never more be able to study that blessed Word she so much loved. But He who has afflicted can also heal. Will our friends, therefore, make it a matter of prayer, that if it be His will the sight of our loved sister may be restored. A short time ago she sent us her note book, to be used as might seem most for the Master's glory, and from it we select this article, to be followed (D.V.) by others.

[FOR OUR MISSION.]

Truth in a Nut Shell.

By HAROLD F. SAYLES, Evangelist.

2.—CHRIST REDEEMED YOU.

ence the peace that God proclaims in the Gospel to every true believer. Often, alas, the *peace* is not enjoyed, not entered into, not possessed, because of the old unbelief of the heart, which is, as it is described in Hebrews 12 : 1, "the sin that doth so easily beset us." Men look to themselves rather than to God's Word. They walk by sight rather than by faith. They take counsel with themselves rather than with God. And what is the result? No peace! no peace! The old story is true to-day as it was of the Hebrews, regarding the promised land: "So we see that they could not enter in because of unbelief." Heb. 3 : 19. Unbelief keeps God's people out of so much blessing. Many lives are ruined by it; rendered mere heaps of stone where there ought to be beautiful structures - Temples, resonant with praise and redolent with love and every spiritual gift. Hence the urgency of this Scripture: "*Let us have peace with God.*" Peace is made; peace is proclaimed; peace is to be possessed—it is ours, why not enjoy it to the full? "*Let us have peace with God.*" He who believes, is blameworthy if he does not take possession of this good land. "The kingdom of God is not meat and drink; but righteousness, and *peace*, and joy in the Holy Ghost.

This peace is characterized by our Lord in this way: "Peace I leave with you, MY PEACE I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This peace is Christ's because He purchased it by the blood of His Cross for us. It is the Divine peace He himself enjoys made available for us through faith in Him. It is the rest of God. God the Father is called the God of peace, because He provides a sacrifice to secure peace, and accepts the Sacrifice as sufficient for every man who will believe. God's great love is the source of peace. In the character of the God of peace, He is described as carrying out and perfecting the salvation of His people. In Rom. 16 : 20, we read: "And the God of peace shall bruise Satan under your feet shortly." The evil power is gradually subdued, hence our need of patience, and prayer and faith. In 1 Thess. 5 : 23: "And the very God of peace sanctify you wholly." Our sanctification goes on through our experience of peace with God. In Heb. 13 : 20, 21: "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." How much, then, depends on the realization of this peace? The reality of our saved state will be clear or obscure as we have it or have it not. And all that is spoken in promises, exhortations, warnings, and commands will come home powerfully or powerlessly as we have or have not this peace. The possession of this peace is a necessity, not only for personal comfort, but for service for Jesus. Beloved, LET US HAVE PEACE WITH GOD!

DO you know that Christ has redeemed you? Do you say "No"? Will you read carefully what God says, and see that He did?

"I have *blotted out* as a thick cloud *thy transgressions*, and as a cloud *thy sins*; return unto Me, for I have redeemed thee." (Isa. 44 : 22.)

Notice, God says, "I have blotted out," not "I will blot out;" and it is *thy sins* He says—not the sins of some one else.

"But He was *wounded* for our *transgressions*. He was *bruised* for our *iniquities*, . . . and with His stripes we are healed." (Isa. 53 : 5.)

Read this verse, "He was wounded for MY transgressions, etc.;" make it *personal*. In this we see Jesus Christ as our *substitute*—dying *in our stead*.

"Christ hath *redeemed* us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree." (Gal. 3 : 13)

In Gal. 3 : 10, we read that whosoever fails to keep *all* of the law is cursed. Now, we read that Christ was made a curse for us.

"Who His own self *bare* our sins in His *own body* on the tree, that we, being dead to sins, should live unto righteousness : *by whose stripes ye were healed.*" (1 Peter 2 : 24.)

Here is *substitution* again :

"But God commendeth His love toward us, in that *while we were yet sinners, Christ died for us.*" (Romans 5 : 8.)

What a loving Father!

"For He hath *made Him to be sin for us*, that we might be made the righteousness of God *in Him.*" (2 Cor. 5 : 21.)

Notice, we are not to be made righteous before God by our *moral life*, or even our good works, but *in Him*. To this perfect offering of Christ nothing can be added.

"For by one offering He hath *perfected forever* them that are sanctified." (Heb. 10 : 14.)

"How can I be pardoned?" says the sinner. "How can I not pardon?" says God. The sinner looks at his sins, but God looks at His Son's atoning blood. "Sinner, do thou likewise." The work of Christ satisfied the Father. It ought to satisfy you. Are you one who is hoping that you *can* be saved? or, are you one who is indifferent, and saying: "I don't take any interest in the suffering and death of Christ"? If the latter, I would say, you are *lost*, and there is but *one way* for you to be saved.

"Neither is there salvation in any other . for there is *none other name* under heaven given among men, whereby we must be saved." (Acts 4 : 12.)

If you are one that is *hoping* that God *will* save

you, I would say to you, believe His Word now, which says, "He that believeth on the Son HATH everlasting life." (John 3 : 36.)

Can They Shew Us a Better Way ?

THE Bishop of Liverpool, in the course of a sermon recently delivered in that city, remarked :—" It is cheap and easy work to sneer at dogma, to scoff at Inspiration and the Atonement, to make merry at the controversies of Christians, and to tell us that no one really believes all the Bible, or all the facts enumerated in the Belief. But sneers, and mud, and noise are not arguments.

" I challenge those who sneer at dogma to show us a more excellent way, to show us anything that does more good in the world than the old, old story of Christ dying for our sins, and rising again for our justification. The man of science may say, 'Come with me and look through my microscope and telescope, and I will show you things which Moses, David, and St. Paul never dreamed of. Do you expect me to believe what was written by ignorant fellows like them?' But can this man of science show us anything through his microscope or telescope which will minister to a mind diseased, bind up the wounds of a broken heart, satisfy the wants of an aching conscience, supply comfort to the mourner over a lost husband, wife, or child?"

[For OUR MISSION.]

Christian Work in New York.

No. 3.

By the Editor.

WHILE visiting the institutions to which we have already referred, we were advised to take in upon one day's programme a visit to the Christian Home for Intemperate Men. We so, decided, and with Mr. John Currie, Evangelist, we sallied forth from our hotel, and proceeded to the beautiful Home referred to. We regretted that we had not made an earlier start, as we found on reaching our destination that the morning services were just closing. We were cordially received by the Clerk in charge, and while waiting the conclusion of the service, had an opportunity for securing some information regarding the object had in view, and the methods adopted for securing the same. From this conversation and reference to the printed reports we gathered the following. —

The object of this Institution is not to seek the cure of the intemperate by medical treatment, nor is it intended to be an asylum for permanent residence.

It was opened with the full assurance that, though men may be helped by *mere* moral and physical agencies, such agencies are insufficient—and, indeed, cannot of themselves *save* men.

It is sought to impress upon the intemperate that

drunkenness is a sin toward God—to be repented of and forsaken; and that, unless *regenerated* by the Spirit of God, healing cannot be effected; and it is aimed to lead him to the Great Physician, who is alone able to save from all sin and heal the soul.

No one is received for a less time than four weeks, and experience recommends a residence in the Home of not less than eight weeks.

Every instrumentality and influence in the Home is made to serve this supreme end—the conversion of the sinning one. Any applicant, however wretched his appearance or low his condition, receives a kind greeting and patient hearing. If it is reasonably evident that he comes with an honest purpose to abandon his evil habits, he is admitted. In case he is still under the influence of alcohol,—especially if he needs to be placed in the temporary hospital he is treated with some ordinary sedative. Other medical attendance is rarely required. After two or three days, except for opium patients, no medicine is used. Inmates, who have means of their own, or friends able to help them; are expected to pay according to the accommodations provided; but all alike, rich or poor, come under the same regulation respecting recourse to drugs or palliatives.

Abundant and nutritious food is supplied; the quiet and comforts of a true home are enjoyed, and the temptation or opportunity to drink is absolutely removed; but constant and chief reliance is placed upon moral motives.

The appeal is made to reason and conscience, enlightened by the word of God. The one observing aim is to bring men face to face with the Truth, knowing that the Truth, when accepted makes free. Nothing else will. The drunkard stands upon the same footing as every other sinner. Only the grace of God can save him. This he must receive voluntarily, intelligently, unreservedly.

The Bible is studied daily and systematically. At the morning devotions a portion of scripture is read and commented upon at length by the Manager or Assistant. Every inmate is afterwards expected to take his Reference Bible and search out the corresponding or explanatory passages, usually writing them out in full. This impresses the words and the meaning as cursory reading cannot. Evening prayers are also regularly maintained.

Among the most positive and fruitful agencies in the Home is the influence of the members upon each other. As one after another gets his feet upon the Rock, he naturally and gladly turns round to stretch out a hand to those struggling to gain a place beside him. A spirit of tender sympathy and helpfulness thus pervades the entire circle; not only strengthening the resolute of every new convert, but preparing them all for similar efforts when they have left the Home. It is gratifying to know that a large number of those who have gone out from this companionship, engaged at once in some form of Christian work, not as a means of support, but as an expression of gratitude

His great love wherewith He loved us.—Eph. ii. 4.

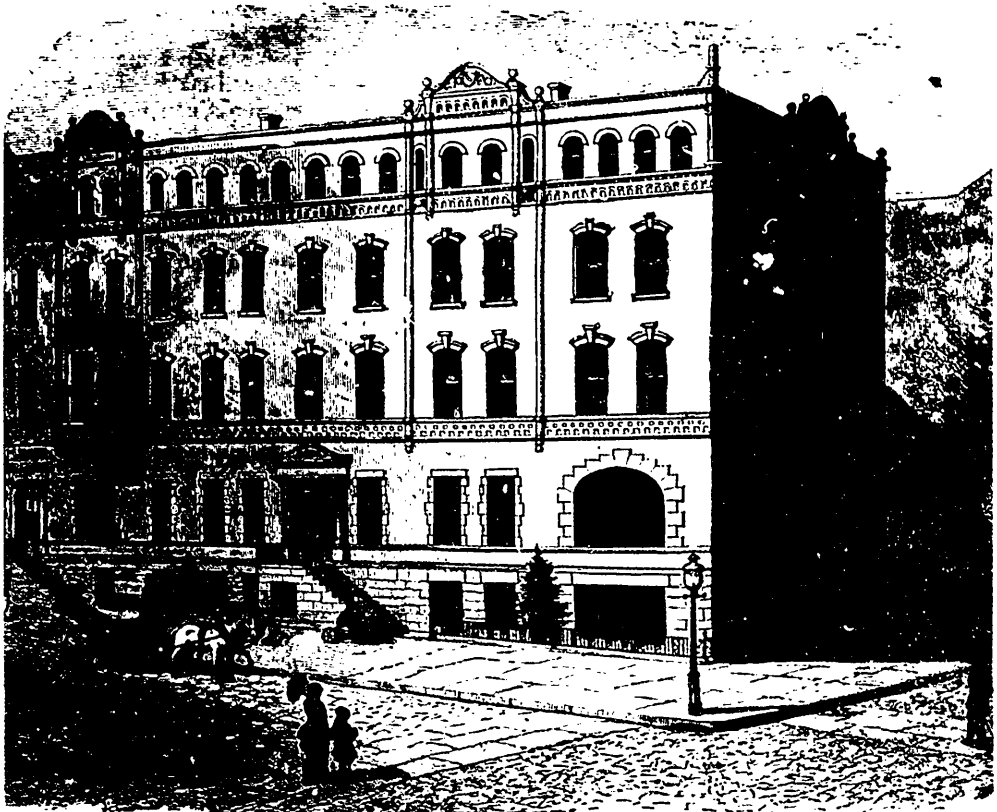
and from a desire to lift up others out of the wretchedness they themselves once knew.

All classes and grades of men have been inmates of the home. Clergymen, lawyers, physicians, merchants, etc. This drink destroyer has no respect for standing or profession. These men started as moderate drinkers, but they found moderation at first, meant swift damnation at the end. There can be but one sound to send forth. Total abstinence is the only sure thing to advocate.

We were specially struck with the following clause in the resident manager's last report. He says:—
“Moderate drinking advocates are our most deadly

pliance required to give perfection to the internal economy of the place is here to be seen, and one special feature which presents itself to the visitor, is the *Christian Home*-like feeling which pervades the whole institution. One aspect of the work saddened us, and that was the number of young men (inmates) moving about. Some of these had a prematurely old appearance, showing the hold which the enemy had gained, and the work of destruction he had so rapidly carried on. Our illustration * gives a view of the exterior of the building owned and occupied by this noble Institution.

The location of the Home is admirable. It is



THE NEW YORK CHRISTIAN HOME FOR INTEMPERATE MEN.

foes. Men professing to be God's children are setting the examples, and not only are they gratifying their own sinful desires by drinking their wines and liquor beverages, but they advocate their heresies to the young and unsuspecting youth of our city and country.

“My Christian brother and friend, will you not for one moment pause before you further advance.”

At the time of our visit, the Resident Manager, Dr. Bunting, was seriously ill, but we were fortunate in having as our guide through the building, Mr. J. L. Pulis, the Assistant Manager. As might be expected, the Home is a model of neatness and comfort, or, we might go farther and say, of elegance. Every ap-

built upon one of the highest points of land on Manhattan Island; is away from the noise and bustle of active city life, in one of the choicest neighbourhoods; in the most quiet portion of the city, free from all enticements of places of degradation. It is easy of access by the lines of horse-cars, and by the Elevated Road.

We left the place much delighted, and thanking God for this great and good work, and at the same time feeling that we have in Toronto, room for a similar institution.

* Loaned us by the Management, through the kind offices of Mr. J. L. Pulis, Assistant Manager.

The Bible.

I HAVE many books that I cannot sit down to read. They are indeed good and sound, but, like half-pence, there goes a great quantity to a small amount. There are silver books, and a very few golden books, but I have one book worth them all, called the Bible."

THE Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks, the sun-dial by which he sets his life, the balance in which he weighs his actions."

THE Hebrew word *nephesh* (soul) occurs in the Old Testament SEVEN HUNDRED AND THIRY-THREE TIMES. The corresponding Greek word *psuche* (soul), occurs in the New Testament ONE HUNDRED AND FIVE TIMES. Add to these, *two other places* in the Old Testament where the word soul occurs, and where it is translated from *other Hebrew words*, and we have the word *soul* occurring in the original Scriptures EIGHT HUNDRED AND FORTY TIMES. The word *ruach* (spirit) occurs in the Old Testament THREE HUNDRED AND SEVENTY-SEVEN TIMES. The corresponding Greek word, *pneuma*, may be found in the New Testament THREE HUNDRED AND EIGHTY-SIX TIMES.

ONE of the most glorious facts of modern times is the rapidity with which the Word of God is being translated into every known language of men. The whole Bible is now published in the Zulu tongue, and the work of revising the Kaffir translation is advancing toward completion.

MISS MUDIE, in a recent letter to a friend, calls attention to Matt. 18 : 10, in which we have the exhortation, "Do not despise one of these little ones," then follows 7. 11 : "The Son of man is come to save that which is lost." Notice that this is in connection with the children, for the paragraph ends with : "It is not the will of your Father which is in heaven that one of these little ones should perish." What a stamp this puts upon every effort in the name of Jesus to save even one little one.

How to Read the Bible.

1. As God's message to you Psalm 139 : 17.
2. With preparation of heart Ezra 7 : 10.
3. Consecutively Acts 11 : 4.
4. Topically 1 Cor. 2 : 13.
5. Daily Exodus 16 : 21.
6. Read, believe, and practice.

Doing Good.

DOING good—how few, comparatively, feel that they are to live in this world to do good!

They live as if there was nothing to be done but to secure honour, fame, and wealth. They move, breathe, live, and so pass away and are forgotten. They have done nothing worth remembering. Nothing they have done has comforted, elevated, blessed humanity; not a word or deed will be cherished in grateful remembrance by those they have left in life's journey. They have lived, died, and passed out of mind like the insects of a day. They lived for no high and noble purpose; they sought not to write their names on imperishable monuments. Alas! how strange, bewildered mistaken is man immortal man!

Do something that will make others happier, better, more useful. Kind words, generous acts, noble deeds, may be yours. Lend the helping hand, dry up the tear of sorrow, lighten the burden of the oppressed, cheer the fainting heart, and bid the care-worn, disheartened pilgrim take courage and rise to a new and better life. Write your name high on monuments of virtue that none of the storms of time can ever destroy.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1 : 27).

Conversion.

CONVERSION is the most glorious work of God. The creation of the sun is a very glorious work : when God first rolled him flaming along the sky, he shed golden blessings on every shore. The change in spring is very wonderful : when God makes the faded grass revive, the dead trees put out green leaves, and the flowers appear on the earth. But far more glorious and wonderful is the conversion of the soul. It is the creation of a sun that is to shine for eternity : it is the spring of the soul that shall know no winter—the planting of a tree that shall bloom with eternal beauty in the Paradise of God:—*McCheyne*.

What is the Gospel ?

GOD in human form, as Jesus Christ, died for the sinner. This, then, is Christianity in a nutshell. Man the sinner, God the Saviour; man helpless, God able to save to the uttermost. "Though your sins be as scarlet, they shall be as white as snow." Man incapable of lifting a hand to save himself; God stooping down and lifting him up. No merit whatever in man; all God's.

REMEMBER your sins, to confess them; your temptations, to guard against them; and your obligations, thankfully to acknowledge them.