

### We Would See Jesus.

'Then were the disciples glad when they saw the Lord.'

All fear dies out of hearts afraid,  
The soul escapes from night and shade,  
Eternal strength comes to our aid  
When Christ we see.

We do not fear the tempests wild;  
As happy as a little child,  
Our life is like the summer mild  
When Christ we see.

We lose the burden of our care,  
Praise follows on the breath of prayer,  
And angel songs are in the air,  
When Christ we see.

O Son of God, O Prince of grace,  
If Thou dost hide from us Thy face,  
Slowly through night our way we pace,  
Weary for Thee.

We cannot sing our marching hymn,  
No vision of the seraphim  
Can cheer the aching eyes and dim  
That see not Thee.

Jesus, most compassionate,  
He Darkness ends, the storms abate!  
d we pass on serene, elate  
When we see Thee.

Therefore, O Lord of love and light,  
Bid faith and longing change to sight,  
And fill our souls with glad delight,  
Looking to Thee

Marianne Farningham.

### The Need for an Evangelistic Ministry.

This is the subject of the first article in *The Methodist Review* for November and December, by Bishop W. F. Mallalieu, D. D. He defines evangelizing as 'instructing in the Gospel, preaching the Gospel or converting to a belief in the Gospel.'

"The evangelist must be more than a writer, more than a teacher, more than a book; he must be the living incarnation of Gospel truth." To be an evangelist is the privilege of every minister of Jesus Christ, and only in being such is he like his Master. Jesus was "a restless itinerant evangelist for he went about all Galilee 'teaching in their synagogues and preaching the Gospel of the kingdom.'"

But what is the Gospel that is essential to an evangelistic ministry? The Bishop says that it is something more than the puerile proverb, "Be good and you will be happy." To adopt such a definition would be to lower to the low standard of Confucius and Mencius. The intelligent apprehension of truth must lie at the foundation of right conduct. "The Gospel implies the search for truth. The Gospel has its greatest triumphs in such intellects as those of Paul and Newton and Wesley."

Not only intelligent apprehension of truth but faith is involved in the Gospel, "because there are depths and heights of divine wisdom that can never be fully grasped by the human understanding, and because human reason may not be able to perfectly adjust all the relations of revealed truth." The Gospel again appeals to the affectional nature of man. It abounds in manifestations of love and joy. The Gospel for man means the apprehension of truth; it means faith in God through Jesus Christ; it means a loving, joyful service under a righteous Master and a full, righteous and abundant reward. "Thank God, the Gospel is complex and comprehensive, meets the wants of all men, and appeals to all the powers, capabilities and faculties of our natures. It is not a poor thing like a post in the ground to which young twigs are tied to keep them straight; it is an inspiration, an energy, an attraction, a divine manifestation of truth, pity, compassion, love, combined with omnipotent power for the uplifting of the soul and the salvation of the race."

The Bishop is of the opinion that there are many ministers who make little use of the Gospel. He makes three classes of such. There are literary essayists in the place of evangelistic ministers. There are ecclesiastical ceremonialists in the place of evangelistic ministers. The first class know Shakespeare better than the Bible, the heathen poets better than the Psalms, and the novels of the day better than the epistles of Paul. The second class are "taken up with rites and ceremonies, and think more of posture and dress, of book-stands and altars, of robes and mantles, of candles and crucifixes, of censers and incense, of ordinations and historic fables, of rituals and Church authority, than they do of the great and eternal truths of God's Word and a holy life." The third class are such as would banish miracles, level the supernatural and wreck the Bible.

In contrast to the merely intellectual, the merely ceremonial, and the destructive, we have the constructive, instructive, evangelical, evangelistic ministry, and such a ministry is not confined to any one Church. The K. D. C. Pills tone and regulate the bowels.

need for "men of God," for divine men, men after the pattern of Jesus in our preaching-places, was never greater. The Bishop declares that no mightier problems ever confronted Christianity than at this hour. "What are we to do with labor and capital? What with the corruptions of society? What with the venality of statesmen and legislators? What with worship of wealth and power? What with the wronged and oppressed? What with the vast masses of the illiterate of Christendom? What with the hordes of tramps and the vile and dangerous classes? What with the poor of the great cities? What with the waste of military and naval armament? What with the awful drink habit and the fearfully malignant and curable drink traffic? What with the unconverted, unenlightened, unevangelized thousand millions of heathenism?"

We need a band of disciples in our pulpits who shall listen and heed these words: "Ye believe in God, believe also in me," "All power is given unto me," "The supreme hope of the world is a genuine, cultured, believing rejoicing, evangelistic ministry." There may be many who will try to lead the people, and many more who would like to lead the people, some blind guides, some false shepherds, the latter devouring the flock and the former leading them into dens of wolves, but the divinely-appointed leadership and shepherding of the people is with such a ministry as that of Peter, Paul, and John.

Let us all pray for the leaders of the people, and let all the people attend to the voice in the wilderness, to the ministry of the Word. The press may be a great agency, but we have never put the printed word above the spoken word. The Bible does not claim to conquer the world for Christ through printing, but through witnesses. "Ye are my witnesses." This ancient testimony is fundamental, and the minister is its culminating expression, as Peter was on the day of Pentecost. —*Chris. Guardian.*

### Two Lives—A Contrast.

There are two incidents in the Bible—one from the Old Testament, the other from the New—that have a special significance for Leaguers.

The first is a familiar story, told with sufficient detail to make it plainly evident. It is the story of Abram leaving his native place, taking with him into strange circumstances a great promise from God, fearing little, believing everything.

"Out from the Chaldean home he went,  
With heavy heart and wondering eye,  
The hills and vales where youth was spent,  
The friendly faces, all passed by,  
God called to strangers: he obeyed,  
And said, 'I trust Thee, and am not afraid.'"

The promise made to Abram contained two specifications: "I will bless thee, \* \* \* and thou shalt be a blessing." Herein is the Christian's secret of a happy life.

The career of Abraham was full of activity. His life was governed by a few progressions. It exhibited motion from motive. Few records employ more terms to express the idea of transfer than this record of the old patriarch. He was a tireless itinerant. But with this ever echoing in his heart, "I will bless thee," he went forward as God led him.

And how graciously the blessing came! How strangely, but how sweetly he went into larger and better experiences! The light faded sometimes, and the shadows, driven by chill winds, wrapped him in gloom, but the stars came out and he trusted in God. His was not altogether a life of light, a life of ease, a life of pleasure. But it was in the highest sense a life of joy.

God calls still to strangers. He wants river crossers, those who will ford streams that divide the life of the world from the life of the Spirit. As clear as ever the call came to Abram, it comes from God to us, "Get thee out." Forsake the old life. Forward into blessing! "I will bless thee." To the one responding to that call the other part of the promise will be fulfilled.

"Thou shalt be a blessing." It would more than repay any disciple of Christ to trace the influence of Abraham among the nations. He is a patriarch for more than Jews and Christians. The Buddhist and the Mohammedan pay him deference. His influence "has created for itself a channel, and you can trace it through the centuries by the living green of its banks and the life it gives as it goes." That influence is indicative. He that is least in the kingdom of God is greater than he. A desertion of sin and a submission of sense make possible a triumph of faith. There is no doubt but that obedience to God and the consequent sacrifice of worldly pleasures produces the largest life.

Use K. D. C. for all stomach troubles.

"All round about our feet shall shine  
A light like that the wise men saw,  
If we our loving will incline  
To that sweet life which is the law."

The second story, from the New Testament, is not told in detail. You merely have a suggestion of it in Paul's second letter to the young man Timothy. In the last chapter of the letter there are mighty contrasts. Paul tells of his triumphs in language that rings out like a clear bell from a church spire, or like a booming gun that sounds salute when great events occur. "I have fought, \* \* \* I have finished." But Paul tells of his trials also. Demas forsook him. Alexander harmed him. No man stood by him. And our story is indicated by one of these trials which the apostle mentions: "Demas hath forsaken me, having loved this present world."

Who was Demas? Where did he forsake Paul? What became of him? Our knowledge of him is limited. But it is probable that the following facts are true. He was a cultured young fellow, a resident of Thessalonica. He had a Greek's training, which, joined to a Greek's disposition, made him a valuable addition to the company of Macedonian believers. He was converted as a result of Paul's preaching, and for over ten years rendered good service to the great Master. But the time came when Paul put out for Rome. And a better thing never happened to the Christian Church than the imprisonment of Paul in the imperial city. Demas possibly preferred not to go. When he got there the life irritated him. It was monotonous. There was too much sameness and sterility about it. He did not covet that sort of hardness as a good soldier of Jesus Christ. He thought of the variety, the attractiveness, the buoyancy of the Greek life. He probably remembered some of the world's alluring pleasures. He had a passionate fondness, perhaps, for some forms of amusement. "The lovely vales of the Peloponnesus, the lordly crown of Olympus, the parks of Epheusus, like the gardens of the Hesperides, the honey of Hymettus, the groves of the Academy, the temple of Athens, the gold and ivory Zeus, the pass of Thermopylae and the landscape whence,

'The mountains look on Marathon,  
And Marathon looks on the sea'—  
these, and other things, as he remembered them, made him discontented with his lot there in company with a Roman prisoner. Coveting these things, he lost heart in Christian service. "Having loved this present world," this is the record of him, and it is a sad one. With so much promise, with so much power, with such keen discernment, with such personal magnetism, with all those elements that make men great, if they persistently respond to conscience and subdue passion, he leaves behind him a sad record of failure. And the reason? "Having loved this present world."

Demas came near being a hero. His name might easily have been a synonym of valor and virtue. But he lost his crown, and we speak his name sorrowfully. And if you want a plain statement of the reason, you may have it here: he was not a blessing to others. God called him to strangeness, gave him a big promise; but he refused the terms. He thought too much of self. He drops down and out of sight. —*Chris. Advocate.*

### The Problem of Foreign Missions.

BY REV. DR. G. A. GORDON.

The problem of foreign missions is the reduction of the world under the empire of Christ. We believe that his mind is simply incomparable and that we are in duty bound to strive to put the whole race under his supremacy. The world that we seek to bring to the Lord is a growing world, and the question will come whether any one historic name can cover humanity's need. This planet of ours had its origin in the sun; it was flung out of the flaming center a mass of liquid fire and we can think of it as a problem to itself as it went onward acquiring distinct structure and growing into all the richness and splendor of these later ages. We can think of it asking if the old formula of dependence upon the sun was sufficient for it in its greater estate. And we can hear the answer that it needs nothing other to account for the highest reaches of its physical history than the simple and everlasting power of the sun. The mighty expansion of the human world starts a similar question. The nations are so various, the great divisions of humanity are so unlike in their history and civilization, in their habits of thought, their ideals, their conceptions of the goodness of life; the mightier peoples are so rich in sacred tradition, in commanding names and in deep-rooted and wide-spread

ing religions; the lower orders of society need something so divine to give them moral hope, and the privileged classes have lived through an experience so varied, wearisome and barren, and have settled into an apathy so deep and a contempt of life so terrible that again the maker of the man must become its redeemer. The grandeur of mankind lies in the depth and awfulness of its need. Nothing but the highest can fill the deepest in the desolate heart of the race. Is Christ the Master of this World, as he was of the smaller world in which our foreign missionary work began? Is He King of the latest, as He was of the earliest development? Yes. It is all traceable to Him, in so far as it is good. Because Christ is the source of the whole better life of mankind, He must be the guide and goal of it. This is our faith. We have a Christ for the world, because God made man in the image of His Son; we send the gospel of Jesus Christ to the race because He is the fountain of our humanity; we expect to subdue the earth at its greatest to him, because its latest life, no less than its earliest, is out of His eternal love.

This is our task and we must prepare ourselves for it by a deeper retreat upon our God in Christ whom we are to send abroad. Only souls alive with the divine love can be its apostles, only churches in the joy of spiritual power can support this work. The obstructions and perils of the enterprise are so great that to insure its advancing triumph we need our best and our best kindled from above. As in New York harbor the channel from Sandy Hook is indicated by poles whose heads bear each an electric lamp, and as soon as night comes on from the land and not from the sea, from another world, as it were, these poles are lighted, and in the thick darkness show the way to the incoming treasures from other shores; so must we secure for the gospel the way into the heart of the world. Our best men must become missionaries and our best men must support them at home. In this double service we want men of insight, wide sympathies, larger wisdom, profound views of history and the place in the economy of Providence of the whole imperfect but exalted religious tradition of the race. Somehow the gospel must be guided into the life of the nations through the rocks and shallows of ignorance and wickedness. And again I say this must be done by the Christian intelligence of the missionaries and of the Church that sends them. Men of flesh and blood as we are, men of like passions with the rest of our kind as we cannot but be, yet must we be men of inspired intelligence, men whose heads carry the lamp of life, whose reason is lighted from another world and who supply in the gloom of heathendom the points of fire between which the power of God may be carried home. Oh, that this illumination might be flashed from the Eternal in upon all our missionaries, upon all our ministers, upon all our churches. Oh, that we might discover, in the surrounding night a way for the Lord into the heart of these weary and heavily laden peoples. Oh, that it might dawn upon us, like a morning without clouds, that we have a gospel for mankind and that we might rejoice together over the privilege of sending it to the ends of the earth. —*Free Baptist.*

### Motive in Joining The Church.

What motive should a pastor urge to get people to unite with the church? There are two motives that may be urged. Either one is legitimate. One is the motive of personal advantage, and the other is helpfulness to others. These motives are adapted to two classes of persons that are everywhere to be found—namely, those who want to be helped and those who want to help. Moses presented the first motive to Hobab when he said, "Come thou with us and we will do thee good." He presented the second when he suggested that by his going along with them he would be eyes to them. This latter is often a much stronger motive than the former, especially with those who scorn the idea of being influenced in their conduct by self-interest.

People in seeking a church home, as the *Christian Intelligencer* says, very often ask the question Where will I get the most good? Ordinarily the answer is found in the preaching and the music, with some consideration of social advantages. The question ought to be, Where am I the most needed? The church which affords the best opportunity for service is the church which affords most of good. If Christians would more frequently seek church homes where help is most needed, they would not only cheer many struggling churches, but would promote the spiritual welfare of themselves and their families.

Several years ago, when the writer was the pastor of a small and struggling mission church, a young lady whose parents were members was a frequent attendant, but she was a member of a sister church at a distant place. She was quite proficient in music, and was much needed as an organist in the

mission but she was not disposed to change her church relations. While it would have been natural for her to unite with the church with which her parents were connected, yet for other reasons she was not inclined to do so. At length the matter was presented to her in this way. If you wish to be in a church where you will have certain social advantages, and can simply enjoy yourself there, then join where you have been thinking of joining. If you want to do good, if you want a place to work and where you are greatly needed, then come with us. This motive prevailed, and she came into the church where she was needed; her talents were called into ready use, and she at once became a happy and helpful worker.

The motive to do good is higher than that of simply getting good. The higher should be the ruling motive. —*Telescope.*

K. D. C. Pills cure chronic constipation.

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### How Women may be a Blessing.

My observation, which has been extended in other lands as well as our own, leads me to declare that the best wives and mothers are those who are actively interested in benevolent and missionary enterprises. I have discovered no lack of wholesome food and comfortable clothing in their homes, but have invariably found an intelligent and wise administration of affairs on their part, while the whole atmosphere of the home was that of unselfish interest in great and noble projects, from the oldest down to the youngest.

Sjourners Truth, the celebrated colored woman who lived to be something over a hundred years old, was asked the secret of her long life. She replied, "I don't know exactly, but I rather think it is because I haven't worried out my life thinking on small subjects. That is just what a woman does who acts on the principle that she has all she can do at home; she worries out her life thinking on small subjects. The cares that infest the day and rob her of sleep at night will be so many cankers, eating their way into her very life." —*New York Voice.*

FIVE MINUTES spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day; will enable you to do things for his sake that you would not have done for your own sake, or any one's sake. —*Henry Drummond.*

LOVE does not calculate. Love gives. Perhaps Mary never paused to estimate the value of her vase of spikenard. It was Judas who did the figuring. Love gives the costliest things at hand, and gives without measuring the cost. When we are really on fire with love, it is very likely that our arithmetic will be for the time forgotten.

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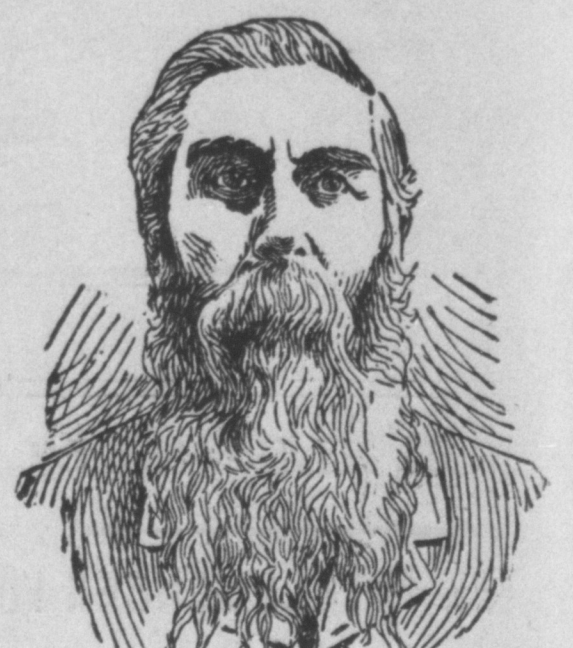
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### Consulted a Doctor

who found, on examining my lungs, that the upper part of the left one was badly affected. He gave me some medicine which I took as directed, but it did not seem to do any good. Fortunately, I happened to read in Ayer's Almanac, of the effect that Ayer's Cherry Pectoral had on others, and I determined to give it a trial. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured." —A. LEFLAR, watchmaker, Orangeville, Ont.

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