

the Father, He must obey Him. This is the compelling power of love.

3. By it He could honor His Father. The world misunderstood God. They knew Him as the Creator, and regarded His Omnipotence with awe. They looked upon Him as the Giver of the law, and His righteousness was ever their condemnation and dread. It was the privilege of Christ to reveal Him as the Loving Father, full of tenderness and compassion.

4. Thus He entered into the fulness of His own glory. This is the reason given in the text, not that Christ suffered in order to get greater glory to Himself, but the greater glory came as a result of His suffering. The possibility of Christ's refusal to suffer, or the effect of such refusal upon His condition, a glory beyond the province of discussion, but the praises of eternity to His name proclaimed by that "innumerable company" will be in grateful remembrance of His salvation.

Now, if these considerations may be regarded as applicable to Christ in His relations to duty, and as forces calling upon Him to give His life for the world, are they not equally binding upon the Church which has been called to complete the work which He began? The brethren are not simply the followers of Christ, but rather the great brotherhood of man. We perceive the love of God because Christ laid down His life for us *while we were yet sinners*, therefore we ought to lay down our lives for the brethren while they are in the same condition. We, therefore, apply the same reasons as binding upon us to lay down our lives in service and sacrifice for the world's redemption.

1. By it salvation may come to those who know not of it. It has pleased God, by the foolishness of preaching, to save the world. Multitudes are perishing because the Gospel is not preached to them. If we are not doing what we can, all we can, to bring the glad tidings to them we are responsible. A man fell over a precipice and lay with broken limbs doomed to death unless rescued by some friendly hand. Another heard his cries, and, with some effort could have reached and cared for him, but did not. The man died. Was not the other as responsible as though he had pushed him over the precipice? Therefore the

question, as one has said, is not whether the heathen can be saved without the Gospel, but whether we can be saved if we do not give it to them.—Jas. iv. 17.

2. God still loves the world. Those who sit in darkness and the shadow of death are longed over by the Christ who died for their redemption. If we love God we will love what He loves, and run in willing obedience to follow His commands.—John xiv. 15, R.V.; Mark xvi. 15.

3. The world still misunderstands God, though none are without some idea of a Supreme Being. How dark must be their conception where they worship Him under the image of gold, silver, wood, or stone? Ours is the gracious privilege to reveal Him to them, and thus bring honor to His name.—John xv. 8.

4. What can our glory be, if when we reach the place where we should enter upon it, we look back over nothing but lost opportunities and neglected privileges? If we neglect in the face of so much Gospel light, and so many plain commands, shall He not justly say, "Inasmuch as ye did it not to one of these, ye did it not to Me." "He that findeth his life shall lose it, and he that loseth his life for My sake and the Gospel's, the same shall find it."—Matt. x. 39.

The Opportunity in Corea.

"THE missionary's ability to present the Gospel acceptably in Corea, and the native's willingness to receive it have increased manifold within a few years. Of casual hearers to-day a larger proportion manifest an interest in sacred truth than formerly. Of those in whom a first interest has been awakened, more prove to be sincere inquirers."

Rev. George Heber Jones writes: "The war and attendant alarms have in no way interfered with the wonderful prosperity God has granted the work in Corea. In faith, hope and charity, in sincerity, steadfastness and patience, the Corean Christians are a constant source of joy and gratitude to God and to the missionaries. The Corean Christians are distinguished by simplicity of faith in God, patience and endurance of aspersion. We need reinforcements. The missionaries spend many an anxious hour because they are not forthcoming; the native Church goes half-shepherded because of the lack. The highest authorities in the land say, 'Send us more teachers and missionaries.'"

Consider well these words of the king of Corea, addressed to Bishop Ninde: "There are many, many Americans in Corea. We are glad they are here. Thank the American people, and we shall be glad to receive more teachers." This is a wonderful utterance.

Dr. Scranton writes: "At Sangdong, since I came back from Wansan, I baptized twenty-nine adults and nine children, received thirty eight into full connexion, and have taken twenty two new names on probation. In fact, all this has occurred within the last two and a half months. Work and opportunities for work were never better. It is exactly for Corea as Bishop Thoburn represents the matter for India. Our trouble is not to gather the people, but to train them after reaching them. I have more work than I can well attend to. It is glorious work."

In New York there are over 3,000 physicians to attend a million and a half of people, or one to every 500. In heathen lands there is but one to every 3,000,000, or twice the population of New York.—Dr. D. Ouwkott.



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