



PRAY, STUDY, GIVE.

Written for a book called "Pray, Study, Give" (price 10c.), which explains the plan of the Young People's Forward Movement for Missions, published by F. C. Stephenson, corresponding member of the Student's Missionary Campaign, 668 Parliament Street, Toronto.

Tune, National Anthem.

We pray "Thy kingdom come
On earth Thy will be done,"

To Thee we call,
Christ's last command we know,
Ye to the whole world go,
My Gospel blessings show,
Christ died for all.

Study to understand
The need of every land,
For Christ our King,
Earth's harvest fields are white,
Come workers in God's might,
Into the Gospel light

All nations bring.

We give unto the King
Ourselves an offering,
His son He gave,
"Look up" to God above,
"Lift up" through Jesus' love,
And to mankind we'll prove,
Christ died to save.

Forward one Army Grand,
Gathered from every land,
To serve the King,
Under His flag unfurled,
All nations of this world,
We'll win for Christ our Lord,
To serve our King.

—ANNIE D. STEPHENSON.

captives or slaves, was not only the moral deliverance from the bondage of sin, or the mental emancipation from the thralldom of intolerance; it was also the physical liberation of man from bodily slavery. To effect this emancipation, He took upon Himself the form of a slave. He performed the labor of a slave; He was sold for the price of a slave; He died the death of a slave. If in the unfolding of His text Jesus portrayed to His audience the gradual realization through the centuries of this threefold emancipation, as every student of history can now easily discern it, well might His hearers wonder at the gracious words which proceeded out of His mouth. Well may we, too, in these closing years of the century, wonder and bear Him witness, as we see Him marching victoriously to the final triumph; breaking shackles and fetters as with a rod of iron; dashing in pieces satanic institutions like potter's vessels; and taking the uttermost parts of the earth for His possession.

SLAVERY INCOMPATIBLE WITH THE SPIRIT OF CHRIST.

At the time when Jesus announced the fulfilment of the ancient prophecy, slavery was everywhere a legal institution, against which no reformer raised his voice. The great men of Greece and Rome were hard-hearted slave-owners; and the great generals of antiquity, whom our children are taught to admire, were monstrous slave-raiders. On a single occasion Julius Cæsar sold 63,000 conquered Gauls into slavery; and Cato, the virtuous, was unconscious of his shame when he described his infamous way of dealing with his own slaves. The historian who fails to see the connection of cause and effect between Christ's teaching and the abolition of slavery, must indeed be blind.

To-day every Christian child, whether in Europe or Asia, in America or Africa, knows that slavery is incompatible with the Spirit of Christ. But very few Christians, even among the best informed, have any conception of the extent to which slavery still exists, and of the horrors attending the slave-trade and plantation labor in Africa. And we can never quite rid ourselves of the illusion that what we do not know, does not exist. How many actually realize that Lincoln's proclamation did not emancipate all slaves; that thousands of African slaves continued to be imported into Cuba and South America, and that it was not until 1888, less than ten years ago, that the millions of negro slaves in Brazil were declared free? Nor was this liberation of the last American slaves the final act of the Universal Anti-Slavery Movement. It was rather to be the stepping-stone to the emancipation of fifty millions of our fellow-men who are still groaning in abject slavery throughout the length and breadth of the Dark Continent.

ANTI-SLAVERY SOCIETIES.

The Brazilian Emancipation Act had barely been proclaimed, when Cardinal Lavignerie stirred all Europe with

The Open Sore of the World and Its Healing.

BY HELI CHATAIN, NEW YORK.

"All I can add in my solitude is, may heaven's rich blessing come down on every one—American, English or Turk—who will help to heal this open sore of the world."—*Livingstone's Last Plea.*

When Jesus began His earthly ministry, He went into the synagogue of Nazareth, and having received the book of the prophet Isaiah, He read for His text this passage: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." And when He had returned the book to the minister, He began to say unto them, "This day is this Scripture fulfilled in your ears."

The liberty which the Son of Man came to proclaim to