

furnace-fire, what strong consolation is there in the same truth to all His suffering people.

Turning to John 14-13 we find these words of the Lord Jesus. "Whatsoever ye shall ask in my name that I will do that the Father may be glorified in the Son." Blessed Jesus! It is He who has unlocked to us the door of prayer, without Him they must have been shut forever. His atoning merit on earth first opened them. His intercessory work in heaven keeps them open still. The promise is so unlimited—"Whatsoever ye shall ask!" It is the pledge for all the needy sinner requires, all that an Omnipotent Saviour can bestow! He, as the great steward of the mysteries of grace, seems to say to His faithful servants, "take my bill and under this my superscription write what you please." And after the blank is filled up, He further endorses each petition with the words "I will do it." He still further encourages us to "ask in his name." How blessed to confide our every want and every care—our every sorrow every cross—into the ear of the Saviour! With an exquisitely tender sympathy He enters into the innermost depths of our needs. That need may be great, but the everlasting arms are underneath it. We think of Him now, at this moment, the great Angel of the Covenant with censer full of much incense in which are placed our feeblest aspiration our most burdened sighs—the color-breathing cloud ascending with acceptance before the Father's throne. The answer may tarry—these our supplications may seem to be kept long on the wing, hovering around the mercy seat. A gracious God sometimes sees fit, thus to test the faith and patience of His people. He delights to hear the music of their importunate pleading—to see them undeterred by difficulties—unrepelled by apparent forgetfulness and neglect. But He will come at last. The pent up fountain of love and mercy will at length burst—the soothing accents will, in His own good time be heard, "be it unto thee according to thy faith!" We are often baffled at the Lord's dispensations; we cannot fathom His ways;—like the well of Sychar they are deep, and we have nothing to draw with, "what I do thou knowest not now; but thou shalt know hereafter." There is a blessed day at hand, when the long sealed book of mysteries shall be unfolded, "the fountains of the great deep broken up," "the channels of the waters seen," and all discovered to be one vast revelation of unerring wisdom and ineffable love. Shall we not then take it on trust a little while. An earthly child takes on trust what His father tells him: when he reaches maturity much that was baffling to his infant comprehension is explained. We are in this world in the nomenclature of our being. Eternity is the soul's immortal manhood. Let us then be found prepared to meet our Lord, and render up an account of our stewardship, remembering how Jesus said—"Blessed are those servants whom the Lord when He cometh shall find watching." Dear fellow workers, let us not grow discouraged, but continue joyfully in the service of our Master showing sinners the way to "the Lamb of God that taketh away the sin of the world." We know that there are those among these people who God intends to save, and will do it. The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Let us then go forth in faith, and preach the Gospel to every creature, feeling that we have the strongest ground for the utmost hope in Him who has said, "All authority has been given unto Me in heaven and on earth. Go ye therefore and make disciples of all nations baptizing

them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I command you, and lo! I am with you always, even unto the ends of the world.

WANTED CROWN ADVOCATES.

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Let us turn to the description which we find in the Word of God of a class of servants whose business it was to "watch the case on behalf of the Crown." In the first mention of the Watchmen of Israel we find these words: "The watchman lifted up his eyes and looked, and behold a man. . . . And the watchman cried and told the king. . . . And the watchman saw another man . . . and the watchman called and told . . . and the king said" (2 Samuel xviii. 24, 26).

The second mention of a watchman gives the same description of his work. "There stood a watchman on the tower, and he spied . . . and said, I see . . . and Joram (the king) said . . . And the watchman told, saying . . . and Joram said . . ." The watchman in both cases was simply one who "watched the case on behalf of the Crown," reporting faithfully all that he saw to the king.

And as we look closely into these two accounts of the watchman and his work, and compare them with what is said in other parts of the Bible, we get wonderfully clear and full teaching as to the character and work of those of us who hear the voice of the Lord saying, "Son of man, behold I have made Thee a watchman," and turn to his Word to see what such a calling involves, and how we can discharge the responsibilities of the office.

The first thing we are told of the watchman on duty is that he "went up to the roof and looked" (2 Samuel xviii. 24). He went to the place from which he could get the widest possible view. So in the second instance, "There stood a watchman on the tower" (2 Kings ix. 17), and Habakkuk says, "I will stand upon my watch, and will set me upon the tower, and will look forth" (Hab. ii. 4, R.V.).

How often our place of watching and prayer is down in the cellar instead of up on the roof! We enclose ourselves within four walls, on which are written respectively, I, me, my, mine, and within this enclosure, with comparatively no view, we watch and pray. Not that our prayers are necessarily selfish in the strict sense of the term, but how seldom we get for any length of time beyond our own family, our own classes, our own meetings, our own church, our own parish, our own girls, our own mission, our own work, or our own personal friends. How seldom in our prayers we "launch out into the deep" and in faith let down our nets for a draught. How many countries can you overlook from your place of prayer? Let us