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'No paper so well fitted for the general needs of Canadian Sabbath Schools.'—Wm. Millar, McDonald's Corners, Ont.



'Until He Find.'

Luke 15: 4.

(By Anna Temple.)

O tender shepherd! climbing rugged mountains,
And wading waters deep,
How long wouldst thou be willing to go homeless
To find a straying sheep?

'I count no time,' the shepherd gently answered,
'As thou dost count and bind
The days in weeks, the weeks in months; my counting
Is just—until I find.'

'And that would be the limit of my journey.
I'd cross the water deep,
And climb the hillsides with unflinching patience,
Until I found my sheep.'

—Selected.

Prayer as Wireless Telegraphy

(By Canon Wilberforce.)

Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting place in God for Sundered hearts and lives. I cannot analyze it and reduce it to a proposition; but neither can I analyze the invisible fragrant vibrations which proceed from a bunch of violets, and which will perfume a whole room. I cannot analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God, starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty

angels, that excel in strength, who can say?), but which influences would not be set free without the intercession. I can well understand Mary, Queen of Scots, saying that she feared the prayers of John Knox more than an army of ten thousand men. Why should not intercession be part of God's regularized workings, as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual, because natural? Such forces do exist—call them thought transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator. Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting, by Divine natural law, directly upon

the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?

Give Yourself to Christ.

(Marcus Dods, D.D., in the 'North Western Advocate.')

We know that we are being made by what we respond to, and the older we grow we know it the more clearly; we see it written on our own character that we have become the kind of men that we little thought one day we should become, and we know that we have become such men by responding to certain things which are not the things of the Spirit.

Never was a truer word than that he that soweth to the flesh shall of flesh reap corruption, and he only that soweth to the Spirit shall reap life. That is what, in other terms, Paul here says. He says: 'If you set yourselves square with Christ, you will become like him; that is to say, if you find your all in him, if you can be absolutely frank and honest with him, if you can say, "Mould and fashion me according to thy will; lead me according to thy will; make me in this world what thou wilt; do with me what thou wilt; I put myself wholly at thy disposal; I do not wish to crane to see past Christ's figure to some better thing beyond; I give myself wholly and freely to him"—the man that says this, the man that does this, he will certainly become like to him. But the man who even when he prays knows that he has desires in his heart that Christ cannot gratify, the man that never goes out from his own home or never goes into his own home without knowing that he has responded to things that Christ disapproves—how can that man hope to be like him!'

We must then associate with Christ, and we must set ourselves squarely; we must be absolutely true in our entire and absolute devotion. Surely no man thinks that this is a hardship; that his nature and life be restricted by giving himself wholly to Christ? It is only when you give yourself entirely to Christ that you know what freedom means; that you know what it is to live in this world afraid of nothing. Superior to things that before you were afraid of and anxious about, you at length learn what it is to be a child of God. Let no man think that he lames his nature and makes his life poorer by becoming entirely the possession of Christ.

But, thirdly, we must set Christ before us and live before him with unveiled face. 'We all "with unveiled face" reflecting as a mirror.' Throw a napkin over a mirror and it reflects nothing. Perfect beauty may stand before it, but the mirror gives no sign. And this is why, in a dispensation like ours, the Christian dispensation, with everything contrived to reflect Christ, to exhibit Christ, the whole thing set a-going for this purpose of exhibiting Christ, we so little see him. How is it that two men can sit at a communion table together and the one be lifted to the seventh heaven and see the King in his beauty, while the other only envies his neighbor his vision? Why is it that in the same house-