

upon "the mountains wild and bare" to seek the sheep that was lost (Ezekiel xxxiv.).

But God is reigning in the kingdom of heaven and moving among His people. He is stirring up His Zerubabels and men like unto Joshua the son of Josedech, and the spirit of the remnant of His people living and toiling in almost every community and praying in every church in our land, but oppressed by the power of a usurping and plundering world. There is a call to sanctify ourselves and prepare to go forth. We have been playing at God's work, holding down the truth, winking at sin, keeping back the tithes and offerings, and bringing the lame, blind, torn and sick to offer in sacrifice. At the present rate the heathen can never be reached, for they are increasing at the rate of about seventy to every one new convert. And because of our disobedience we are under the chastisement of God and the lash of a boasting world. Disobedience is punishable with famine and pestilence and captivity to-day as well as when the children of Judah played the harlot; and when men "sow much and bring in little," when they see that "bags with holes" do not contain the wages which they put into them, and that there are "only ten measures in the heap instead of twenty," it is time for them to "consider their ways." Church organizations, in past ages, were set aside by God as soon as they ceased to fulfil the purpose for which they had been appointed, and were superseded by humble bands of devoted men and women who counted not even their lives dear that they might preach the Gospel with power, and that there might be repeated in them for the perishing race the life of the risen and glorified Christ. Our Dominion has been fair and fruitful. Our churches have been resting places for the Shekinah, but it becomes us now to be on our knees in fasting and prayer. God is pointing a languid and selfish church to an open world of idolatry and an invisible temple that "lies waste" for lack of men to labor. Let us arise, brethren, and "go up to the mountains," not of Lebanon, but those sacred tops that were bathed with the tears of the suffering Saviour, pleading with strong cries in the midnight and the early morning for a world that praised and admired Him not. Let us arise out of our beds and go up *early in the morning* and let us drop tears upon them again. Let us permit the Holy Ghost to plead in us "with groanings that cannot be uttered," that we, the ambassadors of Jesus, may preach the Gospel "with boldness" and bear testimony with "tongues of fire," till some "gnash" and many more cry out in bitterness, "Men and brethren, what shall we do?" that the Church of the Holy Christ may have a "pure conscience," "an unction from the Holy One," and such a baptism of power that will crown Jesus King in every place of worship, to the exclusion of the money-changers and the buyers and sellers; that will transfer to Him the adoration and offerings now being poured out at the shrines of heathen idols; and that will lead those who are steeped in idolatrous lust to "bow themselves down at the soles of His feet." And may an ardent longing for the Master's reappearing consume us, so that, as one watching for the morning, the energies of our soul may go out in one voice, crying in unison with the Spirit and in answer to the Bridegroom: "Come! even so, come Lord Jesus!"

CONVEY thy love to thy friend as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee.—*Quarles.*

Methodist Student Volunteers.

THE Student Volunteer movement is essentially one of the most significant events of this century. The colleges and educational institutions both of this and other countries have been roused on the question of missionary evangelism, that finds no precedent in history. It is only reasonable to suppose that many of the thousands who have volunteered for foreign missions are members of our own church whose hearts have been touched with the crying needs of heathenism, and the real meaning of the marching orders of the Great Commander-in-chief, Go ye!

But you may ask the question, where are they? and what their field of labor? Naturally we might turn to a theological college or similar institution to seek such persons, and we should certainly find them. Men who have grasped to some extent the Saviour's ideal for the race, and who count not their lives dear unto themselves in order to reach this lofty and Divine conception.

This, however, is not the only place that Christ is preparing His workmen. If it were possible for us to enter all the medical colleges of this continent and hold a personal interview with the students, there are not many of the whole number in which we should not find one or more preparing themselves for more efficient service in the cause of Christ to the heathen.

Speaking for our own college (*viz.*, Trinity Medical, Toronto), I am pleased to be able to report that we have no less than fourteen who purpose entering the foreign field as medical missionaries. Some of these have already completed their course in theology and arts, and are now taking a medical course in order to become more efficient standard bearers of the cross.

But you may ask, why not preach the Gospel of Christ in its simplicity and leave medicine alone? Why spend years of valuable time in preparing for the salvation of men's bodies when their souls are as black as midnight?

In answering this we have but to point out the example set by the Master Himself whose chief characteristic was that "He went about doing good." Ages before His advent prophets told His healing power, which Christ verified by His own lips. What is the first recorded text that our Saviour based His Nazarean sermon upon but the prophetic utterance of the Evangelical Seer which had been the hope of the centuries. "And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

But do we not find that the healing art has been the handmaid of religion in every period of the world's history. Naaman when cured of his leprosy vowed his allegiance to the God of heaven. The widow of Zarephath had confidence in the veracity of God when her son was restored to her. The cure of the nobleman's son won to Jesus Christ, not an individual merely, but a whole family, with the weight of its social and moral influence. The reclamation of Mary Magdalene, the restoration to sight of the Blind Beggar, and the raising of Lazarus, were all mighty factors in establishing the spiritual kingdom through human channels; and has not the Lord of the Harvest left us this example that we should follow His steps? Can we not see that medical missions are right in line with the purpose of