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A Quick Reply to a Mother's Prayer.

An officer of the Salvation Army stationed in the North of England tells a remarkable story concerning a soldier's faith in God for the salvation of her son. He had been the prodigal of the family, and was a continual source of anxiety. His mother never ceased to pray for his salvation. One Sunday night in the prayer-meeting she was much exercised about her boy's salvation; and although he was not then in the meeting, she commenced to wrestle with God in prayer for his conversion, and asked God to take hold of him wherever he might be at that moment. Tears were coursing down her cheeks as she prayed. Those who heard her will never forget the scene, nor that which followed. Whilst she was yet praying, her son came into the meeting, and walked deliberately out to the penitential form. The strange part of it was that the Salvationists were more demonstrative about his arrival than the mother, for when they stopped her in her prayer to tell her it was answered, she simply said, 'I knew he would get saved to-night.'—*Christian Herald.*

A Springtime Secret.

(Marian Isabelle Hurrell, in 'Our Little Dots.')

The merry song-birds twittered in the soft sweet springtide air,
The flowers were nodding gaily, there was gladness everywhere.
And happy lads and lasses in the grassy meadows played
With buttercups and daisies 'mid the pleasant, leafy shade.

Then softly chirped the little bird, high in the tree-top's shade,
'It is about a downy nest, where three small eggs are laid,
I'm half afraid to breathe it, lest some naughty boy should hear,
And rob my cosy little home of all I hold most dear.'



Then came a burst of music from two little feathered throats,
The air was full of melody—of glad and tuneful notes.
'Chirp, chirp!—you'll keep my secret?' trilled the one, in carol sweet;
Whilst the other answered gaily, 'You may trust me, dear—Tweet, tweet!'

Prayer for Israel.

TEN DAYS OF PRAYER, MAY 1-10, 1902.

[We have been requested to publish the following notes by Thos. M. Chalmers, supt. Messiah Mission to Israel, 247 South Centre Avenue, Chicago.]

When God wants a thing done he first sets men to praying. This is ever the order of progress in the Divine Kingdom. Moses prayed, and the sons of Amalek were defeated. Samuel prayed, and the Philistines fled in discomfiture. Jehoshaphat prayed, and the hosts of Ammon and Moab were overthrown. Luther prayed, and province after province was lost to Rome. Wilberforce prayed, and the shackles fell from 800,000 slaves. Each new step in the missionary march of God has followed on the earnest supplication of his believing people. Back of the great missionary movement of modern times were the praying circles of Britain and America. When God would plant a mission station among the Jews of Budapest he led a Catholic Archduchess of Austria and a Scotch Presbyterian to prayer. In all the Jewish and Christian centuries the story is the same. An omnipotent God has waited for the pleadings of his people, and his hand moving in the affairs of men has shown the prevalency of their petitions. Many earnest Christians believe that a new crisis confronts the Church of Christ in America. God is summoning the Church to the evangelization of the Jews. What

are the elements of this crisis? What are the signs of this call?

The facts that constitute a present crisis in the Church's relation to Israel are various and manifold.

The Church, unlike Samuel, is forgetting to pray for the Jews. Samuel said to the Israelites, 'God forbid that I should sin against the Lord in ceasing to pray for you.' Forty to sixty years ago prayer for the Jews was a frequent thing in the pulpits and at the firesides of our Christian communities. Now one seldom hears a prayer for the covenant people.

God has given the Church in America a marvellous opportunity. When she prayed her opportunity was limited. In 1840 there were but 15,000 Jews in the United States—now they number almost 1,200,000. They have multiplied nearly eighty-fold in two short generations. The increase since 1880 has been over 900,000. More than 60,000 Jews landed here in 1900. God has brought them to our doors. They have been transferred from the midst of a dead ecclesiasticism into contact with the most vital form of Christianity. Truly some great purpose lies in this fact. Just as the Jews are organizing a return to Palestine, enough of them to form a nation are suddenly removed four or five thousand miles further away from the promised land. No movement of such magnitude has occurred among them since the fall of Jerusalem.

A growing infidelity accentuates the crisis. Reform Judaism is but another name for unbelief in the Word of God. The rabbis of reform, polished and cultured, are spreading all over our land the baleful teachings of modern rationalism. Thousands of young men, breaking away from the old trammels, are following the lead of these false teachers. Infidel works form the staple reading for many of these bright minds. The result will soon appal the world. Jewish immorality, almost unheard of in Eastern Europe, is a growing evil in our Jewish centres. If not counteracted by the gospel Jewish irreligion and vice will mightily aid the forces of ungodliness in corrupting our national life. One of the spiritual leaders of Germany has declared that the fatherland is threatened with dechristianization by means of Jewish infidelity. The safety of society demands the instant evangelization of the Jew.

Apparent failure in Jewish mission work in our land marks the acuteness of the crisis. One after another of the great denominations has given up Gospel work among the Jews. They seem unable to conduct such missions with success. But it may be the failure lies with the Church rather than with the field. The work of Jewish evangelization is one of peculiar difficulty and requires the fulfilment of special conditions for success. Have the Churches met these conditions? Have they studied the field in the light of God's Word? Perhaps God has been testing the churches of America with reference to the Jew. In Europe much success has attended Jewish missions. Perhaps a like expenditure of time, money, labor and prayer would bring a like glorious fruitage here. Our American impatience for immediate fruit in this hardest of all fields may be our condemnation in the sight of God.

By what voices is God now calling his Church to prayer for Israel? Each fact mentioned above speaks with trumpet tone, summoning us to humiliation and supplication, but in addition, note the following:

The voice of command and promise. Thus saith the Lord: 'Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.'—Jer. xxxi, 7. How many of us are saying that? In Ps. cxxii, 6, we have command and promise united in a beautiful way for our encouragement: 'Pray for the peace of Jerusalem; they shall prosper that love thee.' We refer also to Isaiah xlv, 11; lxii,



'Chirp, chirp!' a birdie carolled to a feathered comrade near.
'I have a little secret I would whisper to you, dear.'
'Tweet, tweet!' and 'Twitter, twitter!' came the answer low and sweet;
'Please tell me all about it, I should love to know—Tweet, tweet!'