

Our Young People

GO! SEND!

A Meeting to Arouse Missionary Zeal.

Topic for Jan. 21.—"Send Me."—Isa. 6:1-10.

"I'll go when you want me to go, dear Lord,
Over mountain or plain or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

Lessons from a Great Vision.

BY REV. A. MCLEAN,

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Isaiah saw the Lord sitting on a throne, high and lifted up. The Holy One of Israel is far above all gods; He alone is great. The skirts of His robe filled the palace. Around the throne stood the seraphim. One group cried to the other, "Holy, holy, holy, is the Lord of hosts." The word "holy" is thrice repeated for the sake of emphasis. This vision was to confirm the prophet's faith.

THE CONFESSION.—When Isaiah saw the vision he said, "Woe is me! for I am undone; for I am a man of unclean lips." In the presence of God he became aware of his own sinfulness. Furthermore, he dwelt among a people of unclean lips. At that time every man was a hypocrite and an evildoer; and every mouth spoke folly.

THE CLEANSING.—Instantly one of the seraphim took a live coal from off the altar and laid it upon his mouth and said, "Lo, this has touched thy lips, and thine iniquity is taken away." No lamb was offered in sacrifice of a broken spirit and a contrite heart.

THE CALL AND THE RESPONSE.—Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for as?" Without a moment's hesitation he responded, "Here am I, send me." He was a volunteer, and not a conscript. Moses, when called, pleaded his lack of eloquence; he shrank from becoming a national deliverer. Jeremiah pleaded his youth: "I cannot speak, I am but a child." Jonah started for Tarshish when he was told to go to Nineveh. Without any compulsion or constraint, Isaiah was ready for any service that the Lord might require.

THE MESSAGE.—He was to go and tell the people, "Hear ye indeed, but understand not, and see ye indeed, but perceive not." He was to make their hearts fat, and their ears heavy, and to shut their eyes. It was a most discouraging errand, and it was to end in apparent failure. In his distress he cried "Lord, how long?" He was told that the people should continue as they were until they were carried into captivity, and until the land should become utterly desolate. There was a gleam of hope however. As there is life in the tree though

the leaves have fallen, so there was in the nation a holy seed that was indestructible.

THE LESSONS.—First, God needs and calls men. He called Abraham to leave his country and kindred. He said to Amos, "Go prophesy unto my people Israel." He called Saul of Tarsus to stand before the gentiles and kings and the children of Israel. He calls His children now to go into all the World and preach the gospel to the whole creation. Every believer has his place and work. All are to go and to go to all.

Secondly, God needs spiritual men for spiritual work. Isaiah was cleansed by the spirit of burning before he was sent to instruct and warn Israel. The Lord appeared to Saul and changed him before sending him out as His witness. Those who teach others the knowledge of God should be well acquainted with Him themselves.

Thirdly, those who are washed and sanctified should respond gladly and promptly, "Here am I; send me." Brainerd said, "Send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me to death itself if it be in Thy service and to promote Thy glory." James Telford said, "I go gladly on this mission, and shall rejoice if I may but give my body as one of the stones to pave the road into interior Africa, and my blood to cement the stones together, so that others may pass into Congo land." Henry Martyn declared that it would break his heart if he could not go as a missionary. Dr. Rijnhart says that to her the sacrifice is not in going; the sacrifice would be in not going.—C. E. World.

What Puts Music Into Life.

There must be the death of self always before a life can be Christ-like. In Japan they have a beautiful legend of the making of a wonderful bell. Long, long ago the emperor wrote to the maker of bells, commanding him to cast a bell larger and more beautiful than any ever made before. He bade him put in it gold and silver and brass, that the tones might be so sweet and clear that, hung in the palace tower, its sounds might be heard for a hundred miles. The maker of bells put gold and silver and brass in his great melting pot, but the metals would not mingle and the bell was a failure. Again and again he tried, but in vain. Then the emperor was angry and sent saying

that if the bell was not made at the next trial the bell-maker must die. The bell-maker had a lovely daughter. She was greatly distressed for her father. Wrapping her mantle about her, she went by night to the oracle and asked how she could save him. He told her that the gold and brass would not mingle until the blood of a virgin was mixed with them in their fusion. Again the old maker of bells prepared to cast the bell. The daughter stood by and at the moment of casting she threw herself into the midst of the molten metal. The bell was made and was found to be more wonderful and perfect than ever made. It hangs in the great palace tower and its sweet tones are heard for a hundred miles. The blood of sacrifice mingling with the gold and silver, gave to the bell its matchless sweetness.

It is only a legend from a heathen land but its lesson is true. Our lives make no music until self dies and our blood mingles with our offering on the altar fires of love. It is only when we lose our life for Christ that we get it back saved and glorious.—J. R. Miller, D.D.

Hints for Talks and Testimonies.

- What are the reasons for missions?
- What was the call of the first missionaries?
- How has the call come to some modern missionaries?
- What duty has every one in regard to missions?
- What special privileges has the church of these times in the way of missionary opportunities?
- What are some facts showing the need of home-mission work?
- What influence have Christians at home on the work abroad?
- What have missionaries a right to expect from those at home?
- How may one best come into closer connection with the missionary work?
- What advantages are there in the Forward Movement and the Macedonian Phalanx?

For Daily Reading.

- Mon., Jan. 15.—The field. Matt. 24:3-14
- Tues., Jan. 16.—God's kingdom to come. Ps. 145:10-13
- Wed., Jan. 17.—Ways and means. Rom. 10:13-17
- Thurs., Jan. 18.—Need of haste. Joel 3:18-17
- Fri., Jan. 19.—The consecration of the purse. Prov. 11:24, 25; Eccl. 11:1-16
- Sat., Jan. 20.—Heroes of the frontier. Heb. 11:32-38
- Sun., Jan. 21.—Topic. "Send me" Isa. 6:1-10. (Quarterly missionary meeting).

Every life is a profession of faith and exercises an inevitable propaganda. As far as lies in its power it tends to transform the universe and humanity into its own image. Thus we have all a cure of souls. Every man is a centre of perpetual radiation, like a luminous body; he is, as it were, a beacon which entices a ship upon the rocks if it does not guide it into port. Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is forever preaching to others; but there are priests of Baal, of Moloch and of all the false gods. Such is the high importance of example. Thence comes the terrible responsibility which weighs upon us all.—Amiel.