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God's Safety Mark.

The hand of the Lord was upon him, Ezekiel tells us, and he saw in vision the form of four monstrous creatures, each with four wings, and the faces of a man, an eagle, an ox, and a lion. Forward they moved, while above them there appeared a wide firmament; and above the firmament a sapphire throne, and on this the glory of the Almighty.

Overpowered with the sight, Ezekiel hears the Voice of God, and receives from Him his

the command, came six men by the way of the higher gate, every man with a slaughter weapon in his hand; and one man among them was clothed with linen, with an ink-horn by his side. And the Lord said unto him, 'Go through the midst of all the city, through the midst of Jerusalem, and set a mark upon the high foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof.'

And to the others He said, 'Go ye after him, and smite, but come not near any man

Temple, and taking no part in the backsliding of those around them.

Yet it was not solely for their fidelity to what they knew to be true and acceptable worship that God had ordained their preservation amid the terrible ruin which was about to overtake the race. It was because they 'sighed and cried for the abominations' that went on both in Sanctuary and in City. They shared His grief over sins committed against Purity and Truth, and proved the reality of their sighs by lifting up their voices against the iniquity which abounded on every side.

How many of God's Israel can say 'The zeal of Thine house hath eaten me up?' How many times a day do we 'cry' to God for the salvation of those upon whom the mark of preservation has never been imprinted? What efforts are we putting forth to snatch from death those still caught in the whirlpool of sin? Does our zeal compare with the zeal of those who, at God's bidding, smote sin wherever they found it—in Sanctuary or in street—sparing neither old nor young, rich nor poor?

The vision which Ezekiel saw, and which he preserved for those who should come after him, is as full of solemn meaning now as it was for God's ancient people.—'Friendly Greetings.'

Uncle Joshua.

In the days before the slaves were liberated there lived on a large Virginian plantation an earnest Christian man commonly known as Uncle Joshua. The plantation, to the old man's grief, was given over to worldliness, card playing, wine revels, and other shortcomings, and the young master was an enthusiastic leader in the riotous ways of living. But with the early morning old Uncle Joshua was found on his knees praying for every one in general and his young master in particular. Like many another, he was tolerated by those who knew he set them a good example, and when he said, 'Git down on yo' knees an' pray an' I'll pray for yo', he got no kicks, but was merely told that he was a good-natured soul. However, the day came when the young master's wife died and there was no one to look after his children. The young master knew there was a right way to train them and a wrong way. Though he had often smiled at Uncle Joshua's religion, he had no hesitation in asking the old negro to talk to the children and have prayers with them. So the old man came to be installed as a sort of religious instructor, and by degrees the children learned to love him, and through him, in their surroundings of sin and iniquity, they learned to love the Saviour; and when in their turn they sat with their own children around them, the old negro's influence, though he himself had passed away, still lived in the new generation.

And now, many years after old Uncle Joshua's death, a mother was surrounded by her children, and her life was ebbing away. Hers had been a most faithful, cheerful Christian life, and the children were thinking of the calm but triumphant faith with which she had awaited her release from suffering, of the many who would rise up and call her blessed, of the joy in the Lord which had so filled her that they too felt their souls thrill, and could think now only of her happiness, not of the desola-



SET A MARK UPON THE FOREHEAD.

commission to the rebellious people of his race. A prophecy of the approaching judgments on Judah follows. Jerusalem is to be besieged and fall, and the wrath of outraged Truth and Justice is to strike the humble as well as the rich, because the leprosy of sin has devastated the people without respect of persons. The prophet is compelled to gaze upon the utter corruption of the inhabitants of the Holy City—abominations of every kind practised both in the Sanctuary and in the street.

Then a loud Voice is heard crying in his ears, 'Cause them that have charge over the city to draw near, every man with his destroying weapon in his hand.' Then, in response to

upon whom is the mark, and begin at my Sanctuary.' So the courts were filled with slain, and the man with the ink-horn reported, 'I have done as Thou hast commanded.'

Very swift and terrible were God's judgments upon the backslidings of His ancient people. Nevertheless in the midst of judgment He remembered mercy. There were those compelled to live in the midst of corruption and vice who had no share in the idolatries which called for such signal vengeance.

Whilst the ancients—those who should have been leaders of the people—offered incense to idols, there were those who remained true to God, worshipping with their faces towards His