

while Paul preached to the Gentiles. No new revelation of truth was involved in this extension, no new commission, no principle inculcated that had not been taught them by the Master, and yet we see how slowly and partially they reached a personal understanding of what was involved in the truth they taught, and a practical recognition of its consequences. And so it has been ever since. The church cannot live except by growing, it cannot exist except by extending itself. And yet, throughout its history, it has been occupied with controversies, with the development and settlement or reformation of its doctrines, with the discussion of its relations to the state, or with the struggle for existence under persecution, and its work of missions has been lost sight of, or regulated to a secondary place in its estimation, instead of being regarded as the reason for its being, and the legitimate sphere for its activity. And even in those days of missionary agencies, we are apt to regard the work as accessory rather than fundamental, to draw distinctions between its various departments more than to insist upon its essential duty, and therefore to underrate the effect of this work upon the spirituality of the church, and upon our own personal spiritual life. It will be profitable to see how much evidence exists that missions are not modern, and to study the relations in which they are set in the New Testament.

1. I can only briefly allude at the outset to the truth, which I may not pass over, that the whole scheme of salvation has its origin in the love of God, and that the limits and conditions of that love are in God himself. It is not because one race, or one man is more worthy than another that God bestows his love, but his love bestowed becomes the cause of their becoming worthy of it. God so loved the world in its sin and misery, as to purpose to save it at a vast sacrifice. And that

originating principle, therefore, determines the application of salvation, and sets measure of our responsibility wide as the sweep of the love of God.

And moreover, as love is the originating principle of salvation, so it becomes the organizing and life principle of those who are saved. Men are saved by the love of God, overcoming the enemy and opposition of the heart to God, bringing the soul into harmony with the truth, furnishing the principle and motive of new obedience to the will of God. Love, therefore, is to such a degree the life principle of the redeemed that it must determine all their relations to God and to their fellow men. Saved by love, they are by virtue of salvation, lovers of God and lovers of men. Free giving implies not only free acceptance, but free giving in return to others. The same principle which originated salvation, and applied it in any individual case, works outward with resistless impulse burning and shining for the salvation of the world, manifesting its heavenly origin by working as God works, vindicating itself to the believer and to the world as genuine and divine by its divine activity. And as a principle which has no power to accomplish the work is the origin of the whole scheme, so every declaration of the purpose of God to its present realization of spiritual gifts by both Jews and Gentiles, that is, all men everywhere and without distinction. The Apostle sets forth its design, its characteristics, and its blessings, all in order to the glory of God. It is first in the purpose of God, it is realized in redemption by the blood of Christ, and then, the mystery before hidden is revealed; "according to the good pleasure which he has purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in