

cient for the ills of the whole race of Adam, and of which the whole race is destined ultimately to hear. Abraham was assured that in his seed all the families of the earth should be blessed. The chosen people of God were plainly taught that they were set as a light to the nations, for salvation to the ends of the earth. But the vast bulk of the chosen nation shut out, from all effort and even sympathy, the outside world, and had no dealings with the Samaritans. Here and there one like David breathed a prayer that the whole earth might be filled with God's glory. But even after Christ Himself both taught and exemplified the principle of missions; after He gave His farewell message bidding His disciples bear witness to the uttermost parts of the earth, and sent the Holy Spirit to anoint them for such witness, and, as the Invisible Captain of the Lord's host, guide them in the forward march, they still clung to Jerusalem, following the old policy of centralization instead of the new law of evangelization, and exclusion instead of diffusion, and compelling God to use the scourge of persecution to drive them toward the uttermost parts of the earth. Even then they scattered only a few miles from the sacred city, into Samaria and as far as Antioch just beyond Galilee, and almost all their witness was confined to Jews. Peter had to have caste prejudices broken down by the vision, thrice repeated on the housetop, before he was ready to bear the good tidings to Romans, though they were actually *seeking* salvation; and, even after the Pentecost at Cesarea, where it was plainly shown that God also to the Gentiles had granted repentance unto life, the Spirit was compelled by an audible voice to call and separate and send forth Barnabas and Paul, before the first foreign missionaries ever went to the regions beyond. Thus man not only did not devise this scheme of missions, but even in apostolic days was slow to accept it and enter into it, as God's enterprise backed by God's authoritative call and command.

The thought we are seeking to impress is that, from the very conception and inception of Christian missions, there is upon this scheme of a world's evangelization one distinguishing mark—*God's patent right*. This enterprise is communicated to man as something matured in the mind of God, and committed to the body of disciples, to carry out as His servants. Whatever hints are given as to the philosophy of Christian missions, there is no attempt to exhibit their philosophy as tho their prosecution were in any measure to hang or hinge upon our recognition and reception of the argument in their vindication. Only He who spans the eternities and measures the infinities is competent to weigh their true value or estimate their real results. What do we know of the value of a soul, of the importance of a knowledge of the truth and love of God, or even of the necessity to the Church at home of having this work of witnessing to the world laid upon her as a condition of fellowship with Christ!

Let us hold our mind fixedly to the consideration of this great thought, that this is the *one work of God*, and that this constitutes the unanswerable argument for the prompt, energetic, incessant, devout, and conse-