

God. The after history of Nineveh shows that the repentance of the people under the preaching of the missionary was very shallow and short-lived, but God was exceeding kind and faithful in it all. The missionary effort was a failure because of man's unbelief and hardness of heart.

7th. Still later, Great Babylon arose on the ruins of Assyria, and the grace of God was very abundant towards Babylon when at the zenith of her greatness. Israel needed to be chastised and Babylon to be enlightened. And just here God brought of the noblest of His people and prophets by thousands and tens of thousands, and planted them all through the provinces of Babylon. God carried the lamp of His truth from Palestine to Babylon, trimmed it brightly, and set it down to shine there for over seventy years. During all these years the Church, with virtually all its members and missionaries, was working in Babylon or the Medo-Persian Empire which followed. Daniel sat in a seat of great authority, a prince of God amongst them. Esther, true to her God and King, triumphed as queen of the realm. God gave them signal triumphs over their enemies, vindicated His majesty before Belshazzar, touched the heart of King Cyrus, and did marvellous things continually before the eyes of all. Why did they not love Him and praise Him and serve Him for all His goodness, and for His wonderful works?

Thus we see that there was not a great nation of antiquity but God and His people reached out the loving hand to them to save. The missionary spirit was always alive and active. And if these nations came short of their duty to God, it was because of their rejection of Him and His truth. Jesus compared the Kingdom of Heaven to a piece of leaven which a woman would take and place in a mass of dough to leaven the lump. Did not God place the leaven in the mass of the Canaanites, did He not

place it in the great lump of unleavened Egypt? Why were these not leavened? Surely God was kind and faithful. Jesus compared the Kingdom of Heaven to a grain of mustard seed which, although small, would grow and become a large plant. Did not God plant the grain of mustard seed in the soil of Syria when He sent Naaman home miraculously healed? Did He not plant it by the presence and preaching of Jonah in the soil of Nineveh? Ps. lxxii says, "There shall be an handful of corn on the top of the mountains, the fruit thereof shall shake like Lebanon." Were not Joseph and Daniel and Esther planted in the highest offices? Were they not handfuls of corn on the tops of the mountains? Then why did the fruit not shake, and spread, and fill the valleys and plains?

Side by side with all this wonderful and continuous exhibition of love and mercy in the Old Testament, everything which savours of bitterness and hostility to others on the part of God's people easily resolves itself into a necessary part of the Divine Government to save the Ark of God from utter ruin at the hands of hardened and impenitent sinners.

In conclusion, we have only a few short and simple questions to offer. If the Missionary spirit was the predominant spirit of the Old Testament, how much more should it be the prevailing idea now, with all the fuller light that flows from the Cross of Christ, and all the added power that comes from His Spirit outpoured in abundant measure? And if the Jew was for long centuries the patient missionary, and finally under full Gospel light the eminently successful one, shall we be faint-hearted or soon discouraged, and shall we not render back again to the Jew the Gospel which he so generously gave to us?

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