

of Abraham's call, "In thee shall all the nations of the earth be blessed." Contemporary with Abraham Melchizedek, one outside the chosen family, Was a priest of the most high God.

From Moses to Samuel the people are not permitted to forget that God loved all men. This when all the conditions were such as to intensify race exclusiveness! Hebrew and Egyptian hated each other. Hebrew occupation of the promised land was fiercely opposed by the natives. The religious duty of exterminating the enemies of the Lord was laid upon the Hebrews, yet the Hebrews were taught that God desires all men to repent. If Job belonged to this period, we have in him another outside the chosen race, to whom God revealed his presence. The Mosaic law makes special provision for "the stranger."

To the period of the kingdom, Psalms 2 and 96, both world wide in outlook, belong. Here too, is Solomon's dedicating prayer also world wide in outlook.

Throughout the prophets, the missionary yearning of God is clear. Amos' condemnation of sin is world-wide; equally wide is the outlook of Hosea's gospel, Isa. 45, 53, 55, 59, 65, 66, are world wide in outlook.

In Jesus how plain the proclamation of a world-wide mission! In his body flowed Hebrew and Gentile blood. He was born in the shadow of the Hebrew capital. The edict of a Roman Caesar issues in the fulfillment of Micah's prophecy touching his birthplace. The East adds its quota to the glory done the Son of God when he became the Son of Man.

Thus it is that a stream of missionary purpose flows unbroken through the channels of revelation from the First Adam to the Second Adam whose atonement makes possible universal salvation.

II. Missionary prophecy in scripture. The Bible, so pregnant with missionary purpose, is potent with missionary prophecy. There are the many prophecies of the spread and complete triumph of the Kingdom of God, of the inflowing of the nations into the Holy City, of the increase of the knowledge of Jehovah, and of his being sought by those who knew him not.

Examine some of the more specific prophecies. The second psalm pictures, (1.) The heathen in rebellion VI-3 (2.) A possible attitude of Jehovah toward the heathen V. 4, 5. (3.) The actual attitude of Jehovah in the gift of His Son, vs. 6, 8, (4.) The prophecy of the complete triumph of his Son, vs. 9, 12. Psalm 22 gives another world wide prophetic outlook. In Psalm 72, the King's Son is promised dominion. From sea to sea, and from the river unto the ends of the earth. All nations shall recognize Him. Psalms 96 and 98 set forth the complete triumph of the kingdom of the righteous God.

Isaiah touches almost every phase of the Messianic kingdom. Chapter 43 proclaims the worldwide witnessing purpose in the election of the Hebrews. Chapters 44 and 45 proclaim the vanity of idols, and call upon their worshippers to recognize the exclusive sovereignty of Jehovah. Chapter 49 is of the triumphary glory of Jehovah among the heathen. Chapter 52 is a call to Zion to awake to her triumph to be brought about by the suffering servant of Chapter 53, Chapter 60 and 66 magnificently set forth the triumph of the Redeemer's work among the nations.

But it is in the teaching of Jesus where missionary prophecy is particularly plain. It is He who says, "And I if I be lifted up from the world will draw all men unto me."

III. The Missionary Plan of Scripture. Our Lord's Missionary Campaign is not without its scriptural plan. Here we find the working of certain sub-conscious forces, as,

A. Election, or the choice of leaders as channels of blessing. Such was the call of Abraham and the choice of the apostles.

B. The attraction of the unsaved by the power of a redeemed life. "Ye are the light of the world. The true Christian life is constantly drawing others toward the Cross. The Cross has attractive power only as we let the life of Christ shine in our lives. It was such shining lives that Paul called, "living epistles known and read of all men."

C. There is also the permeating influence of the Gospel as illustrated in the parable of the leaven. This is manifest in the changed institutions of society and government wherever the religion of Jesus is dominant.

But the biggest word in our Master's kingdom is "Conquest." So he planned a campaign of "Conquest." "As the Father hath sent me into the world so send I you." No man has learned the meaning of the fact of Christ until he has learned through Christ to be a Saviour of others. In Jesus' plan of Conquest see, the place of,

1. "Witnessing" Jesus teaches that his disciples are to be witnesses unto himself. See Matt. 28:18-20. Luke 24:48, John 15:26, 27, Acts 1:8. The Acts records this witnessing and its results. The world learns who and what Jesus is through competent witnesses. Jesus confidently expects us to witness for him.

2. "Organization."-Organization is the handmaid of Conquest. The Apostles gathered the Converts into churches thus to serve the objects of Conquest. One

church for each community seems to be the apostolic plan.

3. "Support"-Paul and his companions were brought on their way by the saints. Paul thankfully acknowledged the contributions of the Macedonian churches. He solicited from the church in Rome the provision for his proposed journey into Spain. So today are we asked to support Christ in his efforts for Conquest. But there is another support, The Holy Spirit without whom all efforts are of no avail.

4. Geographically, the Bible plan of Conquest begins at Jerusalem extending to the regions beyond Unoccupied territory has the precedence.

IV. "Missionary Progress."-The large place given to the stranger in the Deuteronomic code shows that many of them cast in their lot with the Hebrews. The Babylonish captivity marks an era of missionary progress. Through this exile, thousands of Gentiles and hundreds of communities were made acquainted with messianic hopes. The messages of Isaiah and of Amos cover Egypt, Assyria, Moab, Edom, and other lands. But Jesus creates the world's greatest missionary epoch. He planted the principles of his kingdom in the lives of those who were to disciple others. The conditions were not ripe for large ingathering, so Jesus confined his efforts chiefly to fitting his followers to be missionaries. But the Acts is a record of Conquest, from Jerusalem to Rome, Hebrew and Greek. The Revelation is a reflection of the place and power the Cross had won throughout the Roman Empire before the first century closed. And such missionary progress was but prophetic of the Conquests of the kingdom wherever the church has been faithful to her commission.

Surely such a purpose, prophecy, plan, and progress as we have found in scripture constitute "The Bible easily first of Missionary Books."

The Drunkard's Conversion.

A TRUE STORY.

By D. O. Parker.

'Twas in a far and famous town
In rich Chenango's vale,
Was acted in the long ago,
This simple temperance tale.

Two lovers stood when all was bright,
Before the altar, where
Their hearts were wedded into one,
Each other's life to share.

But soon the Siren sung her song;
The charmer gained the day;

The husband drained her tempting cup,
And gladness fled away.

The years sped on with wasting haste;
Their yard with flowers sweet,

And fields that yielded rich returns,
Were barren as the street.

The mill upon the "Alder-brook,"
With music all day long,

Was like an orphan there bereft,
And silent was its song.

Disconsolate and sad was she,
Who'd worn the bridal veil;

A mother now with little ones,
All ragged, thin and pale.

How changed! within and all around
Proclaimed the drunkard's woe.

And yet that Christian mother prayed,
"O stay this awful blow,"

God answers prayer in His own time,
In His peculiar way;

Oft makes the sport of fools and knaves
The tavern with its open door

Received its patrons there,
 Oft as the sun brought in the day,

To loaf and drink and swear.
The tipplers by this gate to death,

Their sport this drunkard made;
 They dressed him up in robes grotesque,

In mocking pomp arrayed.
 Old bottles all his pockets filled

He nursed a cabbage-head,
 And puffed a monster filthy pipe.

And hugged a loaf of bread.
 He felt himself almost a king,

And danced about in glee,
 And had his picture taken then,

To finish up the spree.
 The artist made his picture large,

And hung it on the wall,
 Behind the toper's liquor bar,

The merry sport of all.
 The drunkard came at early morn,

Quite sobered through the night,
 And when about to take his dram,

The picture caught his sight.
 He dashed the cup and cried aloud

"My God! can that be me?"
 Then with a vow he turned away

His former self to be.

And strange! that day he spent at home.—m
A miracle of grace

It seemed to that dear praying wife,
Who met his fond embrace—
The mill took up its former song;
His fields were white with grain;
The tumbling house was built anew,
And all was bright again.

This incident took place in West Eaton, a few miles from Colgate University. It was at one time the home of the late Mrs. Judson. One of her most charming books took its name from the alder-brook that flowed through the village. During my last year in theology I supplied the church there. At that time she had two aged maiden aunts living in the very old and humble ancestral cottage below the hill where "travellers on the turnpike looked down the chimney to see what was cooking for dinner." In one of my pastoral visits I noticed on the wall a beautiful painting with a cloth tied around it and covering the mouth. To gratify my curiosity it was uncovered, and there was the beautiful picture of Emily Chubbuck-Fanny Forester-Mrs. Judson minus a mouth. The explanation was that the painting was made when she was in the height of her literary glory and was so displeased with the mouth she at once cut it out. Her mouth was large and the artist was too true to nature. It was grace that transformed her into the missionary saint. In her last earthly home, almost under the shadow of Colgate University, wasted away by consumption she was translated, and as the preacher said at her funeral "Never did a child fall asleep in its mother's arms sweeter than Emily fell asleep in the arms of Jesus."

Fraternally,
D. O. PARKER.

N. Springfield, Vt.

Children Taught of the Lord

It is not enough that children shall be right and keen and strong and able to make a living. They may be all this and yet be lacking in moral character, and so their lives be a real failure in the sight of God and good men. True religious life, full of moral integrity and principle, is an absolute necessity in order to the best success. If good people could be assured that all their children are to be possessed of such character, they would find in this assurance the highest satisfaction.

Parents should train their children to be good and to do right. They should have a strong influence over them and should watch and control them day by day. But this may not be effectual. Much of the time the children are away from the eye and hand of their parents, and unless they have good principles they get into trouble. The time is coming when, perhaps by the death of the parents, the children are to be entirely freed from the personal oversight of those who have watched over them. Nothing, then, will take the place of true religious character. It is a great thing to be taught and trained by good parents. In addition to this each one needs the divine influence in his heart, wrought there by the regenerating and directing influence of the Holy Spirit.

If we are to have growth and expansion, spiritual purity and power in the church the children must be trained up in the nurture and admonition of the Lord so as to take the place of their parents. But merely human training will not avail. They must be taught of the Lord. They must be the subjects of the divine renewing. They must have the grace of God within them, born into them by God's Spirit and developed within them by his own sanctifying influence day by day. Then they will be prepared to serve God, and the future of the church is thus assured.

The nation that is to be a strong and sturdy people must have an abiding religious life and character. There is a promising future before it if its children are growing up to be strong and true in their adherence to religion and virtue. Those who are patriots will, if they have ordinary intelligence, rejoice to know that the children are being trained in the ways of morality and piety.

When God made promise to Israel, through his prophet Isaiah, that it should have a prosperous future, nationally and religiously, he gave assurance that the children should be taught of the Lord. By this he meant to assure them, as we have seen, that they should be possessed of religious life and principle, that they should understand the law of God and obey it in true piety, and that they should possess sound religious judgment and practical morality.

Only as the fear and love of God are in our hearts are we safe in this world. For this we are to pray, for ourselves and for our children. If God's life and grace are within us, we are strong to resist evil and to live true and good lives.—Herald and Presbyterian.

Every real and searching effort at self improvement is of itself a lesson of profound humanity. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than ourselves.—W. E. Gladstone.