

tion to Christians generally to evangelize, or a single appeal to them on behalf of the heathen around. Are we therefore to conclude that missions are not in accordance with the teaching of the apostles? Certainly not. For the same reason it cannot be urged that healing or work of benevolence is no part of mission work, more especially since these are several times referred to in the Epistles. In the life of Jesus, in His repeated instructions to His disciples when He sent them out, and in the record of the Act the duties of missionaries are plainly and sufficiently indicated. In the Epistles, on the other hand, the main objects in view are the building up of believers in the faith, and the giving of directions for the government of the Church. Yet on the question of benevolent work the Epistles are very clear. The practice and example of Peter and of Paul have been already dwelt upon. What say the Epistles to the Hebrews, and those of James and John?

The Epistle to the Hebrews says: "Remember them (the apostles) that had the rule over you, which spake unto you the word of God; and considering the issue of their manner of life (marg.), imitate their faith. Jesus Christ is the same yesterday, and to-day, yea, and for ever. . . . Through Him, then, let us offer up a *sacrifice* of praise to God continually, that is, the fruit of lips which *make confession to His name*. But to do good, and to communicate, forget not: for with such *sacrifices* God is well pleased" (R. V.). Here the sacrifice of praise in witnessing for God is coupled with a similar sacrifice of praise in doing good to men, the one work being to the writer, apparently, as important as the other for the pleasing of God.

James asks, "*What doth it profit*, my brethren, though a man say he hath faith and have not works? . . . If a brother or sister be naked, and destitute of daily food (or be sick or in any other temporal trouble), and one of you say unto them, 'Depart in peace, be ye warmed and filled (or cured or relieved);' notwithstanding ye give them not those things which are needful to the body, *what doth it profit?*" The question at the beginning is repeated at the end. The kind of works to be done is indicated intermediately, works obviously similar to those before described in the first chapter as an essential part of "pure religion." St. James also indicates that it is the duty of the presbyters to look after the sick, and to use what means they can use to cure them. In this last-mentioned passage, healing of the body is once more coupled with healing of the soul: "The Lord shall raise him (the sick man) up, and, if he have committed sins, they shall be forgiven him."

John says: "Whoso hath this world's good (Gr. *βίος*, anything and everything which appertains to living), and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" What language could possibly be stronger? Having this world's good, if money, we must give to the needy; if power to aid, as by lifting another man's sheep out of a pit, we must give our help; if