

a more marked adaptation of the man and the place and the hour, than Robert W. McAll and Belleville and 1872, when the French nation was reacting from clericalism and imperialism and formalism, and yearning for a simple, positive, primitive gospel? Who did all this?

4. Look at the theology of inventions. How came the mariners compass, steam as a motor, the printing-press, and all subsequent similar inventions and discoveries, to be withheld from the race until theology, anthropology and soteriology had fought their battles, and sociology was coming to the front; and until the Church of the Reformation was preparing to give the Bible to every people and the press was indispensable; and to carry the gospel to earth's limits, and the compass and steam were needful? Nay, who withheld this continent from unveiling until the pilgrims were ready to settle New England!

5. Passing by for the present many other points already briefly stated, and emphasized in previous articles, behold the crises of the kingdom turned in answer to prayer. Time was when the Church itself was asleep. And such men as Gutzlaff and Carey and Jonathan Edwards laid siege to the throne of grace and the Church woke, and missions began on a world-wide scale. Then doors seemed shut and a few consecrated men and women prayed, and within ten years the openings defied occupation—they were so many. Then there was need of men and money. Prayer again turned the crisis. Gifts that for amount were never before equalled began to be consecrated, and an unparalleled number of young men and young women began to offer themselves. The women began to organize till their Boards cover the Christian Church with their network; and the Y. M. C. A. and its kindred organizations multiplied from one in 1844 to 3,800 in 1888. And now signs appear above the horizon of a period of general missionary intelligence and activity more marked than any during the last eighteen centuries. These are but a minute fraction—a fragment from the vast aggregate of testimony that the work of missions is the work of God, and the march of missions the march of God.

It will be yet three years before we reach the year which marks the complete century since the Warwick Association made the first Monday of each month a "Monthly Concert" of prayer for the world's evangelization, and that first Foreign Missionary Society sent out William Carey to India. The Church might have compassed the world already had the faith of disciples been equal to the grandeur of God's promises. But, nevertheless, God has led, ruled, moved, swayed all through this century. He has shown His Word to be all-powerful, and His Spirit all-subduing, and His Providence all-controlling. The whole history has been His story; full of mystery because full of a mysterious God; full of power because full of an omnipotent God. This needs no argument; it needs only an open eye and an obedient heart. To our own conception it is the supreme charm of missions and the supreme argument for missions. It invests the work with an awful dignity!