

lishment of the Lord's kingdom throughout the whole earth, we will notice a few of the Lord's own promises:—Ps. ii, 8, "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Isa. xlv. 22, 23, "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else. By myself have I sworn, the word has gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear."

What can be more encouraging, inspiring, and glorious than these prophecies and promises of the final triumph of the kingdom of our Lord and Saviour, over all indifference, over every idol, and everything that opposes it, in this world of ours? Oh, that we could take these and believe them with our whole hearts, so that by faith we might constantly see the glorious end, instead of the sin and hard-heartedness, and indifference that surrounds us.

But through what agency does the Lord propose to fulfil these promises, and carry on this wonderful work to completion? He has two classes of intelligent servants to do His bidding—angels, and redeemed men. To which of these has He committed the work of carrying the glad news of redemption to a lost world?

The three great truths of Christianity—A Saviour born into the world, a risen Jesus, and the second coming of our Lord, were all communicated by angels; but these communications were made only to a few men and women, and they in turn were instructed to tell others. While Jesus was performing His mission on earth, we find, He sent out the seventy to preach that "The Kingdom of God is come nigh unto you," Luke x. 9. And before He ascended to His Father He said, not to angels, but to His disciples, redeemed men and women: Mark x. 15, 16, "Go ye into all the world, and preach the Gospel to the whole creation; he that believeth and is baptized shall be saved."

Matt. xxviii. 19 Matthew records the same, "Jesus said to His disciples, "Go ye therefore and make disciples of all the nations," etc. And in the Acts i. 8, Luke writes, that Jesus said to His Apostles, "But ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses, both in Jerusalem and in Judea and Samaria, and unto the uttermost parts of the earth."

And Jesus said, especially to women who loved Him, "go tell," as if to show to all future Christian women that they too had a share in this honoured work of bearing the news of a risen Saviour to perishing men and women, until the time spoken of in Jer. xxxi. 34, shall come, when "they all shall know Me from the least of them, unto the greatest of them."

May our hearts be suitably affected, as we think of the high, honourable work given to us by our ascending Lord; the bearers of His name, the bearers of the news of His great salvation, to the ends of the earth. We are His witnesses both by word, work and life, before the heathen.

But He has not sent us weaponless, to do battle for Him against the powers of evil, and bring the nations subject to our King. Two powerful weapons He has put into our hands, the Word of God, and the prayer of faith.

I do not see that God has promised to convert the heathen, through controversy, or argument, or sallies against heathen worship, caste or superstition. It may be necessary sometimes to—Isa. lviii. 1, "Ory aloud, spare not, and declare unto the people their transgressions and sins," so that they may know of what they have to repent, and from what they must turn. But, "preach the word" is the instruction given in I Tim. iv. 2, and

in the great commission, the Lord does not say, preach against idolatry, or caste, or Brahminism, but "preach the Gospel."

It is written in Isa. lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation." And it is "the gospel which is the power of God unto salvation to every one that believeth." Rom. i. 16.

How powerful is this weapon, we may learn from what the Lord says concerning it: I Pet. i. 23, "Having been begotten again not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth for ever." Jam. i. 18, "Of His own will He brought us forth by the word of truth."

Eph. iv. 12, "For the Word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

We will look at a few passages in regard to our other weapon, Prayer, and see what blessed promises we have, that our prayers are heard and answered. Job xxii. 27, "Thou shalt make thy prayers unto Him, and He shall hear thee." Psa. lxxv. 2, "O Thou that hearest prayer, unto Thee shall all flesh come." Isa. lxxv. 24, "And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear." Matt. xxi. 22, "And all things whatsoever ye shall ask, in prayer, believing, ye shall receive." John xv. 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xiv. 13, "Whatever ye shall ask in my name, that will I do."

Taking the word of God then, and going forward proclaiming it to the heathen, and waiting on God in believing prayer, we have no room for discouragement. Indeed, in the sowing of this seed, even though we now see no signs of harvest, yet we are sure of it from the following promises:—Gal. vi. 9, "Let us not be weary in well doing, for in due season we shall reap, if we faint not." I Cor. xv. 68, "My beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." John iv. 36, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." Pa. cxxvi. 5, 6, "They that sow in tears, shall reap in joy. Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him." Eccl. xi. 6, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." 2 Cor. ix. 6, "But this I say, he that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully." Isa. lv. 10, 11, "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

Let us notice here, the Lord does not say your words shall not return unto you void, but my word shall not return void. If His word is the seed we sow, we know the harvest is sure,

"God's seed shall come to God's harvest."

But O, the best of it all is, we are not called and sent