

Ramabai in Bombay. And the same thing is illustrated in the female seminary with four hundred high caste girls, which is carried on under the patronage of the *Maha Rani* of Mysore. India, in her pride, is not yet ready to acknowledge that the new order of things has sprung from the influence of missionaries and of other Christian women, but God knoweth His own, and the benign influences which have been exerted quietly, as the falling of the raindrop and the snow-flake shall not return unto Him void, but shall accomplish that whereunto He hath sent them.

## THE SUPERNATURAL FACTOR IN MISSIONS.

[EDITORIAL.—A. T. P.]

Eliminate God from missions and you have nothing left but a human enterprise; all the grandeur and glory are gone; for the one supreme charm and fascination of this work is that, in idea and plan, in origin and progress, it is divine.

Nothing is more noticeable than the peculiar emphasis laid upon the supernatural factor in world-wide missions throughout the scripture. We say throughout, for, in Old Testament and New Testament alike, the conception of world-wide missions may be found. The idea was not novel, even at the outset of Christian history. In the prophecies and prayers of holy men of old, whether in the *De Profundis* and *Miserere* of pathetic lamentation and warning, or the *In Excelsis* of exultant praise and promise, like the deep undertone of mighty waters, we hear the wondrous intimation of a coming day when the kingdoms of the world shall become the one kingdom of the Messiah. As far back as the opening of Genesis, the first promise, that the seed of the woman should bruise the head of the serpent, is generic. It is a promise for the race of man as such. Satan had bruised the heel of the Adamic race and in the person of the second Adam that race was to bruise the serpent's head. Abraham was the great father of an elect family, yet, as the second great period of Messianic promise opens in his call and separation, we hear again the prophecy of a universal blessing: "*In Thee shall all the families of the earth be blessed.*" Further on, as we pass from one epoch to another, we never fail to find this world-wide blessing emphasized. The Psalmist, breathing a prayer of profounder meaning than he knew, pleads that the *whole earth* may be filled with God's glory, and predicts that *all nations* shall call Him blessed. Prophets take up the strain, and foretell a day when "in every place incense shall be offered unto His name, and a pure offering;" when Messianic blessings shall be as widespread as the wings of the day, which touch, as those of the cherubim touched the walls of the Holy of Holies in the Temple, the remotest east and west, from the rising to the setting of the sun.

In that great Messianic and missionary Psalm (lxxii.), whose full