

sent, going with a courage like Abraham's and a love like Christ's, and methinks there is nothing in inspired literature so consoling to the missionary church and the faithful solitary missionary as the message of Isaiah, "Comfort ye, comfort ye my people, saith your God," (Isa. 40: 1) and at once leaps over 700 years to the voice of him that crieth in the wilderness; and so a *full history of missions* would trace the working out of God's purpose down through Judaism to "the fullness of time," and to Christ the King of the missionary host. Then God sent forth His Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons, (Gal. 4: 4-5).

Grace and truth came by Jesus Christ, not only to the Gentile, but to the Jew, whose restoration to the universal kingdom of God will form part of the restitution of all things. Jewish shepherds first received from angels the news of His birth in the great missionary song, and hastened to adore Him. But the heathen world was represented at His cradle by the wise men whom God Himself drew by the star in the East. Thus to Jewish pride and Gentile culture the angels and the star united to herald the greatest, the central event in the history of our earth, "Glory to God in the highest, and on earth peace, good will toward men."

Oh! what a perfect missionary was He. Came all the way from Heaven to earth. What sermons of love did He preach.

Hence the *history of missions* is the realization of Christ in time and in humanity. Jesus Christ Himself went about the towns and villages preaching and teaching and healing wherever He went, thus setting a noble example of the most efficient missionary method of attracting the

attention of hundreds who would never have listened to the simple, but plain, preaching of the truth.

The stoning of Stephen, and the persistent and cruel persecutions of Saul, only had the effect of spreading this new teaching over a great part of the then known world. An example of this is found in Philip, who, forced out of Jerusalem, goes down to the city of Samaria and there preaches Christ to the throngs of eager people who hear and believe, and among them the Ethiopian who, after his conversion, himself becomes a missionary, and carries the glorious truth for the first time 1,600 miles down into Africa.

We have not time to notice now any other of the bold members of that noble band of workers in the infant church; but one thing we shall do well not to forget, that they were grand examples of some of the most successful missionaries of the cross that ever lived.

The Lord's word to the unconverted is "come," and to those who come "go."

Andrew telleth Simon, his brother, and Philip telleth Nathaniel, "that they have found the Messiah." The Gospel of Christ had to be spread by the co-operation of every one of His apostles and disciples who were able to do anything for His cause, and if all the converted to Christianity had been as faithful as were the members of the early church, the whole world would have been won for Christ long ago, and to-day it would not have been necessary to hold such meetings as these either in this town or anywhere else. The career of every missionary from Paul to Carey and Duff, and others of our own time, is worthy of study in proportion as he lived the life of Christ, and loved sinful men as Christ loved the world. And we see missionary churches and societies ever turning