

And this relative beauty is easily discernible. It appears in the Divine adaptation of the missionary's message to those to whom he goes. They are under everlasting condemnation, and are "dead in trespasses and sins." He tells them of One who bore their guilt in His own body on the cross, and who by His Spirit can quicken even their dead souls into newness of life. They are utterly and eternally lost, and He offers them the one absolutely certain and eternal salvation. What could be so opportune? Where else is their adaptation so needed or so perfect? "How beautiful, then, must be the feet of them that preach the gospel of peace, and bring glad tidings of good things"!

This appears again in the fact that the missionaries are men. There is a beautiful appropriateness in their selection as the heralds of salvation. No one can appeal to man with so much power as his brother man. The angels, though they are God's ministers, and though they rejoice over every sinner that repents, are not sent to preach to sinners. Even glorified men are not. Abraham said to the rich man concerning his brethren, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Our Saviour, when He came to seek and to save them that are lost, was made in the likeness of men, and lived with men and as a man. He was "tempted in all points like as we are." Hence He can be "touched with the feeling of all our infirmities." And in like manner the missionary, because he is a man, can be touched with the feeling of the infirmities of those to whom he goes. He appears among them as one of them. At once there is a bond of sympathy between Him and them. As no angel could, he can understand their condition. He is the one finite being who is qualified to bring to them the message of salvation.* Is it not, therefore, beautifully appropriate that he is the very one whom God has appointed to "go into all the world and preach the Gospel to every creature"?

Equal if not greater appropriateness appears in the multiplicity and diversity of foreign missionary agencies. The great end of missions is the universal establishment of the Redeemer's kingdom. Now in order to this its subjects must be interested in it. The domain and power of the kingdom of God never exceed the hold that it has on the hearts of its members. Their interest, however, will be proportioned to what they do for the kingdom. That this is so needs no proof. The great problem in every church is how to find work for all the congregation. It is generally recognized that the non-workers are likely to become non-attendants. How significant is it, therefore, that there is no one so young, or so poor, or so ignorant that he cannot do something for missions, cannot feel that he has a part in the advancement of God's kingdom, cannot pray for the growth of Jerusalem as for that in which he himself is personally concerned. Must there not be in all this a most beautiful appropriateness?

This paper may not close without special reference to the highest form of beauty, both absolute and relative—viz., "the beauty of holiness," the beauty produced by conformity to the nature and will of God. This is the gem of absolute beauty, because it is the redaction of the harmony of Him