

of the noblest givers in all Scotland, giving unobtrusively and quietly "as to the Lord, and not unto men."

God showed the church in that *annus mirabilis*, 1878, to which we have referred, what could be done by a few consecrated givers. In that one year there was given to the Lord, on the altar of missions, by less than twenty individuals in the United States and in Great Britain, nearly one million pounds sterling, or \$5,000,000 ! Thus God first showed us, in 1858, what wonders He can do in *opening the way* before His Church. And then, in 1878, He showed both what wonders He can do in *giving large harvests* from the seed sown, and what other wonders He can do in *moving His people* to come forward, like Barnabas at Cyprus, to lay the proceeds of their estates on the altars of Christian missions.

V.—THE REGION BEYOND OF HOLY LIVING.

We notice one more region that lies beyond—namely, the region of *holy living*. That is the most important region of all. We must not measure ourselves by ourselves, or compare ourselves among ourselves, or stop where others have stopped, or where we have now attained ; but we must go on, if this world is to be evangelized, to a life of which very few know much. We compress all that we would say on this point in one maxim : "*A holy life is a life in a supernatural realm—a walk with God.*" That is strong language, but the New Testament is stronger : "He that dwelleth in love dwelleth in God, and God in him." Notice the expression that Jude uses—"praying in the Holy Ghost"—as though the Holy Ghost were a divine atmosphere in which the praying disciple moves, which he breathes, which exhilarates him, which nerves him to duty, which vitalizes him, which strengthens him ? And that is exactly the truth. A man that is a truly holy man is breathing the Holy Ghost as a sacred atmosphere. And that is the atmosphere of missions.

The thing that, more than anything else, has led the writer to devote himself to the advocacy of missions has been that he has recognized in the working of missions the nearest approach to the repetition of all the supernatural occurrences of the Old Testament and of the period of the Acts of the Apostles. There is the Pillar of cloud and fire, going before God's people, causing Red Seas to present a passage on dry ground, causing fortress walls to fall instantaneously without a blow being struck, causing the enemy, like Amalek, to be defeated as long as the arm of faith and prayer is extended. When Christ says, "I am with you," He means omnipotent power ; He means guidance, guardianship, government. Jesus Christ is with us in every sense that is most precious, when we seek to proclaim the Gospel to a dying world.

We must learn to look for DIVINE INTERPOSITION. In Psalm ii. the kings of the earth are represented as conspiring together to break the bands of Jehovah, and cast away the cords of His dear Son. What does God say to them ? "Yet have I set My King upon My holy hill of Zion ;" and He