

tolie authority. But it does not answer to the description here given of this mystery. It was not kept secret until the time of the Apostle Paul; for Abraham was justified in uncircumcision, that he might be the father of all them that believe, though they be not circumcised. A clear intimation that this rite would not be binding upon his spiritual children among the Gentiles. Again, when our Lord sent his Apostles to preach the Gospel to every creature, faith and baptism were enjoined upon the converts, but not a word is said respecting circumcision; which would be a surprising circumstance if the rite was to be binding upon them. And lastly, when the prejudices of the Jews made it necessary that this question should be determined, by Divine authority, the revelation was made, not to Paul, but to Peter, which revelation was the ground of the Apostolic decision on this subject. Acts, xi, 1-18; xv, 13-17.

6. Nor can this mystery signify the dispersion of the Jews, and their ultimate restoration to their own land. These things were Divinely revealed from the beginning of the Jewish Theocracy, Deut. xxx. 1-6; xxviii. Besides the Apostle refers to the Gentiles, not to the Jews. "That the GENTILES should be fellow heirs, and of the same body." "That I should preach among the GENTILES, the unsearchable riches of Christ." The dispensation has peculiar respect to the Gentiles; and consequently, as such, we have a special interest in what is revealed concerning it.

The question then is, What is the dispensation of which the Apostle speaks? What do we find in the New Testament, that was not revealed in the Old, and made known to the saints of former ages? The answer is, We find the dispensation of an Elect Gentile church; a multitude of called-out-ones, of every nation, kindred, tongue, and people, who are required to believe in Christ, upon the testimony of his own word; to be witnesses for Him while He is absent from the earth; to confess Him to be their Saviour and their Lord, while He is generally despised and rejected of men; to obey His holy will, and to suffer for His sake, not counting their lives dear unto them; to labour to improve every endowment, and capability of honoring God, and of doing good to men, which is committed to their care; and by patient continuance in well doing, to secure "The crown of life, which the Lord hath promised to them that love Him." This Elect Gentile church is called to be bride of the Lamb; to sit upon His throne in the heavenly kingdom; and to reign with Christ, as priests and kings for ever and ever. On this subject, Mr. Cuninghame says, "When the wise virgins go in with our Lord to the marriage, it is our belief that the church of the First-born, or First Fruits, is completed, and that door for ever shut; nor shall one of the race of Adam thereafter enter it. The saved afterwards do not, and cannot, inherit that glory. They shall indeed walk in the light of the New Jerusalem, but they are not citizens of it. They shall inherit a felicity which eye hath not seen nor ear heard; but to be joint heirs with Christ—to sit with him on his throne—to be the sharers of his dominion over all worlds, and the heralds of his high behests of light, of purity, of love, and of blessedness, to all orders of intelli-

gent creation, and the most distant regions of immeasurable space, we believe to be limited to those who, having suffered with Christ, shall also reign with him, even the church of the First-born, whose names are written in heaven.

"We know that these high mysteries must appear strange to those who drink only from the broken cisterns of human confessions of faith. But the body of the church, in these days, being contented with elemental truth, cannot but remain as to knowledge, in a state of infancy. They ought not, however, to wonder if they who have drunk from the fountain of living waters, have learned something more than themselves of the treasure of wisdom and knowledge which are hid in Christ Jesus."

Such is the way in which this venerable student of prophecy replies to an anonymous objector; and such is the peculiar glory to which the saints of the present dispensation are called. The reader, who has at hand the second volume of "the Voice of Israel," will find in it, the whole subject argued, and explained, fully.

### The Spirit of Missions.

BY MRS. EMILY JUNSON.

"That the love wherewith thou hast loved me," said the Saviour, in that last exquisitely touching, peace-breathing prayer, before the final consummation of His sacrifice,— "That the love wherewith Thou hast loved me, may be in them, and I in them!" What a petition was that, in the illimitable grandeur of its thought, on the rich munificence of its affection. The love wherewith the Father loved His only begotten Son, swelling, surging through the bosom of man, breaking up those deep fountains of the soul, which no mere human finger has the power to reach; and elevating him at once to a new and mysterious connection with the Divine nature? Behold, then, the electric chain that links the family of God on earth; and causes the heart of all its members to thrill in unison, at the sound of the Controlling Voice! And what says that voice? Appealing in firm, commanding tones, to the principle implanted by the Holy Spirit in the regenerated soul of man, what is its great requirement? GO YE INTO THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.

Is this wise?—is it reasonable?—will it do any good?—inquires the stranger, and while he sits down to doubt and cavil, and search for lions in the way, the unquestioning child goes away and does the Father's bidding. That which is madness and folly in the eyes of one, is regarded by the other as but a simple, affectionate, trustful act of obedience to Him who has the right to control and the power to protect. They have no fears of what the end may be, when He who sees the end from the beginning is directing them. They have not to experiment, and question and tread doubtfully along the tangled wilderness of life. They have a great unerring Guide, and it is their glory to follow his voice and cling to his hand, through whatever he shall choose to lead them; to believe, to trust, to rejoice in him, even in the midst of

temporary afflictions. And thus it is that they shrink not from the privations, and dangers, and difficulties incident to His service, feeling it their highest honor to be permitted to suffer for his sake. Oh, the love of Christ! this it is which constitutes the spirit and essence of missionary devotion: and to those who have never drunk from the delicious fountain, who have not yet been made subjects of that wondrous prayer, "As thou hast loved me," it may well be looked upon as infatuation.

But "what has been the fruit of all these labors and sufferings—of all these privations, sacrifices, and deaths?" Nothing to become the ground of boasting certainly; but enough to make all Heaven rejoice. Simply the maturing of a few early clusters of grapes, where only the thorn tree grew; the gathering of a few golden sheaves from the arid soil, which never bore even a blade of grass before. And this is surely with the labor, if only as the precursor of a more bountiful harvest. But this is not all that has been done. Behold the rivers of water on their fertilizing course through the desert; look upon the thousand fields laid in long rich furrows by the gospel plowshare, or stined, and levelled, and wetted with the dews of heaven, waiting for the sower's coming. And there are panting hearts, and extending hands, and ready feet, willing, even as the Master wills it, to scatter the seed or gather in the harvest. Aye, go traverse America, from the borders of fair New England to the sounding shores of the Pacific, and count, if they can be counted, the various missionary organizations that have sprung up within the last half century. Go watch the movements of the thousands of churches by which Christendom is bespangled, and see with what simultaneous action they step forth to the support of the mighty enterprise. Nay, look even to the female sewing circle, the Sunday school contribution, the infant's penny box; for know that such are tiny rills which feed the measureless ocean. Go catch the watchword. "To every creature! To every creature!" which sounds forth, a simultaneous shout, from missionary societies of every sect; for this one point admits of no jarring or discord. Go to the records of the Bible Society, and number the tribes and nations, who have already received the word of God in their own tongue. Then turn to those same nations and see them quivering like the leaves of November before the invisible power which is stealing so irresistibly over them. Go, on the holy Sabbath morning, and follow the course of the sun, as he rises on the easternmost port of China, till he climbs over the rocky hills of the Far West to garnish the infant apex of Oregon and California. And what changes have not fifty—thirty—ten—nay, five years wrought, throughout that Sabbath track! How the music of the church bells thrill upon the Christian's heart, as on, from port to port, he takes his joyous way! How few and inconsiderable the spots from which the praise of prayer and praise ascend not, and in which that "Light of the world," a Christian church has not been kindled.—Macedonian.