

bearance of God, that He might be just and the justifier of him which believeth in Jesus (Rom. 3 : 25-26). The first Evangel-message, as it has been called, is that of Genesis iii. 15, in which the Messianic hope bursts forth, in the declaration that the contest with evil, to which the human race became exposed by the fall, shall issue in ultimate victory, though not without injury. The time has come for scholars to study the methods and results of missionary enterprise.

The Church has just entered, and is rejoicing in its first missionary epoch worthy of the name, and to this time the apostle Peter represents the prophets as searching what time or what manner of time the Spirit of Christ, which was in them, did point unto when it testified beforehand the sufferings of Christ and the glories that should follow them . . . which things angels desire to look into, (1 Peter, ch. i. 11-12). And thus, although modern evangelical missionary work began a little more than 100 years ago, the first missionary work of the Holy Spirit began nearly 18 centuries farther back still; but Abraham opens the long procession of missionaries, inspired or uninspired, who cover the period of the last 4,000 years, which the birth of Christ divides into two equal parts. The Eternal Son of the Father, who declared "Verily, verily I say unto you, before Abraham was I am," linked the patriarch on to Himself and His own kingdom in the significant words, "Abraham rejoiced to see my day, and he saw it and was glad," (Jno. 8 : 56).

Abraham was the first man whom God sent forth as a missionary, the first in whom He adopted the policy of separating the Church from the world, believers from idolaters, that the Church might be strong to evangelize the world; the first individual

whom He admitted to covenant making with Himself.

The epistles to the Romans, Gal. and Hebrews, show, dogmatically, that Abraham was at once a type of Christ, and the Old Testament precursor of Paul who, 2,000 years after, applied to the Gentiles Abraham's universal doctrines of faith, forgiveness and righteousness, historically, consummated in the death, the resurrection and the mediatorial reign which form "the day" of Christ of which John speaks. It was the first missionary call, oft repeated since, to prophet and apostle and to the modern missionary.

The call has always been the same to "get out" from home, to "come" to the land of God's choosing, to "go" to the people who cry for help, to "leave" kindred and all things for my sake and the gospel's.

Every missionary who has faith to identify himself with Abraham, as did Carey, fears no danger, and has no distrust beside that voice "I am thy shield," and spares no sacrifice, even to the death, when he realizes that pledge, "I am thy exceeding great reward," (Gen. 15 : 1). The *symbol* of the universal covenant is that each man and woman who enters into it is appointed to preserve and to propagate, under divine guidance and power, the true knowledge of the incarnate God "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," (Eph. 4 : 12).

Heathenism is the prodigal son among the swine of lust and idolatry, with a conscience which repels the sin he follows, and a craving for God, which is at once the relic of a primeval religion and the anticipation of a truth yet to be revealed to him. To recall the conscience and arouse the craving the missionary is