

"Our little Systems have their day,  
They have their day, then cease to be;  
They are but broken lights from Thee,  
And Thou, O Lord, art more than they."

How much, then, O Science, owest thou unto my LORD? He is the source of all thy knowledge, as well as the Light of all thy seeing; in so far as thou truly seest or knowest anything, whether Physical or Mental, Meta-physical or Divine.

His Old Testament Dispensation may be regarded as one of Home Missions (not Foreign), in which His people struggled for religious existence against overwhelming floods of heathenism. Thus Enoch, Noah, Moses, etc., appear as Home Missionaries and preachers of righteousness. But let me draw your attention to two extraordinary exceptions, even in the Old Testament, in which GOD sent His unwilling people into the Foreign Mission Field as if by force, and with tremendous success. The first is the Foreign Mission of Jonah the Prophet to Nineveh, and the repentance and salvation of that great Gentile city. The second is the Dispersion of the Jews into the Foreign Mission Field of all the nations, including their Babylonian Exile and their Roman Desolations, with all that accompanied and followed them. And how astonishing and world-moving were the results in preparing the way for the Gospel of our LORD and SAVIOUR in all the Foreign Fields of the world! "The fall of Israel became the riches of the world." Can you catch the spirit of this Divine Lesson? JONAH is a type and parable of ISRAEL. Jonah would not go into the Foreign Mission Field till GOD drove him thither by raging storms and a great sea-monster. Even so Israel would not preach righteousness to the world, either by example or precept, till GOD let loose the furious storms of war upon them, and let Babylon swallow them up as a great Dragon, and cast them out in the Foreign Field (Jer. 51: 34), as Rome also did. Jonah was angry to see the Ninevites repent and be saved; so was Israel equally angry, even unto death, spiritual, to see the Gentiles called and accepted even in uncircumcision (1 Thess. 2: 16, and Acts 15: 1, etc.) Jonah preferred the letter of the Word, which killeth, to its Spirit which giveth life; and so also preferred his worthless ephemeral gourd, soulless and senseless as it was, to all the souls and bodies of men, women, babes, AND CATTLE of Nineveh! So did Israel in another and wider sense. Oh that precious parable of Jonah's Foreign Mission, misunderstood by all Literalists, Jewish and Gentile; and hence also ridiculed by many who would almost adore it if they really

understood it! What a world of richest wisdom it hides, alike for Jew and Gentile; for it has the very lessons we all need most! What an ocean of pathos is hidden in its last chapter! What a fountain of most generous fatherly satire, smiling through tears of eternal pity and forgiveness, we find in the last few words, to Jonah the Jew, who knew the value of *cattle at least*, and his *pound of flesh*! Is there anything in Shakespeare to be compared with it!

I must leave yourselves to consider the everlasting and incalculable gain to Theological Science arising from these Foreign Missions of Israel, alike in Jonah, and in their Babylonian Captivity, and their Grecian and Roman Dispersions; when God's Providence made them Missionaries against their will, and led their wrath to show forth His praise.

Then, in *the fulness of time*, came GOD Himself in the flesh, when nothing else could avail to save the world. From His heavenly home, this was a Foreign Mission (for we suppose they need no Home Mission, up there!) But to His Church it was a Home Mission; for He was sent specially to the lost sheep of Israel; and among them He lived and loved and laboured and died; though he also made careful circuits through Tyre and Sidon, Galilee of the Gentiles, and beyond the Jordan, to seek and save the straying sheep, beyond their own ordinary borders. Thus He prepared His disciples for the Universal Foreign Mission, and sent them to evangelize all Nations beginning from Jerusalem, (A. D. 31.)

But still the Apostles delayed long to enter the Foreign Mission Field. Their intense Jewish prejudice against it was weakened by the dissensions between Hebrew and Hellenistic Jewish Christians, and by the bloody persecution which drove many of the disciples and deacons into the the Foreign Field. Even there they preached to Jews only at first. But about three years after the Pentecost, Philip the Evangelist ventured to preach Christ to the mongrel Israelites of Samaria, with great success (34 A.D.), and also to the Ethiopian Treasurer on his pilgrimage. Other disciples preached Christ in their pilgrimage in Phoenicia, Cyprus and Antioch, the capital of Syria, (37 A.D.), where the LORD gave them success even among the Gentiles. Not without signs and visions He led His Apostle Peter to evangelize and baptize the uncircumcised Cornelius, and to open the door of His Church to the Gentiles, to the astonishment of the Jewish Christians (41 A.D.), about ten years after the Pentecost. Barnabas was sent to aid in the LORD's work at Antioch, where he called the converted Saul from Tarsus to assist, and