

must, therefore, in his walk and dealings with them, show that he acts upon true principles. Good example is the first step, in success, towards winning the hearts of men.

Again, example prompts men to deed, of bravery. The general of an army as he approaches the battle-field, remembers the inspiring example of his predecessors, and, casting aside every fear, marches forth to victory, little heeding the dangers that await him. Man's ambition leads him to emphasize the statement, "what man has done, man may do." But in the minor affairs of life we must exercise a little courage. For instance, through the example of others we are led into bad habits, and these habits, although we know them to be an injury, have become second nature, as the saying is, and we find it difficult to avoid them; the body, as it were, has gained power over the mind. Now this is weakness on our part; the mind should rule the body, and, although, it may be difficult at times to do so, yet with steadfast determination we should fight against such evils, seeing the effect that the riddance of them would produce. And it is only when we allow the example of such as are free from evil habit to take possession of our minds that we, with determination, fling them aside. We should exercise courage, therefore, in withstanding the evils that are daily surrounding us, for, truly, this world is one great battle against sin and Satan, and that man is persevering who conquers them.

Example, then, we see, tends one of two ways, either for good or for evil, according as a man uses his judgment in determining between good and evil; between what is most beneficial for himself under the circumstances in which he is placed, and what is not most suitable for him. There are few who are not able to judge between good and evil, and such as are not, of course, are hardly responsible for their acts. Man's natural inclination is towards evil, and, no doubt, he is easier led into evil when he sees others leading the way. At times a man is unconsciously led to do wrong by the example of others, but a man who sees that he is doing wrong and does not try to avoid it, must necessarily fall into the snare.

Again, the example set by one man may be, in itself, good, but not suited for every man to follow. We often see a man led into difficulty by trying to compete with his neighbor in improvement or outward show, while the wealth of that neighbor might sanction his improvement without an injury to himself. Pride often leads a man to judge wrongly. True, all men are not endowed with equal judgment, but to every man are given talents to employ, and in the right use of these talents he can exert an influence for good, no matter what his occupation in life may be. It is not by word alone, but also by deed, that we exert an influence for good in this life, and although we may not see the immediate result of our work, yet if our character has been stamped with true Christian principles, we cannot fail to act in a way worthy of the admiration of those around us. W. E. W.

THE GREAT MISSIONARY SOCIETY.

THE Christian Church is essentially, fundamentally a missionary society. The great object for which she was constituted, the express purpose for which she was established, the chief end for which she exists, is the glory of God in the salvation of the world.

The prophecies and promises of the Old Testament anent the Christian Church refer to her as missionary. The Psalms and Prophets especially are full of this idea. Reading the Old Testament we cannot fail being struck with this consideration.

The plain and direct statements of the New Testament show that the Church must be missionary. "Go ye into all the world and preach the Gospel to every creature." "And ye shall be witnesses to me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Jesus Christ was Himself a Missionary, and He has transferred to the Church His evangelistic functions. A missionary is one who is sent, and "God sent not His Son to condemn the world, but that the world through Him might be saved." When Christ withdrew His visible presence from the earth He left His missionary work to the Church. "As the Father hath sent Me even so send I you." He is "the light of the world," and this very title He bestows upon His people:—"Ye are the light of the world."

The history of Christianity confirms the statement that the Church must be missionary. The founder of the Church was Himself the greatest example of missionary enterprise. Those whom He called and qualified to carry on the work He began, filled with His Spirit, and in obedience to His command, went every where preaching the Word. In the first three centuries, Christianity spread over the whole world. The Church continued to be missionary down to the end of the tenth century. In the eleventh century we see the Church without the evangelistic spirit. And what followed? The "dark ages." Why was the state of Christianity so deplorable as late even as last century? Because the Church had no missionary enterprise. The Church must be missionary to prosper and be a blessing. Witness the Moravian Church. As Max Müller says, "Only missionary Churches hold their ground in the march of progress."

Divine Providence in the circumstances of the nations of the world is calling the Church to be missionary. Every part of the earth is accessible to the Gospel. The gates of the nations are open to Christianity. Ethiopia is stretching out her hands to God. The Isles are waiting for His law. And from all over the world comes the Macedonian cry "Come and help us."

The very soul of the Christian religion is missionary, progressive, world-embracing. Christianity without a missionary spirit is an anomaly, a paradox, an absurdity, and anything else unlovely you choose to call it. T. A. N.