

PASTOR'S PAGE.

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Outline of Missionary Sermon.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts i. 8.

THE disciples had assembled with their risen Lord for the last time on earth. They ask Him: "Lord, wilt thou at this time restore again the kingdom of Israel?" Their hopes for Israel's restoration to national dominion received a severe shock at the crucifixion, but revived when they saw their resurrected Lord. How limited their vision of Christ's work of human redemption! They needed yet the enlightenment of the Holy Spirit to see beyond the horizon of time and sense to the spiritual heavens of Christ's everlasting kingdom.

The great requisite to do any work is power. To move the heavy freight train the engineer must have steam power. To move the electric car there must be applied the power of electricity. To liberate the bondage of winter is needed the power of the sun's heat. To move the world for God and truth and righteousness, we must have the power of God, the baptism of the Holy Ghost—the power of God's love shed abroad in the heart. Without this our efforts are lifeless, temporary and fruitless.

Napoleon once said that his conquests, as the conquests of other conquerors, were but temporary, while Christ's conquests were eternal, because not made by the power of force, but by the power of love.

How are we to attain this power, which will enable us to make mighty and lasting conquests for Christ? The same way as the lowly disciples did, "wait for the promise of the Father"—wait upon the Father for the Father's promise. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him"—Luke xi. 13. Wait, not in doubt or idleness, but in faith, humility, dependence, and in loving obedience to His known will. Wait upon Him till your whole being is filled, warmed, illumined by the light of His countenance.

Begin at "*Jerusalem*," when our hearts are first aglow with His love for a fallen world. Our first impulse may be to conquer some foreign land, but begin at Jerusalem says our Saviour—prove our mettle at home first. Begin now and here to kindle other lives with the light we have received. The person who will not take up the Cross and preach the gospel in the home will not likely stand the opposition of heathen lands. A lady who thought of foreign work was concerned about her son. She spoke to a Quaker friend, and asked him to pray for her son. He replied: "Hast thou prayed with him?" "No," was the reply. "Go home and pray with him, then I will pray for him," said the Quaker. That night the mother had the joy of seeing her son weep tears of repentance as she knelt beside him and asked God to save him.

The next step is, "*and in all Judea*", that is, in our neighborhood, in our own land. The circle of work for souls is widening. As we show ourselves ready and efficient to do the work that lies nearest at hand, our sphere is enlarged. By accepting present and individual

opportunities, our opportunities are increased and enlarged. By living and preaching the gospel in our own house, we develop a larger usefulness—we prove ourselves worthy of a larger demand "in all Judea."

"*And in Samaria*."—The third step in the development of missionary usefulness. You know the Samaritans and Jews were enemies. When we have grace and love so abounding in our lives as to go to our enemies to win them for Christ, then we are fitted to go to the uttermost part of the earth, for no less love than this will stand the trials of the foreign work.

The spirit of Christ towards His enemies when on the cross, or of Stephen when stoned, is the true spiritual qualification to success in missionary work.

"*To the uttermost part of the earth*."—It seems to me that these four steps were not put in this order incidentally. No, there is a meaning in them for the Church in all ages. Only those who are eminently qualified and successful at home should be sent to lay foundations in foreign lands. It is said in the broadest sense, there is no difference between home and foreign work. All disciples can be missionaries in that broad sense of this command. By our sympathy, prayers and givings, we are missionaries in all four respects. This command was not to particular ones, but to all disciples. Religion is not a selfish luxury. It is a trust. It is a light in every life to shine to dispel the darkness of this night of sin, and to hasten the dawning light of the eternal day. It seems to me if we love our neighbor as ourselves, in the broadest sense, we will not give all our wealth to the building of comfortable churches and to the support of the home ministry, but for every dollar we spend at home we will have one to send. How can we sit in our comfortable pews and listen to the grand music and edifying sermons and serve God, while we shut up our bowels of compassion to our brothers and sisters in heathen darkness? No, this gospel trust is given to the Church to fulfil this fourfold command of Christ. If we as individuals fail as ambassadors of God to do our part in this glorious work, in His conquering name, the victory and the eternal reward will be to others and not to us.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

"Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learnt Messiah's name."

DR. JACKSON'S letter is the longest article in the CAMPAIGNER this month. If you read it we know you will be interested in him and his work. To find out how many read this letter, we offer to send a good photograph of Dr. Jackson free to all those who read it. Just drop us a card and tell us what you think about publishing letters from missionaries, and say that you have read this one and would like to have Dr. Jackson's picture. The picture will be ready next month, when his letter will be concluded.