

not whereof they affirmed. But "Anti-Humbag" has something more to say. He declares that the "mission reports are cram full of lies," and affirms that "if the conversions in Indian mission reports were to be believed, then India ought to have been fully converted a *hundred years ago*." Of course it is useless to suggest to a writer like this that Protestant missions had scarcely begun in India a hundred years ago; equally useless to remind him that the voluminous testimonies of governors, civil officers, educated natives (some of them not Christians), and travellers who have taken the trouble to investigate the facts, have been unanimous and emphatic as to the self-denying fidelity of the missionaries and the astonishing results of their work. The man who sets out to slander others, and who is so conscious of his falsehood that he dare not reveal his name, is not to be convinced by any amount of testimony. But the queer thing about the whole matter is that our skeptical friends, who are so free from credulity that they never believe anything not supported by ample evidence, will swallow whole, without winking, the statements of an anonymous scribbler, while refusing to accept the concurrent testimony of scores of men whose very names are a guarantee of their veracity. We have known some Christians whom we thought rather credulous, but for credulity of the gaping-mouthed, wholesale kind, commend us to the average skeptic.

GOD'S WAY CONCERNING MISSIONS AS
REVEALED BY THE HOLY SPIRIT IN
THE NEW TESTAMENT.

A paper read at the Stratford Missionary Convention, Feb. 22nd and 23rd, 1892, by REV. B. SHERLOCK.

FIVE centuries before the incarnation of Christ the word of the Lord came to Zerrubabel, the master builder of the second temple at Jerusalem, saying, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." This announcement made in connection with the building of the material temple, reveals the mode of God's procedure in the building of the spiritual temple around the person of Jesus Christ, He being the chief corner stone.

Accordingly we find that the forerunning herald of the prince of missionaries was one of whom it is told us that He was "filled with the Holy Ghost from His mother's womb." And we see that the spotless boyhood, and the beautifully pure young manhood of Jesus, although the outcome of a nature which was produced by the Holy Ghost, did not sufficiently qualify Him for His mission of mercy to the bodies and souls of man. For as He receives the lustration of water baptism in the Jordan, the Holy Ghost appears in the form of a dove and abides upon Him. And as we listen to His first discourse in the synagogue of Nazareth, we hear Him acknowledging the great gift with which He had been endowed by saying, "The *Spirit of the Lord* is upon me, because He anointed me to preach good tidings to the poor, He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that

are bruised, to proclaim the acceptable year of the Lord." Thus Jesus, the Son of God and maker of the gospel, becomes a missionary because of the anointing of the Spirit of the Lord.

If now we turn from the Master to the servants, we find in the tenth chapter of Matthew's gospel an account of the sending of the twelve by Jesus to preach the good tidings in Judea. One great peculiarity of their testifying was this: that when they appeared before civil authorities HE told them not to premeditate what to say, for, says He, "It is not ye that speak, but the Spirit of your Father which is in you." Surely that same Spirit was not less potent and helpful when they addressed the multitude with a directly missionary aim and intention.

When after His resurrection Jesus formally appointed His apostles to the great work that was before them, having said to them, "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained," He breathed on them and said, "Receive ye the Holy Ghost." Whether, as Protestant interpreters explain, the words then uttered mean the authoritative declaration of the terms of forgiveness, or as Rome declares, that it conveyed the right to absolve persons, in either case the gift of the Holy Ghost was indispensable.

And when He was just about to rise from the hill of Bethany to the hill of the heavenly Zion, in giving His chosen ones their final commission to evangelize the world, He tells them to go, and to tarry, almost in the same breath. "Go! preach the gospel to the world, but not until ye be endued with power from on high." Tarry until then, for not many days hence and ye shall receive "power," when the Holy Ghost is come upon you, and what then? Ye shall be my witnesses in Jerusalem and Judea and Samaria, and to the uttermost part of the earth. The testimony to Judea and Samaria has been borne, but the uttermost part of the earth still waits for a full evangelization. And even that commission itself is stated by Luke in Acts i. 2, to have been given by Jesus through the Holy Ghost. What is the significance of the phenomena of Pentecost in relation to the missionary question?

First. The indispensableness of the power that was promised and bestowed to those who would bear the genuine witness, is unmistakably manifest. There is a virtual prohibition against all witnessing when this power is absent! And if those who were well prepared by intimate knowledge of the person, and remembrance of the teaching of Jesus dare not witness without being filled with the Holy Ghost, how much less should others attempt such witnessing in His absence? Has there not been a vast amount of this forbidden and ineffective witnessing by the professing church everywhere? Should not such unauthorized and uninspired utterances be considered sinful?

Second. As the result of the baptism of the Holy Ghost on the hundred and twenty, as many as fifteen different languages or dialects were used as vehicles by which the gospel reached the minds of men that day. It looked as if the uttermost part of the earth then known, might have been reached by those who heard the gospel on that occasion. A reversal of the Babel confusion of tongues then blessed the world as the Holy Ghost made the truth known in such a variety of tongues. Even if the people did not understand each other, they all understood HIM.

Third. The inspired explanation of the phenomena by Peter, and announcement of the new era then beginning, contains these significant statements, "It shall come to pass that whosoever shall call on the name of the Lord shall be saved." National and all other circumstantial distinctions are levelled now in the sight of God; *humanity* is from this day onward the only limit to qualification for the bestow-