

to the Gospels, the Acts of the Apostles and the Apostolic letters for their guidance, and for charges to the men and women whom they send forth in Christ's name. Christ Himself ascribed His apparent failure to convert many of the Jews of Palestine, as Paul did at the close of the Apostolic history among the Jews in Rome, to spiritual blindness of the covenant people predicted by Isaiah (Acts 28 : 26-28), a blindness which 19 centuries of Christian light seem only to have intensified. But in harmony with the divine claim which He always made when on earth, He told the timorous, ignorant disciples of all ages that the conversion of the world to Himself was reserved for them. God's redeemed creatures are the instrumentality.

How can *we* be guiltless if heedless or apathetic. In the blessings of Christ's kingdom, as portrayed by Isaiah, emphasis is frequently laid on the work of the Spirit, and the predictions and promises are peculiarly applicable to missionary work. Marvellous are His own words, "Verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14 : 12). The assurance would be incredible but for Pentecost a few days after.

The Incarnate God, whose veiled glory men beheld on earth for a time, gave place to a living influence whom He had promised to send, and whom He did send, to abide forever. If the Captain of Salvation personally abstained from making many followers by putting forth a power which must have extinguished the first law of the kingdom--the individuality of the Church--it was that He might do it through the impersonal life-giving influence of the Spirit and the co-operation of those whom the Spirit should graciously enable to do

"greater works" than His. Paul, the Apostle of the nations, was separated and called by the grace of God to preach among the Gentiles the Jesus whom he persecuted (Gal. 1 : 15). Read the life of Paul and his writings in the light of the charge which he received, (Acts 26 : 16-18) viz., "To this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein I will appear unto thee; delivering thee from the Gentiles, unto whom I send thee to open their eyes, that they may turn from darkness to light, and from the powers of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me"—and behold the *ideal missionary*. Every period mutually appeals to the Church in its too prolonged trance, "Come over and help us." Truly the present, the rapid conversion of the world depends now only on the faith of the Church, that is, on the faith and obedience of each of its members. The Reformation from Wiclif, its *morning star*, to Knox, was a Home mission to Christendom, that the Church might be purified and again enlightened to preach the true gospel which Christ has given as a message to all nations. Historically the Reformation was the *beginning* of that series of revolutions which introduced *modern missions*. Now, says one writer—Erasmus—when Luther issued his treatise against the Bull of Antichrist: "I see no end of it but the turning upside down of the whole world." So has the Acts of the Apostles described missions (ch. 17 : 6).

Luther was 10 years old when Columbus returned with his story of San Salvador and the New World, but the age was not ripe, in any respect, as it became when Wm. Carey was fired by the South Sea voyages