

power to fulfil it: "Ye shall receive power after that the Holy Ghost has come upon you." The promise was immediately fulfilled. The Holy Ghost was given for power in Jerusalem (Acts ii, 4), and in Samaria (Acts viii, 17), and among the Gentiles (Acts x, 44). So that the promise of the Father was kept, and the power from heaven bestowed.

As for the commission, the disciples commenced well, as the record of the day of Pentecost shows; but, while they faithfully began at Jerusalem, they delayed going to Samaria and the ends of the earth, and we find that God sent a persecution to scatter them (Acts viii, 1). "And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judaea and Samaria." But mark the exception, "except the apostles": the very men to whom Christ gave the commission thus gave it up very quickly, and a new apostle is called out to perform the work. Paul, who up to this time had been a persecutor, was called to the apostolate in a miraculous and heavenly manner, so that he was not an apostle by education and the training of the Lord on the earth, like Matthew and others, but, as he says in Rom. i, 1, "an apostle by call." And the Lord's purpose with regard to him was (Acts ix, 15), "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and children of Israel." This he aimed at, as he himself writes in Rom. xv, 19: "From Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ. . . . Whosoever I take my journey into Spain, I will come to you [at Rome]." And to a great extent he was successful, as we read in Colossians i, 23: "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am a minister." That could be said in no sense in the present day. And how comes it that we are further from obedience to this commission than the apostle Paul was? Simply because we have not kept on the line of his example in his work of faith, and labor of love, and patience of faith.

The church has been farming high patches, and leaving the great mass of men untouched; settling at Jerusalem, and forgetting Samaria and the uttermost ends of the earth. There are thirty thousand evangelical preachers in Great Britain alone; fifty thousand and more on this continent; eighty thousand men on the two hands of the body, and the rest of the body uncared for; close upon a thousand millions of people who never have heard that there is a Christ. Some would persuade us that we should not go to Africa till all New York is converted. They never will get to Africa. We maintain that every man, woman, and child in Great Britain and in the United States could hear of Christ if they desired, and it is now time for battalions of missionaries to move off to foreign lands.

Gen. Von Moltke, at the battle of Gravelotte, sent in regiment after regiment to certain destruction, but he turned the left flank of his enemy. We require regiments of willing brothers, faithful unto death. We have failed simply because we have been aiming at *universal conversion*, and not at *universal evangelisation*. We have been trying to convert patches, and not evangelize the whole. This is not the age of universal conversion: that is the age that is to come. Let us hearken to one of the apostles: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." Here there are no indications whatever that the Gentiles were to be totally brought to God, and no man has need to say to his neighbor, "Know the Lord." So Christ taught his disciples that during his absence they were to act like fishermen with a drag-net, and go over the sea, and catch a netful of fishes, not the fulness of the seas.

Instead of this, the Church has been abiding by one or two favorite pools, and endeavoring to catch every fish, instead of passing along through the whole sea. The not understanding the character of the present dispensation, linked to the innate selfishness that still adheres to us all, is at the root of all this sad disobedience.

I trust that one great outcome from this Conference will be a deeper intelligence concerning the revealed purposes of our

Lord, greater faithfulness to his parting commission, and closer sympathy with his heart of love for a perishing world. When he gave his marching-orders, he did not say, "And lo, nations shall be born at once"; he did not say, "All will be converted before you." No such thought is ever found in the New Testament; but as witnesses to a rejected Christ we are to go to all the world, while he says, "Lo, I am with you always." He knew how much we should require his presence. He knew that the messenger would be rejected just as the Messiah had been. His presence, not our success, was to be our comfort. He is a poor servant who goes merely by success. At the day of reward the word will not be, "Well done, good and successful servant," but, "Well done, good and faithful servant." We cannot always command success: we can all aim at faithfulness. "Be thou faithful unto death, and I will give thee a crown of life," the Master said to those that were to be his witnesses, not to be received, but to be murdered. Faithful in the little, we shall be rewarded with the crown that he shall give; for "if we suffer with him we shall also reign with him; we shall be glorified together." To-day is the day of the cross, and our witnessing to him to the uttermost ends of the earth. The glory, the crown, the reward, will soon be here; and, above all, he himself, the man of Calvary, the man that Stephen saw at the right hand, that Saul saw on his way to Damascus, will appear in royal glory, to put down all the wrong, and exalt in all the right; to put down all rule and authority opposed to God, and reign in righteousness over a sin-blighted world.

## OUR INDIAN STATIONS.

### Cocanada.

FROM MISS FRITH.

Since the readers of the LINK heard from me, at London, I have been carried, under the tender watch-care of our Heavenly Father, on the *Eldorado*, one of the best ships of the British East Indian Company, over many waters, past the lands of the East, safely into India.

We left London October 4th, and arrived at Madras November 9th, our voyage covering a little more than five weeks. I spent a day and night with Mr. and Mrs. Waterbury, American missionaries at Madras, in company with the other missionaries who left the *Eldorado* when I did. We met Mr. J. and Mrs. Jewett and Miss Menkie, a Zenana missionary. On Friday, the 10th, I had my luggage transferred to the *Assyria* from the *Eldorado*, and again was away for two or three more days' sailing on the Bay of Bengal. Saturday we had a heavy fog and storm, and almost at the end of my journey I was obliged to succumb to a little fit of sea-sickness, which was very humbling after having been such a good sailor. The vessel was due at Cocanada on Sunday morning, but we were detained a day by the storm, so instead of spending the Lord's day in Cocanada, as expected, I was on the ship, but felt when we had reached the close of the day that it had been one of the happiest during my voyage. The first officer, who sang and played on the harmonium several beautiful hymns, assisted by some of the others, said to me, when he came to a verse in which were the words "Laden and burdened with sin," "That's myself, I am laden with sin." In another verse we sung the word "come." He said, "I love the 'comes,' but I never can come, I wish I could." I told him how simple and easy it was to come to Jesus, and gave him a little sketch of my own experience. I longed much for another talk with him, hoping to help him to decide for Jesus at once, but I had no opportunity. I trust that God will use the few words that were spoken in helping him to see clearly the plan of salvation, through the finished work of our dear Lord, and in accepting the invita-