

to house . . . praising God, and having favor with all the people." Philip, as he goes down to Gaza, which is desert, is ready to explain the Scriptures to the Ethiopian eunuch sitting in his chariot. Paul, as he travelled on his great work, went first to the regular synagogues and preached Christ there. But he sought out opportunities of doing the same everywhere in his wide travels. When they were at Philippi, "We went out of the city by the river side where prayer was wont to be made, and we sat down and spake unto the women; and the Lord opened the heart of Lydia, so that she attended to the things which were spoken by Paul" (Acts xvi.). In the same city, as a prisoner, he spoke to his jailer, who was baptized with all his house. At Troas, the disciples came together at a private house, and Paul preached unto them, continuing till midnight. When at Miletus, he sent to Ephesus and called the elders of the church, and reminded them that when in their city, "I have taught you publicly, and from house to house." Thus the Gospel was propagated in the early Church, not merely by public discourses to large audiences, but in meetings in the houses of Christians. The last chapter of Romans has been felt by many to be a mere catalogue of names, but is full of precious incidents, showing that every church member named did something for the church. Phœbe is "a servant in the church, and hath been a succorer of many; Tryphena and Tryphosa, who labor in the Lord; Persis labored much in the Lord." A salutation is sent to the church in the house of Aquila and Priscilla, showing that the disciples threw open their houses for prayer, for preaching, and for gathering the people into the fold of Christ. Christ says, "Ye are the salt of the earth"; and they are scattered everywhere, that they may have a saving influence on all with whom they come in contact.

Since the Apostolic times there have been two methods of accomplishing Christ's command. One of these is the TERRITORIAL, or PAROCHIAL. The other is the CONGREGATIONAL. Let us look at each of these plans, view the advantages of each, and inquire whether, when there is such a multitude of sects, the two may not be judiciously combined in what is called the Federation of the Churches.

I. THERE IS THE TERRITORIAL OR PAROCHIAL SYSTEM. Justin Martyr in his First Apology, written in 139 A.D., says: "On the day called Sunday, all who live in cities, or in the country, gather in one place, and the Memoirs of the Apostles, or the writings of the prophets are read as long as time permits; then, when the reader has ceased, he who presides verbally instructs and exhorts to the imitation of these things." By the end of the second century places of worship became numerous, with their attached churches in the house, and were centres from which light was diffused into the surrounding pagan darkness.

In the third century, or earlier, districts were allotted to the laborers. And here it may be mentioned that Constantine, before his con-