

the good tidings back to their own peoples. Let us not attach too narrow a meaning to that phrase, "*dwelling* at Jerusalem."\* These were probably not *permanent inhabitants*, otherwise they would not have been more familiar with foreign tongues than with their own Jewish language, or the current Hellenistic dialect; they were probably either Jewish proselytes or foreign Jewish residents, who were temporarily residing at Jerusalem to keep the sacred feasts, and who would, sooner or later, return to their own homes, going to all points of the compass to carry the good news of salvation. The Eunuch of Ethiopia was generally been regarded as such a proselyte, who, on his return from the sacred city to Ethiopia, was reading Isaiah's prophecy, deeply absorbed in what he has heard at Jerusalem, and who, on being taught by Philip, and illumined by the Holy Spirit, went on his way rejoicing; and, as tradition states, together with the evangelist Mark, founded the church at Alexandria.

But we anticipate. The natural, conservative, concentrative tendency of the Hebrew converts would lead to their prolonged stay at Jerusalem. On the one hand there was the old exclusive jealousy of Jerusalem as the capital city and only nucleus of the Jewish state and church; and on the other hand there was the exclusive spirit of Judaism that shut in all Jews, and shut out all Gentiles as common and unclean. God interposed to prevent the church from "*tarrying at Jerusalem*" *after* being "*endued with power from on high*." First, *He dispersed those disciples by persecution* and while the apostles were still at Jerusalem, the great body of believers were scattered abroad, and went every where preaching the word.† And, secondly, *He taught Peter*, who was both a leader in evangelism and in exclusivism, a threefold lesson on the house-top, that what God had cleansed no man must call common. Here, then, were the three grand conditions of universal evangelism: a universal commission and endowment, a general scattering of disciples in all directions, and a rebuke of all exclusive Jewish prejudices.

The church of apostolic times heeded the voice and finger of God, and took up, straightway, the work of preaching the gospel to their generation. They *all* undertook to reach *all* men. God gave successive Pentecosts, as He always will when the work is done in His own fashion. The outpouring in Jerusalem was followed by another in Samaria under Philip, and another in Cornelius's palace under Peter, and another in Ephesus under Paul,—and so Jew, Samaritan, Roman and Greek—all had typical blessings.

Another step must be noted: *the division of the world-field*. So vast a territory could not be covered in one generation without system. There were several conspicuous "*pillars*" of the church, leaders of the Lord's host: Peter, James, John; and, later, Paul was added.

\*κατοικοῦντες.

†Acts viii : 1-4; xi : 19-21.