

radiance is only manifest, like a jeweled cavern, when the "Light of the World" is set in it to interpret its hidden beauties, there occurs a most significant doxology:

"Blessed be Jehovah God,
The God of Israel,
WHO ONLY DOETH WONDROUS THINGS!"

The connection associates this doxology, by an obvious link, with the body of the Psalm, as though the inspired singer, who foretells this supernal glory of the Messiah's coming and world-wide reign, foresees that all this can be brought about only by the wonder-working God to whom nothing is impossible. The Holy Ghost, moving in the soul, inspires this outburst of adoring praise as a tribute to the grand truth and fact that no future historic development is to display God's power so unmistakably as the history of Christian missions. And so it is. Looking back now over a century of modern missions, the century of organized effort to spread the good tidings everywhere, we can only exclaim, "What hath God wrought!" Even sceptical disciples have been constrained to say, like Pharaoh's magicians, "Truly this is the finger of God!"

It may be profitable to trace this supernaturalism a little in detail. The thirteenth chapter of the Acts opens with a *divine call to the laborers*. As the prophets and teachers in the Antiochan Church were leading the church in holy ministrations and fasting, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." This is the first step in organized foreign missions. Let us remember that the initial foreign mission tour was undertaken at the special command of the Holy Spirit. However the Church may have separated these two original foreign missionaries and sent them forth, they are expressly declared to have been separated and sent forth by the Holy Ghost. Here, then, is the supernatural factor as the basis of mission work. God, by the Holy Ghost, calls, appoints, anoints and thrusts forth into the harvest field His chosen workmen.

Now observe that, when from this tour which begins and ends at Antioch, they returned, they "gathered the church together," and "rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (xiv. 27). Subsequently, Paul and Barnabas go up to Jerusalem to the first Church council. Being brought on their way by the Church, they pass through Phenicia and Samaria, "declaring the conversion of the Gentiles," magnifying the divine power and grace. Then when they are at Jerusalem they declare unto the Church with the apostles and elders "all that *God had done* with them." Peter, in his address, magnifies God. It is He who made choice of Peter as the apostle of the keys to open the doors of the Kingdom to Jew and Gentile. It is He who chose disciples from among the Gentiles, granted them repentance, and put no