

work in Paris, that may break out into a revolutionary commotion again at any moment. There is also a force, quietly gaining ground every day, the tendency of which is in the opposite direction—that of peace, order, and stability. *It is the increasing power of the Gospel.* C.

Missionary Cabinet.

PAUL THE APOSTLE OF THE GENTILES

FIRST MISSIONARY JOURNEY, A.D., 45-49, Acts, chs. 13, 14. At the time of his conversion, it was divinely announced that Saul was "a chosen vessel to bear the name of the Lord to the Gentiles," Acts 9:15. Some time after his return to Antioch, he and Barnabas were solemnly ordained and set apart for missionary work, and John Mark was appointed their "minister," or assistant. Their "send off" was not marked by a flourish of trumpets. It was a very quiet affair, for there were few in Antioch who would attach much interest to a matter of that kind, yet, to the small company of believers it was a never-to-be-forgotten day, and to us, the brief account we have of it has all the charm of romance. We follow these three men in imagination as they set out afoot, staff in hand, with "scrip" slung over their shoulders, taking the short cut over the hills to Seleucia at the mouth of the Orontes. There the friends who had come to see them off would have a word of prayer. The captain then sung out "hoist the mainsail!" "Let go hawsers, fore and aft!" and the vessel glided out of the harbour, and away from the little group who stood on the end of the pier waving their *adieux* until she was clean out of sight. It was a voyage of 100 miles to Salamis, the chief city of the island where they first preached. From Salamis they walked on to Paphos, at the western extremity of Cyprus. There they were hospitably received by Sergius Paulus, the governor,— "a prudent man, who desired to hear the word of God." Attached to his consulate there was one of the *maji*, much in repute in those days, from the foolish belief that they had the gift of foretelling future events. This man, Bar-jesus, or Elymas by name, had deceived even this prudent governor, and now, fearing that

these innovators were going to undermine his influence, he protested frantically against their new-fangled doctrines. With a look of withering contempt, Paul denounced his sorcery, ch. 13, 10. Ere he could utter another word, Elymas was stricken blind. Sergius Paulus had his eyes opened to the man's rascality, and—miracle of Grace!—himself "believed, being astonished at the doctrine of the Lord."

The record furnishes no further details of the work in Cyprus. The missionaries proceeded to the mainland of Asia Minor, landing at Perga, a town near the mouth of the river Cestrus, a fashionable resort, and celebrated for the worship of Diana. The country through which they were to travel was a mountainous region, infested with wild beasts, and occupied by people addicted to the grossest forms of idolatry. It required no small courage to embark in such an enterprise. John Mark's heart failed him at the very thought of the dangers they must encounter, and he declined to go a single step further with them. The other two set out for the highlands, and after a march of five or six days, reached the town of Antioch in Pisidia. The first Sunday after their arrival found them in the Synagogue. After the reading of the Scriptures, the strangers were courteously asked to make a few remarks, whereupon Paul stood up and, with a polite wave of the hand, asked their attention, and went on to deliver his first recorded sermon. It was divided under three heads, (1) The history of the Jews; (2) The Messiahship of Jesus; (3) the practical application. It proved to be one of the most enthusiastic missionary meetings ever held. Jews and Gentiles gathered round the apostles at the close of the service, and besought them to preach to them on the same subject the following Sabbath. On that day the Synagogue was filled to overflowing. Many Gentiles were present. This aroused the bigotry of the Jews who could not brook the idea of others being freely admitted to the same religious privileges with themselves. They raised a hue and cry against the missionaries and, appealing to the weaker sex, succeeded in raising such a storm of opposition as compelled them to leave. "Shaking off the dust of their feet" against these misguided people, they passed on to Iconium, a large and rich city about sixty miles to the east.