

suggested are drawn from this Scripture, they are the suggestions not of man, but of God.

1. In the first place, there was a *Divine call and commission*. "I have appeared unto thee," "I send thee." That is the beginning of all true work with God and for God. The first feature of all genuine missionary service is *Divine leadership*. When Constantine was laying out the foundations for that great city on the Bosphorus, and his attention was called to the vast scale upon which he was projecting it, his quiet answer was: "I am following One who is leading me." That is the spirit and motto of every Christian disciple: "I am following One who is leading me." Missions are unique, as the one and only *Divine enterprise* ever projected by God and communicated to man; in *origin, progress, preparation, and equipment*, all of God. The Church has many enterprises, and the world many more; but all are more or less human projects and schemes, susceptible of human improvement, and which it would be perfectly legitimate to criticise, amend, or even abandon, if they no longer answer their purpose. But there is one scheme that is not man's scheme; it is God's plan, and He is responsible for it. He originated it; He has perfected it; and the entire equipment of it is God's. And whoever undertakes work on missionary lines must remember that it is only legitimately done under the leadership of God, and that there is a double promise for our encouragement. Christ says, "Lo, I am with you always, even unto the end of the age," and He adds, "Behold, I send the promise of My Father upon you." But both of those promises are inseparably linked to the command, "Go ye into all the world and preach the Gospel to every creature." It is not too much to say that the twin promises of Christ's presence and of the Holy Ghost's anointing will never be enjoyed by any disciple except in the proportion in which the life is given to the proclamation and testimony of the Gospel. The promise is the crown of the work.

Every true missionary is an apostle, for "apostle" and "missionary" mean the same thing—one who is God-sent. "Missionary" is "apostle" spelled Latin-wise, and "apostle" is "missionary" spelled Greek-wise; and every true disciple is a missionary.

2. The second feature of this pattern is this: *a work for God*, just as there is a call from God. The Scripture suggests a double definition of this work: "I have appeared unto thee . . . to make thee a *minister* and a *witness*." The Greek word for "minister" here means an under-rower—referring to the men who sat at their banks of oars along the sides of the vessel, tier over tier; the ancient galleys being so built and adjusted that the eye of every oarsman could be fixed upon the pilot, who by his beak or glance directed them all in raising or dipping the oars. What a fine conception is this! every disciple in his place, with the oar, held in the hand, rising and falling according to the beak of the Pilot, his eyes always being on the Lord! What a word to describe a true minister! We use