

Eternal Judgement." Without enlarging on these several points, such were the disciples in Jerusalem, ere their holy crusade began to "turn the world up side down," assaid their enemies. It was a true charge, for they found the world down side up. It is written—"As for the way of the ungodly, He turneth it up side down."

2. "At Antioch." I change the order of the text and leave the second part for my conclusion. Now the scene changes to Antioch—and let us note the significance and the immense importance of this fact. The rod of the Universal Empire of the Son of David was to "go forth from Jerusalem;" but that holy city had forfeited its right to be the metropolis of the Son of David, in any sense. The "Jerusalem *which is above* is the mother of us all;" here "we have no continuing city;" but the centres of Church-life were to be formed elsewhere, and Jerusalem was to be "trodden down;" the "abomination of desolation" was to sit like a spectre on her dust and scattered stones; she must sit a widow "until the times of the Gentiles shall be fulfilled." It pleased God that the Gentiles should now be called, and the Holy Catholic Church being once formed out of Jews and Gentiles, a great centre of Gentilism was chosen for organizing its work, and for sending forth its apostles and evangelists "to the uttermost parts of the earth."

Antioch was the great *focus* of Eastern life and activity; it sat a queen upon the Orontes, and gathered the nations into its bosom, alike from the inheritance of Japhet and of Ham. The Roman satirist has deplored its terrible corruption, and the tides of infected human nature which it sent forth from its harbor, every spring, to contaminate even purulent Tiber, and make it more and more the sewer of the world's offscouring and feculence. There the good Physician began, as in a lazaret, by "stretching forth of His hand to heal;" which the earliest prayers of the faithful had entreated Him to manifest, by their ministry. A lively Frenchman, albeit an unbeliever, has brilliantly depicted the scene, when all things being prepared, the earliest mission was sent abroad from this Apostolic seat, to evangelize the world. Above them towered the cone-like summit of Mt. Casius, which reflected the sunrise while yet it was dark below, and there, through the success of that mission on which it now looked down, as in scorn, the last sacrifice of an extinguished Paganism was, after three ages, to send its affronting smoke to the skies. Far away, but for the clouds, might have been descried the peaks of Taurus, from which the melting snows poured through the plains of Cilicia to the bay of Issos; there was the birthplace of him who was to become the moral revolutionist of the world. It was a solemn moment. Until now the gospel had been confined to Syria; henceforth Christianity was to be a voice to all mankind. That moment launched Christianity upon the turbulent floods of depraved humanity, bidding

them recognize the Master who could tame them by his precept—Peace, be still.

The Gospel was to prove the leaven which the Church took and mingled "with three measures of meal" (that is, the races of Shem, Ham and Japhet) "till the whole was leavened." And of these races, in all their wretchedness, ignorance and superstition, Antioch was the epitome. Here were to be found the Semitic tribes represented in the day of Pentecost by "Parthians and Medes and Elamites," and all the list, down to "Cretes and Arabians." There, too, the Hamite peoples from "Egypt and parts of Libya, about Cyrene," whom the Greek fathers of Alexandria were to enlighten from that *pharos* which for three-hundred years was the chief source of Christian illuminations to the universe. And there, too, was Japhet, represented by "strangers of Rome;" among whom was just born a nursling Church; one which for three centuries hung, like a babe, on the maternal breasts of the Orient, but which, almost from the hour when it buried the apostles St. Peter and St. Paul, down to the time when it received the Creed from Nicæa, reflected to the Western races hardly an echo of the faith which in the beginning "was spoken of throughout the whole world." It is important that we should remember the historic facts, in view of the fabulous pretensions which have since tormented Christendom and which alarm us with fear, that the Apostolic sentence may have taken effect upon her: "Thou bearest not the root, but the root thee. \* \* Continue in His goodness; otherwise thou also shalt be cut off." Such then is the comparative importance of Antioch as the Mother of the Gentile Churches.

Bearing all this in mind let us turn to the memorable chapter which lends us the text, and which has not enough been remarked upon as the portrait of Catholicity in its cradle. St. Peter opens the door to the Gentiles, baptizing Cornelius, just after the great "vessel of election" had been called to become the Apostle of the Nations. In Antioch, Barnabas and Saul are brought together for organizing work: here, for a whole year, they taught much people; and so it is added "the disciples were called Christians, first in Antioch."

The great Apostle of the Gentiles had been made an original evangelist by his three years in Arabia and by visions and revelations from the Lord. He is able to speak of "his Gospel;" his call to be an Apostle is not *by* man like that of Timothy, much less of man, like that of "false apostles." He gives us an original gospel of the Last Supper and of the Eucharist, as he also received it directly from the Lord. So then, "teaching much people" at Antioch, he also built up the disciples in the same "apostolic doctrine and fellowship" of which I have already spoken. Pre-eminently, he was qualified to expound to them "the breaking of bread" of which our Great High Priest had imparted to him a special narrative after *His ascension into heaven*: a fact full of importance and