

Chron. vi: 32, 33), and his father before him prayed (Ps. lxxvii: 1, 2), "God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations," and that was the true spirit of the old dispensation, though the fullness of the time had not yet come for its complete development.

Let us now proceed to look at the Law of Advance under the gospel, as shown, first, in the conduct of Christ himself, and second, in that of His disciples under the leading of the Holy Spirit.

Our Lord says of Himself, that He was "not sent but to the lost sheep of the House of Israel." (Math. xv: 24.) He, too, began his work at Jerusalem when he was only twelve years of age, but he was the author of such faith in a Roman centurion as the infallible judge of faith pronounced unparalleled in Israel. He attracted some Greeks to Himself, not merely by outward rumors, but also by the inward drawing of His grace. He walked far under a hot Syrian sun to work the work of faith in a woman of Samaria, and even went entirely outside of Jewish territory to meet the woman of Syrophenicia, in whose heart He had been working even before she met Him. One morning Peter broke in on the private devotions of his Master with his "All men seek for Thee," but the calm reply was, "Let us go to the other towns and villages also, for therefore came I forth;" and in the same spirit he said: "Other sheep have I, which are not of this fold; them also must I bring, and they shall hear my voice." Still all this was only preparatory work, for as the Spirit was not given till Jesus was glorified, so His great command to go into all the world and preach the gospel to every creature, in which He expressed the yearning of His soul for a lost race, was not given till just before He re-ascended the throne of His glory, and, in determining the law of the advance of the kingdom, it is all important to know how the disciples were led of the Spirit in their obedience to this command.

If the law of advance under the gospel dispensation had been patterned after the movement of a plough over a field, then, after Jerusalem, Bethany should have formed the next centre of Christian work, for it had peculiar claims as the home of the family whom Jesus loved, and where He spent so many happy hours. There also He raised Lazarus from the dead, and it was the place whence His ascending form was last seen by His disciples.

Then, by the same law, next after Bethany should have come Bethlehem, the home of Ruth and David, and the birthplace of the son of David. Instead of these places, the next centre is at Antioch, further from Jerusalem than Dan is from Beersheba, and almost half-way to the shore of the Black Sea. Having gone so far to find its first resting-place, does it there begin to take places in their regular order? Not at all. It next vaults across the lofty summits of the