

preaching to Lydia and a handful of praying women; again, his audience is the jailer at Philippi; and we see him next at Athens, "disputing in the market daily with them that met him." The next glimpse we get of him is at Ephesus, amid a small knot of men who knew nothing of the Holy Ghost. He grudges not to explain the doctrine to this little company. His sole hearers at one time are Felix and Drusilla; then it is Onesimus, a runaway slave; and for two years, when Luke drops the curtain on him, he is "pegging away" in his hired house at Rome, and receiving, in ones and twos, all that come in unto him, and preaching to them the kingdom of God, and teaching those things that concern the Lord Jesus Christ. His own description, in addressing the elders of Ephesus, of his manner of working while in that great city, answers exactly to the above glimpse of him from the pen of Luke: "I have taught you publicly, and *from house to house.*"

It shows great immaturity of judgment to decry, or disparage, or undervalue an educated ministry, and its immense advantage in speaking with the living voice and the living eye to great crowds of people. The platform, and the pulpit are to-day as capable of producing great things as they were before the press came into competition with them as a teacher of the people. It is almost unnecessary to say this in face of the effects following the preaching of Mr. Moody to audiences not unlike those that were seen in Galilee in the days of Christ. But it is necessary to call the attention of Christians to the power of individuals acting on individuals, the power of personal dealings with men and women and children, not in crowds, but singly, or in twos and threes. Who can calculate the effects on Africa, for many centuries, of the personal dealing of Philip for a few hours with the Ethiopian eunuch on the road to Gaza; or the effects on Asia and Europe of the dealings of Jesus of Nazareth with the terrified persecutor on the way to Damascus; or the effects of Priscilla and Aquila explaining by their own fireside the gospel more fully to Apollos? The truth is that Christianity owed its first great impulse beyond its narrow Judean circle to the individual efforts of individual believers, who scattered abroad by persecution, went everywhere preaching the word; preaching the word not as public heralds to great crowds, for such is not the Greek word here, but as one neighbour may whisper into the ear of another a piece of good news. It is the same word that describes Gabriel's private message to Mary that is used to describe the propagation of Christianity by these early disciples. For this kind of preaching there was no need of learning, or ordination, or office in the church. Everyone who had love in his heart, and a tongue in his head, could do the work: and they did it, high and low, rich and poor, and did it with the manifest approval of their Master, so that we read "that the hand of the Lord was with them; and a great number, believed and turned unto the Lord," Acts xi. So notorious was this branch of Christian work (everybody