

waterworks are laid to convey the water of life to every thirsty soul. But the results are seldom proportionate to the expenditure. The cisterns too often run dry. The coffers may be full of money, or they may be empty; but in either case Mammon claims the report to himself, and says to the assembled multitudes in the annual meeting, 'Without me ye can do nothing.'

As modern missionary effort is so largely concerned with the ten hundred or more millions yet unevangelized, let us look at the first entrance of the gospel into the Gentile world. After Peter's prejudices against the admission of Gentiles into the Church received their death-blow by the vision he saw at Joppa, the Spirit said unto him, "Behold three men seek thee." He goes with these men, and preaches to the gathered company at Cesarea, and "The Holy Ghost fell on all them that heard the word." Philip's converse with the Ethiopian eunuch, and that foreigner's conversion, is the result of the Spirit saying to him, "Go near and join thyself to this chariot." Quite a piece of missionary strategy that, to get one so near the throne of a foreign nation converted to the faith. Peter, in justifying himself before the council at Jerusalem for his action in admitting the Gentiles, based his plea on the fact that God had put them on the same level as the Jews, "Giving them the Holy Ghost even as unto us." That, in his estimation, was the unique and unquestioned peculiarity of a Christian, and that it was which furnished the true bond of unity between the two sections of converts. And after the council had completed its work, and settled the burning question of how far the law of Moses was to be binding on the consciences of Gentile converts, its decisions were sent to the churches in the form of a circular letter, which had this for its explanatory introduction, "*It seemed good to the Holy Ghost and to us.*" Yes, the Holy Ghost always first, first in the order of time, first in the order of thought, first in the order of authority, first in prompting the actions of apostolic men as individuals, supreme in settling the great questions of sin and holiness for all time to come. The words of Christ uttered previous to

the fulfilment of the promise of the Father were not appealed to either in the discussion as reported, or in the circular letter. The authority is this, "*It seemed good to the Holy Ghost and to us.*" That is deemed by the apostles sufficient authorization, and it settled the question for the evangelists who labored among the Gentiles. It is by loyally accepting the Spirit's teachings that believers are led into the land of settled questions, it is by putting ourselves under His guidance that we are led, not into moot points, or disturbing and disheartening doubts, but into all truth.

But we read also of a gathering of prophets and teachers at Antioch, which city had then become a great centre of gospel power and light. What other previous design was in the gathering does not appear. But they "ministered to the Lord and fasted;" prayed, gave thanks, praised and talked to each other about Jesus, and allowed the dinner to stay in abeyance. While shut in from the noise of commerce and pleasure they heard the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them," and they did so, laying their hands upon these two in obedience to the Spirit's mandate so plainly given. "So they, *being sent forth by the Holy Ghost*, went down to Seleucia," is the way Luke begins the story of their mission.

In the modern sense of the word missionary, this was the first missionary enterprise on record. And the sequel shows that it was eminently successful. And in accordance with the Master's promise that the Spirit was to take His place as director of their movements, by guiding them into all truth, we here meet with His guidance, distinct, definite, intelligible and efficient.

Not long after this, Paul and Barnabas separate, Paul choosing Silas as his companion. Of these it is narrated that "they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia, and when they were come over against Mysia, they assayed to go into Bithynia, but the Spirit of Jesus suffered them not." Another instance of His guiding in the way of check and