

pick out a few exceedingly interesting hints offered as really helpful suggestions in the doing of our duty.

See those two persons together. Just look first at Philip. Remember that he had traveled down from a great wide popular city district, and was acting now as a sort of missionary for the foreign mission field. He was evangelizing Africa in a small but amazingly effective way. He had an African whom the Lord had put directly before him; and when Ethiopia stretched forth her hands, Philip stretched forth his hands also in the best way he knew how. Hence we see it is *wrong to be fastidious about opportunities*. Wherever souls are, there is the place for us to go and try to save them, as the Holy Spirit seems to suggest.

Nor is this all: another lesson follows right on from that. This bears on our persistent fidelity; *we are never to despise the day of small things*. Philip had an audience that day of only one person; and that was just what Jesus had at the well in Sychar. And Philip's audience consisted of a large, strange black man in a desert. But this deacon did his duty, and went straight ahead as he was told; and his whole congregation was converted before he left it in the afternoon.

Keep this entire thought in mind, for it leads to another lesson. Consider *the measureless worth of a single chance of telling a fellow-being about Jesus Christ*. You note here that the record says Philip "ran" when he started toward the wagon. See what pre-eminent alacrity in obedience! But you mark that it was now or never with the eunuch. Philip had not met this man before; there is no assurance that he should ever meet him again. A moment lost might have lost a soul for a vast eternity.

Now look, finally, at the eunuch: Philip's conduct was instructive, but that of this African treasurer was not less so. When the abrupt stranger asked him if he understood the chapter in Isaiah he was trying to read, he was not at all angry. Perhaps it may occur

as a question to some one how Philip happened to know what he was doing. In eastern schools the teachers are accustomed to tell orally to their pupils what they desire them to learn; and the scholars repeat it over and over audibly in a sort of concert exercise after them. Thus even the best educated people get in the habit of reading out aloud. In such silent solitudes of the desert the voice of a human being goes a great way, and seems quite distinct; the likelihood is that Philip heard the man long before he came up to him.

Hence, the first thing we notice in the behavior of this Abyssinian noble is his high-toned and unmistakable *politeness*. A churl would have told this stranger to move on and attend to his own concerns. But this colored man had some fine instincts, which always evidence good breeding, or long association with excellent society. *Courtesy is never lost on anybody in this uneasy and somewhat rough world*. This Ethiopian gentleman is to be imitated by those whom Christians try so often to benefit.

Then, next to this, you notice his *humility*. He wanted help, and he acknowledged it; such religious matters were quite too much for his management. It may be he had had some experience with interpreters before in his own land. There was then a class of wandering expositors in Jewish synagogues; wherever they had any converts to be instructed, the rich sometimes employed and paid them. It is evident from the first glance that the prime minister of Candace had no spurious pride or prudishness under confession of real ignorance. And once we remember it was a prime minister of England who said: "To be conscious that you are ignorant is a great step to knowledge." It is never a shame for one not to know; it is only a shame not to learn.

Now let us notice, as we end our study, that the story before us closes with a fresh assertion concerning the presence and working of the Holy Ghost. "And when they were come up out of the water, the Spirit of the Lord caught