

ages should put at their disposal new and marvellous helps to the work.

How did those primitive disciples undertake the work of serving their own generation by the will of God? As John Wesley said, they were "All at it and always at it." The first glimpse we get of the apostolic church reveals the disciples, men and women, meeting for ten days of continuous prayer, waiting before God for the gift of the Promised Spirit. They had from Christ a verbal commission; now they tarried for that enduement and endowment which were to become a new and actual and dynamic commission: they had the message; now they waited for the power. The only time that was "lost" for the direct work, was the time "saved" in getting the divine preparation for the work. Then, at once, on that very day of Pentecost, the actual business of bearing the message of life to every nation and every creature was systematically begun. Peter's unfolding of prophecy and of the history that fulfilled it, was the means of bringing 3,000 hearers to the immediate acceptance of Christ as Messiah and Saviour.

That was the first step. What was the second? Those converted souls became witnesses for God and the gospel unto the uttermost parts of the earth. Read this explicit narrative. Why is the Inspiring Spirit so careful to leave on record the *wide representation* gathered in that Pentecostal assembly? Four verses in the second chapter are given to the brief delineation of the Pentecostal Descent of Power: the fulness of time, the one accord in one place, the sudden sound from heaven, the three symbolic expressions of the Holy Spirit—the *wind* or *breath*, the invisible secret of communicated life; the *fire*, that represents light, or knowledge, heat, or love—that purifies what is most precious and consumes what is worthless; and the *cloven tongue*, that represents the voice, that sign and signal and symbol of intelligence and affection, multiplied to meet the ears of all strange peoples.

The next eight verses are given to the delineation of the wide territory represented in that Pentecostal gathering. "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." And subsequently minuter particulars are added: they are from the remote East, Parthia and Media; from the north, Pontus, and the shores of the Black Sea; from the south, Arabia and Egypt; from the west, Crete and even Rome. In other words, every quarter and almost every portion of the known world is represented in that audience and in that anointing. Ears accustomed to strange tongues hear in those foreign dialects the story of redemption, and tongues accustomed to foreign speech begin to tell the story to others. What is the Spirit doing? Not simply bringing the message to the ears of all nations in one gathering, but raising up and equipping a great body of heralds to bear