

Nothing can be clearer than that some distinctive blessing was to be theirs, over and above all the spiritual blessings possible to them up to that time.

TO WHOM MADE.

Now let us study the characters and experiences of the persons to whom these promises were made. Many varying opinions are expressed by writers concerning them, and too often, we fear, the tendency is to make their experiences harmonize with preconceived views. But it is evident we only know of them as far as is written of them by the evangelists. According to these records, they were honest, sincere followers of and believers in Christ. True, we have the account of their defection, when He was arrested by command of the high priest, but no blame is attached to them because of this, as Christ expressly arranged for it, when he checked the zeal of Peter, and requested of His captors that the disciples might *go their way*. Peter's serious fall and Judas' apostasy only are condemned. But after the resurrection all the disciples are presented to us as vastly improved. They followed him now with unquestioned obedience. Luke tells us that from the time of the ascension to the day of Pentecost they were of one accord, and spent most of their time in the Temple praising and blessing God.

Now if such disciples were not living holy lives, where are we to look for an illustration of holy living? Their love for Christ, their crucified but risen Saviour, was evidently of the highest order; their obedience to all His commands was unquestioned, and their happiness in God was manifested by the praises which constantly flowed from their hearts.

Now it was to these holy, happy disciples that the promise was given of some glorious manifestation of the Godhead which was to eclipse all former blessings.

From all of which we maintain that "*the promise of the Father*" is something distinct from all other spiritual blessings, and that the effort to associate it with any other spiritual gift is fraught with grave danger.

In our next article we will discuss the promise fulfilled.

WHY PREACHERS SHOULD BE FILLED WITH THE HOLY GHOST.

We use the word *preacher* to mean every person who undertakes to teach the things that concern the salvation of men through Jesus Christ, whether male or female, holding office given by authority of a Church rule and ceremony, or not. For the original idea of preach is almost the same as that of proclamation, with this difference only, that a proclamation is necessarily brief and generally in a set form of words, and by a few persons in each case and at a set time, but the preaching of Christ may be done by any number of persons, in unrestricted variety of places, and in the use of language varied by the difference of individual conception and experience.

Every such preacher of human salvation through Christ should be filled by the Holy Ghost, because—

1. The *subject* in its outcome and application and effect is spiritual, and not physically tangible and measurable. Preaching Christ is stating facts of history which transpired in certain places and at certain times, and were the acts of certain men or the immediate consequences of those acts; and therefore they can be recited by the most graceless and wicked of mankind, but the true result of those facts is a spiritual change or changes that take place in the unseen and spiritual nature of man. Conversion, regeneration, sanctification are not measured by inches or weighed by ounces, they do not alter the stature of the body or the color of the hair, or the arrangement of the different parts of the human organization; they are spiritual changes, produced by spiritual forces, operating primarily on that part of the human being which is spiritual and to the organs of external sensibility intangible. The consequences of those spiritual changes often are tangible, but the changes themselves, although facts in the consciousness of those persons in whom they take place, are not to be appreciated by the same powers by which we appreciate "the things that are temporal." The "wind bloweth where it listeth and thou hearest the sound thereof, but canst