

primitive tools coupled with the skill of the carpenter than he would a set of the most costly tools, however nicely tempered the steel and fine the settings, yet lacking the guiding hand, the master mind.

And so we find that when the simple fishermen were invested with the power of the Holy Spirit which had rested upon their Master, the men of letters in question marvelled.

What though as this little band broke bread together there was lacking the visible presence of the One who had graced their board and partaken of their humble fare, all the while feeding them upon the finest of spiritual wheat. Or, as they resorted to the spots to which they were accustomed to retire with their Leader in the golden days gone by, what though it was not at His spoken invitation to come apart and rest awhile. Were they not now all baptized into one body by the Spirit, and through the Spirit was not the body thrilling in every fibre with the glorious life of the risen Head? They were now filled with that hope which "maketh not ashamed because the love of God was shed abroad in their hearts by the Holy Ghost" given them at Pentecost. Although they were set at nought by earthly kings and rulers, they knew the sweetness and liberty of citizenship in that kingdom which is "righteousness and peace and joy in the Holy Ghost."

With their new Teacher they were like watered gardens, and like springs of water whose waters fail not, as through Him the full tide of the divine teaching of their ascended Master began to flow in steadily and refreshingly. Doubly precious and fascinating were His sacred words as the full search light of the Spirit fell upon them, revealing all the heretofore hidden depths of meaning, for "the Spirit searcheth all things, yea, the deep things of God." Not only did they prove a source of consolation as He applied them in each time of need, but spoken at the prompting and "in the demonstration of the Spirit" they proved "quick and powerful, and sharper than any two edged-sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow," convincing "the world of sin, of righteousness, and of judgment to come." How simple the war tactics, their one weapon "the sword of the Spirit which is the Word of God."

It was theirs to open the mouth, the Holy Spirit's to fill it. Theirs to exhibit the mirror, His to lead their hearers to see themselves as they appeared in that mirror—diseased, unclean, and clad in the filthy rags of their own righteousness. Theirs to announce the existence of a Physician for the leprosy of sin, a balm for all wounds, a fountain opened, not only to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness, but to all applicants for cleansing, and for filthy rags "fine linen, clean and white, the righteousness of the saints," even "the righteousness of God

through faith in Jesus Christ unto all them that believe." But it was the Spirit's work to fasten the arrows that left their bows.

The audiences of these unlearned men were sometimes composed of those of different languages, but, nothing thwarted, the power that came with the fulfillment of the promise enabled their tongues to fashion the strange sounds, so that "every man heard in his own tongue wherein he was born" the story of this Jesus of Nazareth.

So effectual was the working of this mighty power that to be filled with the Holy Ghost was the one requisite to the appointment to positions of trust.

Since it is given to the Holy Spirit to bestow gifts, dividing to every man severally as He will, and to locate the members of the Body, it was very fitting that in the visible Church He should be allowed to designate to each his post of service. Hence we find that through the Spirit God "set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, gifts of healing, helps, governments, diversities of tongues."

Another thing that one cannot help but be impressed by in reading the Acts of the Apostles, is the susceptibility of these pioneers to the influence of the Holy Spirit. There was almost an entire absence of the more stringent measures to which the Lord has very often to resort with many of us before He can accomplish His will through us. They were like boats obedient to the slightest motion of the rudder. They moved at the slightest breathing of His will. And thus, with the divine plan before Him, for the Spirit knows the mind of God, and, therefore, those whom "God hath from the beginning chosen to salvation through the sanctification of the Spirit and belief of the truth," and such willing instruments, what wonder that so much of that plan was filled in so rapidly and well during those first years. Oh, were we of the same mind, history might repeat itself and Pentecosts be not an unusual occurrence!

We have indications of how God's great purposes of grace would have been frustrated had these disciples been left to themselves in their human short-sightedness. One part of the harvest would have been gathered to the utter neglect of the rest, the lights would have been clustered in one place while the great regions beyond continued in midnight darkness and death. And so we find busy Philip so engrossed in, and joyful over, the abundant Samaritan harvest, snatched right away from the busy scene and sent, doubtless wonderingly and rather doubtful of the wisdom of it all, "down to the way that goeth down from Jerusalem unto Gaza which is desert." Ah, Philip, although the scene is changed from populous Samaria to the desert, be not perplexed, for there are in dark Ethiopia those for whom Christ died. There are priceless gems in that dark mine, and in yonder chariot is the chosen light-bearer. "Go near,"