

connection with the progress of His work, and then added that every necessity would be met when once the Holy Ghost had come among them and filled the soul of each with His presence. And the actual results were all that were foretold in prophecy. There was intellectual illumination. When the Spirit came and abode in each, they saw deeper into the facts and teachings of Christ, and the relation of revealed truths to each other. The difference in their minds in these respects just before and immediately subsequent to Pentecost, is so great that only the miracle of Pentecost can explain it. In a real sense the Spirit shows things still to every one whom He fills. The best aid to a right understanding of the Scriptures in these days is the aid of the One by whose inspiration men wrote them. The commentaries on our shelves we most value were written by men in whom not the intellectual but the spiritual was supreme.

Personal assurance touching the facts and doctrines which are the staples in the work of redemption, is another effect produced by the same agency. Paul, Silvanus and Timothy came to their work in Thessalonica "in much assurance." They were powerfully convinced that the facts they presented of Christ's life, and the doctrines they preached, were true. And the conviction present in the teachers was communicated to the hearers, and aroused their consciences, compelled assent to the preachers' message, and effected a change in their spirit and conduct. Now it is just such a conviction that is needed to-day, in all who would move men permanently on the subject of sin and holiness, and on their relations to God and their fellow-men. Not more truth, but the admitted truth given by the tongue and expressed by the life, in a way that proves to all who hear and see, that the whole assenting power of mind and heart has yielded itself up to it.

A third result of the Divine indwelling is spiritual power. This certainly came to the Apostles at Pentecost. It was present in the Apostles in their missionary labors. This power was not physical, neither was it intellectual; it was spiritual. By it they moved the conscience, stirred the emotions, broke into the mind darkened by sin, and scattered the light of Gospel truth. By it, too, they had patience in suffering; they even rejoiced that they were counted worthy to suffer for the Gospel. Who will doubt, that knows anything of the condition of the world at the present time, that the great need, in all departments of the church's activity, is just this spiritual power? The preacher's words fall among the people as resultless as the falling of

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