

ENGLISH TEACHER'S NOTES.

In the negotiations which preceded the marriage of a royal bride, lately welcomed in England, it was stipulated on the one side that she should bring with her such an outfit as became a princess, and on the other that a sum suitable to her high station should be settled on her for life. Both her own family and the family into which she was adopted agreed that she must be furnished with every thing befitting her rank, in order that she should be able adequately to maintain her royal dignity. For princes and princesses are expected to live in a different style from other folk. However much we may admire simplicity of life and manners in the great of this world, we should be disappointed if we found in their establishments, their undertakings, entertainments, their disbursements, nothing to distinguish them from other people. And, as the laws of their station actually preclude them from making money by their own labour, it is necessary that the proper funds should be provided for them.

In the first chapter of the Acts we were introduced to a body of men and women who had been made citizens of the heavenly city, whose proper home was above even while they were sojourning here below. And a yet higher dignity was theirs. They had become in virtue of their belief in Jesus, the children of God. John 1. 12. I was reading but the other day of a little workhouse girl who was adopted into a clergyman's family, brought up as their own child, and who eventually became the wife of a bishop—a great rise in life! It was a considerable rise in outward station when the Spanish lady, Eugenie de Montijo, became by her marriage, Empress of the French. Yet neither of these cases can compare for one moment with the immeasurable change which takes place when a child of earth, a sinful guilty creature, becomes a child of God, pardoned and justified. The "children of the heavenly King" assembled in the "upper room" at Jerusalem were of higher rank, and bore a more illustrious name than the proudest of this world's potentates.

But how was their royal dignity to be kept up? They must not walk this earth like ordinary children of earth. They must in daily life manifest this high lineage. There are duties which fall to the lot of the high and noble; *noblesse oblige*: then how much was to be expected from the nobility of heaven! And yet like the princes and princesses of our own day, they could not, by their own efforts, supply themselves with the means of maintaining their position. No child of God can furnish himself with the clothing, the resources, the appointments, that are necessary to his high rank. How then were they to be provided for?

The Lord Jesus could not be unmindful of the kinsfolk whom he had left behind on earth, his "brethren" who were to represent him to the world. He had promised that they should be "clothed with power from on high," (Luke 24. 49, Rev. Ver.) and in the passage for to-day's lesson we have the perfect fulfilment of that promise.

They had obeyed their Lord's instructions. They had not ventured to go forth in his name depending on their feeble strength. They had waited for the promise. And suddenly it was there. The rushing wind and tongues of fire were signs of the living breath which entered into their souls, and the heavenly flame which lit up their hearts. The Holy Spirit had come to dwell in them and abide with them forever.

This is the Lord's provision for all his people, from the youngest and most feeble to the oldest and most experienced. The boy who has a bad temper, the girl who has a spirit of obstinacy and self-will, must curb and overcome these if he or she is truly born again. The heavenly birth must show itself, and the heavenly rank be kept up. The young men and young women who belong to Christ must resist the temptations of the world which crowd in upon them and threaten to draw them away. The older Christian must conquer the tendency to sloth, to pride, to carelessness, to self-righteousness, which he finds lurking in his heart, for these things are utterly inconsistent with the heavenly calling. But how? By the indwelling Spirit. They are unable, but he is able. And there is more yet required. The people of Christ are not to live for themselves. They are to be workers for him, soldiers fighting under his banner. At his ascension they were but a little flock. They had to preach the kingdom of heaven and "compel" (Luke 14. 23) others to enter into it. They were to "make disciples" of all nations. Matt. 28. 19. And this is still their work. How is it to be done? By the power of the Spirit? They cannot of themselves subdue, cannot change, cannot convince, cannot even awaken one soul. But he can.

"Every victory won
And every thought of holiness,
Are his alone."

When this wonderful provision for Christ's people was first manifested it aroused astonishment and drew forth ridicule. Some who could not understand the rapture of those who were speaking in many tongues, "the wonderful works of God," declared them to be "full of new wine." It is the same now. The world does not understand either the dignity or the joy of Christians, and resents and mocks at the manifestation of it. Yet