Lagtor and Reople.

FOWER FROM ON HIGH.

BY REV. DONALD ROSS, LANGAS, P. H.

"But ye shall receive power after that the Holy Ghost has come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judes and in banname, and unto the uttermost parts of the earth. And when he had a, he is the things, while they bened, he was taken up, said a cloud received him out of their sight." Acts 1.8.

With what intense interest the true Christian reads these words-they remind him of mementous scenes in days gone by -they stir up his soul from its very depths with the most exciting and pleasing hopes that ever animated the breast of man-the hope of seeing Jesus, for as he had gove so he would in like manner come again-The assurance given that they would be endowed with new power, and that they would become witnesses (hely martyrs) for Jesus Christ in all parts of the world, filled their minds with such courage, pationce and endurance, that they were willing to wait and worship, to do or to die. Oh, that the study of this passage may bring to us the spirit and the inspiration that filled and thrilled their hearts. The scene of it was in Bethany. So Luke informs us :-" And He led them out as far as to Bethany, and He lifted up His hands and bless ed them. And it came to pass, while He blessed them, He was parted from them, and carried up to heaven." "A cloud received Him out of their sight." Bethany, Bethany, sweet little village reposing between hills, nestled at the foot of old Olivet on its eastern slope, about fifteen furlongs (nearly two miles) from Jerusalem-away from the din and confusion of the city, cosily concealed behind the eternal hills, shut out from the world, and to a large extent from sin and Satan, how much favored. Here the happy family lived whose name and virtues shall ever be extolled and held up as a model of domestic happiness wherever the Gospel of Jesus shall be preached. Here He raised Lazarus. From this place He began His triumphal march into Jerusalem. Here He rested over night during the latter part of his ministry. And it was in this place, in the home of Mary, you have the touching scones enacted which show the purity and power of His domestic and social life. Ah, the sunny memories of that sweet spot become more thought of, more sunny and pleasing and instructive, as the ages roll on. It was somewhere in the wilds in the neighborhood of Bethamy, and not in the village itself, that the ascension of our Lord took place, and the words of our text were first spoken. The recise spot from which he ascended is hknown; and why our Lord should have nosen so secluded a spot for so glorious a onsummation, and cause that multitude to forget all traces of the place, must remain to us a mystery; unless their being so much taken up with the event as to lose sight of the place, be intended to teach us the event and not the place, is what concerns us. Oh, the glory and grandeur of the event. The woods and glens that once echoed to His prayers, the little brooks that sighed to his groaning, and the dewy hills that wept to his tears, now witnessed His triumphal return to glory. "A cloud received Him out of their sight." Magnifi cent scene, which neither poet's pen nor painter's pencil can ever reveal or reproduce. Our attitude towards it must be simple faith, astonishment, praise. To-day we are far more concerned, far more intarested, in the words that were then spoken, than in the scenes and circumstances surrounding the event. Who all were present-what effect it had upon them-what time of day it took place-and what the sloud was that received Him out of their sight, are all points of interest. But we are this day far more interested in the promise then given and its fulfilment.

The last words our Lord spake on earth are those contained in our text. Never more shall that voice be heard until it is announced, "behold He cometh." Let us endeavour to understand these words, pray and wait their fulfilment. Forty days had passed between the resurection and accension of our Lord, and during those days we hear and know but little of Him. Nine or ten times did He manifest himself to his friends and disciples, and on each occasion said but little. Perhaps the most he said on any occasion was said to the two disciples who were on their way from Jerusalem to Emmaus. They were sorrowful, and in close conversation about that event which had taken place three days be fore, which had stirred all Jewish hearts, and now it was rumoured that he was risen again. They did not know what to make of these things, and as they talked a strangor joined them-youthful, intelligent-who threw such a light over the whole scene through which they had been passing, that their hearts burned within them with the light they received and the interest they felt; and as soon as they recognized Him away He vanished out of their sight. His appearance to Mary-to the eleven—to the seven—to the five hundred-and to others, with the circum-

particularly to hear and have these words a idressed to you...." But yo shall receive power after that the Holy Ghost has come upon you," and yet these words are not now addressed to them, but to us. "Power" means force, ability. It comes from a word which means to be able. Hence, ability to do is power. Power, when employed for ovil, begets fear, dislike, hatred. Power, when exercised for good, awakens admiration, respect, adoration. Nothing in this world commands the attention and homage of men like the benev olent exercise of some great power. "Once twice," saith the Psalmist, "have I heard twice," saith the Psalmist, "have I heard thic, that power belongeth unto God." Now this thing which Ged." Now this thing which belongeth unto God the Lord Jesus promised to all his disciplos and followers after that the Holy Ghost was come upon them. What power is this that they were promised? Power of the sword? Ability to subdue and scatter all their one mies?-No. The power of the Christian is not in the use of carnal weapons, but in the sword of the spirit which is the Word of God. Power to curse?—No. God has reserved an exclusive right over the use that power—"Vengence is mine and I will repay saith the Lord."—Power to judge the souls of men?—No. God has given that power exclusively to His Son. What then is this promised power?—Power to believe?—No. Devils have that power, they believe and tremble.—Power of faith?
—No Faith without works is dead. Faith to remove mountains without charity is nothing.—Power of prayer?—No. Hypo crites and pharisees excel in this, and their prayers are an abemination to God. What then is this promised power?-One element of it is -- Power in prayer. There is a vast difference between power of, and power in, prayer. This can be explained best by an illustration.—Two men went up at one time to the temple to prayone a pharisee, the other a publican. The pharisee had great power of prayer. He stood up without fear and poured out his words elequently, saying .—" God, I thank thee, that I am not as other men are, ex-tortioners, unjust, adulterers or even as this publican. I fast twice in a week, I give tithes of all that I possess."—And the publican standing afar off would not lift so much as his eyes unto heaven, but smote upon his breast saying God be merciful unto me a sinner. "I tell you," says Jesus "this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." This man though self-condemned, timid and slow of speech, had power in prayer—was justified in that he believed. This power comes to the soul after that the Holy Ghost is given. Power of prayer, is a gift common to sinners and believers, but power, in prayer, is peculiar only to those who have received the spirit and, in whom the Holy spirit dwells. Many of God's children have great gifts of prayer, but little or no power in prayer; and the reason of that is because they have not received the Holy spirit of promise. They can read prayers beautifully or recite them in a very pleasing manner, or they can talk or preach in prayer with great fluency, but they have little power over the hearer and no prevailing power with God. And now you ask was power in prayer ever given, and is it given now? It was given to the apostolic church; what was given to the apostolic church was given to believers in all ages; and what was given to them, is now offered to us. An instance of this you will find in Peter's experience. Horod the king had stretched forth his hand to vex certain of the church-killed James brother of John with the sword-and because he saw it pleased the Jews, he pro-ceeded further to take Peter also. Him he cast into prison, confining him in chains, under the charge of four quaternions—that is sixteen—soldiers. While Peter was in prison, his church prayed for him, and God sent an angel to open the prison doors, to unloose his chains and lead him forth to his people. In this instance you have power in prayer after the Holy Ghost had come upon them, after the day of Pente-cost. Take another illustration of individual power in prayer. Paul before his conversion, eloquent in Jewish worship, remarkable for gifts of prayer, but after his ask him about the Holy Ghost. Being a markable for gifts of prayer, but after his conversion and the enduement of the Spirit his power in prayer became even more remarkable. One instance will suffice. You will remember that persons journey taken late in the fall through the Mediterranean Sea, on which Paul was a prisoner bound for Rome. The Captain had loosed from Crete, an Island in the Mediterranean, conthan the ship was struck with a powerful wind which provailed for days until all hope of the ship's safety was lost. Paul prayed, and after long abstinence stood forth and said—"I exhort you to be of good cheer, for there shall be no loss of any mar's life among you but of the thick. any man's life among you but of the ship; for there stood by me this night the angel of God, whose I am and whom I serve, saying fear not Paul; thou must be brought before Caesar, and lo God hath given thee all them that sail with thee. Wherefore sirs, be of good cheer, for I believe God that it shall be even as it was told me." And it was so. ... hile the ship was dashed to pieces, not a soul was lost—the number being two hundred three-score and sixteen souls. There was power in prayer—the power promised in the text. But again this promised power gave ability to preach with effect. Now you ask, was this power given to the Apostles? Did they preach with greater effect after the day of Pentecost than before it; Note the difference. Peter preached the same truths before the day of pentecest that he did on that day. Of his former preaching nothing is heard; but on that day so great was its power that three thousand souls were converted; and after that day where-ever Peter preached, the people were "cut to the heart;" "fear came upomittem," stances and the words He spake, may form and many oried out saying "men and brethren what must we do to be saved?"

An interesting subject for some other time. Paul's power in preaching, was such that men were awed—"pell bound—by his of managed; and many oried out saying "men and brethren what must we do to be saved?"

Paul's power in preaching, was such that wards neither the fear of man, nor the frown sits and blesse us give freely. and many cried out saying

ascending to his God and our God-

Galileo, how greatly favoured to have wit-

moral carnestness, and his "gainsayers were put to silence." Dr. Chalmers during words-his last words to the Church before Dr. Chalmers during ye shall receive power after that the Holy Ghost has come upon you." Ye men of the first twolve years of his ministry had attained to a certain degree of fame by his genius and oratorical gifts. But as he then had received a baptism, a quickening of the Holy Spirit. A new power possessed nessed the accension of Jesus, but more him, and his fame and influence rose into a grandeur and greatness which has not yet subsided. Whitfield and Wesley and Marryu and Guiness and Spurgeon and hundreds more, who in point of education and natural endowments were not super or to others and yet as preachers far excelled them, because having received the Holy Ghost—the power promised in the text took possession of and animated their whole being, and communicated its light and life to others. Not only does this power give qualification to ministers for preaching the Gospel, but to laymen as well; as witness Moody and Varley and many others whose preaching was made effectual in the conversion of many souls. The three thousand converted on the day of Pentecost received this power, for they each began to speak with new tougues as the Spirit gave them utterance. On this point there can be no doubt, that all true and effective preaching depends upon the possession and exercise of that power following the receiving of the Holy Chost. The testimony of ages, and the experience

of the Church confirms this. But again, this promised power gives its possessor ability to understand the Soriptures. The word of God written by plain men for plain men, under the inspiration of the Spirit of God, must ever remain a mystery to those who themselves are un-inspired. The same Spirit that dictated Paul's lotters, David's Psalms, and Isaiah's prophecies must teach you what they mean. Just as no man can understand another until he places himself in the precise circum. stances in which the other was placed, and realizes all the feelings, affections and influences affecting him, so no man can understand the Scriptures until he receives the same Spirit that was given to those who wrote them. Hence one of the things which the Holy Spirit was to do when given to men was to guide them into a fall the was to guide them into a fun inowledge of the truth. "Howbeit when He the Spirit of truth is come, He will guide you into all truth." "He will shew you things to come." "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." The Hely Spirit is not only a Comforter, but a Divine Teacher. He teaches the truth—the highest of all truth—in the highest form. He communicates know-ledge, the purest, best, and most elevating. Knowledge is power—knowledge is the ability to do, and that is power—knowledge of one's self, one's own heart, is a power which gives man the mastery over self. The Holy Ghost gives this knowledge and then follows the power. Knowledge of the truth as it is in Jesus Christ is a marvelous power. It brings the soul into the secret place of the Most High and gives it the key to Heavenly wisdom and grace. This know-ledge is the highest form of power—it is power in the highest places-that which touches and seems to give a controlling di-rection to Infinite forces in rescuing and saving sinners. In telegraphy, correct knowledge of the characters employed, the sounds uttered, and the instrument in use, gives the operator a wonderful power in controlling and directing influences and actions thousands of miles beyond him. And so it is with the Ohristian in possession of correct and full knowledge the truth, which the Holy Ghost by its enlightenment brings-it invests his soul with new and marvellous and magic power. Now this is the promised power—it comes after the baptism of the Holy Ghost. Does any one ask, was this power given to any in the apostelic churches apart from the apostles themselves? It was—of which you have many remarkable instances, from which I select the following:—Priscilla and Aquila, humble devout Christians, taught of the Holy Ghost, living at Ephesus. During their stay there a certain Jew named Apollos, came to; their city—an eloquent man and mighty in the Scriptures. He preacted boldly in the Synagogue. Priscilla and Aquila heard him and took him home to their own house and expounded to him the way of God more perfectly. Evidently there was a defect in his preaching. It was scriptural, elequent, but it lacked power. These simple minded Christbeliever in John's baptism he would frankly tell them that he had not heard whether there be a Holy Ghost. They expounded the matter to him, and the next thing you hear of him is—that he mightily convinced the Jews, and that publicly, shewing that Jesus was the Christ. His preaching became powerful. The new light and force that came into his soul taught num to testify for Jesus, and the moment he did that, men's attention was arrested and convic-tion followed. Thousands in the mini-try have experienced the same thing. What mean such remarks as these among the people of God? " How changed the preachng of such an one is? how full of interest life and power to what it once was!" what mean these observations on the part of ministers? "The Bible is a new book to us—its waters every day becoming freeher, its sky clearer, its mountains more beautiful, its prospects more enchanting, its cross more attractive, its crown mor glorious. Ahl what means this change? Old things are passing away, all things becoming new." It is the result of the Holy Spirit's presence. It is the clothing, the putting on of the new power promised in the text. Happy day for the world when we, the whole ministry of Jesus Christ, shall share equally alike in these experiences. PRAY FOR IT. But again, the power promised in the text gives boldness in advocating the truth, patience amid discouragements, courage amid trials, and intense faithfulness in duty. Witness the Arostle Peter before the days of Pentecost and afterwards. Before his baptism of the Spirit, he is im-

netuous, but afterwards bold and brave. Before, he acts nobly, but it is by:fits and

starts. Afterwards he is manly, consistent, true. Before, he is timid—a dameel fright-

ing of Christ, or deter him from publishing abread the honour of His name. And as for his patience—yes the impatient Peter became the most pulient and sudnring of all the apostles. No one stood persecution better that he—no one ever gave better counsel and she ered his companions in tribulation better than he, as his epistle so clearly reveals.

Thus I have endeavoured to show you

what the power referred to in the text

means. I have indicated some of the things which it enables its possessor to do-care fully avoided referring to the special power it conferred upon the Apostles, such as casting out devils, healing the sick, raising the dead, treading upon scorpions and ro-maining unhuri—and such like; but simply maining unhurt—and such like; but simply referred to the ordinary Christian—leaving the results—the witnessing—to be dealt with on some other occasion. And now in concluding may I not ack if you have this power promised by Jesus on His asconsion. I am not asking—are you Christians? have you faith? Do you believe? Multitudes were believers and are believers, who know or know nothing of this nowar. know or know nothing of this power. What kind of Christians are these? They Thoy are poor, weak, effeminate, boneless creatures. I am not asking after these feeble ones, but I am asking you if you have this power which comes after, not before the Holy Ghost. The Lord Jesus had it, and promised it to His disciples. Whether he received it at his baptism for the first time or not, one thing is evident, that after his baplism he gave manifestation of the won derful power with which he was possessed Paul and Peter, and myriads in all ages of the Church received it. Have you? If so there is a power in you—a divine energy in your soul which will make its presence the respect and confidence of all felt wherever you go, and command God's children, yea, and the respect of your enemies. Power is a thing which no man can despise. Power commands the attention of nations, yea, and of the world. Emphatically, is this true of the power in the text. Have you it? Let no man despise you. Stir up the gift that is in you and no man can despise—weak things that men despise—weak things that men crush. There is no respect and that men crush. There is no respect, and there can be no admiration for things weak which ought to be strong. Power com-mands respect in all worlds and all departments of hee. Weakness provokes destruction in Church and State. A weak Christian may be the pity of angelic beings, but he is no less the derision of devils and the sport of wicked men. A Christian ought not to be weak in moral power, nor is he weak, nor can he be weak, who has received power after that the Holy Ghost has come upon him. Has it come upon you? Have ye received the Holy Ghoat since ye believed? If not, this accounts for your moral weakness, feebleness in prayer, dullness of understanding, coldness of manner, indifference to duty, leanness of spirit, poverty of soul. Oh, for a baptism of the Holy Spirit—power in prayer—power in preaching—power in expounding the Scriptures—power to prevail with God power to influence sinners for their goodpower to stimulate and encourage believers to put on the whole armour of God. shall we get it? How did the Galileans get it? By waiting at Jerusalem, in the upper room, for ten days, with one accord, upper room, for the days, with one accord, praying to and praising God. How is that engine to draw that precious train of immortal souls to a distant point in the far west? There it stands a thing of amazing power, but it is dead power, with its wood on the nearth, water in the boiler; a little child is stronger than it. Put a match to it, and in comes a power incredible for its swiftness and energy, and away it speeds, the admiration of all who witness its sweeping power. So it is with the Christian Church. There is a power in believers—in church members—but alas i it is too often a dead power. Let it become fired and fused with the Holy Ghost, and a new energy comes into it incredible for power, so that the Church, once fair as the moon, becomes clear as the sun, and terrible as an army with banners, clad in her evangelistic robes, rushing in hor might for the conquest of the world. The blowing up of what is called Hell-gate in the mouth of New York harbor is an indication of what science under the guiding hand of intelligence can do, and yet the hand of a little child is the instrument in sending that el-ctric spark which exerts an energy like an earthquake, heaving rocks from their ancient beds, and opening a plain passage for ingress and egress for the largest sea going vessels. Thus it is with the Christian Church, her business is on all seas-her interests in all nations trade in all ports. But there are obstructions, and difficuties in the way. There are Hell gates to be blown up. Who will touch the match? What tiny hand is to give effeet under a Heavenly Father's direction, to all the Providences that have been at work for ages in bringing to nought the devices of sin and Satan, and ushering in that glorious period when Jesus' name shall have free access to all nations, all homes, all hearts? Will it be your hand? Have you received the Holy Ghost? If so, then this power has come to you. You are a proper agent to set agoing the regenare a proper agent to set agoing the regen-erating forces that is to lift up a world to Christ. Use your power. Pray for the endowment—for the fulness of promised power—that you and our whole united Church may increase in might, so as to command the admiration of angels, the plaudits of our King, and the respect of the world, and thus be instrumental in filling the whole earth with the glory of His power. For this pray.

A CHILD, speaking of her home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!" Was eyer a question more truthfully or touchingly answered?

Ir Josus loves a home he will visit it, both for the purpose of conveying blessing and receiving entertainment. Whatever of help, encouragement, soothing, are needed there He will abundantly give, and He asks in return that He shall have the love and devotion of these how He there. and devotion of those whom He thus assists and blesses. If we receive freely let

Waiting.

With waiting and wishing our course we pave; We wait for the port us we battle the wave; Tis waiting forever from cradle to grave.

Waiting for morn, so screne in its light; Waiting for noon-day, so brilliantly bright; Waiting at eve for repose in the night.

Waiting for zephyrs in spring-time that blow; Waiting for Summer, and flowers that grow;

Waiting for Winter, and swift-falling sucw. Waiting is ever the bosom's refrain, In moments of pleasure and moments of pain; Waiting, though stricken again and again,

Waiting in childhood for youth's joyeus time; 'I'm waiting," says Youth, "but I'll cortainly dimb The top of the ladder on resching my prime."

In manhood awaiting the time when he may Find rest on a calmer, a happier day, When ago shall relieve from the worrying fray. Walting when Fortune sheds brightly her smile: When choice are the pleasures the pathway be-

There always is something to wait for the while Waiting in poverty, anguish and grief; Waiting for Heaven to send us relief.

Tolling the heart that the trial is brief. Ayo, waiting for joys that will never appear;

Waiting for voices we never shall hear; Waiting for moments that never are near Walting when sinning and worn in the strife,

With penitent throbbings the bosom is rife, Waiting the dawn of a honor life. Waiting at last for the spirit's release;

Waiting a rost in the Dwelling of Peace, Where waiting and longing forever will cease.

The Standing of the Doctor.

The Popular Science Monthly for January has the the following: "Put a doctor in the midst of the wildest savages; and they will respect the medicine man, when the lawyer's fluent sophistry and the preacher's pathetic eloquence would not gain them consideration, or even save them from death. When the mighty fabric of the Roman Empire, penetrated by internal decay, at last fell to pieces under successive assaults of the Goths, and the Vandals, and the Huns, many thousand persons were, as Gibbon tells us, taken captive and distributed through the deserts of Soythia, and it is interesting to note what was the relative value of persons under these circumstances. The skill of an eminent lawyer would excite only their contempt or their abhorrence. The vain sophist or grave philosopher, who had enjoyed the flattering applause of the schools, was mortified to flud that his robust servant was a captive of more value and importance than himself. But the merit of the physician was received with universal favor and respect; the barbarians who despised death might be apprehensive of disease. So long as men deems it the most important thing iu the would to him that he should go on living—and he does that commonly as he is alive—so long will he hold in favor and esteem him whom he believes able to prevent or to mitigate the suffering of disease, and to keep at bay 'the last enemy,' death. It has always been so. 'Honor a physician with the honor due unto him for the uses which ye may have of him, for the Lord hath created him."

Random Rendings.

The spirit of the Gospel is a quiet, contented, unambitious spirit.

" HE careth for you." A wise care—a tender care-ad efficient care-that bringeth all His safe to glory.

"That chasity of honor which feels a stain like a wound."—Burke.

"DEAR beauteous death, the jewel of the just."—Vaughan.

Ir we walk lowly before God, we shall walk gracefully in the presence of our

fellow-men. I WILL listen to any one's convictions, but pray keep your doubts to yourself; I have pleuty of my own.

A nonty life, spent in the service of God, and in communion with Him, is, without doubt, the most pleasant and comfortable life that any man can live in this world .-Melanothon.

His that said, in the Gospel, "I fast : 116 that can tell how often he hath thought on, or prayed to God to day, bath not meditated nor prayed enough.

Ir is not faith, nor repentance, nor baptism, that actually saves, but the power of Christ. He does the saving, we do the receiving. The Word does not teach that, "believing and being baptized saver;" but he that believeth and is baptized shall be saved," by the Lord who makes the prom-

Forts know, and statesmen ought to know, it is by sentiment when well directed—as by sorrow when well used—great nations live. When sentiment dies out, and mere prosaic calculation of loss and profit takes its place, then comes a Byzan-tine epoch, a Chinese epoch, decrepitude, and slow decay.

The peace which Christ gives is infinitely more valuable than that which the world gives. The world's peace begins in ignorance, consists with sin, and ends in ondless troubles; Christ's peace begins in grace, consists with no allowed sin, and ends at length in everlasting peace. Matthew Henry.

Alas! how defiled in Thy most holy sight are my garments and walk! No doubt from day to day I brush away the dust, but ah! how little good it does! Forgive me, O my Father, and cleanse me, granting me so to walk that I may at last enter, pure and unsullied, Thy holy city!— Gothold.

AM I in the constant habit of tracing all things to God? Do I recognize His provi-dence in all events, seek His guidance in every duty, see His hand in every joy, and acknowledge it in every sorrow? Does it make trouble easier to bear, that it comes from Him? Is joy sweeter because He sends, and duty because He commands it? In all my ways do I so acknowledge Him that I can claim the promise that He will direct my steps?