

duty and privilege. How greatly there is needed, however, a new bestowal of power, a new outpouring of the Spirit, that the "witnessing" may be more effectually and widely given, and may be more clearly shown in the lives of those who bear His Name and Sign. This is so beautifully brought out by one of the Easter-tide addresses of the Rev. Dr. Mortimer, of Philadelphia (published in book form by Longmans, Green & Co., New York, under the title "Jesus and His Resurrection") that we quote at length therefrom. After referring to the transforming and illuminating power of the promised Holy Ghost he continues:

II. And then He ends by telling them of one special purpose for which this power was to be given—that they are to be witnesses of Him, that they are to be His martyrs.

And what did this involve? The showing forth in themselves of His life. They had followed Him through the trials of His Ministry, they had heard His teaching, they had seen His miracles, they had beheld His death, they had been assured of His resurrection. Now they are to go out into the world and witness to these things.

Not only are they to tell the story of His life and death, with the eloquence which love of His memory will beget; but, after having received the power of the HOLY GHOST, they are to show forth in their lives the effect of what they had seen and heard. They are, as St. Paul writes to the Corinthians of himself, to be "always bearing about in the body the dying of the LORD JESUS, that the Life also of Jesus might be made manifest in our body." (II. Cor. iv., 10).

How they fulfilled our Lord's commands the rest of the New Testament tells us. We find a handful of weak, timid, and ignorant men, so transformed through the power of the HOLY GHOST given them at Pentecost, as to become stronger than all the powers which could be arrayed against them, bolder, more courageous than the greatest heroes of history, and wiser than the wisest philosophers the world has produced.

And all this strength and courage and wisdom was directed to one great end, to the fulfilment of our Lord's last command,—to witnessing to Him. Wherever they went the topic of their preaching was the same, Jesus and the Resurrection; Jesus Who died for our sins and rose again for our justification. His life, His death, His teaching,—this was the theme of all their discourses.

It was as though those last words, "Ye shall be My witnesses," were ever ringing in their ears, and that last Vision of Him, as the cloud received Him up out of their sight with His Hands raised in benediction, ever before their eyes.

And this it was which enabled them to speak with words of such burning eloquence, not of an historical CHRIST Whom once they had known, Whose life was beautiful and His death pathetic, but of a living, present Lord, Who has said, "Lo, I am with you always, even unto the end of the world."

So they preached, and so they lived, that men "took knowledge of them, that they had been with Jesus." (Acts iv., 13). And when they were persecuted and beaten and punished for their witness, they departed "rejoicing that they were counted worthy to suffer shame for His name." (Acts v. 41).

The effect of their testimony is among the things which can be most clearly traced in the history of the world. In every country, in every clime, wherever the Cross has been planted and the Gospel of Christ preached, there are the fruits of the witness of CHRIST'S Apostles. Well has the prophecy of the Psalmist been fulfilled: "Their sound is gone out into all lands, and their words into the ends of the world." (Ps. xix. 4).

III. But it is not for us merely to admire the splendid heroism of our Lord's Apostles, merely to observe the enormous powers conferred upon them by the HOLY GHOST as evidenced in their changed lives after Pentecost, in order to do no more than trace all these back to the thrilling charge with which our Lord departed from them, "Ye shall be My witnesses." For we must remember that the same words have been spoken to *us*, the same Gift has been given to *us*, and that it is the duty not only of the Priest of the Church, but of *every baptised member* of it, to bear witness of Christ.

And surely this is what is needed now, as it was needed in the Apostolic age. Then all the forces of the world were arrayed against Christianity, but the power of a handful of ignorant men, that is, the power of the HOLY GHOST, which was in them, was sufficient to conquer all opposition, to overcome all difficulties, and to convert the world.

And while we are inclined to say, and perhaps with some reason, that our lot is cast in evil times, that the age in which we live is not an age of faith; yet the difficulties we have to meet, the obstacles we have to conquer are trifles compared with those which confronted the Apostles.

We have the same *charge*, "Ye shall be My witnesses." We have the same *power*, the promise of the Father, the Gift of the Holy Ghost. If only we were to use it as the Apostles used it—not merely in talking about the teachings of Christ, but in bearing witness in our own lives to the power of Christ—how glorious would be the result!

What is it that the world needs? Scarcely theological discussion, for we have a very Babel