

into friendship with God, and made "meet for the inheritance of the saints in light."

But the enduement of power, promised by our Saviour to His disciples, is an unction from above, to render holiness a force, giving it influence for the good of others. Piety is a good, but this is to make it of service, that the personal good may become also a good to others. The first disciples were unquestionably men of piety and zeal, men highly qualified for service in God's great vineyard, and they were chosen for the work of spreading the glorious Gospel to the ends of the earth. But they required *power* that they might be bold, strong, wise, and equal, in all respects, to the great work for which they were ordained.

The emblems of this power were, in their case, "the sound of a mighty rushing wind," and "cloven tongues of fire;" the one to give sweep and force, the other consuming and purifying in its effects; the one to give vehemence and intrepidity, to overcome obstacles, and carry forward the Gospel to the ends of the earth; the other to produce purity—consuming, refining, that the world might be converted by it.

As to the attainment of this enduement of power, we have no specific Scripture teaching on record as the precise mode. There is the question asked of the disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" followed in the case of those disciples with results similar to those of the great Pentecostal outpouring. And we have for an example the instructions given to the apostles, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." From these it may be inferred—

1. That the Holy Ghost is to be "received" by Christians *after* they have believed.
2. That a special preparation is needed to preach the Gospel, after the call being given and the instruments chosen.
3. The example of the apostles gives an assurance, that to the asking, believing, waiting, expecting soul power will be given.
4. It is therefore to be earnestly sought, joyfully waited for, and received, that the same glorious results may follow Gospel preaching in all ages and to the ends of the earth.

The same element, *power*, and the same *results* of power are promised to the successors of the apostles; and these results, in the conviction, conversion, and sanctification of men, are to be the "signs" and "fruits" of their call, and their "crown of rejoicing" in the other life. Let us all deeply ponder the words, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto ME."

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A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act, or mighty martyrdom, make up the true Christian life.