

were crystallized into permanence, and multiplied into universality. Immense wealth lies in the coffers of disciples, sufficient, were a tithe of it laid on the altar of God; to furnish all the funds needed for the evangelization of the world; a vast host of disciples, needing only organization and consecration, to carry dismay and defeat to the allied powers of the world and Satan. Time and space are practically annihilated, and all nations neighbors. In addition to all, the voice of the Lord rings out from the midst of the shining cloud of His Providence, bidding us "Go forward!"

For what are we waiting? With the threefold inspiration of our Saviour's precepts and promises, Divine Providence going before us, and Divine Grace working with us, the eyes must be blind that see not the signs of the times, and the ears deaf that hear not the call of God. The duty of bearing the good tidings to the world is both instant and constant. It is the *first and last command* of our risen Lord, the first and last need of a dying world, the first and last condition of a true vital piety. — *Christian at Work.*

The Power and Work of the Holy Ghost.

A paper read by Miss Frith at the January conference of Canadian Baptist Missionaries at Samulcotta, and published by request.

"And behold I will send the promise of the Father upon you; but tarry ye in the City of Jerusalem until ye be clothed with power from on High" Luke 24 : 49.

Jesus had already told the disciples before His death that He would pray the Father and He would send not a *Comforter*, but *another* Comforter, who would abide with them forever.

He, from the time He came up out of the wilderness into Galilee in the power of the Spirit, had been their beloved Teacher, Comforter, Companion and Friend; but now He must leave them, and that is not all, He tells them of all they shall have to endure for His sake. They would be hated and persecuted, have sorrows and afflictions, and many of them would even be put to death; but the Holy Ghost would be their Guide and Leader; and would teach them "*all things*" "guide them into *all truth*" and bring "*all things to their remembrance*," whatsoever He Himself had said unto them. He is no stranger, "*you know Him*, He dwelleth with you and shall be in you." "He shall receive of mine, and shew it unto you; and shall shew you things to come." With all these precious promises the loving and sympathetic Saviour comforted His sorrowing disciples. In their state of anguish it may have been difficult for them to apprehend all their Master was telling them and to believe it possible that any other beside Jesus would be able to comfort or help them in such times of distress. To them His words may have at the time seemed speculative and impracticable, as it would appear they are to us very often; but this same Comforter afterwards helped them and many since, to sing praises to God even within the prison walls. He also helped them to stand boldly before kings, rulers, councils and to leave their presence rejoicing that they were counted worthy to suffer shame for the sake of their Lord and Master, and to be made partakers of His sufferings that "the Spirit of glory and God might rest upon them."

Paul, in His first Epistle to the Thessalonians, commended the church for having been followers of them, and of the Lord; and said they had "received the word in much affliction with the joy of the Holy Ghost." So

we believe, the Comforter became not only to the apostles, but also to the churches practically a source of comfort and joy.

Now that Jesus had already fully explained to them who the Comforter was, and what His mission would be in them and in the world, He, before His final departure to the Father, charged them to tarry in Jerusalem until they had been clothed with His power; and He, the Saviour promised after the Holy Ghost had come upon them, that they should be witnesses unto Him "both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

The disciples, we would imagine, ought to have been already without this power very well equipped for the work for which they had been chosen. They had been called and designated by the Lord Jesus Himself, so that with the exception of Judas, no mistake had been made as to whether they were the right persons to carry the gospel even into the uttermost parts of the earth. They also had the advantage of which even Paul could not boast, of having been, for three years, under the loving personal influence and teaching of Jesus Himself. From Him they had heard and received many lessons, and had seen such mighty works wrought by Him, that one of them afterwards wrote: "If every one of the things had been written which He did even the world itself could not contain the books that should be written." They had learned upon His bosom, sat at His feet, had seen His miracles, and also His glory, when "His face did shine as the sun and His raiment was white as the light." Ah! They had seen His agony too in the garden, when "His Soul was exceeding sorrowful even unto death." They had witnessed His sufferings and death on the cross, and were with Him again after His resurrection; and doubting Thomas, that his faith might be strengthened in the risen Lord, had had the privilege of putting his finger on the prints of the nails and thrusting his hands into the pierced side. We ask what more could possibly be required of the servants of the Lord and ambassadors of King Jesus. They had received no college or university training, and probably still wore their fishing costumes which no doubt many of our ordaining councils of the nineteenth century would object to and so consider them unfit for the ministry, although they had been with Jesus Himself, and had been taught by Him three whole years; but Jesus, from other motives and for other reasons, considers the disciples, whom He has taught, still unfit for the great work of proclaiming the gospel to all the world. They had not yet been filled and clothed with the power of the Holy Ghost; and until they had been they are *commanded* to wait in Jerusalem. Even Jesus Himself did not enter upon His ministry without this ending. We read of Him returning in the "power of the Spirit into Galilee."

The call to service, the consecration of ourselves, our wills, our affections, our talents whether many or few, our time, our strength, and our all, whatever it may be, is necessary; to be with Jesus; to love Him, and be loved by Him; to lean upon His bosom as John did; or to sit at His feet like Mary, is a preparation we all need and must have if we would be successful laborers in the vineyard of the Lord. To go to the wilderness to be tempted by the same one who tempted our Lord, may be a part of the preparation for work and a means God uses very frequently while fitting men and women for His service. Years of training by the best teachers our Christian colleges and universities can afford is good and useful; but all these preparations are inefficient and are not complete of themselves, and over them all must be