

power, that should bring all their faculties into subjection to the great business of their lives. Nor were they disappointed. After ten days the Holy Spirit came down, and their lips were unsealed to go forth as flames of fire, and preach a crucified and risen Saviour.

It is this power—this unction—this divine force—that the pulpit needs to make it effective and convincing. In itself, power is a passion, which all men more or less desire. It is constitutional in man. To possess authority, to enforce, to command, to mould and influence our fellow-men, is not only gratifying, but a commendable aspiration. Nor is this desire for power subdued when a man is converted to God, and comes under the sanctifying influences of God's Spirit. It is then intensified, but divinely regulated and directed towards nobler ends. This the minister of Christ preeminently needs. He should possess not only the gifts and graces common to the average Christian, but something which is his distinctively as the servant of God. What then is spiritual power? It is the power of a Christian man whose soul has become the instrument of God's Spirit in saving souls; the ability to move men's minds, to impress them with a sense of eternal realities, in a word, to change and convert them. It is more than the mere possession of spiritual life. Stephen was full of faith *and power*. The one indicates the ordinary, the other the extraordinary Christian; the one characterises the mass, the other the exception.

This, then, was *the power* conferred upon the first preachers: not mental, nor oratorical, nor miraculous (although they possessed these also in varying degrees): not Greek or Roman fortitude and prowess, but the power of a fuller, stronger, richer divine life, including enlightenment of mind, en-

largement of heart and sanctification of faculties, so as to make them whetted swords and polished shafts, for subduing the world unto the truth! This spiritual power was not akin to what men call genius—something born within them, and requiring only fit occasion to draw it out. Nor was there given them a new set of faculties, but their natural powers were brought under a divine force, that rendered their subsequent career sublime and transcendantly glorious!

Now, is this power limited to apostolic days, or may all Christ's ambassadors possess it? If so, how is it to be conserved and increased? Briefly I answer: First, by a consistent life—a life that stands well together; symmetrical and well formed—like the seamless robe without flaw. Often this is the only element of power that is manifest—so conspicuous, that the man needs not otherwise avow his religion. It is like the sun, whose presence is indicated by the light; or like the flowers, whose fragrance permeates the atmosphere. Next comes scriptural knowledge. "Mighty in the Scriptures" makes a man powerful. A very small amount of Biblical knowledge may enable a man occasionally to impress his fellow-men, but not continuously. The great secret of successful Evangelists lies in this fact. Their mind is a storehouse of Bible truths, ever ready at command. Nor is there any language equal to God's own for overcoming the natural opposition of the human heart. It is quick and powerful—sharper than any two-edged sword. Finally, I mention, fellowship with Christ: living near the Eternal; drawing daily inspiration from the fountain head of Divine love. What we are, depends upon the power within us. No man can strike with a greater force than the muscle possesses. It matters not what the weapon is, the force is in the hand. And so