

the truth." This is the meaning of the Cross. The Church can gain the world only in virtue of the supernatural power with which she is endowed. Prayer, intercession, call down this power, and God's will is done in all the earth as the Church learns to bring all men to His feet, and plead for their salvation.

2. *Fellowship*.—"All one in Christ Jesus" has become the favorite motto with most, if not all, of the great conventions for the deepening of the spiritual life. Spiritual brotherhood is felt to be something transcending all the ordinary forms of Church life. Thousands are making the discovery with joy that the Communion of Saints is not a theological formula, but a profound and blessed reality. The secret of this discovery, however, is found once more in prayer. It is prayer for all saints, and prayer with all saints, which overleaps conventional barriers, satisfies Christ's desire for the oneness of His people, fulfils the Divine purpose, and opens the heaven above our heads. Some good but timid Christians shrink from these prayer weeks and prayer unions. They fear to commit themselves to this mutual and definite fellowship in prayer. Let them dismiss their fears. It is the apostolic ideal. It is one of the methods of the Spirit for securing not only the salvation of all men, but the closest possible degree on this earth of spiritual brotherhood among believers. Experience is the proof. By their fruits we know methods as well as men.

3. *Privilege*.—Two persons in the Holy Trinity are said to be continually praying—Jesus, at the right hand of the Father, the Spirit in the souls of believers. Of Jesus it is said, "He ever liveth to make intercession for us." Of the Spirit it is said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." When, therefore, the Spirit calls us to intercession, He calls us to the identical work in which he and the Saviour are engaged. Is there any conception of Christian privilege more glorious than this? Does not this marvellous exaltation of the praying believer help to explain Christ's own words—words often very mysterious to us—"The glory which Thou gavest Me I have given them?" Who shall tell us into what unknown heights of glory our spirits enter when we unite with Jesus and the blessed Spirit in this work of intercession? "Through Him we have access by one Spirit unto the Father." Access to the Father! The Church, the soul, the pray-