

to be the force of the Hebrew word); in the strength of God."

Paul said: "That life which I now live in the flesh, I live in the faith which is in the Son of God."

The Holy Spirit holds before us these illustrations of God's power to save. He makes us hunger and thirst after righteousness, showing that we can, if we will, be "filled with all the fulness of God."

Belief in the possibility of victory over sin is the first step toward its attainment. Too many Christians are like the prisoner of Chillon. He said:—

"My very chains and I grew friends,
So much a long communion tends
To make us what we are."

If a chronic invalid can be made to believe that it is possible for him to get well, he takes eagerly the prescribed remedy. Too many of the Lord's people have settled into chronic invalidism.

The old Puritans took courage only from their poverty and hunger of soul. Those arctic mists are being scattered, yet there are multitudes who hold practically that it is presumption for such miserable sinners to hope for more than barely to escape perdition.

Mrs. Browning says:—

"Some people always sigh in thanking God."

When personal religion is mentioned to a company of talkative Christians, it is as if someone had mentioned the immediate danger of cholera or hydrophobia. The social mercury drops at once to the funereal point. Theodore Parker ridicules the people who worship a Being whom they call the "Lorud Gawd." The worst point in his ungodly criticism is its modicum of truth, for there are many people who always speak of the spiritual life with a face of dismal propriety, and with an exasperating drawl on the long vowels.

How sorely must Christ's love be grieved by this dismal, perverse unbelief. Faber says:—

"God loves to be longed for, He loves to be sought,
For He sought us Himself with such longing and love,
He died for desire of us, marvellous thought!
And He yearns for us now to be with Him above."

The breadth and power of Christ's Atonement ought to give us courage to ask large things. He says: "Hitherto ye have asked nothing in my name. Ask and ye shall receive, that your joy may be fulfilled."

Let us leave the wilderness and go up

to the highlands of gladness—the Canaan of perfect love, trusting God to enable us to "rejoice evermore, pray without ceasing, and in everything give thanks."—*Christian Witness*.

THE BAPTISM OF THE HOLY GHOST.

"When the harvest approaches," says Rev. W. Haslam, in *The Reaper*, a Scotch monthly, "there is a stir in the field, which has not been since the time of sowing; so now there is a stir in the spiritual world on the subject of the operation of the Divine Spirit. Such a stir has not been since the beginning of this dispensation. After a comparative lull of centuries, the Holy Ghost is again, as at the first, stirring the souls of men. Multitudes in all parts of the world are rejoicing in fulness of blessing, and working with a fulness of power which has not been general. In consequence of this, multitudes more are earnestly inquiring, First—What is this blessing? Second—How is it to be obtained?"

Again he says, "As by the operation of the Holy Ghost, pardon is conveyed to the sinner from the Lamb of God, so by the same Spirit the keeping power of the risen Saviour is conveyed to the believer. This power is not so much (as has been said) the expulsive power of a new affection, but the expulsive and ruling power of a new inhabitant, by whom the young convert is delivered from enemies greater and mightier than himself. The salvation which is given to us at our conversion delivers us from the penalty of sin, but this salvation through the risen Saviour saves us every moment from the power of sin. The law of the Spirit of Life in Christ Jesus makes us free from the law of sin and death.—Rom. viii. 2.

"The Baptism, 'with fire,' is that which the Lord promised to His disciples, upon whom he had breathed the Holy Ghost. They were commanded to tarry in Jerusalem, and they did so, and duly received the power of God. Looking at the passage, we see that this power was not so much an influence as the very presence of the Holy Ghost Himself, come to dwell in them for the special purpose of the work of God. The disciples were filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance. From this fact we see how they were only instruments in the power and presence of the Spirit who was come to dwell in them. Let us observe, also, what a marked change had passed upon these same