

manifested in the Church under the fiery baptisms as at no other time. We need not pray for fiery trials. The Word of God has in it no warrant for such praying, but if we will be as the Master, if we will know the mystery of His love, if we will have that satisfaction in our religious life which is provided for us through the grace of our Lord Jesus Christ, we must have the most perfect willingness to suffer with Him, and for His sake to endure fiery trials.—*Ex.*

THE HOLY SPIRIT.

When the Holy Spirit is communicated to the Church, we must not imagine that we shall be other than ourselves, enlarged, ennobled, and developed. The Spirit will not merge our individuality in a common monotony. Whatever your power is now, the incoming of the Holy Ghost will magnify and illuminate, so that your identity will not be lost, but will be carried up to its highest expression and magnificence. And more than that, not only will there be development of that which is ascertained and known, but there will be a development of latent faculties, slumbering powers, the existence of which has never been suspected by our dearest friends. "If any man be in Christ Jesus, he is a new creature; old things have passed away, and all things have become new." Look for surprises in the Church when the Holy Ghost falls upon it; dumb men will attract and fascinate by the sublimity of their new discourse; timid men will put on the lion, and those who had hidden themselves away in the obscurity of conscious feebleness will come out and offer themselves at the Lord's altar to help in the Lord's service.—*Joseph Parker.*

"THOU shalt love the Lord thy God with all thy heart and mind and soul and strength." How do we meet this great commandment? Think how dreadfully possible, how easy it is for us to be religious with an exact and constant round of religion that has no breath of love in it. Well may we tremble and fear. How readily we slip into the love-

less round of prayer and service! We are trained to religious habits; we are surrounded by influences that tend to outward forms of devotion; how often and how easily these may be put in place of the real living heart union with the Lord! Or, indeed, our religion may be another and worse form of selfishness—a seeking to save myself, and securing for myself in this world and the next as much happiness as I can. All this may be without a glow or throb of real love to the Lord; blind to the beauties of the Altogether Lovely; never even thinking of the close and abiding communion and relationship into which God is ever seeking to bring us. Ah, and worst of all, how often does the religious life that begins in true love to God cool down and harden into a loveless, lifeless round of formalism!—*Selections from Mark Guy Pearse.*

POWER OF PRAYER.

Some little time ago a poor woman came to my vestry in deep distress. Her husband had fled the country. She told me her story, and a very sad one it was. I said: "There is nothing we can do but to kneel down and cry to the Lord for the immediate conversion of your husband." We knelt down, and I prayed that the Lord would touch the heart of the deserter, convert his soul and bring him back to his home. Some months after she reappeared with a man whom she introduced as her husband. He had come back a converted man. On comparing notes we found that the very day on which we had prayed for his conversion he had stumbled upon a stray copy of one of my sermons. He read it. The truth went to his heart. He sought the Lord, and as soon as possible returned to his wife. He and his wife were received among us. That woman does not doubt the power of prayer.—*C. H. Spurgeon.*

Our English proverb is, "Charity begins at home;" but this is often nothing more than the miserable sophistry of a selfish heart. *Selfishness* begins at home; and it is this which is often palmed upon the world for a kind of home charity.—*Anon.*