

fied in a century. But he told them to repent and be baptized (they had not the privilege of receiving Christian baptism in infancy), that they might receive the Holy Ghost. They obeyed, and they knew by experience what it was. If I were standing under a peach-tree with a friend who had never tasted a peach, I don't think I would spend much time in trying to explain the flavor of the peach. I would say, "Reach up and take one." So I would say to all, taste the peach for yourself. Obey Christ. Receive the Spirit. He will settle all None else can. I have come to this, to be filled and kept by the Spirit is holiness—the highest life. "I live, yet not I," Paul says, "But Christ liveth in me." To get to and abide in this state we must feel profoundly that it is the only by the operation and abiding presence of the Holy Spirit that it is to be realized. PORT ARTHUR.—*Christian Guardian*.

FIERY TRIALS.

It has come to pass in certain quarters that an experience of fiery trials in an individual's Christian course is looked upon as indicative of a faulty experience, and a testimony concerning such trials seems to be and is treated as out of place in the narration of God's dealings with that individual. A simple narrative of such trials, which ought to stimulate Christian love for the tried one and excite sympathy and interest, in too many instances would be met with a bombastic counter-experience, or a florid exhortation to get nearer to God; yet if the holy Scriptures teach anything, they emphatically teach of fiery trials as an ingredient of Christian experience.

The fiery trials of the faithful are not to be confounded with the goadings of conscience, the sense of unrest which arises from transgressions, or carelessness in Christian walk. Nor are they to be confounded with the providential chastisements which the heavenly Father may bring upon us as a corrective, and a reminder of such transgressions. Nor are these fiery trials the bitterness of that conflict between flesh and spirit which surges in its course in the nature

of the one who has not attained to that victory over the flesh which a truly sanctified relation to God implies. It is none of these. It is the present portion of those to whom "God is all and in all."

There are trials of our purpose toward God, of our love for Him, of our trust in Him, so keen, so spiritual, that, compared with the victory to be obtained in such conflict, the whole world is as nothing. As we can illustrate mental process and spiritual exercises better than describe them, such trials are called fiery ones; for as the sensibilities of the physical nature are more intensely acted upon by fire, and the acutest suffering known to the flesh come by that means, so the highest of spiritual sufferings possible to men here, comes in these spiritual, these fiery trials. The sufferings of our Saviour in His temptation were not in having to renounce the world, as much as in the painful impact of the spirit of evil with His pure spirit. As we partake of the heavenly, as it was in Christ Jesus, so shall we be fitted to drink of His cup and be baptized with His fiery baptism, and in this proportion only shall we be called into this fellowship.

Fiery trials, then, are not an indication of God's displeasure, but contrariwise. If there were more among us worthy to be tried, or if our grace was of that quantity or quality that its severer trial would be to God's glory, the Church as such, and we as individuals, would know more of this experience.

Paul understood the import of his own prayer when he asked a fellowship in Christ's sufferings, a conformability to His death; for though eternal life, with all its future blessedness, is the gift of God, yet the measure of its manifestation and blessedness in the individual will depend much upon the measure of our fiery trials here.

Is it not a fact that one great and important cause of the dearth of the Spirit, with the individual believer and with the Church collectively, is the lack of discerning the truth that suffering is an essential element of Christian experience, and of their unwillingness to partake of the suffering of their Lord?

History confirms the fact that the life of God, the power of the Spirit, were