

tions you will have power. And then, as if afraid of their weakness, He prays the Father to "sanctify them through Thy truth, Thy Word is truth." "I have given them the Word you gave Me, and now I send them into the world. Father you give them the word as you gave it to Me." That is the reading and sense of these as taken together; and for us to-day He evidently meant the same thing, for He said in effect that if we believed the word of the apostles as they preached, that He, the Christ, lived and died and rose again, His prayer was for all who believed thus.

And nowhere does He refer to their instruction coming from another source than that already mentioned, the Holy Spirit. But, say some as they read, He told them to search the Scriptures. Again I say, tradition or truth, which? He was proving to the unbelieving Jews His mission and identity, and says to them in effect, search the Scriptures that you have, and you will find enough there to prove to you that I am the Christ; the prophecies there have been fulfilled concerning Me, and now that they have you won't accept Me, and He rebukes them for their wickedness, and tells them that they have not His Word abiding in them, or they would know Him to be the Christ. Does He say to any to-day who are seeking for power to work for Him, power to serve Him, ye have not My Word abiding in you? You say you have the Scriptures; well, they tell of the Holy Spirit, and you won't come unto Him that you might have power. You turn away from the Holy Ghost as the Jews did from Me.

But some one reading may say, then you throw aside the Bible and take the Holy Ghost. Well, dear friend, I plead guilty to the charge. I accept the interpreter first, and let him interpret for me, and thus obey Christ's last wishes in this matter, yielding myself unreservedly to be taught of the one whom Christ sent to teach, and know that

"By Thine unerring Spirit led,
I shall not in the desert stray;
I shall not full direction need,
Nor miss my providential way."

One more illustration and I finish. Tradition or truth, which? "Take the

sword of the Spirit, which is the Word of God." We have always been taught that it meant to be read this way. Take the sword of the Spirit, which is the Bible, for that is the Word of God.

I asked a thirteen-year-old school girl, not long since, to analyze the sentence for me as though it were on her examination paper. She analyzed it as a complex sentence in detail, and when through it read thus:

Take the sword of the Spirit, for the sword of the Spirit is the Word of God.

Well, I thought, if our children read these Scriptures in the light of the Canadian grammar, they will revise the interpretation wonderfully.

Toronto.

INFIRMITIES AND SIN.

There is more than a surface reason why this subject is constantly cropping up, both in oral and written teaching. All the leading Christian writers from the early centuries down have exercised their gifts on it, and still it is an inviting theme, judging from the amount still said and written concerning it.

The fact is, that, like Banquo's ghost, it won't down, however confidently any one writer proclaims himself to have settled the question. Every one who tries to secure a satisfactory experience, even with the use of the most elaborate set of rules and definitions ever manufactured, speedily finds them inadequate, and is ever ready to take the place of a seeker for additional light on this, to him, still puzzling question. The line of demarcation which bounds the realm of sin is forever pulling up its stakes and encroaching upon the region of mistakes and infirmities, and *vice versa*. Mistakes sinful, mistakes regrettable and mistakes unregrettable, are forever getting into the wrong category, whilst false, unreliable labels are simply too numerous to mention.

At a high-tide gathering, where the definitions and deliverances given are backed by the excited emotions of the congregation, they are readily accepted and believed to be satisfactory. But when the unctious background is taken