

the personal Son of God, who abides with us, and in the Holy Sanctifier, who dwells in us, our prayers become, to a great extent, psalms of praise and thanksgiving, and expressions of the faith by which we daily and hourly receive Jesus, and receive the Holy Ghost, and partake of the divine nature.

The innumerable changes in our emotional sensibilities are not allowed to infringe upon the immovable principles of our covenant with God.

Any assumed trust in God, outside of these lines of loyalty to Him, is a sin, the sin of presumption, which ends in death and perdition if not abandoned.

Our supreme loyalty to God must be maintained under all conditions or circumstantial changes. We may go with the suffering Son of God into the garden and behold His bloody sweat, and hear Him say, "Now is my soul troubled, and what shall I say?" Shall I say, "Father, save me from this hour?" Nay, "For this cause" to drink man's cup of death and hell, and give to man God's "cup of salvation," came I to this hour. Father, glorify Thyself." We may in our extremity of suffering say with Him, "Father, if it be possible let this cup pass from me; nevertheless not My will but Thine be done."

I grew in grace and in knowledge before I was "purged from all iniquity," but grew more rapidly and healthfully afterwards. When the obstructions to growth, such as ignorance, remaining carnal nature, formalism and legalism were removed, and my union with the infinite sap sources of the "True Vine" was completed, why should I not "grow up into Him in all things?" Holiness, therefore, does not set a limit to spiritual growth, but removes the obstructions, and adjusts the conditions essential to a rapid, symmetrical, felicitous, "growing in grace and in the knowledge of our Lord Saviour Jesus Christ" which will be immeasurable and eternal.—*Witness.*

THIS is pre-eminently the dispensation of the Holy Ghost. *He*, not *it*, is now poured out upon God's children to an extent and a degree which were not known in former dispensations. He is in the world to convince or reprove the world of sin, of righteousness, and of judgment. He is in the Church and in its membership to sanctify—to comfort, to guide, to keep, to testify of Jesus. Oh, beloved, honor the Holy Ghost, get well acquainted with Him, talk to Him, commune with Him, worship Him. Ask Jesus to bap-

tize you with the Holy Ghost. Do everything under the direction of the Holy Ghost. Preach with the Holy Ghost sent down from Heaven. Pray in the Holy Ghost. Sing with the spirit and the understanding. Have all the joyous liberty that is present where the Spirit of the Lord is. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.—*Dr. Dougan Clarke.*

A GREAT MOVE FOR A PENTECOSTAL BAPTISM OF THE HOLY GHOST.

Baltimore is being stirred perhaps as never before, upon the subject of Christian holiness, in nearly all the evangelical churches. The outcome of this wonderful movement is the result of the late Special Union Convention on the Glorious Person and Manifold Ministry of the Holy Spirit, held in the Mount Vernon Place Methodist Episcopal Church.

This Convention had been arranged for, and its success prayed for months ago. Rev. Geo. C. Needham evangelist, seems to have been the prime mover, who carefully arranged for the meeting in the selection of some eminent men as speakers. The Convention continued four days, and was presided over by Mr. Needham, and seems to have had a most marvellous and wide-spread influence over the Protestant churches of Baltimore. Large congregations were held almost spell-bound, without any apparent weariness, during three long sessions every day, in listening to the addresses from the devoted men of God, whose subjects may be condensed under one topic, "The Personality and Ministry of the Holy Ghost." Quite a large number of city pastors, including a fair proportion of Methodist preachers, were among the hearers at all the sessions.

Unity, harmony and good feeling seemed to pervade the hearts and minds of all the hearers. No adverse criticism has been heard of from any source. The atmosphere was spiritual and heavenly. One of the most scholarly men of the Methodist preacher's meeting stated before that meeting last Monday, that several addresses he heard in the Convention were the ablest he had ever listened to.

The first address delivered before the Convention was by Bishop A. W. Wilson, of the Southern Methodist Church. Dr. T. A. Hoyt's subject was, "The Holy Spirit Personal." Rev. Julius E. Grammar, D.D., Episcopal minister of this city, addressed