

in dress and appetite so often draw attention to themselves concerning these things? We are clear that the teaching of the Bible classes all such efforts to regulate Christian beneficence on this self-denying line as amongst the works of the flesh, as a part of the law of sin and death, because as we have shown, they neither secure the liberty of perfect obedience, and tend directly to sin. They make great promises of liberty, but the promisors themselves are the bond-slaves of the law.

Now contrast to this yoke of bondage, which neither we nor our fathers were able to bear, the true freedom which is secured to every child of God by the one law of the Spirit, when accepted as the sole rule of life concerning Christian beneficence.

According to this law, the Christian who walks in the Spirit, knows just how much to give to every claimant, just what luxuries to give up and what not, whilst the principle of self-sacrifice, which was operative in him when surrendering all for Christ, now is lost, swallowed up in the gladness of cheerful obedience, and becomes thus a joyous impulse, prompting in every call for acts of beneficence, now done heartily unto the Lord.

Notice that this law of the Spirit makes free from the law of sin and death, not by destroying beneficence, nor by inducing a cold indifference in heart and life to the claims of Church and State, but by securing a satisfactory rule in practical life for the proper dispensing of charities, and makes it possible to live, whether in palace or hovel, under the constant smile and benediction of our loving God; for now, in any station in life, all our acts of charity are wrought in God, by Him to full perfection brought.

The happiness of love is in action; its test is what one is willing to do for others.—*Ben Hur*.

Do to-day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—*Charles Kingsley*.

EXTRACT FROM WESLEY.

"Those who love God with all the heart must expect a great deal of opposition from professors who have gone on for twenty years in an old beaten track, and fancy they are wiser than all the world. They always oppose the work of sanctification most."—*John Wesley*.

And yet to-day multitudes of Methodists who profess to revere John Wesley almost to the point of idolatry, are not deterred from illustrating in their personal antagonism to this holiness movement these words of John Wesley. One would think that simply quoting this paragraph would stop every form of opposition to holiness on the part of Methodists who do not profess to have the experience. But does it? Alas, no. John Wesley evidently had no hope that anything that he could say would accomplish such a desired result. He was too close a student of the things he saw, not to know that this antagonism was too deep-seated to be dislodged by mere words. Hence he warned all who would travel this highway to expect their *greatest* opposition from professed Christians. And if he lived at the present time, we believe he would not only include in this statement professed Christians in the Methodist Church, as he did then, but also in holiness circles. Men everywhere, however sincere, who commence in the Spirit, and have for years been trying to be made perfect in the flesh, will oppose spiritual work; and it would appear that the intensity of that antagonism is measured largely by the number of years of such living.

Think it not strange then, brethren, concerning the fiery trial which is to try you from this source, as though some strange thing had happened you; for they that will live *godly*, i.e., the Christ life, must suffer opposition. Indulge, then, no vain hopes that you will be an exception to the rule. If you are a genuine example of one who has received the Holy Ghost, and are continuing to walk in Him, then all who are not spiritual will sooner or later oppose you, if brought into close enough contact with you.

This antagonism you can destroy in two, and only two, ways—either by bringing them into the unity of the