

for oh, how much Thou hast done for me." Getting to work then with this prayer on our lips and a determination to carry it out in our lives, with the help which will be given, will cause our Father in Heaven to rejoice with us in our holiday, which will be a refreshing not for ordinary duties only but for our greater effectiveness in erecting that spiritual building of which Christ himself is "the chief corner stone."

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THERE is to-day amongst many Christians a persuasion that there is in Christ greater fulness of blessedness than many of us have attained to. This is manifested in the large attendances at conventions held for the deepening of spiritual life, such as those held at Keswick, Eng., and Northfield, Mass. True, those who attend are only a small proportion of the whole Christian body, but how large a proportion of us finds it impossible to attend. Many are kept from such meetings by the necessities of their occupations, and by the distance at which they live from the places where the meetings are held. Many of us long to attend and yearn for the time when it may be possible for us to do so.

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MANY, however, who do not attend such conventions and who might if they had that will which finds a way or makes it, would do so could they only see the flashing eye and radiant face with which the speakers tell to the hearers some new depth of blessedness in Christ, which the Holy Spirit has revealed to them and in which they want all others to share. Still the speakers themselves are the ones who insist most urgently that it is not the convention, nor the speakers to whom seekers after a higher life of spirituality and holiness are to look, but to Christ and to Christ alone, made clearer to the mind and applied to the heart by the Holy Ghost. This may take place as well alone in the secrecy of our own chambers as in an assembly of thousands.

THE distinctive teaching of this Keswick movement (as it is now generally called) is sanctification by faith in Christ, through the operation of the Holy Spirit, as well as justification through the same, or as an eminent writer has stated it "an effort to realize in experience the full benefit of the life and work of Jesus Christ." He is held forth "as able, not only to save by His death, but to keep safe in His life all those that commit themselves fully to Him." "It is the continuousness of faith through which the keeping power of Christ acts on us." Holy scripture illuminated by the Holy Ghost is the teacher, it is continually appealed to, its inerrancy taken for granted and its verdict final. Christ alone is magnified and clearer, fuller knowledge of Him and its resultant practice alone is sought.

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THERE will be in this country this fall (D.V.) three speakers well known on the Keswick platform. Rev. F. S. Webster (Episcopalian), Rev. W. Sloan (Presbyterian), Rev. C. Inwood (Methodist.) They will address meetings both in Toronto and other cities of the province, upon which let us pray that God will grant His richest blessing. As indicated by the names of the speakers above the movement is interdenominational and has already tended greatly to obliterate our unhappy denominational differences. The sect to which a man belongs is forgotten and Christ only is held up before men. May we all be partakers of the blessing which may be ours through the Spirit from the visit of our brethren amongst us.

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"THERE was a man sent from God whose name was John" we read, and we look upon the Baptist as having a special commission from the Most High and being His messenger, and so he was and had a very definite work. But, it is also true that the Master says to His disciples "as the Father hath sent me, even so send I you." Every disciple then has a commission, no matter how

humble his position or place in society and no matter how exalted, the private soldier is chosen and sent and has a work to do just as well as the most important officer. Each of us is 'sent of God,' and has some definite work to do for Him. "You have a duty, no other can do," and when we look at the vast multitudes to be evangelized, the rough places to be made smooth, and crooked paths straight for the return of our King, surely we should be up and doing—"about our Father's business."

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A WRITER in the *Review of Reviews* in referring to the Lambeth Conference suggests "that this year of Jubilee should be marked by a combined effort on the part of all the Churches to celebrate the sixtieth year of the Queen's reign by a sustained and well directed effort to revive the spiritual life of their own people, and to make some impact upon the dense mass of heathenism, ignorance and vice that surrounds us. In other words, why should the Jubilee year, which has witnessed so notable a national and imperial revival, not be followed by a religious revival, which would make its cleansing and inspiring influence felt in every city and every village throughout the land?" Well may we ask the question and well may we as Christians buckle on our armor, and push the battle to the gates. The time of the year has come, when perhaps, we in Canada can do the most effective and united work for the extension of Christ's kingdom. Let us remember that "the King's business requireth haste," and let us one and all, who believe in Him at once determine by His grace, to go up straight before us and just where we are, and do some earnest faithful service in overcoming sin and in extending the Redeemer's kingdom.

GUIDANCE.

It is sometimes difficult to know just what one ought to do. Different reasons seem to urge us into different paths and to adopt different courses of action. A good