

Comforter and unerring Guide. And, last of all, let Him show to you as you can bear the sight yourself, that so beholding yourself in the Gospel glass you may be changed from glory to glory by the Spirit of the Lord.

If you will but do this, O with what Pentecostal power you will witness to *full* salvation! Do you wonder why others do not obtain this grace of holiness through your agency? It is because your witness is not a full-orbed, complete witness, backed by a life of perfect obedience. But step into this fulness, and your life will immediately begin to be Pentecostal in its influence for good.

LOVE, LOVE, MORE LOVE.

We often wonder if those writers who ring the changes on this word are really clear in their own thoughts on the subject, or whether often the use of this expression is not an unconscious effort to conceal lack of definiteness in their teaching. We sometimes ask ourselves the question, "Do they really know what they themselves mean when they call out so constantly for more love for themselves and others?" For example, do they mean that they do not themselves love God with all their heart, mind, soul and strength? If they do not mean this, what in the name of the English language do they wish us to understand them as meaning? If they do imply this state of heart on their part, why don't they frankly admit to themselves and others that they are under conscious condemnation before God for positive breach of His law? For the *law* is, "Thou *shalt* love the Lord thy God with all thy heart?" If under condemnation, why not at once confess and forsake their sin, that they may find mercy and conscious cleansing? If they wish to imply that they cannot love God with all the heart, why write under cover of holiness literature? Why not take their place amongst those who do not accept the doctrine of Christian perfection.

If they wish us to understand that they teach that a man may love God with all his heart—and yet with *not quite* all his heart; that a man may be made perfect in love, and yet be *not quite* perfect in love, then—why then, we presume, we must leave them until they learn that a thing cannot *be* and *not be* at the same time. But, in the meanwhile, we sigh out for the time when writers on the subject of holiness will cease to load it down with a mass of inconsequential