

TAKING LIBERTIES WITH ANOTHER'S EXPERIENCE.

The tendency in all is to judge another by one's self. Even professed Christians ever and anon show this tendency, for when conscious of imperfections themselves, they look for them in others, and when they find them not read them into their lives as if with malice *aforethought*.

Rev. Dr. Parker, in an article in the *Guide to Holiness*, makes Paul say, in his grand dying utterance, "I am ready; I have done my best; I have *few* regrets, many sweet memories," etc. Evidently this writer has some regrets in his Christian experience, and assumes, as a matter of course, that Paul had, and so, judging by himself, he reads them into his dying utterance.

The incongruity of the interpolation does not arrest his attention, so sure is he that, judging by his own experience, Paul must have had at least a *few* regrets to make him humble. That is, he, Paul, regretted that he had lived at his best; for the first sentence declares that Paul had actually thus lived, but now in looking back he had to chide himself for so doing. If he had now and then, since becoming a Christian, failed to live at his best, his life might not be a source of discouragement to others. Hence, we will presume that he now came to the conclusion that if he had it to live over again, he would see to it that now and then he would not live at his best, so that after-generations might congratulate themselves on the fact that he had just enough mistakes in it to make him "like all the rest of us."

But the trouble is that these few regrets are put in Paul's mouth on the sole authority of this writer, and hence *we* are warranted in leaving them out, and thus leaving unimpaired the magnificent peroration of Paul's *living* epistle.

This personal experience of Brother Parker crops out in another part of his article: "And at your best, though often humbled in view of your feebleness and failures." What a reproach on one's Maker to admit that one is at his best, and yet not only feeble but a partial failure! If God endorses this verdict

concerning a man at his best, how can He judge the world in righteousness?

• We would suggest a slight change of wording, to help this brother out of hopeless confusion, "*trying* to be at your best, though often humbled in view of your feebleness and failure."

When one takes his true bearings and admits the facts of the case, there is more hope of future improvement. For trying to be at one's best and being at one's best are two very diverse matters. True it is that he who thinks he can never get beyond trying, will never succeed in living at his best. But better so think, than by any jugglery of words so fix up a *trying* experience as to imagine it is one of actual possession.

EXPOSITION.

"For he shall take of Mine, and shall declare it unto you."

The general rendering of this passage implies a kind of inferiority on the part of the Holy Ghost as compared with Christ. But as this thought is elsewhere in the Scriptures repudiated, there must be an exposition of this and kindred passages which will harmonize with the doctrine of equality in the three persons composing the Godhead.

This harmony between different parts of Scripture is preserved when this verse is simply made to call attention to the fact that the utterances of the Holy Spirit will always be in harmony with both Father and Son, because of the eternal accord existing in the Godhead.

He that honoreth the Son, Christ declared, in that act honored the Father. So it may be said that he that honoreth the Holy Ghost, honoreth both Father and Son.

The Holy Ghost, in the nature of things, cannot speak independently of Christ, seeing they are at one. Whatsoever, then, the Spirit sayeth the Son sayeth likewise; not because He slavishly follows the utterances of the Son, but because of the necessary agreement between them in all respects.

The Holy Ghost is not to be conceived of as fitting backwards and for-