

But who, we ask, keeps the keys of death and hell? Is it not Jesus Himself? and we have never heard of His delivering them up to a mortal man. True it is that there are some of His utterances which speak of man's judgment, under certain circumstances, being ratified in heaven; but whatever it does mean, it cannot possibly clothe any man with the almighty power to pronounce the judgment of perdition upon his fellow-man.

The sincerity argument is, has been, and always will be, a puzzling one, and the very complications connected with it more than suggest the fact, that it is beyond the power of the human to pronounce ultimate judgments in any case of propagandism or opposition thereto, much less give the final determination of God concerning any individual.

If the early Christians had been disposed to look upon the ultimate condemnation of any one of their opponents as assured, it would in all likelihood have been that of Saul of Tarsus, and yet the after history proved that whilst he made the greatest havoc in their ranks, he was of all their opponents the most conscientious; nevertheless, the sincerity argument did not carry full weight in his case.

We reply then, that whilst sincerity in teaching real or supposed truth, and conscientious convictions in refusing to accept, or as prompting to more or less intense dislike and antagonism to the parties so teaching, cannot of itself decide the whole question so as to enable one to pronounce exact, ultimate condemnation upon either party. On the other hand, it cannot be put forward as an excuse of such dimensions as to justify either. Still may the sincerity, the conscientious convictions, be honest in both, and yet one party be a Stephen and the other a Saul.

What, then, is the conclusion of the whole matter? We reply that it is a startling one. It is, that both those who are propagating this type of holiness and those who oppose them should proceed on the line of their honest convictions! We who are spreading this form of what we fully believe to be Scriptural holiness in the world, should

not even be checked in our work by the fact that our testimony and work seems to un-Christianize many, whilst honest, conscientious opposition to our work is better for all parties concerned than half-hearted patronage, lukewarm service or positive indifference.

INDWELLING SIN AND CHRISTIAN PERFECTION.

III.

BY JAMES MIDDLEMISS, D.D.

The Believer's Filial Relation to God—Its Privileges and Claims—Perfect Maturity not a Pre-ent Attainment—Arminian Error Begging the Question.

That God does not in this life extinguish sin in the Christian believer adds, as has been said, nothing to the essential mystery of the existence of sin. It is no small relief to know that, while its extinction is one of the reserves of His grace, He will surely overrule for good the sin whose existence and operation are permitted in the present state. Even now, strange as it may appear to some, and much as some may abuse God's permission of sin, the believer finds that it is overruled for good, both his own and that of others. That God permits sin to dwell in us, and to operate continually, according to the law of its nature, against our spiritual interests, results in our attainment of a knowledge of sin, and of the grace of God in Christ, which we can hardly think to be attainable otherwise. What believer knows anything of sin and grace on his first acquaintance with Christ, compared with the knowledge he attains in his conflict with the sin that dwells in him, and which, through the Spirit, he daily mortifies, in the confidence of the perfect deliverance in reserve for him? And how exemplary in relation to others is the Christian saint's conflict with the sin that dwells in him.

We propose in this paper to consider the subject of sin in the believer in connection with filial relation to God. The right apprehension of our relation to God as His children is, we cannot but think, fitted to confirm us in the truth in relation to the subject we are now dealing with.

From the time when being a wretched and helpless outcast infant, or as the believer after Paul may be ready to say of himself, an *abortive*, the emphasis of helplessness, God