

matize him ; especially would this be the case if some prominent man in the religious world stood responsible for the opinion. Let, for example, a bishop of the Methodist Church in the States, or the General Superintendent of the Methodist Church in Canada give such a deliverance, and see what a commotion would arise. But, on the other hand, let the deliverance be as pronounced, that this convert was deceived, and lived and died in sin by so acting, and see if the shock to our instinctive sense of justice, mercy and truth would not be so great that every healthy mind would recoil from the deliverance as something bordering on the outrageous. Hence is seen what stuff men must be made of to have the courage of their convictions in these days, and hence it is that the vast mass of professing Christians, when they run up against such incidents, slink away, or cover up their cowardice under a few non-committal platitudes.

EXPOSITION.

"I will work, and who shall let it?—ISAIAH xliii. 13.

In all our Christian work, it is well to strengthen our hands *in God*. If co-workers with Christ, then we enter into His invincibleness, and the sun is not surer of his path or more certain of continuing to give forth his light than we are of working the work of God.

But in this matter it is ordained that we walk by faith, not by sight, and so we can gain no certain knowledge of success by apparent results. All our certainty of accomplishing the good and perfect will of God in our life-work must be of faith, even as Jesus said, "This is the work of God that ye believe on Him whom He hath sent." If, then, we come to Jesus and take His easy yoke upon us, we learn of Him and find rest to our souls concerning the perplexing problem of Christian work, as of all other things.

But to retain the yoke of Jesus we must *pull* in perfect harmony with Him, else little or nothing will be accomplished, no matter how laborious our efforts; but if co-working with Him, then it matters not what to us may ap-

pear to be accomplished, we triumphantly say, "Who shall let it."

This kind of working for the Master, of necessity gives complete satisfaction to both—the Master is satisfied with His co-workers and *vice versa*. But when this complete satisfaction is absent, there is the absolute proof that the one dissatisfied is not working as a co-laborer with God.

HOW THE QUESTION CONCERNING CIRCUMCISION WAS SETTLED IN APOSTOLIC TIMES.

Let any one read carefully the fifteenth of the Acts, and see if he will not agree with us that it was settled, not by the strength of intellectual argument, and not by an appeal to the Scriptures, nor yet by fasting and prayer, but by accepting the facts which Peter produced when relating how he was sent to Cornelius and his household and the results of that visit. And, moreover, he will also admit that it was the fact that the Holy Ghost sanctioned his work by imparting Himself to the Gentiles after precisely the same manner as he did to themselves, which settled the controversy.

Even James, in giving the deliverance of the Apostolic church, on this the first occasion of its assembling in the form of a council, did not fall back upon some supreme authority vested in himself, but simply pronounced the evident sense of the gathering. It was after all were silent, as the result of Peter's convincing facts rehearsed before them, that James put their unanimous opinion in the form of a deliverance, that it might be the more readily conveyed to the Gentile converts. All that was done by the council was carefully to investigate concerning the work and operations of the Holy Ghost, and when it became clear that He had indicated the mind of God concerning the matter in dispute, that was the end of all difference of opinion.

We see here no effort on the part of the twelve apostles to arrogate to themselves power to regulate the doctrines and teachings of the Christian Church; nor did they put forth any claim, by virtue of special revelation to them, to