

may this instant commence this eternal life. That is, in this case, if you are ready now to take your stand openly and above board in accepting the situation of one who has absolutely consecrated his life to this one, definite object, viz., to live the Pentecostal life, and to be gladly willing to let this be known by all, both near and far, then do you confess with your mouth Jesus as Lord.

This confession, however, leaves no back-door of retreat. It burns all the bridges behind. It cuts itself loose from all the past and stands forth in this new region of confession as one who has come to stay at all costs. Success or defeat even must not be taken into account, by anticipation, to modify the intention of this venture of faith. The soul has entered into an everlasting covenant to secure this life, cost what it may of time, publicity, bodily fatigue or money.

They who would be followers of Christ in the early days, or even to-day in heathen lands, when they take this stand of absolute surrender, publicly cut themselves off from all their heathen past by baptism. So to-day, he who carries out the spirit of apostolic direction separates himself in reality from the past, and is ready to be known by all as a distinct life seeker, if necessary, of the Pentecostal life, accepting the cutting-off names, no matter what they may be, that the opponents of this experience manufacture for the occasion.

Reader, you may this moment thus confess Christ. But be assured that until such a moment of absolute confession there is no cross or crown connected with this subject for you.

But, having arrived at this point, and it is but a step out of self into Christ; for *self* is simply retaining the control of your life, in part at least, in your own hands, whilst getting rid of self is this absolute yielding up to the control of another; faith is now in order, that is, to believe in the heart that Christ was raised from the dead. If you believe this, then you believe in His statements concerning the presence of the Holy Ghost, and yield yourself up to His guidance and teaching as to a personal friend, all-powerful and all-wise.

Having done this, it is not your part to keep *trying* to believe, but you go on with your life, simply holding yourself in readiness to let Him come into it to modify or confirm according to His good pleasure.

Further, it becomes you not to strain to know the mind of the Spirit, or to resort to any devices in order to make it easy for Him to guide and teach. Sufficient for your part is it to carry out His instructions when made clearly known to you. You have staked all on the fact of Christ's power to make good His words in your life, and if He does not do it, then are you of all men most miserable—you have followed a cunningly devised fable. Proclaim the fact the universe over, for if Christ is a failure, better that all should know it, and the quicker the better.

But you will have the satisfaction of knowing that you will be the first who can truthfully say that Christ has failed to make good His words. Thus far, the testimony has been uniform, that according to our faith it has been done unto us—not one of all the good things promised has been wanting in fulfilment. Yes, it is abundantly possible for you this moment to begin to walk in the Spirit in the Pentecostal sense.

ITEMS.

We publish in this number of the EXPOSITOR the Association Hymnal, for the convenience of readers who wish to practise the tunes and become familiar with the words of the hymns.

We will have a couple of thousand printed and use them at the Camp-meeting, Conventions and weekly meetings during the year.

CONVENTION AT SOUTH CAYUGA.

Brother Truax informs us that the officials of his church have arranged for an Association convention at this place, to be held in September next. Full particulars will be given at the Camp-meeting.