

face appearance of inconsistency among his statements on this point. There is no local coloring or specialization in the composition, but a series of statements, prayers, and confident utterances, which surprise by their number and variety; and all illustrate the axiomatic truth that God may be asked with the most absolute confidence for all-sufficient aid in the contest with sin, and that the most complete victory may be anticipated.

3. There is also in the Psalm a surprising number of passages in which the writer asserts with unwavering firmness that he does live in perfect obedience to the law of God. Surprising to those who fail to see that holiness is the central idea of the Bible, and who do not perceive, what to the rightly-taught mind is so very evident, that if man cannot live without sinning, if he cannot help but daily break the commandments of God in thought, word, and deed, then the apparatus of salvation—the gift of Jesus, and of the Holy Ghost, and the appointment of faith as a condition—are all of them stupendous failures. Here is a man who lived in the Old Testament Dispensation, in the midst of types, shadows and hopes only: yet hear his words of triumphant satisfaction: "I have kept Thy testimonies. . . and have kept Thy law. . . I kept Thy precepts. . . Now have I kept Thy word. . . I delight in Thy law. . . I forsook not Thy precepts. . . I will never forget Thy precepts. . . because I keep Thy precepts. . . I have not departed from Thy judgments. . . I have sworn and I will perform it, that I will keep Thy righteous judgments. . . Lord, I have hoped for Thy salvation and done Thy commandments. . . My soul hath kept Thy testimonies. . . I have kept Thy precepts and Thy testimonies, for all my ways are before Thee."

Beautiful it is that in the centre of the book of God (my Bible has one thousand pages; this Psalm begins at the five hundred and twentieth) we find such a luminous and unmistakable testimony to the fact that he who with his whole heart desires to live free from sin, will certainly have his desire if he "takes heed thereto according to the

Word." But since the author of this Psalm ended his blessed career, the Perfect Life has been lived by our Elder Brother; the perfect atonement has been made; and the perfect gift of spiritual power has been poured liberally out upon men. To how much grander an altitude of holiness therefore may not we ascend! B. S.

BAPTIZED WITH THE HOLY GHOST.

Address by F. D. Sanford, at the London Conference.—Acts 1: 4-8.

The passage I have read brings before us a truth which it is most essential we should know experimentally, and that is—the baptism of the Holy Ghost.

The Church has plenty of machinery, but she lacks the steam to run it. Many, no doubt, are longing, panting, hungering and thirsting for higher and fuller blessing. What they want is

A PERSONAL PENTECOST,

for there may be as real a Pentecost for every believer on earth as there was for the Apostles. A Congregational minister in America sought this Pentecost, and when he obtained it, thus described his experience: "I am walking golden streets with golden slippers." This baptism is not synonymous with conversion. I doubt not that many receive marvellous power at the time of conversion. Mr. Finney received such a baptism of power at the time of his conversion that whoever he spoke to was stricken down and cried for mercy; and yet if you read his memoirs, you find that he sought entire sanctification subsequently, as something he needed, and "Then," he said, "I came to my personal Pentecost." The Jewish priests were God's children before they were called to the priesthood, as was Aaron before he was consecrated with anointing oil.

The Lord Jesus was *born* of the Spirit, but not *baptized* of the Holy Ghost until the age of thirty, when He came up out of the water at the time of his public baptism. And how did the Spirit come upon Him? In the figure of a dove, the