

bodies are His temple? He is always present and every moment will supervise your lives and enable you to know and do the will of your heavenly Father, if your faith will accept Him in this, the full Pentecostal way.

Then will you from day to day live the life of Christ, and have the witness of the Holy Ghost

"That all you do is right,  
According to God's will and word,  
Well pleasing in His sight."

### THE REASON WHY.

"With God we can do no wrong thing—with God we can do any good thing."

—Rev. Phillips Brooks.

*Part of a discourse delivered in Trinity Church, New York.*

Grand New Testament truths, all readers of their Bibles will at once admit. Every Methodist pulpit and periodical is ready to endorse this utterance as perfectly Scriptural. We, in these pages, have never given a stronger deliverance concerning the possibilities of grace divine.

Whence, then, the widespread antagonism displayed towards us and our writings? It is in this, viz., that we have made these grand truths a personal experience, and do testify that, "With God we do no wrong thing—with God we do any good thing." And this testimony covers several solid years of our life, from the present moment back to a few months before we started this magazine.

Not only do we assert this to be the true cause of the intense antagonism existing against the EXPOSITOR OF HOLINESS, but we maintain that if any one of our assailants should give similar testimony, and be successful in propagating it, he would speedily find himself the object of similar antagonism, and the measure of that opposition would be the truthfulness of his professed experience and his success in propagating it in the world.

NEVER throw sparks on a gunpowder disposition. If you have such a temper, avoid the sparks. Some don't keep their tempers; others get the most and worst of them.

## INDWELLING SIN AND CHRISTIAN PERFECTION.

### II.

BY JAMES MIDDLEMISS, D.D.

*Possibilities of Divine Grace and Power—  
Present Experiences and Reserves of Grace  
—Scripture Teaching as Exhibited in the  
Subordinate Standards.*

Our first article was chiefly a statement of certain important principles in relation to sin, and the communications of divine grace in our deliverance from it, and was closed with a statement of the question now proposed for consideration. The question is, Whether in any case the Christian believer, besides being delivered from the guilt and dominion of sin, according to the common faith of Christians, is also in this life actually delivered from his sin so completely that he lives an entirely sinless life, and has thus no occasion to confess sin and ask the forgiveness of it? No one can doubt the divine power in the matter, or question the sufficiency of the divine goodness. The question before us has respect solely to the time when, according to the determination of divine wisdom, complete deliverance from his sin becomes the believer's actual experience. Not only could God have ordained that perfect sinlessness should be attainable in this life, but He could make sinless perfection to be inseparably associated with the believing reception of Christ. In other words, He could make every believer sinlessly perfect from the moment of his being united with Christ by faith. And more than this: not only could He have ordained that perfect freedom from all the consequences of sin should be attainable in this life, but he could make such freedom the actual experience of every believer. In short, the power and goodness of God are sufficient to make every Christian wholly free from sin, suffering and death, from the time of his conversion, so that no believer should ever sin, suffer, or die, but either be taken to heaven immediately, or be kept here for a longer or shorter period without sinning and suffering, and then translated as Enoch and Elijah were. But it has not pleased Him so to ordain; and we are sure that His pleasure is wisdom, and that it is our wisdom to accept His pleasure with trusting and grateful submission.

In communicating to believers from the fountain of His infinite goodness and mercy, He is pleased, in the hour of their conversion, to free them from the guilt and the