

that year, provided always that the parties so examining are actuated by honest desire to investigate truth, and not led on by idle curiosity or sinister motives.

If the life corresponds to the testimony concerning it, then there must be a powerful argument brought to the mind of the earnest seeker after holy living in favor of investigating the methods witnessed to. But if the life will not bear this strain of investigation, then no argument can come to the inquiring mind in favor of the methods advocated, no matter what other elements enter into the testimony. No matter whether given eloquently, or with apparent unction, still it is false testimony, and tends to depreciate the whole subject of holy living.

And yet it is a source of wonderment that there should be a fictitious value given by some to Christian testimony, which is denied to all other kinds. The most eloquent or gushing testimony, which will not successfully abide the test of cross-examination, is unhesitatingly rejected by the average jury, whilst the crudest and most ungrammatical testimony that can not be shaken by close scrutiny demands and secures implicit trust.

True it is that, all things being equal, eloquence, or even unction, is pleasing, equally in the witness box or pulpit. But, after all, it is the truth, and not the surroundings of the truth, that captures men. Hence we maintain that truthfulness in Christian testimony is the first element of importance; and, in fact, is so important, that eloquence, or even unction, in comparison, are of little value. The main question, then, with those giving their experience concerning holiness is concerning their ability to live holy lives, and there should be no hesitancy on the part of the witnesser in submitting his life for examination, nor on the part of others in accepting the challenge.

The true value of Christian testimony is concerning the knowledge of sins forgiven, the fear of death taken away, and the ability to live a holy life—walking in all the commandments of the Lord blameless. This is what the world needs, and it will everywhere secure respectful

attention, and everywhere it is ordained of God that this testimony shall save them who believe.

A SELECTION FROM PANSY.

Smile not that we put before our readers this selection from one of the Sabbath-school novelettes, for we gather from every quarter where we find the practical work of the Spirit brought to the front.

In this extract it will be seen that the experiences put into the mouth and life of John Milton are very clearly allied, if not altogether identical, with the experience brought out and enforced in the EXPOSITOR.

It will be noticed that this experience of John Milton comes like an irruption into the story. It illustrates the simile used by the Saviour concerning the new piece patched into the old garment—it does not harmonize with the other experiences brought out therein. Even whilst it is seen to secure for the heroine of the story a temporary advantage, there is no permanent good connected therewith.

Nevertheless, there is this startling fact of the spiritual discoveries of one of the characters of the story which are in harmony with the eighth chapter of Romans, and which the writer evidently has observed in the life of some saint of God, but which, while she introduces it into her story as a new gospel, she finds it impossible to make it harmonize therewith,—the new taketh from the old, and the rent is made worse.

Nevertheless, as the patch itself is genuine, we reproduce it with some of its attachments, hazarding the opinion that some day it will be our pleasure to see the *new gospel* woven into a seamless garment.

SHE FALLS IN WITH A NEW GOSPEL.

It is one thing to resolve that for the future one will live the sort of life that is becoming in a Christian, and it is another thing to live that life. Many a Satan-tempted soul has realized the difference. The senior Mrs. Edwards was one of those who so realized it; also her daughter did.