

The revival at present represented by the Canada Holiness Association is bringing back men and women to the Pentecostal experience of righteousness, peace and joy in the Holy Ghost, and, as individual examples of this resurrected experience are multiplied, they not only contrast with the comparatively lifeless experiences which are the outcome of the above modern substitute for the Spirit, but they also put the probing finger on the legalistic practice of Bible reading as the centre of the disease which is responsible for their lifeless state. What wonder, then, if sensitiveness is evinced? But we would not be skilful, spiritual physicians if we let the contortions of patients hinder us from our legitimate work. The probing must go on, and so also, we presume, the squirming, if patients would be rescued from the dead-and-alive spiritual state into which they have fallen.

A patient, when severely probed, is often tempted to believe that the doctor cares not for his welfare or is indifferent to his pain. So, also, will we be misjudged by those who *fancy* they love their Bibles better than we do because, forsooth, they have manufactured them into a whip of small cords with which to scourge themselves into the semblance of a righteous life, or, mayhap, have degraded them into a fetich or Bony Book by whose caprices they try to gyrate along the path of Christian rectitude. But, as with the true physician, we also can make allowances for the impulsive utterances caused by sudden pain or conceit, knowing in ourselves that we have their real welfare at heart, and that the experience we press upon them will end in that which they do not now possess, viz., a real, healthy valuation and love for the Bible.

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As He which has called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy.—*Peter*.

SOME pulpits are parapets from which radical preachers fire hot shot, other pulpits are only bomb proofs in which cowards and conservatives hide.—*Sel*.

## FAITH.

Faith has been largely lost in its definitions, or overwhelmed in the multitude of its surroundings. But stripped of all these things, it stands out the simple quantity which our Lord taught men it was, so simple that He declined to define it, appealing to the consciousness of men as sufficient to testify in their hearts to what it really is.

The faith that accepts the promise of the Father, and retains the heavenly gift, acts itself out in life, after the ordinary pattern of every day living.

The man, with money to his credit in the bank, acts out his faith in that institution by paying out his cheques on the bank for what he needs, with the simple, childlike faith that his cheques will be honored, and evinces no surprise if his creditor happens to notify him that his cheque had been cashed when presented for payment.

The person with a ten dollar bill in his pocket-book, when he has faith in its genuineness, shows it by paying it across the counter for needed supplies, and is in nowise startled or surprised when it is accepted, and the overplus, if any, returned in silver or gold.

He who has perfect faith in his couch commits himself to its embrace with absolute self-abandonment, and is not surprised when it returns his confidence by sustaining his weight with ease and in security.

So also with reckless self-abandonment he flings himself upon his chair for rest, into his buggy for journeying, or into his vessel for voyaging, if he has perfect faith in their staunchness. That is, he acts as if he believed in them. But if his faith is not perfect his acts correspond, reckless self-abandonment is no longer seen, but nervous anxiety takes its place, or absolute refusal to trust his person to them.

And so, through all life's history, faith or partial or perfect unbelief necessarily paints itself on every act.

What man in his senses would accept the faith of another as perfect in the goodness of a bank when he would hesitate to offer one of its notes in payment for goods? Who would not question