

suffering humanity a halt is called, and these arguments adduced in this article are acknowledged as not sufficient to balance the desire for self-gratification, then what is to hinder the arguments in favor of self-gratification prevailing in any and every case?

Does not every close observer of the workings of the soul know that so soon as it becomes evident that a man cannot be sure as to how far he may gratify his esthetical tastes and be guiltless, provided he has the conviction that it is right to gratify them to some extent at the expense of self-denial for others, that a tremendous argument is at once furnished on the side of self-gratification, and so speedily our friend gets back again to the original picture or statue with every probability of its admission to his home of luxury.

Alas for us when we fail to distinguish between the ordinary operations of the Spirit and those of our own minds. The result is that we walk in darkness that is doubtfulness concerning even the charities of life.

ANSWERS TO CORRESPONDENTS.

A correspondent asks, "Do the holiness people who write so much of their 'deep peace,' and of their being 'satisfied' after receiving heart purity, really feel at all times that they have done their very best, and are satisfied with their lives? And are they filled with deep peace and entire satisfaction when temptations and trials most severe are pressing them on all sides? Are they strongly tempted to impatience by some little things of almost every-day occurrence? Oh, for light, that I may know whether I am living as God would have me! That I may be enabled to discern between temptation and sin!"

Of course, we cannot answer for all the professed holiness people of all the world. We know the Bible declares that God will keep them in perfect peace whose minds are stayed on Him. And we know it is possible to keep stayed on God all the time. They do not look to their lives for satisfaction, but to Jesus. In the midst of temptation they are

satisfied with Jesus. Nobody is supposed to enjoy temptation, and no one should welcome it. It is no sin to be tempted. As long as our purpose is to serve God, and we are not conscious of having violated God's will, we do not commit sin.—*Christian Witness.*

REMARKS.

What sincere follower of Christ is there who cannot enter into the anguish of soul expressed by this questioner?

How it takes us back to times of self-examination, when called to pronounce on the soul history of a past year, or shorter period of time! And when here and there failure has had to be admitted, or doubtfulness in our judgment concerning sections of that time, how we, too, have used language similar to the above!

Then after every fresh blessing we received, the uppermost thought was, now we shall be able to live a satisfactory life, and upon review shall know that all our acts were well pleasing to God; and yet the result, however satisfactory in other directions, was always disappointing in this definite thing.

Every phase and form of the blessing of holiness was accepted by faith and witnessed to strongly and honestly, and not without definite results to others, and still the yearly or quarterly review was unsatisfactory as concerning this thought of pleasing God in all things.

Our peace was always the peace of forgiveness and cleansing received by faith, not that peace which is the outcome of having lived a holy life.

We rejoice greatly in the Christian experience of all such questioners, and strongly exhort them to hold fast that whereunto they have attained. But at the same time we can, from glad experience, preach to them the doctrine of continual walk in the Spirit, when all these unsatisfied longings will be met, and more than met, not swept away by some deluge of feeling, but by doing the will of God on earth even as it is done in heaven.

To all such inquiring ones we hesitate not to say, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Know ye not that your