

said it was the believer's privilege, but now I can say it because the Spirit has given in that testimony within me; I could then strive to be holy in conversation, to answer the letter; but now I am made holy in conversation, from or in the power of the Holy Spirit within.

Now I see that external actings, according to a rule without, is nothing, if not flowing from a principle and power of life and love within, and it is this law in the Spirit that must subdue flesh and corruption, if ever it be subdued in you.

I tell thee, dear heart, the reason why thou art so much overcome with the lusts of the flesh, thou art so much unable to subdue thy corruption, it is because thou settest about it in the strength of the flesh, thou seest sin by a letter without thee, and thou strivest to reform thyself according to that letter. Dost thou think that flesh is ever likely to subdue flesh? No; it is the Spirit's work. O then give up all to Him. *Let thy strength be to sit still* from fleshly striving, wait on the Spirit, which will be in thee not only a light discovering, but a fire consuming fleshliness and fleshly actings, transforming thee more and more into the glorious liberty of the Sons of God, which is the longing of thy soul, where thou shalt see thyself freed both from sin and sorrow. For the former things are passed away.—*Sel.*

HOLINESS MEETINGS.

Is it not legitimate for the pastors to provide, by special appointment, for meetings for the promotion of holiness within their own pastoral charges, to be conducted by themselves, or by whom they may designate for that purpose?

There are those in all our Churches who, by reading Methodist literature, and by hearing the subject presented, and by the recital of testimony, are interested on the subject, and are longing for more light and liberty.

The subject has many sides, and is not easily exhausted.

Pastors would thus hold, within their own supervision, the persons and influence which might otherwise be drawn off into channels not always most beneficial. These meetings, thus appointed and regulated, might absorb the interest felt outside one's own pastoral charge, and keep alive a steady flame in the Church to the "use of edifying."—*Glad Tidings.*

MISTAKEN TRUST.

There is a kind of casting our burden that does not get rid of it at all, but only doubles it. If a friend of mine has some anxiety of which I can relieve him, and I say, "Now, I will see to that matter; don't you trouble about it any more," what should the man say? "Thank you, I am sure; I will leave it with you, then." And away he goes, saying, "Well, that burden is gone at any rate." And he feels lighter and walks more briskly. But what if, instead of that, he should keep worrying me perpetually, "I hope you will not forget, will you? I do trust you to remember. I really am very anxious about it—very." I should say to him, "Well, if you want to do it, sir, go and do it; but if I am to do it, fear not—I will." Don't you see the man has doubled the burden? He has put it on my shoulders, and carries it on his own at the same time. Oh, this untrusting trust, this unbelieving faith! Doubled the burden; nay, indeed it has done much more than that. Why; the man actually takes me and all my weaknesses, and puts me on the top of the burden. And as he goes, he sighs over the additional load. "Ah, but if he should fail me, what then! He might. If he should forget! Oh, dear!" It was bad enough before, but it is much worse now. Well, I might forget; I might fail. But, soul, when thou hast to do with thy Lord, thy faith may be perfect. Here there is no forgetfulness, no failure. Go to Him, then, and tell Him what you have heard concerning Him: "I have heard, gracious Lord, that Thou has come to carry our burdens of care and fear. It is most gracious of Thee to stoop so low. Lord, I need Thy help, for I am burdened and heavy laden, and now I am going to cast my burden upon Thee, my Lord, to roll it off and to carry it no more." Let it go. Here is something to be done.—*Mark Guy Pearse.*

SWIFT AND SLOW.

We are told to be swift to hear, slow to speak; by which we are to understand that we are to be swift to receive instructions, but to be slow in announcing our learning or our wisdom. The same degree of grace which makes us quick in some directions, imparts caution and slowness in other directions; and, on the other hand, the same self-will or depravity which makes us very quick in asserting our wisdom and opinion, makes us extremely dull and slow in receiving the