

ever walking worthy of God unto all pleasing takes complete possession of the soul, is it not natural that we should make the effort to modify Scripture utterance so as to adapt it to our imperfect lives, and thus leave us a loop-hole for hope? Hence the dying saint ever is instructed to base all his hopes on the mercy of God in Christ Jesus, and none whatever on holy living. Suppose a modern Christian, as one of his last utterances, should exclaim: "For many years past I have lived a holy life, walking in all the commandments of the Lord blameless; I have accomplished all the work appointed me by the Captain of my salvation, therefore I am sweeping through the gate into the celestial city to be crowned of my righteous Judge." Who, we ask, would publish this with signs of approval? Would it not be suppressed, or if mentioned at all, be given to the world as proof of presumptuous fanaticism? And yet it is only Paul's triumphant final utterance slightly modernized.

But Paul walked in the Spirit, was led by the Spirit, and so proved to himself, and for himself, that he could walk worthy of God unto all pleasing; could prove what was that perfect and acceptable will of God—in short, could do the will of God on earth as it is done in heaven, and hence his language: "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the *righteous* (not merciful) Judge shall give me at that day." Nothing here about his trust in the atonement for final salvation. True it is that elsewhere he discourses joyously concerning the atonement as that which made it possible for him to live a holy life. But he here recognizes the outcome of that atonement—a holy life—as his immediate ground of confidence concerning his being crowned by the righteous Judge.

And we maintain, that as men learn to walk in the Spirit, and so learn to be absolutely free from fulfilling the lusts of the flesh, that then, and not till then, will they be imitators of Paul in this matter. Then will they, like him, look

forward to the judgment day with joy, well knowing that they will receive the well done of the Judge of quick and dead on the record of their lives, because that, since receiving the Holy Ghost to walk in Him, they, too, have proved what is that good and acceptable and perfect will of God.

THE VALUE OF CHRISTIAN TESTIMONY.

The value of true Christian testimony can scarcely be overestimated; and yet it is possible to put a fictitious value on it, when, of course, damage accrues to all concerned.

Now, the true value of this testimony is, that it is a challenge to others to examine and see for themselves that the things witnessed to are true. For example, one bears witness to the fact that, as a sinner, burdened with a sense of guilt, and with the fear of future retribution, he came to Christ, in penitence and faith, and as a result, his sense of guilt has passed away, and he has now conscious peace with God, and such confidence of having a genuine title to an inheritance in heaven that he could welcome death with a smile.

Now what is the value of this testimony in the world? Is it not that sinners, burdened with guilt and dread of death, when they hear it will have their attention arrested to examine, first into the genuineness of the testimony, and then into this way of escape from the wrath to come?

So, too, with reference to testimony concerning holiness, or holy living, is it not simply a challenge to all to examine, first into the genuineness of the testimony, and then, as a natural consequence, into the method indicated by the testimony by which holy living is to be secured.

Hence we infer that testimony to holy living, on the face of it, is a challenge to all to examine the life of the testifier for proof that he bears true witness. So if one gives this testimony during an entire year, all should be welcomed in their close scrutiny of the life lived during