

to improve *every* opportunity, on the way to, or in, heaven. And these might have been, in their turn, influencing others to their eternal good, in place of influencing them to their eternal ruin. To have let slip one opportunity for definite work for Christ involves all these possibilities, which makes a shudder run through the soul, and causes the very blackness of darkness to gather around the spirits, until the language of Wesley's hymn seems not too strong to voice the feelings of the heart:

"Guilty I stand before Thy face,
On me I feel Thy wrath abide,
'Tis just the sentence should take place,
'Tis just, but O, Thy son hath died."

Yes, and were it not for the last thought, it would be felt to be the blackness of darkness *forever*. But just as the sinner, seeking pardon for the first time, so they take refuge in the wondrous provision made for sin in the death of Christ.

But at the beginning of a new year, having confessed the sins of the previous year, and again experienced the forgiveness of God, and the cleansing of the blood of Jesus Christ, what is the ground of hope that the close of this year will not find them again as sinners guilty before God and needing pardon and cleansing. Does not the creed of many Christians, and even of the majority of professors of holiness, take in such a recurring experience as an absolute necessity?

But, alas, our observation shows us that, sooner or later, Christians grow weary of making good resolutions, which fail to be carried out, and either give up the business altogether, or else adopt it as one of the mere formalities of a religious life.

Why not look squarely at this mighty question? A Christian either can just now live at his best for Christ, or he cannot. If he cannot, let him say so and have done with the matter. Or if it is an admitted fact that it promotes piety to admit that he cannot so live, and yet aim at it, then let this creed be definitely stated and defended. But if it is possible, this moment, and during all succeeding moments, to live our very best for Christ, and be conscious of the fact, so that we can witness to it to ourselves, to others, and before God, then our supreme business is to attend to this definite matter.

If we live this moment *just right*, there will be the best prospect possible for the next moment, and, if all the successive moments see us at our best for Christ, the year will take care of itself.

The result of our careful study of the Bible is, that living at our best for Christ by the year—all the time—is the normal state of the Christian, and that it is only accomplished when we receive the "promise of the Father," which is the Holy Ghost, into our lives in Pentecostal power, and He becomes the one and only law of life. Any other way must be followed at the close of the year with a sense of *partial*, if not entire failure; is what St. Paul denominates the law of sin and death, for it always eventuates in sin and the death of our highest aspirations. But the law of the spirit of life in Christ Jesus makes free from this law of sin and death. *Rom. viii. 2.*

We know by personal acquaintance a goodly number who, with the writer, can look back over the past year as a test of this law of the Spirit, and the result is entire satisfaction. We look back upon a year spent at *our best for Christ*. Glory be to His name.

INCIDENTS BY THE WAY.

THE POWER OF TESTIMONY.—At one of the Wednesday prayer-meetings, visited by the Band, an official member of the Church, after listening to the volume of testimony for some time, told us that if he had known that this was to be a holiness meeting, he would not have come, but now said he, I am glad I came, and if it will be any encouragement to the friends who have visited us, I wish to say to them that I will never rest till I obtain this very experience they have been witnessing to. It is what my soul craves. I have always been in favor of holiness, but I can see now that some professors of this blessing, with whom I came in contact, did not in their conduct commend it to my judgment, and so prejudiced me somewhat against it.

WHY SO FEARFUL.—Why is it that so many sincere Christians, who are panting after a satisfactory experience, are so very