

Of this truth the entire history of the Church affords no more striking illustration than the life of John Wesley. His fifteen years of legal bondage and earnest search were immensely valuable for the purpose of getting a great truth, long firmly held in a clear head, deeply imbedded in a hot heart. When, at the age of thirty-six, he felt his "heart strangely warmed," Methodism was born, and the way to heaven became plainer to all succeeding generations. His subsequent experience and teaching concerning "perfect love" brought in a new era for yearning, struggling, doubting disciples; and the twin evangels of *salvation now*, and of *salvation from all sin*, sounded out more clearly than ever before, not only through all the branches of the Church he founded, but throughout all evangelical Christendom.

The great convincing proof of Christ's Messiahship must always be in substance the same. He himself states it thus: "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." After this He said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." Those "greater works" can be none other than the spiritual miracles of raising and transforming dead souls; and such miracles God has wrought by His modern apostles as truly as He healed the sick and raised the dead by the original twelve. Transformed lives, "new creatures," triumphant experiences, Saul-Pauls—these must in every age be the incontestable evidences of Christianity. Against such demonstration no form of scepticism, whether dug out of the rubbish of the past, or (if that be possible) born of some new development of Satanic genius, can possibly make permanent headway.

Lyman Beecher once said—I am sure of the thought and almost of the exact words—"A heart on fire with the love of God is the greatest created power in the universe." But in order to such power the heart must not only feel that love, but be hot with it. Millions of Church members on the dead level of dry orthodoxy and decent ceremonial observances and worldly living have less power than one man with a great idea burning in the core of his heart—a Daniel, a Paul, a Luther, or a Judson.

"Ye are my witnesses," saith the Lord. The Church, which is Christ's body, has a testimony to offer concerning its Head, and

also concerning the life which continually flows from the Head into all the members. —*Guide to Holiness.*

REMARKS.

This kind of composition will do when the desire is simply to stimulate good resolutions, and, doubtless, this extract has served this purpose to a great extent already. How to make it really practicable is the art which has been well nigh lost to the Church.

The real power needed for doing God's work in the world is, men who really *do* speak as the oracles of God, not men who *try* to, and in the effort call to their aid eloquence, learning, modern unction, which is too often mere gush, pathos, tact or noise; but men who, discarding all these tricks of the trade, simply act and speak in perfect harmony with the Holy Spirit. "Ye shall receive power after that the Holy Ghost has come." They of whom this can be truthfully said *are* Christ's co-workers.

But one needs not come under the spell of eloquence to commence this life, nor rise on tiptoe straining after it. God's willingness to give the Holy Spirit is so great as to beggar description, and so nothing but unwillingness to accept prevents.

As much as we like to read the impassioned utterances of a Bishop Fox, we would be much more pleased to hear or read his simple statement concerning the promise of the Father and his witness to a continual walk in Him.

We fancy if one of the little ones of the kingdom should interrupt his eloquence to testify before him that for the past year he had been walking in the fulness of Pentecostal blessing, and so during the twelve months had been doing the will of God in earth as it is done in heaven, and, as a consequence, that he had had all the Holy Ghost power during that time that it was possible for him to have, the bishop, in place of hailing the fact as a pleasing episode in his ministry, would immediately discount the testimony, not because he knew the record of the witness to be faulty, but because he did not believe it, on general principles. That is, his