

having a new heart and a new spirit created in them, there remaineth still some remnants of corruption in every part."

Even Wesley's teaching has a taint of this "old man" theology in it, for he says, in his plain account of Christian perfection: "Crosses cannot be prevented while so much of nature remains in believers. The best of men need Christ to atone for their omissions, their shortcomings. There is no such perfection in this life as excludes involuntary transgressions. Sanctification begins the moment a man is justified; yet sin remains in him, yea, the seed of sin, till he is sanctified throughout. From that time a believer gradually dies to sin and grows in grace. We cannot avoid sometimes thinking wrong till this corruptible shall have put on incorruption. The most perfect have continual need of the merits of Christ for their actual transgressions." Continuing, he says: "A man may be dying to sin for some time. We may be sensibly pained at the sinful nature that remains in us. It is good to have a piercing sense of this, and a vehement desire to be delivered from it. Men need Christ to atone for their holy things. Generally speaking, it is a long time, even many years, before sin is destroyed."

In the Thirty-nine Articles, the standard of the Episcopal Church, we find: "This infection of nature (or birth sin) doth remain yet in them that are regenerated, whereby the lust of the flesh is not subject to the law of God. But all we the rest (except Christ), although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us."

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IF I am preaching, and nobody else learns to preach, there is something wrong with my work.—*Bishop Thoburn.*

TRUE revivals are deeply concerned over the quality of conversions; sham revivals, over counting the so-called converts.

THE best way to keep the city clean, is for every one to sweep before his own door.—*Chinese Proverb.*

RECTIFYING THE PAST.

It is quite possible to make serious mistakes concerning this thing. Jesus, in His description of the work of the Holy Spirit, distinctly declares that to Him alone was to be committed the work of convincing of sin and of righteousness. This must mean that henceforth the only correct knowledge of sin, our sins, can be obtained through the Spirit. All knowledge, then, obtained by a process of reason, from the opinion of others, or from the comparison of our conduct with any and all written or spoken codes of law must be, to a greater or less extent, faulty.

Granted even that from these sources the general knowledge of the presence of sin in our life may be obtained, although this may legitimately be questioned, still, as this general knowledge is always given by the Holy Spirit, these other possible sources of the same knowledge may be neglected without harm.

Therefore, as the only accurate knowledge comes through the guiding Spirit, how foolish for anyone to undertake the task of rectifying the past, ere accepting the Guide Supreme in order to know and do according to His will.

Should it be one who for the first time desires to be at one with his estranged Father who is in Heaven, plainly it is his wisest, in fact, his only successful course to at once submit to God in the spirit of a little child, and accept the teaching Spirit, not only to witness to present forgiveness, but also to give him a correct knowledge of his past life, no matter what its character may be, that he may be guided into all truth concerning its nature, but always with the present purpose to carry out His wishes in all respects concerning it, whether to forget it or rectify it in any direction.

For example, the party is in debt, and there may be a great number of perplexing problems connected with the whole subject. Now it matters not what be their nature, whether fraud or only misfortune, may stand connected with them. Still the truth of Christ's teaching holds here also. The true course for this individual to adopt is to accept the free pardon of Heaven provided for all who come to