

felt quite safe and happy. But God said, push the plank from under you. I was surprised and frightened. I cried, I have nothing left, I will sink in the unknown abyss. I will be with you, said a voice. I was not sure it was the voice of God. Who was God if not the God of the promise, the God who hears and answers prayer? It was a supreme moment. I was terrified. The same God that said to Abram, "get thee out of thy country and from thy kindred and from thy father's house, and to a land that I shall show thee." "Walk before Me and be thou perfect." "I dared not stand still, I could not go back, so I let everything go and went out to walk with God in an unknown land. I am serving God as I was before I took this step, *i.e.*, to the best of my knowledge. I have no more joy, but a great deal less labour. Joy and sorrow, sickness, health, are the same to me now. God is in all, I do always the things that please Him. The Spirit has possession of me; I am in the world for God to use me as He used Christ, *viz.*, to do His will, circumstances considered of course, but the same Spirit animates and teaches me all things that I should do, and when to do them. "By His unerring Spirit led, I shall not miss the way."

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TYPES OF HOLINESS.

Without holiness no man shall see the Lord. How many types of holiness are there by which a man can see the Lord? Have all the multitudinous types, all scriptural of course, their representatives in the spiritual kingdom, and will they all see the Lord? What is the standard of holiness here set up? If there are even only two standards on the earth, must not one of them be wrong, or did the Lord Jesus Christ plant two? Is it possible to have the wrong kind? Would the having of the wrong kind exclude a man from seeing the Lord, keep him outside the kingdom, place him in the position of the five foolish virgins? If holiness is right-living, what is the standard of right-living, and how is the man to

know when he comes up to that standard?

What kind of holiness is it that represents the oil in the lamp of the five wise virgins that the Lord Jesus spoke and taught about? Is it "Canada" holiness or "International" holiness, or "Metho, dist" holiness, or "S. A." holiness, or the "trancendental" type possessed by the Presbyterian, Episcopalian, Congregational, and Baptist Churches?

Is it a holiness that admits of a little admixture of sin, or is it a positive certain quantity in this connection?

Will the holiness that enables a man to see the Lord, exclude outbred sin and include inbred sin? Or will it take any cognizance of different kinds of sin at all? Does a man get the holiness that he shall see the Lord with at once, or has he to wait till the hour and article of death to receive that precious commodity?

Is this holiness the blood-cleansing type or the divine healing type, the two natures type, or the absolute type?

Is it God's holiness or is it a kind that has been prepared specially for man by the infinite Giver of every good gift? Is it a gift or is it a growth? Is it expansive, that is, if a man has this holiness, can he get to be any holier? Does it admit of degrees? If so, how much or how little holiness is needful to enable a man to see the Lord, or were the revisers right when they struck holiness out, and inserted sanctification in this passage in in the Revised Version of the New Testament, making it read "Follow after sanctification, without which no man shall see the Lord?"

For our part holiness cannot be separated from the life. Our opinion is it pertains to right living, righteousness, in fact holiness, righteousness and right living are synonymous terms. Dropping the Old Version term, holiness, and the Revised Version term, sanctification, we are not now wedded to terms, we once were, let us try the rendering, "follow after right living, without which no man can see the Lord."

How does that rendering chime in with "By their fruits ye shall know them;" "Having their fruits unto holiness;" "Not they that say Lord, Lord,