

God, has a more bitter spirit toward those who are the friends and companions of God, than ever stirred in the breasts of Tom Paine or Voltaire.

Hence, while thinking of the Master's words, which had direct reference to this class, "If they have called the master of the house Beelzebub, how much more shall they call them of his household," we thank God and take courage, because our beloved brethren and sisters have the exalted privilege of being as their Master was in this matter of persecution.

It is true that persecution is but one of the marks of true discipleship, but the other marks necessary are not wanting.

In the second place, the true martyr spirit is manifested by those who are persecuted. Not that any among us pretend to advise others what to do under such circumstances, nor that the persecuted themselves lay down any particular rule to be followed. We simply commend each other, and ourselves, to the guidance of the Holy Spirit, who gives detailed and particular instruction on every and all occasions, how to act towards the persecutors.

But the martyr spirit is always there; waiting, when smitten on the one cheek, to turn the other also, if the word of command so come; and only equally willing to follow the example of Jesus when He said, "Woe unto you Scribes and Pharisees, hypocrites, how hardly shall ye escape the damnation of hell."

But whether the direction of the Holy Ghost be the one or the other, or neither, the spirit of loving pity for the persecutor always fills the breast of the persecuted. "Father, forgive them, for they know not what they do," were the words of Jesus; while Stephen, the first Christian martyr, died with the words upon his lips, "lay not this sin to their charge."

In my experience with the persecuted saints of God in this movement, this is the spirit they manifest, and it is a mark that the doctrine and experience for which they suffer is of God.

Another evidence of the divinity of this movement is to be seen in the nature of the meetings held among us. And it is true of all the meetings, whether they are small local meetings, conventions, or

camp-meetings. I refer to the endless diversity of the spiritual manifestations seen in them.

For nearly four years, I have attended them; for nearly three years I have led a little meeting on Thursday nights at the Colborne Street church, Brantford, and I can testify, in common with the others who attend, that no two meetings have been alike; and further, that there has not been a single meeting that did not fill the measure of our ideal expectation for that meeting.

If these statements are taken in connection with the fact that no human preparation or programme has been made for them, and that during their progress there has been no attempt to adopt human expedients to make them interesting, such as singing to fill up time, urging those present to speak, and other similar things, it is more apparent than ever that God is in this movement.

Many ordinary meetings reveal the fact that they are machine made, and show the marks of the tool. There is a lack of variety and freshness, not to say a lack of spirituality, which is not experienced in the meetings of this Holy Ghost movement.

Man is, of course, limited in his powers of design, and must repeat himself; but God in grace is the same as God in nature, and is illimitable in His resources, capable of producing endless variety, so that He need not repeat Himself.

Hence, by keeping our hands off God's work, giving Him right of way, our meetings show the endless and beautiful variety of spring, summer, autumn and winter, and at each meeting is "a thing of beauty and a joy forever."

"Sitting together in heavenly places in Christ Jesus" without effort, without carefulness, we yield ourselves to God for Him to operate upon, and like a skilful musician, He presides at each "harp of a thousand strings," and produces heavenly music of His own composition, that would ravish the heart of an angel with joy.

I would modestly suggest to our poor deluded brethren who oppose the work, that the devil is not the author of such manifestations as these.

Yet another reason which proves this