

is spiritual, and so illustrates Christian perfection, and this is possible in the youngest converts to Christ. But he who fails to walk continually in Him presents, in his life, this very difficulty which calls out so many substitutes for obedience to the Spirit in the vain hope of having their substitutes sanctioned of God.

"The office of the Holy Spirit was much dwelt upon. In fact, the spirit of love and unity was so pre-eminent in all the services that all who came into the meeting drifted into the delightful current." Here we have the confirmation of our previous remarks unwittingly brought out. The Holy Spirit after all was, as usual, where these doctrines exist, ruled into a mere influence, which could be felt as an emotional current running through the services.

Again we say we rejoice greatly in reading the account of this convention, nor do we feel called upon to discount our words though we look in vain through it all for the simplicity of apostolic teaching concerning Pentecost and its concomitants. Nor do we feel the slightest call upon us to robe ourselves in assumed humility, when calling the attention of this writer and others to the fact that all these difficulties with which they so hopelessly struggle are absolutely met in that part of the work of the Spirit which they distinctly reject, viz., His work as guide absolute and alone into all truth, constituting Himself the one and only law of the believer's life. This work of the Spirit we have illustrated for several years of our life, and so can speak from familiar acquaintance with both experiences—theirs and ours. They on their own confession can only speak from the vantage ground of the one experience.

IS IT WESLEYAN?

Question.—Has the most imperfect and faulty believer a right to the full joy of entire sanctification from the moment he is regenerated?

Answer.—The most imperfect believer, if he be a believer, has a right to the full joy of entire sanctification so soon as he gets entire sanctification, and he has a right to

its possession so soon as his intelligence perceives its necessity and his faith claims it through Christ. It may come very soon after regeneration, but never at the moment of regeneration.—*Christian Witness.*

Our study of Wesley's writings leads us to the conviction that John Wesley took the position that the blessing of entire sanctification might be received at the same time as regeneration, but that he had failed to meet with one instance of the kind. This answer seems to demand a necessary impossibility that the two should be contemporaneous. We do not here enter into the question or discuss which of the views is the correct one, but simply draw attention to the fact that if there is a difference between the views held by John Wesley and Wm. Macdonald, there would be no harm done in admitting the fact.

WITH CHRIST IN THE SCHOOL OF PRAYER.

BY A. MURRAY.

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you."—JOHN xv. 7.

In all God's intercourse with us, the promise and its conditions are inseparable. If we fulfil the conditions, He fulfils the promise. What He is to be to us depends upon what we are willing to be to Him. "Draw near to God, and He will draw near to you." And so in prayer the unlimited promise, *Ask whatsoever ye will*, has its one simple and natural condition, *if ye abide in Me*. It is Christ whom the Father always hears; God is *in Christ*, and can only be reached by being in Him; to be in Him is the way to have our prayer heard; fully and wholly ABIDING IN HIM, we have the right to ask whatsoever we will, and the promise that it shall be done unto us.

When we compare this promise with the experience of most believers, we are startled by a terrible discrepancy. Who can number up the countless prayers that rise and bring no answer? The cause must be either that we do not fulfil the condition, or God does not fulfil the promise. Believers are not willing to admit either, and therefore have devised a way of escape from the dilemma. They put into the promise the qualifying clause our Saviour did not put there—if it be God's