

This evidently means much more than defensive warfare. It means active, aggressive war, carried right into the enemy's camp, and incessantly waged, with testimony as the weapon of offence.

He, then, who has only learned to use his testimony concerning full salvation to preserve his peace of mind and avoid condemnation, has made but little progress on the highway of holiness.

But will not giving testimony on the simple line of defence also accomplish good to others who hear it? No doubt this is true, for as in warfare successful defence wears out an opponent and protects others against his assaults, so, indirectly, blessings for others may be connected with the act of confessing Christ in His power to save to the uttermost, and it is well for all concerned when from the fear of loss alone the experience of full salvation is witnessed to by those who possess it. But as in warfare the bold warrior who, having secured well his base of operations, advances into the enemy's territory and conquers fortress and city, and annexes state after state, is accounted truly successful; so the Christian who boldly leaves his lines of defence and marches against the enemies of his Master accomplishes most in the war against sin and Satan.

We remark, however, that it is possible to use this tremendous power of testimony unwisely, so we need to be skilled in its use. There are times when testimony would be like casting pearls before swine. It is possible to give testimony out of the proper time and place, when the only outcome would be evil; and then, again, it may be withheld more than is meet when it tends to poverty.

In short, we need the constant guidance of the Blessed Spirit to enable us to use aright the power of all-conquering Christian testimony. Under His instructions we speedily learn that testimony concerning our acquaintanceship and walk with God, and the comforts of the indwelling Holy Ghost, is too sacred, too glorious a thing to be used simply as a stop-gap in a meeting, or to keep from self-condemnation, or to secure the satisfaction of having taken up the cross at

the call of duty. We learn, too, that it is a many-sided weapon, and what part to use as circumstances change or differing opportunities present themselves. We learn, also, that innumerable opportunities present themselves for the use of testimony, outside the formal religious gathering—that at home and abroad, in every lane and by-path of life, it can be used with terrible effect against the enemy of all good, and with great power of blessing to those with whom we come in contact.

But we would again and again emphasize the thought, that we cannot successfully wield this grand power for good unless we abide in Christ, and are ready to obey the slightest intimations of His will.

The divine order is, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses." Any departure from this arrangement prevents satisfactory success. The baptism of the Holy Ghost with power is therefore an essential prerequisite, that the offensive weapon of testimony may be employed with success. Can we, then, too much emphasize the value to the Church, in its aggressive work, of this Pentecostal gift.

And yet, great and glorious as is this gift it is freely offered to all. No earthly parent is more ready to give bread to his children than is our Heavenly Father to give the Holy Spirit to them that ask Him.

GLORIOUS REST.

"His rest shall be glorious." Isaiah xi. 10.

There is something more than simple rest from labor implied here, and, taken in connection with the context, there is evidently something of soul-rest spoken of more blessed than was possible to man in Isaiah's times. He knew of the rest resulting from sins forgiven, of walking in glad obedience, and yet his prophetic eye beheld in the rest of faith, the rest that Jesus would give His followers, after that He should be glorified, something more glorious than his rich experiences had realized.

Now this root of Jesse has appeared.