

cock, of Jersey City, and two of his friends, who took part freely in the exercises, expressing themselves as delighted with their visit.

If there was one subject made more prominent than others, it was the fact of the inevitable antagonism which all experience who really undertake to live the Pentecostal life. This subject was discussed in its various aspects, not to awaken increased opposition, but to prepare those who would walk in this way for what lies before them, and so protect them as much as possible against surprise temptations "for we are not ignorant of his (Satan's) devices."

From all points substantial progress was reported, not only in personal growth in grace, but in securing additional witnesses to the experience of Pentecostal fullness, and awakening thought and inquiry amongst the many. Greater willingness to walk alone with God was evinced, with less tendency to depend on others, and yet with greater oneness in the Spirit. Never did we realize more vividly such unity in the Spirit in the Association, especially at the closing meeting, when definite work of a very pronounced form was done. It seemed to us that the faith of all acted as that of one individual in the hands of the Great Head of the Church.

The business meeting was held on Friday morning. Most of the time of that session was occupied in considering the advisability of changing some of the few clauses which compose the constitution of the Association. But it seemed best to retain all the clauses intact for the present.

In electing the officers for the current year no change was made, and hence the names are as follows: President, Rev. N. Burns, B.A., 207 Bleeker Street, Toronto; First Vice-President, Rev. R. W. Woodsworth, Niagara Falls South; Second Vice-President, Rev. G. A. Mitchell, M.A., 55 Pearl Street, Hamilton; Secretary, Rev. T. Colling, B.A., Plattsville; Treasurer, Isaac Anderson, 206 Cottingham Street, Toronto.

The officers of the Association and Rev. J. E. Russ, of Stamford, were appointed a committee to arrange for the annual camp-meeting.

In reviewing the whole series of meetings, we cannot but record our heartfelt gratitude to the Captain of our salvation for leading us safely and successfully through yet another annual Convention, exclaiming with a full heart, 'He hath done all things well.'

LOVE AND LUXURY.

REV. DANIEL STEELE.

"What is the Bible rule or principle that allows and regulates the spending of a Christian's money for luxuries, in view of the present urgent demands for money on all lines of religious work?"

This is a question which I have been requested to answer. It is a large question. When we attempt to answer it, other questions start up. How far may a fully consecrated person gratify his love of the beautiful? Does Christianity crucify esthetics? If civilization multiplies our wants, and the Gospel forbids their gratification, is not the Gospel hostile to that culture which civilization brings? If the Gospel of Christ is the only true source of culture, developing the esthetical sensibilities and at the same time forbidding their exercise by the use of money, does not Christianity do so offensive an act as starving her own offspring?

The first requirement of Christian discipline is self-denial. "If any man will be My disciple, let him deny himself." Does this apply to the intellectual tastes? Yes; if they are selfish rather than benevolent. They certainly are selfish. No man puts a costly picture on his parlor walls believing that he has made a contribution to the salvation of souls rather than a definite contribution to his own luxury and self-taste. The intellectual tastes are just as much an expression of the self-life as are the bodily appetites, and they are to be put under the same law as self-denial. In the case of the physical appetites there is a limit within which indulgence is lawful. Is there such a limit within which the esthetical nature may be gratified? This is only another form of the question with which we started.