

and we wept and rejoiced together.

Since then, thirty years now, I never have doubted in sunshine and shade. I knew Jesus was at the helm and had said, "Let us go to the other side," and He is taking me through.

"And if some things I do not ask
In my cup of blessing be,
I would have my spirit fill'd the more
With grateful love to Thee—
More careful not to serve thee much,
But to please Thee perfectly."

A Difference.

Practically it makes quite a difference whether we believe that sanctification suppresses or eradicates carnality. "According to thy faith be it unto thee." If one believes that God has made no provision for the actual removal of sin from our nature in this life, surely he cannot exercise faith for that work to be done. He who believes in receiving a fullness of the Spirit to prevent all uprisings and manifestations of carnality, will seldom if ever succeed in making his theory materialize into a satisfactory experience. Is it not true that among those who hold the suppression theory there are very few who have an experience in which their spiritual preceptions observe a clean cut line of demarcation between pardon and purity? Do they not rather pass through a mental process by which they come to regard Christ as the sanctification, and form a habit of reckoning themselves sanctified because of their supposed relation to Him?

On the other hand there are multitudes who believe sanctification to be an actual work wrought in the soul, by the power of the Holy Ghost, which burns out sin, purges away the dross of carnality, leaving the very fountain of the moral nature purified. These people on meeting conditions of consecration and faith, receive an overwhelming inward assurance that the very best thing they seek and believe for they do receive. Furthermore, while they maintain their faith unwaveringly no uprising of carnality occurs. Their spiritual eyes see with all possible clearness that the work promised in the Word is actually wrought in them. The expressions: "dead indeed unto sin," "sanctified wholly," "cleansed from all unrighteousness," "pure in heart," "perfect in love," etc., have a meaning so distinct, so precious, so soul satisfying, that no question can arise but that the soul is brought into harmony with the word touching this matter.

The fact is that many persons have lived for long, long years with hearts consciously pure, with no break in their communion with God, with no uprising of unholy temper. Is it not reasonable to conclude that sin was actually removed from their nature?

If sanctification is repression what then is regeneration? Does it not repress? Or are we to believe that the baptism of the Holy Ghost simply brings a higher degree of repression than regeneration?

It takes a world of explanations to get people to understand the repression theory. But if we take the simple, plain figures used in the Bible to describe the process, in their plainest sense, they are not hard to understand. Quite young children can grasp the truth and be sanctified often much sooner than adults.

Lord teach us to be simple, plain and practical.—Sel.

Evangelism.

Detroit, U S Kerr and Johns.

We are receiving many calls. There will be fifty places that we cannot respond to. We hope to begin our fall campaign in Hudson Ave., M. E. Church, Detroit, Sept. 22nd.

The Editor of the BEREAN expects to open up services in the Centennial Methodist church, London, Ont., about Sept. 29th.

San Jose, Cal.

The following cheering little note has been received from Mrs. L. C. Broyles.

"There are about three times as many at prayer meetings as formerly. The converts have a testimony at each service and it makes our hearts rejoice to hear them. Our prayer and heart's desire is that Israel will be saved." Lawrenceville, Quebec—Montreal Conference.

Rev. E. S. Howard, pastor, and his daughter Dolly, Mr. Samuel Beers, assistant, held a grove meeting at the Zion appointment on this charge. God graciously poured out His Spirit. Results: Conversion of sinners, sanctification of believers, and anointing for service a number of His children, and sending them forth to do valiantly for Him. Although the ten days' meetings closed last week the work still goes on. All praise be given to Him alone.

A Personal Testimony.

BY REV. JAMES HARRIS.

I was truly converted to God in the early part of the year 1847, entering into the experience of justifying grace, while having charge of a store in the old city of York. About three o'clock in the afternoon, while I was engaged in writing a letter to my honored father, the Spirit said to me, "If God is able and willing to save you, can you not trust Him that He really does save you?" My reply was, instantly, "Yes, Lord, I can and I do believe." From that hour I confessed Christ as my Saviour, and felt the love of God shed abroad in my heart by the Holy Ghost given unto me.

I was far removed from that place when I entered by faith into the experience of perfect love. It was a remote village on the verge of the backwoods of western Canada, to which I had been sent as a juvenile missionary. In a primitive log church, at its simple altar, I bowed as a penitent seeking for this second blessing. Again, as I thought of the promises which the Bible held out, I said, "Lord, I dare and I do believe that Thou fulfillst them now. I am fully saved from all inward sin. Thy blood does cleanse even me."

For a while I walked by a naked faith, but soon the power came and I realized that I had not believed in vain. God then began graciously to own my youthful ministry. I gloried in suffering for Christ. The poorest and hardest circuits sufficed for my ambition, while souls sanctified and sinners converted to God filled my heart with joy.

Many temptations assailed me, sometimes in dreams and sometimes by direct suggestions by the evil one. But these humbled me and drove me to my knees. And I learned, by degrees, to distinguish between Satanic tests and conscious impurity. I scarce ever remember walking in darkness since that time, except once, for a few hours, when I yielded to

a temptation to doubt if I had really received this blessing.

This darkness fled when the late Mrs. Picoe Palmer rebuked my doubting, and showed me how sinful was the spirit that doubted God. From that moment I took hold with a firmer grip on the standard of perfect faith in a perfect Saviour. Nor have I since allowed unbelief to separate me from Christ, even for a moment, that I remember.

The end is approaching. The more than threescore years and ten are passed. I seldom preach now. The companions of my earlier years are largely passed on before. The inheritance of the saints illumines the near future, and it is "in light." No doubt obscures, no fear beclouds it. It is drawing nearer. I wonder what it will be to be there! I long to know more of it. I know that it is. Christ has said, "If it were not so, I would have told you," and God has sworn by Himself that it is. The Spirit, too, bears witness to mine, that it is. What greater depth of purity I shall experience, what greater heights of perfection I shall attain unto, does not appear as yet. I keep the armor on. I furnish it with daily zeal, and watch unto prayer. I trust ere long to know even as I am known.—Sel.

The Bible in Manila.

The reception of the Scriptures by the Filipinos has been with an eagerness on every hand that is only to be explained by the preparation and power of the Holy Spirit. They are not satisfied with buying and reading the Bible, but keep asking for books on Bible study, and choose Bibles with references and maps. They are thoroughly prepared for the Word, and buy readily.

The people who are here from other islands and other parts of Luzon are anxious to have copies to send to their friends and relatives, and will often sacrifice in order to purchase them. We have only in a few cases met the work of the priests in poisoning the minds of the people against the Protestant Bible, and compelling their burning under threat of excommunication. It is not common, and we hope that as the government of the islands becomes settled all persecution will disappear.

A Chinese pedlar came to the door of our office the other day to offer for sale some notions. We did not need his ware, but thought he could use ours, so showed him a Gospel. His face lighted up as he took it and asked, "No Mass?" We showed him others, and before he bade us a polite "adois," he had purchased the Gospels and a Testament. He went his way happy in his new possessions. The people are hungry for the Word.

Our hearts have been chilled and our righteous indignation aroused by the uncovered crimes of compulsory ignorance and religious bigotry and oppression in these most beautiful islands, crimes for the most part against a people as teachable and apt to learn as any in the world. It is not our purpose to lay these crimes at any door, but to point out the fact that these outrages in the name of Christianity would not have been possible had there been an open Bible, and to the plain duty devolving upon Protestantism to give, as speedily as possible, to these millions so providentially brought to our notice and under our care, God's message. To the great multitude who cannot read the Bible it is a closed book. Our first missionary duty is to enlighten.—*Letter in India Watchman.*