

ing to be received *now* by a Christian believer staggers them. They can find no place for it in the articles of their belief. The suggestion we venture to make is that at present it is not necessary that they should. We have an accumulating mass of credible testimony to the fact that there is such a blessing; that it is obtained by those who seek it in a spirit of self-surrender and faith, bringing with it a clearer and fuller perception of Christ as a personal and constant Saviour, a deeper and more abiding peace, a new spiritual power. And the more excellent way is to seek it as others have done, and as the word of God, we submit, teaches us to do. Doctrinal problems can well afford to wait for their solution until after it has been found; nor will the solution be at all so difficult as is imagined.

Dr. Mahan, after giving an interesting account of the way in which he was led to receive Christ as his sanctification, goes on to tell that, six months afterwards, when in conversation with others who had learnt the same lesson, and who, like himself, were ministers of the Presbyterian Church, some one proposed the question, "Is this Christian perfection?" it was as if a thunderbolt had fallen in their midst. Had the grace, at the time he was seeking it, been identified in the remotest degree with "Christian perfection," or had he resolved to stay his search until he had adjusted his creed, it is not unlikely that he would have been groping in the dark until to-day. "*Obedience*," says the late F. W. Robertson, "is the organ of spiritual knowledge." And does not Jesus Christ say the same:—

"IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE WHETHER IT BE OF GOD."—*King's Highway*.

A REVIVAL OF RELIGION: ITS RELATION TO THE WORK OF THE CHURCH.



MOST Evangelical Nonconformists, when they speak of a Revival of Religion, think first of all of a wonderful manifestation of the power of God among those who are outside the Church. They are oppressed with a sense of the guilt and the peril of those who are present every Sunday at religious worship but who have never yet repented of sin, or received the supernatural life; they think, almost with despair, of the crime, the sensuality, the drunkenness, and the profanity of our great cities; they confess that in the presence of the desolate heathenism of millions of the English people who live in the open and habitual neglect of religious duty, the ordinary agencies of the Church are powerless; and when they pray for a Revival of Religion they are chiefly anxious for the restoration to God of those who have never seen His face, and who are in danger of eternal death. The magnificent triumphs of the love and power of God over the irreligion and unbelief of the last century have filled the imagination and produced a