

Testify, testify, testify by a holy life, wherever God has cast your lot. Testify by word of mouth, let dogmas and theories and explanations alone; testify to facts. Refrain from scheming or planning for God's work. He will do all that Himself. Give to the winds your fears when men oppose, or professors of holiness make trouble; still go on with your many-sided testimony, and believe that God will in some way use it as a weapon of offence, mighty through Him to the pulling down of the strongholds of sin and Satan.

Testify by your aggressive work. Be always ready, at the slightest call of the Spirit to publicly lead in prayer or song, to lead souls to Christ by meeting them at the altar of prayer, or any place, when the Master opens the way.

Testify by pen, if the Spirit points that way, either in public print or by private letter. Still, let the burden of it be testimony, testimony.

After this manner, dear friends of holiness, let us continue to champion the truth, and God, even our God, will bless us, and multiply our influence abundantly, even to the bringing many of our fellow-travelers to the skies into the highway of holiness, and, through them, multitudes from sin and Satan to God.

THE BAPTISM OF THE HOLY GHOST.

An Address delivered before the late Meetings of the Evangelical Alliance in Copenhagen, by the Rev. Dr. Clemance, London.

It is not of ritual that we are about to speak. We have this week been meeting on one common platform as disciples of our Lord and Saviour Jesus Christ. We have been looking round us to inquire what are the signs of the times. We have asked each other how we can best fulfil the work which our adorable Lord has put into our hands. And now, ere we separate, it cannot be unfitting for us to look upward to HIM who has said, "Occupy till I come." For the vigor and inspiration of our Christian work will depend very much on our perception of what our Lord is to us, and

on what He is doing for us now that He is exalted to His throne.

The apostle Paul reminds us that if we are reconciled by a dying Saviour we are saved by a living one. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." There is, however, one passage to which we would now more especially allude. We find that just before the Saviour began His public ministry He was heralded by John the Baptist, who pointed Him out as sustaining, or as about to sustain, two distinct and separate relationships to men. On the same day that he said of Jesus, "Behold the Lamb of God that taketh away the sin of the world," he also said, "This is He that baptizeth with the Holy Ghost." Now, it is impossible for believers to think too much of Christ as the Lamb of God, but it is quite possible for them to think too little of Him as the Baptizer with the Holy Ghost. In fact, we venture to think that for every thought which believers have of their Lord under the second aspect they have had ten thoughts of Him under the first. We are very far from saying that the ten thoughts of Him under the first are too many, but we are sure that the one thought of Him under the second occurs very much too seldom.

THE TWO PILLARS OF OUR FAITH.

These two parts of our Lord's life-work are the two pillars of our faith. The atoning sacrifice is finished; it was completed on Calvary once for all, never to be increased, and its efficacy never in any way to be added unto. "By one offering He hath perfected for ever them that are sanctified," and that work once done we have but to accept it as God's free gift to us. This atoning work is complete for ever. But the second part of Christ's work—the Baptism with the Holy Ghost—is going on perpetually. It had, indeed, one grand and memorable historic commencement in the outpouring of the Holy Spirit on the Day of Pentecost. But that was only a commencement. The outpouring of the Holy Ghost is going on continually.

Our Saviour died to be the Atoner.