

ing the question of the obligation of Christians to attain to absolute confidence as to their relation to the Saviour. Faith in God's testimony as to His Son if nourished and cherished will undoubtedly in time develop into trust in the person of that Son, and the soul will come to find rest through believing. What He assures will become its assurance. But the apostle is dealing with an altogether different matter—the observance of certain ceremonies, the keeping sacred of certain days. It is concerning these he says, "Let every man be fully assured." As he elsewhere says, "Whatsoever is not of faith is sin." Doubt as to the right or wrong of an action renders it imperative upon one not to perform the action. So that the text is simply the apostle's way of putting what the popular adage enjoins: "First be sure you're right, then go ahead."

T. T. P.—Your analysis of Acts i. 8 is defective in that you have overlooked the central truth of the text and emphasized one that is subordinate. The true theme is not "The Source of Power," but "Witness-Bearing," or "The Witnessnes of Christ." Perhaps as complete, though simple, an analysis of your text as we have met with is that of Dr. Landel's in a sermon preached in Westbourne, Park Chapel, London, last spring. It is as follows:

I. *Our Function as Witnesses of Christ.*

To bear witness to what we know, and to all that we know of the facts of the Gospel, as contained in God's Word, and which we have verified by such means of verification as the nature of the case admits of—objective or subjective, as the case may be; external or internal evidence, which observation or experience supplies.

II. *The Sphere in which We are to Perform Our Functions.*

There is no country, or province, or city, or locality in which it can possibly be borne, from which it can be intentionally withheld, or by arrangement, or compact, even temporarily suppressed.

III. *The Testimony We have to Bear.*

This consists of all that the Lord hath made known to us—the things we have seen and heard and verified. All that we know we are bound to make known; commissioned to proclaim God's glad tidings to sinful men, whose salvation depends on the treatment they give to our message, we may and *ought* to do our utmost by argument and persuasion and entreaty to induce them to receive it.

IV. *The Endowment that Fits us for our Work.* "Ye shall receive power," etc.

It is by the light the Divine Spirit supplies that we know what part of our testimony is most required. It is the firm conviction that He imparts that gives authority and persuasiveness to our word. It is the unction from the Holy One which secures their entrance into the hearts and consciences of men.

Some Hints for Preachers.

A QUAIN writer has said a preacher should begin low, proceed slow, rise higher, and catch fire.

Avoid provincialisms, for, as Canon Fleming says, it is an old adage, "No man's tune is displeasing to himself," and peculiarities arising from provincialisms often pass unnoticed by the clergyman who has contracted them.

Do not mistake pusillanimity for patience. Patience is a virtue; but, as the Anglican collect for St. John the Baptist's Day hath it, the preacher should, after the example of the Baptist, not only "constantly speak the truth," but "*boldly* rebuke vice, and *patiently* suffer for the truth's sake."

On a wet Sunday do not weary the people who do come to church with scoldings intended for those who have stayed away. Reserve *that* for the next Sunday.

Do not adopt what is known as the "clerical voice." Some clergymen have two voices, one for speaking and one