

tionally fine young women, a power and a blessing to the meetings.

It would take a good-sized book, and make the best of reading to tell of this wonderful Quarterly. There were, from Thursday morning over 26 and often nearer fifty present at the Bible Class where their Nfundici gave them a course of readings on Holiness. We had over thirty workers present through the Quarterly and usually over one hundred at the afternoon service.

Friday afternoon I just wished we could have a record of the wonderful testimonies so we could keep them and hear them whenever we pleased. I just felt all my home-sickness for white meetings and Beulah was gone—We just longed to stay and stay—all night could not seem long. But the services were all like that. The glory and sweetness on the meetings from the first gave us a feast of fat things that lifted us above weariness and sickness and burden and strain and just fed our souls and strengthened us and made us more hungry every service.

The daily business meetings were profitable and good and the same sweet spirit prevailed as in the other meetings.

Sunday morning at one of the most beautiful baptismal service we have seen here, ten very promising young converts followed. Jesus in the rite of baptism. Their faces just shone and two at least were so blessed they could hardly come ashore. Six young married women before mentioned, and four young people from Johan Kunenes section were added to our numbers in the service which followed. Returning from the beautiful new baptismal pool the workers were asked to give short messages and God certainly blessed them to us.

I cannot describe this meeting. There was such reality and power and life and sweetness and joy and soul passion and conviction as satisfied us that God was having His way and working for souls and for eternity.

During the whole quarterly there has been this same power and blessing, from first to last I don't remember ever having heard so many clear cut definite and victorious real experience testimonies and exhortations. The burden for souls and hunger for God and relish for his word and fellowship in Him and love for each other and for Him and for our church and its teachings and its doctrines and rules and workers and leaders just seemed to flow from heart to heart. numbers from all directions are asking, "When is our Father Nfundisi Sanders coming back?" and expressions of love and longing and gratitude for their ministry and return were very frequent.

Our feeling is that this is not ending now—this peculiar blessing that has been on all the quarterly but that as each returns to their home they are going to scatter the fire and "chase the Devil's army till they break through the walls in their flight" as Johanisi Nkosi put it in one of his testimonies. Surely 'He that is Holy' hath placed before us an open door that no man can shut."

Tomorrow, D. V. We go over with Sister Helen to Altona for their Communion Sunday, leaving George here in charge. Sister Alice has been over at Altona alone without even a native worker for all these days, and neither one of them are very strong now.

We praise God for what we have seen and for the very much more which we fully believe awaits us as we enter the open door He hath set before us.

Oh pray with me that when Jesus comes there may be a band of blood washed zulus from these districts whom He may present "faultless

before the presence of His glory with exceeding joy." I want as many as ever we can win, and am determined, for my part, to pay the price.

Yours for souls in darkest Africa, for souls at any cost.

FAITH MACDONALD

THE WITNESS OF THE SPIRIT

A. M. Hills.

Many dear children of God, uninstructed in divine things, are not duly confirmed in their faith, and at rest about their sonship. They consequently suffer a great loss. They are ignorant of the abounding comforts of the gospel. They lack the stimulus and spiritual uplift which a firm persuasion of their personal salvation might afford. It is well for us at times to canvass this subject thoroughly, for the comfort and nourishment it may afford for our hearts.

Oftentimes in the Roman empire a very talented slave would be given his liberty, and not infrequently would be adopted as son and heir by his old-time master. Sometimes these adopted slaves outshone their benefactors, and made an enduring name for themselves. It was a wonderful transition from servitude to liberty, from degradation to exaltation, from humiliation to honor, from hopeless poverty to ample wealth, from disgrace to dignity, from the cramped conditions of servitude to the privileges of sonship, from indigence and ignominy to the inheritance of a noble name and an honorable estate. But what if the unfortunate slave did not know it! He would still be bowed down in thought, crushed in feeling, and blighted in hope.

Precisely so do God's adopted children, once Satan's slaves, need the blessing of assurance. Nothing can compensate for a lack of the sacred witness that they are "sons of God," "heirs of God, and joint heirs with Jesus Christ to an eternal inheritance, undefiled, and that fadeth not away." If we are really of the divine family we need to know it, both for our own sakes and also for the sake of our larger and more salutary influence upon others. All the love and joy and peace of a Christian heart spring from a knowledge of salvation.

The Scriptures everywhere assert that such assurance is attainable. They abound with examples of those who lived in the enjoyment of it "Abel had witness borne to him that he was righteous, God bearing witness" (Heb. 11:4). "Before his translation, Enoch had witness borne to him that he had been well-pleasing unto God" (11:5, R. V.). Amidst fearful trials and the most "But as for me, I know that my Redeemer liveth" (Job 19:25). David, from the depths of his distressing circumstances Job was enabled to say, sin and shame, was enabled to say, "And thou forgavest the iniquity of my sin" (Psa. 32:5). "Bless Jehovah, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:2, 3). Somehow he had heard from the skies about it, and was very sure.

Hezekiah was in great trouble, and cried to God and got an answer from heaven. In gratitude he put on record these words: "Thou hast in love to my soul, delivered it from the pit of corruption; for thou hast put all my sins behind thy back" (Isa. 38:17). Isaiah himself got a message from heaven: "Lo, thine iniquity is taken away, and thy sin purged" (6:). God sent the angel Gabriel all the way from the court of glory to say to Daniel, "I am come to tell thee: for thou art greatly beloved" (9:23).

It was not otherwise in the New Testament

dispensation. Sinners were suddenly forgiven, and they immediately received joy for mourning, the garment of praise for the spirit of heaviness. "They took their food with gladness." "There was much joy in the city," after a revival. "They went on their way rejoicing," "And rejoiced greatly." St. Paul could say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). St. John could say, "We know that we know him"; "We know that we are in him"; "We know that we have passed from death unto life"; "Now are we the sons of God"; "We know that we are of the truth"; "We know that He abideth in us"; "We know that we dwell in him"; "We know that he heareth us"; "We know that we are of God." "We may know him that is true" (First Epistle).

If the reader of these lines has no such assurance, he should exchange his present experience for a better kind.

The following texts will furnish us material out of which to frame an answer: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption himself beareth witness with our spirit that we are children of God" (Rom. 8:15, 16, R. V.). "God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4:6).

The truth, then, seems to be this: there is a twofold witness. The children of God have the witness of their own hearts that they are right with God; and added to this, they have the inward witness of the Holy Spirit to their adoption and sonship. The Holy Spirit "bears witness with" the human spirit. From this joint testimony there flows a comfortable persuasion or conviction of present acceptance with God, and a sweet hope of future and eternal glory. These fellow-witnesses agree; and their united testimony makes an impression that is quite satisfying to the soul.

1. *The Witness of The Holy Spirit.*

Various theologians have tried, seemingly, to belittle this great work and explain it away, or rob it of its worth.

1. For example, it has been held "that the testimony which the Holy Spirit bears to our adoption consists alone in the moral effects which He produces within us." "I know that I believe in Christ; therefore I know that I shall obtain everlasting life." This is unsound and unscriptural.

2. Another opinion is that there is but one witness, the Holy Spirit acting concurrently with our own spirit. "The Spirit of God," said Bishop Bull, "produces those graces in us which are the evidences of our adoption. He illuminates our understanding and assists our memory in discovering and recollecting those arguments of comfort and hope within ourselves... and from them drawing the comfortable conclusion that 'we are the sons of God.' With this notion is generally connected that of the entire imperceptibility of the Spirit's operations as distinguished from the operations of our own mind. It, too, is unscriptural in that it practically denies that the Holy Spirit can speak directly to the soul.

3. Others teach that the Holy Spirit can bear direct testimony to the soul of its acceptance with God but that this is only the privilege of a very few elect souls, the pets of God.

All of these views, and others that might be named, fall short of the manifest teaching of the inspired Word.

(To Be Continued).