

which dwelleth in, thee, lest He entreat God and depart from thee. For the Spirit of the Lord, which is given to dwell in the flesh, endureth no such sadness."

"And first try the man who hath the Spirit of God; because the Spirit, which is from above, is humble and quiet, and departs from all wickedness."

"For the Spirit of God doth not speak to a man when he will, but when God pleases. When, therefore, a man who hath the Spirit of God shall come into the church of the righteous . . . and they pray unto the Lord, then the holy angel of God fills that man with the blessed Spirit, and he speaks in the congregation as he is moved of God."

The question of making merchandize of a real or professed affluatus of this pattern evidently had been brought to his notice, even as it has during all generations. This subject is brought out in the following question and answer: "Should the Spirit of God receive reward and divine? It doth not become a prophet of God so to do."

This writer also undertakes to guard against professionals. "Wherefore prove that man by his life and work who says he hath the Holy Spirit, and believe the Spirit which comes from God and has power as such."

The contest between the flesh and the Spirit, as brought out in the seventh of Romans, is slightly touched in the following: "He is able to fulfil all these commands who has the Lord in his heart. . . To others these commands are hard and difficult."

Now, the fact that this writer, in describing one of his visions, tells of meeting a huge animal that could open its mouth a hundred feet wide, and that, owing to his faith, it could only touch him with its tongue, will incline many persons to treat the whole book as the emanation of a brain decidedly diseased. And yet even this, if a true criticism, reads its lesson, and goes to show that, like as at other stages in the life of Christianity, the practical study of the work of the Spirit being ignored by such imperial minds as Clement and Ignatius, was taken up by the weaker or even ill-balanced minds which were represented by this writer.

But, even then, with all this admitted, the weak ones have some superiority to the strong, for the author of the "Shepherd of Hermas," amidst all his crudities, seems to promise something of completeness to his readers, which Ignatius confessed had not come to him, and which we know, in spite of his confidently expressed hopes, could not be extracted from the fangs of the Roman lions.

However, we have been too prolix in our synopsis of the New Testament apocrypha to leave space for extended final remarks, and, indeed, they are rendered unnecessary by this very length, seeing we have given the reader all which has any bearing on the subject in hand, and so he is as well equipped as ourselves for making these remarks.

INTUITION AND HOLINESS.

That God accepts all those who fear Him and work righteousness is distinctly stated in the Scriptures, and yet I feel sure that most people apply, or rather limit, the statement to honest heathen; that is, those heathen who have not heard the Gospel. But have we any right to so limit God's compassions?

The Book reads "In every nation." Does not that include Christian as well as heathen nations? That is to say, may not a man of Christian birth and education be accepted of God on the ground of fearing Him and working righteousness, even though he may not be at all orthodox on matters touching the Divinity of Christ and the inspiration of the Scriptures? The question may seem more curious than otherwise, and yet we believe it can be looked at carefully, not only with safety, but with profit as well.

When we meet with or read of characters in heathen lands who live noble and self-sacrificing lives, and, besides, are really devout and God-fearing, as the celebrated Prince Guatama of India and Buddhist fame, we are quite ready to admit them to the favor of God. But are we just as ready to admit to the same favor, men of pure life and noble purpose in our own Christian land? I scarcely think we are; and yet, what is