

be admission of the truthfulness of the teaching? If the teacher wishes us to be apt scholars and makes us such, and presents knowledge to us rapidly, must there be hesitancy in our acceptance of this knowledge? Must we not believe everything that the Lord teaches—not the one isolated fact that the Lord Jesus Christ died. That Jesus died is one fact to be believed. That He rose again is another. That He ascended is another. And here is where the belief of great hosts of professed followers of the Lord stops. They don't believe that the Lord's promise, that if He went away He would send another, was ever fulfilled. And even if they get the length of belief in the fulfilment of this prophecy they "offend in one point," and don't believe that this "other" who was sent will do what the Lord declared He would, viz., "Guide us into all truth," and "teach us all things.

And even if they go the length of believing that the Holy Ghost is their great Teacher and Guide, they stop short at the theory—they are not guided—they are not taught after the Pentecostal sense. They have faith but no works. They believe on the Lord Jesus Christ, and are saved, but not from sin. When we say they have faith but not works, we don't intend to be understood that they don't manifest activity. Far from it. Each sect may be likened to a perfect bee hive or ant hill for activity. And within the sects are a number of smaller bee hives or ant hills in the shape of missionary societies, Christian Endeavors, Epworth Leagues, Ladies' Aid Societies, Temperance Societies, Bands of Hope, etc., etc., *ad infinitum*. The elderly ladies have organized for work, the younger ladies have organized for work, the children have organized for work, and even outside the sects, combination bee hives and ant hills are at work in the shape of Y.M.C.A.'s, Y.W.C.A.'s, Y.W.C.G.'s, W.C.T.U.'s, Bible Societies, Evangelical Associations, Tract Societies, Ministerial Associations. There are jail workers, hospital workers, in fact all kinds of workers—all working professedly at least the works of Him that sent them.

But let any or all of them be asked to stop and consider whether it is His work or their own that they are engaged in, and the enquirer will be given to understand in short order that the "night is coming," and they have no time to answer impertinent inquiries. The Jews in the Lord's time were great workers for "Mother Church." One of their works that they found time for was the "Crucifixion." Saul, before he was called Paul, was a great "worker," being, as he himself declares, "zealous for God as ye all are this day—persecuting this way unto the death," and yet he had time to hold the garments of those who stoned Stephen.

There are many "Sauls" of modern Jewish extraction, who live after the strictest sect of their religion, that can find abundance of time, even amongst the multiplicity of "dead works," in which they are engaged, to persecute this way, aye, even to the death if they dared.

The "crucifiers" were the workers.

The "persecutors were, are, and will be the servants of the Church, those famed for "many mighty works."

Faith and Works. The faith is not simple enough in its character. It does not believe all that the Lord Jesus Christ said. It stops short at "divine guidance." It stops to reason. It stops to exercise "common sense." It may believe every utterance of the Lord Jesus, but this one, "He will guide into all truth." And yet this may be the "one point" that renders "many guilty of all." This may be the cause why many "Sauls" are retained as persecutors. They reject the guide. Saul did no more. There is a unity in the Trinity. Saul rejected Jesus. The modern Saul rejects the Holy Ghost. It is only a choice of which personality of the godhead to persecute. Saul selected one. Modern Sauls select another.

In each case the effect is the same. Apparently the modern Sauls expect "about noon" a "great light" to shine about them, or some other miracle to be performed to open their eyes to the fact of their persecuting propensities.

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