

word of God." There must have been some one to speak the "word of God" in each of these cases. Is it the rule now-a-days that ministers speak the word of God? Dare they say, as Luke said of those who had been to Pentecost, that they are "all filled with the Holy Ghost" and that they speak the "word of God?" Every word and with boldness, even down to the sensationalism that abounds—are all the mighty appeals for money the "word of God?"—they are certainly in many cases made with boldness.

What word of God was it that Sergius Paulus called Barnabas and Saul unto him to hear? It could not have been the Old Testament as he was a man of understanding and likely well versed in the law. It could not have been the New, as it was not yet written. It must have been Saul and Barnabas filled with the Holy Ghost, speaking as they did at Pentecost the "word of God." As immediately after this the record is that Paul, filled with the Holy Ghost, fastened his eyes on Elymas the sorcerer who sought to turn Sergius Paulus from the faith and said: "Oh full of guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" This speaking is not unlike Jesus to the "generation of vipers." Has Elymas any lineal descendants living on the earth now, who will not cease to pervert the right ways of the Lord—the multitude on that day was against Paul? Is the great multitude against you to-day, or are you a representative of past instead of present and Pentecostal orthodoxy? Are you willing "to fill upon your part that which is lacking for His body's sake, which is the Church?" Assume that Calvin and Wesley and Cranmer and Ridley and Knox received a great deal from the Lord whereof we are glad; what about the "many things" that Jesus thought it impossible for them, like the disciples, to bear, and that He reserved for you and for me? Even we will not exhaust His reservoir of truth. Are we willing learners—willing to be taught independent of Wesley or Knox by the Spirit, if that be His will? Must the word of the Lord by the Holy Ghost

run the gauntlet of Calvin's Institutes or Wesley's ideas on Christian perfection? When He the God of all the universe speaks must we run to our human constructions called creeds and commentaries to see if what He says be the truth? Is this not absurd, and even why should it be necessary to prove all things in this connection by the word? Is this not making God a liar when He said "my sheep hear my voice," a stranger will they not follow. "Oh! earth, earth, earth, hear the word of the Lord."

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ARE WE MISTAKEN?

Some years ago one of the editors of the *India Watchman*, in writing to the other, mentioned that he enjoyed the blessing of a clean heart, but that he could not claim that he had the baptism of the Holy Ghost. The brother editor confessed to about the same experience. We have more recently been searching deeply as to why it is that there is such a general testimony to the work of holiness, yet so few claim the real "baptism of fire." Of course it is easy to sing:—

"'Tis the very same power
They had at Pentecost."

But do one-tenth or even one-hundredth claim to have the full "unction from the Holy One," and do they show it by death-devotion and thorough soul-saving work?

During the past year we have been coming to the deliberate conclusion that the average "holiness movement" of the day is not up to the platform of New Testament experience. Are we willing to have this question searched out fully? It must be sometime. The secret of the matter is this: that but very few, even of advanced holiness people, have deeply searched out and faithfully applied such Scriptures as Rom. vi. 6; vii. 20; Coll. iii. 3 and similar texts.

Who is willing to undertake a thorough Scripture searching and heart searching upon this most important matter?—*India Watchman*.

The writings of the *India Watchman*