

Catholics? Is the doctrine or the life purer? The former may be, but the standard of the latter cannot be truthfully said to be any higher. Let there be any positive enunciation in this direction, and just as positive denunciation will inevitably ensue. Agitations go on briskly regarding Sabbath observance, temperance, etc., and mighty imaginary strides forward are made only to be followed by the receding of the tide—this ebb and flow having become second nature or the normal condition of the Protestant Churches. Paltry questions, such as "marriage with a deceased wife's sister," the "episcopacy," "the lay element," "lady deacons," etc., convulse gatherings and cause transitory waves of excitement, but any such struggle as that entered upon by Luther against the Roman Catholic Church being entered upon by any follower of the meek and lowly Nazarene is not to be thought of for an instant. This is an age of union, don't you know! This was apparent at the recent gathering of the Presbyterian General Assembly in Toronto, where a deputation from the Methodist Church, having union in view, was admitted in the middle of the great struggle for orthodoxy known as the "Galt heresy" trial. While at it, hammer and tongs, purifying their own membership of an imaginary Methodist tendency, on the arrival of the Methodist deputation, coats went on and sleeves went down, metaphorically speaking, hostilities ceasing, only to be renewed on the withdrawal of the deputation. Even the great "Jesuit" agitation which bid fair at one time, especially in Montreal, to fire the heather, calmed down, and now consists only of smothered indignation confined to the breasts of a few. Mediocrity is the thing aimed at apparently by the Protestant Church. As long as the buildings are erected, the membership increased, debt decreased, orthodoxy preserved, what if the supernatural element of the Protestant religion is practically ignored? We are an erratic race. We must not even ape our betters who preceded us. Let well-enough alone. Jog on in the good old way our fathers trod. What, if for one step forward we do advance three steps back-

ward. Man is prone to err as the sparks are to fly upward. To err is human. Don't cause any fluttering in the dove-cotes. Let the annual gatherings gather and carry out the designs of the wire-pullers of the organizations. Fill the best pulpits months ahead by plotting and underhand work, and then put forth a long pull, a strong pull, and a pull altogether at the Conference and Stationing Committee meetings, year after year during the allotted time accorded to man, race succeeding race in this way. Let the Moderator of Assembly be nominated one, two or three years ahead, and let any one who interferes with the machine be ground to powder. I hesitate not to state as amongst the possibilities that Protestantism as it is at present constituted stinks in the nostrils of Almighty God.

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WHAT CONSTITUTES THE PENTECOSTAL BAPTISM OF THE HOLY GHOST, OR ENDUEMENT OF POWER?

This question is agitating some of those with whom I am associated at the present time, and, no doubt, there are others who are not in the land of settled questions concerning it.

The question, "Is a Pentecostal baptism possible?" is no longer an unsettled one, for any one who will listen to the prayers of both pulpit and pew in any of our churches, will find many sighing after such an experience, yet to many it remains but an aspiration, never realizing an answer to that particular prayer.

Theories and creeds are multiplied on every hand concerning this important question to suit the various experiences of those who endeavor to unravel the mystery of "God in us."

Now it is certainly not a fancy experience for a favored few, for did not Peter on the day of Pentecost preach to the multitude: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you,