

me," he writes, "because I said in a recent number of *Divine Life* that '*a man might be truly anointed of the Holy Ghost, and yet be the subject of a residuum of remaining sin.*' I repeat it, I say *truly* anointed—not anointed in the fullest measure." That is, the gift of the Holy Ghost is not the gift of a person, but is a something given by that person, which something, *i.e.*, influence, of course, can be measured out in parts.

To us mere correctness in word—creed—is of very little matter indeed. It is the acts of life that are our chief concern, and hence, when men act and write, and speak as if the gift of Father and Son is the same as the gift or gifts of the Holy Ghost, then do we know, with a positiveness that excuses, nay, sanctions blunt speech on our part. Whilst the very fact that they, under the name of holiness work, oppose this work, which acts out the personality of the Holy Ghost, only emphasizes this difference which we here state.

Also it is in the interest of truth to point out that this antagonism is the same in spirit as that which antagonized the early preachers of Pentecost, and which, all down the ages, opposed the Holy Ghost, whether represented by a Luther, a Calvin, a Wesley, a Palmer, or a Booth

A CONTRAST.

Rev. Dr. Steele closes his account of twenty years' religious experience in these words:

"In conclusion, let me say that it is through the constant daily appropriation of the blood of sprinkling covering my involuntary defects, infirmities and failures, that I have such a conscious meekness for the inheritance of the saints in light as divests death of all his terrors, and gives me victory over him through Jesus Christ our Lord. The atonement is not only for sin, but 'for the errors (Greek, ignorance) of the people.'" (Heb. ix. 7.)

"Thy blood's unceasing prayer,
And strong prevailing plea
Hath now obtained the Comforter
For all mankind, and me."

Paul closes up his long experience as

follows: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

But the one cannot discriminate between the ordinary operations of the Holy Spirit and those of his own mind. Paul could, without doubt, tell when the Holy Spirit requested him to steer clear of Asia and Bithynia and go to Macedonia, and generalized this experience in public testimony, "the righteousness of the law is fulfilled in us who walk after the Spirit, for the law of the Spirit in Christ Jesus hath made me free from the law of sin and death."

Dr. Paul's is a New Testament, Pentecostal experience; Dr. Steele's is an Old Testament one, with a slight change of nomenclature. This latter fact is unwittingly brought out by himself. "The atonement is not only for sin, but for the errors of the people." (Heb. ix. 7.) Now let any one turn to this chapter of Hebrews, and he will find that the writer of that epistle was contrasting this work of atonement, so necessary under the old dispensation, with its absence in the present dispensation of the Spirit. Then there was a necessary remembrance of sins and errors every year, because those sacrifices then offered could not make the worshippers perfect as pertaining to the conscience. But all this, we are informed, the ushering in of a better covenant did do, so that whilst perfection was *not* of the Old, it *is* of the New.

Now we, by no means, are pouring contempt on this Old Testament experience, in this, its modern dress. It is good, but the experience represented by Paul is vastly better. For many years of our religious life we founded our freedom from guilt and preparation for death on the momentary appropriation of promised forgiveness through faith in the atonement made by the death of Christ. Like Dr. Steele, we were continually "laying again the foundation of repentance from dead works, 'errors,' and of faith toward God." (Heb. vi. 1.)