

hearer into believing a self-evident untruth?

Now, if a minister publicly takes the place of a seeker of the Pentecostal experience, much more if he publicly denies the possibility of living such a life, is it not a self-evident truth that he cannot possibly teach one that has that experience, concerning Pentecost and its concomitants? Must not this be accepted by all as an indisputable fact?

But, as above admitted, this does not destroy his power as a teacher in many directions. Hence it follows that he may have his place as a teacher, and that often a very large place, in the life and discipline of one who has positive experience in Pentecostal truth. What that place is we will examine more in detail in another article.

### "LEAD, KINDLY LIGHT."

LEAD, Kindly Light, amid the encircling gloom,

Lead Thou me on.

The night is dark, and I am far from home;

Lead Thou me on.

Keep Thou my feet; I do not ask to see

The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou  
Shouldst lead me on;

I loved to choose and see my path; but now  
Lead Thou me on.

I loved the garish day, and, spite of fears,  
Pride ruled my will: remember not past  
years.

So long Thy power hath blessed me, sure it  
still

Will lead me on

O'er moor and fen, o'er crag and torrent, till

The night is gone,

And with the morn those angel faces smile  
Which I have loved long since, and lost  
awhile.

Meanwhile, along the narrow rugged path

Thyself hast trod,

Lead, Saviour, lead me home in childlike  
faith

Home to my God,

To rest forever after earthly strife

In the calm light of everlasting life.

There is a mournfully sad history connected with these lines. They were

written, as most of our readers know, by the late Cardinal Newman during the period in his life when unchained from his early moorings he had venturesomely set out in quest of better anchorage. In this hymn he seems to make his appeal to God to lead him aright, and yet, apparently in answer to his importunate pleading, he was led into the Church of Rome.

Several questions start at this point. Did he sincerely and honestly follow this "kindly light?" Was he led by this guide into the bosom of Rome? If not, how account for the result? Certainly the wording of this hymn seems to tell of a sincere soul anxious above all things to discover and follow the right path at all costs. But he is a very careless observer of mankind who judges of man by his written creed, whether expressed in prose or rhyme. Even aspirations, however real, by no means index the character of a man. Even if this lyric did truly voice his aspirations and prayer at the time it was written, this does not destroy the possibility of those aspirations being short-lived.

It is quite possible that, when in answer to this prayer, the true way of the cross was brought to his consciousness, he shrank back from its exactions and refused to walk therein, imitating thereby the action of the young nobleman who came to Christ with equally strong aspirations, but who, although grieved, refused to comply with the conditions of true discipleship when made known to him.

Multitudes there are who have come to Christ with this prayer of aspiration on their lips, if not in their hearts, but who have shrunk back from the way of life as soon as it was made known to them. And why? Not always because of the possible physical torture, or material deprivations apparently presented. Such a man as Newman, we are inclined to think, would not be deterred by these things. But we are inclined to think that when brought face to face with such a faith as Abraham was required to exhibit, that here would be his greatest terror and his almost certain retreat.

The simple fact that he found rest of soul in implicit faith in the infallibility