

fewer to operate on than formerly, and as a consequence will be forced to take their true attitude more speedily.

Moreover, this is one of the signs of the rapid advancement of the work of the Association. It has been, all along, these half loyal ones who have blocked up the way into the kingdom to others. Therefore it is that they must be made to clear the way of obstruction.

Hence it is that we hail the evidences of successful work done in the Association by the writings of "that man Dickenson" as well as by ourself in our recent articles. All who have stumbled over them, we hesitate not to say, do not represent this movement. At best they have been hitherto hangers on, and now the time has come for them to drop off on one side or the other.

They are welcome to the pages of the EXPOSITOR for any amount of writings, for they will only thereby make evident to all that our characterization of them is correct. This is the only effect they can have on the movement itself. However, we could hope that such work might react favorably on themselves.

Any threat to take their writings elsewhere can have no possible effect on us, as we know full well that such a course is inevitable as a final result to all who make the effort to enter this kingdom in any other way than that of a *little child*. Indeed, we are so fully prepared for such a course on their part that we glory over them when they so act. It is the next best thing for them to do when they fail to enter—best for us and best for themselves. Indeed, the more public they act the better for all concerned, themselves included. This publicity we hail as a true sign of honesty, and as full of hope as to future blessing for themselves. "Verily, I say unto you, except ye be converted (from divinity and apostolic notions) and become as little children, ye shall in no case enter the 'kingdom of heaven.'"

WHAT IS PENTECOSTAL?

The tendency noticeable in some quarters to depreciate salvation in the interests of a second blessing is nowhere more manifest than in the attempt to appropriate in this latter direction whatever is said about the Holy Ghost. To hear much of the talk on this subject at so called Pentecostal meetings and other such gatherings, one would naturally suppose that the Holy Spirit had nothing to do with regeneration. But the simple fact is that holy, spiritual life is in every case from the Holy Spirit, due to his presence, operation and indwelling. And this is true whether the quantity of life be small or large. He who has only a little spiritual life has that little as directly from the Holy Spirit as he who has much. He has received the Holy Ghost in receiving Jesus Christ, whose earthly representative the Spirit now is, as really and truly as he ever can receive him, though he may not have come as completely under his influence or be as quickly responsive to his voice as he will be at subsequent periods if he goes forward.

Jesus said, "He that believeth on me"—that is, every believer—"out of his belly shall flow rivers of living water"—referring, as John explains, to the coming gift of the Spirit. The meaning clearly is that every believer will have the Spirit dwelling in him, and that indwelling Spirit will invariably disclose his presence by works of benevolence done, even as a river of water blesses the thirsty land through which it flows.

Peter's words on the day of Pentecost fully accorded with this. He said to the waiting multitude, "Repent and be baptized every one of you, in the name of Jesus, for the remission of your sins, and ye shall receive the gift of the Holy Ghost, for to you is the promise;" that is, the promise of the Holy Ghost. The result was in exact accord with the word. Such as did repent, had their sins forgiven and received the gift of the Holy Ghost—in other words, were not only justified, but were born again, receiving a new heart; that is, a clean heart where-in the Spirit took up his abode.

We deny that there is any distinction made in the Bible between being filled with the Holy Ghost and receiving the Holy Ghost, or between being baptized with the Holy Ghost and having the Holy Ghost come upon one, or seal, or anoint, or dwell in one. A critical examination of the New Testament fails to justify the use of these terms which has become so prevalent in certain modern circles. We affirm that these terms have a substantially equivalent meaning, and have no special reference to christian perfection, but apply to all genuine believers who are born again and adopted into the divine family. Every person when he truly believes is baptized or filled with the Holy Spirit up to his capacity at that time, and having this spirit of adoption or spirit of holiness, he cries Father and is made holy. Then, as he goes on, having