

wanting when compared with apostolic times. This is either indirectly or openly admitted by all.

It is true that there are ever and anon some timorous claims to occasional equality. For instance, at some funeral service the pious dead will be eulogized in apostolic language; and even during life at some high-tide gathering, one will claim to have received the Holy Ghost. But where are the people or the individuals who speak of the Holy Ghost and His presence with them after the matter-of-fact-way the first Christians did?

Why, these business-like people, in place of keeping their testimony for some unctuous gathering, would actually fling it out before unbelievers, even before the skeptical managers of courts of law, challenging them to inspect their lives and see that the Holy Ghost was given to them because they obeyed Him.

When the multitude were asked to select several of their company to attend to the daily distribution of food, they were requested to choose men *full of the Holy Ghost*, as if it were a simple, easy matter to know what kind of persons these were. Imagine the sensation it would cause if one of our prominent city Church Boards should publish to the world that no minister need apply who was not a man "*full of the Holy Ghost*," or if a conference or synod should pass an ordinance that no vote would henceforth be counted when electing officers unless it was cast in favour of a man full of the Holy Ghost!

By such contrasted pictures we can obtain the best idea of the difference between these and the first years of Christianity.

A marked difference then exists, and must be admitted by everyone who even superficially examines the subject. This difference, those familiar with our writings know, we account for in the universal rejection of the Holy Ghost as the supreme guide and teacher of the individual Christian. And so we maintain that all the darkness and mistiness shrouding the subject is cleared away when light from Pentecost is streamed upon it.

This, then, is the cause of the differ-

ence between those times and these as to spirituality. But how account for the cumbrous machinery which everywhere at present surrounds conversion? We account for them as a means to an end, and that end, conversion *in name* at least. But when the whole subject is fully examined, it will be found that it is conversion only, or in part, at least, in name.

Conversion to Jesus in the early Church was to an individual, conversion to-day is to the past presumed utterances of Jesus and to endless traditions about Him. Then it was to the spirit of law, now it is to the letter.

The disciples during the presence of Jesus, bodily in their midst, followed Him as a living, present individual. Then for ten days they were orphaned. But according to the promise, "I will not leave you orphans," He came to them a living presence on the day of Pentecost, and so their allegiance was still to a living personage, one who could give forth directions suitable to every emergency.

Some have properly criticised the action of the eleven, during the absence of their Master, when electing a twelfth to their number, and wondered not that they made their appeal in the absence of all heavenly communication to blind chance. Certainly there is a wide difference between this incident and those which took place after the Master's return. Where was there room for the lottery in the call of Saul of Tarsus, in the choosing of Philip for the conversion of the Ethiopian eunuch, or in the selection of Saul and Barnabas for their preaching tour to Europe?

From all of which we, return to emphasize the fact that the early disciples were converted to a person, either touched and handled as Jesus was when He was in the flesh, or recognized by faith as the Holy Ghost was on and after the day of Pentecost.

Witness the conduct of Peter in the case of Ananias. Peter declared publicly that he (Ananias), in acting as he did, had not lied to man but to the Holy Ghost. Not as some are disposed to think, that he, in lying to the apostle, lied to the Holy Ghost, because he (Peter)