

blessing of holiness, but a small proportion witness to the reception of the abiding Comforter in Pentecostal fulness and power.

Mr. Moody proclaims it as a fact that this experience has all but died out of the Church. Pulpits resound with funeral orations over its demise, and Christian papers are burdened with laments over its conspicuous absence from its former abode, and grow fervent over what might be if again this crowning experience were general amongst Christians; but few alas! announce the glad fact of its possession.

From all this we infer, and we will presume our readers with us, that we are considering the most momentous question connected with the welfare of the Church and the world.

DIFFERING VIEWS.

We shall only allude, in the passing, to some of the erroneous views held by professing Christians concerning this experience.

Some teach that the Christian, at conversion, necessarily obtains the *promise of the Father*. Now our only answer to this is the challenge to test the matter in actual life. Here are a thousand converts, we will say a few months after their clear satisfactory conversion, with their Bibles open, and the parts which relate specially to this subject, as, for instance, the gospel of John and the Acts fully studied and understood. Now let the question be put to them in the light of such knowledge obtained, even as Paul did to the twelve disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" and how many, we ask, will give a clear emphatic answer in the affirmative, as from the witness box of a court of justice?

We have been watching this matter closely for many years, and have yet to meet the first satisfactory witness of this kind. Hence we maintain that an argument, or a doctrine if you choose to call it, that *does not* produce satisfactory evidence in the witness box should be left out of the practical consideration of this theme.

Others hold that all who receive the blessing of holiness receive this experi-

ence. Here again we call up the witnesses. What say they of themselves? Now, as a matter of history, the great majority of such witnesses do not claim this experience in its fulness. True, there are many who seem to, in a round-about way, but when placed in the box, with the facts of the Acts, and the definite promises of Christ before them, their evidence is, as a rule, not satisfactory. So that, judged by facts, the modern testimony concerning full salvation does not carry with it testimony to the abiding presence of the *promise of the Father* in Pentecostal fulness and power.

From this our contention is that it is right and proper to discuss this grand theme apart from conversion or sanctification, and we maintain that, whilst the terms which are usually employed to denote the blessing of entire sanctification are by the writers of the Scriptures used interchangeably to denote the blessing of justification, and whilst it is really a difficult if not hopeless task to satisfactorily classify them, no difficulty whatever is experienced in classifying the experience now under discussion, as clearly distinct from all others, as peculiar to itself.

THE LEADING THOUGHT.

This we shall look upon as the leading object of this first paper, viz., to establish the fact that whatever Jesus meant by the *promise of the Father*, was something distinct and separate from any experience possible under the former dispensations.

THE PROPHECIES.

A general argument comes to us from the prophecies. Many of the glowing descriptions of the prophets imply that in the last dispensation some soul experiences were to come to man which were impossible then.

Take, for example, the thirty-eighth chapter of Isaiah: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," etc. Now this and kindred passages seem to promise some grander experiences than those with which the rapt seer himself was conversant. But we know that the consciousness of sins