

that any of the converts will carry out all or any of these precepts fully; that is, up to gospel measure. In short, it is not expected they will keep converted continuously. The most they dare hope for, then, is that they will approximate thereto, that is, imitate themselves in living a sinning and repenting Christian life.

But what about those revivals where definite work has been done concerning the experience of holiness? We answer, or rather point to what is a well-known fact to all who have witnessed such revivals, that there is no difference in the advice given to all, save only in this respect, viz., that those who have received the blessing of holiness are exhorted to testify specifically to that fact, according to, mayhap, some set rules recommended for their adoption.

What about the work of the Spirit in such connection? We reply that only rarely are such spiritual matters touched on, and then cautiously, and after a manner rather calculated to warn against the subject, than as pointing to any distinct help coming to young converts from the consideration of the work of the Spirit as guide or teacher.

Now, in this we believe we are stating facts, carefully and correctly. Indeed, we assert that if anyone, in giving a newspaper account of a great revival, should use the identical language here employed, where, of course, there was not the slightest suspicion that there was any further object in view by the writer than a description of the meeting, no one would dream of finding fault.

CHRIST'S METHOD.

In considering the method put forth by the great Head of the Christian Church, it will be well at first to note some general features of His teaching.

In the first place, He gave forth no minute rules and regulations after the sort considered in the last article; and in the second place, all His teaching had reference to a time in the near future, to which time alone, generally speaking, it was adapted; and in the third place, His teaching is intentionally defective;

that is, but part of the truth alluded to. Like a piece of machinery, which is intentionally but a part of the whole, it has about it that which indicates its fragmentary character, and calls for the rest or complementary part in order that the completed whole may be seen.

With reference to the first general statement, we point to His teaching concerning prayer, fasting, the observance of the Sabbath, and the eucharist.

Concerning prayer, He gives no opinion, let alone directions, concerning the number of times private or public prayer should be attended to. He spoke disparagingly of the methods adopted by the religionists of His day, and simply gave one short formula of prayer, without indicating His meaning concerning its use, whether it should be repeated as a form of prayer once or more times, or be used as a kind of model for the construction of other written prayers, or simply to teach the lessons concerning forgiveness which immediately follow.

As to fasting, He simply intimated that His followers might or might not fast: "When ye fast." That it did not imply any command concerning the habitual use of this act as a means of grace is evident from the fact that He sanctioned the absence of fasting from the lives of His disciples during the three years of His presence with them.

With reference to the Sabbath He confined Himself to criticising the method of its observance by the Pharisees, sanctioned the breach of their laws about it, by His disciples, but gave not the slightest hint as to its proper observance. Nay, He even left it out altogether in the only enumeration of the commandments with which He is credited in the Gospels.

Even with reference to the commemorative sacrament instituted by Himself, just before His death, He gave no minute directions as to time, place or manner: "As oft as ye do this." And further, He appointed no human authority for the regulation of these matters. In vain are the words of the Lord examined to find some directions which would make the observance of this rite after some special manner, as to time, place or quantity, authoritative. For all these utterances