

Presbyterian minister, and yet, after all, does it not lack the definiteness of apostolic times?

Where in it would we gather the expectation that the writer, in the conscious possession of the indwelling Spirit, as experienced definitely by the early Christians, coming in contact with a few believers, would put to them the pertinent question, "Did ye receive the Holy Ghost when ye believed?" and expect, if they found it necessary to answer in the negative, to set to work then and there to bring them into that identical pentecostal experience.

In this want of meaning business is found the answer of the gradual neglect of attending to the pentecostal nomenclature, and nothing will bring back the power of pentecostal days but a return to the simplicity and directness of preaching exhibited then.

The first Christian teachers did not hesitate to refer to the reception of the Holy Ghost by individuals as ordinary experiences. Could the writer of this article, we wonder, point to similar instances in his ministry? If not, why not?

We maintain, till there is a return to this definite work, all these periodical exhortations, however strong and eloquent, can accomplish no more than call attention to the conspicuous lack of the pentecostal gift.

Moreover, we suspect that even this writer, and the writer quoted by him, would not be edified if they actually met with a believer who claimed that he had received the Holy Ghost in pentecostal power, and walked continually in Him, as did the early Christians, finding no lack of peace, joy or fruitfulness from year to year.

But these very signs of incredulity or dread of heresy would offily indicate that, after all their writings to the contrary, they practically regard the Holy Ghost as an influence, and not as a person.

For if He, as a distinctive personality, is welcomed to the place which, on the day of Pentecost He came to occupy, then, accepting the pentecostal gift is a distinct something which gives some clear-cut similarity to all so receiving Him, and as such all who thus receive

the Holy Ghost not only may with perfect propriety speak of the definite fact, but others also may very properly speak of it as a definite something dissimilar from all other spiritual blessings. But, we look in vain for these genuine, apostolic marks in the above writings.

Still we rejoice in them, as showing that increased attention is being given to the pentecostal gift.

SAINTS' REST.

We suppose everybody is satisfied that heaven is all right, a most desirable place, and all that it is represented to be, but of course cannot be enjoyed before we die. As a rule poor tired humanity cannot extract from the sweet by-and-by, but by way of anticipation, enough comfort to make this present life really satisfactory. We presume every Christian expects heaven is going to compensate for every trial of earth, but of course its account cannot be balanced in this life. Most of us settle down to about this, "Endure in this world, and enjoy in the next," looking at it pretty much as we do at a life insurance policy, a capital thing to have when we die, but a tedious thing in the line of payments while we live. Now it's right here in this lower world where we want the "rest" for saints. There will be no demand for rest in heaven. It is here where people get tired, and if the demand for rest can be met, we may conclude that heaven has begun below.

But now to be practical. Is there a "Saints' Rest" this side of heaven? We answer yes, for the best reason in the world, that we live there, we speak that we do know. There is a real, literal, tangible state of rest, just as much a state as any in the Union across the way, just as much a state as Massachusetts, Tennessee, Kentucky, Maryland, or the Carolinas; a state more balmy than Florida, and richer than California in its palmy days, a land where the sun never sets and where God wipes away tears from all faces; a city that is built upon eternal truth, whose maker and builder is God. The atmosphere is so transparent that doubt cannot live in it, much