

prohibition, and selection of the place where, and people to whom they were to preach. And of course they were guided aright, and made no mistake. Had they trusted to reason and common sense, of which they had at least an average share, they would have done wrong. But that work was done by others in these parts, for Peter, when writing to the Bithynians and others, reminds them of what had been announced "unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven." Nobody, it seems, in these days preached under apostolic sanction, who did not share the same fulness as the original Pentecostal baptism.

Thus intimately is the third person of the Divine Trinity identified with the missionary action of God and His people, in the first days and years of Christian history, even as He was identified with the first acts of original creation. Apostles and apostolic men, to whom the facts set forth in the former part of this paper were familiar, dare not put the Holy Ghost in any subordinate place, would not think of Him as a thing, an influence, an emanation, or an operation merely. They would not use a neuter pronoun in speaking of Him, they would not sing, as a modern poet teaches us to sing, "Yea, let thy Spirit in every place, *It's* richer energy declare." They would not *first* lay their plans and then call for the Spirit to endorse their human arrangements, assuming Him to be a servant helper instead of their divine director and guide. How is it with us in 1892? He spoke to them distinctly, and there is no hint anywhere that it was the divine plan that such distinct direction should ever cease. They were certain of the mind of God. Are we at the mercy of inferences and supposition? If Israel was led by God's pillar of cloud and fire, are we to be led by a comparison of the views of shrewd calculators? No; no! The Master said, "When the Comforter is come He shall abide with you forever."—*The Missionary Outlook*

THE most knowable thing on earth is our state of salvation, and yet many live in doubt of their acceptance with God.

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Augustine is reported to have said that the conversion of the soul is one of the greatest miracles. In our day, when so many are loth to believe in miracles, especially in regeneration, it is faith-confirming to have such a remarkable proof of this blessed experience as a subject of our present sketch.

Rabbi Lichtenstein was not only never surrounded by Christian influences, but never heard the Gospel preached, and never had intercourse with real Christians. He was trained in the strictest Jewish schools, and faithfully discharged for over forty years his duties of an orthodox Rabbi. He frequently spoke violently against the New Testament, which he regarded as the cause of the Anti-Semitic movement, and a copy of which he had angrily taken from one of the teachers in his congregational school.

This Hebrew New Testament lay over thirty years in his study unread. One memorable evening, when troubled about the religious, or rather, irreligious state of the majority of his brethren, he took the New Testament from the bookshelf, opened, and read it. Forthwith the "veil" was taken away. The effect which the Word had upon him he thus describes in his recent work, "Judaism and Christianity": "I felt myself strangely, wonderfully fascinated; a brightness, a flash of lightning passed through my soul. As though an electric shock had opened my blind eyes, I gazed with astonishment into the future. I felt as one who had recovered from a severe illness—as a prisoner released from his fetters, for I had sought thorns, but gathered roses; instead of stones I found pearls—celestial treasures; instead of pride, humility; instead of hatred, love; instead of bondage, liberty; instead of revenge, forgiveness; instead of enmity, atonement; instead of death, life—resurrection." He communicated this marvellous discovery to his wife and to his son, who was then a medical man in a royal hospital in Budapest. They not only rejoiced with him in this great