

Now, we do not accuse Dr. Simpson of deliberately falsifying Scripture. We are confident that in this quotation he relied solely on his memory, the fact that he credits this passage to Jude, and not to Paul in his epistle to Titus, being proof positive to us concerning this. But there remains the grave charge of carelessness in a matter of such vital importance, for he must be sadly ignorant of the present history of the holiness movement, of which he professes to be an integral part, if unaware that this question has been to the fore again and again, and, in short, has been for some time a burning question.

Such being the case, when furnishing *additional* arguments, careless inaccuracy of so serious a character is scarcely excusable. Indeed, it must render the student of his writings and teaching extremely chary in accepting his arguments and proof texts as of par value.

He also quotes the words of Peter, when speaking shortly after Pentecost to the Jerusalem sinners, as helping to establish the same doctrine. The passage alluded to reads: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of *refreshing* shall come from the presence of the Lord." In the Revised Version it reads: "that so there may come seasons of refreshing." And he argues that the word refreshing refers to frequent baptisms or manifestations of the Spirit to the same individual.

Well, there is no twisting of the wording of the passage here, the unconscious result when the wish was the father of the act; and hence Dr. Simpson is at perfect liberty to believe that his thought concerning frequent baptisms harmonizes with the thought put into this word by the apostle. But if so, he (Dr. Simpson), even when speaking to a congregation, in which all are sinners, if using this language would be understood as striving to teach them that if they, the sinners before him, would repent, they would obtain forgiveness and frequent baptisms of the Holy Ghost. Bro. Simpson, in his zeal for this his doctrine, might be ready to aver that he would not hesitate so to act; but, for our part, we cannot but credit him with more

sense, and, at all events, we differ from him in our individual opinion concerning Peter's level-headedness. Like as on the day of Pentecost, we believe he here referred to the distinct primal gift of the Holy Ghost, and not to any subsequent, real or presumed, refreshings.

"The special dispensation of the Holy Ghost is drawing to its close."

And now we have the author acting the role of the dogmatist, and pronouncing with oracular positiveness on the narrow doctrines of Premillenarianism. Who, we ask, knows when this dispensation of the Holy Ghost will close? The Premillenarians *know*, for have they not proved it from the two apocalyptic books, Daniel and Revelation? What if their arguments are weak, bold assertion will strengthen them! And thus, as ever, defective arguments and dogmatism go together. Where one is the other will always be found. If, in speaking, the argument is weak, raise the voice; if in writing, dogmatize.

"We grieve the Holy Spirit when we fail to enter into the fulness of His grace, and receive the Lord Jesus as our complete Saviour."

From this, amid its surroundings, we gather that this author teaches bluntly that in failing to adopt his view of divine healing and acting out faith therein in life, we grieve the Holy Ghost. But how a person so grieving the Spirit can still be a Christian, and eligible to the felicities of heaven, deponent saith not. We presume he does not stand by this inevitable outcome of his creed. A dark hint is simply thrown out, to intimidate all into the reader's acceptance of his fanciful interpretations of Scripture.

And thus we have carried out, somewhat lengthily, our design, which is, as announced at the beginning of the article, to show the radical difference between Dr. Simpson's idea of "walking in the Spirit" and ours. The dissimilarity we have shown to be just the same as that between ours and all other legalistic creeds. It is the difference which Paul points out as existing at his day between walking in the Spirit and walking in carnal commands and ordinances. There can be no comparison in the nature of