

ordinary orthodox creeds, the wonder is all do not err therein. Instead of him that runneth being able to read the same, we believe His judgment would be that it was an utter impossibility to read even standing still, that microscopic and telescopic assistance would be absolutely necessary. Take the divisions and the subdivisions in many of them about repentance, justification, regeneration, sanctification, consecration, perfect love, holiness, inbred sin, righteousness, eternal decrees, free-will and effectual calling, works and assurance, communion and sacraments, baptism and ordinances—take what is said in many of them about government by clerks and secretaries, moderators and presidents, bishops and chairmen, superintendents and what not, all based on what Christ said. What a simplification of terminology would again take place if the whip of small cords were again felt by the money-changers, what a mighty cleansing of the temple would take place!

And while not here in person, yet by His Spirit He is here.

And is the enquiry going to be limited owing to the absence of Jesus?

Has the Holy Ghost all the power of Jesus to push this enquiry and simplification process?

Will the Holy Ghost in His future teaching convince men of righteousness of doctrine—that all doctrine has been made plain, and that the “many things” that the Holy Ghost came to teach has more to do with righteousness of action than of doctrine?

The field for speculative theology is very wide here. Every section of every creed in Christendom has scripture to back it. How many sections are based on the Lord Jesus’ words? Were creeds necessary? If so, why did Jesus not leave a form as he left a form of prayer?

What Jesus said about the Holy Ghost being teacher of all things and guide into all truth is surely worthy of a prominent place in every creed. In how many of the multitudinous creeds is it to be found? Where found, is it, obscure or prominent?

In the Westminster Confession of Faith, the creed of the Church to which I belong, three sections contain all that

is said of God and the Trinity, while to worship and the Sabbath eight sections are devoted; to the eternal decrees, eight sections; to oaths, seven; to baptism, seven; and to the Lord’s Supper, eight. Instead of prominence being given, all that is said about the Holy Ghost is that He eternally proceeds from the Father and the Son. This is the only direct reference. Indirect references such as, there abideth still some remnants of corruption in every part of the regenerate, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit and the Spirit against the flesh, are also occasionally to be found.

In closing this article we desire to draw attention to the fact that one of the “all things” that Jesus commanded His disciples to teach all men, was that when He, the Holy Ghost, was come, He should be our teacher, guide, empowerer, sanctifier, and that He should abide with us forever.

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DEATH OF DR. CULLIS.

We unite our sympathies with the many who mourn the death of this good man. His life was a real benediction to many, and the tears and words of sadness caused by his demise are but a tribute to his great worth.

But according to strict logical reasoning these sentiments should be confined to the friends outside the creed life, which, in the days of his health, he represented.

Whoever amongst those holding that all sickness was atoned for just as sin was, that healing, like forgiveness, is for all, if he admits that Dr. Cullis died in their faith, in that admission gives up his faith in, so-called, divine healing. To be true to his dogma he must sorrow over the departed good Samaritan as one who had backslidden, and concerning whose ultimate safety he must ever entertain a genuine doubt.

Outsiders have no difficulty in believing that the faith of the good doctor, in Christ, overpowered and destroyed his attempted faith in a narrow dogma, and that therefore according to his faith