

"There are compensations to a flock for a poor minister after all. Where the fare is indifferent, those who are really hungry will exert themselves to procure their own supply."

These gems of thought are all taken from Drummond's "Natural Law in the Spiritual World," a book which has made a greater sensation in the world of religious thinkers, than perhaps any book of the last twenty years. What is given above corresponds beautifully with the truth concerning the indwelling of the Spirit, but the book as a whole shows that the author does not understand Pentecost. He appears to understand Christ's conversation with Nicodemus; but not the conversational discourse which the same Christ had with His disciples just previous to His betrayal, as given in three chapters of John's gospel; nor the fulfilment of what He therein promised, as developed in the Acts of the Apostles. He writes as if Pentecost had never taken place. The same remark may be made of his little pamphlets, "The Greatest Need of the World," and "The Greatest Thing in the world." These books will, however, aid in producing in earnest souls a thirst for the fulness promised in John vii. 37-39.

B. SHERLOCK.

SPIRITED VERSUS SPIRITUAL.

This heading, taken from one of our exchanges, suggests one of the prevailing errors of the day. Because a man, to secure worldly success, or even notoriety, must illustrate the first word, it is generally assumed that a similar manner must be exhibited in the realm of spirituality to secure like results.

The error is a natural one, but is none the less an error. Seeing that God's ways are a complete contrast to ours ought to suggest the possibility of a like contrast between spirited and spiritual. Such is the fact. Hence the state of spirituality in the Bible is frequently typified by the opposites of spirited—as, the easy yoke, the light burden, the rest of faith, the untroubled heart, peace passing all understanding; whilst even the examples

of labors in the Bible often contrast greatly with the spirited tastes of the present age. Christ did not use the quickest methods of travel in His day; for in a land where mules and even horses and chariots abounded we hear of but one instance where He rode, and that was not for the purpose of making haste; His methods would excite the contempt of the spirited efforts of these times.

However, we have no warrant for believing that slow-coachism in itself would indicate spirituality any more than railroad speed does. The point of our argument is, that neither spirited action nor its opposite is any indication of true spirituality; either may characterize a man who is spiritual without in the least adding to or subtracting from his spirituality.

WHAT A COMFORT!

"He made just mistakes enough to show that he was human and fallible, like all the rest of us."—*From an article on Wesley, by Dr. Daniel Steele.*

We presume it would be still more comforting if less veneration for antiquity, or more circumstantial details of their life, would permit some to find similar defects in the lives of Paul and John, and the highest comfort of all would be in finding just mistakes enough in the life of Christ to show that He was human and fallible like all the rest of us.

Whence originates this satisfaction? Is it not in consciousness of 'ack on the part of the writers of such sentences?

But, exclaims one, don't you think these mistakes existed in Wesley's life? That is not the point we raise. It is the sense of satisfaction the writer takes in the fact of such mistakes.

If the sentence means anything, it declares that the writer would not be so well pleased with the life of Wesley if these mistakes had not been made.

But why, we ask, would not a few more mistakes in his life have added to his comfort? If not, and Dr. Steele is right in his contention that John Wesley