

are bidden aspire, how often does there start the confession and the prayer, "My soul cleaves to the dust; quicken me according to Thy word." Whether in dealing with others or in aspiring after more holiness in our own lives, our only hope is in that Spirit whose breath can make the dead bones live or kindle the smouldering embers into a living flame. We grow in holiness and can grow only as we are filled with God's Spirit. Not indeed that the presence of the Spirit was ever designed to relieve us from all efforts after a higher life; rather by His inspiration we are roused to redoubled energy. Your body is the temple of the Holy Ghost is the basis of the apostle's exhortation, therefore glorify God in your body. Animated by this Spirit, Paul even more resolutely fought the fight, won the race, and laying aside every weight and besetting sin pressed toward the mark. Yet how many, discouraged by the constant evil by which the heights of holiness are reached, grow weary and sigh for an easier way. Alas, that a misdirected spirituality should encourage the error by preaching a battle that needs no fighting, a labour that requires no toil, a struggle without any effort. Never can the truth be sufficiently emphasized that the gift of God's Spirit is not to relieve but to stimulate our own efforts. The Christian secret of a happy life is not the reclining as if completely supported in a bed, but by God's strength, running yet not wearying, walking yet not fainting.—Say not then in gloomy despondency, Surely I have not in me God's Spirit, because I find a constant warfare. Rather be encouraged by that warfare to know that God is working in you, and with that assurance let all your energies be redoubled. How then, you say, is a man to overcome an evil habit? Is he to expect that in a moment he will overcome it and find it all gone, as if it had never been? May a minister guilty of the gross sin of laziness, indulged in, it may be, for years, by one act of faith so receive the Spirit that in some supernatural way knowledge will be given him, and all the loss of the past be regained? By no means—but patiently, prayerfully and labouriously he must by greater diligence during the remainder of his days, seek to buy back the hours that remain. But how to get the stimulus thus to live. Resolutions fail, intentions are broken. How is he then to get an inspiration after the higher end? Paul knows. I will be not drunk with wine, says he, but be filled with the Spirit. Onward and upward our aspirations must reach, laying hold of God's help as with all our powers we seek this end in view. In proportion as we thus live for a noble end, the lower end will lose its power, and neither drink nor laziness nor aught of the flesh will be our master, but we shall live for the Spirit. Nor let anyone be discouraged because they have never had any of the particular experiences that are said to accompany a complete consecration on the entering into the higher Christian life. God's word gives no warrant for any particular kind of experience to mark any stage of the Christian life. Some at first are led to Christ through struggles that are stamped on their memory for life, while others by the same Spirit are led on from childhood so that they never can remember a time when they did not love Jesus. So in the experience of the Christian life some seem to advance by a series of crises marked in each case by a spiritual struggle, searching as it is keen; in the case of others the growth is of a more normal kind, the plant of grace developing first the blade, then the ear, then the full corn in the ear. But in all the varied experiences the Christian life is the same. There is but one Christian life, even as there is but one Christ and one Spirit. Not some experience new and strange is our pressing need, but more of the Spirit of Christ day by day changing us into His image. The need of the Church is not some inward feeling, the joy of which must be told, but the mind of Christ so stamped upon us that we shall become epistles known and read of all men. With God's Spirit teaching and guiding us and thus writing Christ's law upon our hearts, the Church of God would seem a power and win an influence that would not only reprove the world of sin and of righteousness, but would be the means of drawing souls to the meek and lowly Jesus.

2. The question remains, How may we secure this spiritual power? Clearly the Spirit is promised in answer to prayer. "If ye, then, being evil, know how to give good gifts to your children, much more will your heavenly Father give His Holy Spirit to them that ask Him." In secret prayer, in the congregation met for worship, through all the means of grace we are to seek ever, in large measures, the guidance of God's Spirit. Yet how many, who, in general terms, say they want the Spirit, show their utter carelessness of the gift through neglecting the divinely appointed means. Nor is it merely in the church at large that family prayers are often neglected and people forsake the assembling. Recollections tell how even among students there were those who, no doubt, aspired after spirituality, who, none the less, were less frequently at family devotions than they should be, and if the spirituality of our ministers were to be measured by their attendance at devotional exercises at Presbyteries, Synods, or Assemblies, I fear it would not be ranked very high, and yet it is in answer to prayer this gift is promised; and it was when the disciples were all of one accord in one place that the Spirit at Pentecost, with quickening power, descended upon them.

3. But there is another condition ever marked of receiving the gift of God's Spirit—the condition of doing Christ's will. Jesus, in giving to His disciples the promise of the Comforter, prefixed it with a condition which, though joined to it by God, man too often seeks to sever. "If ye love Me," He says, "keep My commandments and I will pray the Father and He shall give you another Comforter." It is they that do God's will that shall know the truth, and to those who faithfully use the light they possess in doing God's will He will give more light. Only the pure in heart shall see God, and only those who sincerely show their desire to be led need look for the guidance of the Spirit. Thus all life acquires a new sacredness, and every honest attempt at doing God's will is, in God's sight, an earnest prayer for God's Spirit. Valuable then as means of securing the Spirit as are all the public and private exercises of worship, of no less importance to that end is the humblest attempt to do right. Without the latter all the most glib-

ling services and enjoyable conferences will prove utterly worthless. Away in some remote country district there may live a youth who has never attended a conference or enjoyed the glowing utterances of any gifted evangelist, but under the pious training of a home and the sincere devotions of a godly minister he firmly and decidedly chooses a path full of difficulty, it may be, but one that conscience dictates as the right. No joyous emotions cheered the humble beginning, no newspaper sounded his praise, but he did God's will, and in the doing the spirit came to him till as the years go by the humble life has unfolded itself, and revealed a power of consecration unknown to many who have been moved by religious emotions without the whole life being turned to doing God's will. Undoubtedly a most important means of either individual or church securing God's Spirit is their striving to do God's will and yet how strange, go a meeting of Presbytery, Synod or Assembly, met not only to ask God's guidance but through their deliberations to seek to do God's will, and many you would think spiritual men draw back from all the care of examining the different questions or leave the meeting with the complaint that this is a tedious business. Are we to conclude from signs like these that even ministers are pleased with speaking of the Spirit's power so long as it is a matter of enjoyment, but draw back the moment that it is borne in upon them that ascertaining the mind of the Spirit through all the tangled maze of life demands patient and labourious toil? Be that as it may, it stands as a truth immovable that without the readiness to do God's will, be the task pleasant or otherwise, the saying that we want more of the Spirit's power in our other duties is only ranting hypocrisy. If then we would have the Holy Spirit in our life, all our life must be given to the Spirit. With a church thus earnestly and unitedly desirous of the Spirit's guidance, sincerely showing by the faithful use of the light we have that we are in earnest in seeking more, might we not hope, that in measure that would gladden our hearts while it nourished our feeble faith, God's Spirit would descend upon us, convincing the sinner, encouraging the faint, strengthening the worker till the heritage of the Lord represented by the divine blessing became a praise in all the earth.

Reception of a Jew into the Christian Church.

LAST Sabbath evening at the close of the regular service Rev. John Mutch baptized and received into the membership of Chalmers church of this city, Mr. Samuel Blumberger, a converted Jew, on profession of faith. Mr. Blumberger is of an orthodox devout Jewish family in Germany. He is a young man of good natural ability; is well acquainted with the German, Russian and Hebrew languages, and has a fair knowledge of the English. It is just about two years since Mr. Paul Saug, a convert from the Jewish faith also, was received into this same congregation, and it is pleasing to know, Mr. Saug has been mainly instrumental in leading Mr. Blumberger to a saving knowledge of Christ. There was a very large congregation present. Mr. Mutch, in his sermon, pointed out that the rejection of the Jew was neither total nor final. He showed there has always been a remnant according to the election of grace; that the Jew will be restored as a distinct and separate nation to their own land, and that this restoration will be connected with the "personal and pre-millennial coming of our Lord." After this the Jews will become the great missionaries of the cross, then shall nations be born in a day, and the kingdoms of this world become the kingdom of our Lord and of His Christ.

Mr. Mortimer Clark was present and spoke briefly. He held that the order of mission work was "to the Jew first" and that the Christian church in the past had, in a large measure, failed to recognize this. He showed what a power the Jew would be in the conversion of the heathen in that they are already in every land and are acquainted with the ways and languages of all nations. He earnestly urged the people to take a deeper interest in mission work among the Jews. Mr. Blumberger in a few words told the people how he had been led to receive Jesus Christ as his Saviour. The whole service was very impressive, and not a few were moved to tears.

Both Mr. Saug and Mr. Blumberger are very anxious to be instrumental in leading others of their nation to see that the "Historical Christ" is indeed the true Messiah.

Professor H. P. Smith.

THERE has been considerable talk of re-opening the famous Briggs heresy case before the American General Assembly, which is about to convene at Saratoga Springs, though it is not at all certain that the Assembly will consent to review the action taken last year at Washington. In fact, a scrutiny of the list of commissioners shows that a more conservative body than that of last year has been elected, and that Dr. Briggs is not likely to have as many sympathizers among them as before.

But even if the Briggs case is not re-opened the General Assembly will have a heresy case before it. The defendant will be Rev. Henry P. Smith, formerly a professor in Lane Theological Seminary at Cincinnati. In the fall of 1892 charges of heretical teaching were preferred against him before the Presbytery of Cincinnati. The charges were sustained, and he was suspended from the exercise of his ministry. The local board of Lane Seminary supported him, and he appealed to the Synod of Ohio, which, at its meeting last year, confirmed the action of the Presbytery. During the past year Dr. Smith resigned his chair at Lane. He has served formal notice of appeal from the Synod upon Rev. Dr. Roberts, the stated clerk of the General Assembly, and his case will be on the docket of the national body.

It is likely that Dr. Smith will meet the fate of Dr. Briggs, as the two agree on many points of alleged heresy. The conservatives maintain that Dr. Smith virtually denies the inspiration of the Bible. He believes that there are mistakes in the Bible, but declares that he is as loyal to the doctrine of inspiration as any Presbyterian.