

teacher would be raised above the necessity of learning the multiplication table.

Inaccuracy No. 4.—“They are not open to the most powerful and reasonable statements of facts and arguments.” This statement is as false and slanderous as anything said about Christ by His enemies.

Inaccuracy No. 5.—“Neither Mr. Burns nor his apologist, Mr. Truax, answers or even states our objections.” I stated his objections distinctly, in his own words, taken from an editorial in the *Guardian*, and answered them unanswerably.

A. TRUAX.

MORE AND MORE.

Acceptance of the Holy Ghost and growth in grace are two separate and distinct things. A great fear that growth in grace is stopped by acceptance of the Holy Ghost causes many to besiege the throne of grace that they may die “more and more” to sin and live “more and more” unto righteousness. Such people are continually wanting to know “more and more” about God, and will even offer petitions that they may get “more and more” of God.

Acceptance of the Holy Ghost is a mighty step, but it does not in any sense complete growth, and after taking place there can be no more sin to die to. There may and will be temptation, but not necessarily sin. If the temptation be resisted there will be no sin, and growth in grace must take place. To resist the tempter is to grow in grace.

All things become new on the advent of the Holy Ghost into these clay tabernacles, otherwise it would take all our lifetime to be born again. By these “more and more” theorists it takes a man all the time from conviction till death to be born again. What would be thought of a man who stood at the door of your dwelling knocking, and on being invited to enter took a whole lifetime to enter.

As to living “more and more” unto righteousness, this is synonymous with growth in grace. A tree cannot grow until planted. A person cannot walk in the Spirit until he has accepted Him—cannot grow in grace until he is in God

and God in him. A man may live years after “pardon” without accepting of the Holy Ghost in the Pentecostal sense, and yet there need not necessarily be any time intervene between pardon and acceptance of the Pentecostal gift. Testimony on this point is already commencing to multiply. Pardon, and accepting the gift of the Holy Ghost, are also two separate and distinct things. One does not of necessity include the other. Casting aside an old garment is not the donning of the new. How many naked really come to Him for dress, in the scriptural sense? The Gospel is very simple. A wayfaring man though a fool shall not err therein; and yet how many do err just at this juncture. How many spend their life crying “more and more” to God? Is it not true that this class bids fair to outrival all competitors for antagonistic supremacy? Those who are ever learning and never coming to a knowledge of the truth will neither enter in themselves nor will they suffer others to enter. Their delight appears to be in mixing growth with acceptance. They continue to pray for “more and more” of the Spirit, when they have not as yet grounded the arms of their rebellion against Him. They are willing to accept of “more and more” of any of the fruits of the Spirit—love, joy, peace, etc., in preference to accepting the Spirit. Acceptance of the Spirit is an act. Action needs to take the place of multiplied words of prayer in thousands of cases. Going on to Pentecost is as great a need in the majority of professed Christians as pardon or remission. After Pentecost the fountain sends forth sweet water, not both sweet and bitter. Rejecting and persecuting the Holy Ghost is not the more excellent way. This accepting of only a part of God’s plan of salvation and rejecting Pentecost won’t do. He that believes shall be saved. How can a man believe without everything about Pentecost and the promised Comforter being included? Can a man accept some of the words of the Lord Jesus and reject the rest? Had the Lord Jesus sanctioned the “more and more” theory it might then be a safe one. We receive not the Spirit by measure.

H. DICKENSON.