

infinite quantities? A moment's thought, mingled with a trace of real humility, is sufficient to show any finite being that he cannot dogmatize about growth concerning the perfections of God. Granted that all the world believes and dogmatizes with him concerning this thing, that does not alter the matter, for then are all simply dogmatizing concerning the unknowable. Absurd! exclaims one; and yet this same party will readily affix his name to equal absurdities concerning the infinite. Take the doctrine of the Trinity, and see to what absurdities we affix our names. Who, with this *creed*, can be consistent and fling at another who even affirmed that the attributes of God were capable of enlargement, and really did expand in all directions?

Well, we don't affirm any such thing, for the simple reason that we don't know. And further, if any one, in his towering greatness of intellect, should assure us that he did understand the doctrine of the Trinity, he could not help us, for our mind being finite we could not take in the thought, even if he condescended to teach us concerning this, to us, unknowable quantity.

Jesus said, "My peace I give unto you." Now, if Jesus had peace which could not grow and enlarge, then he that receives that peace receives an un-growable quantity, or else He (Jesus) did not tell the whole truth about it. And the like remarks may be made concerning His imparted joy. Falling back upon our personal experience, we hesitate not to proclaim from the housetops the glorious fact that we, for several years, have possessed these identical quantities spoken of by the world's Redeemer, and leave it to others to *finesse* about their powers of expansion. And, moreover, during all these years, so perfect have been these gifts of God that for us to have gone forward for prayers for more love, or peace, or power, would have been to so sin against our instinctive ideas of propriety, that we would have been immediately stripped of this glorious heritage and left in self-condemnation, a condemnation which we are sure would have been ratified in Heaven.

If, now, we use the very descriptions

of our personal, Christian experience put in our mouth by Jesus Himself, how dare another, who calls himself a *Christign*, criticise his Master through one of His obedient followers?

Paul declared this peace to be beyond the understanding, and this joy to be unspeakable. If, now, one undertakes to put limitations about them, evidently he is not Pauline in his teaching. Strange that men cannot realize the absurdity of the position they assume when they decline conclusions with Christ or His first followers, but court this identical conflict with followers more remote. As if the intervening centuries will make it less rash to reject the words of Christ, if reproduced in a modern experience.

We claim, with no doubtful or apologetic utterance, that for years we have lived the life portrayed by Jesus Christ, viz.: perfect and merciful as our Father, who is in Heaven, doing the will of God as it is done in Heaven, accomplishing greater works than Jesus did when on earth, and having the peace and joy of Christ and the power of the Holy Ghost according to the full measure of Christ's promises concerning them.

Now this is the experience which the Author of our Salvation clearly urges upon the acceptance of the world. We have accepted it and proved its divine harmony with the life and character of Christ and with His descriptions of it, as also its perfect adaptation to our need. Moreover, we declare to all that its acceptance as a perpetual possession is conditioned, amongst other things, upon accepting the Holy Ghost as supreme and only guide and teacher for every moment of life.

If, now, any person openly rejects this condition, and then begins to criticise our written experience, cannot they see that in that act they simply and only verify our contention concerning the necessary connection between the condition and the results. We say that the same results would follow in their lives, if they complied with the conditions. They reject the conditions, but cavil about the asserted results. Is it any wonder that these critics are so ready to leave fair argument for the tactics of the unscrupulous or the bigoted.