

work to be of God, is in the fact of the independence of individuals in the movement of each other; and, indeed, of the movement itself. "God is our rock and our salvation," and not men, measures or movements.

If every other professor should turn out to be a villain, and the Canada Holiness Association, as our enemies assert, a delusion and a snare, it would not in the least disturb the faith of a man who really knows God of his own knowledge.

Each man who is guided and indwelt of the Spirit, knows that "vain is the help of man," even in his best state, and he therefore does not depend upon him either for example or precept. If vain is the help of one man, you get the same product if you multiply him by ten thousand.

The Canada Holiness Association is an association of individuals much more than an organization; and the individuals who are really of the movement have learned not to lean upon it in any measure. The moment any man does so lean upon the Association, or any individual member thereof, he cuts himself free from the movement; or, in other words, he ceases, for the time being, at any rate, to walk in the Spirit, and so fulfils the lusts of the flesh.

These members of Christ's body believe in a personal, ever-present, all-wise, all-good Spirit, who literally dwells within them; and upon Him they depend solely for strength, wisdom and sympathy, in order to bear the burdens, solve the problems, and fight the battles of life.

This is the very essence of Bible salvation, and is alone proof positive that the movement is of God.

I may remark that this is the kind of salvation I would earnestly recommend to those who are afflicted with the disease known as "church politics," the brethren who get up combines, or make tickets in the church to carry out their plans. "Some trust in chariots and some in horses, but we will remember the name of the Lord our God," was doubtless written for their edification.

Leaning upon an arm of flesh is proof of carnality, and results invariably in spiritual defeat, while leaning wholly

upon God is a proof of spirituality, and always brings glorious success.

There are many other inherent evidences that this movement is of God, but I will reserve the discussion of them for another paper. T. S. LINSKOTT.

CROMWELL, THE SOLDIER SAINT.

I have lately been reading Cromwell's Letters and Speeches, as edited by Carlyle, and find them exceedingly interesting and instructive. This work throws a flood of light upon the great Puritan movement, and succeeds entirely, I think, in rescuing the name of the great Protector from the odium into which it fell after the restoration. No Christian, I believe, can arise from a perusal of these letters and speeches and call Cromwell a hypocrite, or a mere scheming, ambitious man, who used the Puritan faith as a means to advance his political ends. He manifestly did his work as the servant of the great God, and accepted places of trust and honour only because he believed he was called thereto by his Divine Master. His honesty, integrity and piety will be manifest to all, but I was especially interested in finding out just to what extent he believed in divine guidance, for it is my firm conviction that all truly great and pious souls do get some inkling of the truth, and sometimes, at least, carry their belief into actual practice.

And first, it is perfectly clear that Oliver had the strongest kind of faith in "providential" guidance, even where he does not expressly mention the Holy Spirit. In all his great perplexities and difficulties he invariably makes his appeal to heaven for guidance, waiting at times for days in utter uncertainty and helplessness until Providence opens a way, and then he goes on in all confidence that the Lord is guiding.

Then again he at times states expressly that the Holy Spirit guides, in some cases at least, independent of the Bible, and I presume of Providence as well. But all this may be better shown by giving extracts from his own letters and speeches.