

narrations as "they were all filled with the Holy Ghost?" and are we not *commanded* to be "filled with the Spirit?" And when we add to these considerations the important fact, that the work supposed to be done is a work that brings the human will and heart into conformity with the Divine will, is it to be admitted that when the whole heart hungers for it, and the whole soul asks for it, the Lover and Father of human kind will, for the sake of illustrating His sovereignty, delay the saving gift? The thought is abhorrent to the believing soul. Let it perish forever!

3. But how does the Bible speak in this matter? Does the Word of God lead us to believe that we may be suddenly sanctified? Our first answer to this question, is that there is nothing in the Bible against such belief. It is true, that we are told to grow in grace; but growth is a natural phenomenon, of almost infinite variety of mode and degree. If the mode of spiritual progress is to correspond perfectly with growth in nature, then with what kind of growth must it agree? Will it be the growth of the fungi, the vegetable, or the animal? Must we wait like the elephant for scores of years ere we come to maturity, or may we spring into completeness and beauty as some insects do in a day? Must the human spirit, which is confessedly the highest thing in the system of this world's creation, be tied down to a conformity with the unchanging laws of lower organic life? If a tree or an aligator must take years to grow by the daily accretion of particles of carbon and lime and potash and phosphorous, must moral feeling and knowing power necessarily obey the same tedious law? We are told to grow, but it is in "grace" and "knowledge of our Lord Jesus Christ—"such knowledge, too, as principally consists of spiritual experience. And by whose chronometer can we measure the minutes needed for a human soul to see Jesus as a complete Saviour, and to receive the fulness of the Holy Ghost?

4. The history of Christian experience given in the New Testament, favours the idea of suddenness in connection with salvation, and with what is sometimes called the "second blessing." By the statements of Christ in John xiv., 27 and in chap. xv. 3, 9, 15 & 19, it will be seen that the disciples were in Christ in an important sense previous to His crucifixion. After His resurrection He "breathed on them and said: 'Receive ye the Holy Ghost.'" It is reasonable to believe that from that time onward they were Christians of a