

would be the third person. But no, five sections intervene before the author has time to discuss the Comforter. Not until we arrive at number eight do we find the title "The Holy Ghost." Those five sections are all about God's plans in relation to man, and the Holy Spirit must wait until these matters are defined and proved, before He is exhibited to the reader. And although there are sixteen questions with their answers in this section, yet in not one of them is the true Deity of the Holy Spirit mentioned. But in the answer to question four it is said, "The day of Pentecost was to the apostles and early disciples what many all-nights, or special meetings are to the Salvation Army people nowadays, a day of special endowment for the work before them." This is bringing Pentecost very low, indeed. But the General simply expressed the thought of a large proportion of the orthodox Church on this matter. For they do not see that the day of Pentecost is a great, unique, unparalleled epochal event. It was the inauguration of Christ's Church. As an epochal event, its relations to Christianity are as decisive, immense and representative as the giving to the law on Mount Sinai was to Judaism. And unless we combine together the birth, baptism, crucifixion, resurrection and ascension of Christ into one whole—calling that whole the manifestation of the Son of God to man—we have nothing comparable to the day of Pentecost in epochal significance and importance. For Pentecost was the manifestation of God the Spirit, just as the career of Jesus Christ was the manifestation of God the Son.

The postponement of any serious treatment of the Holy Ghost until questions concerning human experience are discussed; the entire absence of any allusion to his Deity in the section devoted to Him, and the bringing down that manifestation of Him that was predicted by at least three Old Testament prophets, and by John the Baptist, and promised so emphatically by the Son of God Himself—to the level of humanly arranged religious services, is certainly calculated to minify Him in the thoughts of those Salvation Army Cadets, for

whose instruction the book is avowedly written. To them this book is what Wesley's fifty-two sermons are to the Methodists, the Thirty-nine Articles are to Episcopalians, and the Larger Catechism and Confession of Faith used to be to the Presbyterians—a standard of belief in all or most things religious. That in the first section the Deity of the Spirit is acknowledged, is but a very slight make-weight, indeed, against the facts just now commented upon, which press in the opposite direction. A similar attitude toward Him may be easily detected in the books of most theological system-makers, who satisfy their creed-conscience by asserting, and perhaps demonstrating, the proper Godhead of the Holy Spirit; but when that much has been done, further remarks concerning Him agree much better with the idea that He is something less than God, than with the truth of His real Godhead.

There appears to be in this book about as much glorification of the human institution called the Salvation Army as any of the denominations are guilty of concerning their own organizations. How is it that earnest Christian people do not see that all this denominational bragging is really glorying in *men*, and is contrary to the precepts of Christ, and derogatory to the glory of the blessed Trinity! No one who indulges in this sin can consistently throw controversial stones at the Romanist for his multiplication of sub-mediators between Christ and the sinner.

One way in which the undue exaltation of "our church," exhibits itself in this book is in the mixing up of the laws the General has made with the laws of God. Divine and human laws on the same page, in the same type, and under the same heading tend to produce the impression that they all are of about the same value and force. But Bro. Booth is in this, as in many other respects, in line with the majority of men who have been placed in similar positions to the one that he occupies. But he is not in line with God in his legislation for Israel after leaving the house of bondage, for He spoke with His own proper voice, and wrote with His