

and act in His power, to have the witness

"That all we do is right,
According to God's will and word,
Well pleasing in His sight."

That is to *wa'k worthy of God unto all pleasing.*

And yet again, we say that if His teaching concerning the witness of the Spirit does not include all these things, then no provision is made for their obtainment. Take, for example, the promise of Christ, "Ye shall receive power after that the Holy Ghost is come." Now, if this promise is necessarily fulfilled to every one who receives the witness of the Spirit to heart purity, then anything said or done on their part implying its absence, is dishonoring to Christ the giver of it. But what a common experience it is for Christians to state positively that they have the witness to heart purity, but consciously lack the power of the Holy Ghost in their work. And this anomaly does not awaken remark as if it were a contradiction of terms. We alluded to an incident, in our former writing, which illustrates this. During the camp-meeting, held at Wesley Park, by Bro. McDonald, a brother minister had preached a strong, scriptural sermon on the Baptism of the Holy Ghost, and at its conclusion asked all who had received this gift to stand up, when most, if not all, professors of the blessing of purity stood to their feet. Immediately Bro. McDonald took charge of the meeting, and asked all those who had stood up as witnessing to the baptism of the Spirit, but who would like to have a clearer, more positive knowledge of this as a present blessing to stand up again, whereupon most of the friends again arose to their feet. Then Bro. McDonald told them that this last act on their part was proof that they had not received the baptism of the Holy Ghost.

We allude to this incident again to show that, in the opinion of Bro. McDonald, the witness to heart purity did not necessarily include witness to the possession of the baptism of the Holy Ghost.

And this incident is but one of very many we have witnessed, all going to show that the witness of the Spirit to sanctification, which Dr. Steele champions, does not include "power after the Holy Ghost has come" as a necessary part of it.

Now then, we maintain that to ask one who has obtained the witness of the Spirit to heart purity, but who has not received this Holy Ghost power, to come to the altar as a seeker of it, is, according to this teaching, but solemn mockery; for having received the witness of the Spirit to the blessing of a clean heart, they could not further discriminate between the operations of the Holy Spirit and their own thoughts. If, then, they should witness to having received the baptism of the Holy Ghost, their witness could not be accepted as at all similar to their former witness to heart purity, seeing in this latter case it could be nothing more than the outcome of a thinking process.

This conclusion must be a legitimate one from the teachings we are criticising, for if we are told that in this case considered the child of God may have the witness of the Spirit to the additional blessing received, then these teachings as a creed fall to the ground, for then no promise of Christ can be left out—all may be witnessed to by the Spirit in their reception by individual souls.

We emphasize this conclusion as inevitable. If a Christian, who has received the witness of the Spirit to heart purity, may, as a distinct experience, have the witness of the Spirit to the baptism of the Holy Ghost, then he may have the witness of the Spirit to the fulfilment of any or all of the promises of Christ, in all their fullness, as they touch his life; so that the child of God, in any difficult pass in temporal matters, where he consciously lacks wisdom to direct his affairs, may ask of God and have the witness of the Spirit that his prayer is answered liberally.

Such are some of the confusing results which follow a departure from Scriptural precedents. How all such difficulties are avoided when apostolic teaching is carefully followed. To Peter, clearly, was given the enunciation of the truth of the present dispensation, which truth he gave to the world in its due order on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." In perfect harmony with this teaching was Paul's dealing with the