

As previously announced, the camp-meeting begins on Friday, the 29th instant. First service at 7 p.m.

CHRIST'S KINGDOM.

"And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—MARK xvi. 17, 18.

The capital mistake made by very many in all generations since Pentecost has been, and still is, that any outward manifestation of the work of the Holy Spirit which appeared at the initial stage of Christianity would always characterize His work during all time. Hence the mistaken notion largely prevails that if the outward effects of walking in the Spirit, which were witnessed in the first believers, could be correctly portrayed, we would have an infallible test by which to know the genuineness of any claim to Pentecostal fulness of the Spirit, and, moreover, it would afford a sure and certain mark to aim at in seeking to experience the mysteries of apostolic living.

That this notion is founded on a misapprehension of the nature of Christ's kingdom, careful study of Christ's teaching will undoubtedly show. The simple fact that orthodox Protestantism is a unit in proclaiming the equality of the Holy Ghost with Christ Himself ought to awaken the expectation that the presence of the Comforter as a momentary guide and teacher to every individual of this kingdom would make it seemly that He, the Holy Spirit, should not be fettered in His work by any laws or precedents laid down either by Christ or Himself. For if restrictive rules were given beforehand by the second person in the Trinity it would either imply a superiority on His part, or a want of confidence in His co-equal. If the outward manifestations of the Holy Spirit in the first race of believers were to be made typical, or precedents for all others to the end of time, then would the very character of continual, divine guidance as a present living guide be compromised, and a radical difference be insti-

tuted between the work of the Spirit in the first and the latter days of His dispensation. In fine, the work of the Spirit to be genuine, must ever be independent of formulated rules or precedents of every kind, else in vain do we try to make good the Scriptural testimony concerning a Trinity in unity in the Godhead.

Hence will appear at once the small importance that must ever be attached to the disputes amongst scholars as to the authenticity of the words at the head of this article. What if it could be proved that as a general fact the early participators in Pentecostal blessing literally illustrated the statement of these verses in their lives, it could by no means follow as an absolute certainty that all who walked in the Spirit should, during all the ages, act after this identical pattern. In the nature of the subject the Holy Spirit Himself alone must decide concerning the outward manifestation of His work generation after generation, both in its general aspects and as shown forth by individual believers. If, for a thousand years, similar outward expressions of His inward presence should appear, it would not follow as a necessity that these identical phenomena should continue.

Therefore, it will be seen readily that all the outward results which appeared as connected with the acceptance and retention of the gift of the Holy Ghost by the early Christians appeal to us only as helping to establish the fact of that gift being indeed a reality. The roar, as of a rushing wind, cloven tongues as of fire, the phenomenon of tongues whatever that was, the shaking of a building, healing the sick, raising the dead, walking out of prison in spite of chains, keeper and bolted doors, being conveyed from one point to another after a manner mysterious to onlookers, visions by day or dreams by night, all these and much more in unwritten history exhaust their significance when they accentuate the distinct promise of Jesus, "Ye shall obtain power after that the Holy Ghost is come and shall be witnesses of Me," but as containing any promise of similar results perpetually re-occurring in Spirit baptized disciples they have no signifi-