

CONSCIOUS LACK.

"We have thus far viewed regeneration in the one aspect only—the impartation of spiritual life. . . . But there is another aspect of regeneration as a theological term; an aspect which has been generally overlooked by modern Methodists. . . . This second aspect is the perfect recovery of the moral image of God, which sin has effaced. This is not like the quickening into life by the instantaneous touch of the Spirit, the Lord of life. It is a process involving the element of time—days, weeks, months and years, perchance, before the image is fully recovered."—*Rev. Dr. Steele.*

Here we have it again, the instinctive yearning of the soul which occasionally breaks through the trammels of the creed life and voices its inner conscious lack. This reasoning gives a loophole for voluntary humility, for we challenge this writer to say that in him personally this image is fully recovered. It was not possible at the first or second crisis of his spiritual life, according to his own showing. When, then, did it take place? We call upon him to set the time, that we and all such may discover how natural the shrinking from such a reasonable request. If this gradual work was accomplished in him in a few days or weeks, then he is under a kind of obligation to account for its more speedy accomplishment in him as compared with others. Will this not tend to spiritual pride and end in his being puffed up above many others? Who that has the healthy instincts of manhood, to say nothing of Christianity, will not, with all proper modesty, disclaim any pretensions looking towards testifying to this "perfect recovery of the moral image of God," under these circumstances?

From our personal standpoint, we have not thus to sin against the laws of modesty when claiming that in us this image has been fully restored, for it came to us as one of the concomitants of our personal Pentecost, and hence being of faith and, therefore, a pure gift of God, we only glorify the Giver when we make our boast of its possession.

Not only was it a gift from the hands

of the All-Giver, but, like the goddess Minerva, it was perfectly matured at its birth, and had in it no power of growth, for from that moment it was, and has been the Spirit, and the Spirit alone who has convinced of sin and of righteousness. Once, indeed, at the beginning of this walk in the Spirit, we deliberately let go of this image, and for a few hours walked in darkness, the Spirit convincing us of sin every moment of that time; but, when again we returned to absolute obedience, it was instantly restored, and since then, the Spirit has continued to convince of righteousness. Yes, we know, with a knowledge exceeding in power and clearness all other knowledge, that God's moral image was then completely restored to us, and has not been in the least defaced during the last decade.

THE EXTENT OF OUR POWER TO HELP OTHERS.

"I have learned that the power of God that saves me, is the power of God in me to save another man; and I can lead another only up to the level of my own experience."—*Rev. B. W. Gorham.*

Here we have a law of Christianity formulated, and one which will bear close investigation. And yet he is a careless thinker who will adopt this as a law of the Gospel dispensation, with or without exceptions, in an off-hand, matter-of-course way.

Cannot, it may be asked, an unconverted man so distribute tracts as to secure spiritual help for another, even to the extent of his conversion and obtainment of all Gospel blessings? It may be answered that the help in this case really comes from the writer of the tract. Well, then, could he not tell the story of the cross, and so help another into converting grace? Certainly, we answer, and instances of the kind are at hand in abundance. Some very successful revivalists have been afterwards discovered to have been perpetrating, at the time of the revivals, the most abominable villainies.

We once heard a minister tell how