

that is, there is then no change whatever in the component parts of any one of them. The change, the new creation, is entirely a change of attitude, converted or changed from the evil of our ways, a "ceasing from evil and learning to do well." This is the *image* to which we may be conformed. Happy we in whom this image is perfectly restored, and but an instant of time is required for its completion."

BOOK NOTICES.

"*Walking in the Spirit.*" By REV. A. B. SIMPSON.

This is a book of 280 pages, written in his own felicitous style, which is tantamount to saying that it is a very readable volume.

Moreover, it will compare favorably with other books whose place is in the Christian's closet of meditation and prayer, for there breathes through it the very breath of devotion and sanctity. It is the reproduction, in book form, of the saintliness of its author.

As some still cling to the belief that the founder of the *Christian Alliance* is also a teacher of the walk in the Spirit according to the views held and taught by the Canada Holiness Association, we deem it right to use this production, containing, as it may well be supposed to, the matured and deliberate deliverances of Mr. Simpson on this subject, to show the utter incorrectness of this fondly cherished hope.

We do not do so as desiring to push the author upon ground which he does not choose to occupy, but simply and only to make evident the truth. Is it not in the true interests of all concerned to have the facts of the case fully brought out and recognized?

On page 68 we read, "The Bible is a standard of spiritual truth, and in all His teachings and leadings, the Holy Ghost never contradicts His own word. They who are most fully led of the Spirit will always most reverence the authority of the Scriptures, and walk in the most perfect conformity with their principles and precepts."

This, we readily admit, is in *seeming*

accord with all we write and teach; but if the writer means by *Scriptures* his notions concerning what they teach, then is the passage at complete variance with our thoughts. But that this is his real meaning, the following quotations will show:

On page 80, he adds: "He also directs us by His own direct voice when necessary; and yet we must not expect the special and remarkable intimations of the Holy Ghost at all times, or when we have sufficient light from other sources. There is danger of fanaticism here. We have no right to ask God to give us a special revelation of His will when either the light of our own common sense or the teaching of Scripture have already made the matter sufficiently plain."

But who is to be the judge when the matter is sufficiently *plain*, according to common sense or Scripture? This author would seemingly lay down rules for our *management* of the Holy Ghost, as if He were our servant, and not our absolute master.

"So, also, we cannot expect the Holy Spirit to reveal to us directly whether God will forgive us our sins, or sanctify our souls, because these things He has already explicitly promised us, and we can expect no added witness of His Spirit until we have first believed and acted on His word; then the Spirit will follow this by a confirming voice and a sweet inward assurance of the fulfilment of His promise. Many persons expect the Spirit to come to them with the assurance of forgiveness and salvation before they have even believed the promises that He has already spoken. So, also, we may add in regard to prayer for physical healing. When we are living in accordance with His word, it does not require a special revelation of the will of God, but that we should believe the revelation already made in the Scriptures, in His promises of healing through faith in Christ."

Here the explanation of the first passage quoted crops out, for in it the author maintains that his peculiar doctrine about healing for the body being in the atonement just as sin is, is taught plainly in the Scriptures—so plainly that it would be *impertinence* on the