

privately, to the great blessing of Brother Caughey's presence and prayers and preaching during his pastorate.

Brother McLean quoted a remark of Dr. Dempster to him and his fellow college-students, that he knew of no man the results of whose ministry were "more abiding" than those of James Caughey. He grouped together Whitefield, Finney, and Caughey. He emphasized the fact that it was not so much the other qualities of Caughey, unusual as they were, as his advocacy of entire sanctification, that gave him his singular power over the minds and hearts and lives of men.

The present pastor said that the last Sabbath was the most lonesome he had spent for a long time, so deeply did he feel the absence of Brother Caughey.

A gentleman, formerly a Presbyterian, rose in the audience, recalling some of his personal recollections of the great and good evangelist, under whom he had been converted in Toronto, Canada. He said that Caughey had "revolutionized" Toronto. That was the only word that would express that work.

A lady also spoke briefly in the audience.

The Rev. W. B. Osborn led in prayer, remembering especially the widow, who had been detained from the services by illness, the church in which he had spent his last days, and those in all lands who had been greatly blessed by the ministry of this marvellous man.—*Christian Standard*.

EXTRACT FROM AN ARTICLE BY DR. STEELE.

Whilst I am about it, I may as well finish the list of causes which are divesting the new birth of its deep significance. Much like the last-named cause, not resting on its doctrinal basis, but having the same practical result, is the effect of the instruction to seekers at our altars, given by many preachers and laymen, especially by some evangelists who are eager to count up a large number of conversions in the two weeks of their stay.

"Do you truly repent of sin and turn away from it?"

"I do, sir, to the best of my ability."

"Do you believe that God for Christ's sake now pardons and regenerates you?"

"I have no changed state of feeling, sir."

"That is nothing. Feeling has nothing to do with it. You are to be saved by faith in the Word, which says, 'He that cometh

unto Me I will in no wise cast out.' You come to Christ, don't you?"

"Why, yes, the best that I know."

"Now you must believe that God receives and pardons and renews."

"But I have no evidence."

"None is needed but the Word. Just read this verse, 'Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' Don't you see it's the present tense, 'is passed from death unto life?' Now you must believe this, and you are regenerated."

"But," says the inquirer, "I have heard that there is such a thing as the witness of the Spirit, and I have not received it."

"Oh, that is of no account at present; you dishonor the Word by looking for any other testimony to your salvation. It is your duty to believe that God does pardon you now. Don't you see that you have fulfilled all the conditions? You have done your part; now you must believe that God does His part. He may be a little behind-hand in bestowing the Spirit's testimony, and it's no matter if He never does, you are saved, because the Word says so."

Thus the poor soul is taught that he, and not the omniscient God, is the infallible judge of the fulfilment of the conditions; and so, just as he was about to enter upon salvation by trusting Jesus to save, and trusting till he gets the witness, he is switched off the track to trust for weary and sad years in something he mistakenly thinks he had done, and to call this regeneration. Thus regeneration is degraded from a great and glorious change wrought in the consciousness by the Holy Ghost through an all-surrendering and persistent trust in Christ—degraded to a mere fancy—while trust in Christ *to save* is displaced by a groundless presumption that I am saved. This is the process by which our churches are filled with unregenerate souls through erroneous advice at the altar. These constitute a cloud which eclipses the glorious blessing of the new birth. Precisely the same style of altar instruction is eclipsing the glorious consummation of regeneration through the entire sanctification of believers, and multiplying mistaken professors of this grace also. There are thirty young men in the School of Theology who will probably none of them fall into the error of giving such instruction to seekers. If they do, they will sin against great light—the light of three or four of my best lectures on pastoral theology.—*Sel.*