

just censure, they should, at the same time, be exempted from frivolous and captious criticism.

It is scarcely necessary to say that the writer views some matters from the stand-point of the Wesleyan, to which body he belongs. In this we mean no censure. It is natural that he should, and it is honest. There is, however, remarkably little that can be excepted to on this ground. The book is eminently Catholic in its aim and the treatment of its subjects. We might certainly object to its statements on Christian fellowship. The writer considers this to be something more brotherly, intimate and free in its nature, than that which pertains to public ordinances and assemblies. His idea is that no Church is conformed to the primitive model that does not make "social fellowship" a part of its stated organization. In all that he says about the value and necessity of "fellowship" we cordially concur; but we think he fails to distinguish between public Christian life, in the sacraments and assemblies of the Church, in which there must be a permanent order, and the private and social life of the Christian, in which there may and ought to be fraternal communion, at once intimate, spontaneous and free. A fixed form of fellowship, such as that which prevails amongst Wesleyans, has, we fear, a natural tendency to formalise a certain approved type of Christian profession. Wherever the living presence and power of the Spirit are felt, Christian fellowship, in social converse and prayer, will be the spontaneous result, as is found in the case of all revivals of religion in the Churches; but to organize this fellowship into a fixed and stated part of Church order is, in a great measure, to destroy and to hinder it. It is enough that a Church offers facilities for social fellowship, that it invites, promotes and commends it, as part of the free social life of the Christian.

We might also take exception to Arthur's views of the witness of the Spirit. He combats the opinions of those who would send a sinner to examine within himself for the marks of the Spirit's work, for the "Fruit of the Spirit," in order that he might have the comforts of salvation. He objects justly to the doctrine that would confine the evidence of the Spirit to the fruit specified in Gal., v. But we cannot agree with him in thinking that wherever the Spirit is, there is also a consciousness of His presence. We think that he fails to show what the "witness of the Spirit" really is. He makes no reference to the more formal expression of this doctrine in the Rom. viii, namely, "The Spirit witnessing with our Spirit, that we are the Sons of God." The witness of the Spirit is not a thing absolute and abstract, having no relations to a conscious subject. The very term "witness" implies an attesting to some one. The full and formal expression of the doctrine is, therefore, evidently this: "The Spirit witnessing with our Spirit." We can no more know the Spirit than we can know the Father, apart from His manifestations. It is in creation, providence and grace, that we become conscious of God in His natural and moral attributes. So also in the work of convincing, illuminating and sanctifying, we become conscious of the Spirit, as the great agent in salvation. Only this we would hold, that as many have no consciousness of God, notwithstanding His manifestations, so it frequently happens that the spiritually minded, who have been born of the Spirit, are not immediately conscious of the Spirit's presence, the consciousness of other things, sinfully it may be, hindering or obscuring the clear perception and sense of it. This, however, is not a state in which a Christian should rest. He should examine himself, not so much that he might get comfort, as that he might obtain assurance; that without hesitation or doubt he might say: Abba, Father. The facts of consciousness ought to be verified by an appeal to the revelations of Scripture.

Notwithstanding these objections, we cordially commend this delightful and most seasonable book, and trust that it will especially be found in the hands of all our students. ✕