

remission, be taught at the same time to accept the full ministry of the Holy Ghost in Pentecostal fulness, and by a life of obedience, retain the double benefit of cleansing and enduement throughout their life?"

Who will answer?

(MRS.) J. BENNETT.

Angus.

HE THAT IS NOT WITH ME IS AGAINST ME.

Assuming that Christendom is in the throes of a mighty revival—that this revival is of the Pentecostal sort, when the Holy Ghost in His office and work is given His rightful place, then it follows of necessity that the individual or the Church that hesitates to recognize this fact, must be classed against the Lord, or as David has it, "standing in the sinner's way." If the natural product of this government be a class of people out of whom the devil has been cast and out of whom he also stays "cast," and if it is by their fruits that the natural products of this movement are to be known, if when that judgment be applied to the products of this movement, which the Lord will apply when he "makes up the jewels," not judging by the beliefs but the acts, not by hearsay but by the deeds done in the body, "rendering to every man according to his work"—if we say when this judgment be applied, not so much by sight as by faith, and the judgment be of a favorable sort, then is that Scripture applicable, "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad."

But what must be said of those who, after exercising "godly judgment," have come to the positive conclusion that this movement is "of God," and instead of being with the movement take the "seat of the scornful," and persecute? If the one who does nothing, or is guilty only of the offence of "not being for" the Lord, is classed as "against" the Lord, what shall be said of the one who takes the persecutor's place?

And there are many methods of persecuting this way. The shrewd manipu-

lator of a meeting who so regulates the testimonies as to exclude all testimony bearing upon "the way," is as guilty of persecution as were the "chief priests and elders who accused Jesus." The one who frames a programme for a meeting having a similar end in view is as "guilty of the body and blood of the Lord" as the Corinthians to whom Paul spoke.

The pastor, lay-preacher or evangelist who deliberately and with malice aforethought, publicly or privately attacks those who follow this "Pentecostal way," "it were profitably for such that a millstone were hanged about his neck and that he should be sunk in the depth of the sea." A distinction must be drawn between the "enquirer" and the one who, having completed his enquiry, undertakes to pacify his conscience by adopting the role of the persecutor. It will not do for one who has undertaken to live "without sin" in his own strength or in some imaginary divine strength, but who has failed, to seek to justify his failure by "pulling down the standard." This is only another form of persecuting the Lord. It will not do for those who have made high professions of holiness, sanctification or heart purity, from which the Holy Ghost, in His glorious personality was excluded, to try and exalt "this profession" into "this way." That would be entering in by some other way—such an one is as bad as a "thief or a robber."

It will not do to be ever learning and never coming to a knowledge of the truth concerning "this way." The time comes and that time is generally "now" when "learning" should cease and "the way" be entered upon. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment and a fierceness of fire that shall devour the adversaries."

A common persecutor's way is also to select some instances of the devil's spurious imitation of "the way," and seek to convince himself and others as to there being "danger ahead" in following "this way."

Another reason given why "the way"