

ally or really by the *unspiritual*. And by the unspiritual we, of course, mean those, whether infidels, *orthodox* Christians or professed *holiness* people who do not obey the Spirit every moment as the only ultimate guide and teacher. And even to all, including the spiritual, we have only personal testimony to offer, nothing of a teaching or enlightening nature to call attention to. Hence, to all our testimony is that since we abandoned ourselves to walk absolutely in the Spirit these and kindred words of Christ, whilst they continue to be *spiritual*, are also real. We do eat of His flesh and partake of His nature and really live His life on earth. For as He was, so are we in the world. And further, we also know that, as Jesus said, he who has not an experience which absolutely tallies with this hath not eternal life.

Is there transcendentalism in all this? Well, we submit that one of the elements of such mysticism, and that the chief one, is absent, for, unlike all such cloud-land deliverances, we can state the whole subject clearly and logically; thus, a man can accept the Holy Ghost, this moment, in the Pentecostal sense, that is, to be taught, led and empowered by Him every consecutive moment of his life from this moment on. When he does so act, then he is a spiritual man, and knows for himself as an experience the things whereof we affirm; whilst, on the contrary, he who does not so accept the Holy Ghost is not a spiritual man, and hence cannot possibly know these things as an experience, and must, therefore, be in darkness concerning the whole matter, whatever may be his acquirements in other directions.

OTTERVILLE CONVENTION.

This Association Convention will commence at 7.30 p.m., on Tuesday, the 17th of March, and will be continued the three following days.

A cordial invitation is tendered to all lovers of the truth. Parties who expect to be present should communicate as soon as convenient with H. A. Titus, Otterville, so as to facilitate the business of billeting.

EXPOSITION.

"Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek and not be reckoned after the order of Aaron?"—HEB. vii. 11.

We draw attention to the fact that the *perfection* here talked of, whilst made possible under this dispensation, was not attainable under the former ones. Hence, in all definitions of Christian perfection, this contrast should be made apparent. A perfection which includes that of Moses, David or Isaiah cannot, according to distinct New Testament statement, be *Christian* perfection.

Let this fact be borne in mind, and it will facilitate greatly the task of reducing the tangled nomenclature now in vogue to something like order, and render it more easily intelligible. This canon of criticism applied to the various expressions used to denote Christian perfection would at once rule out *cleansing*, *cleansing from inbred sin*, *sanctification*, *entire sanctification*, *holiness* and *perfect love*, as utterly inadequate for the purpose. For these all as accurately describe the perfection of Isaiah as of Paul. By no ingenuity can any one of these expressions be shown to be exclusively descriptive of the saints of this dispensation. Indeed, we have yet to see the first attempt made by any writer to confine one of them after this thought.

It follows, then, that when any or all these above-named expressions are used they can only, if used legitimately, refer to a religious character which was possible to all the saints of God under all the dispensations.

What then is the distinctive characteristic of this dispensation? It is found exclusively in Pentecost and its concomitants. And hence, they who have not received and retained their personal Pentecost, cannot witness to *Christian* perfection, however they may harmonize with the rapt experiences of Job or Daniel.

"Stop at once all parleying with God, yield to Him at once. The terms He offers are the possible to you."