

the Convention on the "Enduement of the Spirit." "The Spirit the Revealer of Christ," was the subject of Rev. George S. Bishop, D.D. "Manifold Ministry," by Rev. A. W. Pitzer, D.D. "The Spirit for Worship and Witnessing," by Rev. D. M. Stearns. "The Spirit's Relation to Scripture," by Prof. J. M. Stifter, D.D. "The Spirit of Prophecy," by Bishop W. R. Nicholson, D.D. "The Spirit and the Christian," by Rev. Dr. F. M. Ellis, of Baltimore Baptist Church, formerly of Boston. "The Spirit of Sonship," by Rev. W. J. Erdman. "Threefold Conviction of the Spirit," by Rev. Geo. D. Boardman. "The Heavenly Unction," by Dr. L. W. Munhall. "The Spirit and the Preacher," by Principal H. G. Weston, D.D. "The Spirit and Jesus," by Rev. J. T. Beckley, D.D. "Grieving, Tempting, Resisting the Spirit," by Rev. James Morrow, D.D. "The Spirit and Inspiration," by Rev. James H. Brooks, D.D. Rev. M. D. Babcock, Presbyterian pastor of Brown Memorial Church of this city, made an address. Rev. A. H. Tuttle, pastor of the Mount Vernon Place Church, owing to sickness, failed to deliver the address assigned him.

Bishop Wilson in his opening address spoke on the importance of the subject before the Convention. The test question in apostolic times was, "Have ye received the Holy Ghost since ye believed?" And that is the question to-day. To give the Scriptural statements of the Holy Spirit's practical effect is of great importance, but too much neglected. Among the errors of to-day, there are so many substitutes provided for the Spirit of God. You may fill your Churches to overflowing, but without the Holy Spirit there is no life, nor power, nor efficiency. The great question is, "What that Spirit can do and shall do." The Spirit is available for every man and for every church.

Devotional exercises were held every morning at an early hour, before the public sessions, consisting of special prayer, thanksgiving, confession and consecration. Special meetings are being held in the Presbyterian and Baptist Churches, at which the pastors declare that since they have attended the Convention they have been wonderfully moved on this line of seeking the baptism of the Holy Ghost. They have been searching the Scriptures and giving Bible readings, and preaching on the subject with marked success.

These ministerial brethren seem to have discovered what the fathers in the Methodist ministry preached and practised a

hundred years ago: that there can be no substitutes for the agency of the Holy Ghost in the churches. That the baptism of the Holy Ghost and consequent enduement of power is absolutely necessary to success in preaching the Gospel. That the Church of Christ should be a witnessing Church. That the testimonies of both ministers and laymen are as essential, or even more so, in giving success to the spread of the Gospel than preaching. That Christians must be separate from the world, and be filled with the Holy Ghost for service work. Hence they are already denouncing fashion, fairs, festivals, etc., in the churches. Some among our ablest ministers in the Baptist and Presbyterian Churches are already counting the cost, and publicly declare that the steps they are taking may cost them the loss of their pastorates. Well, bless the Lord! We believe God is in this movement, and we pray that He may give it abundant success.—*W. R. Munro in Christian Witness.*

BALTIMORE, Nov. 7th, 1889.

#### GUARD YOUR WORDS.

It is mentally and morally impossible, to speak good things out of the abundance of an evil heart. The tree must be good, or the fruit will be evil. The tree is known by its fruit (Matt. xii. 33-35).

God's special disapprobation rests upon all speeches against the Holy Ghost (vs. 31, 32). If it be sometimes difficult to determine whether the presence and power, the guidance and will, of the Holy Ghost is manifest in certain persons and things, words and doings, all the more reason why we should be careful how we speak; lest what we intend as censure for man may be really against the Spirit. If even "idle" words (v. 36) shall be brought into judgment, and if we shall be justified or condemned by our words, we may be running great risks in freely expressing our hastily formed opinions.

The demand for confirmatory "signs" (v. 38) may be as censurable as our determined opposition or our ill-considered and ill-tempered words. God has often granted signs. He prefers, however, that we should walk by faith, not by sight. Above all will He grant no sign to a bigoted, captious, quarrelsome, jealous formalist. He is judging after the flesh. He does not want to see the Holy Ghost in what is transpiring.