

Christ liveth in me.' Oh, the mind, the sweet mind of Christ! May I follow the Lord every moment. I see the work deepen among His people and for some weeks have seen souls saved every day. I live above the division. The will of God be done, not mine. When we are all humbled, we, I trust, shall shake hands and all give glory to God. I feel much compassion; my bowels yearn for all men, and I can speak evil of none." Again he writes to Mr. Drake: "I do see the glory of the Lord. I live with Him. It is all Christ. I nothing have, I nothing am. Oh my soul burns for His glory. I see a few saved every meeting." To another correspondent about the same time he writes: "I am still more convinced that the Lord would have us feel and labour like St. Paul, and leave all the consequences in His hands. Numbers will never be saved without great efforts in the instruments; but how mysterious is this! Let us pluck them as brands from the burning, and leave others to draw the next generation to God. I burn with desire to be useful in the world. Here I am, Lord. Send me! I long to see you and my brethren. Our souls are united and shall be so for ever. Nothing shall separate between us and Jesus!"

(To be continued in next issue)

"Go, labour on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

Go labour on, while it is day;
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away,
It is not thus that souls are won.

Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home.
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, Behold, I come!"

HORATIUS BONAR.

HOLINESS

C. V. Fairbairn

"Write the vision, and make it plain. . . . that he may run that readeth it." (Hab. ii.2).

On the same episode (recorded in John xx.19-23), Dr. Brooks, Dean of Peniel Theological Seminary, remarks, "And they accepted the official and symbolic act, but did not receive the baptism (the Promise of the Father) at that time; for it could not be received until after the ascension of Christ."

In a letter to the writer, Bishop William Pearce, of the Free Methodist Church, says: "The theory that the disciples were sanctified at the time of "Receive ye," etc., is excessively weak and for this reason St. John xx. 19, &c., shows plainly that only ten men were breathed upon. Judas was nor more, and Thomas was absent. Acts i. 15 shows that about one hundred and twenty were present when Peter stood among the disciples just preceding Pentecost. These were all waiting for the Spirit. If the ten were sanctified before that time, the one hundred and ten were not, and the baptism of the Spirit sanctified them (the one hundred and ten), for it is certain that they had not (and notably Thomas) been sanctified before Pentecost. If the ten had been two kinds of saints waited for the power,

and the sanctification of the ten had given them no advantage over the rest."

There are those who teach that the vital unity, even as the Father and Son, which Christ prayed his disciples might have, was wrought in them prior to Pentecost by the Lord, and that this sanctified oneness is what is implied in the statement. "They were all WITH ONE ACCORD in one place: "(Acts ii. 1) and "these all continued WITH ONE ACCORD in prayer and supplication." (Acts i.14).

LET US PLAINLY SAY I-T I-S N-O-T.

The Greek word translated "with one accord" is HOMOTHUMADON; from HOMOS, one or single, and THUMOS, passion, fierceness, wrat, or anger. The word thus means SINGLE-PASSIONED, or ONENESS OF DESIRE.

This same word is used in a dozen or more places in the New Testament. If it means sanctified unity in Acts i. 14, ii. 1, it may mean sanctified unity in the other places. Let us see.

Acts vii. 57—"Then they cried out with a loud voice, and stopped their ears, and ran upon Stephen with ONE ACCORD and cast him out and stoned him."

Does this mean sanctified oneness?

Acts viii. 6—"And the people (of Samaria) WITH ONE ACCORD gave heed unto Philip." Does this mean sanctified oneness?

Acts xii. 20—"But they (of Tyre and Sidon) came with ONE ACCORD to him (Herod) and desired peace." Is this sanctified oneness?

Acts xv. 25—"It seemed good unto us, being assembled with ONE ACCORD, to send chosen men unto you." Does this mean sanctified oneness?

Acts xviii. 12—"The Jews, with ONE ACCORD, made insurrection against Paul." Does this mean sanctified oneness?

Acts xix. 19—"And having caught. . . Paul's companions in travel, they rushed with ONE ACCORD into the theatre." Does this mean sanctified oneness?

In every case the word used is HOMOTHUMADON. Thus we see that this word may signify the state of men's minds whether in a good or a bad sense. But IN NO CASE does it imply that heart-and-soul unity for which Jesus prayed. IT MEANS SINGLENESS, OR UNITY OF PASSION, OR DESIRE.

The Greek text, Acts i. 14, bears out this meaning exactly. "Houtoi (these) pantes (all) esan (were) proskarterountes (persevering) HOMOTHUMADON (with but one passion) tei proseuchi (in prayer).. HOMOTHUMADON is not an adjective, nor a participle, and therefore cannot modify "these" or "all." It is an adverb modifying the verbal idea and telling HOW they "were persevering in prayer, "viz with one passion, or with one common desire. They were not sanctified wholly, but there was a unity of desire behind their prayers.

Acts ii. 1, is similar. "Esan (they were) pantes (all) HOMOU (together) epi to auto (together). "Literally, "They were all together in purpose and together as to place." (This is the text of Westcott and Hort). Textus Receptus reads, "Esan (they were) pantes (all) HOMOTHUMADON (with singleness of purpose) epi to auto (together, or in the same place)." Once again, "They were

all together in purpose and together as to place." Here, as in Acts i. 14 HOMO (W. & H.) or HOMOTHUMADON (T. R.) is an adverb declaring how they were together. There is nothing yet to modify the pronominal subject. They were not sanctified wholly, but they were all united with but a single impulse.

They have not yet received the answer to the High Priestly prayer of the Lord Jesus Christ.

We pass on into the Acts of the Apostles. Here we see the great purposes of God getting under way. The necessary steps are being taken. The promise in all its features begins to materialize. We throb with keen anticipation of coming great events, even as we read the opening verses; and our expectations grow apace as we follow on down the inspired narrative.

If there were FOUR FEATURES connected with the Promise of the Father, there will be FOUR FEATURES connected with the fulfillment. If there were FOUR OUTSTANDING FEATURES in the Lord's Prayer, there will be FOUR OUTSTANDING FEATURES connected with the answer. We will watch.

Acts ii. presents the everywhere recognized fulfillment of the Promise. IT IS ALSO THE FULL ANSWER TO JESUS' PRAYER, "SANCTIFY THEM THROUGH THY TRUTH." FOR THE SAME FOUR OUTSTANDING FEATURES APPEAR ONCE MORE.

FEATURE NUMBER ONE—Jesus has been glorified. "This Jesus hath God raised up. . . (and is) . . . by the right hand of God exalted." This was what Jesus had foretold and that for which He had prayed.

FEATURE NUMBER TWO—"Having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts ii.33. Verses 1-4 give in detail the descent of the Holy Ghost upon the waiting ones, and the accompanying phenomena which were manifest upon his arrival. This is what Jesus promised, and as we proceed, we shall see that He wrought out in them and amongst them that for which Jesus prayed.

(To be continued)

Kingston, Ontario.

OBITUARY

The death of Benjamin W. Thomas took place at his residence at North Head, Grand Manan, N. B., on May 10th in the 82nd year of his age, following an illness of a few months' duration.

He leaves to mourn their loss his wife, three daughters, Mrs. Heber Wilson, of Bar Harbor, Me., Mrs. Ralph Beal, of North Head, and Miss Alma Thomas at home; also three sons, Manford Thomas, of Grand Harbour, and William and Arthur at home. Two brothers also survive: Geo. B. Thomas and Alfred Thomas, of North Head.

The funeral was held on Thursday and was conducted by Rev. H. C. Archer. It was our privilege to visit the deceased several times during his illness and we are glad to report that he accepted Christ as his Saviour, and died trusting in Him; and happy in the prospect of the future.

H. C. A.

Holiness is the original and normal state of man.