

disciples, after all they had heard from His lips, and seen with their eyes, did not understand the true nature of his mission, and never was the gospel, as we understand it now, really preached until the day of and the days after Pentecost. Christ's atonement, His dying for my sin, the great central fact in connection with His earthly career, was one of the things of Christ which Jesus said He the Comforter would show unto them. "Show" to the very men who had been witnesses to the fact, eye and ear witnesses, but who without Him the Comforter they would never really see. He the Spirit of God shows to the human spirit how Christ is our reconciliation. "Then, only then, we feel our interest in His blood, and cry with joy unspeakable, Thou art my Lord my God." This same Spirit convicts the "world," the sinner of sin, and such conviction is misery and condemnation. When he takes the atoning work of Jesus and shows it to the believing one He is assuredly a COMFORTER.

II. Again, His presence in the spirit of man, for the promise is "He shall be in you," and "shall be with you forever," secures the maintenance of holiness there. Where He abides, He rules; He must rule, for He is God in very truth and reality, witnessing to the gracious, changed position of the soul, and of necessity reversing its attitude to God's will. So Pentecostal Christians realized, so bore they "fruit unto holiness" as Romans vi. says. "On what grounds do you call yourself a Christian," said Rowland Hill to a woman who was conversing with him. "I trust, sir, that I have a good heart," said the woman. "Come here, friends," said the preacher, "and see a woman who says she has a good heart!" The woman, abashed and slightly mortified by this satiric sally of the preacher, blushed, but got courage enough to say, "The Holy Spirit has changed my heart, sir, and I hope it is not presumption to say that His work is good!" Bro. Hill apologized immediately.

Yes, to the man who is more anxious to be fit for heaven than he is to avoid hell, to the person who "hungers and thirsts after righteousness," the great problem is how to live a pure and holy life, and when, in the unavailing struggle

of conscience with the "law, of sin in my members," he cries out, "O wretched man that I am;" there comes to him the victory that Paul describes, saying: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." Resolutions as such are worthless, tears are but watery exhibitions of excited feeling, but the actual entrance of the Holy Spirit into the heart and residence there, and that *only*, that produces holiness of heart and life. He is able to hold the reins of otherwise ungovernable passion and pride, of all those tendencies which, like untrained horses, would run away with the soul from the path of righteousness; guiding every faculty to its God-appointed work and end. When He thus keeps the soul on its true line, doing its true work, in perfect harmony with the divine will, he becomes in the grandest sense a COMFORTER, for the conscience is quiet and there is joy.

III. In the further words of Christ concerning Him He is called the Spirit of Truth three times. Why is that characteristic repeated? Why, but to show to the disciples that they need never more (after His coming to them to reside in their inward parts) be under the power of doubt for a single moment concerning anything that affected their true welfare. He further said that He would teach them *all* things, that He would bring "all things to their remembrance whatsoever I have said;" that he would above even that, lead them into "*all truth*." He told them, at other times, that they should all be one, that they should so love one another as to be really one—in heart, in will, in purpose, in testimony, in prayer, "that the world may believe that the Father hath sent me." Oh, what a grand ideal! what a glorious purpose! To effect this it was indispensable, that they should not be left to rely on their own investigations; it was necessary that there should be an infallible Guide and Teacher. The Romish Church claims infallibility for itself, having its spokesman in a celibate priest in Italy. That is a terrible perversion of a glorious truth. There is infallibility for the Church, but