

the simple meaning of Christ's teaching concerning the Spirit, but undertook to play Sir Oracle in the name of divine guidance. But Paul, as a man illustrating the simple, easy meaning of Christ's teaching concerning the Holy Spirit as guide for every individual, paid no attention to the utterances of this self-constituted mouthpiece of heaven.

So, too, in their gatherings, the disciples, as a rule, undertook to find out the mind of the Spirit; this being found settled all differences of opinion amongst them. Witness the effort of some to discount Peter's work with the first Gentile converts. It was Peter's story of the manifest guidance of the Holy Spirit in that work which silenced objectors and made the Church a unit in accepting the great fact of the gift of the Holy Ghost to Jew and Gentile alike.

It was not by searching the Old Testament Scriptures, or even recalling in memory the words of Christ that they settled the difficulty, but by recognizing the words and work of the Spirit since Christ's departure from their midst. That is, they attached exactly the same value to what the Holy Ghost then said as they did to the words of Jesus when He was with them. In short, they acted out their faith in what Jesus had said about the work and offices of the Holy Ghost.

Take, now, this thought through the epistles, and they will be found to illustrate it continually.

The necessary brevity of this little treatise forbids us examining this part of the subject after an exhaustive manner. We but touch upon it to suggest further search to the reader. Paul's typical Christian is *led* of the Spirit continually. "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." "They who are led of the Spirit are the sons of God." It is boldly asserted that, "They who walk after the Spirit do not fulfil the lusts of the flesh."

John epitomizes the teaching of Christ concerning this whole subject where he declares of the Christians to whom he writes that they "had an unction from the Holy One and knew all things, and

needed not that any man should teach them."

But, as before remarked, we can but touch the matter of scriptural proof concerning the position we here take. These proofs are very numerous, and to us all-convincing, so much so that, after full examination, we could not honestly doubt that this was the real meaning of the teaching of Christ concerning Pentecost, and that it was after this thought that His first followers interpreted His words.

### PERSONAL EXPERIENCE.

When we arrived at this conclusion, upwards of a half-score of years ago, concerning the real meaning of what Christ said concerning the Comforter, we yielded ourself without reserve to this truth, and since that time have acted out this our faith in the Holy Spirit continuously.

The result to us has been that we were carried back to our first experience of converting grace, were restored to our first love, and we have retained it all these years without intermission. Not one of all the blessed promises of Christ concerning the future members of His kingdom on and after Pentecost has failed us, and so we testify, with no doubtful voice and in no misty generalities, that this problem has thus been solved in our life. We have been kept converted every moment during several years.

### OTHER TESTIMONY.

But we are not alone in this experience, for scores of others, of our personal acquaintances, have accepted this truth and acted out their faith in it, and they, too, in plain English, testify to like results as the outcome of such faith in Christ, their testimony also covering a space of time measured not only by days, weeks, and months, but also by years.

It is a fact, the utterance of which seems to shock modesty and to be all but incredible, that thus far we have not found this completed experience outside the movement represented by the Canada Holiness Association. It is not that we weigh others in our balances and pronounce them wanting in this respect. It