

in me, but now I see that I did not have the Holy Spirit Himself dwelling in my heart by faith.

How I used to listen for Jesus to speak with the still, small voice instead of listening for the voice of the Spirit. I know Him now, glory to God, the Father, the Son, and the Holy Ghost. The blessed Holy Ghost coming to dwell within makes my salvation complete. Now I can say, of a truth, I have no doubts nor fears.

The Teacher has taught me some grand lessons. I will mention one here. I used to think probably I had sinned against the Holy Ghost and that was the reason that Jesus did not reveal Himself to me more fully, but the Great Teacher said to me I had not sinned after this manner, for how could I sin against a person I had never known, or had anything to do with personally? Bless God, I can never find words to express what I have gone through. My experience has been something wonderful and still continues so to be. It seems that I am living in another world. I do not seem to be the same person.

MRS. GEO. CLARKE.

"ABOUT HOLINESS."

In reply to "Methodist," I would say I have not much faith in hair-splitting definitions. God's way with saint and sinner is always the practical way. "Taste and see that the Lord is good." "If any man will do My will he shall know of the doctrine." Peter did not spend time on definitions on the day of Pentecost, nor do I believe the 120 spent much time in their ten days' prayer-meeting in trying to define what the blessing of holiness meant, or how long they should wait before seeking it. The Master had given them "the promise of the Father"—the promise of "another Comforter," "the Holy Ghost." "John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 5). This I ween was the burden of their prayer, "Lord, send us the Holy Spirit. Let the promise of the Father now be fulfilled, O Lord," and just as soon as their

faith was perfected and duly tested they were all filled with the Holy Ghost. That ended all. Sin, doubt, fear cannot live in His presence. They are satisfied that they are filled with the Holy Spirit according to their present capacity. Now the kingdom can develop from within, without friction or hindrance, because the Spirit of life makes the whole soul alive to God. There can be no hindrance from without, for having put on Christ; He is our sun and our shield, and nothing can touch us without coming through Him, and what comes through Him must be good for us.

When the whole Church was filled they went to the "unwashed" multitude, or rather the multitude came to them (would this not take place again if the whole Church was filled with the Holy Spirit? Would it not settle much of the talk about reaching the masses), and what did Peter say to them? Hear Him, all ye who hunger and thirst after righteousness! "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him" (Acts xxxii. 38, 39. R.V.). No waiting here for "the old Adam nature" to show itself. God's way is very simple, get forgiven for Jesus' sake, and then get purity and power by receiving the Holy Spirit. I know that there will be strong temptation just here to stand still and ask questions, but we cannot pin down (I speak with reverence) God Almighty to our little notions about time and state and manner. He is saying to you, "Receive ye the Holy Ghost." "Be filled with the Spirit." Not "get to feel bad and then good." Not "get some influence" that you can cover and hide in the little word "it," but the Holy Ghost. He only is great enough to fill your soul and cleanse and keep it clean. If we obey Him He will "abide with" and "in us," and "teach us all things" (John xiv.).

If Peter had gone to work to answer all the questions that are raised about this subject, I don't believe he would have got the 3,000 converted and sancti-