

world of sin, of righteousness and of judgment."

After the resurrection of Christ, the disciples requested him to give them definite knowledge concerning his kingdom, but, true to all his former teaching, he refused, and referred them to the Holy Ghost who shortly would come and teach them *all* things.

These are a part of the passages and proof texts on which we found our decided opinion concerning the attitude of Jesus to divine guidance. To us they are all convincing, and hence, we declare and teach that he professed to be led and taught of God, and God alone, as revealing to him personally what he should do and say from moment to moment, and that he also took the position before the world of illustrating what would be the glorious results to every man who would imitate him in this matter. That is, he both taught and illustrated divine guidance for all mankind.

But, was he consistent in all his acts with this his teaching? What about his precepts as given in the sermon on the mount, some may ask?

Well, let anyone read over this wonderful discourse, in connection with the above thoughts, and he will find no clashing between the two.

In the first place, he will find that the sermon throughout voices the general innate beliefs and longings of humanity. The only precept which can be excepted is that concerning divorce. But even granted this to be an exception, then we could meet it by urging that there is not the slightest proof to show that Jesus, in this sermon, was doing more than regulating the conduct of his disciples temporarily.

For be it remembered, this discourse was preached to *them* as he was seated on the ground, with them gathered around him. When afterwards committing them to be taught and led by the Spirit, he referred not to any of his previous precepts as limitations to this work of the Spirit. In-

deed, one allusion seemed to assume their utter neglect of all former teaching, for in this sermon a form of prayer is given them, either for daily repetition, or as a model, but when he referred to Pentecost he said "in that day you shall ask me nothing." Or, if it is urged that in the after clause of this verse quoted, he is made to say that at that time "if ye shall ask anything of the Father in my name, he will give it you," we reply that even then it implies that the formulated prayer given them in the sermon on the mount was to be done away with, and definite petition for individual wants to take its place.

In the second place, the student of this sermon will notice that it describes the attitude of absolute abandonment to the will of God, which is essential on our part that we may be taught of God and thus led by the Spirit into all truth.

Take, for example, the command, "Give to him that asketh of thee." How could a man illustrate divine guidance in his action toward's any request from another, if not prepared to comply with the request as readily as to refuse. He who would be led of the Spirit must be guided in his givings only by the Holy Ghost, and be ready to give or lend to all as led of God.

Again, notice, in the early history of the church, how utterly at sea the apostles were, as far as any remembered precepts of Christ were concerned, when they met with perplexing questions. When they undertook to elect one to fill up the vacancy caused by the death of Judas, they appealed to no direction or even hint given them by their Master.

And when the question of enforcing Jewish rules and practices on the Gentile converts was up for settlement, no one of the deliberating council could remember any precept of Christ to meet the emergency. In fact they were shut up to the direct, absolute teaching of the Holy Ghost concerning the whole matter.

And indeed throughout all the New