

refers to the fact that the Holy Spirit in all His work with the believer is absorbed in that work as if He had nothing else to do but to look after the interests of the individual with whom He abides, and as a consequence, He requires like absorbing devotion to Himself by the object of His solicitude.

The whole expression is one which might easily be made by one familiar with the promises of Jesus concerning the Comforter, when He should take up His abode in the believer's heart. It is here taught that the heart union between the two is, or should be, like that friendship or love which is the foundation of jealousy when there is the slightest real or apparent lessening of them. In short, it teaches the sublime truth that the Pentecostal life is a walk in the Spirit in such momentary unity as to be only faintly typified by the deepest possible human friendship or love.

The desires of the Holy Spirit towards us is for a friendship so complete and absorbing that both parties, so to speak, are above suspicion in the eyes of each other. Reader, does this characterize your walk in the Spirit?

"THIS IS MY BODY" APPEARS AS A LITERAL FACT WHEN PENTE- COST HAS COME.

We are well aware that the above heading will startle some, and tend to confirm the fear expressed by many concerning the whereunto of this movement. But to those who have received and retained their Pentecost it simply appeals to a fact realized in their experience. A fact which no language can explain to those who do not walk in the Spirit, and which, when emphasized, as it was by Jesus Himself, will ever tend to cause murmuring amongst the decidedly worldly, and a stampede amongst the half-hearted.

It is true that advantage is taken of just such mysteries to build upon them all sorts of falsehoods, by appealing, through them, to the superstitions which exist naturally in the human heart. But for these sad results we are not responsible when imitating our Master in

the use of His deliberate words. Rome built her ponderous idolatry of *the host* upon these words. And Protestantism, in its protest against this monstrous perversion, rushed to the opposite extreme in eliminating all possible realism from these words of Christ. And when this last teaching had expended its force somewhat there appeared, and still appear, many fantastic claimants to being the true expositors of this "mystery which is Christ in us." Need we allude to the doctrine of consubstantiation, and the varieties of doctrines which make them the complement of baptismal regeneration, or to the more modern devices connected with the divine healing movement, where it is presumed that the *flesh* of him who realizes the Christ in us experience is different from ordinary flesh, and ceases to be wholesome food for microbes and bacilli? These efforts to materialize the words of Jesus will go on, and men, who refuse to obey the Spirit as an abiding teacher, will ever be the lawful prey of doctrines, no matter with what selfish design they are preached, or how absurd in their make-up.

But, in wonderment it is asked, do we not join the ranks of expounders in an effort to give to the astonished world the *true* meaning of these puzzling words of Christ? No, we do not. On the contrary we affirm, with Paul, that they can only be spiritually discerned, that is, can only be known as an experience, and therefore that descriptions which undertake to materialize them, either in fact or indirectly in results, must of necessity be false and prove the speaker to be unacquainted with the subject as a personal experience. Even when *Christ in us* is presumed to make the slightest material change in the body in its susceptibility towards disease, ignorance concerning the whole matter is evinced. Jesus Himself said, "The flesh profiteth nothing. the words that I have spoken unto you are spirit and are life."

What, then, have we to offer concerning this Gospel mystery, a mystery around which the intensest thought has circled and the fiercest theological battles have raged? We reply, absolutely nothing which can be accepted intellectu-