

faculties, and so guiding, shaping, managing, checking, stimulating, or controlling, that the one so guided may make the best possible use of his powers for his own highest good and for the glory of God, learning as fast as his faculties will allow, growing as rapidly as possible, and doing the best and most work possible for God and humanity. Mind, doing the best possible for this one man, with, it may be, his one talent, though another with greater natural or acquired ability might do ten or twenty-fold more. No sane person ought to raise the question as to whether one so guided will have a knowledge of all the facts of natural or other science, so laboriously acquired, immediately revealed to him. Jesus would not stop to explain that He did not mean such nonsense as this by divine guidance, and He does not expect His followers to do so. That man is being taught all things and guided into all truth who knows the will of God concerning himself every moment, and gladly walks in obedience to that will.

4. The Holy Spirit was to give power to the saints of God. The Christian is to be a man of power as well as a man of grace; a man of war as well as a man of peace. He is to be strong as well as good. To be a man of deeds as well as words. He has not only wisdom from above to know the will of God, but also "power from on high" to "do His will on earth as it is done in heaven." The chief power of the Christian is his witnessing power. "Ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto Me." What mighty witnesses the disciples became (the disciples, mark, such as Stephen, as well as the apostles) immediately the Holy Ghost fell upon them. Behold Peter, the late denier of his Lord, and John, the shrinking, modest one, before the great Church dignitaries. How fearless, how bold, how confident before those who could hail them to prison and perhaps to death by a word. And how they turned the world upside down wherever they went! The world has little to fear from such witnesses at the present day. The race of such "sons of thunder" seems to have become well-nigh extinct.

The teaching of Paul and John harmonizes with that of Christ. "Walk in the Spirit and ye shall not fulfil the lust of the flesh." "The righteousness of the law is fulfilled in those who walk not after the flesh but after the Spirit." Now what does it mean to "walk after the flesh" and "to walk after the Spirit?" What did it mean for Zacharias and Elizabeth to "walk in all the commandments and ordinances of the law blameless?" Did it not mean that they obeyed the commands and observed the ordinances of God? Of course, it did. And so walking after the flesh means yielding to or obeying the flesh rather than the Spirit, and walking after the Spirit means yielding to or obeying the Holy Spirit rather than the flesh. And let it be observed that one is either walking after the flesh or after the Spirit every moment, for it is manifest that the flesh here stands for everything which is opposed to the Spirit, or at least, if a man walks in the Spirit every moment—as he certainly may—he will be saved from every form of sin while so doing. The righteousness of the law cannot be fulfilled in a man while he is still sinning.

In strict harmony with this is the teaching of John, that the *common believers*, to whom he wrote, had an "unction from the Holy One," through whom they knew all things. Now it will be seen that all these great blessings are enjoyed by the Christian as the simple outcome or result of receiving the Comforter—the Personal Holy Ghost promised by Christ. Receiving the Comforter is the same thing as receiving the Father and the Son into their temple, the body. Obeying the Holy Spirit is obeying God or His law written in the heart. Being guided every moment simply means being obedient all the time to the laws of the King who dwells within. And this is the same thing again as walking in the Spirit and having the righteousness of the law fulfilled in us moment by moment. And just as a man must walk in the Spirit all the time, or fall into sin, so he must be guided every instant, *no matter what he is doing*, or he will inevitably fall into sin, and consequently into condemnation, and so be,