

self, they accepted the bible rule as the word of God to them.

"I and my Father are one," also when examined in this connection speaks this same language, for it implies that as he did the will of God as made known to him by personal revelation as a consequence he was in perfect harmony with God in all his acts.

But Jesus also bore witness to the results in his life of absolute divine guidance. In the first place, he declared that the outcome was righteous living. For example:—

"He that seeketh the glory of him that sent him, the same is true, and no *unrighteousness* in him."

"Which of you convicteth me of sin."

"Even as I have kept my Father's commandments."

"I do always those things that please him."

"My judgment is righteous, because I seek not mine own will."

In the second place, he declared the result to be inward peace and joy, as witness the following:—"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly of heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." "My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "That my joy might remain in you and that your joy might be full."

But did Jesus teach that all others might so obey God and secure like results, as we have hitherto asserted? Let us delay here also to examine the credentials of Jesus Christ.

In many passages he assumes a similarity between himself and his followers in this respect, as witness the following:—"In that day ye shall know that I am in my Father and ye in me and I in you": Evidently this must refer to their securing similar oneness with God with himself on the day of Pentecost, when they, too, should com-

mence to walk in the Spirit as he had walked.

"If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

"He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him."

We call attention to the universality of this truth. The latter part being as applicable to every man as the first part, else will the whole passage be an illogical one, and unworthy of a great teacher.

"And ye have not known him: but I know him." Christ, in this passage, is speaking to the Jews, and makes his intimate acquaintance with the Father and obedience to his word the real difference between him and them, intimating, that if they also obeyed as he did, the difference would no longer exist.

"He that believeth on me, believeth not on me but on him that sent me." This is spoken to all, and implies, that to imitate him, that is, believe in him, would eventuate in their becoming like him in his attitude to God.

"They are not of the world even as I am not of the world," implying that *on that day*, Pentecost, his disciples would be as he now was.

"And the glory which thou hast given me I have given unto them." If this did not include "the glory which he had with the Father before the world was," What kind of glory was it? There are no limitations here given, hence, the inference is just, that his followers should be as he was in all respects in the world.

Then there are the numerous allusions which Jesus made to the Holy Ghost who should be the exclusive teacher of his followers, even as the Father had been his only teacher and guide, such as:—"He will teach you all things," "He will guide you into all truth," "He will show you things to come," "He will convince the