

Despite antagonism, criticism, and ridicule, the pentecostals must be entering the benighted circles of Zion, declaring unto them the blessed and adorable Comforter whom they know not. He must not be to the masses of Christendom the great Unknown. No! We would have Him introduced to each follower of Jesus, to be a personal and abiding guest. Oh, the bliss of such an introduction? Ye beloved ones, who know the unspeakable joy of this divine presence, speed ye, over the mountains and through the vales, to tell of the Comforter, the great Witness of Jesus, of whom the blessed Redeemer promised, "He shall testify to Me." The Jerusalem model of a New Testament Church is before us. Observe the order: First, a Church entirely purified and filled with the Holy Ghost. Second, a Church, under this divine anointing and empowerment, witnessing of Christ and His great salvation to the ends of the earth.

Let us rejoice that He who is now to so many "the great Unknown" need not be the great unknowable. This is the dispensation of the Holy Ghost. He holds the sceptre of the period. He is "the executive of the Godhead." He is in the Church and in the world to make prophecy into history, to fulfil the great purposes of the Messiah, to make His Church "all glorious within, and her clothing of wrought gold." Cry aloud, lift up your voice like a trumpet everywhere, and let the people understand that there is a Holy Ghost, a glorious divine Person to abide with them forever.—*Christian Standard*.

REMARKS.

Well done! say we. This really and truly looks like a return to apostolic nomenclature, and a desire to break away from the swaddling bands of modern substitutes. In only one sentence is the lingering look at the present retained. "First, a church entirely purified and filled with the Holy Ghost." No harm in a church being purified. But what about being purified and *then* filled. Apostolic language is directly the reverse; that is, in the only instance where the two thoughts are mentioned together.

But letting this pass, as possibly not proving that the cable which binds so many is not parted, we draw attention to another sentence which is either an inadvertence or tells its story of simply only writing *about* an experience, not

telling one. 'Under these circumstances it becomes the imperative duty of all who have become acquainted with *'the Comforter,'* and who know the power and joy of His indwelling presence, to make Him known." Jesus said, "Ye *shall* be my witnesses after that the Holy Ghost is come." Paul says, "Walk in the Spirit, and ye *shall not* fulfil the lusts of the flesh." Fancy one traveller exhorting another in the same lightning express train to journey faster!

Hypercriticism, says one. Yes, just as Paul's inference was hypercriticism when he concluded that the Galatian Christians were fallen from grace because they had introduced into their Christian life the punctilious observance of times and seasons.

But do such little things indicate or determine such weighty questions? Listen. Ye are severed from Christ. "Ye who would be justified by the law; ye are fallen from grace." (Gal. v. 4.) Don't apply, says one. Well, that remains to be seen. Can we walk in the Spirit and not please Him in everything, including testimony? If so, then two can walk together and not be agreed. If then he who walks with God testifies to the glorious facts of the Spirit's presence, and the results of that presence, so as to measure up in all respects to the desires of God concerning testimony, is not an exhortation to such an one to testify still more tantamount to a call upon him to displease the Comforter? And further, is it not an implied accusation that testifying had not been attended to properly, which is, in reality, blaming the Spirit for being pleased with his testimony when He ought not to be?

Hence it is evident that if these words are intended to be a serious exhortation to those who are indwelt of the Spirit, and so walk in Him continually, they show clearly that the writer himself knows not as a personal experience what continuous walk in the Spirit is. If, however, the exhortation has not this serious import, but is simply an allusion to the fact that Spirit-baptized Christians are continually witnesses of this grace to all with whom they come in contact, and that thus the truth is propagated—of course, then it is only a sentence unwittingly obscure,