

In the third paper we discussed the results in our lives of the reception of this gift of the Holy Ghost, under three leading heads, or divisions, viz., power, joy, and guidance. And then appended the combined experience of several living witnesses.

The fourth article dealt with the manner of receiving "*The Promise of the Father.*"

And in the fifth, or last, we dwelt on perfect obedience to the Spirit's voice as absolutely necessary to retain the Paraclete Divine.

And now, as the final chapter of this series, we would again emphasize, and urge this experience upon all our readers, as of supreme importance. From personal experience, from close observation, and from careful study of God's Word, we have come to the conclusion that it becomes us not to press this gift Divine upon others as a duty, but as a glad privilege. Every instinct of our being will urge us on to its reception, if we have healthy notions of its nature and the conditions to be fulfilled for obtaining and retaining it.

In the first place, it appeals to our innate love of happiness. It promises a fulness of joy this present moment, and every successive moment of our lives.

It appeals to our love of power, and promises the grandeur of the Apostle's experience, wrapped up in the expression "I can do all things."

It appeals to our desire to know, and promises us the unspeakable satisfaction of *knowing* that our ways please God continuously.

In short, in its promises it goes beyond our present aspirations of possible good, even as Paul utters the thought, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart what God hath laid up for them that love Him. But He hath revealed them unto us by His *Spirit.*"

By every argument and inducement, therefore, is pressed upon believers the Pentecostal gift.

A story is told of a candidate for the hand of a well dowered Princess, that he was called upon to choose between three caskets, and if he selected the right one he secured a bride, but if the wrong one

he forfeited his life. And the story well illustrates the risk incurred in trying to obtain many of earth's prizes.

But no risk is run in seeking to obtain this richest gift of Heaven to individual man, for the Holy Spirit is the third person in the Trinity, and therefore in His personal character is made known to us through the life of the man Christ Jesus. And from this we know that He is kind, compassionate, loving, and forgiving. After a thousand failures He is just as ready as ever to accept our heart's devotion, and love us freely. So long as we present to Him an honest purpose to know His will and do it, no falls, the result of ignorance or intemperate zeal, will weary out His patience. He is ever ready to re-enter His abode, and purify by faith His loved habitation. Wherefore we earnestly exhort all believers, who have not received the Holy Ghost and retained their guest in the brightness of this the Spirit's dispensation, henceforth to consecrate their lives to the obtainment of this New Testament experience, and hereafter to walk in the comforts of the Holy Ghost.

### FAITH-CURES.

We hold strongly to the opinion that there is much of blessing in the faith-cure movement. And we believe that an intelligent acceptance of Bible teaching on this subject would secure better general health to Christians, and would multiply faith-cures manifold.

The recovery of Melancthon by the prayers of Luther, of Wesley by the prayers of the Church, of Bishop Simpson by the prayers of his Conference, led by the Rev. William Taylor, and many similar instances of restoration from sickness to health as distinct answers to the prayer of faith, is part of the faith of Methodism, whilst very few throw doubt on such remarkable Divine interpositions in answer to the prayer of faith as the recovery of sight in connection with the prayers of Bramwell, or the marvels in the history of Sammy Hicks and Billy Bray.

Whatever attempts may be made to discredit these things, by modern writers,