

ciples, when, in accordance with His definite instructions, they tarried at Jerusalem till they obtained this complement of the teachings of their Master.

We have the fact of the advent of *that other Comforter* whom Jesus promised, here narrated with some minuteness, and also the *acts* of the first disciples, to illustrate what the *promise of the Father* really was when fulfilled.

According to our previous investigations, modern Christendom has failed to perpetuate this knowledge as a general or even individual experience, if in it was wrapped up the knowledge concerning how to keep converted.

But this other fact in the religious life of modern Christianity must also be accepted, viz., that there is a unanimous, or almost unanimous, verdict that modern Christians do not understand, as an experience, even what they think is hidden in Pentecost.

The proof of this statement is multi-form and all-convincing, for in all Christian gatherings it is voiced and in all Christian writings it is shown by aspirations after it. What Christian gathering can be found where this aspiration after an absent experience is not sung out in hymns, told out in prayer, or flamed out in exhortation! Where are the hymns, or prayers, or experiences which, with simple, honest, straight-forwardness, tell of Pentecost as an experience!

Even they, who occasionally in unctuous talk seem to imply its possession, will unwittingly, the same hour, confess to its absence, by words or acts of aspiration after it as an absent but greatly desired good. Even Wesley's hymns, which will *compare* with any others in depth of spirituality, are but one prolonged aspiration after Pentecostal experiences.

Hence, it follows that we are to look for something in the lives and experiences of these first Christians, which is not found in modern Christians, not excepting modern professors of holiness, that is, if these first Christians really did know and illustrate how to keep converted.

Our readers, then, should be prepared to find something in the Acts of the

Apostles, which has escaped the search of the Church generally, or if not so escaping their notice, has been generally rejected.

Having thus prepared the reader, after this legitimate manner, not to be startled or driven away by the mere announcement of an asserted fact, we proceed to state and prove what the teaching of Christ concerning Pentecost really was, and how it was illustrated by the early Christians.

From close, careful study of the whole subject from every standpoint obtainable, we unhesitatingly assert that the following was and is the substance thereof, in its practical application to the subject in hand:

Jesus meant, in His teaching concerning Pentecost, that on and after that day the Holy Spirit would in reality take His, Christ's, place as guide and teacher for every individual, and that they who, without reserve, accepted this as the real meaning of His teaching, would be enabled to live the life which He portrayed in His teaching and illustrated in His person.

This Pentecostal life was to be called a life of faith because the Holy Spirit was to remain unknown to our bodily senses, and therefore His presence and power were to depend entirely on our faith in the words of Jesus Christ. If Jesus really promised the presence and guidance of the Holy Spirit for each believer, then could each believer show his faith in Christ by recognizing the presence of *that other*, and act out that recognized fact after the ordinary pattern of faith in any other fact.

Christ conditioned our ability to keep converted on our acceptance and active faith in these His words, so that it should come to pass that everyone so acting should know always the will of the Father and be able to do it with ease and delight, and thus always keep a conscience void of offence; in short, be always in perfect harmony with God, and thus walk with Him by the year and be ready any moment of the year to receive Him with joy should he appear, as promised, in the clouds of heaven.

Moreover, Christ gave no rites, cere-