

TEACHINGS OF THE SPIRIT.

Let it be remembered that any idea of the work of the Holy Spirit which contradicts the plain teaching of the Word of God, is to be rejected as dangerous error. We cannot believe that the Spirit will teach or do anything which will nullify His own revelation.

Dr. Asa Mahan has very forcibly said, that "the assumption that the Spirit reveals truth and 'all truth,' *directly* and *immediately* to the mind, and hence that the Bible is no longer to be studied, or used as a means of obtaining divine knowledge, is an error. Should I meet such individuals, I should put to them such questions as the following: Whence did you obtain your doctrine of the Spirit? How do you know that the Spirit will 'lead into all truth?' This is, and must be, their answer: 'We obtained this doctrine from the Bible.' Nowhere else is any such doctrine even suggested.

"Well, if you go to the Bible to learn about the Spirit, why not tarry amid its great revelations, until you learn about God, Christ, duty, redemption, immortality and retribution, all truth that you need to know? Why begin with the Word, and then go outside of its divine teachings in search of truth which is therein clearly revealed? Besides, when you turn from the Word, you have no standard by which you can distinguish the teachings of the Spirit from the wild dreams of your own imagination, or Satanic suggestions, and you will, as has been true of those who thus reject the Word of God, unloose 'doctrines of devils' in some form.

"On the subject of the word the Spirit has imparted absolute instruction: 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' Hence we are positively required to give ourselves to 'the reading' and study of this Book. He who looks upon the Bible as a supernatural book, studies it as 'the light to his feet and the lamp to his path,' and trusts the Spirit for a supernatural light in which to discern its great revelations; he, and he only, will be led and taught by the Spirit."

REMARKS.

Here, then, we have the matured utterances of the late Dr. Asa Mahan, endorsed by the editor of the *Witness*,

as to the doctrine of divine guidance. In contrast to it we put the following:

Knowledge of the Holy Ghost as guide supreme was, and is, obtained from Jesus Himself. They who heard Him acted out their faith in Him and received the Holy Ghost, and thenceforth had "an unction from the Holy One and knew all things, and needed not that any man should teach them." But they who, on and after the day of Pentecost, believed the testimony of the one hundred and twenty and accepted the gift of the Holy Ghost immediately secured similar experiences with or without the Bible. To-day the New Testament simply, in this connection, takes the place of the testimony of these witnesses; nay, it is not always necessary, for if any person to-day, accepting the facts thus narrated, acts out his faith in them, he may be the means of securing a Pentecostal experience for others without any of the parties concerned reading or studying the Bible at all. Dare any one deny these simple, axiomatic truths? Hence it follows that the one who has been so circumstanced as to never have had the opportunity for Scripture study may be as clearly taught of God and guided into all truth as one who is thoroughly conversant with the Scriptures in their original tongues. The facts of Christ's death, resurrection and ascension, and of the promise of the Holy Ghost, and His descent on the day of Pentecost, no matter *how* learned, are a sufficient basis of faith to any to accept the unction divine and thereafter live a pentecostal life.

The sayings of Christ imply all this, for when He alluded to the Jews in *their* searching the Scriptures, He implied blame because they did not find that their chief aim was accomplished when they testified of Christ, that thenceforth they might, comparatively speaking, throw them aside and come to Him, where alone they would find *life*. Jesus, in this incident, virtually declared that eternal life could not be found in the Scriptures, but was found in Him alone.

Just so the true, primary use of the New Testament is to discover the above facts upon which spiritual religion rests,