

forgiven and of obedient walk with God were often exemplified in the experiences of the saints of that dispensation. David's experience of sins forgiven, judged by his testimony, lacked no element of positiveness or satisfaction realized at the present day. No more emphatic testimony to a holy, blameless life can be given now than that given of Zacharias and Elizabeth "walking in all the commandments and ordinances of the Lord blameless." If then these prophecies referred to Pentecostal times, then some distinctive blessing was bestowed and is now possible over and above all former soul experiences.

Now St. Peter expressly declared that the spiritual blessings realized or made possible on the day of Pentecost were the fulfilment of prophecy, noticeably that of Joel.

It is not necessary for our argument to go into this inviting subject more minutely. All we wish to emphasize here is that, according to prophetic utterance, some definite blessing was to be made possible to us on and after Pentecost, which the experience of the Psalmist concerning pardon, or of Enoch, Isaiah or Elizabeth concerning a holy, obedient life could in no wise measure up to, and therefore that any definition, or experience of holiness which takes in even the best of the saints of the former dispensations as illustrating it, leaves out and falls far beneath the experience indicated by the heading of this article.

To live a holy life was the privilege of all under every dispensation. The commands of God imply this, for the command, "Be ye holy, for I am holy," enforced by Peter, was but emphasizing that given long before the last dispensation commenced, and the ability to love God supremely was fully recognized at Mount Sinai. Therefore we repeat the thought, that those writers and speakers who discourse on this theme and connect the experiences of the Old and New Testament saints, as on the same plain, are not necessarily including the subject we are now discussing, in their writings and sayings.

#### JOHN'S TESTIMONY.

John the Baptist, in portraying the

character of Christ to the people, particularized this experience as the main result of His advent. So much did John dwell on this as the great essential characteristic of Christ, that none of the evangelists, in their short notice of John's ministry, have left it out; all four agree in making John say that this was to be the great and essential blessing to man as the result of Christ's coming into the world.

#### THE PROMISES OF CHRIST.

The Saviour Himself put the utmost emphasis on this blessing, as the main result of His life, death, resurrection and ascension. We would here refer the reader especially to the conversations between Christ and His apostles, as related in John's gospel. If one reads, even superficially, the 14th, 15th and 16th chapters, he cannot fail to notice that the burden of the conversation was concerning the "promise of the Father," and it will be noticed what great importance He attaches to the subject. He alludes to it as the Comforter sent by the Father in His name, as the Spirit of truth, as the Comforter which is the Holy Ghost, as Counsellor, as Guide into all truth, as bringing to their remembrance things He said to them. He even tells them that His advent would be to them more precious and valuable than His own continued presence with them. Elsewhere He likened it to a well of water within, to a river of living water, and in connection with this simile it is expressly stated that the reference was to this promised gift of the Holy Ghost, which could not be realized till after His ascension.

Again, after His resurrection, Jesus drew the attention of His disciples to this promise, requiring them to remain at Jerusalem till its advent, and discoursing to them concerning its vast importance to them. His instructions were most implicit in this matter. "For John truly baptized you with water; but ye shall be baptized with the Holy Ghost not many days hence." And again, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."