

Paul speaks in a matter of course way of these identities, and warrants the belief that he made the likeness between Christ and His followers to consist in this one fact. Moreover, the inference from this is that there must have been a pronounced difference between Jesus before this Holy Ghost baptism and the Christ from that time forth.

How great this difference was, can only be to us a question of curiosity, as we are *practically* concerned only with His baptism and after life. As Christ, only after His baptism, came before the world for its examination and admiration, so His followers can only truthfully be His representatives in the world of mankind after they have obtained like equipment. It is then more than an act of condescension on the part of Christ to represent Himself as one with His brethren, it is simply the proclamation of a fact. For like as the same Holy Ghost that indwelt the Christ, enabled Him and enables us to do the Father's will continually, so will He raise us up bodily, even as Christ was raised, so that He, the man Christ Jesus, literally is the first-born amongst many brethren.

The fact, then, that we can, through the Holy Ghost, do the Father's will on earth as it is done in heaven, even as Christ did, is the earnest to us that like as He was raised from the dead so shall we be also raised up with Him. This is the *earnest* of our inheritance.

CAUSE AND EFFECT.

We hesitate not to connect the glories of Pentecost with the absolute abandonment of the individual to the ever present Holy Ghost as sole guide and teacher. We also proclaim ourselves as illustrators of both cause and effect. That is, we have so accepted the Holy Ghost, and, as a consequence, can truthfully tell of all the glories of Pentecost as a realized experience, year in and year out.

How illogical the position of all those who reject the cause, and yet presume to criticise the results. Here is a man who proclaims his lack concerning the concomitants of Pentecost, by the use of

prayers of aspiration and the confession before God of sins and imperfections in his life which ought not to be. Astonished, he hears us claim that all these aspirations are fully realized and these sins and imperfections gone, and asks us for the cause. We tell of the acceptance of the Holy Spirit as the sole law of life as this cause; but he takes exception, maintaining that it is both unscriptural and unreasonable. How foolish the criticism, all must exclaim!

A man stands before an inventor and sees him move a vast weight with a tiny apparatus. He asks for the cause of such immense power, the inventor points to his machinery, but the critic refuses to accept the explanation, declaring that the cause in itself is irrational and unscientific; and yet he sees before him the work done. Put him in the asylum, the multitude exclaim. But with reference to the same critic, when exercising his lunacy concerning cause and effect in the kingdom of Christ, the exclamation is, Canonize him.

Verily the children of this world are, in their generation, wiser than the so-called children of light!

THIS DAY, NOW.

Reader, are you aware that this day, just now, you may commence to walk in the Spirit, and continue so to walk on and on?

"What saith it? The word is nigh thee, in thy mouth and in thy heart; that is the word of faith which we preach: Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved."

You have looked at and considered this matter of walking in the Spirit, mayhap, have even made some attempt to do so, but stumbled at that stumbling-stone unbelief, still the desire to live this life is cherished, and you hope some day to attain to it. However, it is no nearer to you to-day than it was before; that is, it has been nigh all the time.

If now you are prepared to confess Jesus as Lord, and believe in the heart that God raised Him from the dead, you