

one cannot be cleansed from all sin without receiving the Spirit in His fulness. But this is not the point we are touching. Nor are we arguing against any other inferential reasoning, but are drawing attention to apostolic practice in the relative value they gave to distinctive teaching concerning the reception of the Holy Ghost as the promise of the Father. And we freely confess, that we do not find that modern teaching harmonizes therewith, nay, there seems to be a very wide difference between them. And we further maintain that the subject is of serious importance, and calls for a halt and a re-examination of the whole subject.

Apart from the doctrine of the inspiration of the apostles, there remains the fact that they were intimate with Christ, and were fresh from His minute instructions concerning the things pertaining to His kingdom, and therefore, they were most competent to assign the true relative value of the doctrines of the New Dispensation. When, therefore, we find leading modern holiness teachers giving more time, to say the least of it, to making prominent heart purity, that is, cleansing from inbred sin as the great second blessing, than they do to the baptism of the Holy Ghost, and then recollect that the apostles gave nineteen-twentieths of the time to the latter, as compared with the former, we must be excused if we go back to the teaching of the writers of the New Testament as the more scriptural of the two.

We shall not be misunderstood by real lovers of Christ in these remarks, as though we were, to any degree, disparaging the grand work done in the interests of God and humanity by these very teachers we are criticizing. In pressing the subject of holiness on the Church, we do not find it necessary to depreciate, in the least, the grand work of those who preach justification alone. Much less is it in our hearts to do aught else than to glorify God in behalf of the teaching which has thrown such additional joy and activity into modern church life. Nevertheless the advice is scriptural still: "Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein."

TRYING TO FIND OUT THE LEADINGS OF THE SPIRIT.

We are often asked the question, "How are we to know the mind of the Spirit in the activities of life, when wishing to do the will of God in all things?" Many say they have great difficulty in distinguishing between the voice of the Spirit and other voices. Others say we are trying hard to follow the leadings of the Holy Spirit, but find it very difficult to know exactly what they are. We have had to do with a great variety of experiences of this sort in earnest seekers of the Pentecostal fulness of the Spirit.

But in them all we detect a radical error. It is this, viz., that the perplexed one is ever undertaking to do too much. It was distinctly said by the early Christians that the Holy Ghost was given "to them who obey Him."

Notice that all that was required of the follower of Christ was the acceptance of the promise of the Father, and implicit obedience to all His loving requests. Hence it follows that His work was to make plain to them His wishes, when prompt, loving obedience was their part of the work to retain the Comforter. Trying to find out His wishes has, therefore, no place in the reciprocal relations between us and the Holy Ghost. When the Holy Spirit does His work so carelessly—presuming it to be possible, for the sake of argument—that we have to try to find out His meaning, then, evidently, there is no call for action on our part.

In ordinary business life the employee who has the ready excuse for work unperformed, that he was spending his time in trying to find out the leadings of his employer, that is, in trying to find out what he really wanted him to do, would obtain scant courtesy at the hands of his master. Fancy a train despatcher sending out a train of cars in the face of instructions concerning other trains on the same track, which he could not succeed in deciphering. No, we emphasize the statement, that where trying to learn the leading of the Spirit is in order, active obedience is not called for.

We are only called to obey the voice of our Divine Guide when we hear that