

the glories of anti and post-Pentecostal conversion, as otherwise they cannot be understood.

He who gains all possible benefits, both here and hereafter, from conversion to Christ may behold the destruction of many things which formerly he thought good and essential with perfect equanimity, seeing that now he understands that from the necessities of the case they must be non-essentials, if not positive evils.

But no one can get rid of these pious nostrums until he is converted to Christ after the Pentecostal manner, when, along with his acceptance of Jesus Christ as the Christ, the true Messiah, he includes present and future obedience absolute to the Holy Ghost, then and only then has he eternal life, and really begins to perpetuate the Christ life on earth, doing the will of God on earth as it is done in heaven.

When then he enters into such experience, all the excrescences mentioned, and all others of similar origin and character, fall from him like chains from the emancipated slave, and he stands forth a free man in Christ Jesus. Can anything, we ask, be added to such freedom, in the Gospel without proving a source of impediment—a yoke of bondage?

Contrast this simplicity of conversion to a living personality with conversion to the past sayings of Christ, in its *conscious* completeness, and the great dissimilarity will also be seen. In the one case there is conscious completeness. This experience is witnessed to by all who walk in the Spirit when there is the intelligent apprehension of the meaning of this walk. But it is also fitfully witnessed to by all who at their conversion receive the witness of the Spirit. For in that experience there is a direct transaction with the Holy Ghost, in perfect harmony with the Gospel plan, and as this attitude to the Spirit is, consciously or unconsciously, maintained by the converted one being obedient to the directions of the Spirit, for that length of time he illustrates the Christ-life with all its fulness of blessing.

But conversion to the words of Jesus and those of His first followers always

is accompanied with conscious lack, a lack which betrays its presence by words of aspiration for a better experience, by words of contrition because of past failure, and in the multiplying of these very doctrines, rules and regulations, which we have so fearlessly criticised.

We therefore are not striving to take from the least of Christ's professed followers any good thing, but are rather presenting for their acceptance what is far better.

Nor do we ask any to throw their idols "to the moles and the bats," in the hope that by so doing they will reap an improved experience. But we do preach a living Christ to all such, for their acceptance, urging all to accept Him in the ever-present Holy Ghost as supreme guide and teacher, when, not only will the peace and joy illustrated by Christ become a real personal possession, but, in addition, as an incident in their lives, all these idols will crumble into dust.

OBJECTIONS TO COMPLETE GUIDANCE IN "LITTLE" THINGS.

"I believe in the guidance of the Spirit in connection with the important matters of life, matters which bring one face to face with new and untried persons and circumstances, but I do not believe that we need His guidance in the ordinary and habitual acts of everyday life. God has given us our reason and common sense, which are quite sufficient to guide in these things."

1. God has not given us these things in the same sense that He has given us His Son and His Spirit. Common sense and the like things are not things *additional* to ourselves; they are attributes of ourselves. As no proper conception of God is possible if you leave out omnipotence, so no proper conception of man is possible if you leave out that something which shows itself in what we call common sense and reason. These things are results of the development of certain faculties which are inherent in our humanhood. A man or woman without any common sense we call an idiot, and idiots do not count in any philosophy or theology of human living. So that to say, as it is commonly said by