

Testament writings, whilst there is many an appeal to the Old Testament for definite legalistic teaching, there is the conspicuous absence of such appeal to the remembered precepts of Christ.

Hence, our grand final conclusion is, that divine guidance, as reproduced in the movement represented by the EXPOSITOR, was not only the sum and substance of the teaching of the man Christ Jesus, but he bequeathed it as his veritable gospel to the world, unencumbered by any inconsistencies on his part, either in life, practice or precept.

PART II.

The preliminaries to this article have, to our surprise, expanded into a lengthened article, but we feel that none of them can be left out without disadvantage to our close investigation of the subject proposed.

And yet we add still another preliminary, as a kind of episode. Did John the Baptist imitate Jesus in this respect? It is said of him that he was "filled with the Holy Ghost from his mother's womb."

A very slight reference to his history will show that he did not. For, so soon as he made converts, he, like all his predecessors began to teach them along legalistic lines. To the multitude generally he said, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." To the publicans he said, "Exact no more than that which is appointed you, whilst to the soldiers he said, "Do violence to no man, neither exact wrongfully; and be content with your wages."

Hence, in John we have a perfect contrast to Christ in his attitude to legalistic teaching.

But, did the immediate disciples of Christ fully comprehend his teaching concerning divine guidance, and, like him, illustrate it before the world?

It is plain that Jesus did not tell them beforehand what would be the outcome as to doctrine or practice. He simply

directed them to remain at Jerusalem till Pentecost, and thereafter to act out implicit obedience to their Guide divine.

This it is evident, from the Acts of the Apostles, they did. But it is also evident that they did not at once turn away from the letter of the law as contained in the Old Testament. Nor, on the other hand, have we any evidence that the Holy Spirit directed them so to do.

These early disciples manifestly were true to the Spirit if they gave up legalistic practices *after* being directed by the Spirit so to do.

We have an illustration of this, in the history of Peter's visit to Cornelius. Peter broke through his Jewish legalism when clearly required so to do by the Holy Spirit, but it evidently was preceded by a severe struggle on his part.

But the whole church accepted the teaching of the Holy Ghost concerning this matter, and never afterwards questioned it. In this respect they were all true to the teachings of Christ, both in precept and example.

So, too, when Peter and John were delivered from prison, and, in accordance with the definite instructions given them, went into the Temple to preach the gospel right in the teeth of the commands of the authorities of the Jewish church, and, as might be expected, the results of obedience were satisfactory.

Again, when Philip, in obedience to the Spirit, met and converted the Ethiopian Eunuch, and when Paul and Silas went on their preaching tour, at the direct command of the Spirit, the church recognizing the validity of their ordination for this work solely because of their implicit belief in divine guidance; in all these instances there is evidence that the teaching of Christ concerning divine guidance was not a dead letter to them.

But there are other incidents which will not bear close scrutiny as well. For example, when the whole church was gather-