

natural consequence of false views of the guidance of the Spirit, sincerely held. It may be the result of fears of fanaticism, honestly entertained. It may be the consequence of perplexity, caused by differing teachings, whilst the subject of this perplexity is sincerely desirous of taking the right course. No matter how the failure to obey may be accounted for, still our contention is, that the simple fact of not obeying implicitly the voice of the Comforter Divine in all His ways forfeits the Pentecostal gift.

Now before studying the Bible on this point, we would urge the reasonableness of this position. In our human relations it is recognized as just and proper. The employee who fails to carry out instructions to the letter, forfeits the confidence of his employer, even when zeal and a desire to please may be evinced by the acts of the servant. Failure to comprehend the nature of the instructions given either argues incompetence on the part of one or the other of the contracting parties, and therefore of itself tends to strained relations between them. So in spiritual matters we should infer the same rule to hold good, failure to carry out to the very letter the various instructions of the Holy Spirit tends to cancel confidential relations. What if there be the plea of inability to understand the instructions given! Does not the very excuse imply such want of confidence in the Guide Divine as to make His further presence in His human temple a something to be endured, not gladly accepted as the crowning blessing of life? How can it be expected that the Holy Spirit would remain under such circumstances!

From all of which we would emphasize the statement, that the presence of the "Promise of the Father" must ever be connected with perfect, minute obedience to all His commands, and that failure to carry out one, however seemingly unimportant, renders His continued abode in the heart an absolute impossibility.

With this thought in the mind, study carefully the eighth chapter of Romans, and it will be seen that this law of our being is assumed and enforced in the writings of the Apostle. There is no

condemnation to them that walk after the Spirit, meets us in the very first verse. This implies that when we fail to walk after the Spirit there is immediate condemnation. And we find no special provision made for those who maintain that they cannot always see where He walks, and therefore cannot be expected always to follow; nor yet for those who presume they are walking after Him, but cannot or do not know it as a certainty. Unless St. Paul is intentionally or carelessly obscure, his words imply that the ability to see our Divine Guide in His walk before us is as easy as recognizing the leading of self in our lives, when we are not the habitation of the Spirit, that is, when we walk after the flesh. But the main thing we emphasize in the first verse of the chapter is, that not to walk after the Spirit, however slight, the deviation, brings condemnation. That is, the Holy Ghost at once leaves His abode, as the Comforter Divine, and becomes the convincer of sin, from without. For a state of conscious condemnation is inconsistent with the realization of the presence of the Holy Ghost in Pentecostal fullness.

Necessary brevity makes it imperative that we leave it to the reader to examine many of the following verses to see how this thought we are bringing out harmonizes with and explains them; however, we draw special attention to the fourteenth verse, "For as many as are led by the Spirit of God, they are the sons of God." Here notice the implied fact, that we *may* be led by the Holy Ghost. And mark, there are no restrictions put upon the fact. It can by no honest device be made to imply intermittent following, for then our sonship would be of a similar character. If the passage means anything it means that while we are led by the Spirit our sonship is secured, and only then.

We have nothing to do just here with the argument that this might prove too much. We keep steadily to our present purpose of showing that the least failure in being led by the Spirit forfeits the presence of the indwelling of the Holy Ghost as our personal Pentecost, and that, we maintain, is clearly taught in