

His instructions unquestioningly, that is, without the slightest trace of criticism.

Who would think of following Chautauqua rules for the study of the Old Testament Scriptures, if like Peter and John they had Christ constantly present to supervise and direct that study? Who, again we ask, would search human biographies to learn the best practice for private or public devotions or any other religious duties if Christ was at one's elbow to guide and direct concerning these and all other presumed duties?

The disciples, carrying out the wishes of Jesus, gave up entirely the practice of fasting during the three years of His ministry. In this they showed their loyalty to their Master as much as when going on lengthened preaching expeditions at His command. They, we presume, argued and correctly argued, that He became responsible for this, their conduct, in the sight of God and man, and left it to Jesus Himself to vindicate them in every direction. Jesus accepted this responsibility and championed successfully their action before the Scribes and Pharisees. If Jesus had failed to meet this obligation before man or God, then they, the disciples, would have been wrong, not so much in refraining from fasting as in accepting the claims of Jesus as genuine when they were not.

And thus in every direction we pursue this thought it must be seen that the disciples in accepting discipleship to Jesus Christ were debarred from even criticizing the directions of their Master, that is, they were not permitted to compare them with reason, common sense, the Bible, or the consensus of the pious of their own or past generations.

Now the parallelism alluded to in this article calls for exactly the same kind of loyalty to the Holy Ghost. This we maintain is the clear teaching of Jesus Christ Himself, and therefore scriptural in the highest sense of that word.

As Jesus Christ did not call for blind, superstitious acceptance of Himself as Lord and Master, but invited the most thorough and open investigation of His claims to the Messiahship, and yet after those claims were accepted as sufficient, did require absolute, unquestioned fol-

lowing of His expressed wishes, so in the case with the Holy Ghost, the most exhaustive investigation is recommended, nay, even insisted on. But when once His claims are accepted, and His demanded position, as our Lord and Master, admitted, then it is an act of disloyalty to Him to criticize any of His commands. The only point where criticism can be admitted as legitimate, is concerning Himself or the fact of His giving the command. His place as Guide Supreme being admitted, and the command being accepted as emanating from Him is the end of all controversy to one of His honest, loyal followers. He who falters in his obedience or cavils at the nature of the divine direction is at once convicted of disloyalty to the Holy Ghost, and during such faltering or cavilling cannot truthfully be said to be spiritual; that is, led of the Spirit.

Nor can the *fact* of this disloyalty be altered by accounting for it as the result of ignorance, unconscious prejudice or the counter influence of one's environments.

The nature of the act may be discoursed about, as to the intention of the heart, and may be shown to be connected with wilfulness, hypocrisy or zeal without knowledge, and classed accordingly, but none of these things can affect the fact itself. Still it is true that such an one is not loyal to the Holy Ghost and has ceased to be spiritual.

Proofs concerning the correctness of one's timepiece, the genuineness of one's time table, his intention to catch the train, or ignorance in any direction cannot alter the hard fact that the party so reasoning is not on the cars if he has, after all his efforts failed to catch the train. Just so, none of the aforementioned circumstances can alter the fact that one has failed to be led of the Spirit when he has not been unquestioningly obedient to Him.

Nay, the very act of testing a command of the Holy Ghost by any or all of the tribunals which men have set up is of the essence of disloyalty. As well might the disciples have gone to the Pharisees or to the Scriptures to find out if Christ's direction concerning their taking the tied-up ass was right, as for