

impression to do some conspicuous work, mayhap, or it may be more quiet in its nature; nevertheless there is the conviction accompanying the impression that in yielding to it there will be continuance therein, with all sorts of pains and penalties attached, and unwillingness is manifested. Or it may be a call to step out into conspicuous loneliness with God. It matters little what was the work given, or the temptation endured, an act of positive disobedience was committed, and immediately this blessed experience was lost. Since then failure has marked life's history, dissatisfaction and discouragement has characterized Christian experience, and the feeling has intensified as time has gone on that restoration to former relations with the Comforter is impossible. He had his opportunity and misused it. He has grieved the Spirit and must ever suffer the consequences—weighed in the balance and found wanting. Christ forgives the sin and will save the soul, but the Spirit does not forget, and, being grieved, cannot trust him again with important work.

This is our representative example and will cover most, if not all, the experiences we wish to notice at this time.

Now, in the first place, we admit the fact of disobedience; whether wilful or through ignorance, it matters not, the person has been disobedient to the heavenly calling, and the fact that he has not since then had a satisfactory experience, is simply the fulfilment of God's law. It could not be otherwise. Loss of joy, and peace, and satisfaction was and is a necessary consequence of such a step. Disobedience, we repeat, may even have been the result of ignorance; nevertheless, it all the same involves the loss of the higher joys of salvation. This law is inevitable.

But, mark, it is no more a curse or a special mark of the displeasure of the Holy One than is the absence of peace to the unconverted, for "there is no peace, saith my God, to the wicked." The thought that one is marked out as a special object of the vengeance of heaven is always of the devil. Suppose ye that such an one is a sinner above all, I tell ye nay; but except ye repent ye shall all likewise perish, is the teaching of Christ Himself; and God is no respecter of persons. The Scriptures are full of teachings on this point, and anything which would make God's dealings with any one of a peculiar character is unscriptural. Is it not wonderful how readily even professed Christians will, in some cases, believe Satan rather than God, especially when he comes to them dressed up in the robes of "voluntary humility." We maintain that any words or reasonings which