

It is when the "message" comes from the Spirit that we have clear light.

Of course, it is true that at any time one may be thus taught of God. But it is also true that few, if any, do at once become "as a little child" in the presence of the Spirit. Hence the work of the Spirit at first is to get us where He can reveal Himself in Pentecostal fulness—when we can realize that we who have believed do enter into rest.

God has so constituted the soul of man that the rest of faith cannot be where trust in the presence and guidance of the Spirit is not absolute. Hence, up to this point of perfect, reckless abandonment to the Holy Ghost, it is a constant *striving* to enter into this rest, with the consciousness of not having attained thereto.

It is true that there may be sections of the experience where we may fondly hope that now at last we have obtained sure anchorage, but soon we are made aware of our mistake.

How God has used the many burning questions which have come up for discussion to discover to many how far short they had been of His rest, even, mayhap, when they were confident in their public statement that they had become fully established!

It must be plain to every one who clearly considers the matter that he who accepts *practically* the Holy Spirit after the absolute manner specified by Jesus Christ must have perfect, continuous rest of soul concerning every matter, if Jesus spoke the truth about the character and office of the Spirit. For then it comes to pass that this person looks to the Spirit alone for guidance, instruction, power, in short, for all that Jesus promised as the result of such an acceptance. And manifestly he constantly receives all these things, according to his need, from moment to moment. Hence, being taught, guided and empowered by the Spirit, he must do all things in harmony with the will of the Godhead, which conscious knowledge must give the intensest satisfaction, and so result in perfect soul rest.

But if this faith in the Spirit is not perfect, then it is in order for the Master to bring us into places where our defects

may become evident to all. For example, money fails; now if there be the slightest want of faith in the promises of Christ concerning the presence and guidance of the Spirit, it is apt to show itself here; for when to follow the Spirit's way seems constantly to lead to loss and continued poverty, how certain we are, if not recklessly committed to His way, to grow fearful and begin to lean to our own understanding! Perfect faith in God will permit the Spirit to lead us on to the close of life, although every direction from the Spirit, when followed fully, leads to what men call failure, and leaves, if need be, the vindication of our course in life to the final assize.

Again, we are called to learn of our lack through our relatives and friends. True faith in God will cause us to obey the Spirit when His way leads to misunderstandings and antagonisms in every direction.

Sometimes we learn of our lack by being led of the Spirit in a way which seems to, nay, actually does, compromise us in the opinion of our Church and even of the most religious of its members. Our respect for the traditions of good men, also, is often an unseen though strong cord which binds us to some unrecognized rival of the Holy Ghost, until He leads us by a path which discovers this fact to us.

We have looked on as the Spirit has been disciplining many in these directions, and have realized how weak were human teachings and explanations to accomplish the work of discovering these defects of faith to the subjects thereof. But how we have admired the wisdom of the Great Teacher, as He has perfected His followers through discipline! For amidst all discipline there comes a time to the willing learner when he distinctly hears the voice of God in his soul, and so being taught of God, great is his peace.

Should one be discouraged over his apparent slowness at learning to walk in the Spirit? Certainly it is the best for all concerned to accept the gift of the Holy Ghost in the absolute, reckless manner indicated by Jesus, at the very start, and it must be possible for all so to do. But the Spirit partakes of the character of God manifested in the flesh,