

this verse, whatever else may or may not be.

Again, in Galatians v. 18, the same thought is brought out—"But if ye be led of the Spirit, ye are not under the law." Does not this plainly imply that the normal state of the Christian is to be constantly and consciously led of the Spirit, as the only law of life, and that failure any time to be so led means forfeiting His presence in its fulness?

The text which we have placed at the head of this article, we repeat, connects obedience with the reception and continuance of the "Promise of the Father" as an inseparable condition. For from it we infer that any reservation of intended obedience renders His advent an impossibility, and, as a consequence, failure at any time to obey renders the temple unfit for His abode; for the temple of God, the Holy Ghost, is holy, which temple ye are. (1 Cor. iii. 16.)

Now it is a very common practice to accept this truth in a general form, and deny it in particulars. This is what gives such significance to the attitude of some to the doctrine of the guidance of the Spirit, and often accounts for the fact of the same person sighing for the one, and combatting the other. It is our conviction that the rejection of the one will ever stand as an effectual bar against the possession of the other, whilst the effort to create a prejudice against the fact of such guidance is but making still more difficult the reception of the crowning gift of the new covenant.

We believe, then, that the Bible clearly shows that the main condition placed before us for the reception and retention of the "Promise of the Father" is, that in so dwelling in us He becomes really and practically our guide into all truth; that He becomes our sole law both in spiritual and temporal things. The manner of such guidance is entirely His own matter, with which we have nothing to do, either in prescribing or circumscribing. Those who are not prepared to pay this price of absolute surrender here cannot, in the nature of things, enter into the possession of this Gospel blessing.

We can imagine one having arrived at a, to him, satisfactory conclusion, that this doctrine of Divine guidance is unscriptural, and this result may be the outcome of many elaborate arguments; nevertheless, we shall always expect that to such an one the Pentecostal gift is an aspiration, not a realized fact. And such has been our experience hitherto as we have come in contact with Christians, either in conversation or in their writings. When we meet with one whose experience does not harmonize with this statement, we will be glad to compare experiences and modify our views, but not till then.

Reader, do you regard yourself as an earnest seeker of this Pentecostal grace? Why have you failed thus far to secure the coveted good? Are you certain you approach the subject with a perfect willingness to obey the Spirit, with a complete recklessness as to all the consequences of such obedience. We beseech you, as you value the baptism of the Holy Ghost, carefully look into this subject of obeying the Spirit as your Guide into all truth, for we are persuaded that false views which tend to limit the Holy One, or the least trace of unwillingness to obey Him as your Guide into all truth, will make it utterly impossible to obtain the desired blessing.

GOD'S GLORY.

God's glory is the very highest motive for service. It covers all others, and one who is actuated by this motive only cannot fail. When we are trying to please others, to show great results, to gratify our own pride or carry out our own ideas, we often make mistakes; but when God's glory is over and above everything else, we are sure of His guidance, and however our work may look to the world about us, it is a success in God's sight, and He sees the final result of every effort we make, and He knows the motive that actuated us.—*Watchman*.

We shall one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.