

But as, generally, the provision made in the Gospel for the destruction of this soul unrest, viz., walking in the Spirit, has been overlooked or rejected, these creeds and recommendations, starting from an unscriptural basis, are confusing, lack clear-cut statement, and have an unsatisfying result. That is, they do not in any case secure the result aimed at, viz., perfect rest of soul concerning obedience to God, and continual divine approval.

The advantage of the pentecostal truth is that it fully meets the imperial cry of the soul for complete conformity to the law of God, and when acted out relegates the whole subject of inbred sin to the non-essentials of creeds, seeing that, without having solved its mysteries, the righteousness of the law is being fulfilled by walking in the Spirit.

For if I, by accepting the provisions of the Gospel in the gift of the Holy Ghost, am walking worthy of God unto all pleasing, if not only I have the approval of my conscience in this matter, and the indirect evidence that I keep the commandments of God, but also the clear, unmistakable witness of the Spirit that what I do is right and pleasing to Him, how can I possibly attach any practical importance to the subject of inbred sin? It can, in the nature of things, only appeal to my curiosity.

If the befoiled spring has been cleansed as a matter of fact, and I have free access thereto to quench my thirst, it can only interest my curiosity when investigating the manner of its purification.

If I have discovered a gold mine on my property, and there can be no question raised as to its ownership, the incidents leading to its discovery are not of vital importance.

But if I am scheming to clarify the life-giving fountain, or contending for a fortune in the courts of law, then it is more than a matter of curiosity how I may clarify the one or secure the other. It may be a matter of *vital* importance.

So, if we have discovered that if we confess our sins to God, through Christ, He forgives all the past, and adopts us into His family as His forgiven, regenerated children, and that if, as His ac-

cepted followers, we receive the gift of the Holy Ghost in the pentecostal sense, that is, to walk in Him as the supreme law of life, we can and do the Father's will on earth as it is done in heaven, and have His constant smile of approval, then, we maintain that all the intricacies of theological discussion surrounding the subject of inbred sin may or may not be examined into, it is simply and only a matter of secondary importance, and does in no way necessarily affect our standing with God as His obedient, acceptable children.

Having, then, brought our argument to this stage, we will take it no further in this article, contenting ourselves with a kind of restatement of the conclusions, thus far arrived at, viz., that under the Mosaic *regime* no provision was made for walking in the Spirit, but the Jew was not only forgiven by following the Mosaic ritual for his case made and provided, but also attained to, or continued to live a holy life by following minutely the laws of Moses. When he thus acted he was liable to no condemnation, the result of actual transgression, or the outcome of the inbeing of sin. His obedience being perfect, God permitted no soul unrest to mar his peace of mind, and hence there was no call for him to exalt the subject of inbred sin to the importance of a creed. Having no real or imagined practical value, the subject did not occupy a conspicuous place in his theological world.

When David failed to carry out the Mosaic instructions minutely in conveying the ark of the covenant from one place to another God arranged that trouble should be the necessary accompaniment of failure to carry out His way of procedure.

But when the king returned to the simple provisions of the law all went well, no residuum of trouble in any direction ensued; nay, blessings abundant fell upon all concerned, until David himself danced for very joy before the ark. So God hath ordained that when man carries out His instructions, complete satisfaction and abundant joy always must come to him in so doing. God's way in the present dispensation is the way of the Spirit, and he who walks in Him