

But is time given to prayer and meditation thereon a sign of *occasional* divine guidance? Certainly it is. Strange kind of walk in the Spirit that would be which required us ever and anon to be in doubt as to his presence and guidance and demanded prayer and fasting to get the mind of God!

But is it not right under such circumstances to pray, and even to fast? By all means. When the bridegroom is taken away then all sincerely honest souls "fast in those days."

But that is not the question. We are here discussing occasional and continuous divine guidance. Fasting and prayer, whilst it is becoming and proper to all who know of divine guidance as only a fitful experience, is a sign of hypocrisy to all who claim the continual walk in the Spirit.—"Can the children of the bride-chamber mourn whilst the bridegroom is with them?"

Nay, even searching the Scriptures to learn if this or that dogma, which is being examined in the EXPOSITOR, is true or false constitutes a dividing line between the two experiences under consideration. They who walk in the Spirit learn of him, whilst they who occasionally walk search, discuss and oppose.

But is there necessarily opposition between these two classes? *Occasionally* there must be. When one at any time is obedient to some definite revelation of the Spirit at once he oversteps all previous difficulties and is consciously in harmony with him who walks continually in the Spirit. But between times he is necessarily out of harmony, and it only requires some special cause to make this his attitude flame out to his full appreciation.

The agitation caused by the writings of Mr. Dickenson were to us a sign of the occasional walk in the Spirit on the part of all those to whom his writings were an offence, and it is just what we expected

when this offence is now being transferred to us because of our own recent writings. The harmony which was occasionally brought about by their occasional obedience to the Spirit we well knew could not by any human process be transformed into continuous harmony. And so we expect to see the former histories repeated in the Association. Some will refuse to pay the price of a continuous walk in the Spirit and go off into permanent antagonism. For in this case, as in all others, he that is not with us is against us. Some, it is barely possible, may make a truce and tide over the present crisis, and some will change the occasional for the continuous walk in the Spirit. The walls of this Zion are generally built in troublous times.

HALF LOYALTY.

IN the *Holiness Era* for February is an open letter to all its subscribers, in which the editor requests them to set apart a week for self-denial in order to save sufficient money to enable him to send a missionary to the heathen.

This is all right and proper. In this free country anyone has this undoubted right to appeal to the friends of missionary work for aid in sending missionaries to the regions beyond; and it is a praise-worthy act to send them. We neither criticize this act, nor even attempt to dampen the ardor of any by "faint praise."

From the lowest standpoint of all, viz., that of improving the civilization of the heathen, it is a good work to send missionaries to uncivilized or semi-civilized lands. Much more when in addition an improvement in their religion is aimed at.

What we do criticize in this open letter is the allusion in it to the Holy Spirit. For this writer, after making this appeal to his subscribers to enter upon a week of self-denial, adds: "We are not free to