

methods, but will rely on the same inspiration, through and by which it was written, to unfold just so much of it as we may need, and it will then become truly profitable for doctrine, for counsel, for reproof, and for instruction, that we may be thoroughly furnished unto all good works.

So in our dependence upon an outward or human ministry, as one of the auxiliary testimonies to or confirmation of the immediate revelation of the Divine Spirit, it has its place, but it was not intended by the Divine One, that man should depend on this for his right guidance, either in moral or spiritual duties. In that higher attainment where the individual soul is in perfect accord with the direct revelations of God's will, and the human is made to obey its every direction, there could be no possible need for any form of instrumental guidance, as was so fully exemplified in the life of Jesus. No ministry was requisite to teach him, and he had no need to go to the Jewish Scriptures to learn what the Father desired him to do—all that was requisite came through the spiritual communion with the Father. But as man has not as a mass so attained, in order to meet this abnormal condition God employs these other and more tangible agencies to assist him in either understanding or obeying such convictions of right and wrong, as he by his immediate inspiration imparts. Beyond this the ministry ought not to attempt to go, for when it does so attempt it usurps the prerogative which belongs alone to God, and becomes to the human race a hindrance to, rather than a help in their religious life, because it always tends to lead into a worship of forms and ceremonies, or to the establishment of a narrow conception of divine intelligence or care. A ministry that can supplement the direct inspiration of the Spirit, and thus confirm to the individual his apprehension of required duty, or of an imparted knowledge of some truth, must first be able to understand what the individual or assembly

may most need to be confirmed. This may be some doubt as to the correctness of past opinions; it may be the newer misconception of some truth heretofore not or only dimly understood; it may be the connection between some revelation made in the past and recorded in the Bible; it may be an apprehended requirement for some religious service; it may be an apprehended necessity for changing some course of action heretofore pursued; it may be the need of cheer in some despondent moment; it may be a word of comfort in an hour of deep sorrow, in which the attention is diverted from the loving and overruling care of God; it may be to unfold a clear perception of some important truth which has not heretofore been brought to the mind's attention; it may be to dissuade from some former course of conduct; it may be to deepen the dependence upon the immediate revealed word of God; and such revelations of those varied conditions may be unfolded to those of either sex who may be required to minister. These are among the varied legitimate obligations or duties given to a true ministry, and no one can obtain a knowledge of these different conditions in an assembly, or in any individual of that assembly, by any process of scientific investigation during the short period usually devoted to a religious service, nor could they obtain it by any other means than a close and frank conversation with each individual, and often then prudential motives would conspire to keep from others the inner workings of the Spirit, so that as the true condition of each individual in an assembly or such individual as the minister may be called especially to speak to, can only be known by the Omniscient God, the one All-Knowing Spirit, and hence, in order that the minister may impart just what may be needed, he or she must be enlightened by the revelations made to them by this Omniscience, as there is no other possible way for the minister to obtain possession of the facts. But