

that thenceforth we may walk in the Spirit. He who takes out of the hands of the Spirit the appointment of times and seasons for searching the Scriptures, how can he be said to walk in the Spirit? He is immediately fallen from grace.

That the Holy Spirit will guide in harmony with all truth, whether uttered in the Bible or nature, goes without saying, for the divine household is not divided against itself; but, nevertheless, the Holy Spirit must be supreme in every direction, else how can He guide i. to all truth, or how be His own interpreter?

We note the following items in the above article which betray very careless, superficial knowledge, not only of the doctrine which they call dangerous error, but even of the Bible itself.

"Which contradicts the plain teaching of the Word of God." What, we ask, is this *plain* teaching? This writer found, to his sorrow, that its teaching concerning fasting and prayer was so obscure that it took many years and a public controversy to discover it, if happily he has even now discovered it. Is it so very plain in its teaching about *maturity, dress, the Sabbath, baptism, the manner of the Lord's Supper, woman's deportment in church, slavery*, and a host of other important matters, so plain as to not require even a commentary to know its revelation concerning them?

We presume, however, like most other writers, he means that if all others should accept *his views*, all *would* be plain sailing. Now, in saying this, we are making no fling at any one individual, and yet we maintain that no one will make such an assertion as this writer has concerning plain teaching without implying that all who accept the plain meaning of the Bible on any point must, of course, accept his view as that true meaning. No one who gets beyond his own narrow, personal beliefs will be the author of such an expression.

"We cannot believe that the Spirit will teach or do anything which will nullify His own revelation." We fancy now this writer, fresh from writing the above, meeting Abraham on his way to sacrifice Isaac, how he would have preached "danger ahead" to this man of

faith, who was on his way to execute one revelation of God which, if true, was to nullify another. But, exclaims one, God did not after all nullify His former revelation. Certainly not, but He did do so as far as reason, common-sense and the study of Scriptures were concerned, and he who would have an Abrahamic faith must be prepared to be led of the Spirit, when all these three, separately and combined, will play into the hands of the writers who will thunder into his ears, *danger ahead!*

"*Directly and immediately to the mind.*" There is evidently a misapprehension here. The Holy Spirit as guide is not necessarily confined to this manner of making known the mind of God, but is His own judge of the means to employ in His work of guidance. For one who accepts the Holy Spirit as supreme guide, to conclude that he is to no longer study the Bible, is so far to dictate to the Spirit, and this at once prevents *divine* guidance. He may read and study his Bible still more than formerly, or he may be required to study it less; there can be no law laid down here whatever, and then correctly call it divine guidance.

"Well, if you go to the Bible to learn about the Spirit, why not tarry?" For the very reason that you have learned *about* the Spirit. If you have learned that the Spirit now waits to be your supreme guide, and that in His guidance is life, why turn aside from this *Word of God* to the letter, in which some *think* they have eternal life. Besides, what an insult to the Spirit to turn away from His superior guidance to something inferior, and thus treat Him after the same manner that you do intellectual truths, such as "redemption, immortality, and retribution." Besides, there is no Scripture sanction for the course recommended by these writers, whilst there is for the other. Christ distinctly promised that the Holy Spirit would guide us into all truth, but was silent concerning any other guide. Paul, it is true, recommended the study of the Old Testament Scriptures as profitable, but did not put them on a par with the Holy Spirit as guide. He distinctly taught that if one walked in the Spirit, then he would not fulfil the lust of the flesh; but the ut-