

heard the call of the Spirit to some definite act, and where prompt, cheerful obedience has been connected with blessed results.

There are not wanting, likewise, many incidents where disobedience to the heavenly call has resulted in sad calamity to all concerned.

All these experiences have multiplied themselves around this movement, and in the history of many of those who once were outwardly a part thereof, but who now are distinctly and in some cases bitterly antagonistic to it.

It has been our habit to question closely when possible all such, to discover if possible where the point of disobedience to divine guidance commenced; and various and startling have been the histories brought to our knowledge in this respect.

We are not at liberty at present to refer to them so as to call public attention to the central figures in said histories, but they may become public property some day.

We have traced the first beginnings of divergence, in unwillingness to let the Holy Spirit examine into and pronounce upon some intended line of conduct, from the fear that he would decide contrary to their preference. Again we have known where the unwillingness was to examine, in his presence, past acts, lest he would convince of sin where they were unwilling, because of spiritual pride, to admit sin. And in many cases there has been direct disobedience to the voice of the Lord, but under various plausible pleas which captured their intellects and even their consciences, because, and only because, they were not genuine truth lovers.

In one instance, where there was perplexity concerning some action we were called on to perform, God spoke to individuals and commanded them to be still. They who obeyed had rest of soul and continued in harmony with the movement, whilst they who disobeyed not only were

immediately out of harmony but also entered upon a season of terrible discipline.

And this has been the history of every great crisis in this movement, thus far, and hence we expect that the present crisis will be as former ones in this respect.

But is it true that none of those who stumbled over the burning questions discussed in the EXPOSITOR illustrated the continuous walk in the Spirit? That is our opinion; and for the following reasons:

The continuous walk in the Spirit is possible only to those who accept Christ's description of the Holy Ghost at the face value of his words used in that description. That is, they only can walk in the Spirit after this sort who make him their one and only guide and who leave every one else in his hands to be taught and guided by him alone.

When, then, such a question as the inspiration of Scripture is up for consideration, immediately they who walk in the Spirit and they who do not are separated by a broad line of demarcation. The first refer the matter to the Spirit, without prejudice, and act, or refrain from action, at the distinct command of the Holy Ghost. Such continue to illustrate perfect rest of soul, and know the will of God from moment to moment, and do it. They do not wrestle with the question, and ransack their Bibles and commentaries, or rush around to friends for help or discussion. In short, they swerve not one hair's breadth from the path of helping humanity into the life of Christ.

Not so with the others, that is if already the question had not been thought out to some similar conclusion, for at once there is agitation of mind. The old dogmas are re-examined. The Bible is appealed to. Individuals are waylaid for discussion, and much time is given to prayer and meditation thereon.