

nay, all outside our Association have the rather gloried in the fact, that none could be found in all the centuries who taught as we teach concerning guidance divine.

It is then a fact, absolutely established, that we teach a gospel diverse from all the teachings of modern and mediæval christianity.

A goodly number have at length got over the fright caused by running up against this tremendous fact, a fact, which, in its awful proportions, might well awaken fear and trembling in the hearts of all, when first realized as existing.

We here also restate what we learned by our researches in the writings of other sages and religious teachers outside of Christianity, viz., that we find not this teaching of Christ in any of the sacred books of the world's literature, no, not even the thought given out as a speculation unverified by experience. This teaching of absolute divine guidance for every individual, is found only in the New Testament Scriptures.

It is, therefore now, in order to examine these Scriptures from the standpoint of this teaching, to see, if only as a matter of curiosity, how far they are consistent with themselves in this respect.

And first, Do they make the life and teachings of Christ agree with each other when viewed from this vantage ground?

This is a legitimate question to ask, and calls for the most searching, impartial examination ere replying.

And here, we insist on the fact that we do not need to bring into this examination a mind disturbed by fears concerning the result of such investigations. If the very best histories of Christ's life, extant, should be marred by inaccuracies and conceits, due to original lack of knowledge or the part of the historians themselves, or to traditional crudities and the conceits of copyists embodied therein, still this would in no way injure or compromise the cen-

tral truth, that this thought of absolute divine guidance is contained in them and asserted to have been illustrated by its discoverer.

We have assumed all along that Christ really did profess to illustrate divine guidance. It may be profitable, therefore, for a moment, to examine his utterances, as reported to us, concerning this thing, remarking that one unmistakable testimony would be sufficient to establish the fact.

But need we say that there is a multitude of passages establishing this fact, such as:—

"I do always those things that please him."

"Even as I have kept my Father's commandments and abide in his love."

"I can of myself do nothing: as I hear, I judge: and my judgment is righteous: because I seek not mine own will, but the will of him that sent me."

"But the witness I receive is not from man."

"For I am come down from heaven, not to do my own will, but the will of him that sent me."

"My teaching is not mine but his that sent me."

"The words that I say unto you I speak not from myself: but the Father abiding in me doeth the works."

"As the Father gave me commandment even so I do."

"All things that I heard from my Father I have made known unto you."

"Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them."

This testimony is also given, indirectly, in such passages as the following, "My time is not yet come: but your time is always ready." Here he contrasts his method of obedience to God with theirs, in that whilst he depended on a distinct, personal revelation of the will of God to him-