

Ghost teaches him differently. At once such an one is pronounced on as led of the devil.

In the days of Christ religionists made merchandise of men, but the modern religionists are more daring, for they attempt to make the Holy One their servant through whom they mount upon the superstitions of men and women to place and power.

But the question is put forward here, how can one learn of the Holy Spirit as the only teacher excepting through faith in Christ as divine after the pattern of modern teaching? Our own personal teaching and experience are brought forward to strengthen this thought. We reply that the manner of one's gaining knowledge concerning the Holy Spirit, as guide supreme, has not *necessarily* anything to do with the results of that knowledge. Arriving at this practical knowledge as a Trinitarian, Unitarian or Universalist, for example, need not, to any appreciable extent, hinder all the blessed experiences of the knowledge and acceptance of the Spirit as supreme teacher being realized. Whatever would be best in each individual case would be the certain outcome of walking in the Spirit.

But if it is true that Jesus is divine after the teaching of the extremist doctrine of Trinitarianism, would not every one who accepts the Spirit as supreme teacher know this fact, yea, be established therein? Not necessarily, unless there is some authoritative revelation which makes such presumed truth essential to salvation. And as there is no such authoritative utterance the question cannot be answered authoritatively. No one has the Heaven given right to dogmatize in any direction concerning the matter.

From all of which it is evident that, to one who accepts the Holy Spirit as absolute guide, all questions concerning this subject must be dismissed as non-essential. Granted the truth of this one fact, viz., the Holy Spirit as our one and only guide,

then it would not cease to be a fact if one should believe that Jesus, from the cradle to the grave, was consciously engaged with the Father in regulating the Universe. Nor would this central truth be necessarily destroyed though one in his study of Christ should come to the conclusion that in all respects He was, from cradle to grave, an ordinary man, the only difference between Him and His co-temporaries being that He alone amongst them walked in the Spirit in the absolute sense, and the only difference between him and those who, since Pentecost, walked in the Spirit, was His being *first* amongst many brethren. That is, the *only* essential fact in Christianity is the walk in the Spirit.

#### WHAT OF DIVINITY THEORIES.

**W**E maintain that no one can truthfully discount the spiritual walk of another because said party holds tenaciously any one of these theories as true. What if he proves to himself to a demonstration that Jesus was consciously Almighty, having no beginning and no end, and that there was no break in his conscious knowledge thereof even when he walked this earth as man, would such a result of theological investigation necessarily change for him the glorious fact of Pentecost? We trow not. Nay, if the Father Himself had taken any conceivable or inconceivable shape and called the attention of man to the Spirit's dispensation and its glorious possibilities to us as individuals, still would this blissful fact of facts be ours.

Had one of the mediæval Alchemists learned the secret of how to change the baser metals into gold, to him it would have been a non-essential as to how he learned it, whether through dreams, experiments or accident. The fact of having learned the secret would have been to him the only essential truth concerning the whole matter. So of us who have discovered the mystery hid and then hid again in the ages. So we can study the divinity