

Now, as we said in the commencement of this article, it is not our purpose to pronounce oracularly upon these proofs as to which are conclusive. Our work is done when we show conclusively that the question has these two sides, and that therefore no one is justified in pronouncing on his brother for taking one side or the other.

Christ proclaimed his Gospel without incorporating this doctrine of the immaculate conception in it as a necessary part, and his immediate followers built up the structure without the slightest allusion to the subject, therefore, we contend that, whether true to facts or not, it is no essential part of Christianity, Christ and His apostles being witnesses. Hence, different persons take different sides of the question as a harmless act, and one cannot anathematize the other without sinning against the Spirit of the teaching of the great founder of Christianity.

In this article we have given the facts on both sides as we have learned them. If there are any which have escaped our notice, especially on the affirmative side, we shall be happy to insert them in some future article should we at any time learn of them.

Now this is the very same conclusion at which we arrived in treating of all the burning questions which one after another have agitated the Association viz., that the scriptural arguments are too weak to found a doctrine on, especially one which would tend to fetter the Holy Spirit as Guide into all truth. And like all the former conclusions it brings additional proof to the perfect consistency of the teaching of Jesus with reference to the Holy Ghost.—Jesus did not fetter Him in any direction, but left His individual followers in His, the Spirit's hands, to be taught, absolutely, concerning all things. Thus He gave proof to the world of his perfect confidence in the Holy Ghost. And so it must ever be with us, if we are complete imitators of our Master, we too will leave our brother,

without prejudice in the hands of the great and only ultimate Teacher, by Him to be led into all truth.

"THE LAND OF SETTLED QUESTIONS."

E QUOTE an epigrammatic expression often used by the Treasurer of the Association, as the heading of this article. Our friend seems to regard the experience wrapped up in this sentence as that which commended itself to him as one of the most important if not the most important result of the Pentecostal life, and in this we fully sympathise with him. To reach this land of settled questions is like escaping from the stormy sea into a safe harbor.

The present experience of many of the friends and even members of the Association can be readily utilized, in object lesson form, to illustrate the value of this harbor of refuge.

To find out that in spite of our fancied security, the discussion of such a question as the divinity of Jesus Christ causes the anchor to drag and presently the harbor shores to recede and be replaced by deep sea is unpleasant in the extreme, whilst such experience cannot but prompt the prayer, O for a land of settled questions!

But can we reach such a place of habitation? Does it not seem one of the necessities of our being, that ever and anon new questions will be sprung upon us, involving all the puzzling uncertainties and perplexities of former ones? This looks reasonable, and yet, in the face of its apparent reasonableness, we hesitate not to affirm that it is possible to get into the land of settled questions, and stay there. Moreover, it is quite possible to know that we are there to stay, and this consciousness of being settled is not to be the outcome of dogged determination to stick to one set of opinions and refuse to examine any others, but is compatible with perfect freedom to fully examine into and decide concerning any and all questions