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HOW do the rivulets find their way?
How do the flowers know the day
And open their cups to catch the ray?

I see the germ to the sunlight reach,
And the nestlings know the old bird's speech;
I do not see who is there to teach.

I see the hare from danger hide,
And the stars through the trackless spaces ride,
I do not see they have a guide,

He is eyes for all, who is eyes for the mole;
All motion goes to the rightful goal,
O God! I can trust for the human soul.

—Amcs.

THE DIVINITY OF CHRIST.

IT seems to us that the time has come to write somewhat exhaustively on this subject from the standpoint of the teaching of the Association. We do so with the full expectation that our writings will be a disappointment to many, both in the Association and out of it.

It is extremely difficult to place others on the standpoint whence we look at the question, nay, it is impossible as far as we are concerned, and, as from any other point of observation, our writings cannot be understood, hence the obvious reason of this disappointment.

This point of observation is *divine guidance* as taught by the Association, to wit, that the Holy Spirit is the one and only direct, ultimate teacher of the true follower of Jesus Christ. Therefore it is that all true knowledge of, or concerning Jesus Christ, must be directly from the Holy Ghost as a *personal* revelation.

Many persons hastily accept this as true, but show the imperfect nature of their belief in the truth of it so soon as some of the legitimate deductions from their professed belief face them in practical form.

What are the necessary deductions from this basal truth of the Association

with reference to this subject in hand? Manifestly that the whole subject of the divinity of Christ Jesus, including all its details is not a *vital* question. That is, it is one on which we may differ widely and yet be His true followers.

The only fact which can possibly vitiate the foregoing statement must be, in the nature of things, that Jesus Christ Himself distinctly and clearly put some limitations on the Holy Spirit concerning this thing. But as he did not, therefore this proposition must be absolutely true if Jesus taught that the Holy Ghost was to be our *only* teacher and guide into all truth.

Not only did Jesus put no limitations upon the Spirit in this direction, but it so happens that He directed special attention to the work of the Spirit concerning this very thing: "In that day ye shall know that I am in the Father." Nothing is clearer than that this deliverance implied that we can only understand His relation to the Father through the Holy Spirit.

It is true that this simple statement of the world's Redeemer has been loaded down with a mass of theological theories which has rendered it obscure and still impedes the truth-searcher in examining the claims of the Spirit as our only guide. For example, it is implied by all Trinitarians, now-a-days, that *their* definitions and dogmas concerning the divinity of Christ are absolutely true, so true that it is a deadly heresy to doubt or question them, and therefore that when Christians are taught of the Spirit, then He, the Holy Ghost, will confirm to them these theological dogmas, and so they will simply, by this means, become more established in the truth—their truth. Woe to the party who dares to say that the Holy