

the whole meant additional denominations.

It seems now that the President of the National Holiness Camp-meeting Association has come to the same conclusion, and blurts it out in the above hopeless wail.

But in the same lamentation he has a fling at the *Pentecostal* movement, which is now fostered by Revs. Lowery, Steele and Keen and their periodical, even going to the extent of impugning their motives for adopting a different nomenclature from his.

Well, what need of second blessingism if the result, as witnessed in its chief representative man, can make no better showing than the above. Verily the churches must be far gone in spiritual declension if they cannot furnish better illustrators of righteousness than here appears. And we venture the opinion that they can.

EVERY-SIDED GUIDANCE.

The Holy Ghost is a complete guide into all truth. His work is perfect in all its detail. He makes no mistakes. If we turn to the right, or when we turn to the left, if we only put our implicit trust in him all will be well. All earthly guides, all human guidance, seems vain. Vain is the help of man. Books! Teachers! Preachers! darken counsel. If you trust in princes, even in a 'royal priesthood,' your trust is ill placed.

"Trust in the Lord forever: for in the Lord Jehovah is everlasting strength:" and they that trust in the Lord shall never be confounded. His guidance is satisfactory, is symmetrical. Extremes meet, and the acceptance of one truth may naturally lead us into an opposite error; it is but a step from the sublime to the ridiculous; and we must put our trust and entire confidence in the Blessed Guide, so that *all* truth may have its chance; and in the narrow way, the fear of overstepping the boundary line in the straight track of truth and right on the one side, leads at times to unconsciously overstepping it on the other. Now, on every side the Guiding Spirit will hold us, will keep us, in *all* things will direct our path. This completeness of guidance is so intensely restful, and sweetly peaceful, as we feel there is nothing outside of God's all inclusive promises. *All* is ours. How are we thus guided on every side under all circumstances? Let him guide; not in a fatalistic leading. No! No! but a real guide; an ever present help, an abiding Director, directing *all* our paths. Of course this guidance is conditional. We must look for it, listen to it and

obey it. We must acknowledge him, and then, and only then, will he lead and guide into all truth. He will only guide in *his* paths. His way is the only way in which you can expect direction, and his ways are pleasantness and all his paths are peace. Walking in his way you will continually find the completeness and sweetness of his guidance, and of course will rejoice evermore.

This guidance is not in man's wisdom. We cannot find it in books. He speaks it to our hearts, and we must be attuned to hear and answer his monitions without questioning. So let us do.—*The King's Messenger*.

WHO could imagine the above to be written by any but those who had accepted the Holy Spirit as supreme guide, and that in the absolute sense?

And yet let any one in the presence of this writer pour contempt on the Bible as guide and see how soon he will act as if he had not written the above. Nay, let him even hint that to follow the instructions given in the Epistle of James about anointing would be to reject the Holy Ghost and become legalistic, and immediately would appear some of the guards against fanaticism elsewhere mentioned in his writings.

That is, the above editorial is about divine guidance, without being enforced by example.

However, we rejoice in all such writings, as they tend to make the great central truth of the gospel prominent. Yes, even when some in our Association, who profess to walk in the Spirit, are captured by such writings and are positive that they are in full sympathy with ours, we rejoice because, in that case, they will help to open the eyes of such mistaken ones to the fact that they themselves do not illustrate divine guidance.

They who walk in the Spirit are taught by the Spirit concerning all writings and so form their conclusions; whilst they, who only profess so to do, can be imposed on by those who only write about divine guidance.