

history ; for in passing through earth the stream becomes more or less impregnated with self ; while the rain from heaven, the immediate touch with the Divine is pure, clarifying and correcting the individual earth, and when drawn from the earth, partakes more or less of isms, doxies, iron, sulphur, copper, lime, etc., and has always been so without change. The Spirit is pure ; while the letter is a mixed commodity. The rain, falling in the same orderly way in each succeeding year, makes all nature glad, and the Spirit is poured upon all mankind by the same eternal law forever. And when the earth is prepared, in a receptive state or condition (for the physical is earth pure and simple), it becomes impregnated by the Spirit, leavening the earth for his use. The inspiration of the Holy Spirit revealeth the things of the Spirit—showing our relation and duty to Our Father. Luther and Paul are among the leading lights of the Christian world, and their illumination was reflection from the Beacon. And this same illuminating principle, intrinsic word, makes plain to the obedient now, as then. For the human family has ever been under the same limitation without exception, and there are many among us who move at times in the light of God's countenance, feeling the unseen, positive touch of the divine Spirit, quickening the understandings ; that the letter cannot unfold or define. We sometimes quote this one and that one as authority in divine life ; when, if we would resort to the same channel of information that our early obedient ancestors received their's from, we, too, could and would teach the word in manifestation, and in turn be quoted as authority ; when in truth we are but the reflection of the Beacon. Moses, Isaiah, Paul, together with the inspired leaders, were the great lights in their generation—leading the common people, just as to-day, a Brooks, an Abbott, serves God untrameled, step-

ping outside of ecclesiasticism, offering divine service in the light of God-given understanding, in liberty of thought and action offer the listeners the gospel as manifested to them in this our day, over which the ecclesiastical courts cannot preside or control. We have the choice to-day, the same as in any age of the world, of entertaining and being led by the Spirit. The fact is, many of us are too busy looking after the things of time. The only direct supreme authority is the Spiritual Court in man, deciding his acts. We must worship and follow God's prerogative in lines of his own ruling that man hath no hand in making, if we serve Him in spirit. "I have planted and Apollos watered, but God giveth the increase." The patriarchs and apostles wrote, but the "Spirit of Truth leads and guides into all truth ;" and is the Physician healing the maladies and saving his own people in every period of the world's history. The fact that Jesus left no written law for posterity has its significance. He, knowing God is no respecter of persons, teaching all men by the one and only method ; not having one man to learn of another, "but take no thought, or study, for it shall be given you in the same hour what ye shall speak, for it is the spirit of Our Father that speaketh in you." He has not left us without positive means of knowing the way home, "for I am with thee and will never leave or forsake thee." Give me thy confidence. Divine service may be profitably and successfully had by simply retiring within ourselves and receive conviction, that there is an undefinable something, if heeded, will bless every effort, and by continuing and growing in it we will soon learn to talk from it—proclaiming "thus saith the Lord," for it is His mode of teaching his pupils. This, then, supersedes all writing, and the Bible extols the Spirit as above itself. "The letter killeth, but the Spirit giveth life." If, then, we know the Spirit