

conflict went on, some left the Association, and yet, strange to say, still left the problem unsolved, and to this day will assert that the Holy Ghost is their only guide, but that the Bible, the church, sanctified judgment, and a host of other things are their guides also. Others managed to patch up a truce, and continued in the Association, whilst still others acted out what they professed—they took the matter to their *only* Guide and he settled it for them.

Again, when the physical manifestation question was given us to deal with, by our Guide Supreme, a similar history was enacted. Those who had only fixed up a temporary truce were again in the controversy about their different guides; again some left the Association, some made a truce with the enemy, and some got settled.

The leadership question was even more complex than the others, for with some it was a conflict between the Holy Spirit as only leader, and hero worship—now one and now another member of the Association being the hero of the hour. However, we will not at this time follow the ramifications of this conflict, although the result would be both interesting and instructive.

Inspiration, second blessingism and the divinity question exhibit precisely the same history, else how otherwise explain the commotion caused by them amongst those who profess to walk in the Spirit!

If the Holy Spirit is the only guide he who ransacks ecclesiastical history, modern theological writers or the Bible for proofs at once shows to onlookers that his profession of having accepted the Holy Ghost as his *only* guide is not true to facts, no matter how great his sincerity or his piety. Piety, sincerity or natural goodness of heart, will not act on a sum in addition to change the true answer by one unit. No more can they change the fact that the Holy Ghost is not the only guide to him who appeals, in part or whole, to any other guide. How simple the issue!

The absurdest of all these absurd attempts to change the nature of a simple, axiomatic truth is the appeal to Scripture to settle the divinity question, for, in addition to the all-convincing argument above brought out, the searcher is met by the distinct, definite statement of Christ himself to the effect that his nature and relation to the Father can only be learned from the Holy Ghost.

It is time therefore, we conclude, that they who profess to walk in the Spirit should henceforth with ease and celerity decide concerning the questions brought up in the Association gatherings or in the EXPOSITOR and without prolonged conflict; whilst all who notice these strange, illogical battles may take knowledge of such perplexed ones, that, whatever else be their good qualities, they do not illustrate divine guidance.

We smile at the efforts of the ancient alchemist to change brass into gold. But if this subject be looked at with unbiased mind, it will be seen that if a smile is the thing when contemplating the race of alchemists, full laughter would be in order whilst contemplating the prolonged labors of those who have tried to make the Holy Ghost the only guide and teacher, and, at the same time, one of many.

But when we consider the sad results of such fruitless efforts the laughter dwindles to a smile and then the smile turns to pity, even to the sadness of heart which rushed through the world's Redeemer as he contemplated those who rejected his gospel.

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IN Christian life no man can live any higher than he looks.—*Ran's Horn.*

GOD employs no hired men. His work is all done by his sons.—*Ran's Horn.*

CHRIST was crucified by sinners who occupied front seats in the church.—*Ran's Horn.*

IT never hurts the man of faith a bit to sometimes have to travel in the dark.—*Ran's Horn.*