

do it in every thought, word and deed, as angels do it in heaven. Guidance into baptisms is the rule; guidance into doing the will is the exception. Then again as to the manner of observing the Lord's Supper, this is done by the Methodist "meekly kneeling on his knees." Has the word of John Wesley anything to do with this form? Then the Holy Ghost is bound by the word of the Lord Jesus, "this do till I come," as to the ordinance, and by the word of John Wesley "meekly kneeling on his knees," as to the form. Roman Catholics believe in transubstantiation in harmony, we presume, with that word which says, "Except ye eat My flesh and drink My blood ye have no life in you." The Plymouth Brethren "break bread" on every first day of the week, or "Lord's day," in harmony with that word "on the first day of unleavened bread." That is, they are guided by the Holy Ghost in harmony with the Word as far as the "first day" is concerned, but the guide guides contrary to the Word in the matter of "unleavened bread." Then as to water baptism, it is very essential that the Holy Ghost should guide in harmony with the Word. There is no letter that killeth here. It is the Spirit, of course, that quickeneth the Word to the Baptist, thereby causing him to be "immersed" in harmony again with that word, "buried, therefore, with Him through baptism into death." With others, sprinkling or pouring is the manner of baptism—in the ceremony there being under the Spirit's guidance uniformity—in the manner, variety, the same Spirit interpreting the same word differently to different individuals and sects. How about the "jot or the tittle" that shall not pass away? or, how about the prayer of the Lord Jesus before His crucifixion, "I pray that they all may be one even as I and the Father are One?" Is not this the Word? Must the sects not be guided in harmony with that Word. Is not that Word a lamp unto their feet and a light unto their path establishing their goings? And why is not the immersionist a crucifixionist in harmony with that word "our old man was crucified with Him?" Why don't the same Spirit who leads mul-

titudes to be immersed, lead the same multitudes to be crucified as well as buried in water? Why does not the Spirit who led the fathers and brethren of the Presbyterian General Assembly, in harmony with that word which says "a man that is heretical after a first and second admonition refuse," to excommunicate the "seven alleged Galt heretics?" Why does He not lead in harmony with that other word of the Lord Jesus, to forgive "seventy times seven?" Either He is the guide in all their matters or He is not. Either He guides into uniformity, or into variety, or both, or neither. It is apparent that the confession of Christendom, which, in many respects is not unlike that of Babel, is caused by "word" guidance and not "Spirit" guidance. The Lord Jesus said this and did that, therefore His followers must say and do the same. The Lord Jesus used this tone, had that spirit, therefore His followers are mere imitators after a human sort. The Spirit of Jesus is to them an influence, a breath, something to be poured out that they can get "more and more" of, instead of the Omnipresent, Omnipotent Holy Ghost, the co-equal with Father and Son, with offices as important as that of the Son in dying. As it was the Father's will that the Son should die, so it is the Father's will that the Holy Ghost should guide. It is the office of the Holy Ghost and not the Church, either Roman Catholic or Protestant, to take of the things of Jesus and reveal them unto us. The Lord stated this when on the earth. Not one jot or one tittle of His statement, regarding the Holy Ghost, shall pass away till all be fulfilled. Word guidance kills, the Spirit giveth life. Human interpretations of the Word kill and blight. When He, the Spirit of truth, whose office is to interpret the words of Jesus, interprets them, they bring forth fruit an hundred fold. The one who "walks in the Spirit," keeps the commandments, does the will, is perfect. The one who does not walk in the Spirit must walk in the letter, if he walks at all, and it is the letter that killeth. The one who walks in the Spirit observes the Lord's Supper just as often as, and in just the manner, that