

are of the nature and kindred of devils. This class, it is to be feared, abounds in every form of church life, from the deacon who uses his office to help on a horse trade to the popular evangelist who rakes in his dollars virtually at so many per head of his converts.

THE HOLY GHOST THE ONLY GUIDE.

IT is marvellous how slow many are to take in the full meaning of this sentence, even when the word *only* is printed in italics.

Many, who openly commit themselves to this creed, are constantly showing surprise, annoyance, and even indignation when others act out in life, and especially in their writings, the real meaning of the sentence. Just look for a moment at the subject, and its meaning is not difficult to arrive at. It means that the Holy Ghost is our teacher and guide, that he is our *living, omnipresent* teacher, that there is not one moment of our after life that we are not under his direct supervision—if we are true to him—that therefore there is on place or time for any other teacher and guide, seeing he surrounds and fills us, and is *always* present.

How simple the process of finding the solution for every difficulty which arises in our Association life, or in our lives generally!

The Bible is not the guide of the spiritual, one remarks in an Associational gathering, or in the pages of the EXPOSITOR, and at once there is a flutter of excitement amongst some who have publicly resolved to walk in the Spirit to the end of life.

But why the flutter? If the Spirit is the only guide, is it not perfectly plain that this cannot be true if the Bible is also made a guide; just as plain as that the Koran cannot also be a guide to the spiritual? The absurdity of admitting the Spirit to be the only guide and at the same

time fighting for the Bible as a guide also, is so evident that one would think the conflict between the two creeds would be ended as soon as begun.

He who accepts the Bible as guide, to the least extent, does not accept the Spirit as his only guide. Is not that as simple a truth as that two and two cannot be four, and five, at the same time?

And yet we have been treated to the spectacle of individuals taking years to solve so simple a problem, whilst there are still very many who are vexing their souls over this sum because they have not yet obtained the correct answer.

But why is it needful for all such to arrive at the correct answer? Simply, we reply, because it is a question of righteousness. He who is puzzled over the result of adding two and two must have a puzzling time of it in his business, and in all likelihood will not do things on the square. In short, the chances are that all his money transactions, having a false basis, will be unrighteous ones, no matter how sincere and honest his intentions may be.

So it is in the religious life. If this simple, basal truth is not understood, the whole life is sadly out of joint.

The eye not being single to this simple truth, the whole body is filled with darkness.

Notice how this Kindergarten problem has affected the history of the Association, all the years of its life. The illustrations are so numerous that we are forced to content ourselves with quoting but few.

When the dress question came up for consideration, and settlement, this commotion was at once observable. All professed to be led by the Spirit alone. But, strange to relate, a very large sized minority, if not the majority, at once began to appeal to the Bible, to the teaching of holiness writers, to church rules, and to personal experience for its settlement, and, as the curious