

Spirit, or by yourself ceasing to walk in the Spirit.

It is marvellous how quickly this spiritual antagonism disappears when one neglects to walk in perfect obedience to the Holy Ghost. One may continue to testify to holiness, and exhort others on that line, yea, and do many things in the name of holiness, and yet so certain as he is not consciously led of the Spirit in all he does and says, others soon lose their fear concerning the whole matter, and treat it with mild ridicule, or ill-concealed contempt. But when one walks in the Spirit, contempt and ridicule are soon found to be too weak for the work of opposition, and the appeal is made to sharper weapons. Wesley's rule is the true scriptural one. "They always oppose the work of sanctification *most*." When opposition comes most from lukewarm professors, or from worldly-minded people, then, according to Wesley's teaching, there is cause for serious inquiry as to our spiritual status before God.

### EXPOSITION.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts."—Heb. viii. 10.

If this passage from the prophecies of Jeremiah does not refer to the law, the guidance of the Holy Spirit into all truth, in what manner can it be satisfactorily explained? The Jews had the law written on parchment or engraven on stone, and they were commanded to read and study diligently these laws, and teach them to their children, in order to better obey them. But in this the new covenant there evidently was to be a new departure, a complete contrast to all this. Can that be called an entire change which simply annuls some of the minuter laws of the old covenant, and adds a few more commandments to be carefully studied and obeyed? If this is true, reason and common sense must pronounce the prophecies deceptive, and Paul's citing them in this connection as silly, seeing he would be drawing attention to a seemingly great promise with a very trivial fulfilment.

In the writings of the Latin poet Virgil, he makes one of the demi-gods predict that the Trojans would be driven by the extremity of hunger to gnaw substances which had no nutrition in them; but the only fulfilment of this dire portent was an accidental eating, on the part of a few of them, of something which was not food. Now critics do not hesitate to pronounce this a serious blemish in the writings of the great epic poet. Much more might we criticise the writings of the great apostle of the Gentiles if blemished with such glaring discrepancies between prophecy and its fulfilment.

But when the fulfilment of this grand prophecy is made to point to the guidance of the Spirit as taught by Christ and explained and illustrated by Paul and his brother Christians, then, in place of calling for adverse criticism, the whole subject awakens our highest admiration, as worthy of the God who promised.

In the old covenant the law was written on material substances, and it was necessary that one should either study them for himself or be taught by another. Hence, there were all the disadvantages connected with inability to retain them in the memory and the inaccuracy of teachers. But in the new covenant the Spirit furnishes "in the inward parts" the law suited for every time of need.

In the old, as a necessity of the case, the general laws were divided up into an immense number of minute directions, to meet the varying needs of different individuals, until the whole became a cumbersome code of laws needing constant study to master and retain in memory. But in the new, whilst this needed minuteness of detail is not only kept up but vastly increased, it is so simplified by being written on the heart, that the wayfaring man, though a fool, need not err concerning the law suited to any time or need.

In the old, interpreters of the law were a prime necessity, and gradually took advantage of that acknowledged necessity to load down the original law with a mass of human explanations which finally claimed equal authority with the laws of Moses themselves. But