

that he may permit the Holy Ghost, unfettered by his prejudices or pious superstitions, to teach him all things and so guide him into all truth.

To us it matters but little whether the writer of Hebrews was orthodox or heterodox, at least it is a matter of mere curiosity, for, at the start, we are bound to dispute the contention that his writings can be as helpful to modern Christians as the writings of our own day.

"BEHOLD, I MAKE ALL THINGS NEW!"

THE walk in the Spirit is literally a "new creation." So far-reaching is the change from legalism to spirituality that few in commencing this walk take in the thought in all its practical bearings. Hence, to most if not all the spiritual, through all their lives, there runs a chain of ever recurring surprises concerning this thing.

How many in the Association, at the commencement of their new life, anticipated so many critical examinations of old and almost universally accepted dogmas! With many, each new subject brought up for discussion has been a fresh surprise, and the end is not yet.

Has it entered into the thought of all, that even in social life all things become new to the spiritual, that possibly all the old notions and habits connected with friendship's circle not only are to be re-examined, but materially, possibly even radically, changed?

Take, for example, the habit of returning tit for tat in ordinary street recognitions. It is good gospel to the most pious, after the legalistic sort, that when one is cut dead on the street his own self-respect alone should demand that said party would have no further chance to repeat the operation.

For our part, we for many years thought we went the whole length of

Christ's teaching concerning doing to another as we would be done by when we made it a rule of our life always to give such an one another opportunity, in order to avoid mistakes. But when the proof was quite sufficient to establish the fact of intention on the part of the one so acting, then we made it a rule to ignore their presence at future meetings.

Even this precaution against possible mistake we learned, by comparison with others, was far in advance of the practice of most people. But, now, even as concerning this apparently wholesome law, we have learned that in the kingdom of Christ all things are new, and so our prudential law is a thing of the past, and hence we are prepared to bow on *ad infinitum*, without a return in kind, or cease at the first repulse, nay, even to be the aggressor in such street skirmishes.

Again, we have seen fit to push our friendly attentions on the secretly hostile till all the ventering of the worlding, nay, of the *pious*, has been worn off, and their true attitude towards us brought out to the observation of all, themselves included. And we have even reversed all this, and repelled, or nipped in the bud, apparently friendly advances. Indeed, all our legalistic notions concerning social life have been revolutionized, till we are prepared to be a rock of offence in any and every direction.

Not only are we prepared so to do, but we have already in practice broken to atoms many of the laws of etiquette, to the disgust and annoyance of many.

But would antagonizing and violating all the Chesterfieldianisms of society always be the right thing to do? By no means, for: this would not only be lawlessness, it would be to become borish, and be truthfully characterized a public nuisance. To those who are not spiritual the laws of "society" are wholesome, and place them under obligations to observe them minute-