

come, however, by maintaining that the believer is both spiritual and carnal at the same time, and then, of course, if he is more spiritual at any time he is less carnal, and *vice versa*.

This ingenious theory overcomes one difficulty—only to be confronted with still greater. For if we return to the quotation given above, where Paul exhorts the spiritual man to restore his fallen brother, one of two things is evidently correct of his words, either this advice is given to all believers without distinction, or else it constitutes the believer his own judge when he is spiritual in the sense of Paul's meaning.

By the first meaning Paul is made to be a very inaccurate writer, by plainly implying a distinction where there is none; and by the second meaning he is made to stimulate spiritual vanity, and even to spur them on to transgress another rule he gave them concerning comparing ourselves amongst ourselves. For how, we ask, could any one single himself out as more spiritual than the others without comparing himself with others, and so, in the very act of going to restore the erring one, strut forth in conscious superiority—a superiority, we remark—which, in this case, could not be all of grace, but which necessarily included persevering effort on his part.

We give this effort to fit this definition into one simple passage and its connections to make plain the inextricable tangles which ensue when any attempt is made to utilize, after a practical sort, the definition of spiritual in this creed.

But another comes to the fore with the air of triumph and declares that this puzzle does not occur in his creed, for in the spiritual man, according to his teaching, carnality is absolutely taken out of the spiritual man and he is entirely sanctified, that is, altogether spiritual.

Now this does, at first sight, seem to solve the difficulty, and in a simple manner. But if it is a complete, satisfactory solution, it will bear further investigation, and we ought to be able to deduce from it a clear, satisfactory answer to the question at the head of the article. Spirituality, then, according to this creed,

is something which enters the believer at the second crisis of his experience, or, having entered at conversion—the first crisis—now triumphs absolutely over carnality and the believer is a spiritual man, because nothing but this spiritual entity dwells in him.

So far good, but still this entity is the fugitive quantity. Who will describe it? Of course, Scripture language is generally appealed to, and it is often described as *Christ in you*. But here we are confused by the effort to make a figurative and unfigurative expression coincide. For “Christ in you,” is certainly a figurative expression, or else Christ's omnipresence is called in question. But we are criticising this definition of spirituality as not a figurative one at all, but as a real, positive quantity. For so soon as it is admitted to be a figurative expression, then, of course, we can get out of all the fogs and mists that have gathered around the subject. But, as before stated, we are critically examining this spirituality as an assumed positive quantity, and so soon as we show that thus considered, it leads us to all sorts of puzzles, and has to be given up; then have we done our work of criticism, and there remains but the other answer, or division of answers, to appeal to for an intelligent, practical reply to our leading question.

But, for brevity's sake, we here maintain that no answer to this question that does not make this illustration, and all similar ones, such as “Know ye not that your bodies are the temples of the Holy Ghost which is in you?” “The body is dead because of sin, but the spirit is life because of righteousness,” “risen with Christ,” “be filled with the Spirit,” “Members of His flesh and of His blood and of His bones,” purely figurative are wide, very wide, of the mark, and tend to milder or more intense forms of transcendentalism.

One of the reasons why we write this article is because we have become cognizant of a wide-spread tendency to this very evil.

There can be no quarrel with this and all other figurative expressions when they are used as such. But when the substance is lost sight of in the