

this delinquent to accept and act out the law of the Spirit. But what if he rejects this law? Or, what if we infer from his ignorance of spiritual things that the time has not come for such radical measures, are we to refrain from offering him a good thing, because he either will not or is not prepared to accept a better?

Is it not to be considered amongst the probable things that if acquainted with our practice of following implicitly the law of the Spirit and not the law of tithing, that he will turn upon us and apparently weaken the force of our exhortation by giving us an Irish hint about practising before we preach?

It will be seen then by the foregoing, that it is not all plain sailing when we undertake to preach both the law of commandments and the law of the Spirit, and, moreover, we maintain that this is but one of a thousand similar puzzles which we are liable to meet when traveling on this double track.

As a parent, you may yourself be absolutely delivered from the law of sin and death; but your children are not so delivered, and, for that matter, you see no present prospect of them imitating you in this respect. What about preaching the law of commandments contained in ordinances to them? Is it not eminently proper to both preach law and enforce it with pains and penalties? But, granted that it is clear in this case, so far as enforcing parental authority is concerned, what about teaching them legalistic practices in their Christian work, when they do not accept the law of the Spirit? Of what value will be such teaching when you cannot back it up by example? Will it not seem to you that your very example seemingly will tend to lawlessness on their part?

We speak not here of small children, but of sharp, clever, maturing ones, who would easily see through any attempted concealment on your part. The parent who has lost his zeal for legalistic church work, in vain tries to hide the fact from keen-witted children; they readily penetrate through the thin covering of heartless formalities which are simply continued for their supposed benefit. In this direction it must be plain to many that perplexity on perplexity lies in the pathway

of the one who has accepted the law of the Spirit to be lived out in life. Family prayer, Bible reading, Sabbath observance, attendance at prayer, class and preaching services, church work, whether in the form of literary societies, entertainments, or revival services—all have to be attended to, both by precept and example, with reference to the members of our households, and friendship and business circles in life.

How, for instance, can we recommend punctilious attendance at prayer and class-meetings if not methodical in our practice? Can we exhort our friends to go forward to the altar for consecration, if we do not set the example? Must we on every occasion simply preach to them the law of the Spirit, and show absolute indifference to their attitude to all legalistic practices, when they fail to accept the gift of the Holy Ghost in the Pentecostal sense?

We write as one who has had to meet such questions in all their infinite variety of detail, and as having observed others struggling with like problems.

Often, during the history of this spiritual movement, our public assemblies have been startled into the further more intense consideration of some of these tangles, as one and another has given a testimony which indicated close contact with some one of them. Usually such testimonies have been the crude utterances of those in the midst of unfinished battle, and yet they have served their God-ordained purpose of arousing increased attention to the work of the Spirit, for the weal or woe of all concerned.

But time is that we indicate the one and only way out of, or through, all these labyrinths. Of course, we are here anticipated by every one who is spiritual. It must always be, to be the true way, a distinct, individual revelation from the Holy Ghost. He who continues to walk in the Spirit shall have the light of God's knowledge poured in effulgence along his pathway, and so shall not walk in darkness one inch of the way. "If thine eye be single, thy whole body shall be full of light."

It matters not, then, if we continue to obey the Holy Ghost, how tortuous or