

ing the way of stagnation, of unmanly dependence, and securing the path of progress, of manly independence. But then, as now, mankind only proved by bitter experience, "There is a way which seemeth right to a man, but the end thereof are the ways of death."

How ready to-day are the descendants of this foolish pair to perpetuate this their foolishness! On every hand it is taught that giving perfect right of way to the voice of the Lord is the way of stagnation, of imbecility, in short, of hopeless fanaticism; whilst they offer instead, the ingeniously woven garment of legalistic practice, whose woof is Scripture precepts, and its warp human traditions.

And, although, whenever, thus clad, they are forced to face God in public or private worship, they, Adam-like, crouch and shrink abashed in conscious guilt, and are necessarily profuse in their acknowledgments of guilt, and in their excuses therefor, now laying the blame on circumstances, now on heredity, and always on the devil, still do they, with unblushing confidence, vaunt the praises of their flimsy, legalistic garments, to strengthen themselves and their willing dupes in their fears of the voice of the Lord.

And still do men everywhere fight shy of God, even after He, in His compassion to their ignorance, has apparently humored their desire and given to them garments superior to their rude manufactures, having, in the elaborately wrought "coats of skins"—Mosaic institutions,—given them the opportunity to test to the uttermost what the law contained in ordinances could do towards covering their nakedness. As if hoping that men, seeing in this object lesson the complete failure of all such substitutes, would at length turn to Him that they might have life and liberty and joy in His presence.

Adam, in his pristine glory, welcomed God as a friend, a friend who could be received to his home without the abject formalities of iterated confession and self-upbraidings. Why do not religionists realize that this is not Eden restored, when, at the slightest intimation of the presence of God walking in His garden, the soul prostrates itself for bewailing its manifold sins, and suing for mercy

Can the coat of many colors be concealed, even if it is dripping in the blood of a slain victim! Alas, like Joseph's coat in the hands of his brethren, it is but the useless effort to cover up the desire to continue in sin.

WHAT ABOUT TEACHING SPIRITUALITY AND LEGALISM AT THE SAME TIME?

This is no light question to face. It can best be brought before the mind as an example. If the Holy Spirit is my only law, then tithing to me has become a law of sin and death. It is true that my Divine Guide may require me still to arrange my finances on the tithing principle, and cause me to be punctilious in the observance of this law. But, manifestly, I cannot be a law to those that are spiritual concerning this matter. Indeed, I am to take no exception when informed by another, who, I have reason to believe, walks in the Spirit, if he informs me that the Spirit guides him in his givings into the utter ignoring of all tithing laws. By the necessities of my professed walk in the Spirit I am shut up to the one exhortation, as far as he is concerned, to continue to so walk in the Spirit.

But, I come across another professed follower of Christ who does not, on his own showing, walk in the Spirit. Now, this party, in his giving, is niggardly toward all religious and charitable claims upon his benevolence. How am I to exhort such a man? Shall I, after having virtually exhorted the former party to ignore tithing, exhort this one to tithe? Or, supposing I, acting on the clear, undoubted instructions of my Heavenly Guide, have laid aside the practice of tithing as a law of sin and death to me, will it be consistent for me to urge tithing upon this stingy person? Will I not then seem to deserve the censure connected with Paul's argument against Peter, "For if I build again the things which I destroyed, I make myself a transgressor." (Gal. ii. 19.)

Now, the simplest way out of this perplexity would seem to be exhorting