

love is so great, spite of their presumably unlovable character, that we are ready to suffer the loss of all things, yea, of life itself for their good. How foolish then for us to wish to originate courts of trial to settle the troubles of any! Our business, and our only business is to point them severally to the Lamb of God who taketh away the sin of the world.

There can then be no such phenomena as church trials in the kingdom of heaven, or any human machinery invented with the sanction of the Spirit for the purging of the body of Christ.

We do not say that these things are wrong in the *visible* church. They may be as legitimate there as in lodges, or courts of law, and just as uncertain in their findings.

Each individual then who walks with God has the peace of God concerning each and every other son and daughter of Adam, and in all his dealings with others simply and only carries out divine instructions for their good unto edification. He has never to vindicate his honor at any church or civil trial. Everything which looks like wrong received from another he accepts as directly from Christ, and would as soon think of smiting Him on the cheek as resenting the wrong, or striving to undo it, excepting at the distinct command of the Holy Spirit.

But whilst these things are so concerning our attitude to personal wrong received at the hands of any, pronouncing on the quality of the acts of others as to whether they are right or wrong, morally considered, or as being in harmony with the walk in the Spirit or not, is another and entirely different matter; concerning this thing we cannot refrain and be guiltless. But even then our judgment must be in the Spirit, that is, be the offspring of personal revelation, or it cannot be righteous judgment.

When then the members assembled, of the Association, thus judge righteous judgment, it must be evident to all that God protects this movement so long as it truthfully illustrates the walk in the Spirit, from all possible danger to its life, both from within and without. When it ceases to illustrate truthfully the walk of the Spirit, then it is not

possible to be so guarded, and must plunge into all forms of unrighteous judgments as an object lesson, to the world, of the miserable results which must follow when the way of the Spirit is forsaken.

LONELY ONES REALIZE THAT THEY ARE BACKED BY ALL THE OTHERS.

This sanction on the part of all the spiritual is not the outcome of some vote or of some solemn ordinance, as the laying on of hands, but is the knowledge that because one is walking in the Spirit, all who are spiritual, to remain so, must sanction his acts, and therefore he can and does go forward as a representative member of the Association, so long as the Association is led of the Spirit in the absolute sense.

In the nature of the case, then, there can be no appeal from lonely ones to the many to stand by them and champion their work. If their work is of God, all who walk with God must harmonize therewith, and all the advantages of such unity must be theirs.

And such advantages are not despised. Indeed, we are inclined to think that as the number of the spiritual increases, so the power of individuals to work the mighty works of God increases. We may not correctly measure this ratio of increase or fully understand it, still are we confident that the law of *unity is strength* finds its complete illustration here, and is exemplified, not only when the many units gather in convention, but also in the history of lonely ones who are united in the Spirit to all the rest.

It follows, then, that when one is called of the Spirit to take his abode in any place, and he quietly obeys, he is as fully conscious of the act being sanctioned publicly by all the rest at the proper time as he would be if he left an annual convention to take such work. Moreover, when the time comes for him to report his mission and the results to an assembly, he is as certain of its approval as he is confident of the majority walking in the Spirit. Indeed, if