

absurdities and false notions that everywhere abound, producing wrong and so much evil in society.

There is one definition and use of spirit given in certain texts of the New Testament which, if all would adopt and adhere to, would lead us out of this mystification of the term.

It is represented as an incorporeal, impersonal abstraction, and which accords with the use made of it by scientists.

Where it is used as the anti-thesis, or the opposite of all that is material, and expressing a thought instead of an organized, personal identity, it means the effect, the result, the intent or purpose and motive, or the impelling force to action in an organized being, in the words he may express, or in the deeds he may perform.

And in the phrases the letter killeth, but the spirit quickeneth, or, the spirit giveth life.

"The flesh profiteth nothing, the words that I speak unto you *they* are spirit and *they* are life."

In these sentences the *word* or *thought* is the spirit. How simple the definition and easily understood by a mind not clouded by contradictions?

The people may pursue different lines of work for one purpose and act in one spirit, or from the same motive, as Paul says, there are diversity of gifts, but all from the same spirit. It is the motive that impels a person, that determines the quality or character of the spirit that animates him.

The testimony of Paul as to the meaning of spirit is a rational, intelligent one, agreeing with the other New Testament writers. He knew men were actuated by different spirits or motives.

He believed in fostering an aggressive, inquisitive spirit, one that would fearlessly search after the truth on the most vital and serious subjects. He tells us to "Prove all things and hold fast to that which is good." "That the spirit searcheth all things, even the deep things of God." "He that is spiritual judgeth all things." "Where the spirit

of the Lord is, there is liberty." The spirit of a man is the guiding, directing force of his energies; let it be to good or evil. All men are spiritual.

To taunt a person of being a materialist or unspiritual is an absurd solecism. No action of any consequence, however trivial, if performed intentionally, can be any other than spiritual.

How impertinent, then, and how arrogant for any one to stigmatize another with being a materialist or unspiritual, because he does not bury himself as deep in mystical superstitions as his benighted accuser.

No person ever lived without a spirit, let him be ever so much scandalized by his would-be traducers!

The person who has the greatest strength and fortitude to resist the tendencies to weakness of judgment, and towards visionary ideas, or the dreaming crudities of the enthusiast, or the narrow conceits of the bigot, is the one who is most guided and controlled by the proper spirit.

The staid, imperturbable character is the one in whom the spirit prevails over the weaknesses of the flesh, over whom the impulses, the passions, or emotions, do not hold sway. The energy of these do not constitute the measure of his spirituality.

Weakness or excitability of the physical organism, or being easily overcome with religious emotions, is no evidence of a predominating spirituality. But a strong, controlling spirituality is indicated where one has gained a master over the disturbing forces within or without, where the spirit seems to triumph over its material surroundings, and is sustained, self-poised, calm and resigned to any fate that may follow after a sense of having fully discharged a high call of duty.

The test of the spirit are its fruits "in all goodness and righteousness and truth;" and in love, joy and peace." "And where the spirit of the Lord is there is liberty."

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