

erned by law. He who understands most the laws and forces governing mind or matter and lives most in harmony with that knowledge, will get most of the intellectual and material blessings.

And more than all the foregoing, the Holy Ghost himself, is under law, and must act in entire unison with the eternal principles of right, morally and mathematically.

The Holy Ghost cannot make a mathematician out of him who will not, or does not, know the multiplication table. When a man teaches that the Holy Ghost is our *only* law, with the emphasis upon the word *only*, he either does not know the meaning of language or he means that the Holy Ghost is the author of all law and that in him all law consists. That he is in and through all law, so that therefore, *he is all law*, and in that sense he is the only law. But if he means that the Holy Ghost does not guide Christian people only by direct personal revelations and that Christians ought to ignore all the other laws of God, then such teaching is nothing short of the most arrant rubbish and silly nonsense. I do not believe anybody so teaches, and I call attention to it because it is said that certain among us do so teach. That certain language will bear this construction seems clear, but it will also bear the construction in harmony with my explanation as above, and in that sense it is a grand doctrine and a better experience.

In this latter way, I have always understood the teaching of the Canada Holiness Association, and have put it into actual practice with the result that it is entirely satisfactory.

So far as conduct is concerned and living to please God in all our thoughts

and actions, it cannot be done only by the most absolute dependence upon God, and walking with the consciousness that the Holy Spirit is guiding in all matters, both great and small: that he presides over the whole man and directs in every detail, and governs or guides in the use of all other laws.

To say that God has done away with all law, physical, intellectual, moral or spiritual, and that the Holy Spirit, to the exclusion of these laws, is now our *only* law, is absurd: but to say that the Holy Spirit administers all these his laws, or guides his children in their use, is to be true to the teaching of Jesus, and to the experience of all who walk in the Spirit.

T. L. LINCOTT.

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FREEDOM.

Ye shall know the truth and the truth shall make you free. John VIII. 32.

FREE from what? Free from every thing. The law of the Spirit of life in Christ makes us free from all laws—sin and death included. Free from bondage, and yokes of every description. It means, *perfect* freedom. Christ knew what yokes and laws there were in his time to bind and keep bound the dear people, for he said, "Woe unto you, Scribes, Pharisees, hypocrites, for ye bind men with burdens, grievous to be borne." And in the Apostles' time Paul had to say, "why tempt ye God to put a yoke upon the disciples that neither we nor our fathers were able to bear."

In the present day the yokes are as plentiful as ever. It really does seem to me that at every turn in the church you must get yoked up to something. God wants us, his people, to be *perfectly free* to do his will. Was not that what his coming into