

to the direction of others, and an equally strong one on the part of narrow-minded believers in their own infallibility, to fetter Christian liberty with codes of law as far-reaching and minute as those of the Tripitaka and Mishna, of Clement and Liguori. For the solution of questions of casuistry Mr. Moody referred his hearers to the Free Spirit of God, a far safer guide.

Also the same intelligent student of the Bible refused unequivocally to recognize uniformity of entrance into the Kingdom of God, and asserted the infinite variety of the Holy Spirit's action upon individual souls. Once more he vindicates the free Spirit. Here he comes into conflict with mechanical revivalists rather than with Rome, whose regeneration is the mechanism of external rite. He casts contempt upon books and preachers who say: thus shalt thou enter the kingdom of heaven, by slavish fear and soul agony, by penitent bench and public shouts of new-found joy. The wind bloweth where it listeth, and as it listeth too. To set forth a model of conversion is a thing most dangerous, a solicitation to hypocrisy. Conversion is not man's work, that we should imitate; but the work of the Free Spirit, which in itself alone, not in its spurious simulation, is of value. The wind is still the wind, whether it come as a zephyr, as a steady breeze, or as a fierce whirlwind, with driving clouds of rain. An oak is a good tree, a living thing, a work of God, and yet there are no two alike. But so are other trees, of far different kinds, living works of God. How many will insist that in mode of conversion and conversation, in forms of Christian work and rules of daily life, all believers should put on the same conventional garb of the soul! This would be to make the trees planted in the house of the Lord like the pillars within our churches and the rails without—uniform, but dead. Uniformity in so-called Christianity is virtually death, for life comes by the Free Spirit. Mr. Muller, of Bristol, wisely told the writer of this article, that it is not every man's duty to establish orphan and mission houses. Yet many newly-converted men and women forget this.

Some, many brethren of the Free Spirit, went astray. The word of truth became a savor of death unto death to them, by virtue of their ignorance and presumption. They did not heed the words of John concerning false spirits and false prophets. They seemed conscious of a spirit possessing them simultaneously with their reception of the truth that God's Spirit is freedom, but they did not prove all things, did not test this Spirit by the Word, which is the Holy Spirit's chief historical record. The very principle of Christian liberty, received without the Spirit, was their destruction, the means used by the deceiver to lead them to vicious excesses and the follies of madness. Anti-nomianism is the necessary result of withdrawing from the tutelage of the law before receiving the Spirit of adoption. For cold-blooded antinomi-