

ly. But to the spiritual they are a thing of the past, for he will be a perfect gentleman without, or in spite of, their aid.

Jesus was a perfect gentleman, although he drove a coach and four through all the social laws of his times. This, his utter emancipation from them all was illustrated when dealing with the Syrophenician woman, calling Peter a devil to his face, or refusing to answer all, or nearly all, questions, during his trial. Why? Simply because, led of the Spirit, he carried out the will of him who sees to it that his followers do not violate the instinctive laws of true gentlemanly conduct. His brusque manner with the woman petitioner was vindicated on the spot, whilst the vindication of his conduct with apostle and civil and religious dignitary has not been denied us.

Like Jesus, we are engaged in our Father's business, and in following this one thing we are safe, at his command, to run foul of or break through all laws, human or divine.

Take the thought running through what we have here written, and see how practical and minute its application in home and social life. He that is spiritual, and he alone, "*does* not stand on ceremony," either in asking to his home, or in visiting. He does not take counsel of his pocket book, or of public or private opinion, in dispensing hospitalities. No one call is really made at the beck or nod of social laws; for he makes calls in the Spirit, as well as speaks as an oracle of God. Yea, he is ready to stake his everlasting interests on the fact that his every social act is honoring to God, and well pleasing in his sight, as much so as the more public acts of his life.

Moreover, the spiritual are as ready to stop in the midst of joke or pun to meet their Master in the air, at his second coming, as in the midst of prayer, or psalm of praise. Indeed, like as with *all* other

matters, they are prepared to risk heaven on the fact that the joke or pun is sanctioned above, and will stand the trying, final ordeal, when the secrets of all hearts shall be made manifest.

Who art thou, O man, who professest to walk in the Spirit, and art not prepared to help on the kingdom of heaven by thy quips and puns, as readily as with thy holy tones and pious talk! Yea, even if the first and second, or third apparent result thereof, be hostility to thee rather than seeming victory for thy Father which is in heaven! He who seeth in secret shall reward thee openly, for thou hast furthered the everlasting interests of his kingdom.

Behold, then, how in this kingdom all things are new! Formerly, a pleasantry uttered in company simply aimed at finite ends, now, all this is changed, and infinity attaches itself to all our acts whether solemn or gay.

And yet this ponderous thought does in no wise weigh down the spirits, or solemnize the countenance. As the circumambient air presses upon us at the rate of fourteen pounds to the square inch, and yet we feel it not because God, and not man, has arranged the burden, so, infinite issues are being decided at our every step, yet we groan not beneath the burden, because God and not man has arranged the whole mighty matter.

At the beginning of the year men, and especially legalistic Christians, contemplate their presumed duties, and the loss and gain of success or non-success in performing them, and grow solemn over the retrospect; then they fall to bemoaning and bemoaning the past, and purse the lips and knit the brow in set determination to do better in the future; but they only succeed in scourging themselves with their legalistic lash, and making others uncomfortable. But it is not so in any sense with the spiritual. For no matter how