

cause of this want of harmony, therefore both are guilty, whereas, if they had intelligently read their Testaments, they would only find in such things the confirmation of its teachings.

Look now more closely at them to see what spirit they are of, for we are presuming they are representative persons, that is, amongst the best that the two classes furnish. It will be seen that whilst the one may be earnest, not only in maintaining, but in propagating, yet the true spirit of Christ is retained, with a disposition ever to refer everything to the Master, either in prayer or faithful study of His Word, whilst the other does not, for He *cannot* exhibit such a spirit. For God hath so ordained it for our protection, that he who judgeth not righteous judgment may have no excuse. For among the marks of legalism are mentioned, enmities, strife, jealousies, wraths, factious divisions, envyings, whilst the fruit of the Spirit is love, joy, peace, long-suffering, etc.

There is a kind of piety existing amongst professors of holiness which can exhibit a soft kind of sentimentalism, which to the superficial observer will pass for the fruits of the Spirit in every place but in the presence of the really spiritual. There it forgets its acquired sentimentalism and begins to denounce, the eye that melted so readily now takes to itself an ominous glitter, the words, formerly so soft and gushing, now are drawn swords. Watch that fair apostle of self-denial who, under the profession of holiness, essays to bring to the front the ascetic practices of Romanism and of Paganism, when she is confronted by a spirit-led follower of Christ, one who teaches both by example and precept the more excellent way of Gospel liberty, and see how quickly she will make her appeal to denunciation, invective, and grave accusations concerning heterodoxy, coupled with divers insinuations about motives. And the same will be found to be true of teachers or professors of holiness who have become legalistic concerning dress, the use of narcotics, faith-cures, or even in teaching the doctrine of holiness. This is the most delicate test the Gospel furnishes us for detecting want of conformity to "the law of the Spirit of life in

Christ Jesus which makes us free from the law of sin and death."

But a great mistake is made when for the real laws of the legalist there is substituted something which is not as real. When spiritual life is made to consist of something placed in the emotions, or even in the intellect, there is the danger of lawlessness. But when the common sense of the believer is appealed to, and he is invited to substitute for all laws both human and Divine, the one law of the Spirit, as a something which has a substance in it, making the presence of the Holy Spirit a real everyday fact, showing him what to do at every turn in life, making the guidance of the Spirit a momentary act, nothing in life being too minute to be comprehended in it, then all danger of antinomianism is at an end, and the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit.

Reader, we need not prolong our suggestions further; enough has been written to place the question intelligently before you. Are you living by the law of the Spirit, or by the law? If led by the Spirit your life is a glad, free life. You have no condemnation, the result of doubtfulness concerning the course you ought to take at any time, or concerning any thing you have done, for you have the unction of the Holy One and you know, through Him, all these things. To talk of being led by the Spirit and live in doubtfulness concerning what you have done, or what you should do, is simply absurd; for if He is with you, as your leader, you know, and if you do not know you do not see Him or know Him, and the very first step towards acquaintance-ship is to admit the fact of ignorance.

If under the law we urge you to come from under the yoke of bondage. You shrink, perchance, from that description of your state. But stay, a very few words will prove to you that it correctly describes your condition. You do not fulfil *all the law*. Look back over the past year, or less time, if your profession of holiness has been of shorter duration, and you do not see twelve months of perfect obedience to God in all things, in thought, word, and deed, and it is not necessary to be a prophet to assert that at the close of