

extreme our walk may seem to others, or even to ourselves, we shall always carry with us the satisfying knowledge that our ways please God, and this will, must produce in us absolute content. If so walking, we shall know if it is right for us personally to obey or neglect to obey the law of tithing, and just how much to emphasize it with respect to others. If called to treat those who are under the law, as being ourselves under the law, we shall certainly be so led as to descend to none of the tricks of deceit or hypocrisy, but shall illustrate the transparent simplicity and honesty of the God of truth. Moreover, we shall act, not simply talk, as if independent of the criticism of others concerning this delicate matter; and so in our practice concerning all the other intricate subjects mentioned, or any others which may meet us wearing the threatening appearance of insoluble problems.

But he who studies this subject to educe a law of practice suitable to himself, and good enough to recommend to another, in that very intention discovers the fact of his abandonment of the way of the Spirit, and his eager desire to return to or remain under the yoke of bondage to the law.

And yet personal testimony as to how we, as individuals, work out the solution of the intricate problems of life, is always in order, provided there is no covert intention of making our individual walk a recommendation to another. The only legitimate recommendation in our experience when related, is the advice to go and do likewise; that is, find out from the Spirit the will of God, and do it, no matter how diverse from our particular experience.

Whoever, then, in reading the fore part of this article, has had any hopes kindled of receiving help from us because, forsooth, we seemed in our experience to be familiar with their identical troubles, will fling down the magazine with bitter disappointment, unless they are willing to take the lonely, isolated way which the Spirit will indicate when He is implicitly and recklessly obeyed.

To all the formulated questions, then, of this article, and to all similar ones, the answers are simple and easily learned.

Shall we teach both legalism and spirituality? Yes, if such be the will of God, made known to us by the Holy Ghost. No, if such be the will of God to usward.

Shall we practice and teach tithing? Yes, if the Spirit requires it. No, if not. How about our households? The generalized reply must ever be: We shall accomplish their highest welfare for time and eternity, when, in all things mentioned, we obey God. "Walk before Me and be perfect."

Need we here remind the reader, that we read into such answers and questions, the teachings of the EXPOSITOR concerning Divine guidance?

Finally, we remark that any person professing to be spiritual, who criticises his brother professors, on any other lines or by any other law than that of obedient walk in the Spirit, simply and only illustrates the fact that, despite all professions, he himself does not walk in the Spirit.

EXPOSITION.

"Conformed to the image of His Son, that He might be the first-born among many brethren."—ROMANS viii. 29.

This passage militates against the fanciful teaching of some who try to show that some change in the essence of the body, or spirit, or both, of a man, takes place when united to Christ in the Scriptural sense, *i.e.*, when he becomes a part "of His body, of His flesh, and of His bones."

Here the teaching is that we are conformed to the *image* of Christ, that is, are made to resemble Him. And, notice, that the end secured by this change, this conformation, is in harmony with such, and only such change, for it is "that He might be the first-born among many brethren."

Now, in this household of faith, it is evident that one of the brethren is as much a part of another, of the company, as he is of the chief or first-born brother: and, indeed, unless the statement concerning all being brethren is utterly misleading, the first-born partakes as much of the nature of any one of the younger as the younger does of the first-born, or of any of the intervening ones;