The Wonderful Story of Life and Death

Matthew G. Boyer, D.D.

THE WONDERFUL STORY

OF

LIFE AND DEATH,

AS WRITTEN
IN THE BOOKS OF NATURE AND REVELATION.

BY
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PREFACE.

In giving this volume to the reading public, I feel that no apology need be made, except for the manner in which the work is done. It is to be hoped that the reader will be so much taken up with the great truths of the book that he will not notice its literary defects. There is no other book, so far as I know, that covers the same ground. The subject commands the attention, and should enlist the interest of all. No greater or more important one could be chosen. It is an extensive one, upon which volumes might be written. I have tried to be comprehensive and yet brief, so as not to frighten or tire the reader with its bulk. In writing this book I have had in mind the young people, who are inquiring after the truth and want to know the whys and wherefores, with the hope that it will, to some extent, take the place of the novel.

I am conscious that the statement which science

and revelation lead me to make in reference to the effects of the fall is not in the traditional theological terms. It may be said that I greatly exaggerate the effects of the fall. If it is an exaggeration, it is in the direction of safety. You may minimize the effects of the fall until you need no atonement for sin. But if in the end you find that you were mistaken, you will lose your own soul. But if it should appear that there is no such state as spiritual death, I will lose nothing. I simply magnified its effects to the injury of no one.

It may also be said that I exaggerate the contents of the gospel of Christ, Baptism and the Lord's Supper. You may also minimize the contents of the Scriptures, until you have nothing more than the writings of Christian men, Holy Baptism to a mere sign and seal, and the Lord's Supper to a mere remembrance of the death of Christ. But in doing this, you cut yourself off from the richness and fullness of the gospel, and the grace and blessings that come from the sacraments. For it is, Be it unto you according to your faith. I prefer to take my stand with those who magnify the word of God and the Holy Sacraments, and the blessings that are offered through them;

and to enjoy their richness and fullness, and to try to lead others into the same faith.

In sending out this little volume upon its mission, it is sincerely hoped that it will lead its readers into a steadfast faith in the cardinal doctrines of our holy Christianity. These doctrines center in life and death. If you take them away, you have nothing left. You can no more take away life and death from the spiritual than you can from the natural or material. It is life or death from the beginning of life on through all eternity.

There is much in material life that sanctions and explains Christian life. This adds much to the evidences of Christianity. The religious teacher who makes use of this aid is wise.

In the preparation of this work, in addition to the names attached to the quotations, I wish to express my indebtedness to the work of Henry Drummond on "Natural Law in the Spiritual World" (this book is very helpful in the study of science and theology); and also to the work of Edward Clood on "The Story of Creation." (This book is remarkable for the great amount of information brought together in a short compass.

He is an evolutionist of the Darwin type, and does not write from a Christian standpoint.)

I thankfully acknowledge valuable assistance by Prof. Louis A. Parsons, Ph. D., of Pennsylvania College, Dr. Charles S. Albert, Literary Editor of the Lutheran Publication Society, and J. W. Hallman.

M. G. B.

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AS WRITTEN IN THE BOOKS OF NATURE AND REVELATION

CHAPTER I.

LIFE UPON THE EARTH AS IT HAS BEEN, AND NOW IS.

THE story of life is most interesting and important. It is a story into which we ourselves enter as actors, and in which are involved our highest and deepest interests.

We find ourselves in the midst of a long scale of life that starts with the algæ, and rises higher and still higher until it reaches the Infinite Living One, from whom all life has come. We have to do with life as it exists above us in this scale, as well as with that which is below us; and with that

which is Divine, spiritual and Christian, as well as with that which is material. This interest is quickened when we consider that death, the bitter enemy of life, is ever on the alert with sword in hand to turn life into death. And our interest becomes greater still when we inquire, shall we, in the eternal ages to come, be numbered with the living or the dead? Shall we be among the best products of the Christian life, or among those who are dwarfed and bearing the evidences of having been saved "yet so as by fire"? Or, shall we be among those who shall be so unfortunate as to have passed from spiritual into eternal death?

The books in which this story is written are great books. Both of them have the same author, but they were written in a different manner. From the standpoint of their Divine Author, they constitute one work—the one supplements the other. They treat of the origin and fitting up of the earth for the abode and well being of man, of his redemption from death by Christ, of his life of faith in the church militant and of his life eternal in the church triumphant.

From the human standpoint these books are dif-

ferent. The one is science, the other is theology; the one is matter, the other is spirit; the one has to do with man's material and temporal interests, the other with his spiritual and eternal interests. These books in the past have been too frequently divorced. In reading the books of some scientific authors one would think they never had heard of the Bible, and in reading some theological works one is led to think that God has nothing to do with the natural and material in dealing with man's spiritual interests, and that man must depend entirely upon the Bible for information concerning the Christian life. The scientist who ignores the Bible and reads only the book of nature is sure to fall into error and arrive at false conclusions. Likewise, the theologian who ignores the book of nature; thus cutting out much that corroborates the Bible and builds up the individual in the Christian faith. But it is the man who reads both these books and carefully compares them one with the other who is likely to arrive at the truth.

As God is the author of both of these books it is certain that they do not contradict each other, but if rightly interpreted they agree perfectly and throw much light one upon the other.

The book of nature is difficult to read. Its pages are badly torn and the writing effaced, and some of the leaves have been lost by earthquakes, eruptions, emergencies and submergencies, so that great care must be taken in arriving at conclusions.

The Bible does not pretend to be scientific, neither does it pretend to give a complete history of creation. It does not tell us when God commenced to create, how and in what form He brought matter into existence; and what means He made use of to place matter in the form of the earth and the heavenly bodies. It simply tells us, "In the beginning God created the heavens and the earth."

The book of nature is also silent about the origin of matter, when and how it came into being. According to one theory (or interpretation of the book of nature) the matter of which it is composed was in a nebulous or gaseous state. In the contraction of this mass great heat was produced. In some way it began to rotate rapidly, rings were split off which rolled up finally into balls, which continued to spin and at the same time revolve around the central mass. These balls were the planets, including the earth and the central mass,

the sun. From most of the balls other rings were thrown off, making the moons. As the earth contracted it became a liquid, a molten mass, which gradually cooled and hardened, and during the process due to its rotation it was flattened at the poles and bulged out at the equator. The oldest rocks in the earth show plainly that they were formed by fusion under intense heat.

Scientists tell us that in the universe there are two entities or things with an objective existence, matter and energy. Matter is that which occupies space and is perceptible to our senses. Energy may be defined as the ability to do work. Connecting the concepts of matter and energy is the concept of motion. No work can be done without motion; all matter in motion possesses energy. Such energy is called "kinetic." Matter may possess energy even when at rest, but only because it is possible for motion to result. Such energy is called potential. Matter has inherent in it a property called inertia, by virtue of which it tends to remain in motion at the same speed if it happens to be in motion. In order to change the motion force is required. The name of force is given to that which tends to change the motion of a

body, to start it moving, to stop it, or to make it move faster or slower. Only when the energy is changing is there a force.

All matter consists of small particles called molecules, which are not in contact, but have relatively great spaces between them, and which cannot be divided without changing the character of the matter. These molecules consist of two or more parts called atoms. If these atoms become separated and combine in some other way the chemical nature of the substance is changed. Until recently it was believed that an atom was the smallest possible unit of matter, but it has been discovered that it consists of a number of much smaller things called electrons, and that an atom may lose successively one, two or many electrons, and in this way one element may be transmuted into another. The further this division is carried on, the greater are the wonders that present themselves. And as we put together, instead of dividing, the electrons in the atom form a wonderfully complex system, as wonderful in a way as the solar system. Atoms combined to make molecules. Molecules are held together by cohesive forces, forming masses, either as solids, liquids

or gases. And these combined make our earth, which is but one member of our great solar system, with its central sun, which in turn is but one of the innumerable host of stars. The evolutionist sees in this a sufficient cause to account for the form in which matter is now found.*

* In recent years the theories of creation have somewhat changed, as well as science in general. The idea that matter first appeared as nebula seems to be generally retained, but how it took the form of the earth and heavenly bodies is the subject of change.

The latest theory is the planetesimal theory, but when this is weighed in the scales of time it may be found wanting also. John C. Van Dyke has this to say about this theory in *Scribner's Magazine* for June, 1908. "This latest theory argues the formation of the world by gradual accretions from planetary bodies. It assumes the origin of our solar system in a common spiral nebula, the nebula being in a thin solid or liquid state, as suggested by the spectrum analysis of it. The knots or portions of the nebula showing the most concentration are the nuclei of future planets, and the thinner haze the portions from which the knots are formed. All these knots move about the central mass (the sun) in elliptical orbits of considerable eccentricity. The planetesimals are gathered in, and through accretion form such a world as ours by the crossing of the elliptical orbits in the course of their inevitable shiftings.

"The theory deduces several stages or periods in the formation of the earth. (1) Separation of the material of the earth from the parent nebula. (2) Condensation of the rock matter into a molten spheroid through accessions of materials and increased heat. (3) Solidification of the molten spheroid at the center and the outer edge. (4) Great volcanic action following solidification of the crust. (5) Periods of atmospheric and hydrospheric action over volcanic action."

These theories do not necessarily conflict with revelation, which gives us but little of the primitive history of the creation. It says in the beginning God created the heavens and the earth. The beginning was when God began to create. The Hebrew word "bara," used to express the work of creation, indicates that the matter out of which the heavens and earth were created was brought into existence from nothing. The same word is used to express the creation of animal life on the fifth day, and man on the sixth day. How long it took to create the heavens and the earth in the beginning is not recorded, nor is there anything said about the means employed in the accomplishment of this great work.

At the laying of the foundation and the cornerstone of the earth "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). That may be the time when the earth rolled into form and took its place among the heavenly bodies and brought into existence the first and the largest formation of rocks upon which all other formations are built, as on a foundation.

From the time referred to in the first verse of

the Bible to that of the second verse was ages upon ages. In other words, the time in which God created the heavens and earth in the beginning was separated from the time of the six days' creation by millions upon millions of years. What took place in these grand periods of time can only be learned, in part, from the book of nature. The skilled reader of the pages of this book learns that one addition after another was added to the earth as the ages rolled on; that each addition was a distinct formation which took ages to deposit, and that each formation closed by a sudden and distinct breaking up of the relations and things that then existed by convulsions of the earth.

At the beginning of each formation there were new conditions and relations caused by change of continents, oceans, lakes, rivers and climate, and the creation of new life, both animal and vegetable, that produced formations peculiar to each age. Each formation was an advance on the one preceding it in storing away treasures for man, and in fitting up the earth for its great future. Billions upon billions of years may have been spent in developing the earth, but the time did come when it only needed the six days' work

of creation to fit up the earth for the abode of man.

How did life come into existence? There are some scientists who would have us believe that life is eternal, that it always existed somewhere in the universe and has eternally propagated itself by its own power.

H. E. Richter, a German physicist, says: "We regard the existence of organic life in the universe as eternal. Life has always been there; it has always propagated itself in the shape of living organisms, from cells and from individuals composed of cells." Dr. Arrhenius, an eminent Swedish scientist, approves this view, and in his recent book on "Worlds in the Making," tells us how life reached this world of ours. It was by "radiation pressure" that life first reached the earth. As the seeds of the thistle are driven far by the wind and then enter the soil, germinate and multiply, so some seed from a far distant planet has been driven by "radiation pressure" to this planet of ours. It imbedded itself in the soil, and from it has come all kinds of life that are now upon the earth. These noted scientists have mistaken the creature for the Creator. It is the Almighty Creator of life

who is alone eternal. He said, "Let the earth bring forth grass," etc.

Evolutionists tell us that primitive nebula, through the power inherent in it and the laws by which it is controlled, has passed into the highest forms of self-consciousness. They affirm that the book of nature contains an unbroken record of the human mind being evolved from this primitive nebula. They, however, do not account for the primitive nebula. They found the nebula floating in space, unequally distributed, and was by force and energy formed into the material universe as it now exists. They seem to feel that it is not obligatory upon them to account for the origin of matter; they simply deal with what they find. They look upon the origin of matter as one of the things that is unknown and unknowable.

Matter is certainly not eternal. It certainly did not come into existence of itself from nothing. Herbert Spencer, in his "Synthetic Philosophy," traces back one cause after another until he comes to the ultimate cause. This cause is "unthinkable, incomprehensible, unknowable." Had Mr. Spencer been a Christian he would have said this ultimate cause is the God of the Bible.

God created the primitive nebula, as well as the solid matter and force and energy that inhere in matter and control it. Any system of evolution that ignores "God the Father Almighty, maker of heaven and earth," is very defective and misleading.

In accomplishing the great work of creation, God had to proceed in some way, and choose some means, and being infinite in wisdom, He proceeded in the very best way possible, and chose the very best means. In creating life, God followed one plan through all the species, so that man has much in common with animal life. This seems to favor the theories of the evolutionist, but God used the same perfect wisdom and skill in creating man that He did in creating animals.

Evolutionists tell us that in the process of evolution, the simple compounds were formed first, and afterwards those that were more complex; that then protoplasm appeared, and, under favorable conditions, life cells were evolved, and from these bodies were developed, and life in its lowest and simplest form came into being, and from this came life in its higher and more complex form.

But it is universally acknowledged that no chemist has ever produced life in any form or of

any kind from matter. He can put together elements of matter in the same proportion as they are found in bodies that have been organized by life, but he cannot put life into them. It is not possible to put matter in any condition or state or surroundings, or under any influence, that it will manifest the least evidence of life, and it matters not how long the process is continued.

Matter has not changed in its nature since life first made its appearance upon the earth. It is composed of less than one hundred known elements or atoms. These chemically combined in different proportions form different bodies of dead matter. The materials that make up these bodies are not different in nature from those that compose living bodies, and they are the vehicles of the same forces and energies. What constitutes the difference? Evolutionists say, "The answer obviously is, that the ingredients being the same, the difference must be in the mixing." But there is an element in the one that is not in the other, and this is what makes the difference. You may mix as much as you please and it will still be dead matter until life enters and takes up the dead matter and organizes it into a living body.

It is generally conceded by the scientist of to-day that "No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the material world with the attribute of life." Life can come only from life.

The powers that combine and liberate the atoms of matter belong to matter, but the power that organizes matter into living bodies does not. The former was in matter in its gaseous or nebulous state; the latter did not appear till matter was prepared to receive it.

We learn from the books of nature and revelation that when, in the process of evolution, the earth came to that state and condition in which it could sustain life in its lowest and most simple form, God created such life, that it might help to fit the earth for the abode of man, and when this life had done its work it passed off, and God created higher types of life to carry on the work begun by the lower types.

To get man by evolution from the lowest and most simple form of life that was evolved from matter, billions of years ago, much stress is laid upon variation in species and upon this variation

being transmitted. That there is a variation is evident from man down to the lowest species. It is one of the chief characteristics of life, and is of great importance. If it were not for it, one individual could not be known from another. It forms the basis for improvement of the species, but it does not form the basis for new species. The variation is limited to the species, with but very few exceptions—as the mule and as the mongrel from sheep and goats in Chili. If these hybrids do multiply, it is limited to themselves and the species from which they came. This does not prove that there is a tendency in life to pass from a lower to a higher species. It only proves that two species, which are somewhat similar, may mix.

On account of variation, great improvement can be made in the species. Take the horse, for instance. You want three kinds of horses—a race horse, a coach horse and a draft horse. You select your stock and begin breeding for the kinds of horses desired; you find that they begin to vary, and that the variation is transmitted. After awhile your horses are very different from each other, but adapted for the purpose you had in view. They are, however, horses still, and will be

horses as long as they are anything but inorganic matter.

The law of conformity to type is stronger than the law of variation. Each species gives birth only to its own kind. This is a law that prevails all over the natural world from the lowest mollusca up to man. They say that man's nearest known ancestors in the animal kingdom are the anthropoid apes; but they are not displaying any tendency to become human, neither have they in all known history of the past. For thousands of years the Simian tribes have been known and studied, but no progress has been noted. Where is the law of transmutation? If it existed in the past, it should still exist, and there certainly should be some evidence of its existence.

That there has been an evolution in this material universe, in this planet of ours and in that which is upon it, is evident, but any system that lets out God as the great cause of all this is greatly in error.

To look upon matter as being eternal, or as having come into existence somehow of itself, as having arranged itself so as to have formed large bodies that rotate and revolve with the greatest of accuracy, and as having evolved life from itself,

and that this life, having passed from one form of development to another, reaching a higher and still higher type until it has evolved man with his physical, intellectual and spiritual natures, is too much for anyone to believe, who knows that every effect must have a sufficient cause.

CHAPTER II.

LIFE UPON THE EARTH AS IT HAS BEEN, AND NOW IS.—CONTINUED.

LIFE was created at different times and in such forms as were best suited to the age for which it was intended. The creation of which Moses gives us the history in Genesis is only one creation of the many that preceded it.

The first creation of life on this earth took place at the beginning of the silurian age, as is seen by its traces in the silurian system of rocks. Some evolutionists think that a leaf in the history of the earth has been lost, as there are no traces of life found in the archean age, while in the silurian age there is an abundance of well-developed life; they think that the lost leaf should come in between these two ages or formations, in order to properly account for life as it was in the silurian age. Be this as it may, the silurian rocks mark the time when life first appeared upon the earth. In this age there was evidently a great abundance

and variety of life. The seas literally swarmed with life. Vegetable life was probably limited in this age to the sea-weeds. None of the numerous forms of life in this age are found in any other geological formation, so that in the breaking up of this age, the destruction of life was complete. This was not the case in the breaking up of every geological age. In some instances, some kinds of life escaped and were continued in the succeeding age.

Each great system of rocks has a certain kind of life that characterizes it. In the silurian system, it is the invertebrates; the Devonian, fishes; the Carboniferous, acrogens; the Secondary, reptiles; the Tertiary, mammals; and in the Recent, man. The recent age marks the first appearance of man upon the earth, and here is where sacred history commences.

This age begins with the earth in the condition as described in the second verse of Genesis. "The earth was without form and void; and darkness was upon the face of the deep." The earth was put in this condition by a great convulsion similar to that which had taken place at the closing up of the former ages or formations. The continents and the islands seem to have subsided and the water

came up over the whole earth, and there was such an intense heat that much of the water became steam and fog, so that the water was not confined to the earth, but extended into the air, and the light of the sun and moon could not be seen upon the earth. How long the earth was in this condition is not recorded. Moses only tells us that it was in this condition when God began His six days' work of creation.

God began this creation by moving or brooding with His Spirit upon the face of the water. This was possibly to quicken or fructify the water and the earth, in order to make them a great source of life, so that at the command of God, life should spring forth from them in great abundance and in many varieties.

Scientists generally regard these six days of creation as long periods of time, but theologians, as a general rule, look upon them as six natural days. The theologian and scientist combined is almost certain to place these grand periods of time, prior to the six days' creation, occupied in making the earth what it was, as described in the second verse of Genesis, ready then to be fitted up by the Divine Creator for the abode of man, which He did in six natural days.

There is no necessity in making the six days long periods of time. It cannot be done without doing violence to the natural meaning of the language made use of to express the day—"and the evening and the morning were the first day." Moses certainly meant natural days and wanted his readers to understand him to mean natural days, and also that the seventh day was the same in length as the six days. God Himself teaches us this, in the commandment given from Mt. Sinai, "Remember the Sabbath day to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." This certainly teaches that the six days and the seventh are both alike as to length, and if the seventh day is a natural day of twenty-four hours, then each one of the six days is also.

God said, "Let there be light, and there was light." The dense vapor or fog that was in the air cut off the light of the sun and moon and enshrouded the earth in darkness. God removed this vapor to the extent that it was as a dark, cloudy day. The sun and moon could not be seen, but it could be known, when the sun set and night came on. It is certainly not necessary to consider the first

day a grand period of time to accomplish the work done on that day. God had but to will and it would be instantly accomplished. Nothing could be gained by thinking it took millions of years for God to cause light to dawn upon the earth.

The history of the second day says, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." God caused the mist and fog to go up in the form of clouds and to float in the air above, like an ocean overhead. There is nothing in this that forbids us to believe that it was instantly accomplished at God's command.

On the third day God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." He who divided the waters of the Red Sea and those of the River Jordan had resources sufficient to cause the dry land to appear instantly. The water would do this of itself if the land should be elevated at one place and depressed at another.

At God's command "grass, herbs yielding seed, and the fruit trees yielding fruit" sprang up upon the earth. There is nothing in this that required ages upon ages for its accomplishment. If it were

a long period of time, then the herbs and fruit trees grew, blossomed and bore fruit during this period without the heat and light of the sun, for the sun did not appear until the fourth day.

On the fourth day God made the sun to rule the day and the moon to rule the night; He made the stars also to appear. The sun and moon were created in the beginning, when God created the heavens and the earth. They had given light and warmth to the earth for ages in the past, but in the terrible convulsion through which the earth passed they were cut off from the earth by dense vapor. God drove away this vapor, so that the sun and moon could be seen from their rising until their going down. Stress is put upon the sun ruling the day and the moon ruling the night. They were to be "for signs and for seasons, and for days and years." They were made to measure time for man. Is it possible that it took God ages to disperse the fog and clouds from the sky? He does it now in a few minutes.

On the fifth and sixth days, God peopled the sea and the land with living creatures. God said, "Let the waters bring forth abundantly," etc., (Gen. i. 9). God said, "Let the earth bring forth the living

creature after his kind," etc., (Gen. i. 11). God had but to speak the word and it was done.

Creation reached its climax in the human pair. God formed the body of Adam out of the dust of the earth and breathed into his nostrils the breath of life, and he became a living soul. Then He took a rib from Adam's side, out of which He formed Eve. This finished the six days' work, and the seventh was a day of rest. "And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made" (Gen. ii. 3).

The theory that these days were long periods of time was invented to furnish time for the distinct geological formations of the earth. But if the account of the six days' creation as given by Moses was intended to describe the creation of the different formations of the earth, then we would naturally look to the history of the first day's work for an account of the creation of the first formation, or of the earth itself. But on the first day God caused light to dawn upon the earth already in existence. We would also look to the history of the second day for an account of the creation of the second formation, and so on through the six days, but there

is no correspondence, and besides there are more distinct formations than there are days; so that Moses could not have had any reference to the great geological formations.

The six days' creation may be taken to represent all previous creations, and it may be that it was on this account that the Bible does not give us an account of them. In Scripture one event is taken to represent another, as Christ coming in judgment against Jerusalem represents His coming in judgment at the end of the world. "No prophecy of Scriptures is of any private interpretation." Neither does this history of creation express its fullness in the one creation. As a prophecy that refers to a certain event in the future may be fulfilled in that event, and also in a number of similar events, as the ages roll on, so this history points to the past, and has its fullness in the many creations of the past.

We are not to suppose that God created animal life in great numbers, but rather in pairs, as He did man and woman. Male and female created He them, with power to multiply. All vegetable life was created with its life in it, and with power to reproduce itself. That life multiplies or reproduces

itself is as much the work of God as bringing it into existence in the first place. He created it to do so, and He wills it to continue to do so, and hence life exists upon the earth in increased numbers and shall continue until the winding up of the affairs of this world.

The first thing that strikes us in considering life as it exists and has existed upon this earth is its many varieties and its countless numbers. From the tiniest blade of grass to the gigantic oak, and from the most imperfectly formed vegetable to the most luscious fruit, there are many families of life and in each family a still greater number and variety of individual life. From the animalculæ, thousands of which inhabit a drop of water, up through insects, creeping things, fowls, the inhabitants of the watery world, wild animals, domestic animals, and to man, there are still more varieties and a greater number of individual life—life in miniature and life in greatness—life that completes its cycle in a day, and life that continues for centuries—life that is kind and gentle, and life that is ferocious and savage—life that takes helpfully to man, and life that in enmity and hatred would destroy him. Each life, no matter how

tiny, does its part in the enonomy of nature and in working out the great problem of this world.

Life performed an important part in the formation of the earth. It appeared upon the earth in its early history. Just as soon as the earth was in a condition to sustain life in its lowest form it was created, and when it had performed its work it was removed and a higher type of life made its appearance, and when it had filled its mission it was removed. In this way one world of life succeeded another until the earth became a storehouse in which treasures were laid up to supply the wants of future man.

Few realize how much of the earth is the product of life. Chalk, limestone, coral reefs, coal, peat and shells are some of its products. Life has also done much towards fitting up the surface of the earth for the home of man. It has helped to pulverize the rocks, and has taken up fertility from the subsoil, and gathered it from the air and has enriched the soil with it. Life is man's great friend and ally. Without it he could not live upon the earth, and he has to do, more or less, with all kinds of life.

All professions and occupations have to do in

some way or other with life. The minister of the gospel looks mainly after the spiritual life of the people. He instructs them out of the book of life, that they may have a hundredfold in this world and in the world to come eternal life. The physician looks after the physical interests of the people. He rids life of diseases, fractures, cuts, bruises and burns, so that it may develop and mature for the world to come. The judge upon the bench and the lawyer at the bar stand for the protection of life. The farmer has more to do with life, and in greater varieties, than any other occupation. He has under his care everything that grows out of the ground—grass, cereals, vegetables, berries, fruits and nuts, and also all kinds of animal life. In multiplying and growing all these kinds of life he furnishes food and raiment for human life. The merchant, the mechanic and the manufacturer all have to do with life in the way of sustaining, protecting and making life more enjoyable in this world.

What is life? This question has been asked by many all along down the ages. Scientists and philosophers have wrestled with it, and handed it down to us enshrouded in as much mystery as when they took it up. Lord Kelvin has this to say about life:

"Modern biologists are coming, I believe, once more to a firm acceptance of something beyond merely gravitational, chemical and physical forces; and that unknown thing is a vital principle. We have an unknown object put before us in science. In thinking of that object, we are all agnostics. We only know God in His works, but we are absolutely forced by science to believe with perfect confidence in a directive power—in an influence other than physical, or dynamical, or electrical forces."

The life of a vegetable and that of an animal may differ widely from each other in some respects, but so far as mystery is concerned they are alike. You may take a growing vegetable or the body of a living animal, and put it under the most powerful microscope ever invented, and examine it very carefully, and you will not be able to discover the life that organized it and dwells therein. No human eye has ever seen life. It is immaterial and seems to be of a spiritual nature. It is permanently located first in its protoplasm, and afterwards in the body that it organizes. It is not a homeless force that wanders through nature seeking a habitation.

Life may have some things in common with elec-

tricity and magnetism, but in this respect they are different—they have no fixed indwelling. They are homeless forces in nature. They may be transferred from one body to another. They may be transformed into power and heat. But it is not so with life. It has nothing to do with the doctrine of conservation and transformation of energy. To separate life from its organism is death.

All life, whether vegetable or animal, has a common basis in which to start. That basis is matter in the form of protoplasm, a substance resembling the white of an egg. When it is nucleated it is bioplasm, and under favorable conditions and surroundings will at once commence the organization of its body. What the body shall be does not appear until some progress has been made in its organization. All protoplasm, and, in fact, all bioplasm, has the same constituent elements, consisting of carbon, oxygen, hydrogen, nitrogen, with a little sulphur and phosphorus, and still fainter traces of some other elements.

Whether there is hidden in the bioplasm the life-principle of a vegetable or animal or man, cannot be ascertained. Chemical analysis, with all the facilities of the modern laboratory and the most

powerful microscope, have failed to indicate what kind of a body bioplasm is destined to organize. This wonderful and mysterious life, hidden in the bioplasm, works most accurately and mysteriously in accomplishing its mission. It is architect, mechanic and laborer all in one.

Whilst the life itself cannot be seen, its work from the very beginning is visible under a powerful microscope. Mr. Huxley, in his lay sermons, gives us a graphic description of what he saw in a speck of bioplasm of the salamander, under the microscope. "Strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle and the plastic matter undergoes changes so rapidly and yet so steadily and purpose-like in their succession that one can only compare them to those operated by a skilled molder upon a formless lump of clay. As with an invisible trowel the mass is divided and subdivided into smaller and still smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column and molded the contour of the body, pinching up the head at

one end, and the tail at the other, and fashioning flank and limb into due proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with a plan before him, striving with skillful manipulation to perfect his work."

When the body is formed, with its various organs in their places, then the life uses these organs to convert the food and drink into nutriment with which it further develops the body, as is seen in growth. The kind of food eaten does not determine anything with reference to the character of the body organized. There may be feeding in the same field geese, hogs, sheep, goats, cows and horses, and in the case of the geese the grass turns into feathers and goose flesh; in the case of the hogs, bristles and pork; in the case of the sheep, wool and mutton; and in the case of the cows, hair, milk and flesh.

Each family or class of animals has its own peculiar life-type enstamped upon it, so that the hog life always produces the hog, the sheep life always produces the sheep, and the human life always pro-

duces the human being. Each individual life in the family conforms to the type of its family, but there is always sufficient variation so that each individual body may be distinguished from the others.

Life is composed of that which it has received from heredity and environment. In vegetable life these two elements are generally recognized. The successful gardener carefully selects seed year after year from the most vigorous and best developed plants. With good seed and good environment—that is, rich soil, right temperature, sufficient moisture and proper cultivation, he grows a good crop.

In animal life these two elements are of still more importance. The stockman greatly appreciates careful selection and thorough breeding. It is the high grade pure blooded stock that makes the greatest growth in the shortest time, in the best environment; and it is among such stock that the best specimens of animal life are found. The heredity may be the very best possible, but if the environment is not right, it will still be a failure. Animal life must have light, warmth, pure air, good food, water and protection.

In human life heredity is certainly the first and

most important element, and yet the individual has no say about his antecedents, or his parents, but in all this much is being done to his advantage or disadvantage. He commences life as it has been given to him. Neither has he any choice in his first environments. Up to a certain stage in development he is in the hands of others, and at their mercy. When he arrives at that period when he can choose his own environment he becomes responsible for his actions and may change his environment for the better or worse.

If you look at the human race, as it is constituted at the present day, you would hardly think that it has descended from the Adamic life. A difference is seen in their personal appearance, their physical and mental make-up, their tastes, their likes and dislikes, their color, their manner of life, their conversation, their relationship to their fellow-creatures, to their country and their God. There is as much difference in them as there is between light and darkness, angel and devil, heaven and hell. But if we could go back to past generations and see all that was added to heredity from environment, and then see what the heredity of each one was at the beginning of life, and further see the influences brought

to bear upon each one—from the home, the community, the world at large, and from the devil, angels and the Divine being, we would see the cause of this difference and appreciate what Paul said on Mars' Hill, "God hath made of one blood all nations of men for to dwell on all the face of the earth."

Scientists have not yet succeeded in giving us a satisfactory definition of life. The best that has been given is "correspondence with environment," but this is what life does and not what it is. It is the chief characteristic of life and it is absolutely necessary to its existence. The number and extent of these correspondences determine the nature and character of the life from a material standpoint. It is taken as a substantially correct definition, and we will use it until we get something better. The lowest kind of life is very limited in its correspondence with its environments. All the food that it gets is from the ground through the roots, and from the air through the leaves and bark, and when this is cut off it dies.

Animal life has a greater correspondence with a larger environment. It can obtain its food from a larger area and adjust itself to its surroundings in

a larger measure. The animal is more alive than the vegetable.

Man has a much greater correspondence with a much larger environment, and is therefore much more alive than the animal. Correspondence with his environment takes in all that is in touch with his senses, aided by steam and the forces in nature. By this he secures air, water, food, raiment, shelter and protection, and enables him to adjust himself to his surroundings so as to avoid danger and secure comparative safety.

Growth is one of the distinguishing characteristics of life. It is the process by which life organizes and matures its body. There are bodies that become larger by accretion, as the crystal or a snowball rolled in soft snow. This is an increase from without, but growth is an addition from within. The former does not change the character of that which is added, but the latter does. Each life has its own time to organize and develop its body. The length of life is determined to some extent by the time required for its growth.

All life in this world is doomed to die. Each life has its own enemies, which are liable to attack it at any time. If it escapes a violent death, its cycle

will soon be run and its mission accomplished, and it will die of old age and give place to that which follows. When life has once left its organism it can never be restored. The only way that the matter of which it is composed can become living again is for it to go back into the inorganic kingdom and await a visitor from the living kingdom that shall take it up and organize it again into a living body.

All things in this natural world of ours may be divided into two kingdoms—the inorganic and the organic—the dead and the living kingdoms. All that is not found in the one must be in the other. All matter in its natural state, whether it is solid, liquid, gaseous or ethereal, is in the dead kingdom. There is no life in it, and but little of it has ever been touched by life. It moves only as it is acted upon by outside forces and by the laws that govern it. From it comes no response to action or word. It is dead.

The organic kingdom is the kingdom of life. It is composed of living things and the products of life; as plant and tree, nuts and fruit, vegetables and berries, creeping things and insects, fishes and fowls, animals and man. A world of organized

matter multiplied and varied at the head of which stands man as the ruler over all.

Not a particle of this living matter comes up from death into life of itself. The door between the inorganic and the organic kingdoms is most effectually and forever closed against the least particle of dead matter passing up into the kingdom of life by its own efforts. It can get up only by that mysterious something that we call life coming down into the inorganic kingdom, taking up dead matter and organizing it into the body of a vegetable. Then the animal life takes it up and organizes it into a body of its own. This in turn is taken up by man and organized into the human body in which matter reaches its highest state of organization.

Life in its lowest form is wonderful, but as it comes up to animal and human life it is much more wonderful. It is distinct from matter. It handles matter. When matter was properly prepared for it, God created it and incased it in matter and endowed it with the power of reproducing itself or multiplying. It is wonderful in its great mystery. It is wonderful in its great numbers and varieties. It is wonderful in what it has done and is now accom-

plishing in this material world. It is wonderful in always conforming to its own type. It is wonderful in its variations in the species. It is wonderful in its products, some of which are to endure through the eternal ages.

To attribute to the infinite living God the creation of all kinds of life and its continuance in this world, is reasonable, it is philosophical, it is scientific and it is scriptural. It is the fool who "hath said in his heart, There is no God."

CHAPTER III.

LIFE AND DEATH IN THE SPIRITUAL WORLD.

THIS wonderful story of life and death would not be complete without an account of them, as they exist and manifest themselves in the realm of the spiritual. But we are at a great disadvantage in considering the spiritual world and its inhabitants. The organs that we now possess are adapted for use only in this material world. They cannot penetrate into the realm of the spiritual and take cognizance of their surroundings, and what is being done there.

We are also at a disadvantage in the use of language. We are not acquainted with the language used in the realm of the spiritual. Our language is used to describe and express things and actions that are natural and material; hence all that we can learn about the spiritual must be expressed in the language with which we are acquainted. Then our ideas of the spiritual will be correct, just in proportion as the material correctly represents the spiritual.

We, as Christians, have the power of spiritual discernment, by means of which we can discern the things that are spiritual, "comparing spiritual things with spiritual," but this holds good only for the revelation that God has given us.

The materialist does not believe that there is a spiritual world. Matter to him is the important thing.

We cannot, unaided by revelation, arrive at a definite conclusion concerning the existence of the spiritual world and of spiritual beings. We cannot get much aid on this subject from the book of nature. It points to a power beyond, but whether or not it is a spiritual power, and dwells in a spiritual world, is not indicated. But the Holy Scriptures have not left us in the dark about the spiritual. It is true they do not go into a formal proof of the existence of the spiritual world and spiritual beings, but it is everywhere taken for granted.

There is a great spiritual universe just as there is a great material universe. The material exists because of the spiritual. The spiritual is eternal, but the material is temporary. Heaven, the abode of the good, is located somewhere in the great spiritual universe, and somewhere in this same

universe is hell, the place prepared for the devil and his angels.

THE INFINITE GOD.

At the head of the spiritual and material universes is the infinitely great and glorious God, the Infinite spirit. He is the creator of all things; is over all and above all. His name is holy and blessed for evermore, and he dwells in the high and holy place. He is unlimited by space and time, for He is everywhere present, and a thousand years are to Him as one day, and one day as a thousand years. He alone has life in Himself, and has given life to every living thing. He is love, as is manifested in all His dealings with the human race. He revealed Himself to Moses at the burning bush as the God of Abraham, the God of Isaac and the God of Jacob. He was the Lord God of the Hebrews. To us, of the new dispensation, He is the triune God—Father, Son and Holy Ghost. He is one in essence and three in persons. He is God the Father, Almighty, maker of heaven and earth.

He is God the Son, the only begotten of the Father. He assumed human nature, took unto Himself the form of a servant, met the demands of

the law, paid the penalty of sin, conquered death and the devil, and ascended triumphantly to the right hand of God the Father—yea, far above all heavens, that He might fill all things. He received all power in heaven and on earth, and as the divine human Jesus rules most powerfully in His kingdom from the side of the spiritual, and must so reign till He has put down all authority and power, and destroyed the last enemy—death.

He is God the Holy Ghost, who proceedeth from the Father and the Son, as the quickening, regenerating, comforting and sanctifying power. He came into this world on the day of Pentecost, in such a manner that the disciples might hear the sound of His coming and see the cloven tongues, and thereby be fully persuaded of His presence with them, to lead them into all truth and make effectual the great redemptive work of their Lord and Master.

This infinitely great and glorious God is worshiped, adored and praised by angels, archangels and all the hosts of heaven. It is a matter surpassing all wonder, and owing alone to the love of God in Christ Jesus, that the kingdom of heaven has come down to earth, and that many of our

fallen race have entered into this kingdom, and now join in worship with those above, saying, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

THE GOOD ANGELS.

The good angels are holy and happy beings who inhabit the heavenly world. They were created pure, spiritual beings, with intelligence, knowledge, power, a tendency toward the good, freedom to choose the evil, and ability to develop in the good. They were at first put on probation, and those who were faithful to God developed in the good and were confirmed in it. As a reward, they were received into a closer relationship with God—into greater light and glory, so that they always behold the face of our heavenly Father. They are "the elect angels."

In their creation they were not connected as a race to one head, as the human race is with Adam. They were not created male and female, as were Adam and Eve; neither do they dwell together in families as human beings, but each one is a separate creation, and stands and acts as an individual, ex-

cept in so far as it may act in unity with others. They are not connected with matter as man is, but are pure spirits, adapted to the realm of the spiritual.

They have appeared to men in this world in human form, but that form was miraculously assumed to better accomplish their mission. When they were created is not revealed, but it was some time in the eternal ages of the past. When the foundations of the earth were laid they were in existence, because they shouted for joy. They are never afflicted with disease nor weakened by age, but bloom in eternal youth. They are God's servants and messengers, who do His will and carry out His purposes, as well as adore and praise Him.

They are particularly interested in the human race. They encamp around about those who love and fear God. They rejoice at the return to life of a soul from death. They took great interest in the mission of the eternal Son of God into this world. The angel announced His birth to the shepherds—"For unto you is born this day, in the city of David, a Saviour which is Christ the Lord." And there appeared with the angel a multitude of the heavenly host praising God and

saying, "Glory to God in the highest, and on earth peace, good will toward men."

Angels warned Joseph of the danger in which the young child was, so that he fled into Egypt. An angel of the Lord ministered unto Him after His temptation in the wilderness. An angel strengthened Him in the garden of Gethsemane. Angels announced to the women His resurrection. They appeared at His ascension and assured the apostles that He would in a like manner come again. All the holy angels shall accompany Him when He shall come to raise the dead and judge the world in righteousness.

It is the faith of some that each Christian has his or her own guardian angel. This may be true, but not to the exclusion of help or assistance from other angels, for they render assistance in things pertaining to the state, to the Church, to the community and to the family.

There seems to be an order among the angels. We read of principalities and powers, angels and archangels. Principalities and powers may refer to an organization of angels. Our Saviour spoke of legions of angels. Inasmuch as order is heaven's first law, we may suppose that the angels are well

organized, so that in accomplishing a great work they can use their combined powers.

Gabriel seems to occupy a position of great importance and influence among the hosts of heaven. (The name Gabriel means the strong man, or God's hero.) He is full of zeal for the accomplishment of good for the human race. He announced to Daniel the time fixed for the return of the Jews from captivity, and the still more distant time of the advent of the Messiah. He was sent to Daniel to help him understand a vision by which he was greatly perplexed. He came to him again when he was praying, touched him and assured him that he had come to give him skill and understanding (Dan. viii. 16; ix. 21).

Gabriel was sent to Zacharias to tell him that his prayer had been heard, that his wife Elisabeth should bear a son, whose name should be John, who should be great in the sight of the Lord, filled with the Holy Ghost from his mother's womb, and should make ready a people prepared for the Lord. Zacharias was slow to believe the angel. Then the angel said, "I am Gabriel that stands in the presence of God, and am sent to speak unto thee and to show thee these glad tidings, and, behold,

thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season" (Luke i. 19, 20).

Gabriel was also sent to a virgin whose name was Mary. He saluted her as the highly favored of the Lord and blessed among women. He assured her that she should have a Son whose name should be Jesus. He shall be great, the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and of His kingdom there shall be no end. When Mary was assured by the angel that it would be a work entirely of the Holy Ghost, she said, "Be it unto me according to thy word" (Luke i. 38).

Michael, the great archangel, stands on the very very summit of the scale of created beings. His name means, Who is like unto God? He stands for the honor and glory of God. He opposes everything that dares to make itself equal to God, or that goes to defeat the plans and purposes of God. He is the protector of God's people and the conqueror of Satan. Daniel gives us some idea of what Michael, aided by Gabriel, did for the well being of the Jews (Dan. x. 13-21; xii. 1). He struggled

for twenty-one days with the angel who had control over the Persian king, and by Gabriel's coming to his help he finally subdued him, and gained, temporarily, control over the Persian king, but the struggle had to be again renewed. Persia was a world power, and naturally hostile to God and His people; but as a result of the victory gained in this conflict, she followed the good spirit and was favorable to Israel. Michael also had a struggle with the Grecian angel, but in this, even with the aid of Gabriel, he was not successful, as is seen in the treatment of Israel by the Grecian kingdom.

Michael, the archangel, contended with the devil about the body of Moses, but in doing so he did not bring a railing accusation against him, but said, "The Lord rebuke thee" (Jude 9). When the conduct of Satan was of such a character that it could no longer be endured, Michael came to the rescue. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was

cast out into the earth and his angels were cast out with him" (Rev. xii. 7-9).

We do not know the names of the other angels who came into this world on important missions. They appeared to Abraham on the plains of Mamre, and announced their intention to destroy Sodom. They appeared to Lot and hastened him from the doomed city. An angel appeared to Hagar at a fountain of water in the wilderness. They appeared unto Jacob in various visions. The angel of the Lord appeared to Moses at the burning bush, and also to the Israelites on several occasions. He appeared to Balaam with drawn sword. He appeared unto Joshua as the captain of the Lord's host. He appeared to Gideon and said, "The Lord is with thee, thou mighty man of valor." He appeared to Manoah and his wife and announced the birth of Samson. He appeared to David at the threshing floor of Araunah, to Elijah under the juniper tree, to Daniel in the lions' den, to the three Hebrew children in the fiery furnace, and to Zechariah in a vision. The angel of the Lord brought forth Peter and John from prison. He directed Philip to the eunuch. He delivered Peter from prison and appeared to John on the Isle of Patmos.

Do angels now come to this world? Not in a form to be seen by man. They are ministering spirits sent forth to minister for those who shall be heirs of salvation. Angels cannot compel us to do good or restrain us from doing evil. They may be able to suggest to us the good and to influence us to do the right. They minister "for" us, and not "to" us. This suggests that what they do is outside of us rather than in us. The Holy Ghost dwells in us as in a temple, and does for us inwardly that which is necessary. "The angel of the Lord encampeth round about them that fear him and delivereth them. For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone" (Psalm xci. 11-12). These and other passages teach us that they protect us from harm if we are God's people. There may, however, be instances in which they are unable to protect us. Our extremity is their opportunity. They may be in the sick-room and at the death-bed unobserved, and at the proper moment conduct the liberated soul safely and triumphantly into the heavenly kingdom. Lazarus died and was carried by angels into Abraham's bosom.

It is said that the law was given through the ministration of angels, and yet they, from the human side, do not appear upon the scene. Angels come to us, know us, and are acquainted with our affairs; but we cannot see them unless they miraculously reveal themselves to us. We should love and honor the angels, but should not call upon them for help or worship them. The Lord says (Psalm l. 15): "And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." The angels are God's servants. They are at His command. Hence, in time of trouble and danger we are to call upon God, and He will send to our rescue His angels. It may be to cope with our enemy, to avert danger or to bring relief.

The angels possess a very high type of life. They have kept their first estate. They have developed in righteousness and holiness to such an extent that God has confirmed them in the good, so that it is impossible for them to fall. They partake of the tree of life and of the water of life, and bloom in eternal youth.

Some people have a desire to become angels, and lustily sing, "I want to be an angel and with

the angels dwell." Some people think that when children die they turn into angels; and some pastors say to bereaved parents, "Your child has gone to be an angel in heaven." Yes, when beets turn into potatoes and goats into sheep we may expect human beings to turn into angels.

We shall be like angels in not having any relationship, such as father, mother, brother, sister, husband or wife. When our Lord was in this world He pointed to His disciples and said, "Behold my mother and my brethren." There will be no relationship noticed other than our relationship to Christ. We are made new creatures in Christ. We grow up into Christ, and when we see Him we shall be like Him. He will own us as His disciples before the holy angels, and through Him we shall be above the angels. They are not connected with Christ; they do not sink so low as we and will not be raised so high.

With the "innumerable company of angels" there is the church of the first born—the spirits of just men made perfect—who have passed from death unto life, come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb. They constitute a part

of the inhabitants of the heavenly world of whom we will speak later on.

THE DEVIL AND HIS ANGELS.

There exists in the realm of the spiritual a being of great intelligence and power known by numerous names, some of which are: Adversary, Beelzebub, Belial, Devil, Enemy, Murderer, Old Serpent, Power of Darkness, Prince of this World, Prince of Devils, Prince of the Power of the Air, Ruler of the Darkness of this World, Serpent, Tempter, God of this World, and Wicked One. These names give us some idea of the greatness of his personage. Each name expresses some trait of his character or sets forth some phase of his work. He is many-sided in wickedness.

As the name of Christ is above every name in all that is good and holy, so Satan's name is below every name in sin and wickedness. God created him a holy and happy angel, with great power and ability, probably equal to Michael, the great archangel. He was ambitious and wanted to rule. He became proud, and, it may be, jealous of the Son of God. He rebelled against God, and in some way influenced a great multitude of the lower angels to

go with him. He thought it better to rule in hell than to serve in heaven.

Jude, looking at their fall from the standpoint of the devil and his angels, acting of their own free will, says they "kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). Peter, looking at it from the standpoint of God, says, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter ii. 4).

The question is sometimes asked, "Why did God not create the angels so that they could not fall?" A being without free moral agency, that is, without ability to choose that which he wants and reject that which he does not want, would not be responsible for his acts. He could not be rewarded for doing the good, nor be punished for doing the evil, for he could not help doing that which he did. But the being who is put upon his own resources, with the instructions, "Occupy until I come," has the opportunity to make something of himself and secure the blessings that come to those who are faithful and true.

The good angels could also have fallen, but they kept their first estate, and are now confirmed in the good, and shall have everlasting joy and happiness. Satan and his angels chose the evil, and this resulted in spiritual death. Then they were fit only to be cast into hell—the place prepared for them. Though they were cast out of heaven they may have had the opportunity to come in contact with the good angels. In the time of Job the sons of God presented themselves before God, and Satan presented himself also. Satan's attitude towards the sons of God is not given, but he brings accusations against Job. He said that Job served God for what there was in it, and not from love of God.

John, in a vision, sees Satan in heaven day and night, bringing accusations against our brethren before God. Then Michael and his angels fight against Satan and his angels and overcomes them and casts them out of heaven. This victory was won by the blood of the Lamb and the word of their testimony. The accusation brought against "our brethren" was really against Christ, who shouldered their sins and became their righteousness. This ended Satan's work in heaven, both of tempting angels to sin and in accusing our breth-

ren before God. But this only increased his activity upon the earth. "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it" (Job i. 7).

Peter says, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith" (1 Peter v. 8, 9).

"Satan is transformed into an angel of light." He uses wicked devices; he buffets God's people; he hinders them in their work; but yet he is a conquered enemy and can be successfully resisted. "Resist the devil, and he will flee from you" (Jas. iv. 7).

It is difficult at times to detect the presence and influence of Satan. He knows how to be natural, how to fall in with the likings and ways of his victims, so that his work is not detected by the unsuspecting. But "we are not ignorant of his devices."

In this natural world all matter is divided into two kingdoms, the living and the dead. In the realm of the spiritual all beings are divided into

two kingdoms, the living and the dead. When that great angel sinned he became the devil. He originated death, and secured the power of death, and started the kingdom of death and darkness. All the angels who sinned also died spiritually and entered into the kingdom of death. The kingdom of death was not permitted to exist in heaven, but took its place in outer and eternal darkness.

The kingdoms of God and Satan are opposites, and are in continual conflict. Satan is most active and aggressive. He cannot bear any intelligent being to be any happier and better than himself. He wants the kingdom over which he rules to be large and dark, and all in it most wretched and miserable. He is ever on the watch to secure subjects for his kingdom. Scarcely were Adam and Eve placed in the Garden of Eden, fair and beautiful, innocent and happy, created to live forever, until Satan determined to seduce them. He easily led them from the kingdom of life into the kingdom of death, and secured the human race as his subjects. But shall he retain them all forever? Satan certainly thought he had them to remain with him forever, but in this he was greatly disappointed.

There was a great difference made in heaven between fallen angels and fallen man. There seems to have been no attempt to bring back the angels who fell, but the eternal Son of God Himself came to bring back to life the dead human race.

The time will come when the two kingdoms, living and dead, in this natural world shall be no more, but the two kingdoms in the spiritual world, the living and the dead, shall never pass away. The kingdom of life shall exist in heaven throughout the eternal ages. The kingdom of death shall exist in hell throughout the eternal ages.

Satan is sly, cunning, crafty, malicious, and loves darkness, suffering and death. He is a liar from the beginning, and is the father of lies. He hates the truth and all that is good, pure and holy. He was created with great power and ability, and when he fell he took them all with him and now uses them to tear down the good and build up the evil.

Satan is certainly not omniscient and omnipresent. Just how he can be in New York, Chicago, Philadelphia, London, Paris, Berlin, Canton, and everywhere man is found throughout this earth, does not appear, but he nevertheless gets in very efficient

work. He certainly has his forces well organized, so that he can utilize all his resources and make use of any means in this world that will assist him. He finds many men and women who love sin and the evil and are as zealously engaged in its propagation as he and his angels could desire.

It will help us some if we take into consideration the situation. Satan has the human race naturally in his kingdom. Each individual of the race is born in it. It is Satan's work to retain them. To do this he develops them in sin and wickedness as rapidly as possible. How well he succeeded with the antediluvians is illustrated in the flood, in which he retained them all except eight souls. He succeeded equally well after the flood, for worldliness and sin soon became so prevalent that in order to retain a knowledge of God and of His worship in the race it was necessary for God to choose Abraham and his descendants to be His own peculiar people. In course of time they became so wicked and idolatrous that God sent them into a seventy years' captivity in order to cure them of their idolatry. But a remnant of them returned to Jerusalem. These beeame so sinful that, although the eternal Son of God in His humanity labored

among them for over three years, one of His apostles betrayed Him, and they all forsook Him and fled, and the multitude cried, "Crucify Him, crucify Him. . . . His blood be upon us and our children."

So faithfully were the tares sown among the wheat that the Christian Church became so corrupt in its doctrines and practices during the dark ages, that at the beginning of the sixteenth century, it was generally acknowledged that the Church needed a reformation in its head and members.

Satan naturally opposes every effort on the part of heaven to save men. He had persons representing him in opposition to Noah, a preacher of righteousness. He had Jannes and Jambres to represent him in opposition to Moses. He had false prophets and lying spirits, who were ever ready to counteract the influence of the prophets of God. He had the Scribes and Pharisees to represent him in his opposition to Christ, while he himself endeavored to overthrow Christ in the wilderness and to drive Him to despondency in the garden.

Satan thought it necessary, when our Lord was in this world, that demons should also become incarnate. Hence, numbers of them entered into human beings, and controlled them in mind and

body. Our Lord and His disciples cast out these demons.

Satan himself entered into Judas, and in order to get him to betray his Lord and Master, filled his mind and heart with the thirty pieces of silver, so that he could think of nothing else until the crime was committed. Then Satan directed his attention to the enormity of his offence, and drove him to suicide and into his own place.

There is a figure that is generally taken to represent his Satanic majesty. Whether it does him justice or not, I cannot say. He either cannot show himself to his subjects in this world, or else he thinks it wise not to do so. His appearance, if it expresses his true character and principles, is certainly not very attractive. He works from the side of the spiritual. He has easy access to the human heart and will. There is something in the natural heart that is kindred to Satan. They have something in common, and Satan has but to strike the match and the fire burns furiously. He also reaches man's heart and will through the material from without. He reached mother Eve through the serpent. He now reaches man through animals and their habits, through man and his conduct, and

by means of money and strong drink. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John viii. 44).

It is only when we carefully read the apocalyptic books of Daniel and Revelation that we get a glimpse of the terrible conflict that is going on in the realm of the spiritual. Its center is the earth, and man is its object. All heaven is deeply interested and actively engaged in rescuing man from death and the power of sin and Satan, in bringing him into a life of faith on the Son of God and into eternal life, and in protecting the means by which this is done.

All hell is most actively engaged in retaining man in the kingdom of darkness and death, tightening the stakes and strengthening the cords, and when any escape, a desperate effort is made to bring them into captivity again, and repeated efforts are put forth to destroy the Church. In Revelation there is the scene of one conflict after another, in which victory for a time seems to be in the balance,

but heaven comes out victorious. But the Church, in the midst of all these conflicts, grows, the millennium dawns, and Satan is bound a thousand years. After this, he must be loosed a little season, and then cast into the lake of fire and brimstone, and shall be tormented day and night forever and ever.

CHAPTER IV.

DEATH IN THE HUMAN FAMILY.

DEATH is the dark and sad side of nature. It is the antithesis of life. Life goes down into the dead kingdom of nature, takes up matter and brings it into the living kingdom. Death comes from the dead kingdom into the living, seizes living bodies and takes them down into the dead kingdom. Death rules as king supreme in the inorganic kingdom; in the organic, he is the king of terrors. Human life stands in fear and dread of his attack.

The chasm that separates the dead kingdom from the living is impassable to everything except life and death. Life in old age and under disease is on the borderland, so that death has not far to go for its victim. Death is no respecter of persons or of kinds of life. It matters not how fragrant and beautiful the flower, how charming the notes and plumage of the bird, how useful and valuable the animal, or how great and influential the man, all

must die. Death with some unseen power separates the life from the body which it has organized and hastens it back into its kingdom. Death has reigned over the human race from the time of Adam to Moses, and from Moses to the present time, and will continue to reign until the last son of Adam has fallen its victim. Satan has the power of death, but he is a conquered enemy. Death also shall be completely conquered and destroyed by our Lord. Death shall be swallowed up in victory. "The last enemy that shall be destroyed is death" (1 Cor. xv. 26). In the country beyond "there shall be no more death." But in the country "without" there shall be eternal death.

It is generally conceded that vegetable and animal life were created with the intention that they should die. In fact, they cannot accomplish their mission in this world without dying. But it was not so in the creation of man—he can accomplish his mission only by living. That God did not create man to die is suggested: First, from the manner in which he was brought into existence, and in the manner of his living as well as his dying. It was with deliberation and consultation that the Divine Creator entered upon the work of

creating man. "Let us make man in our image, after our likeness." He formed the body of man out of the dust of the earth, and then breathed into this lifeless body the breath of life, and it became a living soul, bearing the image and likeness of its Creator.

Vegetable and animal life, as they exist upon the land, came up out of the earth at God's command, and animal life that exists in the water was produced from, and in the water, at God's command. Man was brought into being by actions separate and distinct from the ground, but vegetable and animal life came into being in connection with the ground and water. Man's life came from God, but vegetable and animal life came from the earth and water.

Man in his means and mode of existence is not so closely connected with the earth as is vegetable and animal life.

Man's superiority is also seen in his death. He, on account of sin, has become mortal; his body must again become lifeless, just as it was before God breathed into it the breath of life, and then go back into the dead kingdom, and the life goes to the God who gave it. In vegetable and animal death, all go back to the ground and water from

whence they came. Solomon, writing on this subject, inquires, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. iii. 21). All this indicates that human life is not to be classed with animal life, but that it has a greater mission and a higher destiny.

That God did not create man to die is suggested: Secondly, from the make-up of man. He is composed of soul and body—of a spiritual and material nature. The spiritual is the chief part of man. It is that which thinks, reasons, knows, loves and holds communion with its Divine Creator. The spiritual was intended to control and glorify the earthly, and not that the earthly should control and carnalize the spiritual.

The body of man was certainly not intended to be food for animal life. It has a higher mission than that. Our Lord assumed a human body and took it with Him to heaven. The body of the Christian is the temple of the Holy Ghost. In death it sleeps in Christ. In the general resurrection it shall be awakened and fashioned like unto Christ's glorious body, and live and reign forever in the New Jerusalem.

All other life upon the earth was intended to conserve man's highest interests. It was created for him, and he was to rule over it. "And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth" (Gen. i. 26).

Seeing that man possesses a spiritual nature far above the spirit of the beast and a body that was wonderfully made, it is not to be supposed that he was created to die like the beast, but rather to live forever; and this supposition is strengthened when we remember that when he did meet with death, the eternal Son of God came into this world to take him out of death into life again.

That God did not create man to die is manifest: Thirdly, from the covenant which He entered into with man. It was the covenant of works. He had only to continue to do right and live, or to do wrong and die. "In the day that thou eatest thereof, thou shalt surely die." This implied that if he did not eat thereof he would live. Animal life was not included in this covenant. It could not be, for there is nothing in it that could respond to God, and He could not make a revela-

tion to it. Neither could it know or appreciate Him. Adam and Eve knew God; they talked with Him; they recognized Him as authority and they lived in fellowship with Him. God could and did reveal Himself unto them. He appreciated them very highly. He loved them dearly, as is manifested in the great preparations He made for them, the interest He took in them, and the manner in which He treated them after their transgression. Everything indicates that God acted in good faith, and that He sincerely desired that they would continue forever true to Him. But why then did He put the tree of the knowledge of good and evil in the midst of the garden, and thereby make it possible for man to fall? God did not put that tree there on His own account, nor for the advantage of the old serpent, but for man's good. The tree was necessary to make him a free moral agent. If it had not been possible for him to do wrong, then he could not have earned a reward for fidelity, he could not have been otherwise than faithful. He could not have been a human being, but a living machine, running in a certain track throughout all eternity, and yet remaining the same as he was when he was created. As it was, had he overcome

temptation he would have become morally and religiously stronger; the temptation would have become weaker, so that in the course of time he would have been confirmed in the right and the good, and then there would have been no possibility of his falling.

It was thus with the angels who kept their first estate. They could have fallen when the devil and his angels fell, but they resisted the temptation, and in their victories they became stronger, and have thereby become so strong in the pure, holy and heavenly that it is now an impossibility for them to fall.

But, the objector says, it was intended that man should die, as it is impossible for him to live long in this world as it is constituted. Human life is endangered by heat and cold, fire and water, storm and electricity, animals and reptiles, by earthquake and by man himself. He takes it for granted that things are now constituted as they were before the fall, but that is a mistake. Nature was affected by man's sin; the ground was cursed for his sake, and all nature seems to have changed its attitude towards him. It is true that earthquakes and convulsions in nature were in this world before sin, for

they did an important part in fitting the earth for the abode of man, but when this work was done we may suppose they were eliminated with other means made use of for that end. Certainly man dwelt in Eden in all safety, and was able to adjust himself perfectly to his surroundings.

When our Lord was upon this earth He walked on the waves of the sea. Peter began to sink in his effort to walk to his Master on the water, but Christ bore him up and placed him safely in the ship. This suggests to us that Adam and Eve in their innocence and purity were in such a close relationship to their Divine Creator, and under His kind and loving protection, that no forces in nature could touch them and that no diseases could enter the gate of paradise. The man who enjoys perfect health at the present time is immune from disease.

If man had not sinned would he then have lived forever in this world? No. That would not necessarily follow, but we may suppose that after developing to that point in which he would be confirmed in the good, he would have been translated into the heavenly world. His body would certainly not have been an impediment to this, for Enoch was not, for God took him. Elijah was

taken to heaven without passing through death. When Christ shall come to raise the dead and judge the world in righteousness, those who then shall be alive shall not go down into death, but shall be changed in a moment, in the twinkling of an eye.

Death was in the world before sin, but not in the human family. It came upon our race when Adam and Eve broke the covenant into which God had entered with them. It was a terrible accident, an awful misfortune, a great calamity. It brought upon our race a trinity of deaths. Death spiritual, death physical and death eternal. Spiritual death is the chief calamity. It is the cause or foundation of natural and eternal death. It took place immediately on the eating of the forbidden fruit. The sentence of physical death was pronounced at once, but time awaited its execution. Eternal death is but the continuance of spiritual death in the spiritual world.

The work of natural death is manifest all around us, and at all times. Its work will not be done until the end of time. It is a hidden and mysterious power that separates the life from the body which it organized, and causes the body to go back

to its original elements and the spirit to return to God from whom it came.

Science has not yet given us a satisfactory definition of death. It is conceded to be the opposite of life, and if we know what life is, then we know what death is. The best scientific definition given of life is by Mr. Herbert Spencer: "It is the continual adjustment of internal relations to external relations," or, in other words, correspondence with environment. According to this definition a living being is in vital connection with its immediate surroundings. A living man corresponds with the earth, the air, heat, water, food, and, in fact, with everything that is in sight, hearing, smell, taste and touch. It is because of this that we call him a living being. If this correspondence is kept perfectly in accordance with its requirements, then man's life is in its best state. If there is a change in his environment, then he must immediately adjust himself to it. If his supply of food is exhausted, he must either go where it is, or have it brought to him, if internal relations are to be kept in correspondence with external relations. If, for any cause, he fails to adjust himself to his changed surroundings, he is thrown out of correspond-

ence with his environment, and death is the result.

We are now ready for the scientific definition of spiritual death. It is a want of spiritual correspondence with the spiritual environment. It does not necessarily follow that some crime or sin has been committed to cause this want of correspondence. It may come from want of ability to reach the environment, as is illustrated in the following: The tree stands low in the scale of life. Its life may be vigorous and strong, and organize a gigantic oak with roots deep in the earth, a trunk high, and branches wide in the air. This tree may successfully resist the wintry blasts and the summer storm, yet it is alive only to its immediate surroundings. It gets its food by correspondence with the ground through its roots and from the air through its leaves and bark. To all the rest of the world it is dead because it cannot reach it, and when it ceases to correspond with the ground and the air, then it is dead to them also.

The bird stands higher in the scale of life than the tree, and is much more alive. It may build its nest in a sheltered place in the tree, go to a nearby brook for water, to a distant field for food, escape

from danger by flight, and visit the sunny South to avoid the wintry blasts. When food and drink fail in one place, it goes to another. It has ability to adjust itself to its surroundings. And yet there is much to which the bird is dead. When its organs cease to correspond with that to which it is now alive, it is absolutely dead to everything, and passes out of the organic kingdom and into the inorganic.

Man is still higher in the scale of life and is much more alive. Man's environment is great, and the organs by which he corresponds with his environment are physical and mental. He harnesses the wind, water, steam, electricity, invents implements, instruments, machinery and contrivances of various kinds to enlarge his environment and to assist him in his correspondence with it, and in adjusting himself to his surroundings. And yet there is much that does not come within his environment, and to which he is dead. If the organs he possesses do not reach into the spiritual, do not hold fellowship and communion with God, and do not appropriate spiritual truth, then he is spiritually dead, because his organs are not able to perform these functions.

The Bible tells us that this is the condition in which man is by nature. He has gone from his Father's house into the far-off country of this world. He corresponds with the world around him. He is carnally-minded and sold under sin. The organs by which he corresponds with environment do not reach God and things spiritual. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned" (1 Cor. ii. 14).

Science indicates that man's organs may not be able to reach God, but, if spiritual death has taken place, it teaches that he has actually gone out of the kingdom of God, and has entered the kingdom of Satan. Death in this material world at once takes its victim out of the living kingdom into the dead kingdom.

Before the fall, Adam and Eve were in a close and intimate relationship with God. This was broken up by the fall. The driving of them out of Paradise and closing the gates were material acts which fitly expressed what had taken place in the realm of the spiritual. Before the fall they were so much taken up with God and the spiritual that

they did not notice that they were naked, but after the fall they hastened to sew together fig leaves to hide their nakedness. They found themselves physically out upon the broad earth, compelled to eat their bread in the sweat of their faces, and in the kingdom of Satan under the power of death.

Science also indicates that, in spiritual death, the spiritual body becomes separated from all heavenly good and enters into the spiritually dead kingdom, and constitutes a part of it. In the realm of the natural, it is a universal law that in the death of man or animal the body becomes disorganized, and assumes a form in which it can exist in the dead kingdom; and there it must remain until life comes down and takes it up again into the living kingdom.

In the death of angels and man there was a breaking up of correspondence with their spiritual environment. The spiritual environment of angels is God and heaven with its blessedness. When the angels who kept not their first estate sinned, they were thrown out of correspondence with this environment, and spiritual death was the result. As a human body from which life has fled rapidly passes into corruption and is soon disorganized, and the

matter of which it was composed enters into the inorganic kingdom, so these angels passed out of heaven, became disorganized so far as all good is concerned, passed into darkness and were filled with enmity and hatred. They thus laid the foundation of the kingdom of spiritual death over which his Satanic majesty rules as king supreme.

The environment of Adam and Eve was the Lord, God, their benevolent Creator. The first sin threw them out of correspondence with this environment, and spiritual death was the result. They passed into spiritual corruption, and all the spiritually good that was in them became disorganized, and they passed into the kingdom of death with the old serpent and his angels.

The environment of the Christian is God the Father, God the Son, and God the Holy Ghost, and the pure, the good, the holy and the heavenly. Willful and intentional sin throws him out of correspondence with this environment, and the result is spiritual death. He passes into spiritual corruption. All that was spiritually good in him becomes disorganized, and he is found in the spiritually dead kingdom with fallen angels and unregenerate man.

Some people do not believe in spiritual death.

They say the change may be compared to death—it is similar to death, it is like death; but it is not real death. There is no doctrine taught in the Bible that is more overlooked, ignored and denied than spiritual death. To teach that Adam sinned does not meet the case at all. It is true he sinned, but it is with the effects of sin, the fruit of which is death, that we have to deal. If man is not in spiritual death, for what purpose did our Lord come into this world? He says, "I am come that they might have life, and that they might have it more abundantly" (John x. 10).

Some people think that if the soul died, it went out of existence; but this is not the case. A man may be partly dead physically, and yet be vigorous and strong in other respects. The man who meets with an accident, in which both eyes are put out so that he is totally blind, may be whole in all the other organs of his body. His eyes have become disorganized, and the matter of which they were composed is again in the inorganic kingdom. This man is partly dead—he is dead to light and color; he cannot correspond with his environment through the organs of sight. If this man should meet with another accident in which his hearing is entirely

destroyed, he would then be more dead—dead to sounds of all kinds. He could not correspond with his environment through the organs of hearing. This man, though partly dead, may have a vigorous life in other respects.

A man can be spiritually dead and still be morally and physically alive. When his spiritual nature alone is taken into consideration, he can be spiritually dead and still be in existence. Death annihilates nothing. It simply changes the character and form of organic matter. It disorganizes what life has built up. Hence, death did not put man's spiritual nature out of existence. It merely changed its form and character. It disorganized it of the spiritually good, pure, holy and heavenly, and then threw it into fear, shame, darkness, unbelief, sorrow and suffering. As the death of vegetables and animals, in this natural world, causes the matter of which their bodies are composed to go down into the dead kingdom, so spiritual death, in the realm of the spiritual, caused angels and men to go down into the kingdom of spiritual death.

Matter, in its various forms, is the foundation of all life in this world. This matter is continually

being changed in its form and character by the forces of nature, by the elements and by life in its numerous forms. It is plastic and seems to be indestructible. It is God's creature, and may exist in some form through all eternity.

In the realm of the spiritual, God seems to be the foundation of all life. God himself is an Infinite spirit. The realm of the spiritual is eternal in its duration. It may change in its form and character as that part which has been fitted up for hell, and that part which is to be fitted up for the new heavens and new earth in which is to dwell righteousness, and all things created new.

The life that God created to inhabit the realm of the spiritual, as angels, man's spiritual nature, and after the resurrection, his glorified body, is indestructible in its nature, but capable of change in its form and character. The angels who kept not their first estate, and Adam and Eve, brought an awful change upon themselves. It did not end their being, but their well being. It did not destroy any of the faculties of mind or organs of the body, but it darkened, prejudiced and perverted them.

That it was possible for man to die, spiritually,

is plainly indicated in science. Life exists in this world in many varieties and in great numbers, but not one single specimen escapes death. If man has a spiritual nature, and this nature is connected with earthly matter, as all other life in the world is, then we might suppose that it would be at least possible for him to die spiritually, in accordance with the general law of life. On account of this general law, many believe that man was created to die physically. This would be the natural conclusion if we did not have additional light from revelation.

We have already seen that God had entered into a covenant of works with man, in which it was granted that in doing wrong he should die. He did the wrong, and had to go into bankruptcy both in soul and body.

Science also indicates that spiritual death might result from neglecting to use the spiritual organs. If the faculties of the mind are not exercised, they weaken; and if the members of the body are not used, they become helpless; and in long continued disuse they disappear entirely. It is so with moles that have taken to underground life, and with fish in the Mammoth Cave in Kentucky. They have

lived for many generations in perpetual darkness without making use of their eyes. As a result, they have entirely disappeared, and the places where they should be are slightly marked. From this it appears that man did not need to commit an overt act of sin to die spiritually, but simply to neglect to use his spiritual faculties.

That it is possible for a man to die spiritually is also in accordance with reason. If, by accident, a man's sight and hearing are destroyed, so that he is dead to light, color and sound, should it be thought a thing incredible that his spiritual organs should be so affected by the stroke of sin as to render him dead to God and heaven? Many Christian teachers say that the effects of the fall are sin and transgression, and that these must be forgiven through Christ. They overlook the terrible havoc that sin has wrought in man's spiritual nature. Forgiveness of sin merely is not sufficient to repair the damage done by sin.

That spiritual death is possible, and that man is naturally in spiritual death, is plainly and positively taught in the Bible: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have

sinned" (Rom. v. 12). "To be carnally minded is death" (Rom. viii. 6). "Because we thus judge, that if one man died for all, then were all dead" (2 Cor. v. 14). "You hath He quickened, who were dead in trespasses and sins" (Eph. ii. 1). "He that hath not the Son of God hath not life" (1 John v. 12). "And you being dead in your sins" (Col. ii. 13).

Science also clearly indicates that spiritual death as a state is transmitted. The law that each life conforms to its own type under favorable conditions is universal, and so well known that it is unnecessary for me to attempt to prove it or to give instances to illustrate it. The only point that needs to be considered here is, has spiritual death become a part of human life?

Natural death is not the result of a mere accident that slightly affects human life, but the work of an enemy that entirely destroys it, so far as this world is concerned, and disorganizes the body that life built up, and places the matter of which it is composed in the dead kingdom. So spiritual death is not the result of a slight accident that happened to man's spiritual life, causing it trouble, but it is the work of an enemy that entirely destroyed spirit-

ual life so that it no longer exists in the human soul, and does not in any way constitute a part of man's spiritual nature in his fallen and unregenerate state.

If spiritual life is eliminated from the parents it will certainly not appear in the children; and if spiritual death has taken its place in the parents, it will certainly appear in the children. But how is it with Christian parents? They have been born again—are new creatures in Christ Jesus, and are in the kingdom of Christ. Might not their children be born Christians and in the kingdom of Christ? If the Christ-life principle had been associated with the old Adamic life principle, so as to constitute a part of it, and in such a manner as to neutralize its depravity, then all would have been born Christians. But this has not been done. The Christ-life principle has to do with a man after he is born into this world, and not before. It is its work to organize and develop the new creature and to Christianize the natural life.

The two life principles are distinct and very different in character. The two births are also distinct and quite different in their products. The first birth produces the natural man. He is flesh,

and will remain flesh only, until death turns his body into dust, unless he is born again. The second birth brings the Christ-life into him and Christianizes him. This new birth is not dependent upon ancestry, but upon Christ. Children of Christian parents are as much born of the flesh as children of ungodly parents, and the former need the new birth just as badly as the latter. I do not wish to be understood as saying that there is no advantage in being born of Christian parents, for there is much advantage in many ways. That this state of death is transmitted is clearly taught in the Holy Scriptures: Job xv. 14, "What is man that he should be clean? and he which is born of a woman, that he should be righteous?" Ps. li. 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." John iii. 6, "That which was born of the flesh is flesh." Eph. ii. 3, "Among whom also we all were by nature (*i. e.*, by birth) the children of wrath, even as others."

The fathers of the Reformation confessed their faith on this subject in the second Act of the Augsburg Confession. They do not refer to the state of spiritual death into which the first sin placed

man, but only to original sin, as it is supposed to be transmitted. Had they discriminated more closely, and been scientific, they would have used spiritual death, or state of spiritual death, instead of "This disease or original sin." They could have done this and not have changed their faith in the least.

Sin is the transgression of the law. An action cannot be transmitted, but its effects can. The first sin, or original sin, cannot be transmitted, but the effects of that sin can be, and that is spiritual death.

The Confession says that "All men who are naturally engendered are born in sin, that is, without the fear of God, or confidence toward Him, and with sinful propensities; and that this disease or original sin is truly sin, and still condemns and causes eternal death to those who are not born again by baptism and the Holy Spirit." May not this disease be atrophy of the spiritual organs on the side towards God? It has most seriously affected man's entire person, and will cause eternal death if not healed.

Natural death of a human being is sad. Its effect upon the body is terrible. The breaking up

of the family circle, the separation of friends, the termination of existence in this world, and the being ushered into eternity are all events that pierce the heart and shock the nerves of the strongest. But natural death, in its dire effects and far-reaching consequences, is not to be compared to spiritual death. Physical death disorganizes the body—spiritual death disorganizes the good in the soul. The former places the body in the grave; the latter places the soul in the kingdom of Satan. The former shall reign over the body till the resurrection; the latter shall reign over the soul and resurrected body forever in hell. The former renders the body insensible; the latter makes the soul most wretched and miserable. No tongue can tell, no pen can paint, and no imagination can conceive the misery that will come upon humanity through spiritual death in the eternal ages of the world to come. No wonder that all heaven is united in a most wonderful and gracious effort to bring man out of death into life again.

> Death rides on every passing breeze,
> And lurks in every flower;
> Each season has its own disease,
> Its peril every hour.—*Heber.*

CHAPTER V.

HUMAN LIFE UPON THE EARTH.

MAN'S life is pre-eminently great in comparison with all other life upon the earth. His life came directly from God; he was the miniature of God; he bore His likeness and His image; he stood next to God. There was no need of a Mediator to step in between him and God. He was not embarrassed at God's presence, neither was he afraid. He talked with God as man talks with man. His erect figure, his noble countenance, and his great powers of mind and body, made him the center of attraction and suggested great possibilities for the future. He belongs to two worlds. He is the only creature that does. Animal life belongs to this world only. The angels belong to the spiritual world only, but man belongs both to the material and spiritual worlds.

That man might not be alone, God hastened to create for him a helpmeet; that there might be unity in the human race, God took a rib from Adam and formed Eve. This binds the entire

human family to one head, and it is on this account that Christ, the second Adam, reached the entire race in His redemptive work. God took great interest in this first family of the race. He pronounced them very good. They were just as He wanted them to be. He prepared for them a beautiful garden, and furnished it with everything that could add to their pleasure and comfort. That their minds might be exercised and their hands busy, they were commanded to keep and trim the garden. That their moral natures might be developed, God placed in the midst of the garden the tree of the knowledge of the good and evil, of which they were not to eat, under penalty of death. God also placed in the garden the tree of life, of which they had the privilege to eat, but did not. These two trees were opposites. The one was productive of life, the other of death. Had the tree of death been avoided, and the tree of life properly used, they would have been of great benefit to our race. Just what effects would have followed, had Adam and Eve eaten of the tree of life in their innocence, is not stated, but had they eaten of it after their fall, they would have lived forever in their miserable state.

After their fall, God in mercy drove them from Paradise, and placed at the east of the garden a flaming sword, pointing in every direction, and the cherubim, symbol of His presence, to keep them from the tree of life. This indicated to them that they could never enter into life again by the way of Paradise.

We may suppose that Adam and Eve greatly enjoyed one another's society, their beautiful home, the fragrant flowers, the luscious fruits, the melodious notes of the birds, and the love and fellowship of God, and that they would have continued in this state had not the enemy of God and man appeared on the scene, from the spiritual world, in the form of the serpent. The serpent was best adapted of any beast of the field for the work intended. Satan does not have a material body, and Eve was pure in heart, and did not know sin, so that Satan could not get at her from the side of the spiritual; hence he approached her through the body of the serpent. He attacked Eve first, because she was the weaker vessel, and had not received the command directly from God, for God gave it to the man, according to the record (Gen. ii. 16). "And the Lord God commanded the man, saying, Of every tree of the

garden mayest thou freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." But Eve was well acquainted with it. God hath said, "Ye shall not eat of it, neither shall ye touch it lest ye die," she said. Eve yielded to the evil influence, and ate of the forbidden fruit. Satan kept up the infatuation until she induced her husband to eat; then their eyes were opened, and they began to realize what they had done.

They were afraid to meet God when they heard Him approach them; they hid themselves, but God easily found them, and inquired why they acted in this manner. "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat

all the days of thy life; and I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" (Gen. iii. 11-16). The serpent, subtle, wise and charged with deadly poison, joined with Satan in causing man's fall, and must bear its share of the curse.

It was a small matter for Him, who created the serpent, to change its form, the manner of its locomotion and its food, as well as to put enmity between it and the human family. As Satan was connected with the serpent, so Christ the Lord was included in the seed of the woman. Whilst "It shall bruise thy head, and thou shall bruise his heel" was addressed to Satan, and was a part of the curse, to Adam and Eve it was the gospel.

As Eve was first in the transgression, as well as the leader, the curse upon her was direct and severe. Her only hope was in child bearing. The seed of the woman was to bring deliverance. A part of the curse upon the woman brings with it the greatest blessing. The curse pronounced upon Adam rested principally upon the ground. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles

shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return to the ground" (Gen. iii. 17-19).

This curse in itself is a terrible calamity, but the end in view is a great blessing. For man's own good God turned him out of Paradise and pronounced the curse upon him. When man left the kingdom of God, His love and protection, and went into the kingdom of Satan and death, he must be made to feel and realize what that is and what it means. If it is as pleasant and agreeable to be in death as it was in life he will be content to remain away from God forever and perish. If it is discouraging, distressing and harassing, he will have a desire to get back into the kingdom of God and will be willing to comply with the conditions.

God cursed the ground for two reasons. First, that man might be forced to work. He must dig his subsistence from reluctant mother earth. To have health and strength to do it is a great blessing. Satan finds some mischief still for idle hands to do. Secondly, man must be made to feel the effects and consequences of sin in himself and see it in nature around him, that he may turn

to God and ask for pardon and restoration. In Eden he was in perfect harmony with his surroundings. He ate with pleasure of the fruits of the trees, and of the products of the soil, his heart rejoicing in love to God and in hope of the future. But now the contrast is great. He finds himself out upon the broad earth with conditions and circumstances greatly changed. He finds that his wants are greatly increased, and the difficulties of supplying them multiplied. He is vexed and harassed on every side; he feels that heaven and earth are against him, and physical desolation stares him in the face.

We may hope that Adam and Eve were led to true repentance and a sincere desire for divine help, and that through faith in a coming Deliverer, they asked God to pardon them. As God clothed their bodies with the skins of animals, so may we hope that He repaired the damage done by sin to their spiritual nature, but that done to their bodies and to the earth must remain, and with these they had to contend until their bodies returned to dust.

Their children fell heirs to the entire curse, as was soon manifest. When Eve received her first-born, she exclaimed, "I have gotten a man from

the Lord," but he turned out to be a murderer. He slew his own brother. God took the matter up personally with him, and condemned him to be a vagabond upon the earth. Here is the first evidence that the human family divided itself into two classes. Cain is the representative of the one, and Abel of the other. Adam, Eve, Abel, and it may be others, returned to God and worshiped Him near the cherubim, on the east side of Eden on the seventh day, which God blessed, and upon which He rested from His six days' work. Cain was excommunicated from this church, and sentenced to be a vagabond upon the earth. Cain and his descendants developed rapidly in sin and crime.

The division in the human family becomes plain in the birth of Seth. Eve said, "God hath appointed me another seed instead of Abel." She expected him to be the good seed from whom should come a godly race, and the one who should bruise the serpent's head. In this she was not disappointed. His descendants were different in character from those of Cain. When Enos was born, then men began to call upon the name of the Lord. The people who were not descendants of Cain or Seth arranged themselves on the side of

Cain or Seth, according to their spiritual state, and were called Cainites or Sethites, the seed of the serpent or the seed of God. This division has been kept up ever since, except during the flood and a short time after it. The children of God, from the time of Abraham to the time of Christ, were known by the names of children of Abraham, Israelites and Jews, the children of the serpent, heathen and barbarians. Since the time of Christ they are known as Christians and non-Christians. But the names that describe these two classes the best from a scientific standpoint are the spiritually living and the spiritually dead.

Enoch was prominent as a worshiper of God in his day. Paul says, "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God" (Heb. xi. 5).

The flood was not caused by the wickedness of the Cainites, but by the degeneracy of the Sethites. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. vi. 2). As the heathen wives of Solomon led him into sin, so did

these wives of the sons of God lead them and their children into sin and rebellion against God, so that the degeneracy became general. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5).

Sodom would not have been destroyed in the time of Abraham if ten righteous persons could have been found there. But the Lord removed righteous Lot before he destroyed the city. Had the sons of God chosen wives of the daughters of God, and preserved a large body of true worshipers of God, as was Seth, Enoch and Noah, there would have been no flood. But "The earth also was corrupt before God, and the earth was filled with violence" (Gen. vi. 11); "For all flesh had corrupted his way upon the earth" (Gen. vi. 12). Noah stood up for God and righteousness in opposition to the whole world. "Noah was a just man and perfect in his generation, and Noah walked with God" (Gen. vi. 9). And God said unto Noah, "The end of all flesh is come before me, for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "Make thee an ark of gopher wood," etc., (Gen. vi. 13, 14). The deluge came,

the wicked world was destroyed, but righteous Noah and his family were safely lodged on Mount Ararat.

"The world that then was, being overflowed with water, perished." It made an epoch in the history of our race. It was the greatest calamity that befell man since the fall; it was the manifestation of God's displeasure against sin and rebellion. Comparatively few people had died up to this time, but as they were united in rebellion against God they, all together, went down into a common death.

There are some things connected with human life of this age which we must notice.

First. Its great length.

The oldest man on record was Methuselah, who lived to be nine hundred and sixty-nine years old. There may have been some outside of the line of sacred history who lived to be older. Writers of antiquity tell us that man in ancient times lived to be a thousand years old. Man was created with ability to live forever, but sin put him under the sentence of physical death. It may be that this ability to live eternally left him gradually, and that it took several generations

after the flood to reduce the length of human life to three score years and ten, or four score years.

This great length of life served a good purpose in handing down to future generations a history of creation, of Eden, and of the fall. It served a good purpose, also, for self-culture, for inventions, and for advancement in the arts and sciences. A man had time to become proficient in his profession or occupation. This also assisted in rapidly peopling the world, for they retained the vigor and strength of manhood and womanhood for hundreds of years.

Secondly. Its great wickedness.

God looked down from heaven and saw that the wickedness of man was great upon the earth, and that the imagination of his heart was evil only. All were found in this state and condition except eight souls. God gave them warning that, unless they repented, in one hundred and twenty years they should be destroyed by a deluge. But they were so much under the power of sin and death that it made no impression on them.

Thirdly. That from a worldly standpoint the Cainites prospered.

One would have thought that when Cain was sent out from the people of God, as a vagabond

upon the earth, that he would not have succeeded. But he and his descendants gave their whole time and attention to worldly pursuits. They built cities, plied business, made inventions, advanced the arts and sciences, and used them to gratify their baser nature and to advance themselves in sin and crime. The prosperity and longevity of the Cainites were a curse to them, for they made their destruction sure and more awful. The feet of the Psalmist had well nigh slipped when he saw the prosperity of the wicked, but when he went into the house of the Lord then he saw their end. In the antediluvians we see a sad exemplification of the fall and the necessity of a new life.

Human life commenced anew on Mount Ararat, the place where the ark rested. Noah was devoutly thankful to Almighty God for the deliverance of himself and family from death by water, and at once erected an altar and offered sacrifice. A sweet savor ascended to God and He entered into covenant with Noah in which He granted to him and his descendants all temporal good for all time to come.

In this second beginning of the race all were worshipers of God. But as time rolled on they

forgot their great deliverance and the Lord God who had done so much for them, and were soon in open rebellion against Him. God said to them, "Be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein" (Gen. ix. 7). This implies that they were to spread themselves abroad upon the earth and people it. But they determined to settle down on the plains of Shinar, and build a tower and a city, and to form an empire. As long as there was unity in the worship of God, it was right and proper for them to dwell together. "And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name; lest we be scattered abroad upon the face of the whole earth" (Gen. xi. 4). But the Lord said, "Go to, let us go down, and there confound their language that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth" (Gen. xi. 7).

This forms another epoch in the history of human life. We are not to suppose that there were a multitude of languages introduced at Babel in confounding their language. One for each of the families of Noah would have been sufficient.

In the dispersion or division of the nations of the earth, each family of Noah seems to have gone its own direction. The family of Ham went principally to Africa, though some stayed in Palestine, Arabia, etc. As a race they were quick, versatile, and for a time led in arms and in the arts, but soon plunged into idolatry and barbarism, and became the servants of Shem and Japheth.

The family of Shem went to the southwestern part of Asia. They were of fine fibre, pure tastes, thoughtful and reverent. From them came the great religions of the world, Judaism, Christianity and Mohammedanism.

The family of Japheth went north and northwest. They have peopled Europe and America and some parts of Asia. They turned their backs upon rising empire, fertile lands and mild climates, and disappeared from history for centuries, but their day came. They have entered into the tents of Shem and are now striving for the dominion of the world. The family that was first is now last, and the one that was last is now first.

It is generally considered that union is a very desirable thing, but it all depends upon the character of the union. Had these Babel builders

united in the worship of Almighty God and taken measures to educate the people and to encourage true worship, it would have been very different. They united in rebellion against God, they defied God, and determined not to do what He wanted them to do. They could not do so much harm dispersed as they could united. It was sin that separated them, and it is only by taking away sin and its effects that they can be united again.

On the day of Pentecost God showed how the kindreds and nations and peoples and tongues are to be united in one family. Visible tongues descended upon the disciples, and they were all filled with the Holy Ghost, and they spake in foreign tongues the wonderful works of God. They were united in love to God and in His worship, and formed a brotherhood who had all things in common.

Christianity is the power that binds.

> "Blest be the tie that binds
> Our hearts in Christian love.
> The fellowship of kindred minds
> Is like to that above."

Sin is the centrifugal force. Christianity is the centripetal force. It is true the Church is divided, and much time, energy and means are worse than

uselessly expended. These divisions do not come from Christianity itself, but from imperfect and sinful man who is in the Church and controls it. It is sin that divides and scatters. The church triumphant will be without divisions. There will be but one language, that of praise and thanksgiving; they will all be of one mind and one spirit, for sin, the dividing power, will have been entirely eliminated.

Up to the call of Abram the entire race seems to have had equal facilities for learning the history of the past—the creation, Eden, the flood and the covenant that God entered into with Noah, and of knowing and worshiping God. They, however, rapidly degenerated and were on the highway of entirely losing a knowledge of God, and then there was taking place that to which Paul refers in Rom. i. 21-24, "Because that, when they knew God, they glorified Him not as God, neither were they thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things. Wherefore God

also gave them to uncleanliness," etc. To continue upon the earth a people who knew God and worshiped Him, it was necessary for God to select Abram and his seed to be His own peculiar people. Abram was a man to whom God could reveal Himself, and who would teach his children and servants a knowledge of God, and keep covenant with God and man. God called him from his country, kindred and acquaintances to the land of promise. God entered into covenant with him and his seed, that He would be their God and they should be His people, and circumcision was the sign and seal of this covenant. God proposed to make out of them a peculiar people, a royal nation, a holy priesthood. God sent to them Moses and the prophets, made wonderful revelations of Himself to them, and wrought many wonderful miracles in their behalf. They continued to be God's people until the coming of the greatest of all men, for then there were still in the Jewish Church the Zachariahs, the Elizabeths, the Marys, the Simeons and the Annas. During all these centuries all other nations, peoples and tongues were groping their way in heathenish darkness under the power and rule of the old serpent.

When the seed of the woman came, He came to His own, but His own received Him not; they cut themselves off from God through unbelief. "But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 11-13).

All who receive Christ and obey His commandments, whether Jews or Gentiles, are born again, have passed from death to life, and are in the kingdom of Christ. The gospel is to be preached to all nations, and they are to be taught to observe Christ's commandments, and to be baptized, that they may be born into the kingdom of Christ. This work is to go on until the elect of all nations and kindreds and people and tongues come into the unity of faith and the great communion of saints. All who reject the gracious offers of help in Christ Jesus shall remain in the state of death in the kingdom of Satan through the endless ages of eternity.

CHAPTER VI.

CHRISTIAN LIFE—WHAT IT IS NOT.

WE have been studying the wonderful story of natural life as it has made its record in the book of nature, as it has been revealed in the Scriptures and as it now manifests itself in the world. We have also been studying spiritual life, as it exists in the realm of the spiritual, that we might know something of the influence that it exerts on human life. We next took up the subject of death, both spiritual and natural, that we might ascertain the condition or state in which man is now by nature. And that this state of spiritual death might be more manifest, we have given a brief account of the manifestation and development of human life since the fall, that the necessity for the introduction of a new life might be manifest.

Had God not interposed in behalf of our race, the story of life would already have been told. The entire race would have been swept on to eternal death. But God had mercy upon us in Christ Jesus

our Lord, and hath brought us a new life through which we escape spiritual, natural and eternal death.

We are now ready to take up the study of this life. We found great mystery in considering natural life, and we ought to expect to find more and greater mystery in Christian life. "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16). Paul, referring to this life, says (Gal. ii. 20): "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

It will help us some to understand what Christian life is by knowing what it is not.

First. It is not a resurrection of the old life, that went out in the first transgression. There are some who call it a resurrection. They do not, however, have a definite idea of what a resurrection is. The Scriptures do not say that we become Christians by a resurrection. Paul says (Rom. vi. 5, R. V.), "For if we have become united with Him by the likeness of His death, we shall be also by the like-

ness of His resurrection." We have been baptized into the death of Christ and have put on Christ as the crucified One. We are, therefore, with Him in the likeness of His death, and have the benefits that come from His death. "We shall be also" is future tense, and refers to something that will take place after the death referred to. It may refer to the likeness that exists between Christ's rising from death and our coming into new life from spiritual death. At most, it is only a likeness and not the thing itself. But it does refer to the resurrection of our bodies. We shall have bodies fashioned like unto Christ's glorified body. We shall be like Him in the resurrection of the body.

There were resurrections from natural death under the old and new dispensations, by prophets, by Christ and by the apostles, but all these went down under death again. Christ arose from the dead, and became the firstfruits of them that slept. And there is to be the general resurrection of the body at the last day, but all this is different from bringing a dead soul into a living relationship with its divine Creator, and into the living kingdom of our Lord.

The death of man's spiritual nature was complete

at once. It broke up his relationship with God, and took him out of the kingdom of God and placed him in the kingdom of Satan, and under his power, and the dire consequences of sin and a broken law are clinging to him, all of which must be met before anything can be done for him. If the old spiritual life could be resurrected, what could be expected of it? If, in its primitive power and strength, it fell a victim to death, there could be no hope that it would be steadfast and do well if it were resurrected. Resurrection does not change the character and nature of that which is resurrected; it only brings to life that which died. The only hope is in a new life, that comes by being born again.

Secondly. It is not a grafting into Christ. Now and then our relationship to Christ is explained by the process of grafting. The nurseryman takes a cutting and carefully places it in a stock or limb of a tree. This cutting grows and produces fruit like itself, and not like the tree upon which it was grafted. Nurserymen take this plan to multiply good fruit. Trees whose fruit is useless may in this way be made to bear good fruit. The good is grafted into the poor and useless, and it is made to bear good fruit.

If we are grafted into Christ, then the poor and useless is multiplied or propagated, and the good is made to support and bear the evil. Christ says, "I am the vine and ye are the branches; except ye abide in Me ye can do nothing." How do we become branches on this living vine? Not by being grafted into Him, but in being mystically connected with Him by being born again. In the process of our salvation there was a grafting. The eternal Son of God, the heavenly branch, was grafted on Adam stock, and started a new life without sin, and pure, holy and heavenly. This is the life that is to be propagated, not by grafting, but by birth.

Thirdly. It is not what is commonly called religion. Some people talk about getting religion—how they got religion, and how they lost their religion. They thank the Lord for that religion that makes them feel so good. It is eminently proper to be religious, and to profess the Christian religion, but to teach that there is something that comes from God in answer to prayer and wrestling, that makes one very happy, called religion, is very misleading. James says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself

unspotted from this world" (James i. 27). To practice and live our holy Christianity is pure and undefiled religion. When Paul speaks of the Jews' religion he means that system of religion taught by the Jews.

The Bible nowhere teaches us that religion is something given to us in the shape of a light, a voice or a physical feeling, in answer to prayer. Light and voice, or sound, will not make one a new creature in Christ any sooner than anything else that is external. The trouble is in man's spiritual nature. It is internal, and here the remedy must be applied and the work done. When the new creature comes into being he will be religious by professing and practicing the Christian religion.

There are some terms made use of to express the Christian life that only set forth a part of it, or some characteristics belonging to it, or some means by which it is obtained.

First. It is more than an education. We would not depreciate education in the least. It is a great and good thing; it adds greatly to efficiency, power and influence. Life is the only thing that can be educated. You cannot educate a stone, or anything that is in the inorganic or dead kingdom,

but anything that is living, no difference how far down in the scale of life it is found, it may be to some extent trained or educated. The twig may be trained to grow straight or crooked. We hear of educated dogs, hogs, horses and elephants. All kinds of animals have been trained or educated to a certain extent.

Man can be educated in anything that his life has given him and keeps in existence, but he cannot be in anything that does not belong to him or exists in him. He can be educated or trained physically, for he has a physical nature; he can be educated mentally, for he has mental faculties; he can be educated morally, for he has a moral nature. In his natural state he cannot be educated in the spiritually good, for he is spiritually dead. When he is born again then he obtains the Christ-life, and can be educated in the spiritually good. You cannot educate life into anything.

Secondly. It is more than morality. There is quite a difference between morality and Christianity. Morality belongs to the natural man, and is capable of being developed and educated. You now and then meet with a man who has a high sense of right and wrong. He is strictly honest in all his

dealings with his fellow-creatures; he speaks the truth in all things; he does his duty in the family and as a citizen; he is respected and trusted by all; he is a fine specimen of the human race in its natural development.

Christianity belongs to the spiritual man—the inner man, the new creature—who comes into being in the new birth. He has to do with God and spiritual things. He has spiritual discernment. He does right before God and his fellow-creatures, because he loves the right. Morality is excellent so far as it goes, but it belongs to the natural man, and may become immorality. But Christianity comes from the spiritual, and it influences the physical, mental and moral, so as to control and lead the whole man in the Christian life. Morality is included in Christianity, but it may exist without Christianity and cannot be developed into Christianity.

You may take great care in breeding and raising a horse; you may groom, feed and train him, so that he becomes beautiful, useful and a fine specimen of a horse, but you can never get anything more out of him than a horse. So you may take a child in his natural state, develop, train and edu-

cate him in body, mind and soul along the lines of morality only, and you may produce a splendid specimen of the natural man, but you can never get anything better out of him until he has been spiritually born, and to accomplish that, spiritual means must be used.

Thirdly. It is more than a reformation. The Church of Christ during the dark ages lost sight of some of the cardinal truths of God's Word, and became corrupt in faith and practice, and was acknowledged to need a reformation in its head and members. Luther and those who worked with him effected the reformation. They purged the Church from false doctrines and pernicious works and practices, and placed her upon the sure foundation, and gave her the Holy Scriptures as the only infallible rule of faith and practice.

The individual Christian may need a reformation. If he has to any extent departed from the truth that is in Christ, formed habits unbecoming a Christian, or has in any way departed from the teachings of God's Word, he needs a reformation. The man who is not a Christian may reform himself, and yet not become a Christian. If he is a drunkard, he may reform himself, and become a

sober man. If he be addicted to any overt act of wickedness he may give it up and become a moral and an upright man, yet that does not make him a Christian, but a much better man.

In order that there may be a reformation, there must be something to reform. If there is to be a spiritual reformation, there must be spiritual life. You cannot reform one life into another. The man who becomes a Christian is new-formed—the old natural life is Christianized, and not merely reformed.

CHAPTER VII.

HISTORY OF THE CHRIST-LIFE.

NOTHING short of a real life will accomplish the work that is to be done for man in order to repair the damage done by sin. That was a true and real life which went out in Adam and Eve in the fall. It was a true and real spiritual death that they experienced. It must be a true and real life, separate and distinct from physical life, as a principle, that is to take its place. It must be spiritual in its nature and be implanted in man's spiritual nature if it is to organize him anew and control his natural life. He is found in the spiritually dead kingdom, and will remain there helpless till life comes down and takes him up into the spiritually living kingdom. The only way known to science by which dead matter can become living is for life to go down and take up the dead matter and organize it into a body of its own.

If you take a grain of corn and plant it in the ground, under favorable conditions it will germi-

nate and organize first the blade, then the stalk, the tassel, the ear and the ripened corn in the ear. This corn life takes dead matter from the earth and air and organizes it into a living corn stalk, so that this corn life goes down to the dead kingdom of nature and brings up what was dead matter into the living kingdom of nature.

So if man is ever to get out of the dead spiritual kingdom, life must come down from the living spiritual kingdom and take him up into the living kingdom. In a spiritual way man is just as helpless as the ground upon which he treads. If left there alone he will remain forever. There is this difference, however, the ground is dead in every respect, and man is dead only spiritually. His natural organs and faculties are all intact, and must be used in being taken up into life or in becoming a Christian.

There is a spiritual force or life principle that produces the Christian body, that controls this natural life, and shall be in existence after this natural body has gone back to its original elements. There is not a living body in the natural world that has not been produced by life, and each body is the product of its own life. There are very, very many

kinds of life in this world, and every life conforms strictly to its own type. In the realm of the spiritual there are several different kinds of spiritual life—the Infinite God is a Spirit and lives spiritually; angels have spiritual life, Adam and Eve had spiritual life before they died spiritually. But there is another life of the spiritual kind—a wonderful life, a divine-human life, a life that produces the Christian. Let us carefully study this life.

It took its origin in the councils of eternity. The Infinite God, foreseeing the fall of man, devised the great plan of salvation by which man might not perish, but have eternal life, and yet God be just and the justifier of all who will accept His gracious offers. It was determined that the only begotten Son of the Father should become man and take man's place under the law and meet its demands; take his place under the curse, and pay its penalty; meet man's enemy, and conquer him; and give up His life in death, and arise from the dead that man might live again.

Peter, speaking of the fact that we were not redeemed with corruptible things, as silver and gold, says (1 Peter i. 19-20), "But with the pre-

cious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Paul says (Eph. iii. 11), "According to the eternal purpose which he purposed in Christ Jesus our Lord." The plan and way of life were in readiness when Adam and Eve met with death. It was first announced to them in the curse pronounced upon the serpent. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise His heel." He who was to be the life of man was first known, from the human side, as the seed of the woman. This is somewhat indefinite, but we may confidently suppose that God gave to Adam and Eve additional information concerning their return to life either by direct teaching or by inspiration, so that they knew that they were to be taken out of death in all its forms, and that this was to be accomplished through their offspring. Their only hope was in having children.

When Cain was born Eve exclaimed, "I have gotten a man from the Lord," but he turned out to be a man of the old serpent. They may have had

hope in Abel, as he was a righteous man, but that hope went out with his life. But in the birth of Seth, Eve's hope revived and centered in him as the appointed, "For God, said she, hath appointed me another seed instead of Abel whom Cain slew" (Gen. iv. 25).

We are not to suppose that Cain and Abel were the only children born unto Adam and Eve in a hundred and thirty years. In Gen. v. 4 it is said, "And he begat sons and daughters." This indicates that they begat children not named in the record. Seth is mentioned because he was in the line of the promised seed. In God's covenant with Abraham the seed of the woman is transferred from the woman to that of the man, that is, to Abraham, "For in Isaac shall thy seed be called."

Abraham and Sarah were both beyond the age in which they could naturally expect to have a son born unto them. They were as good as dead in this respect. God promised them a son; they believed that promise, and it was accounted unto them for righteousness. There was a quickening into life of that which was dead, and Isaac was the result. A son of promise and of faith, a rep-

resentative of Him who was to be conceived by the Holy Ghost and born of the Virgin Mary.

Isaac was the center of the Abrahamic covenant. In him all the nations of the earth were to be blessed. Circumcision was the sign and seal of this covenant, indicating that much depended on natural generation. After our Lord came into this world circumcision was no longer needed.

This seed of the woman and son of Abraham at an early age appeared in Melchisedec as a high priest of the Most High God, who blessed Abraham, and to whom Abraham gave tithes. "Called of God an high priest, after the order of Melchisedec" (Heb. v. 10). He was typified by Aaron as high priest who went into the most holy place once a year not without blood, which he offered for himself and for the errors of the people. He was typified by Moses as a great prophet. "I will raise them up a prophet from among their brethren like unto thee; and will put My words in His mouth, and He shall speak unto them all that I shall command Him" (Deut. xviii. 18).

Further on in time the son of Abraham becomes the Son of David and heir to David's throne. David was a great and good king, he ruled over

God's people, the church as it existed in the theocracy. David's greatest Son was to sit upon His throne forever and rule over His people Israel. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. xxiii. 5). "He shall be called the Lord our righteousness." The prophets speak of Him and His work in such a manner as to indicate His divinity as well as His humanity and they minutely describe His great mission in this world.

If we were to confine ourselves to the Old Testament Scriptures to form our ideas concerning the coming Messiah, we would be justified in expecting a true and real descendant of Adam and Eve, and at the same time the Lord our righteousness, and that in working out the redemption for our fallen race He would fill in a perfect manner the offices of prophet, priest and king.

When the fullness of time had come, the angel Gabriel was sent to a virgin of the house of David whose name was Mary. She was troubled at the sight and message of the angel. The angel said unto her, "Fear not, Mary; for thou hast found

favor with God, and, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name Jesus. . . . Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 30, 31, 34, 35). Here is the immaculate conception and the virgin birth. This may be stated scientifically in this way. Life comes down from the living kingdom of heaven into the spiritually dead kingdom of this world; the Virgin Mary furnished for it the protoplasm, and the power of the Highest made it bioplasm, and out of this bioplasm was organized this wonderful being—Son of God and Son of man; true God and true man; one in person and two in natures. The union of these two natures is most intimate and inseparable. He was the only child ever born into this world in the kingdom of heaven and living spiritually. All others are born in a state of spiritual death and in the kingdom of Satan.

When Jesus was born in Bethlehem the angel of

the Lord knew of it, and of the character and mission of the child. He said to the shepherds, "Fear not; for behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke ii. 10, 11). The wise men being directed to Bethlehem by the star of the east, recognized in Him the King of the Jews. They worshiped Him and presented to Him gifts, gold, frankincense and myrrh. Good old Simeon, waiting for the consolation of Israel, took Him up in his arms and blessed God and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen thy salvation which Thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii. 29-32). When He was baptized by John, the heavens opened and the Holy Ghost descended upon Him, and a voice came from heaven which said, "Thou art my beloved Son, in whom I am well pleased" (Mark i. 11). On the Mount of Transfiguration a voice was again heard saying, "This is My beloved Son; hear ye Him" (Luke ix. 35). When our Lord prayed, "Father, glorify

Thy name," there came a voice from heaven saying, "I have both glorified it, and will glorify it again" (John xii. 28).

Heaven makes known to man the fact that this personage is the Messiah, the second Adam, who has come to repair the damage done by the first Adam; to turn death into life, and the curse into blessings. And He says of Himself, "I am the way, the truth and the life; no man cometh unto the Father but by Me" (John xiv. 6). "I am the resurrection and the life." "I am come that they might have life, and that they might have it more abundantly" (John x. 10). John says of Him, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 12).

CHAPTER VIII.

THE CHRIST-LIFE MANIFESTED.

THE Christ-life was manifest in the entire life of Christ, but especially during His public ministry. It can easily be seen that it was a life devoted to the interests of man, to teaching him, to bearing his burdens, to conquering his enemy and to reconciling him to God. Man is not asked to accept of the Christ-life blindly. The whys and wherefores are given. John says, 1 John i. 2, 3, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ."

Adam failed to live up to the requirements of the law, and all who are naturally engendered from him are in the same state in which he was, and follow his example. There is no righteousness

by the law for any of our race, and hence no one worthy of reward. Christ lived in the world for over thirty-three years. This was a truly human life, a pure and holy life, a life devoted to the interests of humanity and the glory of God. Never did He intimate that He was a sinner; never did He confess sins to God, or ask God to forgive His sins. It was a perfect human life, worthy of being rewarded with eternal life. He did not live this life for Himself, for He had a higher life from all eternity. He lived it for us, that we might be worthy of everlasting reward. Our righteousness that we have by our works is as filthy rags, but when Christ's righteousness is imputed to us, then His righteousness becomes ours, and we are accounted perfectly righteous, and are worthy of everlasting reward. Christ manifests Himself as the Lord our righteousness.

Our Lord, during His public life, demonstrated the fact that He was a great prophet, like unto Moses. The people did not have the truth. They were in ignorance and darkness and in enmity against God, and were led by the evil one; so that the great Teacher said to them, "Ye are of your father the devil, and the lusts of your father ye

will do." If the race was to be rescued from Satan and taken into the kingdom of heaven, they must know the truth, not only about Satan and his work, but about God, and what He has done to save them. Our Lord was the only one living who knew the truth. He was Himself the truth. He went about day by day, and from place to place, preaching the gospel to the people. The common people heard Him gladly, "never man spake like this man." He taught them as one having authority, and not like the scribes. This prophetic office of Christ was most important. Without it His mission would have proven a failure. He filled it most faithfully, and commissioned His apostles to take it up and go into all the world and preach His gospel to every creature. Nicodemus said, "We know that Thou art a teacher come from God." He manifested Himself as a great prophet.

Man was originally put under the covenant of works. He had only to continue to do right and live. He did wrong and had the penalty of a broken covenant to pay. Instead of having a righteousness by works, he has the curse of wicked works. "Cursed is everyone that continueth not in all things written in the book of the law to do them"

(Gal. iii. 10). "In the day that thou eatest thereof, thou shall surely die." "The soul that sinneth, it shall die" (Ezek. xviii. 4).

God, as the sovereign Ruler of the universe, must execute the penalty attached to His broken law. It will take man all the ages of eternity to pay this penalty. Here is where the Messiah, the Lord Jesus Christ, steps in and takes our place, bears the curse for us and takes away our sins. This was assured already under the Old Testament dispensation in types and shadows, in the priesthood, and the offering of the sacrifice for the forgiveness of sin. Our Lord took our place under the law, not only lived up to the very letter of the law for us, but shouldered the consequences of our breaking the law—all was reckoned up against Him—the sins of all men and every kind of sin—"the sin of the world." He Himself was the sacrifice, the Lamb slain from the foundation of the world. He Himself was the great High Priest that offered this sacrifice. He did it upon the cross. They did not take His life from Him, He laid it down of Himself; He had power to lay it down and to take it up again. Christ in His apprehension, trial, condemnation and crucifixion represents

us. He had committed no sin, neither was guile found in His mouth. We are the guilty party, and had justice taken hold of us, instead of Him, we would have been sentenced to eternal death. Inasmuch as Christ was God and man, all that He did was of infinite merit. Justice took the condemnation, sufferings and death of Christ as an equivalent to the condemnation and eternal sufferings of the sinner. "For He hath made Him to be sin who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). "Cursed is everyone that hangeth on a tree." A complete atonement has been made for all sin, and God is reconciled unto the world. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation" (2 Cor. v. 19). "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2). "Behold the Lamb of God which taketh away the sin of the world" (John i. 29). It is evident that in our substitute we have all died, and our sins have all been taken away from before the sovereign Ruler of the universe. "Because we thus judge that if one died for all, then were all dead;

and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (2 Cor. v. 11-15). In this great work of Christ as our High Priest, He not only gave His life as a substitute for ours, to pay the penalty of sin, but to be a new life in us—to organize us Christians.

If the righteousness wrought out by our Lord, and the great atonement which He had made might become effective, the head of the old serpent must be bruised. Satan obtained a complete victory over the race and brought it into subjection to his power. Not one of the race or the whole race combined could ever liberate one soul from this bondage. But it was promised that the seed of the woman should bruise the serpent's head, and that in the conflict His heel should be bruised. As soon as the seed of the woman was born the conflict began. We may suppose that Satan did not have any trouble in stirring up the blood-thirsty and jealous Herod to put forth every effort possible to take the life of the young child. But an angel of the Lord directed Joseph to take the young child and His mother into Egypt. In spite of the

old serpent the seed of the woman grew to be a great and good man.

After His baptism and before He began His public ministry, He was led of the Holy Spirit into the wilderness to be tempted of the devil. The Holy Spirit seemed to be just as anxious that Christ meet Satan in conflict as Satan was himself. Here is the promised seed of the woman—the second Adam who has come to rescue man from his cruel and heartless captor. Here is Satan fully equipped, with the determination to hold what he has, and to win over to himself this second Adam who threatens his kingdom. It is in the desert, where no human eye looks on, where the curse of sin has left its imprint and everything appears favorable to Satan, that the conflict is waged. Just what form it took during the forty days is not indicated. During this time Jesus ate nothing, and was with the wild beasts. After this period He became hungry. Satan tried on Him about the same scheme of eating that he did upon mother Eve in the garden. He did not have much trouble to get Eve and Adam to eat of the beautiful fruit that was desired to make one wise, but he did not succeed in getting Christ to eat of the bread made of stone.

He said, "It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The scheme to make the people believe that he comes direct from heaven to set up his kingdom on the earth did not work. He said, "Thou shalt not tempt the Lord thy God." As a final effort, Satan appeals to his ambition. "You were born a king—you want a kingdom over which to rule. Here are the kingdoms of the world, and the glory of them; all these shall be yours if you will fall down and worship me." The quick reply was, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Being defeated in all his plans, and repulsed in every attack, Satan left Him for a season, fully convinced, we may suppose, that if Christ is to be overthrown it must be in some other way. Angels came and ministered to our Lord. This indicates the great interest that heaven had in this contest. After his defeat in the wilderness, Satan continues his fight against Christ through the instrumentality of others. There never was a human being who did so much good, and was so great a blessing to the people among whom He lived, as

was Christ, and yet there never was a man so misrepresented as was Christ. "They hated Him without a cause." It can only be accounted for as the work of Satan. But Satan thought he could not risk this matter entirely in the hands of his representatives. He returned to Christ and entered personally into conflict with Him in the garden of Gethsemane. Then was the hour and power of darkness. The conflict was great—Christ resisted unto blood, striving against sin. He stood firm in His purpose to do the will of the Father, and an angel from heaven came and strengthened Him. Satan used Judas to betray Him, the Sanhedrim to condemn Him, and Pontius Pilate to sentence and execute Him. Satan demonstrated the fact that he is in darkness and does not know the truth when he was so anxious to have Christ crucified. It does not seem to have entered his mind that it would bruise his head—that through that as a means salvation would be wrought out for the whole world, but he probably came to a realization of the situation when Christ was "quickened in the spirit, in which also he went and preached to the spirits in prison" (1 Peter iii. 18, 19). Our Lord gained a victory over him. He led captivity

captive, and gave gifts unto men. All who now hear the gospel call can leave the kingdom of Satan and enter the living kingdom of Christ.

Some people think that it was possible for Christ to have fallen, that the temptation could not have been real, neither could it have amounted to anything if it was not possible for Him to do the thing He was tempted to do. Paul says, "He was tempted in all points like as we are, yet without sin." That His temptations were real and awful is evident from what took place in the garden of Gethsemane. "And His sweat was as it were great drops of blood falling down to the ground." "My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 38).

That Christ had the physical ability to do wrong no one doubts. Being born of a woman and placed under the law put Him where Satan could reach Him, just like the rest of our race. If He had not been stronger than the first Adam, it would have been no use for Him to come into this world, for He would have gone under with the first Adam. In His incarnation our Lord laid aside (but it was still He) all that would hinder Him from living a truly human life. Have we likes and dislikes? so

had He. Have we joy and sorrow? so had He. Have we expectations and discouragements? so had He. Have we temptations? so had He. This was necessary that He might represent us and work out for us a great salvation, be our liberator and a faithful High Priest, who could be touched by the feeling of our infirmities.

That Christ could not fall is evident. First. From the fact that it was God's will that He should be faithful. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John iii. 17). There is no uncertainty expressed in the Bible about Christ's mission in this world. "He is the Lamb slain from the foundation of the world"; "He is the Lamb of God that taketh away the sin of the world"; it is not added, if He is not overthrown by Satan.

It was God's will that the first Adam should have liberty to do as he pleased, but it was His will that the second Adam should redeem a lost and ruined world. And never did the Son falter in accomplishing the work the Father gave Him to do. Nothing can take place contrary to God's will. It was His will that His only begotten Son should be

faithful in the mission for which He sent Him unto this world.

Secondly. Because He was the only begotten and well-beloved Son of the Father. He assumed a human soul and body in the womb of the Virgin in conception by the Holy Ghost. The human was not first and of itself, for then there would be a human personality, but it is divine. True God and true man in one divine person. "He was God manifest in the flesh." This union of the human and divine, in the person of Christ, is most intimate and yet without mixture, and it is inseparable. In speaking of our Lord, and the work He does, we must not overlook the fact that He is divine and human. He has done some things for us as a human being, but it was not without the authority and merits of the divine. He has done and is doing some things for us as a divine being, but it is not without the character and efficacy of the human. He lived in the world, was tempted and resisted temptation as a human being, but not independent or separate from the divine. Had He yielded to temptation He would have fallen as the divine-human Jesus, for the union of the two natures in the person of Christ is inseparable. If the human

had fallen and separated from the divine, then the human nature would have been without personality.

Christ is a great King. He was David's greater royal Son. Isa. ix. 6, 7, "The government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon His kingdom, to order it and to establish with judgment and with justice from henceforth and forever." Isa. xxxii. 1, "Behold a king shall reign in righteousness."

He was born King of the Jews. The Jews thought He ought to be king, and on several occasions sought to take Him by force and make Him king. He accepted of the title and position of king in His triumphant entry into Jerusalem on Palm Sunday.

We have seen in this discussion that the life conceived by the Holy Ghost, and born of the Virgin Mary, organized and grew a perfect human being, who lived a perfect human life. That this life of perfect righteousness is imputed to us. That He, the great High Priest, made a perfect and complete

atonement for all our sins. That He is a great Prophet like Moses, teaching us His gospel of life. That He has completely conquered Satan, our enemy, and set us at liberty, and that He is a great King, having brought to us the kingdom of heaven.

In this we see how perfectly the Christ-life was manifested to us, and we can understand, to some extent, why it is that we need not perish, but can have eternal life.

CHAPTER IX.

THE HOLY SCRIPTURES—THE BOOK OF LIFE OR DEATH.

THE Christ-life is contained in the gospel of Christ. All that we know of Christ and His great atoning work, upon which we can depend, is found in the Holy Scriptures. The Bible is a wonderful book; it is the book of life or death. Christ said, "The words that I speak unto you, they are spirit, and they are life" (John vi. 63). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter i. 23). These passages, with many others, prove that the Bible is the book of life. It gives life like itself, and nourishes and develops it into eternal life. If it does not impart life to the individual, it confirms him in death. "To the one we are the savour of death unto death, and to the other the savour of life unto life" (2 Cor. ii. 16). If it does not soften the heart, it hardens it; it is a two-edged sword, that cuts into life or death.

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12).

There are those who look upon the Bible as a book that contains only the information that we should know; such truths as the existence of sin and death, Christ and His atoning work, the Holy Spirit, and the necessity of repentance toward God and faith in the Lord Jesus Christ, etc., but can do nothing more for us. These people have not yet learned what the Word of God is and how to use it, and what it can do for them.

That we may rightly appreciate the Word of God let us consider:

First. That it is the good seed of the Christian life. Our Saviour, in referring to His death, said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24). It dies, that it may reproduce itself. In dying our Lord brought forth much fruit—the gospel of Christ—the good seed through which Christ reproduces Himself. Peter calls it the incorruptible

seed. Our Saviour compares it to good seed sown in the field.

Secondly. That the Holy Spirit is in the Word of God. He inspired the Word. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16).

The relationship of the Holy Spirit to the Scriptures is not fully expressed by the word inspiration. He did not inspire them and then withdraw from them; He abides in them and they are His expressions of the truth. As the truth enters the mind and heart, He is there also to make it efficient in accomplishing its work. This is what makes the Word "quick and powerful" and "the power of God unto salvation to every one that believeth."

The Holy Spirit came on the day of Pentecost in the form of cloven tongues, as if to make known the gospel in many languages. He entered into the disciples, and they spake in other tongues as the Spirit gave them utterance. Peter spake unto the multitude, and they were pricked to the heart and said, "Men and brethren, what shall we do?"

The Holy Spirit, through the truth, pricked them. Our Lord promised the disciples that He would send to them the Holy Ghost. He calls Him "the Comforter" and "the Spirit of truth." His mission was to deal with the truth. "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "He will guide you unto all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: He will show you things to come. He shall glorify me; for He shall receive of Mine, and shall show it unto you." He became the Comforter of the disciples by making known unto them the truth and helping them to understand it. In His mission to the world He has also to do with the truth. "He will reprove the world of sin, and of righteousness, and of judgment." If you eliminate the Holy Spirit from the Word of God, then you take from the Holy Spirit the only means by which He can reach us and bring us out of darkness and death into light and life and comfort, and keep us unto eternal life.

Thirdly. That it contains the sacrament of Holy Baptism. Our Lord Himself authorized the administration of Baptism in connection with the com-

mand to teach all nations, "baptizing them in the name of the Father and of the Son and of the Holy Ghost." Its administration was commanded because of what Christ is to our race, and what He has done for it. The individual is baptized into the death of Christ. He puts on Christ in baptism. It is called the washing of regeneration, and is connected with the renewing of the Holy Ghost. It is the application of water by an authorized person, to a fit subject, in the name of the Father and of the Son and of the Holy Ghost. It consists not only of water but of the Word of God that authorizes it, and the promise of benefits to those who receive it in faith and humility. It is the covenant of grace that God enters into with the individual, by means of which, for the sake of the Lord Jesus Christ, He cleanses that which is born of the flesh, forgives his sin, and receives him into His kingdom. The application of water is placing upon the individual the mark of discipleship, and sealing to him the blessings of the covenant of grace.

Fourthly. That it contains the institution of the Holy Communion. It was in the night in which He was betrayed that "Jesus took bread, and

blessed it, and broke it, and gave it to the disciples, and said, Take, eat, this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 26-28). With this, Mark, Luke and Paul substantially agree, with this exception, that Luke and Paul add, "Do this as oft as ye drink it in remembrance of Me." Paul adds: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." Paul, in 1 Cor. x. 16, in explanation of the sacrament, says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

There are present in this sacrament the material elements of bread and wine. There is no change whatever in the bread and wine. There are also present the spiritual elements of the body and blood of Christ. According to Paul, it is the bread that is the communion of the body of Christ; and it is the cup that is the communion of the blood of Christ. Here is the sacramental union of bread and body and wine and blood, that constitute the

Holy Communion. Our Lord took bread, blessed and broke it, and gave it to His disciples, and said, "Take, eat." Then He loses sight of the bread entirely, and is taken up with that which He connects with the bread, namely, "My body which is given for you." Likewise, in giving them the cup, He loses sight of the wine, and is taken up with that which He connects with it, namely, "My blood of the new testament, which is shed for many for the remission of sins." This sacrament is for those only who are disciples of Christ, who have passed from death to life and are in the kingdom of God.

Fifthly. That it brings to us the kingdom of Christ which has taken the form of the church.

The Jews were anxiously looking for the appearance of the Messianic kingdom. They had mistaken views concerning it. They wanted to know of our Lord when it would appear. He said to them, "The kingdom of God cometh not by observation; neither shall they say, Lo here, or lo there; for behold, the kingdom of God is within you. My kingdom is not of this world, else would My servants fight." Paul says: "For the kingdom of God is not meat and drink; but righteousness,

peace and joy in the Holy Ghost" (Rom. xiv. 17).

Our Lord uses many parables to illustrate its nature and what it is to man and does for him. It is said the kingdom of heaven is come unto you. This was the case when the eternal Son of God became incarnate.

From the standpoint of science, we say that the divine life came down with the living kingdom of heaven into the dead spiritual kingdom in which humanity is and organized out of this spiritually dead humanity a human being spiritually alive. As soon as Christ was born, the kingdom of heaven was upon the earth and one human being in it. It was in this kingdom Christ lived and wrought His great atoning work, and they who are born of water and the Spirit enter this kingdom, and it is over this kingdom that Christ now rules, and will continue to rule, until the kingdoms of this world become the kingdom of the Lord and of His Christ, and He shall reign over it forever and ever.

We have considered the Christ-life as it was determined upon in the councils of eternity as the seed of the woman, as the seed of the man, as made known in types and in prophecy, as in the incarnation, and in a holy, pure and spotless life. We have

seen it manifested as righteousness and as a prophet, priest and king. We have also seen that the seed of this life is in the gospel, together with the Holy Spirit and Holy Baptism, as means to propagate this life, and the Holy Communion to nourish and strengthen it, and the kingdom of heaven, or the Church, to house it.

We come now to consider how this Christ-life is to enter man and organize him after its type as a new creature in Christ. It is one of the most important subjects that can occupy the mind and heart of man. It is the old, old question that has been asked all along down the ages by thousands of anxious souls, "What must I do to be saved?" It is evident that the good seed must be sown in the field of the mind and heart. Christ Himself made provision to accomplish this. He said to the apostles, and through them to the church of all ages, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 19, 20).

It is true by nature man is spiritually dead and is

utterly helpless, neither can he see or hear or discern spiritually; but there goes with the gospel prevenient grace, so that the dead hear the voice of the Son of God, and they who hear, live. Lazarus was physically dead, but he heard the voice of the Son of God and came forth to live again. The man with a withered hand had no power within himself to stretch forth his hand; he tried it often, and as often failed. But when our Lord said, "Stretch forth thy hand," he did it, and it was restored whole like the other.

The gospel with prevenient grace reaches the mind and heart of the spiritually dead and illuminates him so that he sees and realizes his miserable condition, and sincerely desires to be delivered from his bondage and death. He sees God's purposes of love and mercy in Christ Jesus, how that the Lord Jesus Christ has become his substitute. That all his sins were reckoned up against Christ. He bore the penalty of them upon His own body on the tree: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." He is the Lamb of God that taketh away his sin. He is the propitiation for his sins; that God is in Christ Jesus recon-

ciling the world unto Himself. He also sees that Christ's perfect life of obedience to God and love to his fellow-creatures is imputed to him. He gives up all idea of meriting forgiveness of sin and obtaining eternal life by his own works and accepts Christ's righteousness. In Christ he has a righteousness that meets every demand of the law and is worthy of being rewarded with eternal life.

Seeing all this in Christ and accepting Him as his Saviour and relying entirely upon His great atoning work, he is justified by faith in the Lord Jesus Christ. He stands acquitted before the bar of heaven and is treated as though he had been faithful in all things.

CHAPTER X.

THE NEW BIRTH, OR REGENERATION.

WE are now ready to take up the important work of regeneration. Until the individual was justified God could do nothing for him but execute the sentence of condemnation. But now that he is justified there is nothing standing against him. He has met the demands of justice in Christ, and he has a perfect righteousness. God can now fit him up to be a son in His family; this is done in regeneration.

Regeneration is the process of being born again. But can a man be born when he is old? "Can he enter the second time into his mother's womb and be born?" There are many at the present day who, with Nicodemus, inquire, "How can these things be?" Does science throw any light upon this subject? This is spiritual biology, and it ought to have its counterpart in the science of natural biology. Natural and spiritual biology meet in the Christian man. Man has a spiritual and material nature. It is just as necessary to have

a spiritual life to live spiritually, as a physical life to live physically. Physical life and spiritual life combine to produce Christian life in this world. Christian life is the highest type of life upon the earth. Physical life forms its basis. The Christ-life organizes and develops its own body and gives character to natural life, and controls the natural body. The body organized by the Christ-life will be in existence when the body organized by physical life is lying in the dust.

There are natural laws that govern and control physical life, and there are Christian laws that govern and control Christian life. We may suppose that these laws are as similar to each other as the physical life principle is similar to the Christ-life principle.

From the standpoint of science we look for the protoplasm, which forms the basis of the new life. We do not expect the new creature to be formed out of nothing, for the like is not found in all nature; nothing comes from nothing. Neither is there new matter created in the multiplication or transmission of life. Life enters into already existing matter and assimilates more of the same kind in organizing and developing its body. The pro-

toplasm for spiritual life is already in existence. It is found in man's moral nature; in his mind, will and affections. From analogy we would naturally look there for it. The inorganic kingdom furnishes material for the protoplasm for insectivorous life and for vegetable life; vegetable life, for animal life; animal life, for moral life; and moral life, for spiritual life. Each life is dependent upon that which is below it in the scale of life, and all life has the mineral world as its basis of supply.

This moral protoplasm of the natural man is spiritually dead, it matters not how full of life and how active the individual may be in the things that pertain to this world. He is born of the flesh, but not yet born of water and of the Spirit; he is in want of that life that organizes and develops the Christian. For lower life it is not sufficient that matter be found in large quantities. It must be of the right kind. Electricity cannot use certain kinds of material as its vehicle. Life cannot organize a body out of matter without it is composed of carbon, hydrogen, oxygen, nitrogen, etc., combined in a certain way. This is the basis of natural life, and there is no other.

The moral protoplasm is complex in its make-up,

and yet, as a whole, it is well adapted as material out of which to organize the Christian. It has a capacity for God; it was created to be in fellowship with God and to love and worship Him; but since man died spiritually, there is a longing, hungering and thirsting after God, or something that will satisfy a guilty, darkened and condemned soul. Man naturally feels that he is not all right, that there is a void the world can never fill, and is ready to welcome the power that can supply this felt want. This protoplasm is also wonderfully plastic; it is not in a fixed state; it is capable of being influenced, enlightened and formed anew.

There is quite a difference between physical and moral protoplasm. The physical is unconscious and moves only as it is moved upon. The life principle works upon it according to its own power without any resistance from the protoplasm. But this moral protoplasm is self-conscious, has intelligence, has its likes and dislikes, has the power of choice and must see and understand the whys and wherefores. This protoplasm is only a wreck of what it was originally. It is disorganized so far as the spiritually good is concerned, and if left to it-

self, will always choose the wrong and walk in the broad way that leads to eternal death.

From the standpoint of science, we also look for the life that is to enter this protoplasm and organize it into the Christian. Not that we expect to see or handle this life, for we have already learned that physical life is unseeable and unknowable, and we expect even greater mystery in spiritual life. Science cannot point us to this life. It can only teach us that life is the only power that can do this work, and that this life must be spiritual in its nature. We have already studied the life, character and work of one who came into this world to rescue our race from death. When He was in the world He healed many who were diseased and brought to life some who had died. He said: "I am the resurrection and the life;" "I am the life;" "I am come that ye might have life, and that ye might have it more abundantly." This certainly does not refer to natural life, for those to whom He spoke already had natural life; but He refers to that perfect life which He lived on the earth and gave up in death for the world. This is the life that is to enter the moral protoplasm from which is to come the new creature—the Christian.

Where is the Christ-life to be found? Is it wandering about in the air, and does it enter the moral protoplasm when asked to do so? This is contrary to what we would expect from what we know about lower forms of life. In all the realms of nature life is not found separate from matter; it is either in its protoplasm or in the body that it has organized. It would be in keeping with the laws which govern physical life to say that the Christ-life is in the gospel of Christ. We have already learned that it is there—that Christ in His death brought forth much fruit—and that the gospel is that fruit. It is the incorruptible seed. It is the only seed that will produce the Christian. Judging from all other kinds of life, it must enter the moral protoplasm before the new creature can appear. And from the Holy Scriptures we learn that this is to be done by the use of the Word.

We are grateful for the light thrown on the new birth and the Christian life from the science of natural biology, but we must rely upon the scriptures to obtain a correct knowledge of the birth and development of this new life. Our Lord said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." The kingdom of

God is spiritual. A man not born again has no spiritual discernment, for he is spiritually dead. He says again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There here seems to be two births —one of water and the other of the Spirit—but it is generally understood that there are two means to accomplish the one birth which brings into being the new creature. The being born of water has to do principally with that which has been born of the flesh, and being born of the Spirit has to do with implanting the Christ-life in the spiritual nature.

Inasmuch as the Word of God occupies such an important position and so much is attributed to it, why did not our Lord say to Nicodemus, that except a man be born of water and of the word of God, he cannot enter into the kingdom of God? At other places in the scriptures the new birth is attributed to the Word of God: 1 Peter i. 23, "Born again by the Word of God." James i. 18, "Of His own will begat He us by the word of truth." Our Lord wanted Nicodemus to look at the new birth from the side of the spiritual. He was carnal. He knew only of being born of the flesh and of existing as such, but Christ wanted

him to know of the new creature that is in the kingdom of God by birth. As the new birth is spiritual, it would be better understood if it were attributed to the Spirit instead of the word. Our Lord, in instructing Nicodemus, certainly made use of the Word. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him should not perish, but have eternal life." As we already have seen, the Word and the Spirit are united; to speak of the one is to speak of the other so far as they influence us.

That the gospel is the principal means in producing the new birth is evident from the manner in which Christ in the great commission emphasizes preaching and teaching. When Peter preached this gospel to the multitude on the day of Pentecost it was seen how effectual it was. Three thousand souls were born into the kingdom on that day.

When the Holy Spirit came in the form of cloven tongues and gave utterance to the disciples in foreign languages it was manifest that His mission was with the truth as expressed in language. The early church depended upon the Word as the efficient means of regeneration. They went every-

where preaching the Word. Paul says to the Galatians in Gal. iii. 1, 2, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?"

There are some religionists who seem to make feeling take the place of the Word of God in regeneration. The knowledge of regeneration comes from a certain kind of feeling. They make use of means to get this feeling, and when they have what is supposed to be this feeling they are regenerated; and with this as the basis of their faith, they draw near to God and praise Him for what He has done for them. If such a person is properly instructed in the truth he will be a Christian, not on account of his experience, but because he exercises faith in God. He believes that God has accepted him. He has made use of his experience instead of the Word and promise of God. Seeing that many become Christians in this way, is it the way to do? God often makes good come out of evil. "Surely the wrath of man shall praise Thee: the remainder of

wrath shalt Thou restrain" (Ps. lxxvi. 10). No one should do wrong in order that good may result from it, or teach a false doctrine, that God may make good come out of it.

It is strange that human experience and works should be so exalted in any Christian system as to take the place of the Word and promise of God. Ministers should teach the inquirer the plan of salvation and present to him the promises of God. Then he can exercise intelligent faith, and God will justify, regenerate and adopt him, with the result that he will have permanent Christian experience.

We must not overlook baptism as a means of regeneration. Our Lord includes it in His commission to the apostles; He assures Nicodemus that it is necessary to be born of water and of the Spirit; He associates faith and baptism in being saved. "He that believeth and is baptized shall be saved" (Mark xvi. 16). The apostles speak of baptism in such terms as show us that it occupies an important place in the system of faith. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin" (Acts ii. 38). "Arise and be baptized and wash away thy

sins, calling on the name of the Lord" (Acts xxii. 16). "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" (Rom. vi. 3). "For as many of you as have been baptized into Christ, have put on Christ" (Gal. iii. 27). "Christ loved the church and gave Himself for it; that He might sanctify it and cleanse it with the washing of water by the Word" (Eph. v. 25, 26). "Buried with Him in baptism, wherein ye are also risen with Him through the faith of the operation of God" (Col. ii. 12). "According to His mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost" (Titus iii. 5). "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter iii. 21).

Baptism of water seems to be the means of cleansing, purifying and placing in the kingdom of Christ man's physical nature. This physical nature is not protoplasm into which the Christ-life can enter and cause it to be born again, but through the washing of regeneration it is adopted into the kingdom of Christ that it may be Christianized,

governed and controlled by the new creature. In discriminating closely we say that man's spiritual nature is born into the kingdom of Christ, and his physical nature, that which was born of the flesh and cannot be born again, is adopted into the kingdom of Christ. There is then contained in baptism the ideas of purification, dedication and initiation. But with many it means much more. The person who must see the whys and wherefores and must make use of the means that God has instituted before he can believe that he is accepted of God and his sins pardoned, enters into the covenant of baptism with God and consecrates himself wholly to God, and God signs and seals the covenant with the application of water. He realizes that he is baptized into the death of Christ for the remission of sins and puts on Christ for his righteousness, and thereby sees that he meets the conditions of the covenant and is entitled to all the blessings promised under the covenant. To such a person baptism is a means of regeneration.

The washing of regeneration and the renewing of the Holy Ghost go together. No one has a right to think that he has complied with the conditions of salvation until he is baptized. A minister has no

authority to teach the people that they will be saved without baptism, or to leave them under that impression. There are some religionists who have no use for baptism, and there are others who put but little stress upon it. Some think that if they are baptized with the Holy Ghost they are Christians without the baptism of water. But it is a question whether the Holy Ghost has anything to do with such Christians. Paul is frequently quoted as not putting much stress upon baptism. "Were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in my own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel" (1 Cor. i. 13-17). Paul did not mean to belittle baptism, but was induced to say what he did on account of the division in the church at Corinth and the comparative importance of baptizing and the preaching of the gospel. Paul received the gospel of Christ in a different manner from any other human being. He says (Gal. i. 12): "For I neither received it of man, neither was I taught it, but by the revelation of Jesus

Christ." Paul understood and could preach the gospel as no other man could. He felt that a dispensation of the gospel was given to him, and if he did not make it known, then it would fail in its mission. He said, "Woe is me if I preach not the gospel of Christ." Others could baptize just as well as Paul, but they could not preach the gospel as correctly and effectually as Paul. It was wisdom in Paul to do the preaching and to have others do the baptizing; for it took no little time and labor to baptize the hundreds that believed. Paul evidently held baptism in very high estimation. He himself was baptized by Ananias. He speaks of baptism as the putting on of Christ, as being placed in the death of Christ, and as the washing of regeneration.

The dying thief is frequently referred to as an illustration that baptism is unnecessary. He was not baptized, and our Saviour said to him, "To-day shalt thou be with me in paradise." Baptism was not yet instituted. The thief was a Jew. He was circumcised when he was eight days old, and he belonged to God's covenant people. All that was required of him was repentance and faith, and these he had. "Remember me when Thou comest into

thy kingdom." You might just as well say that David was a man after God's own heart. He was saved but not baptized. Therefore, baptism is not necessary.

Christian baptism was inaugurated on the day of Pentecost. Since then baptism is necessary, from the human side, as long as the individual is within reach of baptism. When he has gone beyond its reach, then the necessity from the human side ceases, and the Divine deals with him in a manner not revealed to us. God does not need to have man baptized in order to save him. He can save him as well without baptism as with it; but man needs baptism in order to be saved, not only as a test of obedience, but as a means to help him. The mode of baptism is of no importance; it belongs to forms and ceremonies. The way a thing is done does not constitute the thing itself. The manner can be determined by convenience and facility. Baptism does not consist in sprinkling, pouring or immersing; but it does consist in the Word of God and water administered by an authorized person to a fit subject in the name of the Father, and the Son, and the Holy Ghost. To make the validity of baptism depend upon the mode in which it is administered is

to lose sight of the sacrament itself and be taken up with the way it is administered. It is to put faith in forms and ceremonies instead of the visible Word of God. The minister of the gospel is the authorized person to administer baptism, though it is thought by many that the sacrament would not be affected if it were administered by an intelligent and pious layman of the church. The pastor of the church ought to do the baptizing; it should take place in the church and as the initiating right into the church. Then the babe in Christ will have a home in which to be nurtured and developed in the Christian life. In the apostolic days, before there were set pastors over organized churches, persons were baptized at any time and place that they professed faith in Christ and asked for baptism; and it was administered, not only by the apostles, but also by such men as Philip and Ananias.

In considering who are fit subjects for baptism, we must not overlook the fact that all are in a state of spiritual death and outside of the kingdom of heaven, and that baptism is the gateway into the kingdom of God, being connected with the renewing of the Holy Ghost. Baptism, then, has to do with the beginning of the Christian

life. Hence, we should not expect the applicant for baptism to be a fully developed Christian with a ripe Christian experience. We do not expect a child before it is born to have the experience of a man, nor a tree to bear fruit before it is planted in the orchard. The stature and the fruit come later on. Baptism has to do with the beginning of life. This new birth takes place in the kingdom of heaven, and our Saviour says, "The kingdom of heaven is like unto a certain king which made a marriage for his son." A wedding is the beginning of a family. In the family children are begotten and reared. Christ is set forth in the scriptures as the bridegroom, and the church as the bride adorned for her husband. Paul, in comparing the union of Christ and the church to the union of the husband and wife, teaches that the wife is to be in subjection to her own husband as the church is to Christ. The husband is to love his wife as Christ loved the church and gave Himself for it. The husband and wife shall be one flesh. "This is a great mystery: but I speak concerning Christ and the church" (Eph. v. 32).

It is in the church that spiritual children are begotten. They bear the image and likeness of

Christ; they are called after Him—Christians—"Of whom the whole family in heaven and earth is named." "Jerusalem which is above is free, which is the mother of us all" (Gal. iv. 26). The church is the only institution that has the means by which man can be regenerated; she has the good seed of the Word, the quickening and regenerating Spirit, and the sacrament of Holy Baptism.

MAN'S PART IN REGENERATION.

We have considered what God did to make it possible for us to be regenerated, the means through which he reaches us and what He does for us in justification, in regeneration and in adoption. We now come to consider what we have to do in this matter. We are intelligent creatures and look for the facts in the case and the whys and wherefores. We must come to a realization of our true condition. We can only arrive at this through the truth as it is revealed in the Holy Scriptures. A knowledge of the truth brings on conviction of sin and sorrow for this state and condition in which we are. Confession will be made to Almighty God and prayer for the forgiveness of sin, with feelings of sorrow and true repentance. There must be faith

in God's plan of salvation, in His willingness and ability to save, as well as in the efficiency of the means which He has instituted. There must be an entire consecration of self unto God, a willing subject of Divine grace. Paul preached repentance toward God and faith toward the Lord Jesus Christ. Believe on the Lord Jesus Christ and thou shalt be saved. It is taken for granted that he who believes in Christ will comply with the requirements which He makes. Hence, in a way, faith in the Lord Jesus Christ includes everything necessary to be saved. Our Saviour says: "He that believeth and is baptized shall be saved."

How are we to obtain faith?

Faith is the gift of God, but God does not pour faith into a person, like medicine is poured into a sick man. Faith is the gift of God, the same as the harvest is the gift of God. God has given the ground, the sunshine, the rain and the seed. Man must cultivate the soil, sow the seed, and take care of it whilst it is growing and ripening, and God gives the harvest. "Paul may plant and Apollos water, but God giveth the increase."

God has given the soul, and mind with its faculties, and the good seed of the Word. It is man's

part to receive this seed into his mind and heart, and he has the harvest of faith. "Faith cometh by hearing, and hearing by the Word of God."

I take it, that by the new birth, or regeneration, is to be understood the whole process of getting into the kingdom of our Lord Jesus Christ. That the Christ-life principle, being in the Word, enters man's moral and spiritual nature, and there comes into being the new creature, who occupies the same place in the human make-up as did that which died in Adam, and exists in the kingdom of Christ, the same as that which died in Adam did in the kingdom of God. This new creature not only exists in Christ's kingdom, as it is in this world, but he also grows and develops, and shall remain in this kingdom till death; then he shall be taken into the kingdom in heaven, there to remain forever. The Word of God as the good seed, with the quickening and regenerating power of the Holy Spirit, and holy baptism, with its cleansing, initiating and regenerating power, are wonderfully adapted to accomplish this work. No one has a right to think he has been born again, or that he is a new creature in Christ unless he has complied with all of God's requirements. If regeneration were the work of

man, then he might make his own conditions and do what he thinks best; but regeneration is entirely the work of God, and of God only. If man is to be regenerated, he must comply with the conditions; he must make use of the means that God has instituted, he must be a willing subject of divine grace. Then only can God work in him to will and do of His good pleasure.

CHAPTER XI.

INFANT REGENERATION.

WE must not overlook baptism as a means of regenerating children. As we have already seen, in the chapter on death, the child comes into being in the state of spiritual death, and it remains in that state until it is "born of water and of the Spirit." The only difference between the child and the adult is development. The adult was once where the child now is, and the child will soon be where the adult now is. But development makes a wonderful difference—the adult has developed in body and mind, and in sin and rebellion also. He is in enmity against God, and in love with sin and the world, and is under the power and dominion of the evil one. In some instances it requires a terrible struggle to tear loose from all this and return in humility and faith to God through Christ Jesus. But there is nothing of this in the infant—it is constituted only of what it is by heredity. Its welfare is entirely in the hands of others;

what they do for it is done, and what they do not do for it is not done. The child is benefited by their services and suffers from their neglect. This is true whether it has reference to its physical, mental, moral or spiritual needs.

We must bear in mind that the child is spiritually dead, and is in the kingdom of Satan. Shall it remain in that kingdom and develop there? If there is nothing done for it, in a spiritual way, it will certainly stay and develop in that kingdom.

Can an adult be in the kingdom of Satan and be a Christian and live a Christian life? "Ye cannot serve God and mammon." Neither can a child be in the kingdom of Satan and be brought up in the nurture and admonition of the Lord. Its spiritual surroundings are not right, and, what is worse than all, there is nothing in the child but spiritual death to develop. It can be developed physically, mentally and morally, because these powers or faculties belong to that which is born of the flesh; but there is no spiritual life there to grow. Hence, the sooner it is born of water and of the Spirit, the better.

By being born of the flesh, it obtained an existence in the world and in the kingdom of

Satan, but to get an existence in the kingdom of God, it must be born again. Jesus said, "Verily, verily, I say unto thee, except a man (that is, anyone) be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). Until he is born again there is nothing in the child, or connected with him, that can exist in the kingdom of God; but in the new birth he becomes partaker of the Christ-life, and becomes a new creature, and is in the kingdom of God by the right of birth. Now, then, you have something to grow and develop; that is, spiritual life, and you have a suitable place in which to do this; that is, the kingdom of God.

Some people think it is awful to teach that a child can be regenerated, but they think it all right to teach that an adult can be regenerated. They may think that an adult can help the good Lord, in some way, to regenerate him, but the child is unable to render any assistance, and the Lord cannot do the work Himself.

Regeneration is a work in which the subject has nothing whatever to do. Can the dead pass from death unto life of themselves? If the Lord can regenerate an adult, who was hot in rebellion and

steeped in sin, can He not regenerate a helpless, passive child for whom everything *must be* done, and against which it makes no resistance?

But it is said that faith is necessary to constitute a person a fit subject for baptism. A child cannot believe, therefore a child should not be baptized. "He that believeth not shall be damned." A child does not believe, therefore a child shall be damned. Our Lord had no reference to children when He said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark xvi. 16). Faith is not required to help the Lord regenerate a soul, but to make him submissive and obedient. Faith, in a way, puts an adult back into the condition in which he was in helpless infancy—that is, in non-resistance to divine influence. It is true that a child cannot exercise the intelligent faith of the adult, but it is a very different matter to prove that a child has no faith whatever. Our Lord said, "If ye had the faith of a grain of mustard seed," etc. The faith of a grain of mustard seed is that of growth. It does not say, "I am too tiny to do anything," but gets to work at once, and under favorable conditions organizes the sprout, the twig, and then the full grown tree, in whose

branches the fowls of the air lodge. The child has this same kind of faith. It grows physically, mentally and morally, and if it has received the Christ-life by being born of water and of the Spirit, it grows Christlike, also, but until it is born again there is nothing in it to grow spiritually good.

Some people think that the child does not need regeneration; that it is pure, holy and innocent; that it is the highest and best type of a Christian. They quote our Lord, Matt. xviii. 3, to prove this: "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." This statement was called forth from our Lord by the question asked by the disciples, "Who is the greatest in the kingdom of heaven?" Jesus called a little child and set him in the midst of them. The child is called little, but old enough to understand language, for He called him; he was strong enough to sit alone, for he set him in the midst of them, and he may have believed in Christ, for it is said in verse 6, "But whoso shall offend one of these little ones which believe in Me." Much depends upon the character of the child. He was not a heathen child bred and born in darkest Africa. If he had it would

have been a very different proposition. This child was of the seed of Abraham ; he was a child of the covenant; he was circumcised when he was eight days old. All had been done for this child that was necessary by the human and the divine; he was in the kingdom of heaven.

In addition to this child being in the Jewish church and entitled to all its blessings, he stood in a close relationship to Christ. His parents were in all probability disciples of Christ; they were, at any rate, present upon this occasion. The language used by Christ indicates that this child was one of the little ones that believed in Him.

Instead of this passage of scripture proving that the child does not need regeneration, it rather sets forth the blessings of the child that has been regenerated. He is in the kingdom of heaven, is humble and believes in Christ.

Baptism is the only means we have of regenerating an infant. The Word of God cannot reach him and enlighten and sanctify him.

In the infant regeneration is as different from that of the adult as the infant is different from the adult. There is more to be done for the adult than for the infant. All that is done by the

Word of God for the infant must come further on in life.

Does God want children in heaven? Do parents want their children in their home? If one of them has met with a misfortune it increases their interest in him. And yet there are people who think that God does not love the little children. He loves the adults and does much to get them into the kingdom of heaven, but has nothing for the little children. How unnatural and contrary to the teachings of the scripture!

Children were in the kingdom of heaven, as it was connected with the Abrahamic covenant. They were circumcised when they were eight days old. Our Saviour said, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God" (Mark x. 14). "All nations are to be baptized." Children constitute a large portion of a nation. Peter said, "The promise is unto you and unto your children."

A considerable portion of the Christian church believes that a child cannot be brought up as a Christian so that he will not know the time when he did not know and love the Lord. They think he should be left go and choose for himself. If he

does become wicked he can be reached at a revival, and then he will have experience. This goes on the principle, serve the devil first and afterwards love and serve the Lord. This gives time for the old Adam to develop and Satan to get a terrible grip upon the individual while his spiritual nature lies in spiritual death; whereas his spiritual nature ought to have been quickened into Christian life at the start of life, that it might develop with the body and control and Christianize his natural life.

One of the strongest factors in prejudicing the people against infant baptism is the failure of parents to discharge their duty to their baptized children. Some of them think that when they have their children baptized that their duty is performed. They permit their children to run with the world and do as they do, so that there is no difference between them. Instead of attributing the failure of baptism to the parents, they attribute it to baptism itself and say there is nothing in infant baptism. A child that is not taken proper care of after baptism is like an adult who is born again and backslides.

You inquire, cannot a child be brought up a

Christian without "the washing of regeneration"? When you attempt to do this you work to a great disadvantage. First, your child is not in the kingdom of God, but he is in the kingdom of Satan. His being born of the flesh puts him there, and he remains there until he is born of water and the Spirit. Can you produce or develop a Christian in the kingdom of Satan? Secondly, there is nothing in the child to grow or develop the Christian. His spiritual nature lies in a state of death—that is, it is disorganized so far as spiritual good is concerned, and the tendency is to evil only. It is only when the Christ-life enters in regeneration that there is the possibility of Christian growth.

Nothing can be done for an unbaptized child in a spiritual way until it comes to the years when he can understand language. Then he can be taught the truth and gradually arrive at the state in which he can believe on the Lord Jesus Christ and be born of the Spirit, but he still needs the washing of regeneration to complete the new birth.

God's plan with children seems to be this: When a child is born into this world God gives him to his parents and says to them, "Bring up this child in the nurture and admonition of the Lord" (Eph.

vi. 4). And as an encouragement to do this, he says, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6). But that the parents may secure God's help in this work and His blessing, they must present their child unto God in holy baptism, in which God does all for the child that is necessary to render him acceptable to God and place him in His kingdom. Some are pleased to call this baptismal grace because of what God does for the child; others call it baptismal regeneration because the child is spiritually dead, and nothing short of a new birth in which he obtains the Christ-life can be of any service to him. Then the parents have the life in the child that is to be brought up and nurtured, but until this life enters the child they have nothing to nurture but the old Adamic life that tends to evil continually. If the parents set a proper Christian example for the child, teach him to pray, instruct him in the truth of God's word, start him right and keep him right until he becomes an adult, he will never depart from it. Such parents are co-workers with God in the bringing up of their children, and verily they have their reward.

You inquire how it is with children who die without baptism? Are they lost? Upon this question the Lord is silent, as we might expect Him to be. When the child dies the parents are relieved of all care and responsibility for the child, as well as all others in this world, and the child is taken into another world and placed in other hands. If any information and instructions should be given concerning the child, we might suppose it would be given to those who have the care of the child, and not to those who have nothing to do with him whatsoever.

The child who dies without baptism leaves the world from the kingdom of Satan. The child who is baptized and dies leaves the world from the kingdom of Christ or the Church. This, as we may suppose, makes no difference with the child, but it is a great comfort to parents to know that their child went from the church militant to the church triumphant. Christ does not need baptism to regenerate a dying child. He has not bound Himself to any means, but we may be sure that He provides for the little ones who go into the spiritual world, as He does for those who remain in this world.

Infants who die grow Christlike without being affected by sin and temptation in the heavenly world; those who live and develop in this world need special means and care, as they have the world, the flesh and the devil to contend with all through life.

Childhood is the formative period of life. Do you think that the all-wise God would let the spiritual nature of the child be in death whilst the body is growing, the mind is developing, the character being molded and habits formed? An intelligent man would say, Give the spiritual nature a chance to develop with the physical, mental and moral. And this becomes plainer when it is known that the spiritual is to Christianize and control the physical, mental and moral through the entire life. One would think that the earlier in life the Christ-life commences its work, the better.

In the redemption of our race is it possible that the Lord would institute means to reach the adult only and do nothing for the children? The entire race is for a time in childhood, and the greater portion of the race dies before adult age; then the entire race for years is subject to death in the kingdom of Satan, and the greater portion of the race are

forced to die in the kingdom of Satan under the power of spiritual death, because there are no means by which they can be reached by Christ's atoning work. Christ tasted death for every man, but every individual of the race must obtain the Christ-life by being born again—born of water and of the Spirit—if he is to enter into the kingdom of God as it exists in this world. Of course, it is the kingdom of God as it exists in this world with which we now have to do.

CHAPTER XII.

REGENERATION UNDER THE OLD TESTAMENT DISPENSATION.

AFTER reading what has been written concerning regeneration, many will inquire about those who lived under the Old Testament dispensation. Were they in a state of spiritual death, and was it possible for them to be regenerated, seeing the Christ-life had not yet come into existence and the means of regeneration not yet instituted? That Adam and Eve needed regeneration is evident, for "In the day that thou eatest thereof thou shalt surely die" means something. Their spiritual relations were affected by their disobedience. It cut them off from God; it blighted the faculties of their spiritual nature on the side towards God. This was spiritual death. It was the result of eating the forbidden fruit. The curse upon the woman and upon the ground, and physical death upon the race, came upon them because they placed themselves in the state of spiritual death by their disobedience.

Adam and Eve were put under the covenant of works; they were to be kept in a saved state by their works—that is, by continuing to do right. When they did wrong, they must be made to feel that they were just as much under obligation to do right after they did wrong as they were to do right before they did the wrong. It did not lift an iota of responsibility from them, but added to them the curse of a broken law. The law of right-doing must be kept and the penalty attached to its violation must be paid. This was held up before the people until He came who kept the law perfectly and paid the penalty of its violation for the race.

God gave the moral law to His people from Mount Sinai. They were commanded in that law to do nothing but what was just the thing for them to do, and they were prohibited from doing nothing but what they ought not to do. Great blessings should follow the keeping of this law, and terrible curses its violation. The people solemnly promised that they would keep this law.

In the farewell addresses of Moses and of Joshua the people are most earnestly exhorted to do right and to keep the ordinances as God had commanded, with the promise that if they would be faithful the

heavens would smile upon them, the earth would yield abundantly to satisfy their wants, and their enemies could not stand before them. But if they should do that which is evil in the sight of the Lord, then they would have tribulations, and want would stare them in the face, and their enemies would triumph over them.

The reward promised for doing good was of a temporal and material character, and the punishment for doing wrong was of a physical and material character. The punishment threatened by the prophets and executed upon God's rebellious people was famine, pestilence, sword, grasshopper, rust, caterpillar, canker-worm, drought and captivity. The punishment seemed to be for this world only. But this is probably on account of God dealing with them as a nation; He was their Supreme Ruler. They must by experience learn that every transgression and disobedience must receive a just recompense of reward; then they could have an idea of the punishment of sin in the world to come and properly appreciate Him who was to come and live a perfect life for them and take away their sin.

Under all these works and rewards and punish-

ments there flows a deep undercurrent of the spiritual. There are promises, covenants, means and agencies instituted to reach their spiritual nature and quicken their faith in a coming deliverer.

The account of the means of regeneration in the early history of our race as is given in the book of Genesis, and especially to the call of Abraham, is meager and not what we could desire; but had Genesis been written as an infallible rule of faith and practice for Adam and his immediate descendants, it would likely have been much fuller and more specific. Moses did not write Genesis with a view of benefiting Adam and Eve and the many generations that had already lived; hence he only mentions those things that should benefit those who were living then and those who were to live in the future.

The means of regeneration instituted at Eden was the covenant of grace, or the covenant of the gospel of Jesus Christ in its Adamic form. "The seed of the woman shall bruise the serpent's head." God, either by voice or by inspiration, gave them to understand that one of their descendants should bruise the serpent's head, and thereby work out for them a great salvation; and He encouraged them to re-

turn to Him. God assured them that they were still His when he clothed them with the skins of animals, and thus encouraged them to trust Him.

At this time Christ had not yet given up His life for them, but He did so in promise. "He is the Lamb slain from the foundation of the world." The Christ-life was effective then. From the Divine standpoint it was as if it had already been given up for the world, for with God there is an eternal present. It seems that Adam and Eve had information given them concerning sacrifices; for Cain and Abel made their offerings to the Lord. It may be they knew as much about the meaning of sacrifices as the Jew who made his offering in the holy temple. They had the Sabbath day upon which God rested and which He blessed and hallowed. They had the symbol of the Divine presence in the cherubim, which were located on the east of the garden, with the sword to keep the way to the tree of life. This was, no doubt, a sacred place for them, and they may have gone there to offer sacrifice and celebrate Divine worship. If the offering of sacrifice was not in accordance with God's arrangements, He would not have accepted Abel's offering, nor

would He have been so well pleased with the offerings made by Noah on Mount Ararat.

The sword and the cherubim at the east of Eden may have been full of meaning to the people of that early age. They may have seen in the sword not only the guarding of the way to the tree of life, but the execution of the sentence of death. The cherubim may have assured them of the presence of God ready to receive the sentence of death pronounced upon them and to pay its penalty. His presence certainly assured them that He had not forsaken them and was ready to turn death into life again.

Doctor Stewart Robinson, in explanation of this subject, says: "The remarkable matter in this statement is, that the symbols at the east of Eden were in form precisely the same as those symbols of the immediate Divine presence which marked the place of worship in the subsequent ages of the church. In the formal establishment of a ritual worship through Moses, the cherubim with the brightness between them was a specific symbol of the immediate special presence of Jehovah with His worshiping people, and in subsequent visions of David, Ezekiel and John, the same symbols stand forth pre-eminently as the token of Jehovah's presence. So when man is

driven out of Eden no longer to taste of the tree of life, Jehovah not only gives him ordinances of worship, but sets up for him the symbols of His presence to commune with Him in worship. It was, doubtless, at the gate of Eden that Adam came to offer the appointed sacrifices and consult Jehovah, just as afterward the worshipers at the tabernacle and the temple came to worship at the immediate dwelling-place of Jehovah. It was before this symbol that Abel brought his offering, and, by the coming forth of the brightness to consume it, he saw that 'Jehovah had respect unto it.' It was from this 'presence of the Lord' that Cain 'went out' when he became an apostate."

The means of regeneration instituted at Eden remained without change till the covenant of grace took its Abrahamic form. Then there was added circumcision, and the immediate blessings of the covenant limited to the family of Abraham, and through it to all the families of the world. Up to this time any family or individual, who had faith in the coming seed of the woman, and would approach God in the way appointed, was accepted, regenerated and adopted into the kingdom of God, but from this time on it was necessary to become

identified with the family of Abraham in order to get into the kingdom of heaven as represented upon the earth.

God's covenant with Abraham was of a spiritual nature, and temporal blessings were added because of the spiritual. God knew that Abraham was capable of receiving revelations from Him and of keeping the covenant, and that he would teach his children, and children's children after him, to be true to God and His covenant. Abraham, before and after his circumcision, had great faith in God, and it was imputed unto him for righteousness, that he might be the father of all who believed, whether Jews or Gentiles. This covenant seems to center in childhood, whilst it was entered into with Abraham, it includes his children; it pointed to Isaac, the child of faith and promise, and to the babe of Bethlehem. Children born of Abraham, and in his family, were children of the covenant, and it entitled them to the blessings of the covenant for eight days. But if they were not circumcised then, they were cut off from the covenant. It was a sign and seal of the covenant, and may be regarded as a means of regeneration and adoption, as baptism is now. Any adults who came into the family of Abraham

had to be reached by the Word of God, as they had it then. In this form of the covenant of grace it is plainly seen how God looks upon the children, and that He wants them in His kingdom. The only means of regenerating children under the old dispensation was circumcision, and after it was instituted it was binding.

Under the Mosaic form of the covenant of grace no means of regeneration were added except truth, given directly by God, by inspiration and in types and shadows. The law was given from Mount Sinai; the priesthood instituted, sacrifices and public worship regulated by law, the tabernacle erected and the prophetic office instituted. These things were principally for the growth and development of the Christian life, and not means of regeneration, except as the truth reached the minds and hearts of proselytes who were not circumcised in infancy.

Under the Davidic form of the covenant of grace there was added to what already existed the kingdom and the king, with much truth given through the prophetic office. The psalmist, in Psalm lxviii. 20, says, "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." The prophet Ezekiel, xviii. 27, says,

"When the wicked man turneth away from his wickedness that he has committed, and doeth that which is lawful and right, he shall save his soul alive."

This looks as though man was saved by his works. God here speaks from the human standpoint. The people charged him with being unequal in His dealings with them. The Lord defends His ways by using the above language and also that of the twenty-sixth verse. A change had already taken place in the righteous man's heart before he turned away from his righteousness, or he would not have committed the iniquity. And the wicked man would not have turned from his wickedness if a change had not already taken place in his heart. This change the people could not see, but they could see and appreciate the actions. Hence God called their attention to their works, for a tree is known by its fruits. Whilst Adam and Eve and all their descendants, under the Old Testament dispensation, were very closely connected with the covenant of works, and had much to do with works in their lives and in their worship, not one of them was saved by his works, but through faith in a coming Messiah.

In the closing up of the old dispensation and in the establishing of the new, a new element was introduced. It was "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight" (Matt. iii. 3). John the Baptist was the messenger and fore-runnner of the Lord, he was the workman who dug down the hills and filled up the valleys, and prepared a way for the Lord, that the people might be in readiness to receive Him, and appreciate the great blessings He had to give them. He instituted baptism. He told them that the kingdom of heaven was at hand and that if they were to enter it, it would be necessary for them to repent of their sins and be baptized. "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire." Our Lord Himself submitted to this baptism, at which time the heavens were opened and the Spirit of God descended upon Him in the form of a dove, and a voice from heaven was heard which said, "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17).

John's baptism was a divine institution—a true

and valid baptism, that held good until the day of Pentecost. Then Christian baptism took its place. Paul inquires of certain disciples, Acts xix. 3, "Unto what baptism were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus."

John's work was a great and good work. It seemed as though he was cut down right in the midst of it. But his work was done, and it was well done. He prepared the way for the Lord, and pointed out Christ to his disciples as the Lamb of God that taketh away the sin of the world.

CHAPTER XIII.

THE NECESSITY OF REGENERATION.

SOME people think that there is no need of regeneration. There is good in man. It only needs to be quickened and nurtured, and the Christian will appear. Regeneration is figurative, they say. The change from a non-Christian to a Christian is so great that it is compared to a new birth. These people do not discriminate properly. They mix up the good with the evil; they think the good comes from the evil; they look for a corrupt tree to bring forth good fruit; but the tree must be made good before the good fruit can appear.

The discrimination in the Word of God between the good and evil is sharp and clear. There exists the Almighty God, Father, Son and Holy Ghost. There exists the Old Serpent—the devil. There is a heaven and there is a hell. There is the kingdom of God and there is the kingdom of Satan. There exist the good angels and there exist the evil angels. Man went with the evil; he took ad-

vice from the serpent and became his obedient subject. "Ye are of your father, the devil, and his works will ye do." In eating of the tree of knowledge of good and evil, spiritual death cut man off from heaven like natural death does from this world. "For in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). Did he die or did he not die? Was God able to perform His threat, or did He fail to do it?

You talk about human depravity, total depravity and partial depravity, but human depravity has been caused by spiritual death, and this death remains until the new life enters and organizes the individual anew.

God's driving man from Eden indicated that he had nothing more to do with the heavenly good. From the standpoint of heaven there is no good in man out of Christ Jesus. From the standpoint of this world there is good in him. He may be "a good fellow," morally good, generous, kind, etc., but this is another kind of good from that of the heavenly. This good belongs to the natural man and can be developed and can also be Christianized, then it becomes heavenly and divinely good.

Some of the people who have no use for regen-

eration put great stress upon adoption. Man is adopted into the family or kingdom of Christ. If man's spiritual nature were whole and his life right, then he would be a fit subject for adoption into the kingdom of Christ and he would be entitled to be there; but he is in enmity against God, he is not subject to the law of God; he evidently is not fit for the kingdom of Christ without reconstruction. Adoption has its place in theology, but it cannot take the place of regeneration. Lutheran theology does not make as much of adoption as Reformed theology. This may arise from the former looking upon baptism as a means of regeneration and the latter as a means of initiation.

There are two ways by which a child can get into a natural family. The first is by birth; and this brings a child into existence; it gives him the name, social standing and wealth of the family. It makes him a part of the family. The second is by adoption. The child is taken from the family where he naturally belongs and placed into one in which he has no natural rights; and the same rights, advantages and privileges are given him as though he were born in the family. But no one can be in a family both by birth and adoption.

If a child is disinherited and disowned and afterwards restored to the family, it has not been by adoption, but by restoration. In adoption the individual already has his existence and belongs to a family by birth, and is adopted into another family just as he is. It is taking him out of one family and putting him into another.

But spiritual adoption is not altogether analogous with this. That man placed himself in an awful state must not be overlooked. Originally he was in the family of God by creation, but in eating of the fruit of the tree of death he destroyed all the spiritually good in himself. This act took him out of the kingdom of God, like natural death takes him out of the living kingdom of nature. This makes it impossible for him to exist in the kingdom of God; hence he cannot be adopted in this state; he must be born again—born of God, in which the "new creature" appears in the kingdom of Christ, and that which was born of the flesh is taken out of the kingdom of Satan and cleansed by "the washing of regeneration" and adopted into the kingdom of Christ. This is in accord with what our Lord taught. "Except a man be born again (that is, regenerated), he cannot see the kingdom of God."

The kingdom of God is in existence, but he cannot see it; his organs of sight are blind to the spiritually good, and this agrees with what Paul says, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). This indicates that man in his natural state is not in the kingdom of Christ. If he were to be in it, it would be of no benefit to him, for he could not realize it, not having sight or power of discernment. But our Lord makes it very plain that he is not in the kingdom of God. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." He is outside and cannot enter without regeneration. In regeneration the Christ-life enters the natural man and produces the new creature which comes into being in the kingdom of heaven. He is there by birth. He is an heir of God and a joint heir with the Lord Jesus Christ. In this there is no room for adoption; it can only be accomplished by birth. You cannot get dead matter living until it is taken up by life and organized into a body, and that is the only way that you can get a spiritually dead soul out of the dead king-

dom of Satan into the living kingdom of our Lord.

The new birth is an absolute necessity for entering and having an existence in the kingdom of Christ. "Marvel not that I said unto thee, Ye must be born again." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." That which is born of the Spirit is the new creature, and is in the kingdom of Christ by birth, but that which is born of the flesh is not in the kingdom of God, and it needs to be adopted. Holy baptism, with its cleansing from pollution, with its consecration of the body unto God as a living sacrifice, and with its intuition into the church, is the suitable sacrament to use for the accomplishment of adoption.

Paul is the only one of the sacred writers who speaks of adoption. He was a Roman citizen and was well acquainted with the Roman custom of adopting children into families, and also the law that regulated this custom. He saw in it a good illustration of man's physical nature getting into the kingdom of God. That Paul does refer to the body in adoption is evident from Rom. viii. 23, "Even we ourselves groan within ourselves wait-

ing for the adoption, to wit, the redemption of our body." Paul refers to the resurrection in which these bodies shall come forth from the grave spiritualized and glorified and then adopted into the kingdom of God in heaven to remain in it forever. In Gal. iv. 4-6, he tells how it was made possible for us to be adopted as sons. "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." In Rom. viii. 15, Paul tells us of the spirit of adoption. "But ye have received the spirit of adoption whereby we cry, Abba, Father." Adoption is the accompaniment of regeneration. Regeneration brings a new man into existence in the kingdom of Christ. Adoption places the physical man in the kingdom of Christ to be Christianized and to be used to advance the interests of the new man.

The necessity of regeneration is seen also in comparing the nature of the kingdom of Christ and the character of those who are in it with man in his state by nature. Our Lord said, "My kingdom is

not of this world," it is of heaven and of the infinite God; it consists in righteousness, joy and peace in the Holy Ghost.

The Son of God, in uniting Himself with our race, brought the kingdom to us. He was born in it; He was the first of our race in it; He is our Elder Brother. Those who are like Christ bear His name, have His spirit, love Him and are controlled by His teachings, and are in the kingdom of Christ.

The kingdom of this world, or of Satan, is the very opposite of the kingdom of Christ, and there cannot be the least fellowship between these kingdoms. He who is in this kingdom is like the kingdom. "Ye are of your father the devil, and his works will ye do." "They love the world and the things of the world, and the love of God is not in them."

There are feelings of dislike and enmity in the hearts of the people of the world against Christ and His kingdom. This is manifest in their treatment of the church and of church people, and in their entire lives. It is true that this in itself would not prove the necessity of regeneration, but its necessity is seen in the nature and character of Christianity.

If our holy Christianity consists in morality, touched with emotion, as Matthew Arnold said, then regeneration is not necessary. Stir up your emotions in a religious way and you have your religion, but the Christian religion is the life, begotten by birth and lived in the flesh by faith on the Son of God. There is nothing short of regeneration that can take man out of the death of trespasses and sins, change his heart, his affections, his desires, his hopes and his likes, and place him in the kingdom of Christ and make him a son of God, and an heir of eternal life. Without this change a man feels out of place with God's people in the church of Christ, and he would feel much more out of place if he were admitted into heaven. He would certainly feel the need of the new name, the cleasing blood and the white robe.

CHAPTER XIV.

EVIDENCES OF REGENERATION.

In this natural world it is not difficult to distinguish the living from the dead. Anyone can determine that there is no life in stone and clay, and that there is life in the vegetable and animal. But it is not so easy to distinguish spiritual life from spiritual death—the Christian from the non-Christian. They both have some things in common; they both live this natural life; they both possess morality and intelligence. Hence to determine which is spiritually alive and which is spiritually dead is not so easy. And the experiences of the Christian are so natural that it is sometimes difficult to determine whether they come from the inward man or from the outward man.

Some people mis-take a high state of development of the natural life for spiritual life. The man who is educated, refined, gentle, kind, generous, honest and courteous, is said to be a nice man, a lovely man

and a Christian man, though he may make no pretensions to being a Christian. It is not a question of beauty or niceness or attractiveness, but it is a question of life or death. The crystal, the traces of frost upon the window and the color of the western sky at the going down of the sun, may be very beautiful but they are not the products of life. Beauty does not determine anything in biology. We must look at the nature of things and not at their appearance.

The natural man may be just as beautiful as the Christian, the crystal may be just as beautiful as the shell, and the frost upon the window pane as beautiful as the flower in the pot, but the one is the product of life and the other is not. The one belongs to the inorganic and the other to the organic kingdom. The natural man may be just as beautiful in character and noble in disposition as the Christian, but that does not make him a Christian. He may possess these virtues in common with the Christian, but the Christian has what he does not possess, and that is the Christian life principle. He is spiritually alive and in the kingdom of Christ, and the natural man is spiritually dead and in the kingdom of Satan. The one is on the narrow way

that leads to life eternal, the other on the broad road that leadeth to death eternal.

Many people are greatly exercised over the evidences of their regeneration. It commences in their becoming a Christian, and in some instances does not cease through life. They look for some physical evidence manifesting itself in a certain feeling or evidence that is tangible, occular or audible. This does not arise from the scriptures giving an uncertain sound on the subject, nor from science contradicting the scriptures, but from Christians who give an extravagant account of the experience through which they passed in regeneration and the weight they add to it by physical and audible demonstrations. Poor, frail humanity wants to make a fair show before the Church and the world, but "it is not all gold that glitters." This misleads the young and ignorant, so that they get mistaken views of regeneration, and seek for something they never can get. Some get into great distress of mind, because they cannot experience what others claim to have experienced.

But what are the evidences of the new birth? From a scientific point of view we would expect the individual to have but little evidence within

himself at first. Regeneration is the beginning of life; it must have time to develop and mature before it shows what it is. The newly-born Christian is a babe in Christ. If he is not fully self-conscious as a Christian, if he does not comprehend and fully appreciate his new relations, the blessings to which he is heir and the honor and glory that shall come to him, we should not think it strange.

What does a newly-born babe know? What is it expected to know? Is it self-conscious? Does it remember what it was in the past, or know what it shall be in the future? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is" (1 John iii. 2).

But it may be said that it is not supposed that the babe in Christ, or the new creature, should be self-conscious and remember the experiences through which he passed in regeneration, but it is that which was born of the flesh, the old Adam, that has the experience and remembers and reports it. If it is the old man that has the experience, then it is not the new creature, and his testimony cannot be received, for he is an enemy of the new creature.

Paul, speaking from the standpoint of the old Adam, says, "For that which I do I allow not; for what I would, that do I not; but what I hate, that I do" (Rom. vii. 15). We would suppose that saying would be the same as doing. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. v. 17).

Whilst science indicates that but little evidence of the new birth would appear at first, it does indicate that as the life has time to grow and develop and bear fruit, the evidences do accumulate. But with some Christians it is the opposite. In giving their Christian experience they always refer to the time of their conversion as rich in experience; and they know they passed from death unto life because of the great experience they then had. Reference sometimes is had to Paul's conversion, but it was miraculous and can be no criterion for others. The conversion of the Philippian jailer, Lydia, and the Ethiopian eunuch, come into line with the ordinary conversion, and their experiences may be repeated at the present day.

Some of the evidences of regeneration are as follows:

First: You have complied with the conditions of salvation. You have turned from the evil one, confessed your sins to God, you appropriated to yourself the atoning work of Christ, and you were baptized into His great name. God's part is to justify, regenerate and adopt you. God assures you in His Word that He does His part, and you have no right in the face of this to look at yourself to ascertain if you had a certain kind of feeling, when you do not know how a person should feel, as an evidence of your regeneration, but you should look to God through Christ Jesus, and thank Him for His great salvation, and praise and adore Him for His mercy and love to you. You know that your sins are pardoned and that you have been regenerated because the Word of God tells you that when you do your part God does His. If regeneration were your work then you might be anxious about it, and watch closely to see that it is done right, but it is God's work, and He sees to it without you taking thought. "Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not

come into condemnation, but is passed from death unto life" (John v. 24).

Secondly. You now live a Christian life. You have identified yourself with God's people. You worship God and make use of the means of grace. That a person is now living a natural life is evidence that he was born naturally. In fact, it is the only thing that will account for his living now. That you are living a Christian life now is the best evidence you can have that you were born spiritually, and it is the only thing that will account for your living a Christian life.

You can be assured that you are living a Christian life when you produce the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance" (Gal. v. 22, 23). The fruits produced by the natural man who walks after the flesh are, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, emulation, wrath, strife, sedition, heresies, envyings, murder, drunkenness, revelings and such like" (Gal. v. 19-21). No one produces all of these evils, but to produce just one of them indicates where he belongs.

Thirdly. You love God and the brethren. "We

know that we have passed from death into life because we love the brethren. He that loveth not his brother abideth in death" (1 John iii. 14). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "Beloved, if God so loved us we ought also to love one another." "If we love one another, God dwelleth in us, and His love is perfected in us." "If a man say he loves God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John iv. 7, 11, 12, 20). "But if any man love God, the same is known of him" (1 Cor. viii. 3).

There are many Christians who are in doubt with reference to their being acceptable to God. Some are in this state from a want of knowledge of the plan of salvation. They realize that they are sinful and unworthy of the least of God's notice; they think they must do something to make themselves worthy, and they know that they have not done this yet, hence they are in doubt and fear. They need to have explained to them the great plan of salvation. Then they will see that they are made worthy in Christ, that He has done all for them

that was necessary to be done, and that He is all to them that they need, and that God deals with Christ their substitute as though He was a sinner, and with them as though they were righteous. Their doubt and fear leave them, and they know that they have passed from death unto life.

Others have doubt and fear because they would like to enjoy the blessings of Christianity and as much of the pleasures of the world as possible. They go upon the principle that they should enjoy themselves in this world. That is all right, but it does matter greatly what kind of enjoyment it is and what gives the enjoyment. The Christian has solid enjoyment and pleasure in living the Christian life, in laying up for himself treasures in heaven, winning souls for heaven, associating with the brethren in public worship and in advancing Christ's kingdom in this world. He is not in doubt and fear with reference to his relationship with God. He knows in whom he believes.

The worldling has enjoyment in associating with the world in its ways, in its games, in its entertainments, in its drinks, in its practices in gratifying the baser nature and in spending his substance in riotous living. The Christian who tries to get en-

joyment from following the world deserves to be in the dark spiritually. He must remember that the games, amusements, etc., were gotten up by the world not for the Christian's benefit, but for the gratification and pleasure of themselves. You say the games and amusements are all right—there is no harm in them—but how far can a Christian go with the world and retain his self-respect as a Christian and his faith and confidence in God? Should the living be with the dead? Can the kingdom of heaven mix up with the kingdom of Satan? Can heaven and hell join hand in hand?

The Christian who goes with the world for enjoyment has a tendency to become like the world. He becomes deeply interested; he spends his time, his money and his best endeavors. He loses interest in Christianity; he does not have the time to go to church; it costs too much; the church is not what it ought to be. "Ye cannot serve God and Mammon." Such people soon get into such a state that they do not trouble themselves about the evidence of being a Christian. It is not to be taken for granted that the Christian does not enjoy this life and the things of this world. He is in a position to get the most enjoyment and pleasure out of the

things of this world. Paul says, 1 Tim. iv. 8, that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

CHAPTER XV.

CONVERSION, JUSTIFICATION AND PREVENIENT GRACE.

JUSTIFICATION pertains to man's relationship to the Divine government, and is an act of God in which the individual is declared justified in the sight of the law. It is an act done for him and outside of him, and changes his relationship with the law. Regeneration is a divine work that takes place in man and changes his nature and relation to God and the kingdom of heaven.

Adoption is a divine act in which that part of man that cannot be born again is placed in the kingdom of heaven.

CONVERSION.

Conversion is the human act of turning from sin unto God. It is implied that there are agencies at work that lead him to change his mind and course in life. He cannot convert himself any more than he could redeem himself. He is spiritually dead

and must be therefore utterly helpless spiritually. As God comes to him with a finished redemption, so He comes to him through the truth with prevenient grace and helps him to do what he only can do—turn himself about and retrace his steps.

The man who is traveling on a certain road comes to the conclusion that he is going in the wrong direction; he turns round and goes in the opposite direction. Something that he has seen or heard or remembered leads him to change his mind or converts him from going in one direction to another. The man who is on the broad way that leads to eternal death may be induced to consider his condition and destination and to change his mind. It may be through some misfortune that comes upon him, the truths that he learned in former years, the reading of the Bible, the hearing of the gospel, or the influence and teaching of Christian friends that the Holy Spirit shows him that he is in a state of sin and death, and that eternal death is just before him and induces him to look at the entire subject from a different standpoint. He sees that God is not the being that he thought He was, but that He is gracious and merciful. He so loved the world that He gave His only begotten

Son to redeem the world from spiritual and eternal death. This brings on Godly sorrow for sin. He smites himself upon the breast and says, "God be merciful to me a sinner." This is penitence. It is the broken and contrite heart that God will not despise. At the same time there springs up in him confidence. He sees in Christ a perfect righteousness which is placed over on his side—a perfect atonement for all his sins—they were all recorded up against Christ and He paid their penalty. He sees that if he accepts of the great atoning work of Christ and depends upon that to settle his account, he does not need to pay it; for God is not unjust to accept of the payment made by His Son and then demand payment from the penitent sinner. In this way faith is enkindled, so that he appropriates to himself the atoning work of Christ. "Faith cometh by hearing, and hearing by the Word of God." This man is converted, and while this is taking place God justifies, regenerates and adopts him.

Conversion is man's own work with God's help. *He* must turn from sin unto righteousness; *he* must repent; *he* must believe on the Lord Jesus Christ and *he* must comply with all the require-

ments. Here is the field for Christian work. The Christian can influence the ungodly by example, by teaching, by pointing out the way, by encouragement and by invitation. "Come, go with us, and we will do thee good."

To be converted man needs human help, but the human must be careful what kind of help it offers, that erroneous views are not imparted and false hopes established. If it teaches that it is necessary to go through a certain form, to do a certain amount of wrestling and praying with great earnestness, or if it teaches that the prayers of the church or any other human works are valuable in securing the pardon of sin, then the blind is leading the blind and both will fall into the ditch. The human should not pretend that it can pardon sin or induce God to do so. God is able, willing and ready to do His part of the work without help from the human; nothing can make God more willing and anxious to save the sinner, even the chief of sinners, than He is in Himself. The human has sufficient to do to look after its own part of the work, and it greatly needs God's help to do it. It is the part of the human as God's ambassador to go everywhere preaching the gospel to every creature, bap-

tizing him and teaching him to observe all that is commanded in the Word of God, to take the spiritually dead by the hand and show him the condition in which he is and the great calamity which is before him, to persuade him to turn his face heavenward, to point out the way that leads back to his heavenly Father, and to teach him to have implicit faith, that when he makes a faithful use of the means of grace, God will, without fail, do all for him and in him that is necessary to be done, that he may live forever in the heavenly kingdom.

JUSTIFICATION.

Justification is that gracious act of God by which He removes the sentence of condemnation from man to which he was exposed on account of his sins, and blots out his sins and places the merits of Christ to his account. This is done the instant that man appropriates the merits of Christ to himself by faith. Justification is a judicial act by which a man is declared righteous by God on account of Christ. It does not involve a change in him, but only in his relation to the Divine Governor. His sins are blotted out; he is no longer responsible for them. God sees in him nothing to punish, but regards him

as righteous. All that Christ accomplished for the salvation of man is regarded as the believer's, and all the merits of Christ are his.

Works or merit on the part of man is not considered at all in justification. A change takes place in man before he can be justified. He must be illuminated through the truth, so that he sees and realizes his condition and understands and appreciates the great salvation wrought out by Christ. He must have faith, for it is by faith alone that he is justified gratuitously for Christ's sake. This furnishes a sure foundation of hope for salvation and an infallible way to secure it.

PREVENIENT GRACE.

In saying that conversion is the work of man principally seems to conflict with the doctrine that man is in a state of spiritual death. The dead are utterly helpless; they cannot see, hear or know anything. It was thus with Lazarus when he was lying in the grave in the grip of death. But somehow or other he heard the voice of Jesus saying, "Lazarus, come forth." "And he that was dead came forth." The coming forth from the grave was the work of Lazarus. He exercised

his natural strength in the same manner as he did afterward; but Divine help enabled him to exercise his natural strength. Man in his natural state is as helpless spiritually as Lazarus was physically. He can neither see nor hear nor will, nor do anything spiritually good. He possesses and exercises the organs of his body and the faculties of his mind, but they are separated from all the spiritually good and are cut off from God, and he is in the kingdom of spiritual death. And there he would have remained forever if God had done nothing for him. But God came in the person of the Son to work out a salvation for him; then He came in the person of the Holy Ghost to make effectual this salvation, and He comes now in His Word and with help, so that the spiritually dead may hear the voice of the Son of God and turn from sin unto righteousness, and from the power and dominion of Satan unto God. "No man can come to Me except the Father which hath sent Me draw him" (John vi. 44); "No man can come unto Me except it were given unto him of My Father" (John vi. 65). With prevenient grace he can accept the offers of the gospel or he can reject them. Much depends upon the manner in which the offer is made and the influence brought

to bear upon him from the side of the human. God does not force man to be a Christian; He simply puts him in a condition in which he can choose for himself. If he rejects the offer of life, then he continues on the broad road that leads to eternal death; if he accepts of the gracious offer of life, he turns himself about and walks in the narrow way that leads to eternal life. Prevenient grace takes the place of life in the natural man for the time being, so as to give him the power both to will and to do.

CHAPTER XVI.

WHAT MAN IS AFTER THE NEW BIRTH.

In regeneration and adoption the whole man becomes Christian. There has come into being "the new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10); "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 25). He is to be put on as Ruler in life and must not be in subjection.

There still exists in him "the old man, which is corrupt, according to the deceitful lusts" (Eph. iv. 22). "Seeing that ye have put off the old man with his deeds" (Col. iii. 9); he is crucified with Christ. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). Paul, speaking of this in 2 Cor. iv. 16, says: "Though the outward man perish, yet the inward man is renewed day by day."

Paul evidently means about the same thing in the

use of these expressions: "Christ formed in you," "new creature in Christ," "new man," "babe," "new-born babes," the "inward man" and "sons of God." They express that which came into being in the new birth and constitutes the Christian. "The old man," "the outward man," "the flesh," mean that which came into being by being born of the flesh—is reckoned dead and must be in subjection. These dwell together in one personality or self-consciousness. They are opposites. They are contrary one to the other. Each one wants to rule in life, but they cannot both rule at the same time.

Paul, in the seventh chapter of Romans, speaks of the old man in him; he calls him sin. He speaks as a Christian, as one who knows what the law requires, but from the standpoint of the old man, "I am carnal, sold under sin. For that which I do I allow not" (Rom. vii. 14, 15). My Christian consciousness forbids it. "For what I would (the new creature) that I do not" (the old man), but what the new creature hates, that is what the old man does. If, then, the old man does that which the new creature would not, the new creature consents unto the law that it is good.

Now, then, it is no more the new creature that does the wrong, but the old man that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me; but how to perform that which is good, I find not in the flesh. For the good that the new creature would do, that the old man does not; but the evil which the new man would not do, that the old man does. Now, if I do that which I would not, it is no more the new man that does it, but the old man that dwelleth in me.

I find, then, a law, that when I as a Christian would do good, evil (the old man) is present with me. For I delight in the law of God after the inward man. But the outward man delights in trampling on the law of God and in bringing the whole person into captivity and death; so, then, I as a new creature serve the law of God, but as the old man, the law of sin. If there would be no help or relief in this state of affairs, my condition would be miserable. "Oh, wretched man that I am, who shall deliver me from the body of this death?" But help is at hand—"I thank God through Jesus Christ our Lord" (Rom. vii. 24, 25).

Then Paul takes his stand upon the side of the new man. There is no condemnation to him; he does not walk after the flesh, like the old man, but after the Spirit. Being born of Christ has made him free from the law of sin and death. He is very different from the old man. The old man is after the flesh and minds the things of the flesh; the new man is after the Spirit and is taken up with the things of the Spirit. The former is death, the latter is life and peace; the former is enmity against God; he is not subject to the law of God, neither indeed can be. The new man does not need to go out of the world to please God, for Christ has been formed in him, and he lives the life of Christ over again.

John in his first Epistle discriminates very clearly between the old man and the new man: i. 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and the truth is not in us"; iii. 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning," and the old man is of the

devil. These declarations can be made only from the standpoint of the old man.

He now takes his stand upon the viewpoint of the new man and makes the opposite declaration: "Whosoever is born of God doth not commit sin; for his seed (new man) remaineth in him; and he cannot sin, because he is born of God" (1 John iii. 9). No one sins because he is a Christian. Sin does not belong to the new man any more than it does to Christ. Sin does not come from that side of the house, but it does come from the devil and from that which was born of the devil and of the flesh.

John seems to justify me in saying, I am a sinner, I do that which is wrong; I am a Christian, I cannot sin. This contradiction can only be explained, so far as I can see, by considering that John is speaking from the standpoint of the old man in the one instance and from the standpoint of the new man in the other.

This way of speaking is common in the Holy Scriptures. Our Lord is frequently called the Son of God, and He is about as frequently called the Son of man; He is both the Son of God and the Son of man. If you refer to His divine nature you

say that He is the Son of God, if to His human nature you say He is the Son of man.

The Christian possesses two natures—the one comes by being born of the flesh (it is a sinful nature called the old man), the other comes by being born of the Spirit—it is the new creature. If you refer to his old corrupt nature you say he is a sinner; if you refer to his new nature you say he is a new creature; he cannot sin.

Paul refers to these two new natures in Gal. v. 17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would."

The old man is to be put down as a ruler, he is to be crucified, reckoned as dead, though he will continue to live as long as life lasts, but by mortification and crucifixion he will become weaker. The new man is to be installed as ruler, he is to control and Christianize the entire natural life so that the life he lives in the flesh is the life of faith on the Son of God.

Not taking man's external conditions and surroundings into consideration, but only his internal conditions and that of which he is composed from

a scientific standpoint, we would suppose that he would be as much inclined to do the evil as the good, for he was born of the evil and of the good. It depends upon which of the natures has the rule or which is the stronger.

There are those who claim that they live without sin; they made an entire consecration of themselves to God; they have been baptized by the Holy Ghost and live without doing anything wrong.

There is not anything in the special consecration that they claim to have made. God will accept no one without he makes a free and entire consecration of himself. It is only then that God will justify, regenerate and adopt anyone. No half-heartedness is tolerated. God must have the whole person or none. "Ye cannot serve God and Mammon."

There is no difference in justification, regeneration and adoption in different persons. These are acts of God and are the same in every adult. The evidence of these divine acts and the growth of the new man may be very different in each one.

If the perfectionist would prove his profession by his life and attribute it to the rapid and full devel-

opment of the new man, and the putting down and destroying and getting entirely rid of the old man, then we would be willing to listen to him, for we would gladly learn how to get entirely rid of the old Adam before we leave this world.

But they attribute their sinless perfection not only to a special consecration, but to a special baptism of the Holy Ghost. We can do nothing good without the Holy Ghost. He regenerates us; He dwells in us; He works in us to will and to do. Our heavenly Father is more willing to give us the Holy Ghost than we are to receive Him.

God does not now ordinarily give the Holy Ghost in a miraculous manner for miraculous purposes. Our Lord promised the disciples the baptism of the Holy Ghost. Acts i. 5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This promise was fulfilled on the day of Pentecost for the Jews, and at the house of Cornelius for the Gentiles. It was a specific promise, and when the Holy Ghost had come, it was fulfilled. This promise was just as completely fulfilled as the promise of the coming of the second person of the Trinity.

The Holy Ghost came to abide with us. It was

not intended that Pentecost should be repeated so far as the coming of the Holy Ghost is concerned, but so far as the hearers of the Word being pricked to the heart by the Holy Ghost through the truth and the adding of large numbers to the church are concerned, it was intended that this should be repeated everywhere and all along down the ages. There is no record in the Acts of the Apostles or in the Epistles of this baptizing of the Holy Ghost being repeated. Those of the present day who receive the Pentecostal blessings are highly favored and greatly honored. Many in the apostolic age received the Holy Ghost through the laying on of the hands of the apostles. This was not to regenerate them, but to communicate to them some spiritual gifts, such as speaking in other tongues and interpreting tongues. He was not given for selfish purposes, but for the edifying of the body of Christ.

The ability to communicate the Holy Ghost in this miraculous way was greatly desired by Simon of Samaria, who offered to purchase it with money. But it was done only by the apostles and Ananias. All who became Christians in the apostolic age and in all ages since that time received the Holy Ghost through the Word of God. It was in this way

the three thousand received the Holy Ghost on the day of Pentecost. When Peter preached the Word they were pricked in their hearts. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they did not give up or forget the truth, for they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers.

There are no Christians found in heathen countries where the gospel has not been preached. He who claims to have received the Holy Ghost independent of the Word and direct from heaven, opens up the way to most any extravagance and fanaticism, and may do anything under the sacred name of religion, as Thomas Munzer and those associated with him at the time of the Reformation.

The doctrine concerning the Holy Ghost taught in the Holy Scriptures is that He came on the day of Pentecost in an audible and spectacular manner to the disciples of Christ—the church as it then was—to remain. There was no evidence of His leaving them. He entered into them and remained in them, as was manifest in their entire lives. They became the center from which the Holy

Ghost was received by others through the preaching of the Word, the administration of sacrament and by the laying on of their hands.

The work and influence of the Holy Ghost is only limited in the Christian by himself. If he is an obedient subject, earnestly desiring to be led into the truth and to develop like Christ, the Holy Ghost will work in him both to will and do of His good pleasure. It does not seem necessary or even appropriate that the Holy Ghost should be poured out in an extraordinary manner upon a person who has already been regenerated and in whom the Holy Ghost already dwells. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God." It is manifest in the liturgies and forms of public worship that the church all along down the ages felt that the Christian does sin in thought, word and deed, and that he needs continually an interest in the atoning blood of Christ. Our Lord recognized this as a fact when He taught us to say, "Forgive us our trespasses as we forgive those who trespass against us."

A large portion of the church of the present day uses these ancient forms of worship. She still con-

fesses her sins to Almighty God. Her cry for mercy is still heard in the use of the Kyrie, and her prayer to the Lamb of God that taketh away the sin of the world in the use of the Gloria in Excelsis.

CHAPTER XVII.

THE RELATION OF THE CHRISTIAN TO NATURAL LIFE.

WE have considered the relation of the natural man to Christian life and how he obtains this life. We now have to consider the relation of the Christian man to natural life and how to deal with it. The change that a man undergoes in becoming a Christian is described as a passing from death unto life. Before the transition was made the great question was, How am I to obtain the new life and enter into its relations? No sooner has it taken place than the question is reversed and becomes, How am I to get rid of the old natural life, with its habits, customs and ways of sin? It refuses to be dismissed. Many times and with great force do the traditions, habits and customs of the past life rise up and claim attention, and the old Adam demands that they have a place in the new life.

The Christian, with his dual nature and in the double world, finds that two lives claim his atten-

tion; the one a life of faith on the Son of God, the other a life in accord with the flesh. He cannot live both lives at the same time—though some men try to live double lives; on the Lord's day they go to God's house and engage in worship, and during the week they conduct themselves publicly in accordance with their profession, but secretly and in the dark they live the lives of sin and death. It is not long until it is manifest what they are. "Ye cannot serve God and Mammon."

In this dilemma, what is the young Christian to do? If he were to die immediately that would solve the problem. It would break up his relationship with this natural life and put him in heaven, where he could develop untroubled by evil influences. But that is denied him; he must continue in this world and live and develop the Christian in the church militant and deal with the old life in the manner taught by Christ and His apostles.

Paul tells us in Romans vi. 6 that the old man was crucified. "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for He that hath died is justified from sin." That is, the penalty of sin was paid,

and he is, therefore, free from it. Then the old man has no right or authority over the new life to direct or control it, neither can he condemn it on account of sins committed during the old life.

The Christian is to reckon the old man as dead, so far as he has anything to do in controlling the new life. "That ye put away as concerning your former manner of life the old man, which waxeth corrupt after the lusts of deceit" (Eph. iv. 22). As the new creature had nothing to do in directing the old life of sin, so the old man is to have nothing to do in directing the Christian life. The two are opposites; the one tears down that which the other builds up. "The Christian is to die unto sin."

If we call to mind the scientific definition of death, we can readily understand how this can be done. To die is to cease corresponding with environment. To die unto sin is to cease having anything to do with it, to cut ourselves off from it. If the Christian does not die unto sin, sin will cause his death.

It is important for him to learn what will injure the Christian life and how to deal with it. There are some sins that must be dealt with severely and at once, and there are others that must be dealt with

more leniently and not so abruptly. Some are to be crucified, others mortified, and still others limited.

The sins of the appetite and passions are such, as a general thing, that need to be crucified at once. The only safe thing for mother Eve to have done was at once to have crucified the act of eating of the forbidden fruit by withdrawing from the tree; but she performed the act, and death was the result.

The only safe way to deal with the appetite for strong drink is to crucify it at once; it is a deadly enemy to the Christian life. Drunkenness is included in the catalogue of sins that prevents entering into the kingdom of heaven. If thy appetite cause thee to offend, cut it off. This is a radical and rough way of dealing with this enemy, but it is the only safe way. Total abstinence is in strict accord with biological principles. It is cutting off all correspondence with the evil. This applies with equal force to all sins of the flesh.

Paul said (Eph. v. 3, R. V.): "But fornication and all uncleanness or covetousness let it not be once named among you as becometh saints" "For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ

and God. Let no man deceive you with empty words; for because of these things cometh the wrath of God upon the sons of disobedience" (Eph. v. 6, R. V.). "Be ye not partakers with them."

Few persons are so many sided as to be guilty of the whole catalogue of sins, but many have but one sin in which they habitually indulge, and because they cut themselves off from all others, they in a way justify themselves; they call it the besetting sin. This one sin which belongs to the old life may open up an avenue to the new life and may work on it as a deadly disease. This may throw light upon what James means when he says, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

It is not necessary that man's physical nature be attacked by all the deadly diseases to which humanity is heir in order to destroy his life; one deadly disease is sufficient to do the work. All the other organs may be in good condition and healthy, but if consumption takes hold of the lungs that is sufficient to destroy the life. The organs of Christian life are so constituted that one besetting sin will work its ruin. May not our Saviour have meant

this when He said, "If thy right eye causeth thee to stumble, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish and not thy whole body be cast into hell: and if thy right hand causeth thee to offend, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell?" (Matt. v. 29, 30, R. V.).

There are forces that belong to the human makeup, such as anger, wrath, malice, hatred and jealousy, that are not taken from man when he becomes a Christian, and he has them to deal with as long as he lives. He cannot use the knife and cut them off, because they are a part and parcel of himself. He can put them off as ruling factors in his life, and as they rise up to control him, he can mortify them. "If ye through the spirit do mortify the deeds of the body, ye shall live." "Mortify, therefore, your members upon earth." Mortification is a gradual process of repressing and curbing the member so that it grows weaker and less able to exert an influence upon his life. "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24). By doing this

these members fall out of correspondence and become as though they were not in existence.

The Christian who takes his stand firmly upon the side of Christ, who draws around his religious life boundaries clear and sharp, over which he shall never pass, develops the highest and best type of Christian life. He finds it the most easily lived, and he realizes that the yoke is easy and the burden light.

There are some functions of the natural life that are right and proper at one time and at another they are wrong. This is the case with work. The Jews under the theocracy were to work six days, but the seventh was the Sabbath in which no work was to be done on penalty of death. In the New Testament work is commanded and the Christian is directed to work at things that are good and useful, but nothing is said about him ceasing work on the Lord's day; but the first day of the week was selected as the sacred day by the church. The church was directed by the apostles and they by the Holy Ghost. Man needs a day of rest and it is the law of the land that work must cease on the Lord's day. Therefore, to work during the week is right and the thing to do, but it is wrong on Sunday.

There are some functions that are right in them-

selves but become wrong when they are carried to extremes. Love of money is an illustration of this. Love of money is right in a proper degree; in fact, it is a necessity, if a man is to succeed financially; but when it becomes so great that a man will resort to any means to get and keep it, then it is the "root of all evil." It becomes to him a god. "Ye cannot serve God and Mammon." In these things the Christian must exercise his judgment and make use of the doctrine of limitation. He can go so far but no further.

There are also functions in the family, in the community, and in society at large, the enjoyment of which is perfectly legitimate in itself, but owing to the ignorance, the prejudice and the practice of the world to use everything they can against the Christian life, it is the best not to indulge. Your Christian life may also require you to abstain. Its fullness and richness depends upon your fellowship and communion with God. If these functions take up the time and attention that is required to develop the Christian life, then to abstain from them is the proper thing to do.

In this is found the true idea of self-denial. It is to give up something that seems to be very good

and enjoyable for something that is better and more enduring. It is not pleasant to deny one's self. No one likes to be loaded up with crosses and restrictions; human nature rebels against it, but self must be denied if the greater good is to be enjoyed. "Whosoever will come after Me let him deny himself, take up his cross and follow Me" (Mark viii. 35). The penalty of refusing to deny one's self is to get the less instead of the greater good. He who is unwilling to make the sacrifices necessary to live a truly Christian life, will find in the end what our Lord meant when He said, "He that loveth his life shall lose it; and he that hateth his life in the world shall keep it unto life eternal" (John xii. 25).

It is evident that if the Christian is to grow and accomplish his mission in this world the natural life must be restricted. The old Adam is to have nothing to do with it—sin must be cut off; the corrupt members of the flesh must be mortified and the useful members limited, and self must be denied.

"So let our lips and lives express
The holy gospel we profess:
So let our works and virtue shine,
To prove the doctrine all divine.

"Then shall we best proclaim abroad
The honors of our Saviour God,
When the salvation reigns within
And grace subdues the power of sin.

"Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth and love
Our inward piety approve."—*Isaac Watts.*

CHAPTER XVIII.

THE ENEMIES OF CHRISTIAN LIFE.

ALL kinds of life in this natural world have their enemies, and it would be strange if Christian life did not have its enemies. Christian life has more and greater enemies than any other kind of life. This life belongs to two worlds—the spiritual and material—there are enemies in both worlds. As Christian life is spiritual in its nature and located in the body to Christianize the thoughts of the mind and the actions of the body, the attacks of enemies are made from within on the mind and from without through the organs of the body.

The closest and most to be feared enemy is the old Adam, sometimes called the flesh and sin. He comes into being by natural birth; he is a heredity. He clings to life with a terrible grip, and only goes out of existence in the death of the body. He is very ambitious and jealous of his rights; he claims the right to rule over and completely control the natural life.

When the new man came into being through the new birth, the old Adam was dethroned as ruler and reckoned as dead—as having been crucified with Christ. This was done against his will; he had to submit, but it was not done without a struggle, and he proposes at auspicious times and encouraging conditions and favorable circumstances to renew his efforts to put down the new man and ascend the throne himself.

Paul, in Gal. v. 17, calls the new man Spirit and the old man flesh. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other." If the old Adam rules the life, then there may be "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." When the new man rules the life there is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If the old man rules, then it is death to the new man. Paul said to the Christians at Rome, "For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii. 13).

Paul would have us believe that our old man was crucified with Christ that the body of sin might be destroyed, that in holy baptism we were baptized into His death and buried with Him. "Like as Christ rose from the dead by the glory of the Father, even so we should walk in newness of life."

Paul realized what a dangerous enemy the flesh is to spiritual life. With his miraculous conversion, abundant revelations and unbounded zeal for the cause of Christ, he did not feel himself secure against this enemy. He says, "But I keep under my body and bring it into subjection; lest that by any means, when I have preached unto others, I myself should be a castaway" (1 Cor. ix. 27).

Another enemy of the Christian life is the world. The Christian is also closely connected with this enemy. He is in the world and must remain here until this natural life is ended by death. The time was when exclusion from the world was thought necessary in order to attain the highest type of Christian life. The people went into the desert and into monasteries, and spent their time in prayer, meditation and mortification of the

flesh, in order that they might get away from the evil influences of the world. But the Christian is to be the light of the world and the salt of the earth.

The enmity of the world against the Christian is manifest. The Christian life stands in plain contrast and in condemnation of the worldly life. The worldling sneers at the Christian, magnifies his faults, and makes known his infirmities, but this does not need to affect the Christian in the least. It is just what he might expect. It is when the Christian permits himself to be influenced by the world that it becomes a dangerous enemy.

The world has its standards, its ways of thinking, of talking and of acting. It has its pleasures, its games and its amusements. The morality of these are in keeping with the old Adam. Many of these things may be all right in themselves, but when they are gotten up and conducted in such a manner as to gratify the tastes, desires and likings of the corrupt old Adam, they are no friends to grace to help us unto God. When the Christian gives way to these common customs of the people and goes with the multitude, he soon finds himself in a position in which his Christian life is greatly endan-

gered. There is to be no fellowship between the world and the Christian. James says, i. 27, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widow in their afflictions and to keep himself unspotted from the world." Paul was crucified unto the world and the world unto him. Our Lord said, John xv. 18-19, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Another enemy of the Christian life is the devil. We have already learned something in another chapter about this great, wonderful and wicked being. At the very beginning of our race, he showed himself an enemy and a traitor. Through misrepresentation, deceit and an evil influence, he brought death with its long train of sorrow and suffering upon us. Never in the history of our race has he lifted a finger to lighten our burdens, soothe our sorrows or to alleviate our sufferings, but has ever been on the alert and most active to increase them and to crush us to the earth.

When the kind, merciful and loving God came

to rescue us, he fought Him to the bitter end, but the Lord was stronger than Satan and led captivity captive and gave gifts unto men. Satan's power has been broken and man rescued from him. God has been reconciled to man through Christ Jesus; he can now be justified, regenerated and adopted and started in the Christian life.

Satan is just as great an enemy to this new Christian life as he was to the Adamic life, which came forth pure and beautiful from the hands of the Divine Creator. When the devil overthrew Adam and Eve, the whole race went with them. Had he overthrown our Lord, the second Adam, the race would have remained with him. It must cause Satan chagrin to see multitudes leaving his kingdom of darkness and death and entering into the living kingdom of our Lord Jesus Christ.

If he is able to get them back it must be now by individuals. His work has greatly increased on account of the growth of the kingdom of Christ. We may suppose that not a soul enters upon the Christian life that he does not put forth an effort to reclaim. He works through the old Adam to discourage and stir up evil passions. He uses the influence and example of the world to lead him astray.

He comes with his wiles and then again with his fiery darts. "Let him who thinketh he standeth take heed lest he fall" (1 Peter v. 8). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith" (James iv. 7). Resist the devil, and he will flee from you. Satan hindered Paul from going to Thessalonica: "Wherefore we would have come to you, even I Paul once and again; but Satan hindered us" (1 Thes. ii. 18).

Paul would have us realize the greatness of the effort Satan, with his organized forces, is puttting forth to overthrow the Christian. It is not against flesh and blood, beings like ourselves, with which we have to contend, but against spiritual hosts of darkness, organized into principalities and powers and world rulers, who are in high or heavenly places —wherever the Christian is, there they will enter. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Where-

fore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness; and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God; with all prayer and supplication" (Eph. vi. 11-18, R. V.).

My soul, be on thy guard;
  Ten thousand foes arise;
The hosts of sin are pressing hard
  To draw thee from the skies.

Oh, watch and fight and pray!
  The battle ne'er give o'er;
Renew it boldly every day,
  And help divine implore.

Ne'er think the victory won,
  Nor lay thine armor down;
Thine arduous work will not be done
  Till thou obtain the crown.

Fight on, my soul, till death
  Shall bring thee to thy Lord;
He'll take thee at thy parting breath,
  To His Divine abode.—*George Heath.*

CHAPTER XIX.

GROWTH OF THE NEW CREATURE.

OUR Lord is scientific in His teachings. When He gives us lessons about spiritual growth He takes us to things in nature that grow. To illustrate the rapid growth of His kingdom from a very small beginning, He takes the grain of mustard seed. "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown it is greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. xiii. 31, 32).

To illustrate the fact that the human heart is made like Christ, he said, "The kingdom of heaven is like unto leaven, which a woman took and hid in the three measures of meal, till the whole was leavened" (Matt. xiii. 33). For the encouragement of the preacher and teacher of the Gospel, Christ related the parable of the sower. It shows that the good seed of God's Word will grow and produce an

abundant harvest, if it has a chance, but it has many enemies, and much of the ground is not in a state to receive the seed. Some seed fell on the wayside, and before it had time to sprout it was devoured. Some fell on rocky places, it sprouted and sprang up, but it soon perished. Some fell among thorns; it grew up, but it was soon choked by the thorns. But some fell on good ground and yielded fruit—some a hundredfold, some sixty, and some thirty.

To illustrate the fact that the evil appears with the good and hinders it in its growth, he relates the parable of the wheat and the tares. The man sowed good seed in his field; but while he slept, an enemy sowed tares. As soon as they were grown and the fruit appeared, then the tares were discovered. It was decided that they should both grow together until the harvest. Then the reaper should first gather the tares and bind them in bundles to burn them, but gather the wheat into the barn. The explanation of the parable as given by Christ is, the sower is the Son of man. He was preaching the Word; the field is the world—world of human beings; the good seed is the children of the kingdom. Christ evidently sowed the good seed of the Word, through which the children of the kingdom are

brought into being. Our Saviour refers to what the good seed has become in the harvest time. It has grown into the children of the kingdom. The tares are the children of the wicked one. All evil passes out of the abstract into human souls and ripens them into the children of the wicked one.

In the sermon on the mount He tells us that we are not to be anxious and worry and fret about our lives. God values life more than raiment and food. Go to the bird and learn how God appreciates their lives. Are ye not of much more value than they? Who is it that can add to his stature by being anxious? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. We who have lived in this world for some time have given up the idea of adding a cubit to our physical stature by toiling and spinning and taking thought; but we worry and fret about our spiritual growth. How are we to become better? How are we to grow in grace? How are we to reach the fullness of stature in Jesus Christ? We put forth efforts, but we realize that they are complete failures. We fret and worry,

but this only adds to the trouble. We should go with the great teacher to the science of biology, and learn that growth is the work of the life within. It only can add to the stature, whether it be spiritual or material. All growth in the Christian life must be in that which was brought into being through the new birth. The only thing that does grow in this world of ours is life. It is natural for it to grow; if it does not grow there is something wrong with it, and it will soon perish.

There is the enlargement of some bodies by that which is not the product of life, but of disease or injury. It is the process of swelling. There is also the enlargement of bodies by accretion, as a rolled snowball; but these are very different in their nature and processes to that of life. That produced by disease or injury is the foe of life, and puts the body on the highway to death and dissolution; that produced by accretion is addition without any change, excepting form. But by life matter is acted upon as in a laboratory, in which it is thoroughly changed in its nature and character and most wonderfully and skillfully placed in form. The babe in Christ is expected to grow; not to grow into something else than the new man, but to

enlarge, to strengthen, to develop into a full grown Christian in Christ.

The life principle of the new creature is a center of power. It is the spiritual laboratory in which the thoughts, words and actions are made to conform to its own nature and character, and the result is added in strength, beauty and size to the stature of the new man. But how is the new man to grow? Consider the lilies how they grow, and you will learn an important lesson about Christian growth. The life principle of the lily is an individual identity, with the endowment of ability, to do its work independent of all other life or any help whatever. It organizes its own body first into the blade, then the stalk, and then it produces the flower and paints it in all its grandeur and beauty. It does it without taking thought, without putting forth effort; it does it spontaneously.

So it is with the Christ-life principle; it has ability in itself, independent of all other kinds of life and in opposition to all opposing forces, to organize and develop its own body. This it does of itself without any effort on your part. You have as little to do with Christian growth as you have with the material growth of your own body.

Which of you by taking thought can add one cubit to his stature? Which of you by worry, by taking thought, by prayer, by fasting and by good works, can add to your spiritual stature? There is much for which you have need to pray, but the Christ-life principle does not need your prayers; there are many things you ought to do, but the Christ-life does not need good works. Works only become good works when they are prompted and executed by the new man.

The lily-life must be implanted in the soil with sunshine, moisture and air if it is to grow and perform its life mission. All this is furnished to it without any effort on its part. All that it has to do is to draw the necessary material from the ground and air out of which it organizes and develops its own body. The Christ-life, as is found in the babe in Christ, is planted in the church of Christ, where it is under the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost. Every condition required and everything needed for growth are furnished complete and free from the divine and spiritual side. It is fully competent to do its own work perfectly without your toiling or spinning or taking thought.

Growth, like the new birth, is a great mystery. Thou canst not tell whence it cometh and whither it goeth. If you can account for it through philosophy or the power of the will or environment, it is not growth. It may look like growth, you may take it for growth, but it is not the real thing. The flowers are artificial and the fruits are only wax. Spiritual growth can only be accounted for from the side of the divine and spiritual. "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. ii. 13). The Christian is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10).

When the young Christian slowly rises above the world in his thoughts, in his language, in his principles and in his spirit, and is still more and more conformed to the image and likeness of Christ, it is accounted for by some on the grounds of natural piety, a high ideal, a strong will, a determined purpose and Christian influence. This is accomplished, they say, by denying yourself of all that is sinful and by being persistent and constant in doing the good and the right. The lily may grow, but the Christian must fret and toil

and spin. A man, by self-denial and continued efforts in good works, may attain a very high moral character; but that is not spiritual growth, neither is it a Christian process, but it is a moral process. Christian growth is not a process brought about by efforts put forth by the individual, but it is the work of the life principle within. It is the Christian's work to keep himself in the right position—to abide in Christ and to keep himself in touch with that which is Christian—then he can be still and let the hidden and mysterious power do the work. "Then he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm i. 3).

Life must have a time in which to grow. Some kinds of life grow rapidly and others slowly. There is life that completes its growth in a few days, and there is life that continues its growth for centuries. Man attains his growth in height in about twenty-one years, but he may grow in weight any time during his three score years and ten or four score years; and, in fact, there is a continual growth to take the place of the waste matter that is continually being thrown off, so that man grows physically during his

entire life. The longer that life has to grow the slower it grows. But how long shall the new man grow? We know when he commences to grow. Just as soon as the new creature comes into being in the new birth growth commences. You do not expect much from the babe in Christ; you expect him to be weak, to know but little and to be able to accomplish but little; but as time rolls on and he has opportunities to develop, you expect more of him. There is no period in his history in this world in which he cannot grow—grow in grace and in knowledge and in likeness of Christ. It may be continued in the world to come—especially in his disembodied state—and, in a way, through all eternity.

The ungodly often sneer at the Christian on account of his imperfection, but too much is expected. The sprout that has just come through the ground from an acorn is a very small and insignificant thing; it may be covered with dust and its leaves broken and crushed, but it is a living thing. Beside it may lie a gigantic rock with the appearance of strength and durability, but it will never be anything else than a rock; but in the young oak there lie great possibilities—it doth not yet appear what

it shall be. Give the Christian time to grow, call around to see him later; a good time to call will be when Christ shall appear, for then he shall be like Him, for he shall see Him as He is.

Christian growth is in some instances very slow and never attains to any eminence. Paul was disappointed in the growth of the church at Corinth. He could not speak unto them as spiritual, but as carnal. They manifested their carnality and ignorance in their divisions. One saith, I am of Paul; and another, I am of Apollos—each shutting himself up to one minister; whereas, if they had grown in knowledge, as they should, they would have known that all ministers, as well as all things, were theirs. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours" (1 Cor. iii. 22). They were yet only babes in Christ. They were unable to bear meat; Paul had to feed them on milk. They should have grown to be able to teach others, but they needed to be taught themselves.

CHAPTER XX.

THE FOOD FOR THE CHRISTIAN LIFE.

It is a fact well known that all material life must have food in order to grow and mature. The horticulturist and the agriculturist look well to the enriching of the soil through cultivation and application of fertilizers, that the trees and vegetables may have a rapid growth and ripen a rich harvest of fruit and cereals. It is the man who has to do with animal life who can properly appreciate the fact that life must have food in sufficient quantities, and of the right kind, if it is to accomplish its mission in this world. We need not go to vegetable and animal life to learn this lesson, for we can learn it in our own lives. We must have "our daily bread" if we are to continue in this world. If the supply of food becomes exhausted, or we get into such a condition in which we cannot take food, life is at an end. It is just as necessary that the Christian life partake of food in order to grow and accomplish its mission in this world as it is for natural life.

The kind of food required depends upon the character of life. Insectivorous and vegetable life get their bread from the mineral world, animal and human life get their bread from the product of vegetable and animal life.

The Christian life feeds upon that living bread that cometh down from heaven, and that bread is Christ. "I am the bread of life." "This is the bread which cometh down from heaven, that a man may eat thereof and not die." "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world" (John vi. 48-51). At this, many of the Jews strove among themselves, saying, "How can this man give us His flesh to eat?" And many of His disciples said, "This is a hard saying, who can hear it?" When Jesus knew in Himself that the Jews and many of His disciples interpreted the eating of His flesh and drinking of His blood in a carnal way, He hastened to correct them. He said, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life."

The bread that we are to eat or appropriate, then,

is that which has been secured for us through Christ. It is the gift of God. It is called "the bread of God," "the bread of life," "the bread which cometh down from heaven," and "the living bread." This bread is Christ with all His purchased blessings of salvation. He is bread indeed. He nourishes the Christian life and preserves it unto eternal life. The eating of this bread is not carnal but spiritual, and is accomplished through the organs of the body.

Some say that the eating is by faith. Faith is an important element in the Christian, but if nothing could be done for us until we have faith we would "perish with hunger." Faith is the gift of God. "It cometh by hearing, and hearing by the Word of God." It seems to have its beginning in prevenient grace and comes into existence in the new birth. It is a function that is exercised by the new creature in Christ. Faith seems to be the motive power, but it is the new creature who appropriates this bread of life, is nourished and strengthened so that the life that he now lives in the flesh is a life of faith on the Son of God.

The food of vegetable life is found in the ground and air in which the life exists. The food of animal

and human life is found in this material world in which they live. The food of the Christian life is found in the Holy Scriptures in the form of the written and visible or sacramental Word.

Vegetable life takes food through its roots, leaves and bark; animal and human life take their bread through their mouths. The Christian life takes its bread through the natural organs of the body, as sight, hearing and eating. It is the Christian life that is to be fed with the material out of which the Christian is formed.

The food of material life is not different in its elements from the protoplasm out of which the body was first organized. Neither is the food of the Christian life different from that out of which the new creature was first organized. In other words, that which produces the Christian nourishes and develops him and keeps him unto eternal life. The Christian starts on his existence in the new birth as a "new-born babe," then as a "new creature," "the Son of God," "the inward man," and as he christianizes and controls this natural life, he is called the Christian.

The "inward man" must be reached through "the outward man" until the earthly house of this

tabernacle is dissolved, then the inward man will have direct communication with his surroundings, and the outward man will have gone out of existence. Hence it is through the natural organs of sight, of hearing and of tasting that the heavenly bread can reach the Christian life to nourish and strengthen the inward man.

We have the bread of God in the printed page, so that we can appropriate it through the organs of sight by reading it for ourselves. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John v. 39). "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind and searched the scriptures daily, whether those things were so" (Acts xvii. 11). The Psalmist said, cxix. 105, "Thy Word is a lamp unto my feet and a light unto my path."

It is a great privilege to be able to read God's Word. It is a great blessing to hunger and thirst after the truth, so as to search the scriptures daily for the truth. The Christian who does not read God's Word is lean, weak and sickly, and if the food is not supplied in some other way he falls an easy victim to spiritual death.

Our Lord said to His diciples, "Go ye into all the world and preach the Gospel to every creature." They obeyed the command of the Lord, "And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ" (Acts v. 42). "Therefore they that were scattered abroad went everywhere preaching the Word" (Acts viii. 4). "It pleased God by the foolishness of preaching to save them that believe." "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. i. 21-24).

The preached Word reaches us through the ear. So important is this matter that our Lord has given us lessons on it. "He that hath ears to hear, let him hear" (Mark iv. 9). "Take heed how ye hear." "Take heed what ye hear." "He that hath an ear let him hear what the Spirit saith unto the churches."

The presentation of the bread of life by preaching and teaching has some advantage over its printed form. The preacher represents Christ; he presents the truths that are needed and in such a manner as the audience can understand and appro-

priate them. The hearers have the advantage of sight. They see the personality of the preacher, his gestures and the expressions of his countenance—all these aid in the hearing of the Word.

Nothing will take the place of the services of God's house. "Not forsaking the assembling of yourselves together, as the manner of some is" (Heb. x. 25). Here divine worship is celebrated, the Word is read, the gospel is preached, and the holy sacraments are administered. Christ is where His gospel is preached, and where two or three are gathered together in His name. The Holy Spirit is present to regenerate, nourish the new creature and sanctify and comfort through the truth. Here is where heaven comes down to earth and leaves its benediction in "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost."

The Lord wants His flock fed. He said to Peter, "When thou art converted, strengthen thy brethren." "Simon, son of Jonas, lovest thou Me more than these?" "He saith unto Him, Yea, Lord, Thou knowest that I love Thee." "He saith unto him, Feed My lambs," "Feed My sheep." Peter

exhorts the elders to "Feed the flock of God which is among you."

It is of the greatest importance that the food be good, the sincere milk of the Word, that the flock may grow thereby. Poison is not worse on natural life than it is on spiritual life. Few people appreciate the evil done by false doctrine. Many think that any Tom, Dick or Harry can preach. If he is a good talking machine he is all right, though he was picked out of the ditch a few months ago. It is not unfrequent that ignorant people with false ideas of Christianity set themselves up as spiritual advisers of the people. Our Saviour said of the Pharisees, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. xv. 14). But the church, in her consciousness of the importance of the matter, requires of her young men who enter the ministry to spend eight or ten years in preparation, and to devote their best energies and their entire time to the work.

There is another way in which the bread of life is presented to us. It is in the Holy Communion of the body and blood of Christ. In this form we receive it through the mouth with the assistance of

sight and hearing. The Holy Communion is the visible Word. It is set forth in such a manner that it can be seen. The words of the institution and the instruction given, "Take, eat," etc., strike the ear. The eating and drinking are done through the mouth. It seems to me, if there is nothing more in this way of receiving the bread of life than there is in the printed page and the preached Word, it would not have been instituted. (See this subject in Chapter IX.)

In the Holy Scriptures, God has connected the bread of life with the printed page. There is much in the Bible that is not directly the gospel of Christ, and inasmuch as it is intended for all people in all ages it is very general and comprehensive.

In preaching, the bread of life is in connection with the preached Word. Here it is restricted to an audience, it may be, of Christians and non-Christians. The preaching may edify and strengthen the Christian in the faith, but it may be to the non-Christian a savour of death unto death or of life unto life. The Word of God is quick and powerful; if it does not save, it condemns.

In the Holy Communion He has connected the

bread of life with the bread and wine, and it becomes the sacramental Word. The matter becomes more restricted still. It is only for Christians, and the bread of life is confined to the elements of bread and wine and is no longer called the bread of life, but body and blood of Christ, given and shed for you and for many for the remission of sins. They who partake of the bread and wine partake also of that which is sacramentally connected with them, and to partake of them does not depend upon their faith. Their faith neither makes nor unmakes the sacrament. The Lord instituted the sacrament, and it is complete in itself.

But faith makes one a worthy communicant and secures to him all the blessings promised in the sacrament; but unbelief makes him an unworthy communicant and brings upon him condemnation. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. xi. 27-30.) "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." In that age of miracles the dis-

pleasure of the Lord may have been manifested against them in a miraculous way, as it was against Ananias and Sapphira. Paul, however, may have meant that these effects come upon the inward man.

Paul very earnestly and at some length warns the unworthy communicant of the evil effects that come upon him in partaking of the communion, but he says nothing of the good effects upon the worthy communicant; but it is taken for granted that the worthy communicant not only remembers Christ and "shows the Lord's death till He come," but he feasts on Christ in the inward man and has the forgiveness of sin and the assurance of eternal life.

To appreciate the Lord's Supper, spiritual discernment is absolutely necessary. The body and blood of the Lord, the object for which the Holy Communion is celebrated and the new creature that came into being in the new birth and is to be fed, must be spiritually discerned. The eating and drinking are not for the benefit of the "outward man," but for the benefit of the "inward man," who will be living still when the "outward man" lies in the grave. The organs of the "outward man" are made use of to reach the "inward man."

The life principle of the "inward man" does its work perfectly without the Christian taking thought. All it needs is the food, and the Lord's Supper is one of the means of supplying it with food.

O bread to pilgrims given,
  Richer than angels eat,
O manna sent from heaven,
  For heaven-born natures meet!
Give us, for Thee long pining,
  To eat till richly filled;
Till, earth's delights resigning,
  Our every wish to still.

O Fountain! life bestowing,
  From out the Saviour's heart,
A fountain purely flowing,
  A fount of love Thou art!
Oh, let us freely tasting,
  Our burning thirst assuage!
Thy sweetness never wasting,
  Avails from age to age.

Jesus, this feast receiving,
  We Thee unseen adore;
Thy faithful Word believing,
  We take and doubt no more;
Give us, Thou true and loving,
  On earth to live in Thee;
Then, death, the veil removing,
  Thy glorious face to see!—*Ray Palmer.*

CHAPTER XXI.

THE FRUITS PRODUCED BY THE CHRISTIAN LIFE.

OUR Lord is very scientific in speaking of the fruits produced by the Christian life. When we take our stand with Him and look at this subject from the standpoint of science, we expect Christian life, First, To bear fruit. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John xv. 8). It is the mission of all kinds of life in this world to organize a body and to reproduce or multiply itself, and thereby manifest its character and its worth. Christian life is not an exception to this general rule; it bears fruit and shows its character as is seen in the spirit, principles, motives, words and actions of the Christian. It seeks to reproduce itself in bringing others to Christ.

We expect Christian life, Secondly, To bear fruit after its own kind. "Do men gather grapes of thorns, or figs of thistles?" Each life has an individuality that leads it to conform to its own type and bear its own fruit. So the Christian life con-

forms to its own type and produces its own fruit.

The Christian life is a reproduction of the life of Christ upon the earth, which bore much good fruit. Hence, the Christian life conforms to Christ's life and bears the same kind of fruit.

The kind of fruit that a person bears in living this natural life depends upon the state of his spiritual nature. If the divine and heavenly good in him has become disorganized and passed into sin and death, his fruit will be evil; he is an evil tree and cannot bring forth good fruit. But if the divine and heavenly good be organized in him again by the new birth, then the tree is good and he brings forth good fruit.

We expect Christian life, Thirdly, To be known by its fruits. "Therefore by their fruits ye shall know them" (Matt. vii. 20). In fruit-bearing trees and plants, the fruit is the exponent of the tree. It tells what kind of a tree it is. In an orchard there are means by which one tree may be distinguished from another; but there is nothing in the appearance of the tree that expresses its character, whether it be sour or sweet, good or poor; but the fruit that it bears reveals the secret. The instructions given

by our Lord concerning how to detect false prophets who come in sheep's clothing, has a general application. "Ye shall know them by their fruits." "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. vii. 16-19).

The Lord expects fruit from the Christian, First, Because he is united to Christ. "I am the vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (John xv. 5). It is the branches upon the vine that bear the fruit; they obtain from the vine the material out of which to grow and ripen the fruit.

Christ says, "I am the true vine, and my Father is the husbandman." Christ does not say, "I am like a vine," or "I resemble a vine," "but I am the true vine." Like as a grapevine climbs a trellis or a tree and sends out its branches that bear fruit, so Christ is a great spiritual vine with His branches. The one is spiritual and the other is material.

The spiritual is just as real and true as the material. The Christian is united to this spiritual vine. This union is close and most intimate, but has not been effected by grafting.

If you take a good vine and graft it with a cutting from a worthless, sour grape vine, then the worthless cutting takes the sap from the good vine and organizes it into sour, worthless grapes. The fruit that it produces is like itself and not like the vine. If you take a cutting from a good vine and graft it on a sour vine whose fruit is worthless, then you will get good fruit. The life in the cutting organizes the sap of the worthless vine into fruit like itself, and the object for which the grafting is done is obtained. If we were grafted into Christ we would organize the grace and help received from Him into evil and wicked fruit.

If we were the vine and Christ the cutting grafted on us, then the fruit would be good.

To explain this union we must look for some other process than that of grafting. Though many, in explaining this parable of the vine, ignorantly tell us that we are grafted into Christ. Christ is the only true, living, spiritual vine. That we might become partakers of His life He laid it down for the world.

The precious gospel is the good seed. Of this seed we are born again and become new creatures in Christ Jesus. It is by being born again that we are united to the true vine. The same life that is in the vine is also in the branches; the sap that comes from this true vine flows into the branches and is organized by them into good fruit. The Christian must abide in Christ if he is to live and bear fruit. To be cut off from Christ is death.

The husbandman is very much interested in the branches. He is looking for fruit. Some branches do not bear fruit; these he cuts off. Those that do bear fruit he purges that they may bring forth more fruit. Christian fruit is not produced by forces without that compel the Christian to do right, but it is the spontaneous product of the life within. The clusters of luscious grapes hanging on the branches of the vine were not placed there by any outside forces, but by the great life within the vine and its branches.

The Lord expects fruit from the Christian, Secondly, Because He has received him into His church. This is illustrated in the parable of the fig-tree, as recorded in Luke xiii. 6-9. "A certain man had a fig-tree planted in his vineyard, and he

came and sought fruit thereon." He had a right to expect fruit from that tree; he put it there for that purpose.

The church is a vineyard or orchard that is especially adapted for the growth and fruitfulness of the Christian, and he is planted in the church by regeneration and adoption for the purpose of bearing fruit. But when he fails to do this he not only becomes a useless cumberer of the ground, but he does an injury to himself and to others in keeping them from coming into the church, and he also misrepresents Christianity. The tendency is to remove him. "Cut it down; why cumbereth it the ground?" But mercy intercedes in his behalf and says, Spare him this year, and I will put forth an extra effort on his behalf, I will use means that will have a tendency to quicken him spiritually, and if these do no good then cut him down.

The barren fig-tree might have done worse. Had it brought forth wild, worthless figs, it would have put the dresser of the vineyard to trouble and expense, besides the disappointment in the kind of figs. That the appearance and reputation of the vineyard may be maintained this tree must be removed.

The Lord expresses His feelings towards those who produce wild fruit through the prophet Isaiah (v. 1-7), who speaks of the choice vine that produced wild grapes. The vineyard was located in a very fruitful hill. The stones were taken out, a fence was put around it, and the choicest vine planted. A tower was built in the midst of it, and a wine press was made, and he looked that it should bring forth grapes, but to his great disappointment it brought forth wild grapes. What will he do with this vine? "I will take away the hedge thereof, and it shall be eaten up; I will break down the fence thereof, and it shall be trodden down, and I will lay it waste; it shall not be pruned or hoed, but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant. And he looked for judgment, but beheld oppression; for righteousness, but beheld a cry."

The Lord has gone to great expense and trouble to establish His church in this world, and has so arranged that everyone in the church can be fruitful. It is the nature of the fig-tree to bear fruit, and if

it is barren there is something radically wrong. If the Christian does not bear fruit there must be some cause for it. Just what it is that makes him barren is hard to say. It may have been the killing frosts of this world or the blight of sin that destroyed it in the bud or before it came to maturity. The proper thing to do, after all hope of fruitfulness is gone, is to cut him down as a useless cumberer of the ground. But the Christian that brings forth evil fruit is in a much worse condition. He uses his position in the church for evil, he squanders his time and permits his opportunities to pass by, and he perverts the right way of the Lord. The curse of God rests upon such a person as it did upon the choicest vine that brought forth wild grapes.

Much stress is laid upon works in the scriptures. Good works are the fruits of the Christian life. Man was originally to live by good works, but he died through evil ones. His works make it manifest what he is. Our Lord assures us that we shall be judged according to our works. Everyone shall receive according to that which he has done, whether it be good or bad. The tree that is worthless must be made good before it can bear good fruit. It is made good by grafting; man must be made good

before he can do good works; he is made good by regeneration. Good works have their place in the Christian life. The Christian must maintain good works for necessary uses, but they have no place, nor are they of any use in becoming a Christian. To Christianize is a divine work. God regenerates and adopts; man has only to make use of the means in faith and the work is done. This is possible because the Lord Jesus Christ performed the works. There is none that doeth good but one, and that is God.

Man becoming united to Christ in regeneration becomes a co-worker with Him. He is animated by the same spirit and actuated by the same principles and motives; what he does can be classed with that which Christ did. All works done in Jesus' name and for His sake are good. So close is the relation between Christ and His disciples that when anything is done to a disciple, because he is a disciple, Christ regards it as having been done unto Him. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "And inasmuch as ye did it not to one of the least of these, ye did it not to Me."

CHAPTER XXII.

THE PRUNING, CHASTENING AND SCOURGING OF THE CHRISTIAN.

In horticulture, pruning is very common and necessary. A horticulturist does not think of permitting the trees and plants in his garden to grow up in a wild state. Each one must have special care and attention in accordance with its peculiar needs. Some are naturally beautiful and symmetrical; others crooked and straggly. If the trees are to be beautiful and fruitful, the knife must be used. Here is a limb that is growing too rapidly, it needs to be cut off; there the foliage is too thick, a limb needs to be cut off and the sprouts removed. It is rough treatment to the tree, but that is what makes it beautiful and fruitful.

The church is the garden of the Lord in which the Christian is planted. It is a place wonderfully adapted for his spiritual well-being. But there is much in him and in his life and in his surroundings that must be removed if he is to attain that

beauty of character and sweetness of spirit which it is his duty and privilege to attain. It may be that this only can be done by pruning and purging. "Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit" (John xv. 2).

The knife is not only used upon the Christian, but the rod and the scourge also. The Christian may have a very dear friend with whom he is so much taken up that he is inclined to forget God and heaven and to restrict his ministrations of love to this dear one, but the dear one is removed by death; not by the direct interposition of God, but in the ordinary way. Then God uses this as a means to teach him that he should love God above all things and to do good unto all men, and especially to the household of faith.

The chastement of sickness and personal suffering may come upon him. He is made to feel that his hold on this world is slight and easily broken loose, and that he needs a refuge into which he can flee and a friend who is able and willing to take care of Him. Or he may be made to feel the scourge of financial loss; he loses by failure of crops or fruits,

by storm or electricity, by flood or fire, by failure in business or by theft, by war or earthquake. These lessons are intended to teach him to follow the direction given by our Lord in the sermon on the mount. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal" (Matt. vi. 19, 20).

Paul gives us an extended account of how God treats every son whom he receives. "My son, despise not the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of the flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" "For they, verily, for a few days chastened us after their own pleasure; but He for our profit, that we might

be partakers of the holiness. Now no suffering for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. xii. 5-11).

Are we, then, to understand that when we meet with troubles, such as personal and family sickness, death of dear ones or loss of property in any way, that it is a visitation from God? Or, when a city is destroyed, as Johnstown, Galveston and Sacramento; or a large body of people meet with death, as in the Slocum disaster, Iroquois and Boyertown theater calamities and the Collingwood cremation of school children, is it a visitation from God on account of their sins? This brings up the old question, What has God to do in the sufferings of humanity?

Sin and its penalty under the theocracy of the old dispensation were very closely connected. The threatened punishment for sin was of a temporal, physical and material character by sword, pestilence, famine and captivity. One or the other of these curses was sure to follow when the Israelites forsook God and worshiped idols. And God meant that they should look upon their sufferings as a di-

rect visitation from Him on account of their sins and a fulfilling of His threats. But God stood in a somewhat different relationship to the Israelites under the theocracy than He does to the people in general. He was their King and kept the punishment for sin to a great extent in His own hands; but if He delegated it to civil rulers, then we might suppose that He would not interfere unless they, for some cause or other, failed to discharge their duty.

In the New Testament scriptures, the punishment for sin is of a spiritual character and is associated with the judgment day and with hell fire. He shall receive according to that which he hath done whether it be good or bad; judged according to the deeds done in the body. "These shall go into everlasting fire, prepared for the devil and his angels."

There are two instances in the New Testament which seem to be visitations of God's wrath. Ananias and Sapphira lied unto the Holy Ghost, and death came upon them suddenly. The circumstances show that it was intended to be looked upon as a punishment for their sin. In the church at Corinth there were many who, in celebrating the Holy Communion, ate the bread and drank the cup

of the Lord's Supper unworthily and became guilty of the body and blood of the Lord. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep." The natural results of eating bread and drinking wine are not weakness, sickness and death. Therefore, if it refers to the physical man, it was a direct punishment for their sins.

Our Saviour during His public life mingled with the afflicted, taught and healed them, but never did He tell any of them that their afflictions were a curse from God resting upon them on account of their sins. He attributed the afflictions of some to the direct influence of the devil and demons, and by casting them out, restored the afflicted to health.

Christ healed the impotent man and said to him, "Sin no more lest a worse thing come upon thee." But this does not prove that his trouble was sent upon him directly by God as a punishment for his sin. It only suggests that his trouble may have been the natural results of his sin, and that if he return to his old ways, he would suffer more severely.

"And His disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned nor his parents; but that the work of God should be made manifest in him" (John ix. 2, 3). "There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish" (Luke xiii. 1-5).

These passages indicate what our Lord taught concerning the cause of suffering, sickness and death. This does not justify us in saying of a person when he meets with a great misfortune that he is a sinner above others and that God is visiting him in wrath. God has associated certain results with certain actions, and these results will always naturally follow these actions. Take, for instance,

the man who gives himself to strong drink. He loses his wealth, his reputation, his health, his friends and all that is good and desirable in this world and in the world to come. There comes upon him poverty, misery and an insatiable thirst. He fills a drunkard's grave and enters unto a drunkard's hell and has an awful eternity before him. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8).

There is much suffering brought on the individual by himself, and sometimes upon others, that can be traced to sin as its cause as clearly as the harvest can be traced to the seed sown. The only way to avoid this suffering is to avoid the cause. They who honor God and do good unto their fellow-creature enjoy the good and impart to others blessings all the way through life.

The Johnstown flood, in which millions of wealth were washed away and thousands of lives lost, was an awful calamity. Some people can account for it only on the ground that the people of Johnstown

were exceedingly wicked; but there were many good people there. Would God destroy the righteous with the wicked? Ten righteous persons would have saved the cities of the plain. God did not work a miracle to save Johnstown. The damming back of the water so as to form a lake was a menace to the city, and should not have been permitted, but the people were negligent and allowed this state of affairs to exist. They were willing to run the risk, and the result was their destruction.

It is the same with reference to the saloon. It is a menace to the people in the community. Everybody knows that some will lose their life by it, and that much suffering will come to parents, wives and children through it. Do not blame the good Lord for sufferings that come from such causes.

The Slocum disaster was somewhat different. Here there was a Christian church going out to spend a day in recreation and pleasure; it was composed principally of children and women; they were suddenly overtaken by fire and forced into the water, and a large Christian church was almost wiped out of existence. God did not work a miracle to save His own people. The fire and the water both acted very naturally; the people placed themselves

in such a position that they could not adjust themselves properly to their surroundings, and the result was death. The blame was placed where it justly belonged, upon the boat and its management.

Many lives have been lost, much suffering caused, and much property destroyed by people invading the territory claimed by water. This was the case with the people of Galveston, Texas. They certainly knew that the waters of the gulf, at least once in a long time, claimed the right of way on that territory, and upon going there they took their chances. The time came when the waves claimed their own, and it was the day of their calamity. It was not necessary for them to go on the ground claimed by the ocean, as there were many other places upon which the ocean makes no claim.

Many attributed the destruction of San Francisco by an earthquake to a visitation of Almighty God in wrath upon the wicked city, but it had the same origin, and was produced by causes similar to those of previous earthquakes. But it was more severe than any other since man came to the territory, and had man not been there the earthquake would have taken place just the same. The regions where there are earthquakes are well

marked, and they who take up their abode on such territory ought to expect them. The presence of God's people does not change the matter. In this material world and in relation to the laws that control matter and man's physical nature, God is no respecter of persons. "For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45).

In looking for the causes of these calamities from the standpoint of science, we would say it lies in the very nature of matter and force; it is the nature of fire to consume, it will burn everything that is combustible if it has a chance. Man is not exempted. It is one of the best servants, but the worst master. When man fails to control it then it becomes his enemy and wipes out his life and property.

Water is a necessary element to man, but when it comes together in large bodies, and he fails to adjust himself properly to it and keep his property out of its reach he will meet with calamity. Electricity is very useful to man, but uncontrolled it is the cause of loss, suffering and death. Air is absolutely necessary to man if he is to live in this world, and yet it, under certain conditions, brings

upon him financial loss, suffering and death. The force of gravitation, so useful to man, may bring calamity upon him.

All these elements and forces in bringing disaster upon man act very naturally, just the way they were intended to act, and the way they would act if man were not in evidence at all. We, then, here find the immediate cause of the great afflictions that come now and then, and here and there, upon humanity. These elements and forces that are so useful to man were created for his good, and certainly not for his destruction. Therefore something has taken place since their creation to change them in their relation to man. We learn what this was in the Holy Scriptures.

Sin entered into the world and disarranged things, so that man cannot adjust himself perfectly to this sin-cursed world. There are times when he is made to feel that not all is right. They who attribute to God the cause of their sorrows, suffering and loss are certainly mistaken. God does not take pleasure in the sufferings of humanity any more than a father takes pleasure in the sufferings of his children. You cannot get a correct idea of the feelings of God toward humanity from the

standpoint of the fall and its dire consequences. You can only do this when you take your view-point from the cross of Christ and look up into the face of the great Father as He has been revealed by His only begotten Son. Then you will learn that God is love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John iii. 16, 17).

The whole plan of salvation exhibits God's feelings toward humanity. Our Lord during His public ministry manifested towards humanity feeling of love and compassion; He caused no suffering or affiiction to come upon anyone. He went about doing good to all who would receive His help. He sympathized with the afflicted, He had compassion on the multitude, he wept over Jerusalem and He bemoaned their coming calamity. He healed the sick, unstopped the ears of the deaf, opened the eyes of the blind, cast out devils and raised the dead. He gave power to His apostles to do these things also. These great blessings were only a shadow of the greater spiritual blessing which He

gave unto the world at so great a cost. This is our Lord, and all that He does for us must be interpreted in the light of these facts.

Satan is the arch enemy of man and is the cause of all his woes. He is the author of sin and introduced it into our race, and brought death upon it with its long train of sufferings and sorrows. He is also active in propagating and cultivating sin, that the sorrows and sufferings of humanity may be increased. But what is God's part in all this? He wills that the elements and forces in nature act in accordance with their nature. Fire, for instance, consumes everything that is combustible, not excepting the human body. The only exception is the three Hebrews in the sevenfold heated furnace of Nebuchadnezzar. He may send His angels to lead them out of danger, as He did the apostles when cast into the common prison. Angels are ministering spirits, "sent forth to minister for them who shall be heirs of salvation."

To those who are without God in the world, these sufferings are punitive. They may truthfully look upon them as the fruit of sin. To the Christian they are corrective. God may use them in one instance as a pruning knife to thin

out and cut off, so as to make the Christian more beautiful and more fruitful, "He purges it that it may bring forth more fruit." In another instance He may use them as a scourge to urge him on to renewed consecration and effort in Christian work. He makes these light afflictions work out for him a far more exceeding and eternal weight of glory.

God sympathizes with His afflicted people, and even their death is precious in His sight. He says to them, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Ps. l. 15). As a child goes to its parents in its troubles and sufferings for help and sympathy and they gladly do what they can for it, so we, in our afflictions and sufferings, are to go to God for help, and He gladly does for us what is for our eternal good.

Sufferings that come from ordinary diseases do not cause much disturbance of mind, but when an epidemic of typhoid fever or yellow fever or the bubonic plague sets in and hurries thousands into eternity, then men speculate and wonder why God has visited man in wrath. The people in former ages prayed against the plague and epidemics of all kinds. It is a good thing to pray, but that is not the remedy to stay the plague or stop the epidemic.

Science has taught us that bacteria and microbes exist in filth and corruption and multiply very rapidly. They were created to perform a work in nature, but certainly not to destroy human life. They are minute creatures that can only be seen by the aid of the microscope. They live but a few days, reproduce themselves in great abundance, perform their missions and then die. They enter the human system, but if it is in perfect health, they pass off without doing any harm. If the human system is clogged, weak and filled with impurities, they will find a foothold and will cause great trouble, and, it may be, death.

The remedy that science indicates is to clean up the streets and houses so that there is no filth in which the microbes can multiply. Rid the system of all impurities, then they can get no foothold in it; after they have entered the body and commenced work, the treatment should be to destroy them, and if this is impossible, to weaken them and strengthen the body.

These troubles that come to us from diseases within us are no more to be attributed to God as the direct cause than those that come from forces outside of us. We recognize God as having all

power and authority in heaven and earth as well as throughout the entire universe, and that nothing can take place without His doing it or permitting it to be done.

In creating angels and man, God gave them powers of mind and body to be used for high and noble purposes and for which they are responsible. In the misuse of their liberty, they perverted these powers to their own ruin and to the injury of heaven and earth. The conditions that make suffering possible were brought into existence by the fall of Satan, and the human family were placed under these conditions in the fall of Adam and Eve. The old serpent and the primitive pair were the instrumental cause of human suffering. Adam and Eve formed this union with the old serpent in the face of the knowledge of its effects. "In the day that thou eatest thereof thou shalt surely die." It was impossible, though, for them to fully realize what that meant. It will take all eternity to do that.

No small part of the effects that came from the first transgression was man's changed relationship to the earth. The ground is cursed for his sake; it shall bring forth thorns and thistles. The curse

as it was pronounced upon mother Eve indicates suffering. Man's relationship was changed towards animal life as indicated in the enmity of the serpent, and this, in all probability, to some extent included all life in its varied forms, from the microscopic bacteria to the king of the forests.

We may suppose that it also extended to the elements and forces in nature. Sin has turned heaven and earth against man. Suffering is inseparably connected with sin. It is only through the bitter suffering and cruel death of the eternal Son of God that sin can be taken away and suffering stopped. The sufferings of those who have no interest in Christ will go on forever.

CHAPTER XXIII.

CAN THE NEW CREATURE, OR CHRISTIAN, DIE?

THERE are those who believe in "the final perseverance of the saints." "Once in grace always in grace." There are those also who believe that the Christian can go back into spiritual death. If you look upon the Christian as being one of the elect and that he was born again and lives a Christian life because he was decreed to do so by Almighty God from eternity, then you will say he cannot die because he was elected unto life. Then the nature of life, his relationship to Christ and the church, to Satan and the world, do not enter as factors to determine his course or destiny that is fixed by the eternal decrees as seemed good to the Almighty Sovereign of the universe.

If you look at the subject from the standpoint of Christ, you may come to the opposite conclusion. The love of the infinite God for man was greater, in a way, than for His only begotten Son. "For God so loved the world that He gave His only be-

gotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might have eternal life" (John iii. 16, 17).

According to the instructions given to Nicodemus by our Lord, this love was the motive power that started the movement to bring man back to life again, and that the lifting up of the Son of man formed the center of this great work. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him should not perish, but have eternal life" (John iii. 14, 15).

The gospel teaches us that man is saved by Christ, that there is no other name, no other way. Then Christ is the primal cause of man's living again spiritually, and election comes in as a secondary matter. Man is elected unto life because of his relationship to Christ. God, from eternity, elected man unto life because He sees him accept the invitation of the gospel. It is said, with God there is no past, no future, but one eternal present. None of God's attributes lie dormant. He knows the future as well as the past. All whom He sees being

born again He has elected unto the Christian life. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2).

Paul intimates (2 Tim. ii. 10) that salvation and eternal glory are not assured to the elect, but he endures all things that they may obtain them. "Therefore I endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory." If the Christian's well-being is contingent upon Paul's faithfulness, then we think it possible for him to fall.

In Heb. vi. 4-6 and x. 26-31, the possibility of the Christian's falling is acknowledged. "For it is impossible for those who were once enlightened," etc., "if they shall fall away, to renew them unto repentance." "For if we sin willfully after that we have the knowledge of the truth." "Wherefore let him who thinketh he standeth take heed lest he fall."

From the standpoint of science alone, we arrive at the conclusion that Christian life will go out in death, and that this might take place at any time. In this natural world death is a very common

thing. It is as common as life itself. Everything that has life dies.

Life has been defined by some as the sum total of the forces that resist death. When these forces are unable to resist the forces of death, then life succumbs and goes out in death.

If the spiritual forces of the Christian life are able to resist the forces of spiritual death, then the Christian life continues, but if at any time the forces of spiritual death become greater than those of spiritual life, then spiritual life succumbs and disappears.

If there were no elements in human life but what are found in vegetable and animal life, then there would be no doubt about its being doomed to death; and its continued existence would depend upon its ability to resist its enemies, but there is that in human life that lives on after the body is dead. This is man's spiritual nature mysteriously connected with his physical nature. This is what died in the fall and is made alive again in regeneration, and it is with this we are reckoning.

The enemies of the Christian, as we have seen in Chapter XVIII., are the flesh, the world and the devil. In reckoning up the sum total of these

forces, it must be remembered that the flesh, or old Adam, is a native of the body and first controlled it; that the world is an enemy of the Christian and seeks to influence him by its example, its spirit and its principles; and that Satan, with his hosts of demons well organized, is most active and aggressive.

In reckoning up the sum total of the forces of the Christian it must be remembered that the Holy Ghost dwells in him, to make intercession for him, to enlighten, encourage, comfort and to sanctify him through the truth, that the Lord Jesus Christ is present with him and will never leave nor forsake him, and says, "My grace is sufficient for you," and that the holy angels encamp around and about him and minister for him.

But, after all, it is a matter with the Christian himself. If he accepts of the help so graciously offered he can resist all the powers of darkness and be steadfast, unmovable, always abounding in the work of the Lord, or he can yield to the evil and perish.

The history of the past indicates that the Christian may fall. Some of the angels who were created pure and holy, with power of choice, kept not their first estate. Adam and Eve, created in the image and likeness of God, yielded to temptation and

died, and now that God has started a new life, we might suppose that it would be subject to death also. But you may argue that inasmuch as such a great calamity came upon many of the angels, and upon Adam and Eve, that in giving man a new life it would be of such a character that he could not lose it. Man is still a free moral agent; he has the power of choice. If he did not he would not be a human being, but one who would not be responsible for his actions, and could not be punished for the wrong that he would do, nor would he be worthy of a reward for the good that he was forced to do. In 1 John v. 16, it is said there is a sin unto death for which pardon is not to be requested. Just what the character of this sin is, or whether it is a sin committed by few, is not stated. As John is writing to Christians we may suppose it is a sin that can be committed by Christians, and that it causes the spiritual death of the Christian. If that is the case, then the Christian life can go out in death.

We may suppose that the sin against the Holy Ghost will cause spiritual death. It cannot be forgiven in this world, neither in the world to come. People as a general thing want to know what the sin against the Holy Ghost is. You may

be sure that it is not committed by him who is an obedient subject of the Holy Ghost. No one is compelled to do this deed. If he does it, it will be his own fault, and he must bear the penalty himself.

Ananias and Sapphira, through love of money and a desire to make a fair show, basely misrepresented facts concerning their wealth. Peter told them that they lied to the Holy Ghost. They met with physical death, and we may suppose with spiritual death also, if they had been born again. It may be that they were like Simon Magus, who professed to believe and was baptized, but was yet in the gall of bitterness and in the bonds of iniquity.

If you would not sin against the Holy Ghost, keep close to Christ, take the Word of God as your rule of faith and practice, make a faithful and conscientious use of all means of grace, do those things only that you know to be right, deny yourself of that which seems to be wrong, abstain from the appearance of evil, then the Holy Ghost will sanctify you through the truth and keep you unto life eternal.

The spiritual death takes place at the end of the road over which the backslider travels. This road starts in the kingdom of Christ and extends into the

kingdom of Satan. Some travel this road slowly, others go over it rapidly. The point at which the backslider is found determines the distance he has already gone; he may be just starting in his downward course; he has lost interest in Christianity and becomes lukewarm. He is like the church of the Laodiceans. "I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou are wretched, and miserable, and poor, and blind, and naked" (Rev. iii. 15-17). He may have gone a few leagues further and lost all love for God, the Lord Jesus Christ and the brethren, but does not break with the church, and in a way goes through the forms of worship. He has backslidden at heart; he has the form of godliness but denies its power. The next step is to break with the church entirely and walk in the way of the ungodly, stand with sinners and take his seat with the scorner. His progress in the downward course may now be more rapid, and every step he takes makes it more difficult and less probable that he will ever return.

There is a place on this broad road, on this side of eternal death, over which, if he pass he will have sheer existence without the least ability to be happy.

It is a fearful thing to backslide; it does not have one redeeming quality about it, but it is altogether evil. It puts Christianity in a false light, and it proves the individual to be not a man among men, but a weakling who falls a victim to his besetting sin and yields to the influence of the powers of darkness.

And yet in some quarters backsliding is very common. With some people it becomes chronic; to profess faith in Christ and then to backslide once in a year is no uncommon thing. It is because they have a mistaken view of our holy Christianity. They think it consists merely in feeling. They work themselves up into a fit of excitement and take it for conversion, but when the excitement dies away their religion is gone, and they are numbered among the backsliders. They never felt the enormity of their sin and the heinousness of their guilt, they never realized that Christ was the propitiation for all their sins, and that they were all taken away by Him, neither were they ever born

again of water and the Spirit and thereby made new creatures in Christ. It was all done independently of Christ and the regenerating power of the Holy Spirit through the truth. Hence they are not backsliders in the true sense of the word; they never were in the kingdom of Christ, and, of course, could not backslide. The whole process is merely an external one, and they could be considered backsliders from the human side only.

These people in ignorance and darkness strive to enter the kingdom of God by their own efforts, but utterly fail to do so, and do not come under the class to which we refer. We are considering those only "who were once enlightened and have tasted of the heavenly gifts, and were partakers of the Holy Ghost, and have tasted of the good Word of God and the powers of the world to come," and then have fallen away. This class of people evidently passed from death unto life, and were fully in the kingdom of Christ, but from one cause or other slid back into the kingdom of Satan and are again in spiritual death.

The Christian lives by faith on the Son of God, and anything that destroys his faith destroys his life.

CHAPTER XXIV.

THE RENEWAL OF THE CHRISTIAN LIFE.

In the last chapter we discussed the possibilities of losing the Christian life by spiritual death. We come now to consider the possibilities of the renewal of this life. Can he who has died spiritually be made to again live spiritually? "Son of man, can these bones live?" (Ezek. xxxvii. 3). There is no doubt about the possibility of "the chief" of sinners being born of water and the Spirit, and thereby being made to live spiritually; but if he die spiritually, can he be renewed so as to live again? He was in a state of spiritual death by being born of the flesh. It was not his fault that he was there, but it is his fault that he returned to that state again, and it makes his condition worse than it was before his new birth. It was his own act, and the responsibility rests entirely upon him. It has weakened his possibilities for good by wasting his substance and by strengthening the grip of Satan upon him. He who takes hold of

the gospel plow and looks back into the world is not fit for the kingdom of heaven. The unclean spirit saith, "I will return to my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell therein; and the last state of that man is worse than the first" (Luke xi. 25, 26).

His condition in the world to come will also be the worse for his having backslidden. There is no excuse for it. Thousands will rise up in the day of judgment and condemn him. They remained faithful and true to Christ, and he could have done so too if he had wanted. It is a sin to profess faith in Christ and love for Him and His cause, and then turn from Him, deny Him and take up with the evil. It puts him down lower in the scale of evil and helps to fit him up as a vessel for destruction.

Anything said or done against the Lord Jesus Christ may be forgiven, but it is not so with the Holy Ghost. He stands in a very different relationship to the sinner. He is the sinner's helper. He it is who quickens, illuminates, regenerates and sanctifies through the truth. If from any cause

the Holy Ghost withdraws from the individual permanently, he is doomed to eternal death. Our Lord says, in Matt. xii. 31, 32, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Paul says, "Grieve not the Holy Spirit of God."

In looking at this question from the standpoint of science, we arrive at the conclusion that the individual may put himself in such a condition that it would be impossible to renew him again. The organs of the body can be destroyed by want of use. This is illustrated by fish in the Mammoth Cave of Kentucky. Their eyes have disappeared through want of use. If the Christian would simply fail to use his spiritual organs, they would grow weaker and weaker, and after some time they would become useless.

The man who abuses the organs of his body and perverts them will find, after awhile, that they cannot do the work for which they were created. The

Christian who abuses his spiritual organs and perverts them, soon finds out, to his sorrow, that they are of no more use to him.

A man, by accidental injury, may lose his sense of sight, hearing and touch and be in such a condition that he cannot be approached from the side of the natural; it may be that a person may have his spiritual organs so affected by the effects of sin that he cannot be approached by the spiritually good. Then it follows that it is impossible to renew him unto repentance.

The sin unto death of which John speaks may be of this kind. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin, and there is a sin not unto death" (1 John v. 16, 17).

Just what the sin unto death is no one in this world knows. Some think it is a particular act, as it is called "a sin"; but the sin that can be forgiven is also called "a sin." It seems to me that it rather consists in arriving at a certain condition in the downward course of sin. In the broad road that leads to death, there is a point over which if a

man pass he cannot be reached, as he has lost all taste for the good and all ability to be impressed by the spiritually good. "Ephraim is joined to his idol; let him alone." His heart is hardened and his conscience is seared as with a hot iron. In general, it is the state and condition of the human heart and mind that prevents the good seed of God's Word from being fruitful. According to the parable of the sower, only about a fourth of the people are in a condition to receive the good seed of the Word. Some have hard hearts like ground trodden by man and beast; some are like shallow soil underlaid by rock; some are like soil full of thorns and thistles, and some are like good ground that yields thirty, forty and a hundred fold.

If we view this subject from the standpoint of the backslider himself, we will arrive at the conclusion that he can get into a condition with reference to Christ in which it is impossible for him to be renewed. A person, who knows what the love of God in Christ Jesus is, who has tasted of the bread of heaven and of the water of life, and then turns away from Christ, crucifies Him afresh and puts Him to open shame; such a person cannot be renewed again. Paul says (Heb. vi. 46), "For it is im-

possible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." The point to be observed is their attitude towards Christ; they crucify Him. It is in the present tense. We must remember that Paul is writing to the Hebrew Christians; that they came over from Judaism to Christianity, and that if they renounced Christianity, they would not go over to heathenism, but back to Judaism. They would naturally want to justify themselves in renouncing Christ, and would be bitter in their denunciation against Christ, and would have the spirit of those who said, "Crucify Him, crucify Him! away with this fellow and release unto us Barabbas." From a human standpoint, with such an attitude towards Christ and with the most charitable feeling, we would say, it is not likely that such persons will ever make an effort to become Christians again; but Paul says, "It is impossible to renew them unto repentance again."

In the tenth chapter Paul speaks of this subject in a little different manner. Here he makes the impossibility of forgiveness rest upon the fact that there is to be no more sacrifice for sin. The Jew still offered sacrifice for sin and looked for the Messiah yet to come. The backsliding Christian Jew might have thought that he could willfully sin against Christ and the Christian system and still go back to Judaism and obtain forgiveness for sin by offering sacrifice in faith of the coming Messiah. But Paul says (Heb. x. 26-31), "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me. I will recompense, saith the Lord. And again, The Lord will judge His

people. It is a fearful thing to fall into the hands of the living God." This certainly gives fair warning. Anyone can see what a fearful thing it is to turn against Christ, denounce Christianity and take up with any anti-Christian system.

These two passages of scripture probably do not refer to the ordinary backsliders of the present day who go back into the world, not because they have anything against Christ or Christianity, but because they have been overcome by their besetting sins. They abhor their weakness and sinfulness and expect sometime to again become Christians. They are, however, spiritually dead, and if they are ever again to enter the kingdom of Christ they must be made to live spiritually.

Can the backslider again be restored to life and take his place in the kingdom of Christ? If to do this would require a new birth there would be a difficulty in the way, viewed from a scientific standpoint. A man cannot enter the second time into his mother's womb and be born again. The like is not known in all the range of biology, but it is not necessary to be born the third time.

In the second birth he was born into the kingdom of Christ and created anew in the image and

likeness of Christ; he was marked and sealed as Christ's in holy baptism. Though prodigal-like he leaves his father's house and goes into the far-off country of this world and wastes his substance in riotous living, he through want comes to himself and returns to his father and his home. "But when he was yet a great way off his father saw him, and had compassion on him, and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and I am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry, for this my son was dead and is alive again; he was lost and is found. And they began to be merry" (Luke xv. 20-24).

The prodigal was looked upon by the father as his son when he was in the far-off country and as being dead—dead to his father, dead to his home—and when he returned he was alive again. He was renewed again unto repentance. The erring Christian does not undo what God did for him in the being born of water and of the Spirit. He is a son

still; it may be a wayward son, a dead son, but nevertheless a son. The father is anxious for him to return and is ready to forgive and receive him back in his family.

His renewal unto life depends upon two things: First, The extent and character of the backsliding.

Some people backslide, not because they have anything against Christianity or the church or Christ, but because of their weakness. They could not say no; they yielded to the temptation of the evil one and followed the advice and example of ungodly associates. They expect sometime to return and do their first work over again.

Then there are others who are imbittered against Christianity; they have nothing good for the church or for God's people, or for anything that is pure, good and heavenly. Their faces are turned towards hell, and thither they are going as fast as time can hurry them along. They have lost all ability to be impressed by the good. They are vessels fitted up for destruction.

Secondly, It depends upon the backslider himself. He renounced Christianity, he started on his downward course, and in hell he will arrive if he does not change his mind and retrace his steps. It

is possible for him to get into such a condition and to have such influences brought to bear upon him that he will change his mind and return prodigal-like to his forsaken father and his deserted home. If he does he will be received with open arms and treated as though he had not backslidden.

CHAPTER XXV.

REVIVAL OF THE CHRISTIAN LIFE.

ALL kinds of life have the misfortune at times of declining. You see it in the vegetable: the blade or leaf turns from a beautiful green into a yellow; it is on the decline. You see it also in the animal: the coat is rough, the eyes are dull, the flesh is low, the frame weak and the movements slow. You say there is something wrong with it—it is on the decline. You observe the same in man's physical life. In some persons, when it ought to be the most vigorous and efficient, it gives signs of going out in death. The same holds good with the Christian life, as is seen in God's people under the old and the new dispensations. The Israelites were much given to spiritual decline; the point to which they gravitated was idolatry; they wanted to be like the heathen nations around them. Many times did God give them into the hands of these heathen nations that they might experience their tender mercies, and in penitence and faith be led back into

the favor and the worship of God. So great was the tendency to idolatry in Israel that it took seventy years of captivity to cure them of this malady. The prophet Habakkuk appreciated the situation when he prayed (iii. 2), "O Lord, revive thy work in the midst of the years, in the midst of years make known, in wrath remember mercy"; and the Psalmist (lxxxv. 6), "Wilt thou not revive us again, that Thy people may rejoice in Thee?"

The Acts is a history of the founding of the Christian church, and we would not expect to read anything about the decline of the church in it. The epistles are letters written by the Apostles to churches already founded. These letters are full of encouragement, of instructions and of warning. There are evidences in them that in some of the churches the evil was already at work, affecting them seriously. Revelation comes further on in the history of the church. There were seven churches in Asia Minor to which epistles were sent, and five of these had already declined spiritually. The church at Ephesus lost its first love; the one at Pergamos entertained false doctrine and became a stumbling-block; the one at Thyatira permitted Jezebel to seduce Christ's servants; the one at

Sardis failed in her works before God; and the one at Laodicea was lukewarm. These churches were rebuked and exhorted to repentance; they needed to be revived.

There is no necessity for a church to decline; it ought not to do so. The Israelites could have lived up to the covenant they entered into with God. Moses, on the plains of Moab, before ascending Nebo's top, most earnestly and faithfully exhorted them to be faithful to God, setting forth the blessings that would come to them if they honored and worshiped God, and the sufferings and troubles that would come upon them if they forsook the God of their fathers. They promised fidelity to God, for they knew they could be faithful if they wanted to be. After they entered the land of promise they went up on Mount Gerizim, the mount of blessing, and on Mount Ebal, the mount of cursing, and in a most impressive service pledged their allegiance to God, claiming the promises of fidelity and imprecating upon themselves the curses if they should be unfaithful to God. Whilst Joshua, the elders, and the fathers who took possession of the land of promise lived, they were faithful to God, and they were prosperous and happy,

and their enemies could not stand before them. They could have continued faithful to God and have been prosperous and happy, but they permitted themselves to be influenced by the nations around them; this they could and should have prevented, and then they would not have needed to be revived.

The five churches of Asia Minor that declined spiritually and needed a revival are not justified; no excuse is made for them. They ought not to have been in that condition. The church at Smyrna, in the midst of tribulations, poverty and persecution, remained rich and faithful in the sight of God, and the church at Philadelphia exercised the strength she possessed and kept the Word, name and patience of God, and they had but to continue and the crown would be theirs. These two churches did not need a revival.

There is no reason why a church of the present day should not be in a state in which it does not need to be revived; but if the idea prevails that it is impossible for such a church to exist, then you will look in vain for one. The admonition given to the church of Ephesus is applicable to any church in spiritual decline. "Remember therefore

from whence thou art fallen, and repent, and do the first works; or else I will come quickly and remove thy candlestick out of his place, except thou repent" (Rev. ii. 5).

The Christian ought to live in a state in which he does not need to be revived. Who thinks that Paul and the other apostles needed to be revived? Thousands in the church of the past have shown by the manner in which they lived and the work they did in advancing Christ's kingdom that they were fully alive spiritually. The church of the present does not lack examples of men and women who demonstrate from day to day that they are living a life of faith on the Son of God, and need not go through the revival process. If there was only one who lived such a life, that would demonstrate its possibility; and if one can live such a life, then all can under like conditions and circumstances; for where sin abounds, grace doth much more abound. If each individual member of the church is spiritually alive, that secures the living church. But if a Christian is on the decline, he certainly needs to be revived; otherwise spiritual death is sure.

The last sixty or seventy years may be called a revival age. Every effort put forth by the church

in protracted effort was called a revival; and that these revivals might have the proper sanction and be appreciated, the founding of Christianity, the reformation, the pietistic movement in Germany and the work of the Wesleys were called revivals. These revivals were held in the church, in the school-house, in the bush, in the tent and in the camp. In some of them much was said and done that was very misleading, unscriptural and unscientific. Dr. Torrey and Mr. Alexander refused to have their work in Philadelphia called a revival; they called it a mission. In this they were right, both from the standpoint of science and scripture.

It is unscientific to say you revive a sinner who is dead in trespasses and sin. There is no life in him to revive; he has only sin and death. The word revive implies that there is something to revive. There is no process of reviving life into existence. Life must come by birth or from life. When it is in existence and declines, then it may be revived.

It is also unscriptural. Spiritual life comes by the new birth only. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." A Christian who is in spiritual de-

cline may be revived; a church that has spiritually declined may be revived; not as a whole, but as individuals. The sum total of individuals constitutes the church. If the proper discriminations were made and things called by their proper name, Christianity would not be so woefully misrepresented and shorn of her power.

The burning question of to-day in all the churches is how to reach the masses. The churches who are using the revival system exclusively feel that they are not reaching the world as they should, and fail to some extent in saving their own children. The churches that rely on catechisation and the ordinary means of grace only feel that they are not accomplishing their mission with the masses. Many zealous and patriotic Christians are inquiring what more can be done to Christianize the masses. Too much cannot be done, if it is the right thing to do, and done in the right manner; but it is with this work like it is with the individual becoming a Christian, he is unwilling to trust God wholly in making use of the means instituted, and thinks he himself must do many things to help with the work.

Some churches, instead of relying implicitly

upon the Divine and making use of the means which God has instituted, think that they must do many things to help along. As a sinner must trust wholly to the Lord Jesus Christ to be saved, so the church must trust wholly to the Divine in accomplishing her mission in this world. "Some trust in chariots and some in horses, but we will remember the name of the Lord our God" (Ps. xx. 7). "Not by might nor by power, but by My Spirit, saith the Lord of hosts" (Zech. iv. 6).

Some people think that the masses can be reached by holding union meetings in halls and tents and in groves conducted by some noted evangelist. The amount of good done at such meetings depends upon what the people are taught and the manner in which the services are conducted. When the results of such meetings are counted up some time after, they are disappointing. Comparatively few of those who make a profession, who were not in the habit of going to church previously, are added to the church. They have a backwardness in going to church; they do not feel at home there. If there was a church organized on the spot, they would be much more likely to unite with it and be faithful.

Each church should be a center for Christian work for the community in which it is. In a community where there is no church, one should be organized. The modern missionary is pursuing the right way. He goes into a community, secures a room, a hall or a church and commences work. He interests the people, organizes a church and puts it to work. This church is the center of their operations and conserves the results of their labors.

As the missionary, with his organized forces and with the help of the deaconess go out into the community and call the attention of the people to their spiritual interests and invite them to come to church to worship God and hear His Word, the church grows and develops, and becomes a power for good in the community.

If the missionary turns into an evangelist and works in a locality for a month or two, and then goes to another place, he scatters abroad. The fruits of his labors are not conserved. In the end he has nothing to show for his labor. The church wants to do solid work. The people are not only to be enlisted, but they are to be brought to Christ that they may be born into the kingdom of Christ and be fed and nourished in the church unto eternal

life. The church needs to multiply her missionaries and her deaconesses and send them into every community in which a church is needed, both in heathen and Christian lands. May we not hope that this will be done through the Laymen's Movement, which has been inaugurated so auspiciously, and the enlargement of the means already at work?

The people who are not accustomed to going to church cannot be reached in multitudes; they must be won one by one. The missionary in heathen lands deals with the individual; it is slow work, but the sum total of the individuals after awhile makes a large number. Some of the people in this country are as hard to reach as heathen, and no one should be discouraged if the work is slow. It is a grand work, a patriotic work; it is a Divine work.

The church should put forth special efforts and hold protracted services to reach those who can be induced to attend. The best time to do this, other things being equal, is during some period of the church year when some of the great events and truths of our holy Christianity are being celebrated.

Holy week, when our hearts and minds are taken up with the awful sufferings, the ignominious death and glorious resurrection of our Lord, is a good

time to hold service. The time associated with the truths adds to their influence upon the mind and heart. The Christian may need to be revived and the congregation of believers may need to be revived, but the sinner needs to be born again.

CHAPTER XXVI.

HUMAN LIFE IN THE INTERMEDIATE STATE.

DEATH has caused an awful wreck of human life. From the viewpoint of the natural the wonderful story of life ends in this wreck. Nothing can be seen or heard or in any way discovered of the deceased but the lifeless body, and it soon dissolves and goes out of existence. They who see nothing more in man than the highest form of development of the animal life must believe that all ends in natural death.

In the account of creation we have learned that God formed the body of man out of the dust of the earth, but it only became a living soul when God breathed into it the breath of life, that is, a spiritual nature, and when this spiritual nature leaves the body again, it soon passes back to its original elements, and the spirit or soul goes to the God who gave it. You may sit by the bedside and watch carefully, but you cannot see the soul depart; you may notice a jerking of the nerves, a

fixing of the eyes and a stopping of the lungs, and all is over but the dissolution of the body.

But how do we know that the soul has not met with the same fate as the body? In death there is a severing of the soul from the body. The body is of the earth and is earthy, and must return to earth. The soul does not belong to the earth, but it belongs to the spiritual—it is spiritual in its nature and exercises spiritual functions. It comes into being with the body and develops with it, but in its liberation it flies to its native land. It exists there in a disembodied state.

It is our work in this chapter to tell what we know about the story of life in the intermediate state; that is, the state between death and the general resurrection.

There is no intermediate place, though many people think differently. The Roman Catholic believes there are three places besides heaven and hell into which disembodied spirits are cast. The lowest and most miserable place is hell. It is located in the center of the earth. Into this place is consigned the most wicked of our race. Next to hell is purgatory, which is, as it were, a second story of hell. Into this place Christians are con-

signed who have venial sins and have not given full satisfaction in temporal punishment. Here they remain until, thoroughly purged, they fly pure and clean into heaven. Next to this comes the Limbus Infantum, into which are consigned the souls of unbaptized infants. They suffer the punishment of loss on the edge of hell. Next to this comes the Limbus Patrum, in which the souls of the patriarchs and saints of the Old Testament were confined until Christ's descent into hell, at which time they were liberated and entered heaven; hence, Limbus Patrum is now empty. The highest and most blessed place is heaven, into which the souls of saints altogether purged from all sin enter.

There are some who believe in a third place, or an intermediate place, or the place of departed spirits. The clause of the Apostles' Creed, "He descended into hell," is understood by the Episcopalians to mean the same as "He descended into the place of departed spirits." In the first order of Public Worship in the Book of Worship of the General Synod of the Lutheran Church, the phrase "He descended into the place of the departed spirits" constitutes a part of the creed. This is a

place where all departed spirits go, both good and bad. It cannot be heaven, for only the good go to heaven. It cannot be hell, for only the bad go to hell. It must, therefore, be some other place, a third place, for it is "the place."

From the standpoint of science we would not look for a third place in the spiritual world. In this natural world all matter is classed as living or dead. It is either in the organic or in the inorganic kingdom. In the realm of the spiritual there are only two kingdoms. When reference is had to the character of those who are in these kingdoms, the one may be called the good kingdom and the other the bad kingdom. When reference is had to the state in which they are, the one may be called the living kingdom and the other the dead kingdom. When reference is had to those who are at the head of the kingdoms, one may be called the kingdom of God and the other the kingdom of Satan. When reference is had to the place where they belong, the one may be called the kingdom of heaven and the other the kingdom of hell.

Man belongs to one or the other of these two kingdoms as they exist in this natural world. In living a natural life man's body belongs to the

living or organic kingdom; in death his body passes into the inorganic or the dead kingdom. His spiritual nature is either in the organic or living kingdom of Christ or in the spiritually dead kingdom of Satan. He is born in the dead kingdom and remains there till he is born of water and of the Spirit, then he enters into the kingdom of Christ by birth and adoption, and when he leaves this world he is still in the kingdom of Christ. He goes from the church militant to the church triumphant. The life of faith on the Son of God has developed into eternal life with Christ in the heavenly world. "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto Myself, that where I am there ye may be also" (John xiv. 2, 3).

They who live and die in the spiritually dead kingdom will find themselves there in the spiritual world; they remain where they belong, they go to their "own place."

If there is a third place in the spiritual world it must belong somewhere. Could it be a place where life and death, God and Satan, are in union?

Could it be a neutral place coming in between life and death, God and Satan, and forming a neutral kingdom? Can you find a neutral place between life and death in this natural world? He who is no longer in the living kingdom is in the dead kingdom. If it could be shown that man can and does exist in a state other than life or death, then there would be some need for a third place. To teach that there is a third place in the spiritual world for the reception of souls is contrary to the analogy of the natural, and is a scientific heresy.

The Holy Scriptures do not teach that there is a third place in the spiritual world in which souls are retained until the general resurrection; but they do teach that there is a place known by different names, as heaven, Father's house, heavenly country, paradise, rest and glory; and they teach that there is a place called hell, outer darkness, lake of fire and brimstone and the "without" (Rev. xxii. 15).

It was the faith and hope of God's people in all the past ages of the world that at death they would go direct to heaven. "By faith Enoch was translated that he should not see death; and was not found because God had translated him" (Heb. xi. 5).

The patriarchs were strangers and pilgrims on the earth; they sought a "better country, that is an heavenly," and in this country they "looked for a city which hath foundations whose builder and maker is God." The Psalmist said, "Thou shalt guide me with thy counsel and afterward receive me to glory." "I will dwell in the house of the Lord forever." Our Saviour said, "If I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also." He said to the dying thief, "Verily I say unto thee, to-day shalt thou be with Me in paradise" (Luke xxiii. 43). Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1-8). "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." Peter says, "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter i. 4). "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter i. 11).

Read the parable as recorded in Luke xvi. 19-31,

and you will be impressed with the fact that, as there are only two classes of people, the spiritually living and the spiritually dead, the one represented by the beggar the other by the rich man, so there are only two places in the spiritual world to receive them—Abraham's bosom, that is, heaven, and hell, and that there is immediate entrance into one or the other at death. The beggar died and was carried by angels into Abraham's bosom, and he was comforted. The rich man died, and in hell he lifted up his eyes, being in torments. He is in a state of consciousness, he knows, he remembers, he suffers. "For I am tormented in this flame." There is no passing from the one place to the other, for there is a great gulf fixed.

This does not countenance "the place of departed spirits" into which all are gathered at death to await the general resurrection. Our Lord takes care of His own; at death, he sends His angels to conduct them safely into the heavenly part of His kingdom, that they may be with Him, see His glory, and may enjoy the rich inheritance.

Satan takes care of his own; conducts them into the place prepared for him and his angels, to share with them his wretchedness and misery. They will

never hear of the gospel or of Christ again until the loud calls of the last trumpet shall summon them to the resurrection and general judgment.

Can our departed friends come back to us? Certainly not in such a manner as to be seen or heard or touched by us. We do not have organs that can detect the presence of spiritual beings, and it is doubtful if they have the ability to be present with us at any time. The rich man in hell felt that he did not have the ability to come back to this world and warn his five brothers of the danger that was before them. From what Abraham says, it is evident that Lazarus could not come back to this world as a spirit and warn these five brothers; to do this, his resurrection would have been necessary. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Our friends cannot come unto us, but we can soon go to them. They may obtain information about us from the angels who encamp around us and minister for us. The news of the repentance of one sinner reaches heaven and causes joy there. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10).

There is probably nothing that tries the hearts of parents more than to give up a dear, helpless and loving child to death. They inquire, Will he miss his parents? Will he always remain a child? The little ones are taken care of. They do not miss their parents. The relationship in that world is very different from what it is here. There are no family relations of any kind, such as husband, wife, father, mother, brother, sister, son, daughter. All these relationships are swallowed up by our relationship with Christ.

In answer to the questions, Who is my mother? and Who are my brethren? Christ "stretched forth His hand toward His disciples and said, "Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother" (Matt. xii. 48-50).

The child certainly grows and develops in the heavenly country, for it is characteristic of the mind to grow in knowledge and strength; to separate it from the body does not change its nature. It does not tax the resources of God and heaven to take care of, train and develop the little ones; they are in favor. "Their angels do always behold the face

of my Father which is in heaven." "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God" (Mark x. 14).

Shall we know one another in that intermediate state? It does not necessarily follow that we will be more forgetful or more stupid in the disembodied state than we now are. Here, we are liable to lose sight of people and forget them entirely; it may be so there, but Paul's expectation was that his mind should be greatly quickened. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." "For now we see through a a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known" (1 Cor. xiii. 9-12).

The dropping of the body will take much from us that we now think very important and necessary. You may think if you do not meet certain persons in heaven it will cause you great sorrow, but the natural ties go with the body. The ties that are formed here that bind in heaven are those of Christian love and fellowship and of Christian worship and work. You will praise God that you are

in heaven and that sin and Satan and none of their representatives can enter there.

Those who pass out of this world in a state of spiritual death will enter the place suitable to that state and will receive according to what they are and have done. No injustice shall be inflicted upon anyone by the righteous Judge. They shall only reap the harvest of the seed that they sowed, and you will say it is right.

Bishop Foster has this to say about the dead: "What, then, is the truth which we believe? The dead live. In the years gone we had them with us; they became dear to us. They separated from the throng and gave us their love. They grew into our being and were a part of us. One day they became very weary and sick; we thought nothing of it at first, but morning after morning came, and they were more faint; the study of the dark days that followed is too sad. One dreary night, with radiant face, they kissed us and said good-bye. They were dead. Kind neighbors came and carried them out of our house, and we followed with dumb awe and saw them lay them down gently beneath the earth. We turned to the vacant house, which never could be home again. Our hearts

were broken. The earth and sky have been so dark since that day. We have searched through the long nights and desolate days for them, but we cannot find them; they do not come back. We listen, but we get no tidings. Neither form nor voice comes to us. The dark, silent immensity has swallowed them up. Are they extinct? No. They live; we cannot tell where, whether near us or remote; we cannot tell in what form; but they live. They are essentially the same beings they were when they went in and out among us. There has been no break in their life. It is as if they had crossed the sea. The old memories and old loves still are with them. New friends do not displace old ones. They are more beautiful than when we knew them, and purer and holier and happier. They are not sick or weary now. They have no sorrow. They are not alone. They have joined others. They think and talk of us. They make affectionate inquiries for our welfare. They wait for us. They are learning great lessons which they mean to recite to us some day. They are not lonely; they are a glorious company. They have no envies or jealousies. They are ravished with the happiness of their new life. I do not know where it is or how

it is; but I am certain that it is so. They are kings and priests unto God. They wear crowns that flash in the everlasting light. They wear robes that are spotlessly white. They wave victorious palms. They sing anthems of such exceeding sweetness as no earthly choirs ever approach. They stand before the throne. They fly on ministries of love. They muse on the tops of Mount Zion. They meditate on the banks of the river of life. They are rapturous with the ecstasies of love. God wipes all tears from their faces; and there is no more death, neither sorrow nor crying, nor any more pain, for the former things are passed away. The glorious angels are their companions. But why attempt to describe their ineffable state? It hath not entered into the heart of man to conceive it."

The saints who die of Christ possessed
Enter into immediate rest;
For them no further test remains,
Of purging fires and torturing pains.

Who, trusting in their Lord, depart,
Cleansed from all sin and pure in heart,
The bliss unmixed, the glorious prize
They find with Christ in Paradise.

Yet glorified by grace alone,
They cast their crowns before the throne,
And fill the echoing courts above
With praises of redeeming love.

—*Charles Wesley.*

CHAPTER XXVII.

THE RESURRECTION OF THE BODY.

TIME rolls on, one generation of people after another comes and goes, the earth is rapidly becoming a great cemetery, and the spiritual world is being peopled; but the last day, the great and notable day of the Lord, will come as a thief in the night. "And then shall they see the Son of Man coming in the clouds of heaven with great power and glory. And then shall He send His angels and they shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven" (Mark xiii. 26, 27). The billions of sleeping bodies shall come forth and be reunited with their spirits; then the intermediate state shall cease and our Lord will have delivered His people forever from death in all its forms.

The death of man was a great calamity, at which all heaven was moved in pity and compassion; but Satan and all hell were moved with a fiendish

and hellish joy, because Satan had won over to the kingdom of death the fair and beautiful creatures whom God had created for Himself. Satan, no doubt, thought his victory complete and permanent, and that the human pair and their descendants were his forever, but God did not look so upon it. An effort must be made to recapture man and turn his death into life again. It was an infinitely great work, and nothing short of the infinite and only begotten Son of the Father could accomplish it. He was not spared, but sent into this world upon this mission. The conflict with the enemy of our race was long and fierce, and only ended in the bruising of the serpent's head, in which Christ gained a complete and final victory. The Lord led captivity captive and gave gifts unto men, and showed Himself to be the resurrection and the life, as the one that was dead but is alive for evermore.

That there shall be a resurrection at all is dependent alone on Christ. He is the second Adam, the Lord from glory; He will repair the damage done to our race by the first Adam. In the transgression spiritual death passed at once upon Adam and Eve, but Christ turns spiritual death into the

Christian life and finally into eternal life. Physical death was pronounced upon them, and in due time their bodies went back to the dust from whence they were taken. Since then death has reigned over our race and will continue to do so until the end of time. But to the Christian death has lost its sting and the grave its victory. Those who die Christians fall asleep in Christ, and shall sleep in peace until the second coming of Christ, when all that are in their graves shall hear His voice and shall come forth.

Paul makes our resurrection depend upon the resurrection of Christ: "And if Christ be not raised your faith is vain, ye are yet in your sins" (1 Cor. xv. 17). That Christ arose from the dead is abundantly proved. The prophets indicated that He would arise. "Thou wilt not leave my soul in hell, neither wilt thou suffer the Holy One to see corruption." Christ told the disciples plainly that He would arise from the dead. He appeared ten times to His disciples after His resurrection, and in such a manner as to leave no doubt in their minds that He did arise.

Through miraculous power He appeared to them in His natural body, that had already become

spiritualized and adapted for the spiritual world. But that the disciples might recognize Him He appeared in the form in which they knew Him. It was most important that they be fully convinced of His resurrection; hence He appeared to them frequently and on various occasions. He vanished out of their sight. He ate with them, He showed them His wounds, He opened to them the scriptures, He instructed them concerning His kingdom, He commanded them to go into all the world and preach His gospel to every creature, with the promise of His presence with them, and He ascended to heaven in their presence. At first some of the disciples doubted His resurrection, but after the ascension not one doubt seems to have entered the minds of any of the disciples, but beginning at Jerusalem they went everywhere preaching the resurrection of Jesus from the dead.

One of the strongest evidences of the resurrection of Christ is the utter breaking down of all theories of the enemies of Christ to account for the absence of His body from the tomb. All agreed that He was crucified, that He was placed in the sepulchre, that a guard was placed at the sepulchre, and that on the morning of the third day the body had dis-

appeared from the tomb. The absence of the body must be accounted for. There were only two ways by which it could have disappeared; it either arose from the dead or else was taken away by friend or foe. The guard was placed there by the foe to keep the friends from taking it away.

The theory gotten up by the Jews to explain the absence of His body from the tomb signally failed. So all other theories, ancient and modern, gotten up to explain the absence of the body of Christ from the tomb have utterly broken down, and the great and important fact of the resurrection of Christ stands forth in the clearest light of any event that has taken place in the history of the past. "But now is Christ risen from the dead and become the firstfruits of them that slept" (1 Cor. xv. 30).

If Christ did not arise, then the disciples were false witnesses, enthusiastically affirming and proclaiming a falsehood from which they could reap nothing but prosecution and death.

That the human family was not to be held in the clutches of death was already intimated in the translation of Enoch and Elijah. The prospects of the resurrection became brighter when death was

forced to lose its grasp upon the child of the Shunammite and others under the old dispensation.

During the public ministry of our Lord on earth it became manifest that He had power over death and was stronger than the grave. He healed all kinds of diseases, raised some from the dead, declared Himself to be the resurrection and the life, and asserted that He had power to lay down His life and to take it up again. In the resurrection of Lazarus and others who were brought back to this life, it is shown that Christ has power over death.

There are many passages of scripture that plainly teach that there will be a resurrection of the body: Job. xix. 25-27; Dan. xii. 2; Hos. xiii. 14; Matt. xxii. 23-31; John v. 28, 29; 1 Cor. xv. 12-57. It was the faith of the orthodox Jew. Mary said at the grave of Lazarus, "I know that He shall rise again in the resurrection at the last day" (John xi. 24). It was so deeply imbedded in the faith of the early church that it found a place in the Apostles' Creed. I believe in "the resurrection of the body." At the grave of Lazarus He said, "I am the resurrection and the life," etc. In the sixth chapter of John He says four times, "I will raise him up at the last day." "And all that are in

their graves shall hear His voice and shall come forth."

In the resurrection of Christ the same body that died on the cross and was placed in the sepulchre rose from the dead. He did not come forth to this life to live it over and then go down to death again, but He came out into the spiritual world with a spiritual and glorified body.

In the general resurrection those that lived, died and were placed in their graves shall come forth with bodies fashioned like unto Christ's glorious body. "It was sown a natural body, it is raised a spirtual body." It will not be the creating of a new body but the bringing back to life of the old one. It will not be exactly the same in every respect. There are some things that will be left in death. The old Adam, and it may be that some of the organs of the body that are only of use in this world will be wanting in the resurrected body, but it shall substantially be the same body. We shall recognize it as our body and others shall recognize it as such, though it shall be greatly changed.

The ordinary Christian does not have much trouble in believing that the very same body that dies shall be raised again when it is enclosed in the

casket and placed in the grave to sleep peacefully and undisturbed until awakened at the sound of the last trumpet. But it becomes a very different problem when the body is burned and the ashes washed away by water, or scattered to the four winds of heaven, or when a part of the body is in Europe and the other part is in America, or when the body is eaten by animals, or is left unburied to enrich the soil from which vegetation grows; and this is eaten by animals and they in turn are eaten by man, or when from this enriched soil vegetables, berries and fruits are produced and these eaten by man, and in this way that which was in a dead human body awaiting the resurrection, has entered into another human body that dies and is also awaiting the resurrection. Is it possible for bodies subject to such treatment to come forth in the resurrection as the same bodies that died? Certainly not, if the particles of matter of which they were composed constitute the identity of the body. Particles of matter cannot be taken into consideration, for they are continually changing. There is something else that makes it the same identical body.

In answering the question, How do the dead

arise, and with what body do they come? Paul is scientific. He speaks of a grain of wheat that is placed in the ground. The body of that grain of wheat perishes, but the life principle organizes a new body; first the blade, then the stalk, the head, and the ripened wheat in the head. The particles composing this grain of wheat disappeared, but in the new wheat we have an exact reproduction of that which was sown. It was sown Mediterranean wheat, there came from it Mediterranean wheat; and if that which was sown were put with that which was in the head, they could not be distinguished. If you were to analyze them, you would find that they were composed of the same elements. And so it is with the human body in the resurrection; it is sown a natural body; that body dissolves and disappears entirely; the matter of which it was composed enters the inorganic kingdom, but the life principle does not die. It has gone to the God who created it, and at the proper season will return and organize a new body that will be the same as the old body in its life principle, in its organization and in its development. There is nothing in the very same particles of matter. Oxygen is oxygen the world over and for all time, and

it does not matter whether it is this particle or that.

Identification does not consist in matter, but in the manner in which it is put together, and that is the work of the life principle. It took the life principle years to organize and develop the body, but in the resurrection it shall be reorganized in an instant. Those who are alive at the coming of Christ shall be changed in the twinkling of an eye, at the sound of the last trumpet.

It would not be any more difficult for the Lord to reorganize the body instantly than it was to turn water into wine. The natural process of making wine is for the vine to bud, blossom, grow and ripen the grapes; then you gather and press the grapes, and you have the wine. The vine takes up the matter from the ground and air that it needs and gradually organizes it into grapes. But in turning water into wine the Lord shortened this process. He spoke the word, and it was done. The natural process of organizing the human being is slow. It takes years to develop and mature it, but in the reorganization of the body in the resurrection the process shall be greatly shortened. The Lord has but to speak the word and all the dead shall hear His voice and shall come forth.

The resurrected body shall be a spiritual body; it will come into being on the side of the spiritual; it will be spiritualized, adapted to the realm of the spiritual. "There is a natural body, and there is a spiritual body." "Flesh and blood cannot inherit the kingdom of God." The resurrected body will be incorruptible; it was sown in corruption, and it will be raised in incorruption; it will not be subject to death any more, for sin has been forever eliminated. The blood of Jesus Christ cleanses from all sin. There is no sin in the new creature who came into being in regeneration, and when he takes up a new body in the resurrection it will not have the lusts of the flesh. The old Adam will be left in the grave, and death will be swallowed up in victory.

There are four resurrections spoken of in the scriptures. The first resurrection mentioned is in Matt. xxvii. 52, 53: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared to many." This was the firstfruits of Christ's death and resurrection and an assurance that the general resurrection should follow. These saints must

have been known by those to whom they appeared, and hence died lately, among whom may have been Zacharias, Elisabeth, Joseph, Simeon and John the Baptist. They were living and ocular witnesses of the resurrection of Christ.

The second in order is referred to in Revelation, and is a figurative resurrection. It is connected and associated with the millennium and called the first resurrection, and shall produce and maintain that blessed state of the church. It consists of the resurrection of the martyred spirit. The martyrs are taken as the highest and best type of Christian character and life. The time will come when the nations of the earth will have become so Christianized that it may be said that the martyrs have arisen from the dead, and live and reign upon the earth, and that Satan, the old serpent, is bound.

The missionary who is in Africa is in a position to understand the binding and loosing of Satan. When he learns the awful system of the fetich religion, the devil bush with its hellish mysteries, the gregory with its charms over the people, the darkness and superstition that everywhere prevails, and the great suffering and distress it brings upon the people, he says surely the devil is loose here and

rules the people with a rod of iron. He does just as he pleases. When the missionary comes to his home country and sees the power and influence that Christianity exerts upon the people, he says here Satan is bound. He cannot do as he pleases; the people will not listen to him. It is only in the dark and in secret and among the ignorant and those whom Christianity has not reached that he has any show. He is a conquered enemy when he appears in sight of Christianity. All the Christian has to do is to resist him and he will flee from him. "Blessed and holy is he who has part in that first resurrection."

The general resurrection shall consist of two distinct resurrections, the third and fourth in order, the resurrection unto life and the resurrection unto damnation. This division is made necessary on account of the difference in the character of the people. Those who obtained the new life through being born again will be in the resurrection of life and shall come forth first. Then they will be delivered completely and forever from death. They shall have life in its purity, in its beauty and in its blessedness forever. Their bodies shall be fashioned like Christ's glorious body.

Then shall we be like Him, for we shall see Him as He is.

They who reject the offers of life and remain in spiritual death shall come forth from natural death unto the resurrection of damnation. It would have been well for them had natural death been an eternal sleep, "but as in Adam all die, even so in Christ shall all be made alive." From a scientific viewpoint we would expect two resurrections, the one unto life and the other unto death. In this natural world there are two kingdoms. They are both composed of matter—the one living matter, the other dead matter. In the spiritual world there are two kingdoms. They are both composed of spiritual beings; in the one they are alive, in the other they are dead. All human beings are in one or the other of these kingdoms and shall be there still at the resurrection.

This necessitates a resurrection unto life for the living and a resurrection unto death for the dead.

> My flesh shall slumber in the ground
> Till the last trumpet's joyful sound;
> Then burst the chains with sweet surprise,
> And in my Saviour's image rise.—*Isaac Watts.*

CHAPTER XXVIII.

HUMAN LIFE AFTER THE GENERAL RESURRECTION.

THE general resurrection and the general judgment are events that will be closely connected. The resurrection day will be a great and notable day, but the day of judgment will be greater still. The day itself will be great; it will not be measured by the rotation of the earth, for that will be a thing of the past, but an indefinite period, a slice of eternity. There will be no need of haste, all eternity will be in the future. It will be a great day because the Divine-human Judge will be upon the throne to mete out justice to everyone. It will be a great day because of the countless multitudes present, the entire human family, all good angels and all wicked angels, and it will be a great day because the condition of everyone will be unalterably fixed for eternity.

The Divine Judge will be clothed in humanity. As the great multitudes assemble before Him there

will be a manifest difference in the people. They will naturally, independently of the angels, have a tendency to arrange themselves into two bodies, the one to take its position on the right hand of the Judge and the other on His left. The one class was "born of water and the Spirit," and thereby entered into the kingdom of Christ and became new creatures in Christ. In the resurrection they receive bodies fashioned like Christ's glorious body, they bear the image and likeness of Christ, clothed with His righteousness and washed in His blood. Christ the Judge is not ashamed to own them as His. The other class remained in spiritual death, and all the effects and consequences of sin are seen upon their souls and resurrection bodies. It is manifest that they are of their father the devil, and that they belong to his kingdom. Whilst the distinction between the two general classes is very marked and clear, what each one shall receive is not so manifest, for each one is to receive according to what he is and what he has done, whether it be good or bad.

The good and evil are no longer found in the abstract, but in the concrete, that is, the good has entered into the children of the kingdom and the

evil into the children of the wicked one. The wheat sown has developed into the children of the kingdom and the tares into the children of the wicked one. The record of the past will be there and it will tally perfectly with what the individual is.

This is the harvest of the human race. The angels are the reapers; they gather the children of the kingdom and present them before the Divine-human Judge to be owned and acknowledged as His, and then they conduct them into the eternal kingdom of the Father, that has been prepared for them. They also gather the children of the wicked one and present them before the righteous Judge, and then in accordance with the sentence they hasten them off to that place prepared for the devil and his angels.

At or about the time of the resurrection and general judgment shall dawn the day of the Lord. "In the which the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also, and the works that are there shall be burnt up," and on that day of God "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; nevertheless,

we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness" (2 Peter iii. 10-12). John had a vision of this day; he says, "And the angel which I saw stand upon the sea and upon the earth lifted up his hands to heaven and swore by Him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer" (Rev. x. 5, 6). "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them" (Rev. xx. 11). "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away" (Rev. xxi. 1).

From these passages of scripture it is evident that this earth, its rock, its ground, its water, and everything that is on it, together with the air that surrounds it shall be destroyed by fire. It is not to be supposed that the matter of which it is composed shall go out of existence. The form of matter is easily changed, but to annihilate it is a very different thing.

From the viewpoint of science we may expect

this earth to undergo a change in the future; it will only be in keeping with what happened to other planets and to the earth in part in the past. This earth in the ages of the past has undergone a number of transformations in which there were great upheavals and convulsions. These seemed to be for the purpose of destroying that which existed then in order that something better might take its place. The earth that now is, is kept in store for a purpose, and when that is completed then the day of its doom has come, and it will undergo a change that something better and higher may take its place.

From the teachings of the scriptures we may expect the change in the future to be more radical and of a different character from that of the past. The changes of the past were caused by water and fire, but the one to come will be caused by fire alone. Everything shall be reduced to its elementary form, but out of these elements shall be formed the new heavens and the new earth in which dwelleth righteousness. When the new heavens and the new earth are completed and all things are in place for the eternal ages, He who sits upon the throne shall say, "Behold I make all things new" (Rev. xxi. 5).

There is a difference between making all things new and making new things. It is implied that the things made new are made out of that which existed in similar form before.

The body of man on account of sin must be reduced to its original elements, but in the resurrection there shall come forth a pure and glorious body. This earth was cursed by sin and it must be reduced to its original elements, and from them shall come forth the new earth. The body in the resurrection is spiritualized so as to dwell in the realm of the spiritual. The new heavens and the new earth shall be spiritualized and form a part of the great spiritual universe. This may be one of the many mansions of our Father's house which our Lord has gone to prepare for us and into which He will receive us.

There is a comparison made between the old earth and the new earth. In the new earth there is to be no more sea. In the old earth three-fourths of its surface is water. It separates nation from nation; it is unstable and threatening and causes fear and uncertainty, but on the new earth there will be no sea. There will be nothing to separate into nations, tongues, tribes and peoples, nothing

to cause the sense of uncertainty, unstability or fear.

There will be no more curse. In the old earth the curse was manifest and effective—the thorns, the thistles, the roaring thunder, the flashing lightning, the raging storm, the rolling billows, all savor of the curse, but none of these things shall be found on the new earth, but blessings shall be manifest everywhere.

The New Jerusalem is not a part of the new heaven and the new earth, but represents organized society of that country. The old earth had its garden of Eden, in which the human race in its innocence and purity existed; when this was lost paradise disappeared. Under the old dispensation the people of God, as represented by the twelve tribes, had for their habitation the earthly Jerusalem, the city of our Lord. Under the new dispensation God's people have their habitation in the Church of Christ, built upon the prophets and apostles, Jesus Christ Himself being the chief corner-stone. In the new heaven and the new earth God's people shall dwell in the new Jerusalem, which shall appear as the bride adorned for her husband. From the divine side she is the bride of Christ, from the human side

she is the mother of us all; it is through her that we were born again and the new life was nourished and developed. The New Jerusalem is the tabernacle of God, and God will dwell with men in a more real and tangible manner than He now does. The Lord Jesus Christ is present with His people now. "Lo, I am with you always, even unto the end of the world." "For where two or three are gathered together in My name, there am I in the midst of them;" but this presence can only be realized by spiritual discernment through faith; there His presence shall be known and realized by the organs that we shall possess. He shall minister to every felt want and wipe away all tears from our eyes. The Church triumphant shall have the glory of God, and her light shall be like unto a stone most precious, even like a jasper, diamond stone, clear as crystal. Its walls great and high, with its twelve gates, and with angel guards, represents perfect safety; its lying four square denotes its perfection, without spot or wrinkle or any such thing; its twelve thousand furlongs in length, height and breadth, indicate great size. The names of the twelve tribes of Israel written on the gates show that they entered through the gates and are

within. The names of the twelve apostles of the Lamb in the foundations indicate that the structure rests upon them and that the results of their work are within. The streets of pure gold, as it were transparent glass, the gates of pearl, and the foundations garnished with all manner of precious stones, indicate its great value.

Our race started in Eden with the tree of life and rivers of water; but Eden was closed, and our Lord came to us with the water of life and the bread of life. When we shall re-enter Eden, we shall drink of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb; and we shall eat of the fruit of the tree of life, which shall be perfect in kinds (twelve manner), and sufficient in quantity (yields her fruit twelve times a year).

There will be no death there. Death is a very common thing in this world. It reigns supreme over animal life, and it has reigned over the human race since Adam, and will continue to do so until the last son of Adam shall fall a victim; but the second Adam, the Lord from glory, has promised to destroy death. "The last enemy that shall be destroyed is death" (1 Cor. xv. 26). It is a source of

great joy and comfort to know that this greatest and most bitter enemy of man shall not follow us into "the new" and "the holy Jerusalem." Neither shall there be any more "sorrow nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 4). They have gone with sin and death, and shall never be experienced any more by the inhabitants of the high and holy place.

There are some things that are noticed as being absent from the city of God, because there is no need for them. In the earthly Jerusalem there was a large temple of great importance and of much use, but in the New Jerusalem there is no need of a temple, for the Lord God Almighty and the Lamb are the temple of it. On this earth the sun and moon are indispensable, but there they shall not be needed, "for the glory of God did lighten it, and the Lamb is the light thereof."

People of a peculiar character only can enter this eternal city—"they which are written in the Lamb's book of life." In this book of life are the names of all those who were born again and continued in the new life until death; they washed their robes and made them white in the blood of

the Lamb, and some of them came up through great tribulation. It is the living kingdom, the living city, and none but the living shall enter through the pearly gates into the eternal city.

In this world the good and the evil are mixed up, the wheat and the tares grow together, the righteous and the wicked dwell together—often to the great disadvantage of the righteous; but it will not be so in the world to come. There will be an eternal separation. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. xxi. 27). The Lord says (Rev. xxi. 7, 8), "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Much space is taken up in the last chapters of Revelation in describing the fitting up of the new heavens and new earth for the abode of those whose names shall be found in the Lamb's book of life; but nothing is said about fitting up a place for those

whose names are known only in the kingdom of death. But it is taken for granted that the place will be in readiness for all classes and conditions of people who were not born of water and the Spirit. It is known as hell; it is located somewhere in the great spiritual universe. It is also called "outer darkness," "destruction," "the furnace of fire," "everlasting fire," "hell fire," "everlasting fire prepared for the devil and his angels," "this flame," "where their worm dieth not and the fire is not quenched," the "bottomless pit," "the lake of fire," "the lake of fire and brimstone" and the "without." There are no expressions in the English language that could have been used to make the place more awful and revolting to us than these. You say it is figurative language. Grant it; but the awful fact still remains. The scientist knows that fire, brimstone and the worm belong to this material world, and will then be things of the past. But we are not to suppose that the resources of the spiritual world will be taxed to furnish their equivalents in that world. The principal idea of hell is wretchedness and misery. There is not an element productive of pleasure or joy existing there, and not a thing that in-

spires one ray of hope for the future. It is not to be supposed that every place in hell is alike as a place of torment. The place of "outer darkness" and the "without" are certainly not "the lake of fire and brimstone." In Rev. xxii. 14, 15, heaven is expressed by the word "city"—"may enter in through the gates into the city,"—and hell is expressed by the word "without"—"for without are dogs and sorcerers," etc. This conveys the idea that all outside of the city, or heaven, is hell. This makes it possible for hell to be a very large place in which all characters can, like Judas, find their own places.

It is not to be supposed that all will be equally miserable and wretched in hell. Everyone shall receive according to that which he has done, whether it be good (morally good) or bad. The man who performs well his part in life and is benevolent, kind and generous, and is morally good only, will find his place, and shall have and receive what is just and right. The heathen shall find a place suited for them, and no injustice shall be done them. The drunkard with his raging thirst shall find his place; in the delirium tremens he has a foretaste of hell. The murderer thirsting for

blood, the unclean man with raging passions and the gambler eager for unrighteous gain, together with all other wicked characters, shall each find his own place and receive the fruits of his actions.

In Rev. xx. 15, it is said, "And whosoever was not found written in the book of life was cast into the lake of fire." Hell seems to be put in contrast with heaven. Heaven is the most delightful place imaginable; it is the New Jerusalem with its pearly gates, golden streets and the presence of the Lord God and the Lamb. But hell is the most revolting place imaginable; it is the lake of fire. Those found written in the book of life are living and enter of themselves through the pearly gates into the city of life, to live there eternally; but those not found in this book are dead, they are "cast" into the lake of fire. This is the second death.

The first death took place in Eden and has not been removed. But Christ will then have resurrected the body and united it with the spiritually dead soul and cast him into hell—and this is the second death, so that he is doubly dead—and shall exist in this state through all eternity.

We have followed this Wonderful Story of Life and Death until it has divided into two separate

stories, and each confined to a world of its own. The kingdom of God and the kingdom of Satan were in close contact and in sharp conflict with one another in this world, but now they are eternally separated by an impassable gulf. Those in hell are twice dead, and shall remain through all eternity in a state of conscious misery without any ability to be happy. Those in heaven are twice living, born again and resurrected unto life. They have life in its highest and best form. They have left behind them all that could cause fear, sorrow or suffering. Their powers for enjoyment have been greatly quickened, the facilities for pleasure and happiness have been multiplied. They are in the magnificent city of the New Jerusalem with its golden streets and pearly gates. They are in the presence of the Infinite Living Father and Jesus Christ, and associated with the angels and the whole family of Christ. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3). This blessed and happy state shall continue throughout the eternal ages.