

CALVINISM POPULARISED

HARRY ALFRED LONG

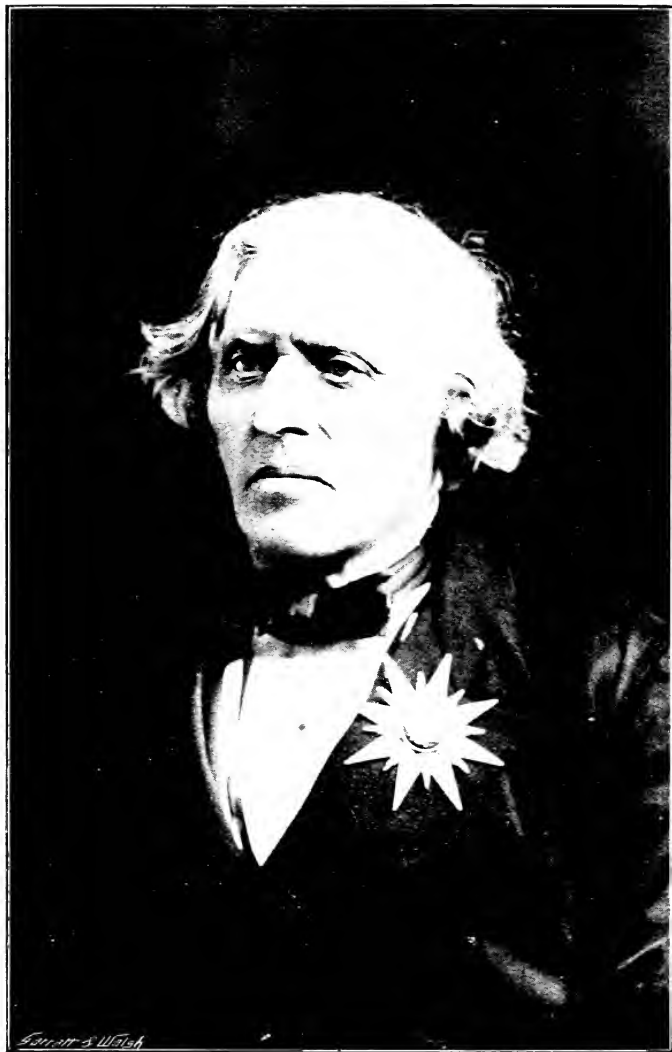


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CALVINISM POPULARISED

THE FIVE POINTS CARBONISED IN A
SERIES OF DISCUSSIONS WITH
ENQUIRERS OR OPPONENTS

BY THE PROTESTANT CHAMPION OF SCOTLAND

H. A. LONG

AUTHOR OF "THE NAMES WE BEAR,"
"COSMOGONY," ETC.

"I GIVE UNTO MY SHEEP ETERNAL LIFE."

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DEDICATORY LETTER

TO THE WORKING MEN'S EVANGELISTIC ASSOCIATION
OF GLASGOW

FELLOW-DWELLERS IN CHRIST AND WORKERS FOR HIM,—Having of a long time shared your hopes of reaching the golden shore and spending with Jesus Heaven's endless noon, I think my privilege is to write something for your upbuilding in the Beloved, which must prove more enduring than passing sermons delivered among you for a generation. I cannot enlarge the boundaries of Christian knowledge—that is given to few—but I may, by Divine aid, make plainer certain blessed truths concerning His kingdom, which, if duly apprehended, the Sabbath of God is perfected in the soul of man. That I may make clear these intentions, and accomplish this great end, it is necessary to say somewhat of the Lord's dealings with myself, His raising me from the Adamic pit, and causing my erring feet to walk the narrow path towards Sion's sacred top. About fifty years since (March 1846) it pleased Him to reveal Himself as my Redeemer. From the time the convictions of God were upon me until I found relief was but a few days, during which I did little else than weep and groan. Divine joy was shed through my heart while agonising at 11 P.M. on the Lord's Day. No text was impressed upon me; I realised nothing other than this—black anguish was away, and my soul flooded with strange joy. This I understood to intimate pardon. That joy continued with intervals for a fortnight, being at times such as to oblige my walking to and fro praising God, for I could not sit. About a month after I was thrown into distress through a companion, who apparently started for the kingdom with me, falling away. My fear was that I would too. When wrestling with the Angel He sweetly said, "Through much tribulation thou shalt enter the kingdom." That was my first telegram from Heaven, and I understood Him to mean I shall reach the

skies, though suffering grievously by the way. Amidst the manifold changes of life, I have experienced the latter part of the promise, and hope still the truth of the former. Strange to tell, for seven years I went into a stage of experience seeming to belie that. Such was the duration of my servitude under Moses. Though never questioning ultimate safety then or since, I was tried with a sense of endless defects, and groaned under miserable shortcomings, so that sometimes I dared not partake of the Lord's Supper for a year. I could not find my title-deeds, through seeking them down amongst the rubbish of my life instead of in His holy life and atoning death. I looked hard down instead of believingly up. A deliverer came to my rescue. When visiting Luton Beds, I met with a man of God, a bonnet-block maker, who showed me that justification was in Christ, the Lord my righteousness, wherefore I needed no other to obtain Heaven's favour; that He was the Sun of Righteousness; as the sun imparts light to the dark planet, so He righteousness to unrighteous souls. Hence Paul says (2 Cor. v. 21), "For God made Him (to be) sin for us, who knew no sin; that we might be made (not make ourselves) the righteousness of God (not righteous, but, the strongest expression thinkable) in Him," not in ourselves. That righteousness being in Him we are not conscious of it, but know it by revelation, which guides God's people into all necessary truth. That night a soul was free. From then I have not doubted acceptance in Christ one hour. Soon after I suffered a dangerous illness. When recovering, an aged countryman of the old school said, "So you are raised up. They say you were near Jordan's brink. How did you feel in view of baptism in its cold dark flood?" I answered, "Feel? What do you mean?" He replied, "Why, all God's people are exercised severely in changing worlds, fear to launch away." I rejoined, "It is not pleasant to differ from them, but I had no such experience, being assured that I am His, living or dying, for this world or that." I found myself a speckled bird, it being thought orthodox to have hopes and fears, of which latter I had had enow. I could not plead them truthfully, nor be wholly silent as to gracious dealings, lest His grace should be veiled to a brother whom I might, if faithful, be instrumental in leading into freedom. Hereby I was taught that in one form we are slaves of Satan, then servants of Moses, and then conscious sons of the Lord God, ex-residenters of the City of Destruction, burgesses of the new Jerusalem. Seven years after meeting my emancipator at Luton I passed through a new phase of experience,

was instructed more perfectly in the way of salvation. The occasion was this: I was led to ponder deeply on: "I give (not offer) unto My sheep (not all flesh) eternal life (which is irrevocable); and (consequently) they shall never perish." Cogitating on this, I saw by Spirit-light that for fourteen years I had taken wrong views of redemption's plan, looking at it in the light of relationship to God, not His to me, tracing all to repentance, faith, and attempted obedience. I now saw these were due to His relationship to me; my penitential sighs, tears, and cries were but an outpouring of His Spirit inly urging, all unwittingly to me. His love was seen to be father of mine. I slowly realised love immense, unsought compassion beyond degree. Previously I looked upon the Blessed as generally interested in me, I being of Adam's race, until my rebelling ceased and His favour was sought, when His interest deepened into approbation. It was now revealed that Jehovah rejoiced over me before the first angel broke the solemn quietude of eternity by harp and voice uttering joy to God. I was found of Him whom I sought not. It seemed before that God made a general offer of pardon, and I had the sense to accept it, but now saw that He no more offered life spiritual than life natural. The Father, before time was, gave me a place in His heart, the Son gave Himself for me in time, the Holy Ghost gave Himself to me for ever. The Triune determined before the mountains raised their awful peaks into the solitudes of an unpeopled earth to add poor sinful, stupid me to His diaspora, the dispersed amongst the generations of men and nations unto ingathering, when He reappears to collect into upper Canaan. In calculating the duration of His love I erred by a past eternity. How thrice blessed to hear a voice say: "I have loved thee with an everlasting love." Dates, calculations, chronology all flee, like shadows at sunrise, when the voice Divine so speaks. I saw dateless love ungraduated, that He loved in Christ, and not more now I knew Him than when I ignored Him, or only thought evil of my Lord. This new view streamed through my spirit with bliss passing the understanding of those who knew it not by blessed impartation. It seemed the quintessence of grace, the ultimate refinement of affection. To hear my Lord in prayer say, "Thou lovedst Me before the foundation of the world," and prostrate behind Him whisper—*And Me*—is indeed being co-heir with Christ, rejoicing in God's almighty favour with a gladness Heaven may equal, but not excel. Thence I realise *oneness* with my Lord, the power of His *atonement* in a manner before unthought of. Henceforth life assumed a solemn

grandeur, befitting the pilgrimage of one coming from God to the intent that the circle of life should restore Him to God. The Son consciously comes from the Father, and consciously returns to the Father by the route passing through Bethlehem, Egypt, Galilee, Gethsemane, Gabbatha, Golgotha, to aboriginal glory. Some of the human sons of God unconsciously come from God, but consciously return through devious ways, thorny paths, mountains of offence, and dire straits, but each arrives. The loved, the died for, are kept in the true way, and upborne under its burdens, else unbearable; for they who sup with Christ on God's eternal love, eat thereof with bitter herbs the world knows not of. There is a secret of bitterness to the redeemed, a drinking of Marah that acts upon the ransomed as Paul's thorn did, lest there be inner exaltation accompanied by outward exultation. The loved and liberated sail in a water-logged ship warranted to reach the Eldorado of the New Jerusalem, because the storm-queller runs out His good ship Salvation; and seeing the barque Election labouring in the trough of a sea of evils, tows it into the Harbour of Grace, and convoys the ship's company on to Glory. Redemption is a humbling affair—hence man, proud man, prefers works to grace. Many years have since circled by which diminishes the freshness of that feeling, but adds to its preciousness. Can my reader be surprised I became Calvinistic? I wondered with anger I deprived myself of so great joy of so long a time, but discovered that Elohim is always revealed to the soul before Jehovah, that God is known in dreadful power before the Lord in His gracious actings. I looked back to that epoch as to a second regeneration, for I found it presenting the Almighty in a more amiable aspect than my previously shallow and narrow theory of acceptance and works, yielding to a general amnesty offer, and then rendering partial obedience, not knowing when legal requirements were satisfied. I sold my inheritance for nothing on this wise. When first united to God's people, I preferred the Arminian view, because of its supposed wider sweep of benevolence. Did it not give every one a chance? and ought not every one to have a chance of salvation? I did not see there can be no chance, and that the word is a veil for ignorance. That all deserve a chance of salvation is as true of a world of rebels as that all convicts ought to have a chance of escape. For criminals there is no hope in England save from our Queen through the Home Secretary, and so for sinners there is no hope but God's mercy through Christ. Criminals have no rights towards her Majesty, sinners none in respect to

God. But this professed liberality deluded me, as though more are saved on the broad gauge of Arminius than on the Calvinistic narrow gauge. I find the number identical upon both systems, but, in verity, not a soul is saved on Arminian principles—salvation by works. That view is not fatal to salvation, the Christian Arminian being saved as all God's ransomed are, without consultation from Heaven or effort on his part but misreading the phenomena and feelings that accompany salvation, he fancies he did something. Jesus makes it plain. "Philip findeth Nathanael, and saith unto him, We have found Jesus. . . . Jesus said unto Nathanael, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." This "I saw thee" is no less than Ezek. xvi. 6, "I passed by thee, and saw thee." He who is the life passed by Nathanael and said "Live," and then Nathanael showed he was alive by saying, "Rabbi, Thou art the Son of God," but it is possible he might think he initiated arrangements. So our Lord says (John xvi. 16), "Ye have not chosen Me, but I have chosen you." For our choice of Him is not choosing compared with His choice of us. Before this I fell into ill health, presenting signs of consumption. That illness lasted seven years, during which I reached what was thought the verge of the tomb. One day while walking in Fitzroy Street, Cambridge, I became depressed in fear of non-recovery. Death had no personal terror, but I was distressed in view of kindred. When musing and praying the Spirit said, "With length of days will I satisfy thee, and thine eyes shall see My salvation." Thus I understood I would recover and live to behold our Lord's return, for salvation, life, truth are, in the Kingdom of Christ, a Person. My health was restored, though the scar of affliction remains—hair bleached not by the light of coming eternity, but by pain and travail. Sometimes I embrace that promise of being amongst those who are alive and do remain unto His coming so closely that it becomes a set expectation, then again it sinks into a mere tremulous hope, seeming shockingly absurd, and at times I fear my interpretation was fond, and am compelled to take refuge in, *Come, black Death or bright Lord, thy will be done.* Much of my interest in the Eastern Question arose from knowing, by the programme of prophecy, He cannot reappear until the two anti-Christis, the Papal at Rome on the Tiber, and the Mahometan at Roum on the Bosphorus, lose their political status, preparing the way for the Kings of the East. The Jews must be ingathered to the Land of Promise. They are as prophetic as ever. The Sons of Abraham dispersed among the nations symbolise His spiritual seed distri-

buted according to the dualism of God's mysterious economy. They are scattered in unbelief and still shadow believers, they will be gathered in unbelief and so become the last sign the Bridegroom gives before the marriage supper. Jerusalem destroyed prefigured that of the world, their ingathering ours. I have no ambition to impart these views to my brethren compared with anxiety to emancipate them from Arminianism by showing the fulness of the substitutionary work of Jesus. I write to be instrumental in guiding some brother into that higher Christian life. Any day during my first seven years of religious life had I been asked, Whether would you die while laughing, sleeping, or praying? I should have said, I dare not die laughing, should not like to die sleeping, but would fain die when engaged in devotional exercises. This came of believing in frames, feelings, and nonsense about preparing ourselves for death, not seeing that man is prepared by a Divine unrepeatable act; he is saved once for all, for ever and ever. Either his sins are forgiven past, present, and to come, should he live; or he is unsaved, having the guilt of life upon his soul. Any man is either as sinless before God as Michael, or all his sins are upon him. We must be in Christ or in our sins, in the ark or in the flood, clothed with the seamless robe of Christ's absolute righteousness or naked, the prophecy of everlasting shame on our part and contempt on the part of the ransomed. I write as a patriot as well as a believer. Will our great empire decay, as did that of Nebuchadnezzar, Darius, Alexander, Cæsar? Britain has fifty colonies, some of them superior in resources as to men and money, skill and acreage, to herself of 500 years ago. Will Britannia yet sit in the dust as shieldless as the captive daughter of Judah? as shipless as Tyre? as uncolonial as Austria? Never! Former civilisations decayed, for they were only material like the Assyrian, or material and mental like the Greek, whereas our empire adds to the grandeur of matter and the splendour of mind the more excellling glory of morality. To us pertains the supreme honour of being civilisers, emancipators, educators. We take with us the steam-engine, and collegiate institutions follow. On our humanising line of march slaves are transformed into freemen, and cannibals into citizens. Our very language is identified with freedom, elevation, purity. Years since I was thrilled by hearing my Lord say to the Church in Ephesus, "I will remove thy candlestick." Then years after I gazed with awe upon the Ephesian sculptures. He did not put out the candle, that is not His wont, but removed it to Britain. Nay, I sincerely believe, and boldly

affirm, when Jesus threatened the Jews, saying, "The kingdom of Heaven shall be taken from you and given to a nation bringing forth the fruits of it," He meant ours. He did not say Gentiles, *i.e.*, all nations but one. As the latter prophets refused to recognise any political division of Abraham's sons into ten tribes and two, but always spoke of the twelve tribes of Israel, so we recognise no Atlantic, refuse to see our American brethren as anything else than one with us. To Britannia and Fredonia one dispensation is committed—to supersede the savage by civilisation, to irradiate the else dark by education, to display the Book, and spread widely the bloodstained banner of the Lamb. So doing, the star of our race shall not fade until the Day Star reappear to Bethlehemise the earth with millennial glory. While our people bless Ethiopia with Livingstonias and Lovedales, feed the starving sons of Sinim, and say to the Japanese, "Behold your God!" One will watch over British interests Who will not suffer our flag to be trailed. Holding that Calvinism energises the profession of Christianity, I write to strengthen the hand of my countrymen. Christ said, "My strength is made perfect in weakness." I write that fellow-believers may see they are as weak as the dead, that they be strengthened by Him Who is the Life. Then, and then only, will they do great things and suffer much for Him and His, Who forfeited for a time the adoration of angels that He might companionise with men for ever. I write as a Liberationist, that my brother-believer may not be in bondage to Moses longer than spiritual training demands, but most, that he subject not himself to an error fatal when trusted by the unconverted, and painful when believed by the child of God—justification wholly or partially by works. Salvation, like resurrection, is entirely a Divine act wrought upon an absolutely passive subject. When Abel is called by Christ from his primeval tomb, he may as well demand a share in the forthputting of resurrection power as the regenerated man claim spiritual action. Though man is a conscious, moral, and intellectual agent, before receiving the new birth he receives life eternal without consultation. This we engage to show. I pray that the Lord God whom I daily serve and dimly see may have yours and you in His holy keeping, that your families may arrive when the voyage of life is at an end, and our mortal affliction is past, at that continent of the blessed which men call Heaven.

P.S.—And now grief and strange pains possess my soul at the completion of this last act for the people who love me so well.

Little wonder Long is Calvinistic, a believer in unbroken streams of grace upon grace, as unsought as undeserved. Glasgow bestowed upon me 471,700 votes, a plurality that exceeding the number devoted to any other man under the British Crown, and yet my destiny is to leave the city of my adoption, nay, the city which adopted me, my true metropolis—mother-city—leave her in the knowledge that no other community will do as kindly, bear my blundering and stumbling with such tender consideration, that no other community can impart honours so high and so unique. Then why leave? In 1886 I was sent for to Queensland to attack the infidel party, as we had no man in that colony willing and able to face the black ranks of professed atheism. Having completed my engagement, and being about to leave, the Brisbane people said, "Stay with us; years ago politicians deprived our Public Schools of the use of the Bible, so secularising the instruction given to our children. Experience proves this acts badly. We want a man to organise our voting and lead our agitation that may ultimate in the Queensland Parliament reinstating the Scriptures. We shall never rest until the Bible reoccupies its place of honour in the schools of our adopted country, and we think you are the man to bring this about." I replied, "Impossible. My call now is to work in and for Glasgow. I cannot do what I like, but must obey my Lord's providential guidance. The time may come when I shall be free, and if so, D.V., I will come." That call thrilled my spirit, and burned into my memory. Weighing the matter over, I resolved that if God preserved me until I passed the boundary of Moses, "three score years and ten," the remnant of the balance between that and Christ reappearing, or my departure, should be sacrificed to this ennobling work. I landed on the shores of Scotland at Leith, June 4, 1847, so that by the period of my leaving, March 1896, having rounded my time circle, the privilege of knowing and serving Glasgow will be fully mine. Thereafter should my Lord prosper this last of many campaigns, allow me the high honour of placing the Won Book at His dear feet and lowly whisper, "Master, the children have it," I shall drink joy in equal that of the banqueters at the marriage supper on the plains of Heaven. I knew not God until twenty years of age, so that I could not dedicate youth to His sweet service, did not serve under the morning star of earth, but may have the deeper joy of serving under the evening star of Heaven while on my way to the starless shore. So then this one thing I do, in that ambition forsake friends dearer than eyes, whose faces are to me glints

and glimpses of "over there," leave my native island home, that other Palestine, greatest of all He raised from the ocean, now shielding the dust of my sacred dead, who wait the midnight cry, "Go ye out to meet Him." The curtain of night falls so gently on this fair isle, that we are prepared for stellar glory above or sweet repose below; but yonder there is little gloaming, the chariot of the sun plunging into the Indian Ocean, and forthwith darkness veils the land: howbeit, a new pleasure is reserved. I shall know that his faded fire is speeding to shine into the homes where my old companions dwell. I urge my way to the Australian isle, where there is little gloaming, heading on to Canaan, where there is none—trysting place that in the finalities of our being, where all who have done or suffered a little for Jesus, there recommence the friendships begun here. There I shall meet old comrades of the sacramental army with whom I kept step half a century, stand hand in hand with them on the shore of the jasper sea! In that blissful anticipation we go "toiling on, toiling on," praying and struggling forward, now giving my last salutation, entreating

"God be with you till we meet again."

I remain, Brother workers in the Lord, yours ever,

H. A. LONG.

52 JANE STREET, GLASGOW,
Sept. 1894.

CALVINISM POPULARISED

Time.—MONDAY, SEVEN O'CLOCK P.M.

Place.—GAOL SQUARE.

Persons.

He.

AN ULTRAMONTANE OF THE MOST UNBENDING TYPE.

I.

A PRONOUNCED CALVINIST.

Disputation.

The Dogma of Total Depravity.

He. It strikes me you were giving out your average trash when pretending to preach yesterday on the doctrine of man's total depravity. I soon heard enough, and walked away, blessing my stars for freedom. Can anything be more absurd than to say an innocent of a year old is as depraved as an aged vixen?

I. You are objecting to the child's character being depraved, but I was speaking of its nature. Nature is the root of character. My contention is, that if no counteracting force be brought to bear upon that child's nature, years hence its character will be bad. I do not mean socially, but spiritually; so that as it grows towards manhood there will be no preference of Divine worship over ordinary pleasures; in fact, the child, without conversion, will be carnal, and therefore live sinfully—be a God hater.

He. Oh, I see; you mean the child must be educated, to which no one objects.

I. I mean more. So great is the natural bias towards forbidden things, that take two bands of children of a year old, place them one hundred baby strong under teachers and nurses of this kind—one tries to corrupt their morals, while the other endeavours to make them religious; the former succeeds to a child, but the latter only in a percentage. Thus, children in low neighbourhoods quickly pick up bad language and greedily become base, whereas the offspring of careful parents have to be guarded from bad example continually, and even then many do not turn out as they ought. Man is the most imitative of all animals, yet is slow to imitate the great and the good, but quick to copy their opposites. Put the life of Dick Turpin and the biography of Howard into the hands of a hundred boys aged twelve, and whether of the twain will they go in for?

He. We know all that, but it's for want of judgment.

I. By no means. Their ability to judge is sufficient, but it is warped by love of evil. Man's heart guides his head for better or worse. If those boys were righteous by nature, they would instantly condemn the robber and applaud the philanthropist. That a Romanist should object to this doctrine is odd. You are taught that unless the child is baptized it is not worthy of your Church, being in a state of nature. If that is not teaching a child is sinful before it does anything, what can be?

He. But totally depraved is another matter. Am I to think that a crack in a pane is all one with its being smashed? that a slight stain on your shirt front is as bad as its being black?

I. If a pane be cracked or a front stained, we cannot rest in it as when whole and clean. If, then, we demand perfection in glass and linen, shall not God demand it in men and angels? Our English word *holy* explains all. It is like to *wholly*. Whatsoever was given to God was wholly given; in dedication, no part was for the benefit of the dedicator. Hence God commands, *Exod.* xx. 25—"If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." The altar could not be holy to God if part were hewed off, as then He would not wholly get it. Our Creator cannot go shares with guilty creatures, as that equalises Him. Samson might not cut his hair, for the Nazarite must be holy to the Lord, wholly His, all his body. Ananias perished through keeping back part of the dedicated thing, and Achan was stoned for a similar reason. Had Samson not been a very child of God, he would have suffered death, not blindness; punishment, not chastisement.

He. Well, so much the worse for us. What chance would a man have of going to heaven after living wickedly? Such nonsensical teaching destroys the virtue of repentance.

I. Don't talk of men going to heaven, a thing that never happens. All who enter are taken, save our Lord. Going to heaven is fictional, Arminian; being taken, caught away, is Calvinistic, and true penitents are made anew, so that He who bought them wholly has them holy. "If any man is in Christ Jesus, he is a new creation." Similarly the Lord Jesus cannot take possession of our earth where sin, Satan, and suffering have long been, because He would so share it with that wicked one. Seeing, then, God must have the whole creature, and the baby over whom we are fighting has a nature that cannot please God, He must totally reject him. David says, "I was shapen in iniquity," and Paul, "They that are in the flesh cannot please God." How can God regard favourably this imperfect thing? The Scriptures say, "The carnal mind is enmity against God," and your Church says the unbaptized bairn is not good enough for her, and you think it good enough for the Head of the Church!!

He. You cannot talk rationally, of which that rigmarole is proof. Does not Christ say, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven?" and again, "Except ye be converted and become as a little child, ye shall in no wise enter therein?" If we become little children to be saved, how can infants be sinners?

I. As for Jesus saying, "Suffer little," &c., amongst Jews children were not, and are not, allowed to take part in worship, until twelve. As children were not allowed in synagogues or Temple until twelve past, lest they should disturb worship, through not appreciating its solemnity, a notion arose that children should not worship. Hence, when Jesus entered the Temple at twelve there was no getting Him out. He had not been since Simeon took Him in his arms and blessed God for the sight. That perverted tradition was opposed to Spirit teaching by David: "Out of the mouths of babes and sucklings Thou hast perfected praise." The highest form of service, the most acceptable worship, is rendered to God by regenerate children. Mark ix. 42, "Whosoever shall offend one of these little ones that believe in Me," &c. Hence, when our Saviour rode into Jerusalem the Spirit was poured upon such, and they chanted Hosannahs, which proves that when juveniles were invited by Him, and He said "Forbid them not," He not only referred to disciples

ordering mothers to remove children, but more, alluded to that evil custom of prohibiting early service in spite of His promise, "They that seek Me early shall find Me," and then presented Himself as the object of adoration. Every man acquainted with Eastern customs and the promptings of nature, would expect the narrative to add, *and kissed them*, but Christ never kissed man, woman, or child. Laban embraced Jacob and kissed him (Gen. xxix. 13), Paul embraced the Ephesian disciples (Acts xx. 1), but Jesus embraced none. That invitation is a claim to Divine worship. When Jehovah revealed Christ He said, "Let all the angels of God worship Him." All means every angel then or now existing; "Suffer little children to come unto Me" is equivalent to saying, Let any child through the ages and nations serve Me, Samuel like, as early as it will. Hence the evolution of Sabbath-schools.

He. Well, and what about it? You fail to look at the question of command, to become as a little child.

I. But I was doing so just as you stopped me. This view does not favour children being good from birth. Noah is called righteous, though Paul says, "There is none righteous, no, not one," and yet there is no contradiction, for Noah was such compared with the Antediluvians; but God requires absolute perfection, not relative. We prefer a cracked pane to a broken one. Noah was a cracked pane where the rest were smashed. An ordinary child believes what its father says without reasoning as to probability—is obedient—devoid of ambition—has no social pride. An aristocratic child aged four plays with any child, but at fourteen will not, and at twenty-four knows only the elite. Therefore, we do well to become as little children in respect to these points; but He did not extend His statement to their nature, expressly saying, "Ye must be born again." Demand more, and you affirm that every child born of heretics or savages is taken to heaven without baptism. Why, you people heaven not with Catholics so much as heathen children. Have a care as to this amazing liberality. When more liberal than his Holiness, you may be a trifle fast. Besides, how you can imagine that Christ and Pope agree about children is amazing.

He. Why? They seem identical in their teaching thereupon.

I. Monstrous! Your Church teaches that every child is possessed of a devil, so that one portion of your Baptismal Service is Exorcism, the priest casting out the devil. In doing so he puts salt in its mouth. If every child has a devil in him until salted, how could Jesus say, "Suffer little children to come unto

Me"? At that time baptism was not instituted, and so the children were unbaptized. When Rome makes infants demoniacs, why object to Calvin affirming their depraved nature? He does not go half the distance of the Pope.

He. Well, well! I often hear you meddling and muddling with things above your capacity, and you are at your old practice.

I. Be it so, only let me add the perfection of praise comes from children, as with them there is more spontaneity, less artificiality. They do not pray by rite, rule, canonical hours, but worship as they laugh, cry, or sleep.

He. How does that square with your doctrine of depravity?

I. Their service is supernatural, of grace, of the Spirit working in the young heart, for of regenerate children I speak. To me, one of the most charming portions of God's evangel is contained in these words of Elizabeth the aged: "The babe leaped in my womb for joy." The accord of the unborn with the coming incarnation proves that John was born again before born of his mother. He received the Holy Ghost without his co-action, so the Spirit may be given to a babe in the bosom of its mother or in the cradle of its nurse. This is my hope for five loved ones of ours who died in infancy. "Except a man be born again he cannot see the kingdom of heaven," applies equally to them as to us. They cannot be regenerated except by passively receiving the Spirit. Indeed this is my chief hope in relation to the heathen. A dying pagan may, for aught we know, receive the Spirit whereby comes salvation, and that in the very article of death. Deny that, and you destroy all hope of heathens being saved.

He. Not at all. If they live up to their light they will be saved, being judged by their law, not ours, of which they are ignorant.

I. Little comfort in that doctrine for pagans, as Paul says, "By the deeds of law (any law) shall no flesh living be justified," which bangs the door of the ark of salvation in the face of every heathen who seeks entry through obedience. Tell me, honestly, are you satisfied when at day's decline you think over what you have said or done, and what you failed to do and say that would have improved on the actual?

He. Well, I don't say I am quite, but another may be.

I. But I, a Protestant, have the same experience as you, a Papist. The only case where this does not hold good is with a self-righteous Pharisee, who, of all men, is most abhorred in

heaven. I therefore put my hope for infants on the same footing that I do the salvability of pagans—their receiving the Spirit apart from works and not by reason of ceremonies performed, even as John was uncircumcised and unbaptized when he rejoiced.

He. But heathens have done wickedly and are impenitent, whereas the infant cannot personally transgress.

I. What of that? Men are not forgiven because they repent, but repent because they are forgiven.

He. I must be candid. You have said nothing yet to show me that horrid doctrine of depravity.

I. Well, take this argument. In Mark's account of our Lord's transfiguration, he tells of a man who brought his boy to the nine apostles at the mountain foot to be healed, he being a demoniac. Naturally they could not heal him, for "Without Me ye can do nothing," and He was on the hill. When the Lord arrived, "He asked his father, How long is it ago since this came unto him? And he said, Of a child." Now, on the principle of like to like, an unclean spirit could not enter a holy being. The fact of this child being a demoniac shows that children are by nature depraved.

He. That will never do. The child was simply insane.

I. The evangelists are against you. Moreover, who ever heard of insane children. They may be imbecile, idiotic, or of unsound mind, but not insane! I don't think you will find one insane person under twelve in Gartnavel. But if Mark does not convince you, let Moses try. In Lev. xii. you find that a woman bringing forth a male child might touch no hallowed thing for a long time, and was to offer an atonement in respect to maternity. Until the time of her purification was accomplished she was not allowed to enter oratory, synagogue, nor Temple. If that did not show children need the new birth, what could? Nay more, it showed that the mother added another sinner to our race, which is at war with God, as the fallen angels are.

He. Well, but that was Jewish, and is no longer obligatory.

I. It is God's dealing with the then best people in the world. If it held good with them, how much more with Gentiles. Let me ask you this, did Jesus die for children?

He. Not as children, yet dying for all, He died for them.

I. He did not die for holy angels, nor holy anything. They being atoned for argues guilt.

He. But I don't see the guilt. Not in their bodies, because that would make sin material, and I see no mind for the sin to be in.

I. Why, it lies in their nature and relationship. A tiger is an evil beast. I have a cub on my knee. It is ten days old. How pretty! Where is its bloodthirsty propensity? When Nana Sahib was on his mother's breast, what folly to say *He can never play the tiger.*

He. He was led away of example, and after all was only doing what his ancestors did in like circumstances.

I. But we go by taste. Had he not liked those examples, he would not prove so apt a scholar.

He. Yes, but you must not set down every innocent as Nana.

I. Nor do I intend. I only show that man's nature is corrupt, quick to learn evil, but in studying good, slow at the uptake. God schooled Israel forty years in the wilderness, and they mutinied, rioted, rebelled. Jesus taught the twelve for three years, and they continually blundered.

He. That may all be so, and yet it does not show that an infant is a sinner.

I. Perhaps not, but it does show the *fact*, if not the *how*; you have the *truth*, if not the *mode*.

He. I am not so sure of that. Sin can't be material, and God is the Father of spirits; seeing, then, the spirit of the child comes from God, it comes pure. Where, then, can be stain of sin?

I. Man is tri-partite, consisting of body, soul, and spirit, coming from God directly or indirectly. Body and soul come from parents, but the spirit from Him. Suppose I have a sponge, the pores of which are partially filled with strychnia; pure milk is poured on to the sponge until saturated, would you care to take a squeeze of that milk which before was pure? Had posterity been given to Adam when upright, it would partake of his moral rectitude as well as his bodily immortality, but when he fell, his offspring were generated sinful as to soul, and mortal as to body. The spirit coming pure from God into that sin-tainted body, becomes sinful by union therewith, consubstantial. That agrees with what Moses says of nature before Eve was built: "Every beast after its kind." Arminians go in with Darwin, that an animal may beget its unlike, whereas Huxley and Tyndal say like comes from like.

He. Still that does not show man is utterly depraved. He being so, we should never do right.

I. It is not meant that man is incapable of doing any kind act to his fellow-man apart from special grace, but that he can't love God until nature is changed.

He. Well, then, you make him irresponsible, for if he can't do it he is not answerable for failure.

I. Suppose a man lent me £100 when I was able to repay, but I squandered my means, lost health and character, would he consider I was not his debtor because I could not pay?

He. But, according to you, we did not squander the ability to love God, for we never had it.

I. True; but Adam had, and suicidally parted with it. God deals with the race, a unity, so that we had it in his person.

He. Why should I suffer for what another did when I had no control over him, and knew nothing of the matter.

I. Yet you expect salvation for what Another suffered, and one transaction is as fair as the other. Do you not see children suffering in mind, body, and circumstance, through parental acts that they were unconsulted about?

He. Yes, but they ought not.

I. If you mean parents ought not to do wrong we agree, but if you mean that children ought not to be affected by the deeds of their parents; then, though parents wrought good for them they could not get it, because they are to be unaffected by parents.

He. I didn't say that, but this: children should not suffer for parental acts they have no voice in.

I. Which is impossible. In that case, when a father neglected his offspring they would be as well off as when he did his duty, so that should he come home drunk and kick one of them the child would not feel it. Surely you can't mean that?

He. Of course not. I am showing that if a man can't do a thing he is not to blame for not doing it. What would you think of a man who binds another hand and foot, places him in a house, locks the door, sets the house on fire, and then sends men you call evangelists to bid him escape. This is parallel to your system. According to you man can't help himself, the world he's in is to be destroyed, and preachers surround him with exhortations to do what is impossible, "Flee from the wrath to come."

I. This does not represent our theology, but caricatures it. Inability is of three kinds: physical, as the lame cannot run; mental, as when a scholar has not good parts; and moral, as a thief cannot be honest, or an obstinate boy obedient. A farmer has realised a fortune in Australia, and is coming to end his days on this less island. His ship is breaking up on the Goodwin Sands. He is entreated to enter a lifeboat, but refuses, saying,

Better drown here than be a pauper over there in old age. His pride will not let him board the boat. Our carnal heart fills us with enmity against God, so that we cannot obey even when His servants entreat us.

He. But I deny your premise that we cannot keep the commandments. Christ says, "If ye love Me, keep My commandments." If they were not observable, of what use were they? You might as well speak of a hammer that could not be used for striking.

I. Well, that is strange for a R. C. who says daily "Forgive us our trespasses," repeatedly goes to confession, useless without something to confess, takes the mass that is called an offering for the sins of the living and the dead, and expects Purgatory. For you to argue ability to keep the commandments is wonderful. If you can obey God as to the ten, you are worse than heretics, who say we like to keep them but can't.

He. That does not prove your horrible doctrine of depravity.

I. When you believe the mass of humanity are outside of the Church, giving no heed to the commands of Christ's vicar, while the Italian nation, though in the Church, cast him from temporal power into prison, and other Catholic countries do not lift a finger to restore him, how can you do less than believe in man's total depravity? See the teaching children take to make them go right, the law, police, and punishments needed to keep us right, and then the utter failure of the whole organisation in thousands of cases. When you see the infinite forms of cruelty at home and abroad, the ignorance and selfishness, how can you think man is good?

He. I don't say he is, but only that he is not totally depraved. Surely there is some good in some men, and if any good in any man, then mankind is not wholly depraved.

I. We do not say there is no decency, honour, virtue, but no piety. There may be good will towards fellow-men, but none towards God. Truly there is some good in some men, but that makes against you, for they received it when regenerated. Paul says, "In me, that is, in my flesh, dwelleth no good thing." Meaning that nature without grace is bad. When Jesus taught His disciples (Luke xi. 13), this was said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Ghost to them who ask Him?" These were praying men, God's children by grace, and yet evil by nature. If, then, the ransomed by blood are evil, prayerless men can be no less, and the two cover our race.

He. But I can't tolerate that word total. If totally depraved at birth we couldn't grow worse, yet unhappily some do.

I. It is not true that if totally depraved we cannot grow worse. Hell is a bottomless pit. The wicked ever wax worse and worse. Satan tempted man six thousand years since, and is doing so. Has he grown no worse than when, imbruted in the snake, he conversed with Eve. A labourer anxious to improve the status of his family, keeps his son to study. His boy becomes a P. T., then a dominie, studies law, and wins a wig. He lives at one end of the town in a villa, and his aged father occupies a cottage at the other. When they pass the son does not recognise him. He does not disobey, speak against, nor strike his father, simply treating him as though he had no being. Is it not so with us? After all God has done for us, see the trouble children give before they worship God. We have to train them in schools, Day and Sabbath, by catechism, Bible, written and living examples, and then if prevailed on to fear the Lord we breathe freely. Ducklings swim and puppies bark with less training. Let us learn a lesson from the lunatic asylum. Most lunatics are destructive, fractious, obstinate, and full of diabolical perversity. If we are good naturally, when men become insane they would morally improve, though intellectually deteriorate. What can the wickedness of the insane be due to but that the restraints of common sense and ordinary propriety are withdrawn. When humanity has to be bound with so many fetters, it must be bad. I carefully noted the effects of blindness upon men, to see whether that terrible affliction gave them an upward bend. The inference I draw is that, as a rule, the blind are a little worse than other people. I have not met with two blind men in whose piety I could place confidence.

He. So it may be, but not totally so. If an apple had a rotten speck in it, would you say it was just as bad as another rotten to the core?

I. If you presented an apple on a silver salver to a lady, would you take one with a speck? But go to the old theocratic nation Israel. An Israelite goes to the priest to be examined, who sees one spot of leprosy on the examinee. Does he not proclaim him unclean? call him a leper? or, does he wait until the man is dying of the disease before he condemns? If a man has no love to God in his soul, then he must be totally depraved. You don't see the force of depraved. That word means *crooked*, *perverted*. We came from God upright by creation, and should

from birth grow straight up to Him in holiness till we return at the Pearly Gate, but we get a downward twist by the fall, whereby we become *froward*, fromward, in the wrong direction, with our back to God, and on down we go, stooping into the mire of the broad bad road, refusing to turn. Unless He convert us we die so, hence David says, "Turn thou me and I shall be turned." Thus Paul appositely says, "Ye who were afar off *He hath brought nigh*." Not ye came. We are by nature a crab-stick, as crooked as a cork-screw, and all warped to the left. If not so we should see boys and girls gather in groups to worship God, so sweet it would be.

He. That don't convince me that men are totally depraved.

I. Let us then take the case of your saints, who are the aristocracy of Catholicism. What means their austerities, fasting, discipline, keeping the body in subjection, if we are not naturally given to preferring sin to holiness? You call Protestants heretics, as you do Jews, Mahometans, and Pagans, but estimate Romanists as the best in the world. Now it is notorious that a common penance ordered by priests is saying prayers. If the best people on the earth look upon praying as a punishment, what can be said of outsiders? Your books term Rome the holy city. Seeing its citizens voted for the rule of the robber, that Barabbas, Victor Emmanuel, in preference to the mild rule of his Holiness, what can be expected of other cities?

He. The Pope has nothing to do with the question which you evade, failing to show that we are born with an evil nature.

I. Remember, Jesus divides men thus: "They that have done good shall come forth to the resurrection of glory, and they that have done evil to the resurrection unto damnation." Where is the man that on your principles could be said to be evil? had never done one good action? If then among the damned will be many who did noble and virtuous actions, and yet seeing that those actions originated not from holy motives, their doers are reckoned evil, the nature of the child must be judged to be either good or evil. How claim it as good, when your Church gives it no place in her bosom until it is changed from a demoniac?

He. I am not saying it is good, but only that it is not wholly bad.

I. Seeing it is good or bad, and your Church votes it bad, but you say it is not totally so, oblige by showing some good thing towards God in unrenewed nature.

He. The reciprocal love of parents and children, a patriot's

love of country, all honour, virtue, humanity, politeness, whether manifested by ourselves, or among pagan Greeks and Romans, or modern heathens.

I. But there is no spark of love to God in that. A man might profess atheism and top that standard. I know of no greater insult to God than to ignore Him and His claims for awe, gratitude, and adoration. Suppose Victoria entered a room where you were sitting with your hat on having a smoke, and you neither rose, ceased smoking, nor took off your hat, would you not be acting more like a Fenian than a loyalist?

He. Of course I should, but God does not come into the presence of those mentioned in a parallel manner.

I. Undoubtedly He does. They are under greater obligations to Him than we to her. All who are good seek Him as their supreme desire, nor rest they until found unto adoration. David said, "I set the Lord ever before me," and Jesus assures us, "The pure in heart shall see God." Our forgetting God comes of not liking to retain Him in our memory because there is no place for Him in our heart. Hence Jeremiah says of it, "The heart is deceitful above all things, and incurably wicked," so that it must be renewed, made over again.

He. The heart is a mere force-pump of flesh, so that it cannot be evil, though it may be ill.

I. When we say *heart* we mean affections, so that evil heart means misapplied affections. "Out of the heart proceedeth," &c.

He. I don't care for all you say. He who affirms that a newly-born child is depraved justifies the wicked, for it did not give itself that nature. When I order a coat and it turns out a misfit, the fault is mine if I wear it; but if I make my boy wear an ill-fitting jacket, can I complain of his comic appearance?

I. But your analogy fails, for we condemn those who have personally done no evil, holding that they did it representatively. You are a juryman where two sons claim an estate. They are equal save this—one is illegitimate. For which will you give the verdict?

He. Well, as it is his misfortune and not his fault, I should propose an equal sharing of the property.

I. It is well for your Church that you did not sit in Rome on the Antonelli case. The Countess Laura Lambertini, the natural daughter of the late Cardinal, would fare well at your hands. Adam acted on federal principles, precisely as parents act now. If parents do well their offspring receive the reward of that wisdom, if ill, their children necessarily suffer. Our father,

becoming a sinner, beget sinners, just as a consumptive father begets a daughter who dies of decline at one score. What else is this but what God on Sinai meant:—"Visiting the iniquities of the fathers upon the children to the third and fourth generation?"

He. Supposing that's true, but it's a long way from it, it would be as wise to give the decalogue from Horeb as to say to dying soldiers, Quick march!

I. The commandments are given to reveal His nature and manifest ours. The decalogue was no novelty except as to the mode of delivery. The duty of every creature, good men, bad men, angels, or devils, is to love their Creator. That love can only be shown by obedience. "If ye love Me, keep My commandments." Neither men nor devils are able to love Him unless by special grace changing fallen nature, which grace is not extended to angels. Thus duty and inability are put together, so that should the mighty debt be paid by Another, we may appreciate the great transaction, and love Him because He thus loved us. When the Almighty says, "Thou shalt love the Lord thy God," and I feel I can't, I know He must begin the gracious work by loving me who am, by nature, enmity to Him. Thus, my blackness comes out foil-like against His brightness. I must be wicked, or He would not command me to love so blessed a being, for I should love Him spontaneously, naturally, as parents do children. The commandment is given that I may see sins abounding whereby I am prepared to receive a salvation never self-achieved. It is showing me a painless fatal disease, that I may scream for the doctor.

He. What an absurdity! According to you, we shall be saved without keeping the commandments.

I. It is insanity to think of being saved by keeping them. Here am I, a heretic of many winters. You convert me, and Father Glancy baptizes me. I live a saintly life, and die a century old. How could it be said that I kept the commandments, when for half my life they had been unheeded? If a person began to keep them at ten he could not keep them, as they would be already broken. An apostle says, "He that offendeth in one point is guilty of all." Where is the Irish R. C. boy aged ten, standing in his baptismal innocence? A man at a pit mouth has charge of a chain, and allows the first ten links to become rotten with rust. Can he then plead a sound chain? We must love God from birth to death, and there must not be a particle of selfishness in us in relation to others.

He. In that case you make men saved without observing God's law, which we know can't be true.

I. There are two ways of keeping commandments, viz., absolutely and relatively. In the former they are obeyed perfectly, without comparison as to the way others observe them. In the latter case they are comparatively kept. A pious man living in a wild neighbourhood keeps them relatively, which is what Jesus meant when saying, "If ye love Me, keep My commandments." An average Israelite kept them compared with an Egyptian idolater. Hence, it says, "Showing mercy unto thousands (of generations), in them that love Me and keep My commandments." Had they kept them in the former sense no mercy would be needed; had they not kept them in the latter, how could the Church be distinguished? It is kept for a man by the Man. As Adam's breach of law is visited on an infant that has not sinned after his similitude, so Christ's righteousness clothes each ransomed one. Paul meant that when he said this: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

He. Then if a man be saved by what another does, and not by what he does, a door is opened for the committal of all sorts of pleasant sins without fear or remorse. Lutheran doctrine is alluring, I must allow.

I. But the saved lose all taste for sin. Should Tetzal say, *Here is an indulgence whereby you may do what you will for forty days*, my answer would be, *Thank you, but I do that now.* Breaking commandments either wholesale or retail does not constitute amusement. A hog is embogged but happy, while a sheep in a ditch is miserable. Hear Samson tell his experience, *I sinned, and therethrough lost my two eyes by fire.* Then hear David, *I sinned, and God made me feel as though all my bones were broken; moreover, the sword never left my house.*

He. On your showing, we are all in the position of bad babies, sinful as Satan and helpless as clay. That being so, no difference can be in our ultimate destiny, and we must all perish.

I. So far you are correct, but One interposes by eternal election, choosing certain of the fallen and weak to life. This He did towards us as infants, for thus Moses tells of one elect in the womb (Gen. xxv. 23), and Luke of another (i. 44). When I say this, He did to us as infants, I mean when we had personally done nothing, but had upon us Adam's relative guilt.

He. Hah! that's your infant election theory, is it? as though some were not elect. I suppose English children are all elect,

while the children of poor Pat are reprobate down to the last Irish baby.

I. The idea of infant election sounds strange to you, who look upon salvation as an affair of works, and a child can do none. Again, you fancy it would be harsh, and right down cruel, to punish such in Hell as wrought no evil on earth. I showed that salvation is of grace, relationship to Christ, but damnation is not only for personal evil wrought, but is of relationship to Adam, is an outcome of relative guilt. As to punishment in eternity applied to those who never got beyond infancy in time, I leave that with Him to whom it is neither pleasure nor advantage to do wrong. Hell is not the same for two, and I am of those who believe that celestial and infernal differences are little short of infinite. For aught you know the children of the Antediluvians shared their condemnation, though that lot in eternity may greatly differ. Nor, on this principle, does it follow that there should be an equalisation between the pain of the spirit of an unredeemed child and the pleasure accruing to the soul of a ransomed infant, for Heaven is higher than Hell is deep by the measure of the merit of the second Adam above the demerit of the first. Salvation and damnation partake of the family element. Thus Paul says, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy," teaching that when either parents, or both, fear God, their children were entitled to Church rites and rights, though of course they might afterwards forfeit these by personal transgression. I hold that children dying in infancy, the offspring of one or more pious parents, are loved for their sakes. Nay, I go this length, if one or both parents are elect, though neither of them are converted, their offspring is also chosen, for the merit of Christ did not come on His elect at regeneration, but when their names were recorded in the Lamb's book of life—earlier, when God chose them in Christ and gave them to His Messiah to redeem. The children of such dying in infancy I have no doubts about, but see no particle of Scripture teaching that the offspring of reprobates are saved because they died in infancy. You look at it thus: *What a repulsive belief, a child eternally lost that never did evil.* I view it this way—there is a blasting power in sin, showing its exceeding sinfulness. When Adam transgressed, the earth was blighted; when Cain killed Abel, the ground was hardened. If sin affects the earth of which we are made, and God visits the sin of the fathers upon

the children, may not the son of the guilty be abhorred of Heaven? Take your view, and it follows that at the flood as fast as God the Son slew rebels by waves, God the Holy Ghost quickened the spirits of their offspring, so fitting them for heaven. Remember, so far as adults are concerned, if God pardons He forgives two things—nature and character—but in an infant nature only, howbeit that is the more important, being the root of character.

He. A pretty story truly! Give a nature, and its receiver needs forgiveness for being its recipient, when he had no choice as to its reception.

I. Had God directly given it as He did nature to angels and Eve, your reasoning would be excellent. The doctrine of elect infants is essentially the doctrine of election. Man depraved makes a depraved choice in spiritual matters. By reason of his condition, he does no good works to qualify himself for salvation. Thus an infant, a heathen, and a nominal Christian are in an identical position. This comes out more clearly when it is seen that salvation is of relationship to Christ the obedient, or to Adam the rebellious, depends upon what we are rather than upon what we do. Angels fell by doing, Adam fell by doing, the elect rise by receiving.

He. Then I don't seek salvation at all?

I. No, the Saviour seeks you. Does the sheep seek its shepherd? Does the fish seek the fisherman? Luke teaches thus: "Men brought in a bed a man which was taken with a palsy, and they sought to bring him in and to lay (the paralytic) before Jesus. And when they could not find by what means they might bring him in because of the multitude, they went upon the house-top and let him down through the awning with the couch into the midst (of the crowd) before Jesus. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee." There is no evidence he had faith in Christ's ability even to heal him, all the faith being in his bearers, but it would be rank insanity to say the paralysed sought pardon. Observe, our Lord did not address him by name as Peter, Thomas, Lazarus, he not being His disciple, but as Man! for it was in relationship to the Son of Man, having absolute power over humanity. Hence, he is claimable as a symbol of mankind, perfectly helpless till He forgives and heals. Those four bearers are the analogues of faithful ministers. As He forgave that man, who no more sought salvation than infants do, so He forgives any of Adam's race; that is, passively on their part, and by sovereignty on His.

The Son of Man having atoned for whom He would, which must be true whether He died for John and not for Judas, or for both, has the right to pardon absolutely. Hence He says: "I give unto My sheep eternal life." Ergo a man and an infant are saved with equal passivity, for he is spiritually as inactive as the infant.

He. Tell me I can do nothing to save myself, and I shall certainly not try. What use?

I. In the order of duty I visited two dying brothers. Each brought on his end by drink, and neither cared for religion. When exhorting the elder to look to the Crucified, he said, "*Mr. Long, God is merciful, and I can have mercy whenever I like to seek it.*" He died without seeking. When we are sure we can do a thing, or when we think we can have a thing not to our taste, it is deferred, undone and unchosen.

He. How foolish urging him to look to Christ. Your doctrine is that men in their natural state cannot do even that.

I. But the Holy Spirit might enter his spirit while I uttered the words of exhortation. As the old divines say, "calling grace makes manifest." Had his name been of the enrolled ones in the Lamb's book, he might be drawn to his uplifted Lord, for, saith He, "My sheep hear My voice." I could not tell whether his name was emblazoned *over there* until results showed it was wanting.

He. Still it is nonsense to say that when men think they can do something for salvation they do nothing. See what we Catholics do and suffer to be saved!

I. Whereby you become double dead, more pharisaic, and ten times further removed from righteousness, as having established a human righteousness by paying dues, hearing mass, doing penance, saying prayers, receiving absolution, suffering Purgatory, you become theoretically opposed to divinely given righteousness, whereas had you done nothing but see your lost estate it is written: "The Son of Man came to seek and to save that which was lost." He came to enrich paupers, but found you working for your living, nay, increased in goods, so that you are quite worthy to take your place with the rich young man who kept the commandments, did all these things long long ago, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." He sees we are insolvent, and if we see it He lifts us from the dust of poverty, and sets us among princes in glory. Have you not heard what the son of Amoz said: "All our righteousnesses are but as filthy rags."

Imagine I am to be presented at court, and prepare by pinning, tying, and stitching old clouts on me, so that I may make a telling impression on the Queen.

He. Oh, that's absurd! No sensible man does that!

I. Yes, you do. Instead of receiving Christ's righteousness as your soul's sole hope, you profess to prepare a guilty man for entering into the presence of the holy God, enveloped in stinks, stitches, and patches, instead of receiving the seamless wedding robe, as stitchless as the light. We are saved by One, whence our salvation is Divine; by one act, when He says "Live" (Ezek. xvi. 6); not by our many acts, which would humanise and make temporary salvation; this is no process analogous to weaving, stitching, or digging, no, nor even seeing, for if we see, it is because we are saved. How instructive is the fact, that women saw the resurrection angels, not the apostles, that Christ appeared to Mary first, not John. The moral being, the less we do in the kingdom of heaven the more we see. "My strength is made perfect in weakness." Women do less than men, and children least of all. Doers look downwards, seers upwards. Is not that taught by God thus: sleeping Jacob (Gen. xxviii. 12), Nebuchadnezzar (Dan. ii. 3), and the Jewish premier of the Chaldees (vii. 7), all received revelations, not through study as scholars, not through experiment and observation as scientists, but as sleepers. God taught them while they slept, that they might be humble when they woke. Thus taught the Spirit (Psa. cxxvii. 2): "He giveth His beloved *in sleep*," for so it should be rendered. The Lord gives freely, so that boasting is excluded.

He. You make no headway. Affirming man's inability to do anything is so flat a contradiction to experience and the Bible as to be quite incredible.

I. It is not said that man is unable to do anything, but only he can do no good. He can intensify, deepen his damnation, but not save himself. We can commit suicide, but cannot resuscitate ourselves. Jesus teaches: "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." Evidently man is a bad stock. The Russo-Turkish war proved so much. Why will there be no millennial campaigns? Because men will then be good. Fruit is visible, though root is subterranean, but as pulsation of the wrist shows throbbing at the heart, so the wickedness of men proves the sinfulness of nature. When the world fell, in and by our father, there was no cry to heaven for our Father to come and right the wrong. He came unsought. The world made no spiritual pro-

gress in 4000 years, hence, when He came and stayed of a long time the Jerusalem mob roared, "Not this man, but Barabbas," disliking that He should dwell among us thirty-three years.

He. If by such reasoning you fancy I shall be brought to believe in infant damnation you make a huge mistake. I blush to whisper what one of your ministers shouted: *There are infants in Hell a span long.*

I. That I heard long since, but from boyhood have no testimony as to who that *one* was. I doubt whether any man so said, and am certain no scholar could.

He. What! Are you ashamed of your doctrine in the naked? Why, you are defending that very position.

I. So much the worse for me. How can a man talk of a spirit nine inches long? If you say he did not mean the body, as that was entombed, but its spirit which left the body when it was at that immature length, I told you the differences in the eternal world are as varied as the inexhaustible wisdom of God. If there be any in that evil world that wrought no iniquity because continuance was here denied, I am sure they do not think themselves unjustly dealt with. It was Christ who adjudged the rebel angels to Hell, and yet when a band of demons met Him offering a compliment the apostles were long in learning to imitate. They said, one speaking for all: "I know Thee who Thou art, the Holy One of God." Holy is the root of just. Thereby they allowed their condemnation was just. That scene supplies a double moral, the second part of which, our Lord's rejection of this honour, shows that it lies in the offerer more than in the offering. God will accept of no worship from the wicked, hence, "The prayer of the wicked is an abomination to the Lord," whence it follows we must be holy before we can worship the Holy. How can the sinful make himself holy?

He. Very good. But fallen angels suffer for their own rebellion, whereas children, according to your dogma, suffer for Adam's.

I. Angels stood or fell each for himself, whereas we fell by our federal head breaking the covenant of works. Then all fell, the entire mass of humanity becoming spiritually alien to God, so that if any of these were chosen of Mercy, such choice could not be founded upon works, whereby, adopted or rejected, we are on that infant footing which was occupied by the twins of Rebekah. Your difficulty lies in not seeing that salvation is of relationship to Adam the second, and damnation is of relationship to Adam the first, and that we can only burnish our given

coronet of gold inwrought with amaranth, increase by good works our glory in the upper Canaan; can only intensify our damnation, deepen our distance from the absent God in the hopeless land.

He. Yes, and I hope to be blind to that. Why, Christ says at doomsday: "I was naked and ye clothed Me," to the righteous; while to the wicked He says, "I was naked and ye clothed Me not." That looks like works.

I. To me it has the aspect of grace. Does He not say, "Come, ye blessed (children) of My Father, inherit the kingdom prepared for you from the foundation of the world"? Made ready for that precise number. They do not get Heaven for doing, but because they are God's children by elective adoption and gracious regeneration. They did good because His Spirit abode within them, so that in a manner they were His good works wrought by them. When Noah sketched his Ark he planned eight sleeping berths, 120 years before God launched her. "In My Father's house are many mansions" over against the eight, though Christ's *many* is as definite as the 144,000 sealed of the tribes (Rev. vii. 4); or the 153 caught in the Gospel net (John xxi. 11). These be symbols of the names recorded in the new Jerusalem directory, entered before the world was. Make it salvation by works, this must also be appended, *and that salvation is not known until the judgment.* Yet it will be judgment only in the sense of manifestation, not discovery. No one will be saved there; all are saved here and now. Demand salvation by works personal, and what becomes of infants, heathen, and eleventh-hour penitents?

He. That does not help your abhorrent doctrine of infant damnation. I cannot believe that a child suffers in eternity for the doings of parents. Indeed, not many minutes since you affirmed that election was entirely upon the infant basis, that God selected unto salvation from those who were relatively condemned and personally unable to help themselves. How does that square with your making out that children are affected by their parents being good or bad!

I. I do not limit Divine Sovereignty nor assail the infinite freeness of eternal love by saying that elect children are invariably born of elect parents, for the cases of Noah and Ham, Abraham and Ishmael, Isaac and Esau, Eli and Hophni, David and Absalom, show that no such view is tenable. What I hold is that elect infants are probably born of elect parents, that is, assuming that there are chosen children who die in infancy, I

expect them to be the offspring of elect parent or parents, not that such opinion involves holding this—all elect parents are favoured by having elect offspring. This is in harmony with Rom. xi. 28, “They are beloved for their fathers’ sakes,” and older yet, Exo. xx. 6.

He. But I hold that all children dying before the age of responsibility are equally elect.

I. Well, let us reason it out thus :

1. Either all dying in infancy are elect.
2. Or none so dying are.
3. Or some are.

As to 1, it cannot be held, because that will not harmonise with the Divine economy in the known portions of the scheme of redemption. Therein He is ever making to differ. It looks as though imaginary human innocence availed to win God’s favour. It tends towards limitation of God’s freedom, for if an infant must be saved because an infant, that would confine Divine liberty equally with affirming elect parents must have elect offspring. It overlooks the fact that our race is guilty from the newly-born to the patriarchal. It cannot be justified by asserting that Christ died for infants as such, seeing there is neither implicit Scripture therefor, nor yet analogy. We cannot discover how any become elect, and possibly it is unrevealable to man by reason of incapacity to comprehend involved relationships of law, sin, time, circumstance, eternity, creature, and Creator, but it is safe to affirm that election could not be in classes as male and female, learned and ignorant, young or old. When the covenant to save was made, the Second Person in the Triune Godhead became Christ, sanctified Himself into the redemption of His espoused ; cycles thereafter He became Jesus for the love of them. These were elected not in relation to age or innocence, for they must be chosen as guilty apart from biographic detail, and consequently we cannot say that all human beings dying in infancy are elect ; should we not rather think that as Heaven’s elect are found among all classes, that is, with infants as with others, some are elect and others not ? Moreover, if infancy qualifies so that all children not having attained to the age of responsibility are for that reason chosen, then no infant can be elect, inasmuch as that procedure would be selection, which is easily understood, and not election, which is a mystery awful ? Besides, all children being elect, mankind must be so, and once elect they must remain that, apart from the detail of age, which continually varies. As for 2, I cannot think that children born

of the godly, and dedicated by them in faith, so dying are un-saved. Salvation is usually presented in the family form from Noah's call into God's Ark to Luke writing (Acts xvi. 15), "Lydia was baptized and her household." Therefore, 3 appears to me deserving of credence. Thus we have (Gen. xxxix. 5) Potiphar blessed for Joseph's sake; so one may be blessed for another's sake as to affairs of time. I do not think that the children of pious parents are saved for the sake of their progenitors, as salvation can come only for the sake of One, but that God probably intimates grace in respect to a child by relating it to those who are in the covenant eternal. Jews are loved unto temporal preservation for their fathers' sake. There was an elect Messianic line from Adam to Christ which no wars, feuds, nor political changes could break; so election runs in lines which is a part of its virtue. But that a R. C. should affirm the deeds of parents do not affect the eternal destiny of their offspring fills one with blank amazement. Take a case constantly occurring. A mother gives birth to a son this night. She lives miles from a priest. As his Reverence will not be there until Sunday, and she does not like lay baptism, she waits. On Saturday night she overlays her child. According to you its spirit will never enter Heaven, but find a place in a less pleasant world, the Limbo of Infants, where those who are unbaptized are taken, for the demon has never been cast out, while you say the lot of children is unaffected by parents. That fancy of your Church, Limbo, was imagined while forgetting that every child is demonised according to it, wherefore, when children reach Limbo they wax worse and worse, and the place infallibly becomes Hell. When your theologians manufactured that place, they forgot that such would not be infants always there any more than here.

He. You have nothing to do with what my Church teaches. Attend to the subject of infant election. Your view is that the souls are lost through misfortune, not through fault. How can we help being born of Adam? The evils I incur come of sin, crime, or blunders, but those I have no control over I term misfortune, for which, however sorry I may be, I feel no remorse, nor do I repent of them.

I. Let me put a case. The son of an aristocrat falls in love with a gipsy, and is set upon marrying her. When consulting his father, he receives a strongly expressed negative. Amongst other things the father said: *She is low bred.* His son replied: *That is not her fault.* Senior said: *The girl is rudely uneducated.* Junior replied: *She never had an opportunity to get education.*

The old gentleman said : *Her brothers are poachers, her father a hen-roost robber, her mother drinks heavily.* The young gentleman says : *Surely none of these things are to be laid to her charge.* Do you think his reasoning would satisfy the paternal intellect? Salvation comes more by wedding than by sermons. The patriarchs Abraham, Isaac, Jacob, and Joseph, had numerous sons, but only one daughter—Dinah. When any of these men married an alien woman she was absorbed into the covenant family. Had these had daughters instead of sons, the Abrahamic seed would have died out or, which would have been the same so far as the covenant was concerned, been absorbed into idolatrous nations. It was, from your standpoint, no fault at all, but only a misfortune of Dinah's, that she was not a Dan ; but what she was regulated position, and her Creator made her female, from which there was no appeal. No covenant was ever made by God with a woman, and no woman ever offered a sacrifice. But of what use would it be for a Hebrew daughter to complain she was not a son? God's work is perfect, and from it there is no appeal to a higher court.

He. But what bearing has that upon infant election?

I. The regulation of our lot is absolutely at the disposal of the Almighty, and though we phenomenally seem to have our spiritual status for time and eternity in our hands, we no more have it than infants. The entire of Adam's race after the fall were all before God in the relationship of base-born children, polluted as to origin, sinful as to nature, and helpless as to power. There, and not short of there, do we find the wisdom of the figure representing God as an omnipotent potter, making us to differ as He will, not we will ; He is the irresistible Differentiator.

He. I believe the good Shepherd gathers every lamb in His flock, whereas you teach He makes a selection.

I. He saves all His lambs, but you are assuming that mankind is His flock, whereas neither your Church nor our Bible teach that. When Rome burnt Huss, surely it did not think him a sheep, but a wolf. Nor could he have been a lamb, for no lamb would make himself a wolf. The most he could have been was a wolf in sheep's clothing.

He. I care nothing for what the Council of Constance did, as it has no bearing on this case. I refuse to believe in your view of election of infants, in fact any view but this—all infants are elect.

I. We are saved as infants by the child Jesus. It was said in Eden by One : "The seed of the woman shall bruise the serpent's

head." That seed was the Infant of Days who saves babes and them only, that is, those in whom there is no qualification. The infant earns nothing, desires nothing, but gets all through relationship. Does the babe earn its milk? As soon as we are babes we receive milk. The work of the Spirit is to strip us, and make us as free from personal merit as a new-born child. That being done, the child is seen to. Is not that what God means by the beautiful allegory (Ezek. xvi.) of the foundling? "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." This in the Glasgow language means: You are a native of the Bridgegate; your father was a scavenger, and your mother a midden-raker. Then the Gracious One passes by the wailing babe as it lies on the Green, and says, "Live." An Arminian god would say, "Do." But yet that does not prove all children are elect, because if so the relationship could never cease, save by a change in Deity, and as He is the I AM, such cannot be. According to your view Nero was elect and became reprobate, which is absurd. "The gifts of God are without repentance."

He. Make every baby a subject of electing love and we agree.

I. "He makes His rain to fall on the evil and on the good," but Grace distinguishes though Nature fails to do so. Rain may fall on salt seas or Arctic ice where it seems not needed, but grace is never wasted. Nature is like small shot fired from a blunderbuss, Grace like a bullet from a rifle, and the Marksman always scores. You differ less from me upon the question of salvation if you would look closely into your creed. Suppose a case. An ordinary couple have a son of extraordinary stubbornness. His disobedience gives now his mother and then his father no little trouble. Being at his usual tricks, his father threatens him with severe chastisement. The lad hangs himself with a jack-towel at the back of the kitchen door, he dying aged fifteen. A fact. Now Greeks, Romanists, and Evangelical Protestants look upon that boy as lost. Had he lived till forty, he might have been angry with himself for perverseness, totally apart from the action of the Spirit. We agree in believing that he is lost, and lived only fifteen years. I fail to see a striking difference between his case and that of a child of fifteen months. Consider what is meant by that awful word eternity, and the proportion of months or years thereto is untellably less than the ratio between one grain of sand to all matter. You try to show the difference between the loss of a boy and a child is vast, whereas to me the difference is virtually nil. Each is a sinner by nature and will be by practice, and,

hard though my doctrine sounds, is guilty in relation to Adam as truly as the Christian is innocent in relation to Christ. Believers are prepared to see deadly reptiles, from the scorpion to the anaconda ; fishes with whom contact is fatal, from the torpedo to the shark ; insects, from the mosquito to the deadly tsetse ; evil beasts, from the howling wolf to that lord of the jungle, a tiger ; inundations, shipwrecks, famines, earthquakes, diseases racking the frame, from neuralgia to plague ; the mind afflicted by mental ailments ranging from melancholy to mania, and beyond those death, and beyond that millions from Cain to the last impenitents lost. Having gazed upon that mass of woe, he says, I believe God is almighty and infinite in goodness. It is useless to object that sin introduced vipers and lions, for we know that evil is older, so far as our earth is concerned, than sin. We are surrounded by awful mysteries, from which escape is impossible. Howbeit we take refuge in this belief—if God would condescend to explain these mysteries we should say how beautiful ! He does everything in either black wisdom or bright. We do not comprehend the former, but I ease my heart by believing that as He brought the glory of the seventh day out of the gloom of the first, so the clouds of blackness will be transmuted into nebulae of a brilliancy equal to the garments the glorified wear. At my second birth the thought of any man being lost was to me little short of intolerable, whereas that of a lost baby does not move me. I believe in the exceeding sinfulness of sin, and see that relational guilt deserves penalty as certainly as personal acts. Howbeit, I do not believe in equality of punishment in the hopeless land. I believe that millions in that evil world suffer less, time for time, than millions do in this world of mingled good and evil. The Creator finds neither advantage nor pleasure in creature pain. Should any suffer unduly, and therefore unjustly, God would no longer be, forasmuch as He must be perfect in justice or not be. As to the duration of the penalty of the lost, it must either be eternal or purgational and atoning, whereby Hell would effect a work equal to the Spirit and the Son, whence salvation would come by damnation. I have sought diligently for one argument against the doctrine of eternal punishment that can give an orthodox thinker five minutes' trouble, but find none.

Time.—TUESDAY, FROM 8 TO 10 P.M.

Place.—THE GREEN, NEAR GREENDYKE STREET.

Persons.

He.

A MORISONIAN OF THE MOST STERN KIND.

I.

A PRONOUNCED CALVINIST.

Disputation.

What is a Free Gospel?

He. I often wonder that you, a Christian of many years' standing, fail to see the glory of the Gospel—its freedom. I go in for a free Christ to whomsoever will. My favourite simile is a baker's shop in a starving neighbourhood, the stock of which is bought by a millionaire, with instructions to let any perishing have a loaf for asking. Cases of starvation then occurring, the fault lies with the starved. They are suicides by negligence.

I. But your parallel between that and Christ, the bread of life, is fallacious, as men naturally hunger for bread, while none spiritually hunger for Him before receiving the Holy Ghost. That shop would be besieged, but Morisonian churches are not always crowded with eager listeners, though there you offer the free loaf. How does that happen?

He. At all events you must allow perishing is their fault while "There is bread enough in my Father's house." Eating they live.

I. How can appetite and taste for spiritual luxuries be got out of carnal bodies? Can the carnal win the beatitude: "Blessed are they that hunger and thirst after righteousness," without inspiration? Unless sinners hunger they starve, but starvation

is a kind of fever. Call it so. I am dying of fever and you bring me a draught, which, if taken, recovery is certain, but having no confidence in your remedy, I reject it. Is death due to refusal or to disease? Negatives can't operate. You must allow that sinners perish apart from the great Physician, he dying as the Egyptian (Exod. ii. 12) by the word of Moses. Christ has nothing to do with condemning men until this economy is over, and then condemns for sins actual or relational.

He. But that is directly opposed to: "If ye were blind ye should have *no sin*." And again: "If I had not come and spoken unto them, they had *not had sin*." Here teaching that their sins had relation to Him, not Moses.

I. So you think through not observing this rule. *Biblical language delights in the absolute, even when the comparative only is meant.* Now Jesus was most natural. By way of illustration take the words of Isaiah: "As a sheep before her shearers is dumb, so He opened not His mouth." Yet on trial our Lord answered Caiaphas and Pilate. Isaiah means only He would make no elaborate defence, as Stephen did. So it is said, Matt. xi. 18, "John came neither eating nor drinking," while iii. 4 says, "His meat was locusts and wild honey." When Jesus says, Luke xvi. 16, "The kingdom of heaven is preached, and every man presseth into it," what can He mean but: Many enter through a preached gospel, but whosoever enters it is by agonising? Similarly Paul says, when contrasting the Mosaic and Christian dispensation (the former), "Had *no* glory in this respect, by reason of the glory that excelleth" it, viz., Christianity. Applying our rule, we get this common-sense meaning, John was abstemious, no glutton, ate sparingly. So when Jesus told the Pharisees that if they were blind they would have no sin, He meant, *better be ignorant than disobedient.* Denying that you assert their sinlessness. In like manner, those to whom He said there would be no sin, if they had not heard Him, teaches that their exalted privilege of listening was a savour of death unto death, deepening condemnation. A lost Scotchman suffers a more awful weight of reprobation than an Ethiopian from under the line.

He. I take no exception to rule, but to doctrine. How charming such a text as this sounds: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn and live." Could Deity express desire more emphatically? What, then, becomes of narrowing redemption to a few, and excluding man's will?

I. Received in your view we must alter: "I will have mercy on whom I will have mercy" to *I will have mercy on whom I can have mercy*, so exalting the criminal at the expense of the judge. Your text paraphrased by rule reads: I have less pleasure in the death of him that dieth than I have *in the life of him that liveth*. I claim the absolute *no* must mean the comparative *less*, else Omnipotence is weak. When Noah vacated the Ark, He had more pleasure in the eight saved than in the destruction of those who rebelled. The Just One never gets justice from the lost—their mighty debt is unpaid in Hell, or their punishment would be temporary—but receives unto the last farthing in the case of each saved. So being, He is non-content with damnation, while satisfied in salvation. As to exhortation to turn, grace comes by hearing of grace. Some listening to Ezekiel would receive the gift of repentance. David says: "Turn thou me and I shall be turned." Conversion is an outcome of regeneration.

He. It won't do. If any book means what it says, the Bible does. When it says *no*, how dare you say *less*?

I. It would be a foolish book if meaning what it said. Does it not say, "This is My body"? "The moon shall be turned into blood"? You must interpret God's book as Daniel did the king's dream. That Hebrew seer did not say: *The gold means gold, and the iron means iron*, nor Mene means Mene. Words are signs, the value of which we discover by comparison. Insist upon God having absolutely no pleasure in the death of the wicked, I then ask is their death, as in the case of Ananias, a just act?

He. Just! Of course. Who thinks He could do unjustly?

I. Then is He pleased to do justice? You ought to say yes, though you are unwilling. Whether, then, has God, speaking after our manner, more pleasure in justice or in mercy? So it is manifest that the text is elliptical, which read at length is as put.

He. You have the advantage of constantly discussing, and a better knack of presenting cases, but you can't make me embrace that narrow, cold Calvinism. O man! there is something refreshingly comprehensive in the true Gospel that partialists never knew. Christianity is compressed into: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." There is a charm about that echoing through the soul like the bells of Heaven. No limitation—whosoever.

I. That is its limitation. If you were right it would run thus: *God so loved the world, that He gave His only begotten Son to die*

for it to the end that every son of man should be saved. Christ died for the *whosoever*, some out of all nations, His sheep, those who sing in upper Canaan : "Thou wast slain, and hast redeemed us out of every kindred." The seed of Jacob rebelled on the Edomite marches and saraphim were sent, whose bite parched those bitten by the fever of poison. Moses was ordered to hoist a copper snake very high, and whoso of the bitten looked lived, being completely healed of blood poison. But if a bitten Edomite gazed at the glittering metal until his eyes ached, he would die all the same. As the yearly atonement by the High Priest was for Israel, but not for the sons of Esau, so this salvation was for the loyal seed of Abraham. Howbeit, our Lord was lifted up that whosoever, of any nationality, might gaze and live. Those of us whoso look are the : "Other sheep have I which are not of this fold"—we Gentiles. To this agree the words of that false man but true prophet, Caiaphas : "It is expedient that one man should die for the people, and that the whole nation perish not." John teaches that the Spirit meant : "Jesus should die for that nation ; and not for that nation only, but that He should gather together into one (family) the children of God that were scattered abroad." This makes plain what the man of Patmos meant by : "He is the propitiation for our sins ; and not for ours (the Jews) only, but also for the whole world." His death finds parallel in the rainbow seen by the world's second father at the foot of Ararat, as we learn from what John saw through an open door : "Behold, a throne was set in heaven, and One sat on the throne. And he that sat was to look upon like a jasper and a sardine stone ; and there was a rainbow round about the throne, in sight like unto an emerald." The rainbow John saw after Calvary answers to that seen by Noah after the deluge.

He. I do not deny death for His elect, but that He died for them exclusively.

I. Let us apply your rule to the case of Judas. Say God loved him, then He loved him from everlasting, because He does nothing in time that He did not determine to do before time, and as we can set no bounds to the period referred to, we are compelled to say it was of old, from everlasting. So loving Judas, when did that love determine? Remember, Judas died before Jesus (Matt. xxvii. 5). You must allow one of these positions. He loves him, or ceased. Now the former involves loving the damned, the latter abolishes the being of God, I AM-hood, His unchangeability. If He loved, but does not, He changed as surely as were He to forget act, fact, or event.

He. I see no proof in either your logic or analogy. It is axiomatic with me that God the Father loves all, God the Son suffered for all, God the Holy Ghost strives with all.

I. Let your axioms be judged by the Book. Speaking through Moses He said: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." Why not choose the numerous Chinese, or the bold Hittites, or the politic Greeks? How can it be said He loved all nations, when to the sons of Jacob He gave ordinances, appointed kings, sent prophets, but left others stumbling on in gross darkness, which He winked at? As the rays of the rising sun gild the hill tops, while the valleys abide in gloom, so the Israelites were enlightened, while we Europeans were in neolithic barbarism.

He. Yes, but that light has come to all nations, and every man is called to repent. If I show what God did, I show what He will do.

I. Can that be true, while the professed disciples are a minority? Truly, it is done as fast as the Church overtakes the mighty work, but while one missionary brings a glean of Hindoos into the garner, acres perish adoring Krishna. We read: "Jesus loved Martha, and her sister, and Lazarus," which would be a truism on your principles, but a glorious utterance on ours. And will He not say to the wicked: "Depart from me, I never *knew* you"? There *knew* means loved, because He knows all men and acts. So Paul says: "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." "Whom He did foreknow," cannot be all, being grammatically limited by *whom*, but by omniscience He knows all mentally, therefore foreknow is not used in the mere intelligential sense; His knowledge is infinite, wherefore foreknow must be used of love. If it does not teach the particularisation of affections, the Book must be written on different principles to other books, but saving its being God-breathed, it is as human as ancient. That He said to the Church of God in Rome, but this to the saints in Ephesus: "In love having predestinated us into the adoption of children," for so it reads when rightly pointed. Similarly we have, 1 Cor. viii., "If any man love God, the same is known of Him." To which agrees the words of Paul's Lord: "I know My sheep," equivalent to, He loved the Church. If it can be made plainer, this does it: "As many as I love I chasten." To these add Amos: "You only have I known of all the families of the earth." But no part of the word produces a deeper effect on me than

this : "Unto Him that loved us, and washed us from our sins in His own blood." Us cannot be shared by a man of the lost.

He. I apprehend they forfeited love by neglect.

I. That is, they occasioned change in God ; were blood-washed, but polluted themselves and perished. I see a mother washing her child, after which she takes a walk, passes many dirty children, none of whom she washes, because she does not love them as the one she washed. Whosoever Christ loves He washes. It runs thus : love, blood, purity, glory. As to your assertion that the Spirit strives with all, He strives inly with none.

He. But so saying you contradict the word of God spoken to Noah : "My Spirit shall not always strive with man."

I. A man of God is missioned to preach to roughs at Coat-bridge. They hiss, hoot, pelt. These do not resist the Spirit in themselves, but in the man filled with the Spirit and sent, and so indirectly resist Him. Thus Nehemiah says : "Many years didst Thou forbear them, and testifiedst against them by Thy Spirit in the prophets ; yet would they not give ear." So when Stephen delivered his deathless apology the mob gnashed on him with their teeth, whereby they resisted the Holy Ghost speaking by that prophet. The Spirit is Almighty. He does not strive in men, but sanctifies the saved, creates anew whom He will. He is the great moral Architect, the spiritual temple-builder, as the Son created the material universe. Your view reduces Him to an adviser, one trying to persuade. The eternal Son did not try to create, nor does the co-eternal Spirit to regenerate. The Son wrought in Genesis, the Spirit works in regeneration. And each rests when He says, "It is finished."

He. But it is written : "Quench not the Spirit."

I. A believer stood in the Corinthian Church to speak, but *the angel of the church*, seeing him ill-clad, and observing he spoke as the unlearned, orders him to resume his seat. That angel quenched the Spirit in the would-be speaker, not in himself. Truly he could not extinguish the Spirit either in himself or another. We may grievously fail to co-operate with Him, be shamefully far from correspondence, but no son of the kingdom can be a Deicide or even a suicide. Jews engrave on their tombstone "Shallom : " *i.e.*, died in *peace*. One of the election may have "kept" cut upon his headstone, for each is kept by eternal power manifested in him through faith unto godly living. Are we to degrade the Almighty into a benevolent spectator, like a sailor's wife helplessly looking at her husband's ship drifting towards rocks ?

He. There is no charm in those views. I was educated to believe in free grace, harmonising with free will, and having felt the powers of the world to come, the teaching of youth is approved of in riper years. Your chances of converting me into a narrow-gauge man are small.

I. What do you mean by free grace?

He. Simply: "Ask and ye shall have; knock and it shall be opened to you." That is, Mercy's door is smitten by the hand of Faith and opens. Calvin does not stand like a second Peter shutting out those who are not starched stiff, straight, and true according to him.

I. Solomon says: "Wisdom hath killed her beasts; she hath mingled her wine; she hath also furnished her table." There is the Jerusalem free dinner, good fare without a bill big or little. But those who call to the passer-by to enter, say to Him that spread the feast: "Who hath believed our report?" A man must be made wise before wisdom is his luxury. Moreover, you err by not observing that Christ speaking in the plural number means a class, disciples. On Sinai He says "Thou," one, each one of our race. His "Ye" is equivalent to brethren. This is free grace—God giving me life eternal without my doing anything for it, before or after receiving it. A gentleman has an extensive estate he intends bestowing on me, but I bid fourpence for it. He takes it as a joke, and the property is transferred when I tell him I shall send him a load of hay now and again as rent. Our prayers and faith no more procure inheritance than my wretched fourpence bought the estate, nor does defective obedience merit the continuance of Heaven's favour any more than the hay pays the purchase of 10,000 acres. Freeness lies in receiving for nothing. Moses made that plain when he wrote: "It came to pass as they emptied their sacks, that behold every man's bundle of money was in his sack." They were Arminians on the road, but Calvinists when they reached their father's home. How could their brother Joseph sell to his family? As absurd that as a mother keeping count of milk supplied to her infant until the babe became a man, and then demanding payment. The weaver of Tarsus took the same view as the son of the Nile: "By grace are ye saved through faith, not of works, lest any man boast." So too the Carpenter of Galilee: "I give unto My sheep eternal life." That's the new Jerusalem notion of free, and the sooner you rise thereto the better. We get life and limbs freely, Heaven's light freely, this world freely, that world freely. In Glasgow we pay for light, water, purity, and protection,

howbeit in new Jerusalem its citizens receive all from their Lord gratis, graciously. "All that I have is thine."

He. I consider every man has a choice, or should have, just as Adam had with the trees. He could eat of one and live, of the other and die. All was left to his unfettered will. There is set before us a blessing and a curse, and our option is untrammelled. Your system says that a fallen son of Adam is not free to choose life, but must choose death.

I. We too advocate free will, but thus: brutes, men, demons, angels act voluntarily, carry out their natures without being compelled to do what they dislike. The ex-convict, Henry Holloway, liked swearing when he swore, and likes praying now he prays. God compels millions to suffer against their will, but none to act against it. But if you assert that holiness and wickedness are presented to a carnal man for choice, and he can choose one as easily as the other, you forget that nature will regulate choice. Present to an angel and a fiend the opportunity of choosing between holy things, acts, principles, or their opposites, and what inevitably happens? The same reasoning applies to us, though less easily seen. As to choosing death, why, we are already dead in trespasses and sins.

He. Do you say, then, that when Christ is presented to the sinner, he has no power to accept?

I. We choose Him after He chooses us, our choice being regulated by new taste. When the Lord was coming He sent the Baptist to prepare His way. The farmer does not commit seed to soil until it is ploughed. John ploughed, Jesus sowed, angels will reap. As then, so now; if Christ is coming to any, He sends His Spirit into the man's heart to fill him with penitential grief, after which he hungers for righteousness and eats Christ (John vi. 56). The Spirit does internally what John did externally—prepare the way of the Lord. But he receives Christ before accepting Him.

He. I don't understand you, seeing no difference between accepting and receiving.

I. We receive passively, but accept actively. In the former case our will is unconsulted. I receive a letter containing an offer which I decline. A soldier receives a wound. John says: "As many as received Him, to them gave He power to become the sons of God." Paul says: "Have ye received the Holy Ghost?" "Received ye the Spirit by the works of the law?" God gives, He does not offer. Receive answers to give, and accept to offer. John says: "A man can have nothing except it

be given him from above." Had the Queen offered a commutation of sentence to Allen, Larkin, and O'Brien, but they preferred dying for what they thought was cause and country, would they not have got glory on her? Royalty does not consult criminals, nor does the King Eternal consult sinners. It is not beneath the Queen to approach co-ordinate governments, whereas to rebels she can only occupy two relationships—be the dispensatrix of justice or of grace. Guilt proven, no other course is possible than to treat them passively. God no more offers life eternal than He does life natural. His ministers do. They beseech and entreat in His name, but not He.

He. This is what I say; you deprive man of free will, whereby responsibility is wrenched from him. If God does not set death and life before me, how is my manly freedom respected?

I. Think rather of respecting His wisdom than your liberty. Should they be set before you for ever, you must for ever act out your nature in choosing. Paul means so much when saying of the Gospel, "It is a savour of death unto death, or of life unto life." Let the unquickened choose, and he elects death, and so becomes more dead, while, conversely, the living prefer life, and become increasingly alive unto righteousness. In spiritual physiology as in natural, we feed upon what we are; anything else is, or should be, distasteful, for it is hurtful to our body. Can a man with a soul of honour prefer meanness to liberality? Sometimes preachers of the silly and sensational type relieve themselves thus: "O my dear hearers, if instead of addressing you who are apathetic, my commission were to tell the story of redeeming love in caverns of the damned, how would myriads of lost spirits listen with trembling joy, and troop to the standard of Immanuel." All of which is illusion. Set the foot of Jacob's ladder in Hell, and its top round in Jerusalem, with no angel armed with flaming sword to guard it, and not one unblessed foot would climb. Noah preached 120 years to those who made this world into a terrestrial hell, but none heeded, because faith was not mixed with hearing, and faith is an outgrowth of the Indweller. Then the Judge quenched that earthly hell by water, or rather, transferred the terrestrial hell to the infernal, for hell once in existence is unquenchable. What avail, then, giving choice as a concession to manliness? Nevertheless, there is no violation of will, as a free choice is made. If a man in his sins were to pray without ceasing, seek diligently, attempt to take the kingdom by violence, but failed, or when grace was imparted a man wished to be rid of it, persistently preferring evil to good, but died, as Papists say, in

the odour of sanctity, then I could see your view of liberty. How can will be violated in conferring grace any more than in bestowing natural gifts? God does not consult a child as to whether it will be born, nor as to the conditions that shall surround the new arrival, nor whether a man shall be born again. Your reasoning sounds as absurd as the demand that the dead shall be consulted as to whether he shall lie in his grave or take part in the second resurrection, else where is liberty?

He. That is nonsense, for the resurrection is of justice connected with judgment.

I. So is regeneration of justice connected with Calvary. If Christ died for a man He purchased for him the Spirit, and it is just he should receive Him. How can you demand a man be at liberty to choose life or death when he is naturally so foolish as to prefer, "as the Jerusalem mob preferred," Barabbas to Jesus?

He. That may be your creed, but not mine. We hold children are sin-free at birth, but become sinners through bad example.

I. If good, they would abhor evil example. When Abraham interceded for the sinful Pentapolis, God said if two just ones per city were found He would not destroy for their sake. The five sinful cities were burned by the Lord (Son) from the Lord (Father). The Son, to whom all judgment is committed, would not slay holy men. But infants are men according to Jesus and Job. John xvi. 21, "Joy that *a man* is born into the world;" Job v. 7, "Man is born to trouble as the sparks fly upward." Every human being is a man, the word being connected with *mens*, the mind, for man thinks, which mere animals do not. Hence we trace bad conduct not to example but to its root—nature. Paul says: "Death comes by sin, for that all men have sinned" by relationship. If children were holy they could not die.

He. How so? Christ was, and yet died.

I. Yes, as sin-bearer. Relationally, He was the guiltiest man born. But you say children are neither sinners nor sin-bearers and still die. Being holy, Christ did not die for them, so that when they reach the skies they cannot chime in the chorus: "Who loved us and washed us from our sins in His own blood." They will be on the angelic footing, and not being in alliance with Christ, may fall as angels fell. I heard you discuss with a R. C. who went in for the dogma of Mary's immaculate conception.

He. Quite right. That was last Monday.

I. Do you not see the absurd platform you occupy when asserting all children are immaculate at birth but Mary? Here is an argument that all children are sinners, built on the assumption that like goes to like. When the legion of demons made their exeunt from the unclean Gadarene they entered 2000 unclean animals. They would not, could not possess a flock of sheep or pigeons. As Jesus descended the mount of transfiguration, a father met Him leading his demonised son. To draw forth his attention and hopes, He said, "How long is it ago since this came unto him? And he said, Of a child." If men were born sinless, but became sinners by example, those demons would have waited until the child had become wicked before possessing him.

He. Such reasoning is replete with error, as possession might come upon him like lunacy.

I. By no means, as lunacy is an affair of the brain, and as the brain can only be lightly exercised by infants, we hear nothing of lunatic children, whereas, possession has to do with sin. The child being biassed to evil by birth, it avails nothing to offer salvation.

He. Well, that's positively awful. What, then, is the use of Sabbath schools? What of sermons?

I. Much in many ways. By these agencies the Spirit quickens whom He will. He does not offer salvation, but gives. By our offering to all He gives to some. When Gideon blew the alarm trumpet in Asher, Zebulun and Naphtali, he was playing the part of preachers. He called all he could reach, and 32,000 came. "Many are called, but few are chosen." Our preachers fill the churches with virgins, wise and foolish. The 32,000 volunteers of Gideon shrunk to 300 lappers. "Whosoever will let him come and take the water of life freely." All are called, but the lappers represent the elect. Christ died for the lappers, the whosoever. On Calvary He said, "I thirst," having His eye on the thirsters, whereby He is made one with His brethren. He thirsted for them, they thirst, or will, for Him. The Kirk door is wide open, but what of that to the carnal man? Your free gospel is a sham when delivered in an Arminian sense, and a nuisance to the ungodly when acted out. Hence, letters appear in our dailies against street preaching; the Papists stopped the proclamation of grace from the stone pulpit in the Bridgegate, and so far as they can in all public institutions.

He. I still hold there is a melting, moving, saving power in telling poor sinners of the love of God. Tell a man he is loved of God, and if that does not soften his heart what will?

I. As well say there is a warming power in describing fire. No description of God's love, nay, not even the love of God *itself* softens, or can. Surely it is not a mother's love that looks after her child, but a mother acting lovingly; so it is not the love of God that saves, but God *Himself*. Every effect has an adequate cause, but that describing anything can save I fail to see. Neither your description, nor my believing; nor my love nor God's love, can save. In Britain our laws have no power in them; the power is in the Queen ordering their execution, and she, by her servants, putting them into force. Nature has no power in her laws; the power is in God's working in an observed order termed natural. Theology knows no power short of Theos, God.

He. I see no beauty in a word you utter. I prefer thinking of a gracious day when my Lord says to every man, "Hearken, and your soul shall live." Why, on your principles, multitudes never have a day of grace, forasmuch as they were predestined to death eternal before birth natural. That is awful nonsense, at which our superior part revolts. Man's nobler nature demands a divine creed, whereas that is devilish.

I. Do you, then, argue that every man should have a chance of saving himself?

He. I emphatically so hold.

I. Chance plays no part in the kingdom of heaven in view of God's omniscience. In olden times, when heirs were born to aristocrats they consulted magicians who, by astrology, struck their horoscope and told their fate. What the astrologer pretended to discover, Heaven knows. How, then, assert chance of children when One sees what must befall them. At His glance, maybe's, perhaps's, peradventure's, and if's, flee as shades at dawn. God cannot but know whether the new-born will live with Him ever or never. Take the alternative, and God is degraded into a discoverer. Where does chance come in?

He. Not Divine chance, but human contingency, I ask for.

I. Give all you seek, and you have only a veil for ignorance. As to self-saving, I was under the impression that no man can do that, be his opportunities what they may. In such case he, not Christ, will be his Saviour, whereby the Saviour will be so much less a saviour by how many are self-saved. Glasgow has many self-made men, but no self-saved men, nor is there one in Jerusalem the golden. If a sinner has the right of chance but no power, of what use is that right? Again, if he has a right to it, salvation is a matter of debt, not of grace; then a day

of grace is only Heaven paying debts, the holy Creator obliged to a sinful creature. This is sinner-exalting and Saviour-degrading. Angels falling had no opportunity of returning to allegiance, but, according to you, rebels against Heaven's Eternal King can demand to return. Be assured, that if Uriel were missioned to Hades to proclaim a gaol delivery, upon condition that its dwellers would become celestials, not a solitary spirit would follow him on his upward slope.

He. That is absurd. Would not any being prefer pleasure?

I. There is your error, looking upon finalities as places, as though devils could be happy in Heaven and elect angels wretched in its opposite locality. Those worlds are peopled by creatures whose condition is analogous to the shell which grows out of the mollusca, whether it be snail or oyster. They have bred their own surroundings. An Ayrshire gentleman has a drawing-room prayer meeting. Fearing visitors may run thin he says to a friend, "I don't want a few finely dressed people; all are welcome who have clean flesh, though they have neither gloves nor rings. Just run round our neighbours and invite them in." He goes and finds a group of colliers playing cards. A quarrel is rising out of a penny being wanting in the pool. He goes up the row, but meets with insult upon rebuff. "They wanted no fiddle-faced hypocrites," others had a religion of their own, and some informed him he would be sent for when wanted, &c. We talk of the gates of Hell, but it has none. Its dwellers no more want an exodus, though they need it, than bad people want to leave bad houses. I believe that as we have idiocy, insanity, sleep, coma, and various forms of unconsciousness, so that many pass through our world more or less without knowing it, so is it with that sad world to a greater extent than is generally thought. Who so arranges it that when pain is excessive, insensibility supervenes? One of the great difficulties the familiars of the Inquisition had to contend with, was the tortured becoming insensible. Chloroform and other anæsthetics may be earthly pain-killers that merely typify greater beyond. Be assured there will be no more useless pain beyond the cold flood than on our side of it. During the first six years of my Christian career this awful punishment question was fraught with horror, through thinking that multitudes whom we had known would suffer in flames. Being a man, nothing affecting my fellow-men could give me more anguish than so grievous a prospect.

He. Can you think less than you did in view of the thrilling doom of the Separater: "Depart from Me, ye cursed, into ever-

lasting fire"? Have you forgotten the worm that dieth not, or the fire unquenchable?

I. Either thinking is out of my line, or I have thought long and sorrowfully over them, but just as when priests bore their hand heavily on a lamb's head, cut its throat and burnt its body, and yet the sin it was related to was unaffected, though millions of Jews drunk in the belief that animals bore guilt, whereas, the sacrificial knife and fire meant Gethsemane and Golgotha, His being borne down to the ground, and clothed in bloody sweat, being figured by the head of the lamb, being pressed on to the marble floor of the Temple, so worm and fire are awful figures conveying real truths, but I no more believe in fire and worm literal, than Christians taught of the Spirit by "the Hebrews" believe in sin-bearing beasts.

He. Do you not think, then, there are external penalties in that evil world analogous to the flood and destruction of the guilty Cities of the Plain?

I. Unreservedly I so believe. However, these cataracts of Divine vengeance do not fall upon all in Hell equally. "He that knew not, and did commit things worthy of stripes, shall be beaten (but) with few." Can we imagine that Nero, who slew Paul, and a Negro who died in the dark, aged eighteen, will fare identically? If the penalty be literal flame, the punishment must be nearly identical, and most of it from without, while my contention is that it is less from without and more from within. May there not be Hell joy as well as Heavenly, each suited to its subject? I have seen women with hands in each other's hair, rolling over each other and struggling like vipers. Had the demoness who won the top place at the round's end no joy? Heavenly angels and earth angels rejoice in truth with Godlike joy, infernal spirits and earth fiends rejoice in iniquity. Our lives stream downwards for ever unless He convert the current, when we naturally flow upwards by celestial attraction. Immortality prolongs the direction death found us flowing in. "He that is filthy, let him be filthy still." To some filth is their element, to others they must be clean, else cry—

"Wash me, Saviour, or I die."

He. Are you not treading dangerous ground? You are abating the awful momentum of such phrases as "The wrath to come," "In flaming vengeance," "The wrath of the Lamb," "The Lake which burneth," &c.

I. To do so is against intention and judgment. That *to come*,

is but dimly shadowed in those awe-inspiring words, because language cannot adequately tell the horror of damnation, and consequently cannot exaggerate it. But I understand those awful expressions of an event, or events, when the Almighty shall forthput His awful indignation upon rebels, rather than of their continued condition. A criminal has to appear before his judge for vile acts. He suffers more in the dock than in his cell; so in the annals of Hell's unbroken night, the facing of the great white throne will be the bitter memory.

He. But your analogy breaks down, inasmuch as the convict may be a garroter sentenced to be flogged, or a murderer doomed to be hung.

I. Not so. Some violators are what you say, though the masses are in for petty offences, so of the human race the bulk of the law-breakers shade off from idiots to maniacs, not a man per million being morally educated. These, as Peruvians, Tartars, Negroes, Chinese, the aborigines of Europe, America, Africa, Australasia, and their like, can hardly be expected to suffer as dark damnation as foolish virgins, and the gospel hardened. Hell shades off from the Egyptian darkness, in which the lost Scotchman will find himself, to the arctic night of Pygmies in iniquity, who violated the laws of nature and voice of reason, but did not crucify the Son of Man afresh. The more I know of God by nature, revelation, intuition, reason, and His Spirit inly working, the less I believe in a literal fire theory. Though I deny it is fire, I hold that Hell is material. See a corpse in July of one that died ten days before. All that woeful sight is due to sin, and it is material. If, then, God visits with His awful displeasure even the carcass of the sinner, how much more awful will be the appearance of that body when the corrupter reinhabits it at the resurrection unto damnation? I have seen ugly women creeping out of closes in Glasgow, but each was beauty contrasted with one raised out of Christ at the last day. Is not that a part of material punishment? Hell is twofold—loss of Heaven, pain. As to the former, all suffer equally; as for the latter, no two.

He. But do you not read, "The smoke of their torment ascended for ever and ever"?

I. Though I apply that to the destruction of the Papacy and Mahometanism, I doubt not the idea is applicable to the wicked, who will be for ever miserable. Had not Jesus exorcised seven unclean spirits from Mary, she would, till now, have been wretched with pride, hatred, malice, lust, envy, anger, and obstinacy. Fill that sad world with literal fire, and the pain is

almost wholly external. Let it be chiefly internal and self-inflicted, we may then fairly say, "Serve them right," but the other view compels a sentimental revolt, and the revulsion of feeling is strongest in the most humane. I as firmly believe there are non-elect infants in that world as I believe there are reprobate men there, but that view would be impossible were I to hold the fire theory.

He. Do you place non-literality on the footing of natural impossibility, as it is impossible to make the past present?

I. The three Hebrew children walking unsinged through flames, shows the ability of God to keep the body alive in fire. Hence, concerning the wicked dead, Paul uses this awful language, "It is a fearful thing to fall into the hands of the living God." He can keep the wicked alive where they shall seek death and not find it. There are no suicides on the far side of the black veil.

He. You being right, why should Jesus and His disciples express themselves in such terrific language?

I. His language was that of nature, which is absolute, ultimate, but not scientific as Moses describing the Genesis of earth and sea optically, not scientifically, as a poet describes an eclipse.

He. Probably you present the sad world in this more tolerable aspect, not so much to mitigate its woes as to reconcile me to the idea of lost infants. No such effect is produced. Let that world be what it may, I refuse to see any justice in children being therein, as it must be bad at the best, if best be applicable to such place.

I. My first object is to justify the Divine character, which long seemed to me open to the charge of cruelty, in spite of all acts of faith. My second is to show how my mind has been exercised on this dread subject whereby I find rest. I can't help your refusing belief in non-elect infants. From the standpoint of your system it is impossible you should. Your theology insists that we be saved by personal act, laying hold of Christ, except in the case of infants; mine that we are saved by Christ embracing us, which is equally true of infants as of adults. No heathen can be saved on your principles, for how shall they lay hold upon Him of whom they have never heard? Your theology teaches that a man is lost by his own act, mine demands that we are lost by the act of another, our federal head, Adam. That is, if I am saved it is by virtue of relation to the last Adam, to qualify myself for which salvation I do nothing, neither repent, nor believe, nor pray. If lost, it is in relation to the

first Adam, by whose act I am born lost, and so remain unless one greater Man translate me from the broad way to the narrow. That I am born deserving banishment from God, and yet unable to make the slightest improvement in my nature.

He. Stop there. The idea of an infant deserving damnation when it can no more help receiving birth than we can help sleeping or sneezing is so abhorrent, that I cannot believe you so hold when your heart is bottomed.

I. I so believe through studying the merit of the Crucified. Assume we stand over a cradle, and I ask, Do you believe that Jesus died for this child? Your principles compel you to say yea. Now consider what that involves. Christ is the Eternal, is illimitable in wisdom, infinite in power, His smile makes Heaven jubilant, His frown deepens the gloom of lowest Hell. Night reveals 80,000,000 of flaming suns, which are less to Him than two peas in my hand are to me, moreover, I do not make those peas. Am I to understand that the guilt of that child is so great before God that nothing less than His Son's incarnation and death can atone for it? What has poor baby been doing? You must say neither good nor evil, personally. Does this not drive you to allow that relative guilt is an awful reality? We assumed His death for it; but withdraw such assumption, and logic compels the admission, that without the merit of that death it could not, in case of demise, enter Heaven, which leaves nothing but my assertion as correct. The dying thief was saved of grace, and a child is saved of grace, else they enter of right, having nothing to thank God for any more than I have to thank the doorkeeper at an oratorio, when I hand my ticket. If the dying thief had not been saved, it would have been a case of justice only, and so of an infant. Now justice leaves no room for complaint. You can make no headway until you prove this: Every baby has a right to be glorified.

He. Well, admitting that, I am still protected by my belief that He died for all, and therefore for it, of which the child must receive the benefit until forfeited by personal misconduct.

I. Think of what you say. Dying for all, He died for me. Suppose you became deaf, dumb, and blind, for my sake, nay, died for me, which is much more. Alter the supposition and say the Prince of Wales died for me; would not Britons say, How he loved him? But let the Prince of Peace be incarnate, and suffer so great a death as Calvary, would not angels say, "Behold how He loved him"? In that life and its deposition for me infinite merit results, to which all my finite demerit is as

nothing. If He died for me, and I lived the life of a savage, the impartation of that merit by the Holy Ghost in death would make me as worthy of Heaven as a seraph. "He is able to save to the uttermost."

He. You forget He merely died for you among others, and that wilful sin after regeneration is vastly different to sins committed before the new birth.

I. If I were dying for you I could see you in my mind's eye, as a lover does his betrothed. When He died He saw all whose names were recorded in His book of the living, for they all live unto Him, in fact, on their part, or design on His. If he died for a billion, His merit is the same for each as though that were the only one for whom He suffered. After studying the scenes of Gethsemane and Golgotha, I am amazed that any man can imagine the intended direction of their merit can be turned aside by human act. So being God comes to the level of "A certain man who drew a bow at a venture." As to what one does after regeneration, see what David and Peter did after new birth.

He. But you don't mean to say that the Bethlehemite was a child of God, while the blood of the Hittite was upon him?

I. Certainly I do. If not, he is lost, as we cannot be regenerated twice, wherefore, losing celestial birth he could not be restored. Hence, after ten months' guilty neglect of duty he wrote in anguish, "Restore unto me the joys of Thy salvation," not salvation, but the consciousness of it. We can forfeit the joy of the redeemed, but not the estate of redemption, for the covenant, ordered in all things, and sure, is not made with us, who would break it, but with Christ, for us, who guarantees fulfilment. On your principles Christ had no warranty that it would avail to attempt man's ransom. All His wisdom might be counteracted by our folly. Moreover, it savours of blasphemy to talk of attempting anything. He saves, not attempts to save, saves once for all.

He. You encourage Christians to sin to their hearts' content. They are perfectly safe in so doing.

I. Suppose I could answer for it that neither God nor man would punish you for striking your wife and kicking the baby, would you away and play the Bashi-Bazouk?

He. Of course not. It would go against my grain.

I. Precisely so, which is also the case of the elect. John says, "He that is born of God cannot sin," that is, as once he did, and as others yet do.

He. Away goes the ground beneath you. Showing David sinning, and saying saints can't sin!

I. That is an illustration of my rule, the absolute put for the comparative. Had the king been like an Indian rajah, Uriah's death would not have caused him one moment's uneasiness, whereas, he shed bitter tears, suffering broken bones until death.

He. Very precious to me is the thought that Christ redeemed the world, and no Calvinistic sophistry can deprive me of that blessed belief.

I. Say He did, but as Abraham (Gen. xiv. 16) brought back all the captives, that he might bring back Lot. Or, as when Israel was redeemed from Pharaoh, a mixed multitude (Exo. xii. 30) went up with them. But Jesus presented the position in fine form: "The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field." Immanuel was that Man who bought the world for the sake of His Church. But do you know the power of the word ransom?

He. Certainly. Render sum, give an amount. Render is shortened to rent, the sum rendered for occupation and *render sum* to ransom.

I. How would you relish rendering a sum for a thing and not get it? Imagine that sum was your life, and that having yielded your life you failed to obtain the object died for!

He. Of course, that would be trying.

I. Hear the voice infallible! "What king going to make war against another king sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand." The Czar came to grief in Armenia and Bulgaria, because he miscalculated the Sultan's power. Had the Triune no sitting at which Satan's power, sin's charms, our foolishness were duly allowed for? Yea, and the consummation of all was our Shepherd being able to say: "Of those Thou hast given Me I have lost none." Your system projects doubt into the Divine, as He cannot know who will reach Him or perish by the way.

He. I deny it. Who doubts His knowledge whether of events trivial or awful? He must know who of Adam's stock will be saved. It is written: "Not a sparrow falls to the ground without the will of your Father, but the hairs of your head are all numbered."

I. If so, apply that knowledge to two disciples, Peter and

Ananias. Could God love Ananias, Christ die for him, and the Spirit strive with him, all the while knowing He would slay him, and that he would be for ever the Liar King in the burning lake? What availed the power of the Three-One but to bring about failure? Is it not more consistent with facts to say the Father never loved him, the Son did not incarnate for him, the Holy Ghost never dwelt in him. He might be in him officially as in Balaam, Saul, Judas, and Caiaphas. Whereas, Peter was of the Church, of which Paul says, "Christ loved the Church and gave Himself for it."

He. To me the thought is abhorrent that one man was born whom God loved not. "His tender mercies are over *all* His works."

I. Let us allow that God loved Ananias, but it is evident He does not. Hence, He has changed.

He. By no means. He loves the man, but hates his sin.

I. Impossible. As well say, He hates the stream but loves the fountain. He cannot hate sin apart from the sinner, for it only exists as a sinful act of a disobedient creature. Men do not punish drunkenness, theft, and murder, but drunkards, thieves, and murderers. As to mercy, "To God that smote Egypt in their first-born; for His mercy endureth for ever. Who slew Og, king of Bashan." Where was the mercy in slaying Egyptians by water and Og by steel?

He. Surely we should call that justice.

I. Nay, mercy is correct. An officer of the 92nd sends an explosive bullet into the head of a man-eating Bengal tiger. What a mercy to all that place! Ananias is struck dead, what a mercy to the Church! Had he lived he would cause splits, heartburnings, and scandals. Whereby we see that God's mercy being over all His works does not guarantee a man is loved.

He. I still think it does. You have to face this dilemma. If Peter was loved all his life, which he must have been on your showing, then God loved him in his sins, but the sin of Ananias is put forth as the reason why he was unloved.

I. Prepare for high doctrine. God always saw Peter where He sees him, in Christ, faultless even as now. Simon's name was in the Lamb's book before enrolled in the Roman census, ay, before the dog-star Sirius shone. As God loved Jeremiah with everlasting love (xxxii. 3), and therefore drew him. I once thought the merit of Calvary covered a man upon repentance, but it is upon him from of old. God does not love sinners, but saints. The son of Jonas was apart from Christ: "A child of

wrath, even as others," but as He sent His disciples by twos, so God sends His sons.

He. Make yourself clear, for I don't see your meaning about twos.

I. He sends them into the world, Christ accompanying each of them life through, and God never sees one without Him, who in His own good time reveals Himself in them. Hence Paul says (Gal. i. 15): "When it pleased God to reveal His Son in me." The Lord always sees His elect in couples, Christ and Jacob, Christ and Peter, always Christ. "Having loved His own which were in the world, He loved them unto the end." This is that Friend that sticketh closer than a brother. God never loves a man more than once. When a Christian walks in Arminian twilight, and is asked how long God loved him, he answers, 1, 10, 20, 30, or more years; but when the way divine is revealed, it scatters all clocks, almanacs, and histories to the invisible, for he sees His love is unbeginning, dateless, eternal. On your principles, God views the coming man with benevolent neutrality until it is manifest whether he will repent and believe, when, providing he does, He then loves him during faithful allegiance. All of which is to me a form of blasphemy upon God's knowledge, Christ's merit, and the Spirit's intentions. As to the latter, suppose that a man is newly created of Him, A.D. 1866, can it be imagined that He did that without intending to do it? gave eternal life to a spirit unintentionally? He must have intended to do so, and therefore we ask, when first? The only defensible answer is eternally. But if He eternally intended to quicken that soul in 1866, He must have everlastingly loved it, which covers his past, present, and future life, unless He changes. The sin of his life is absorbed in the merit of His Life.

He. God is holy, and He can only love the holy. How can He love an impenitent man? After that He repents, weeps, prays, and then believes on His Son, He begins to love him.

I. That is, our love generated His, so making the Creator's action depend on the creature, whereby the Christian's love is older than Christ's. John says: "He that is born of God loveth" God and man. That disciple so teaches that we cannot love Him till born of Him. "We love Him because He first loved us." We are not more loved after repentance than before it.

He. Yes, loved the world so as to give every soul a chance.

I. Did He know how many would avail themselves of it?

He. Most assuredly.

I. Then did He love those whom He saw would rebel through

life, reject His service and dwell in Hell? Say Ananias died aged forty, was he loved of Him from birth until He struck him dead?

He. He forfeited that love by free will.

I. How forfeit Almighty love? You speak of God as though we control Him, not He us. With you it is up with the clay and the criminal, but down with potter and judge. The question is, had Ananias God's love ever set on him?

He. Such must be, because Jesus says: "God so loved the world," and he being one of the world must have been so loved.

I. We both hold that is true of Peter. How then can one reach the happy realms while other is in unbroken gloom?

He. It must be the obedience of Peter.

I. God says: "Who hath made thee to differ," that you might recognise sovereign grace in salvation, but you turn round saying you made yourself differ, wherefore the glory of salvation is gone from the true Differentiator to a self-imagined one. The mad Chaldee king might set up a metal image on the plains of Dura, but there will be no creature, metal or immortal, glorified on the plains of Heaven, where they sing, "Non nobis Domine," "Not unto us, O Lord." As Nebuchadnezzar offered odours to Daniel, so God will have to worship, or at least greatly admire you.

He. We must seek the difference somewhere, and if the case of all is the same as to condemnation, then God or the particular man must sway the balance to the right if to the right it goes. If God does it, you are in this predicament: He might as easily save all as some, and the odium of partiality and limitation is thrown upon Deity instead of humanity. The force of this contention is increased by knowing the atonement was sufficient to cover all, being made for all.

I. That error is huge, vast, awful. Why God saves this man rather than that does not appear. It is by no means clear that if He rendered reasons for saving one of the crucified robbers and not the other, we could understand them any more than a juvenile understands profound questions in politics, as the Munro doctrine, or Panslavism. It does not strike me that the *why* would be comprehensible, because founded upon wisdom, deep and Divine; our trivial vessel would not contain a flood so oceanic. "The just shall live by his faith." By a sovereign act you have two good eyes, are European, whereas another is born blind in Nigritia. He has the right, as well as power, to dispose of creatures as He will, and is unable to will unjustly. As to the

Lamb taking away the sin of the world, a sin-offering means an offering for a sinner. To me the sin of the world means the sins of those whose names were in His book before day and night began their long chase of each other—the Catholic Church, the mystical body of Christ, the *our* of Psalm xc. 1, *ye*, of Matt. xxv. 34, and *our* of the Lord's Prayer, the *whosoever* of John iii. 15, those typified by Gideon's lappers. John says: "The Word was the true Light which lighteth every man that cometh into the world," meaning whosoever is spiritually enlightened is so by Christ. A German says: "I suppose your people travel by canal?" I replied, "Oh no, that is too slow for this age, everybody goes by rail." Meaning whosoever travels goes, as a rule, by train. John clearly means by whosoever, all men, the world, Gentiles as well as Jews.

He. Why not say "He died for the elect"? and it would be plain.

I. That is wrong, seeing our Lord came not to bring life and immortality, but to bring them to light, cause them to be understood by His people, illustrate them by resurrection. John would have been incomprehensible in such case, as the people did not comprehend the high meaning of sacrifices and the temple service. Election and resurrection were known before Christ, but little known. Christ spoke more of election than all the rest of the Scriptures to and in Malachi, as did the Apostles, leaving to the last of them to formulate the doctrine to the Church in Rome, as he previously had the resurrection to Corinth. It is not intended that doctrines be laid down like laws and state papers, as there would be less room for moral trial in believing them. In my discussion with Mr. Roberts of Birmingham, the arch-Christadelphian, I showed that man's natural immortality was explicitly taught in the Apocrypha, Philo Judæus, and Josephus, but failed to show it is explicitly taught in the Bible, not getting beyond its being implicitly taught therein. That is, uninspired authors made the doctrine of natural immortality plainer than inspired writers do. The Bible does not explicitly teach the being of God, nor of angels. It were easy for Him to make all doctrines plain as the Decalogue, but He left many in the inferential stage, that sufficing for the honest.

He. I receive that as an apology for having no such text as this: Christ died for the elect, and them only.

I. It nowhere says so, but it asserts what is tantamount: "I lay down My life for My sheep." Jesus called Herod a fox. John calls the hypocritical Jews vipers. The man of Patmos says:

“Without are dogs” (within sheep). Did He die for foxes, vipers, dogs, outsiders, or for sheep? Paul records “He loved the Church, and gave Himself for it.” He spent his strength as an imitator, and says: “I suffer all things for the elect’s sake,” which shows Master and man co-operating and sympathising. Moreover, in a true sense the elect are the world, though the world are not the elect. Suppose you belong to a trades-union, a benefit society, or vote at an election. In such cases, arrangements are come to in which minorities go for nothing, are lost sight of. So the Houses of Parliament frequently divided upon the Eastern Question, but the minority were lost sight of in diplomatic arrangements with Russia. The Czar dealt with us as though we were one, though masses opposed the policy pursued. At the last day the just will represent humanity, the redeemed will be viewed as the whole. Rebels will be lost sight of, so many nothings. When the eight left the ark, did not they represent our race? Similarly, we who live stand for humanity, not the dead. The living will at the last stand for all, and most of all, He who is the life. The wicked are the rotten branches pruned off, but the tree is a tree without them. In the autumn a gardener says of a tree: This is its crop, though buds came to nothing, young fruit fell by frost-bite, and some rotted by vermin or weather. The latter are lost sight of. So with humanity on the other side of Christ’s tribunal.

He. But Isaiah utters these words of beauty: “All we like sheep have gone astray, and Jehovah laid upon Him (Christ) the sins of us all.” All have gone astray, all are lost sheep, all equally sinners, and our sins are equally laid on Him.

I. Did the son of Amoz apply that to Philistines and Amalekites equally with Israelites? That would make His sheepfold into a menagerie, cast the children’s bread unto the dogs. The Jews, with all their faults, were, from the moral point of view, a vast stride ahead of the most civilised nations of antiquity. Compare them with the modern Sioux Indians, Sepoy rebels, Bulgarians, Turks, Cossacks, Circassians, or with communities still bordering upon Palestine. Some men and nations go astray like tigers, as the French in 1798, others as sheep. Christ came to seek until He should find the lost sheep of the house of Israel. His *eureka* cry was, “It is finished,” for then He found.

He. He came to seek sinners, and we are that, therefore He came to seek and save each natural son of Adam.

I. I would that we were all sinners, then would He be the

*Saviour of men in its full sense. Unhappily every man is self-righteous until under conviction. Breaking the moral law makes actual sinners, receiving the Holy Ghost makes conscious sinners. Christ came to save the latter. Sinners are not eligible until His forerunner the Spirit enters. The first symptom of entry is grief. When you say: He comes to seek every man, well knowing that millions perish in sin, you put Him below the woman in the parable, who sought her lost piece of silver until she found it. Think of the annoyance we suffer from a fruitless search. Now what shall we say of him who seeks what he knows cannot be found? According to you, Christ sought Sapphira, knowing He would never say to neighbours in glory: "Rejoice with Me, for I have found My sheep which was lost." He seeks phenomenally, apparently, but finds as straight as a reed and as quick as a flash. To His elect, the message is the same as to the world for judgment: "Behold, I come suddenly." I can imagine His manifesting Himself in a man gradually, parallel to life being in a man, but not much observed, but cannot think of Christ coming by degrees. In fact, He is not only not so represented, but it opposes our first principles of reasoning. The Quickener comes quickly.

He. Still I believe Christ died for each man of our race, as for John, so for Judas. I have so long taken that view that it is ingrained not simply into my creed, but my mental constitution.

I. Well, let me present the matter in a logical form.

1. Either He died for some of the sins of some men;
2. Or for some of the sins of all men;
3. Or all the sins of all men;
4. Or all the sins of some men.

Examine these theses, and see whether the truth is not there-among.

He. Oh yes, it must be there; the question is, as to in which.

I. Let us use the exhaustive process eliminating error, so that we win a residuum of truth. The first and second theses are useless, as partial salvation is unthinkable. The third is universalism, which we two equally deny. Therefore, the fourth must yield the solution sought.

He. Nay, but the third is true provisionally; that is, He atoned for every man if the atoned for fulfil certain conditions.

I. How that, when He died in the centre of the world's history? If He died when Abel did, your case would fail, for the conditions should be fulfilled before the death. Jude tells us that the citizens of Sodom are suffering the vengeance of eternal fire: seeing they

were lost thousands of years before A.D. 33, how could Jesus die for them providing they would do certain things? And as it avails nothing to die for those who were lost, it being as naturally impossible to save them as it is to make two and six the same, so it would be equally useless to die for those who would perish.

He. Nay, I hold that the fountain of salvation was opened in Eden when the Lord said: "The Seed of the woman shall bruise the Serpent's head," and that it flowed on full and free like a river, and is flowing, and will flow till that fountain is sealed by the judgment of the last day. If dwellers at the sea-side will not bathe, do we blame the ocean? If those living on the banks of a river will not drink, do you blame the affluent stream?

I. But your analogy will not apply. Say the first act of Parliament in this century was an educational one, containing the two following clauses:—*And be it enacted that all education shall be free, so far as the payment for instruction by parents is concerned, such payments being made from the imperial treasury of His Majesty, and in no case from private sources: and be it further enacted that no parent, guardian, or person entrusted with the care of any child or children, shall compel their charge to attend any such free school, or receive instruction from any teacher thereof.* In that case King George would not pay one penny per annum for all England and Scotland. Instead of that, parents compel their offspring to receive instruction, and where the parents neglect, Parliament steps in with a compulsory clause. Heaven seeing our foolishness, that offering salvation would not save one of Adam's race, the Great King passed a compulsory decree making us willing in the day of His power being manifested. No man would wash when left to his will. We first suffer cleansing, and then enjoy it. Paul suffered it three days, to enjoyment for ever. Say the water of life flows by every doorstep, cottage, or palace, what if there be no thirsting? Jesus died, not that the water of life should be brought nigh to every soul, but that when nigh unto His they should thirst. Whence I claim proposition four to be true.

Time.—WEDNESDAY EVENING, EIGHT O'CLOCK.

Place.—NELSON'S MONUMENT.

Persons.

He.

A WEAK-KNEED BUT TRUE DISCIPLE, WHO HAS BEEN LISTENING TO ARMINIAN SUPERFICIALITIES OF THE DELUSO-CHARMING KIND.

I.

A PRONOUNCED FREE-GRACE MAN.

Disputation.

Extent of the Atonement and Kindred Topics.

He. Excuse my asking a few questions. I would not put them, but your views seem strange, and yet you appear to believe them, judging from your vigour and persistency in so teaching. I do not inquire to pose, but to learn.

I. As I am frequently attacked by catechisers whose minds are foreclosed to replies, it is a luxury to be inquired of by one open to conviction.

He. On such assurance, I ask how you teach that Jesus died for some, when Paul explicitly teaches (Heb. ii. 9): "Jesus by the grace of God should taste death for *every man*."

I. You will be shown no such text is in the Book after we speak a little on dying for every man. But answer me frankly, not as an enemy who fences, but as a brother believer, Did He die to do a possible thing or an impossible thing?

He. Such question contains its own reply. He died to effect a possible end.

I. When He was on Calvary, millions were in the land of the damned. Christ meant as much when He put these words into Abraham's mouth: "Between *us* and *you* there is a great

chasm fixed." There *us* and *you* mean all in Paradise with Lazarus, or in Tartarus with the rich man. Could Christ's death redeem those Abraham termed *you*, as the Noachian rebels, the six hundred charioteers, and Cain, Korah, Dathan, Abiram, and their co-mutineers?

He. I certainly think those who die filthy remain so.

I. Do you not believe that Ananias, Nero, and others perished since?

He. There is reason to fear they are perished.

I. Then if impossible to save those already lost, must it not be equally impossible to save those who would be lost?

He. The inference seems inevitable, but so violates my sentiments, that it may be said to be wrenched out.

I. As on Calvary, when Jesus was in the midst, having the penitent robber on His right, and the reprobate on His left, so shall it be when He occupies the great white throne at doomsday.

He. Stop, stop! How know you the order in which the Crucified suffered?

I. By analogy, thus. At the paschal supper John reclined on the bosom of Jesus, and as the usual thing at such gatherings was to lean on the left elbow, John must have been first man to our Lord's right, so Judas must have been first to His left, or he could not receive the sop, for the arm of Jesus would only reach the next man. The right hand is the place of honour, hence, He sits at the right hand of the Majesty on high. Seeing then that Providence arranged all things in wisdom, had the impenitent thief been to the right of the Son of man there would be a knot in the thread, but all was smooth. The man on the right had his place not of merit, but sovereignty, that a sheep be found at the side of the Shepherd, whereby His elect might know, that as he was saved of sheer grace, so they. At the judgment coming, Israel's Shepherd will divide them as at that, the pardoned of relational merit receiving the right unto eternal companionship with Him, the unforgiven of desert to the left unto everlasting isolation. That being so, of what avail to die for those sinister?

He. I always hold He died equally for both, all depending upon themselves taking advantage of that blessed fact. Do not forget that one said: "Lord, remember me when Thou comest in Thy kingdom." Not *into*. He is enlightened to foresee the Messiah coming in His kingdom, surrounded by millions of willing subjects, and wishes to be one.

I. Very good; but observe the eyes of a robber who deserved crucifixion in Jerusalem, so great a criminal was he, and damna-

tion in Hell, so great a sinner was he, who had joined his comrade when scoffing at Christ, being opened to see the Son of man in the dying man, must be a gracious act, not a natural one. He had surely been quickened unto God. One apostle says: "No man can call Jesus Lord, save by the Holy Ghost." Therefore He must have received Him, wherefore, he prayed while his companion in agony settled silently down into the dark waters of Jordan. The prayer of that *righteous man* no more saved him than my speaking makes me alive. My voice proves I am alive, his prayer showed he was alive unto God.

He. Righteous man! A minute since you styled him a robber.

I. He passed from death in sin to life in Christ in the twinkling of an eye. Surely the Blessed illustrates what the Spirit wrote (Rom. iv. 5), where Paul calls God "Him that justifieth the ungodly." That dying one had been ungodly, but justified of Him. In his case works were out of the question, and no less so in ours, but we fail to see our guilt as clearly as his. Why should identical circumstances produce no repentance in his companion?

He. Probably he was better brought up than his comrade, might even have heard some of our Lord's sermons.

I. That makes him worse, having abused greater opportunities to the extent of insulting Him by whom they were given. These are some of the reasons for his sudden conversion: before the first angelic solo broke creation's silence, His name, to us unknown, was written in the Lamb's book and reserved with His brethren in the archives of the then untenanted God-built Jerusalem—His part to be played on Calvary was arranged of Heaven for the benefit of the Catholic Church that how each man is saved might be known—Christ died for him—the Spirit created him in the Divine similitude. All the saved are saved as he—passively, undeservedly, and suddenly.

He. Surely you err. The saved do not all live wickedly to the brink of eternity.

I. It strikes me I can see the notion possessing you. Is it not this: if a man is regenerated in early manhood, spends years, Livingstone like, for the glory of God and the good of men, he must not be compared with our subject?

He. Well, and is it not so?

I. Certainly not. Say he is converted at twenty, works diligently in the gospel field until seventy. At his last birthday he is not a whit more acceptable to God than at his twentieth. He appreciates God's love more, rejoices in the great salvation, grows

in conscious enjoyment of God's almighty favour, but does not rise one grade in His love, for he is loved in Christ, and only for His sake. If else we can augment the generative cause of the Father's love, but how that, seeing it antedates us and time, yea, and thought?

He. I have never seen things in that light, but looked upon disciples as in a position similar to children, who were loved extra, like Joseph, when doing specially well, and loved less when they wrought evil, as Reuben. But does not that encourage believers to slacken diligence, seeing the love is increasable?

I. It has the opposite tendency. Considering God loved us in Christ while we were stupid, unmanageable boys, loves us now in our blunderings and wanderings, loves us after the mortal is past, when earth and seas are fled, what motive can be mightier to live onward, upward, Pearl-ward lives?

He. I feel bound to say so too. But you lose sight of my towering difficulty. Proving He did not die for those who perish, while the Bible says He gave himself a ransom for all, only enhances my difficulty, in fact, puts me in a maze.

I. The Bible is not our translation of the Bible, but that sacred book in the Hebrew and Chaldee of the O. T., and the Greek of the N. T. is. In case of doubt we refer to the original. Doing so with your text, "Jesus by the grace of God should taste death for *every man*," we discover the words rendered *every man* are *uper pantos*. Do you know what *super* means in *super-numerary*, *super-vision*, *superior*, *superb*?

He. Why, yes, to be sure—over.

I. Well, this *uper* of the Greek is *super* with us, in fact, the same word. Here are two well-known words, *panto-mime*, all mimicry, imitation; *panto-graph*, all writing. They would be written *pantosmime*, *pantosgraph*, only that sounds harsh, hence *s* is left out. This is *pantos* of the text. What do you think it means?

He. Evidently it is used with the force of all.

I. Our case, then, stands thus: the text should read, "That He by the grace of God should taste death (die) over all." Being left with an adjective at its end, the sentence is elliptical, and the difficulty lies in finding what noun *all* qualifies. When you read the context, which may fairly be said to be the entire chapter, you see the word must be either (His) brethren, or (God's) sons. Viewed as our elder Brother, and He dies *over His brethren*; viewed as God's Son, and He dies over the children of God. I prefer the latter, for it implies our weakness and His

love undeserved. Brethren might do something to save themselves, but how about children?

He. Well, certainly there is something in that I like. I seem to see it better, and yet am no nearer understanding the case, for I see no sense in the expression dying over children.

I. The Word will make the matter plain. Turn to Gen. xxxii. 11, where Jacob says: "Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him lest he will come and smite me, the mother *over the children.*" Israel feared that Edom would rush at the head of four hundred warriors, and with a war-whoop slay him, and then shrieking mothers would wrap themselves round their bairns, but these men of blood would spear the little ones through their mother's bodies, in which case a mother would vainly die over her child. This gives a glimpse into the awful life Esau led that his brother should so testify of him to God. There is no true religion where humanity is wanting, hence the Israelites were not only to be humane to babies, but even to birds (Deut. xxii. 6): "If a bird's nest chance to be before thee, in the way in any tree, or on the ground, young ones or eggs, and the dam sitting over the young, or over the eggs, thou shalt not take the dam over the young" (birds). This illustrates our meaning, but yet more does (Hosea x. 14): "Thy fortresses shall be spoiled, as Shalman (eser) spoiled Beth-arbel in the day of battle: the mother was dashed in pieces over children." Who can doubt that when Herod sent soldiers to Bethlehem and slew the children, a similar scene was enacted? The matriarch Rachel was entombed close by, and is represented as so affected by the slaughter that rising from her sepulchre she shrieked in chorus with the mothers dying over their innocents. Your view of Jesus dying over all men in part reduces Him to the level of the women of Beth-arbel and Bethlehem, filled with helpless love. When Jesus wept over Jerusalem He compares Himself to a hen crying in alarm to her brood. If the Jews had, at the call of John and Jesus, fled to the refuge, Jerusalem would have escaped Roman fire. Jesus could hear the Roman eagles scream forty years away, but His alarm left them unsheltered. The call of Jesus and his forerunner was external, but the Spirit call, not to a nation or a congregation, but one soul, never fails. "Blessed are they that are called to the marriage supper of the Lamb," because called individually they infallibly sit thereat. The call to Jerusalem was like rain falling upon the just and the unjust, but that of the Spirit is like "Come, ye blessed of My Father" from the throned Brother. His wail over the city put Him on

the list of preachers, saying : " Who hath believed our report, and to whom is the arm of the Lord revealed ? " Yet He said : " My word shall not return unto Me void, but shall accomplish the thing whereunto I send it. " The outer word, even though the preacher be Jesus, goes for nothing compared with the Spirit's call, to which outer speech is as shell to kernel. There is no small beauty in the Spirit presenting Jacob's wives, the women of Beth-arbel, the mothers in Bethlehem, the bird on its nest, the hen with her brood, all dying or ready to die over loved ones. There is a combination of affection and weakness not met with out of the Bible. A more excellent contrast to Divine love than the affection of women and birds can hardly be. There is nothing like that in the regions of angeldom, whose nearest approach is more like students than lovers or mothers (1 Pet. i. 12) : " Which things angels bow over. " Clearly alluding to the cherubim on the ark of the covenant gazing thereinto and studying the commandments, searching how the law when broken could be honoured, as nothing in the experience of angels corresponded. Angels sang at the Incarnation, but hurried back to Heaven, whereas the Incarnate dwelt among us till driven to His Father by death. Ministering spirits sing and hurry away, He stays and is crucified ; they bow their heads to study the plan of salvation, but their Lord says " Lo, I am with you alway. " Jesus wept over Jerusalem, but died over us, received in Himself the sword of justice unto death for a time, which else must have slain us for eternity.

He. I certainly do see that *uper pantos* satisfactorily, and am mastering the puzzle, so long suffered, as to our Lord weeping over Jerusalem. It always had an unpleasant would-if-I-could look, which not even Arminians like at bottom.

I. It was my pet offence, my great stumbling-block, but I see Christ assumed the form of a servant, preaching became an external act, like any of His missioned ones. David wept over Jerusalem (2 Sam. xv. 30), as type of his greater Son, both weeping from the same mount : " David went up by the ascent of Olivet, and wept as he went up. " Jesus wept over his dead friend Lazarus—over dead Jerusalem—over a dead world in Gethsemane, acting similarly towards each. Lazarus was called from the tomb, many being left in it—His sheep were called out of Jerusalem and safely folded on the mountains of Perea—He brings His Bride out of the world to dwell in safety on the hills of immortality. As a man He wept, preached, and taught ; but as God He called, quickened, blest. There lately was lost to Glasgow a godly man who wrote the following hymn, which to some is

thrillingly beautiful, but to me rank blasphemy, where teaching that "When the rebel chooses wrath, *God wails his hapless lot.*" Does that agree with the destruction of the Old World by water, the Pentapolis by fire, or the wrath of the Lamb? We on the Green find that Morisonians have a weakness towards Universalism. What wonder? That system knows nothing of a wailing God, nor does orthodoxy.

"'Tis evening : over Salem's towers a golden lustre gleams,
And lovingly and lingeringly the sun prolongs his beams.
He looks as on some work undone, for which the hour has past,
So tender is his glance and mild, it seems to be his last.
But a brighter Sun is looking on—more earnest is His eye,
For thunder clouds must veil Him soon, and darken all the sky :
O'er Zion still He bends, as loath His presence to remove,
And o'er her walls there lingers yet the sunshine of His love.

'Tis Jesus ! with an anguished heart, a parting glance He throws,
For mercy's day she has sinned away for a night of dreadful woes :
'Would thou hadst known,' He said, while down his face rolled
many a tear,
'My words of peace in this thy day—but now thy end is near.
Alas for thee, Jerusalem ! How cold thy heart to Me !
How often in these arms of love, would I have gathered thee !
My sheltering wing had been your shield, My love your happy lot,
I would it had been thus with thee ; I would, but ye would not !'

He wept alone, and men passed on—the men whose woes He bore,
They saw the Man of Sorrows weep, they had seen Him weep before—
They asked not who those tears were for, they asked not whence they
flowed—

Those tears were for rebellious man—their source the heart of God !
They fell upon this desert earth like drops from heaven on high,
Struck from an ocean-tide of love that fills eternity.
With love and tenderness divine those crystal cells o'erflow—
'Tis God that weeps, through human eyes, for human guilt and woe !

That hour has fled—those tears are told—the agony is past ;
The Lord has wept, the Lord has bled, but He has not loved—His last !
From heaven His eye is downward bent, still ranging to and fro,
Where'er, in this wild wilderness, there roams a child of woe,
Nor his alone—The Three-in-One that looked through Jesus' eye,
Could still the harp of angel bands to hear the suppliant sigh ;
And when the rebel chooses wrath, God wails his hapless lot,
Deep breathing from His heart of love—' I would, but ye would not.'"

He. I allow the matter never was so presented to my mind. There was always an offensive lack of harmony between His will and power. Still I do not see why He wept over the city, in view of its destruction being decreed.

I. Why, then, weep over Lazarus, whom God decreed to die, or he could not have died? Though death is decreed to the man, fire to the city, destruction to the world, yet that is the outcome of sinful obstinacy over which we weep. Could He weep over the city had its destiny been uncertain? A ship sails, and ignorant of her fate we do not weep; but if we knew she would sink, and its gallant crew perish, properly we might weep. Before weeping He foretold the destruction of the city (Matt. xxii. 2): "The kingdom of heaven is like unto a certain King which made a marriage for His Son. . . . And the remnant took His servants (the prophets), and entreated them spitefully, and slew them. But when the King heard thereof He was wroth; and He sent forth His armies (Titus and his soldiers) and destroyed those murderers (at the siege of Jerusalem), and burned up their city." It is not the tears of the Preacher over a wicked corporation that avails, but His blood for one. Tears are many, and so the theocratic people, but the blood is one for one, Christ for the Christian. Christ is bi-corporal—has two bodies.

He. That sounds nonsensical.

I. He has a physical and a mystical body. Now the former died for the latter. Mystical body is an expression for the Catholic Church, His elect. As we have each a definite number of bones in our body, so He in His mystical body, whereby it is plain that the atonement was definite. He died for an express number, those written in Heaven.

He. I must say that is not clear. If an event is decreed it becomes necessary, is inevitable, and consequently responsibility is gone to those bringing it about, inasmuch as acts leading to the decreed point are foreordained, whereby agents fulfilling the plan cease to be amenable for doing it, being under an irresistible impulse.

I. Let us weigh that in the balances of the sanctuary. Benhadad was ill. His servant Hazael came to consult Elisha as to his chances of recovery: "Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me he *shall* surely die." Then Elisha stared Hazael out of countenance, and being unable to stand the tension of his mind, relieved himself by tears. "Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou *wilt* do unto the children of Israel; their strongholds *wilt* thou set on fire, and their young men *wilt* thou slay with the sword," &c. His answer shows him full of conceit, and, like all who go in for the dignity of fallen humanity, had no notion he was capable

of criminality. I ask attention to the one *shall* of God, and the four *wills* of Elisha. The Lord had exposed to His servant's gaze a page of the book of fate. The decretive form of Deity is *shall*, our formula *will*. Was not Hazael decreed to murder his master seeing it was written: "He *shall* surely die," and how was not dimly hinted?

He. It is useless denying it.

I. Do you then condemn the course he pursued?

He. Certainly I do.

I. Where is your consistency after saying that parties decreed to act are not amenable to acting?

He. My logic clears whom my sentiment condemns.

I. Do Elisha's tears condemn Hazael logically or sentimentally?

He. Sentimentally, being through foresight of his sin.

I. Thus we have Elisha, David, and Jesus, each weeping over things decreed. At the last supper Jesus said to Peter, "Amen, amen, I say unto thee, that this night, before the cock crow twice, thou *shalt* deny me thrice," not speaking as Elisha, but as God. Could the son of Jonas do else than what Christ determined he should (not would) do?

He. I don't see how he could.

I. Peter went out and wept bitterly. John was at the cross at 2.30 P.M. of that black Friday, but unaccompanied by Cephas. Was it right for him to weep?

He. I justify his tears at the expense of my reason. I feel Peter ought to weep, but think he ought not.

I. After Jesus rose from the dead, Peter, full of the Spirit, waxed bold, and libelling crucifiers said: "Ye denied the Holy One and the Just, and desired Barabbas to be granted unto you." The next day Peter said to God, "Of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered for to do whatsoever Thy hand and Thy counsel determined before to be done." He condemns their sin, but says it was decreed. If an inspired apostle condemns them, can't you compel your logic to do so too?

He. No; but I begin to see my reasoning is fallacious at some point. If you put your finger on the offender it will please.

I. Does God foreordain His acts? Does He act with pre-determination, by a plan, a fixed intention, or as circumstances permit?

He. The latter view is indefensible, as it implies defective knowledge.

I. Seeing that God is, was, and must ever be absolutely free, He must be absolutely free after ordaining His own acts; may we not be relatively free after that He foreordains ours?

He. I see my reasoning a little agee, but new truth fits ill on my mentality. It will shake into its place as uniforms on recruits. Still, I suffer haze respecting their liberty harmonising with the Divine will.

I. Let me try to wrap all up in few words: God made men free, and foreseeing what they would will, He willed they should so will, *i.e.*, was willing they should so will, willed it in the second degree, by permissive endorsement. He wills in the first degree when He inspires, works in, implants thoughts, desire, or intention, by infusion. As to Peter condemning the Jerusalemites, the glorious Lord deserved all that is meant in those dread words—Gethsemane, where He sweat blood in His great solitary agony—Gabbatha, on which He was flogged by the lictor nigh unto death—Golgotha, where He hung stark naked for six mortal hours?

He. Deserved that! The thought is shocking. Do not repeat so painful a statement. It seems treachery to Jesus to stand by and hear it.

I. Hear Israel's great prophet say: "It pleased Jehovah to bruise Him." Who dare say the Lord delighted in wrong? The sublime transaction of Calvary was just. Christ was personally immaculate, immeasurably separated from sinners. A child dies personally innocent. I ask what has the bairn done to deserve death? We consider a criminal awfully bad who deserves that. No reply is competent but—it is akin to that arch-rebel Adam. As the infant deservedly died because of Adam, the Second Adam died deservedly because of us. "The chastisement of our peace was upon Him, by His stripes we are healed." If horrified at this, why not at its equivalent in the Pauline Epistles: "For God hath made Christ sin for us, Who knew no sin, that we might be made the righteousness of God in Him"? There is the dogma.

He. But some hold sin there means a sin-offering, like animals presented to God under the Levitical dispensation, by parties who felt guilt and sought expiation.

I. Paul means more than that, because God meant more. As the child is relatively guilty, though personally innocent, so the Son of man deserved death from birth, deserved it when angels sang over the fields of Bethlehem. The marriage of the Princess Louise with the Marquis of Lorne was termed a morganatic

alliance, marrying below her status. Suppose she had married a ticket-of-leave man instead of one of whom any wife might be proud, would not all say she deserved censure? But what shall be said of Christ entering Adam's family? His alliance brought Him down as it raised us. Wherefore the ex-inquisitor says: "By one man's (Adam First) disobedience many were made sinners, so by the obedience of One (Adam Last) *shall* (not *will*, decree, not prophecy) many be made righteous." Adam's sin and ours made Him a sinner, while His obedience makes us righteous. So then He became guilty for a season that we should become the righteousness of God (not merely righteous, but the righteousness of Him) for ever. Two parties acted in the drama of crucifixion—crucifiers, from Pilate down to the legionaries who dug the hole for the cross, behaving wickedly unto murder—the Father who sacrificed the Son of His bosom, as Abraham offered the son of his loins. Whatsoever is done, God is, in some sense, its doer, and yet the actors may be the guiltiest wretches Bulgaria or Circassia ever produced, for God, at Calvary, acted through murderers. All depends upon motive. Christ died by His own will, not less so by that of the Father, Caiaphas, Judas, Satan, Pharisees, soldiers. All willed the same, each for a diverse reason. A man wills the same event as God does, and yet sinfully. A drunken father wishes his son to die, as the boy is a draught on his purse. Another wills in opposition to the will of God, though submissively, and He smiles. An overburdened family man maintains his aged father. The old man is ailing unto death, but his son hopes he may live. We have no business with will absolute, but with will preceptive, which guides us unto life.

He. I really thank you for your views on our Lord deserving death. The very sound of it was repulsive, but now glorious. Howbeit, I except your double will in the Deity. A system such as that seems contradictory.

I. By no means. Moses commands Pharaoh to let Israel go, but knew it was His absolute will he should not then let them go. Before that, Abraham was commanded to sacrifice Isaac on Moriah. Yet He did not mean him to do so. This is no more contradictory than in nature one animal keeps down another, which else might be ill endured. An adjutant kills snakes, the ichneumon destroys crocodiles' eggs, swallows clear away midges. This balancing of animals, harmonising nature, cannot be termed contradictory, because each animal serves [a different purpose. What keeps the planetary orbs in their unbroken order but the

co-action and co-operation of centripetal and centrifugal forces? Those forces, working in different directions, result in order, and, though opposite, are not contradictory. Consider the relationship of birth, death, and resurrection. We do not call these contradictory, as they severally fulfil one purpose.

He. Very well, that's pretty clear, but you said portions of the Scriptures were mistranslated. So saying, with talk about revisions, mistranslations, and interpolations, shakes the confidence of an operative in his Bible. One place being defective or redundant, others may be too, and who's to draw the line? How can I know I possess the mind Divine? It is said that a little girl hearing an awfully learned Broad descanting upon different readings, the inspired not being infallible, when she returned home asked her mother: "Mamma, where does the Bible begin to be true?" If you do not deem me impertinent, I ask the same.

I. In passing through wheat fields in autumn, we see poppies here and there amongst the corn. They tell of the East, whence wheat came. Had wheat been like grass, indigenous, we should have no such gay nuisances. When wheat was introduced, the seed of weeds common to the East were brought therewith. Should a farmer sow no wheat because of weeds?

He. No, simply clean his seed-wheat before sowing.

I. Just so; we are getting out of the Book all extraneous portions by revision, as he by screening. Would a housewife act wisely by refusing to make bread from flour because it grew where was here and there a poppy?

He. Of course not. Experience shows that good bread is made therefrom, and she will make and bake as aforetime. Your analogy is, that though the Bible is heavenly we receive it through an earthly medium, which does not essentially, though it may appreciably, mar its value. But how can I know its chapters are veritably of God, the original of which I am ignorant.

I. Christ and His apostles used a third-rate translation, the Septuagint, far less accurate than our Authorised Version, whereby we see that translation when inaccurate, if not intentionally and grossly so, conveys the Divine mind sufficiently for guidance if used honestly. Better a Frenchman use the "Bordeaux Testament," the worst translation known, prayerfully and with simplicity, than peruse in a careless, carping spirit the best rendered. Any translation, however bad, read on the knees, with strong cries to the Inspirer, leads to God, while the best will not without the Guide.

He. But you fail to show how I, who already believe, may know that I am not following cunningly devised fables.

I. By the historical evidence, as seen in Babylonian, Assyrian, Idumean, Greek, and Roman antiquities, the results of the exploration of Palestine, the Apocrypha, and the works of Philo Judæus and Josephus. Failing ability to get at these, you have it in the Jews, their current writings and present ritual. Failing which you have it in its internal evidence, its being an harmonious whole, doctrinally, and the most compact book extant. Nations not enlightened thereby either know not God, or serve many gods. Note its effects upon those living according to its precepts. It is the only book in the world claiming Divine inspiration. The Koran claims only dictation by Gabriel. Observe, no other book stands one thousandth of its attacks. No other professed revelation compares with it, infidels themselves being judges. The sceptic says it is wholly of man, then men can do what they once did in book-writing. We will not trouble them to write so large a volume, but allow ability to do it, providing they write anything the length of the parable of the Prodigal Son affecting the great heart of humanity as deeply. Who can read the Apocalypse without feeling in the presence-chamber of its writer? Offer me a daily paper a month old, and I toss it aside; but I have been reading the last of the canonical books half a century, and peruse it with augmented appreciation. The Bible grows fuller of wonders as I of years, whereas the opposite is the case with ordinary books. Even the part I excepted for critical reasons: "Jesus by the grace of God should taste death for every man," I let pass if *every man* be received with the usual Bible force, viz., Jew or Gentile, *i.e.*, Jesus made salvation from national, for any Jew, to human for any man, as became the Son of man.

He. I do not object to your statement, but strengthen your case thus: When I was a boy there were many cannibal islands, now there are few, most of them being won from that awful degradation by the Bible, none by any other book. I am not sure that the Apostles ever met with such tough material as we found in the Feejees.

I. Very good. Your illustration is a branch of the argument; we know it is a good book by its doing good work.

He. Some of my shopmates are inclined to scepticism. Can you suggest a puzzle I can offer about the Bible in return for some they give me?

I. Try the Jews thus: Here is a people dispersed through

nations whom history, apart from the Scriptures, proves to have been a nation for 3500 years. They have no country, but look to Palestine in hope. Ask your mates to account for this apart from involving the acceptance of the Book.

He. Oh, they'll say it is another case like the Gypsies.

I. By no means. Gypsies are not found in the New World, cannot be traced to one ancestor, are known to have been expelled from India, have no sacred books, no fixed religious rites or notions, play no part in history, and every year diminish by being absorbed through marriage into common society.

He. The sky looks watery, so that I will not press more than another query, but am anxious to hear your views upon it. Christ said to the Laodiceans: "Behold I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." This looks so like consultation and co-operation, that it won't square with your passivity views. Does not this clearly teach that Christ enters the heart of men through their will? You perpetually say *man being unholy cannot will to be holy any more than a truly honest man can will to be a thief, because holiness and unholiness are infinitely opposed*, but this text has an adverse aspect.

I. For years I held these deeply cherished views in spite of this text standing in high relief, for it looks as you say. Conceive, then, the comfort Tischendorf's version gave me in 1869. He found our text in the oldest manuscript, the Codex Sinaiticus, reading: "Behold I stand at the door, and knock: if any man hear My voice, I will both open the door and come in and sup with him, and he (shall sup) with Me." I breathed more freely, as this is a spiritualised case of the raising of Lazarus. The friend of Jesus heard His voice through the vivifying power of the Life-giver when He opened the door by saying, "Take ye away the stone," after which "Lazarus was one of them that sat at the table with Him." The voice of Christ is twofold—speaking to the individual inly by the Holy Ghost—speaking during His ministry or by the mouths of missioned ones. Whosoever hears His voice in the former sense leaves the tomb of carnality. When the Lord speaks to many, that may save some or none; but should He speak to one, he is saved by the Word, not the word, for the latter is not alive. "The sword of the Spirit" is the sword used by the Spirit. The sword cannot cut. The glory is to One using it. So He seems to mean when saying, "Amen, amen, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear

shall live." Had his statement referred to the resurrection, He would probably say, *and shall live* instead of *and they that hear shall live*. The former is all, the latter some. In the chapter containing your troublesome text He claims this title: "I am He that openeth." He only opens the sepulchre, He only the heart.

He. And do you hold that a sinner can no more believe than a corpse can open a vault door? That seems excessive.

I. No mere sinner believes on the Lord Jesus Christ, nor can. Have you not read: "This is the *work of God*, that ye believe on Him whom He hath sent"? The Hebrews formed superlatives thus: Mountain of mountains, river of rivers, tree of trees, or they would say, Mountain or river or tree of God, to indicate loftiest, longest, tallest. So, "This is the work of God," means the greatest man does. All moral work shrinks in comparison with a sinner by native power believing on Christ.

He. You must be wrong. Sketch His life and men naturally admire it, and so are led to love Him. It is the easiest thing to do.

I. Millions admire sentimentally, intellectually, and religiously, so much that they would die for Him, and yet know Him not. Let me help my meaning by an illustration. We pass through the Saltmarket and notice a woman aged twenty-five standing at a close-mouth. Though young, her face is scarred, seamed, and scored, so that she looks a hag. Her garments are as filthy as her person and habits, while her language is worse than either. Can you force your affections towards her in view of a life union?

He. That is preposterously impossible!

I. Now sinfulness and holiness are dimly figured in her case and yours. Should you reply "Though I can't love her, she might me"? I answer, the second case is as unnatural as the first. She prefers the company of her like, or would improve. Remember, "Believe on the Lord Jesus" is essentially what God said on Sinai: "Thou shalt love the Lord." Believing is a form of loving, as are looking, coming, eating, drinking, applied to Christ. We naturally look upon those whom we love, and hide from those we dislike. Our inability to love a nature contrary to our own illustrates omnipotence. God can love us who are little sinful enemies, but I apprehend that an archangel similarly related could not, we being at enmity with him.

He. Oh, yes! by way of pity.

I. Pity does not explain love. You see a thousand objects and pity each, but God does not love every one. His love is marriage love. In the case of the hag who looked fifty, though only twenty-

five, you might pity the poor creature, but that differs from rejoicing over her. No thinking illustrates His love any more than we can explain creation. We do not expect to know the manner of creation, so we need not try to understand how God loves. God only knows the love of God as to mode or extent. How then do you imagine that a creational act, for His love is that to the sinful one to whom He says, "Live," should be suspended on the will of the thing to be created? While a soul is in sin, not being the object of His love, it is unspeakably more odious to the Holy One than that hag to you. Answer me, "Do you think she could say anything winsome to you?"

He. I should abhor any form of approach from her!

I. Similarly, "The prayers of the wicked are an abomination to the Lord." We hear of "The prayer of the saints," for no one else prays, only saying prayers. Before that new creational era, though their words be ever so sincere and ever so true, they avail no more than whiffs of wind, nay, are a nuisance, like smoke to a delicate female. When no man recognised Jesus as the Lamb of God, an unclean spirit said: "I know Thee who Thou art, the Holy One of God." Could Gabriel say more? But Jesus could not more adopt honour from a devil than Victoria accept a pearl necklace sent from Bombay by Nana Sahib.

He. But you do not mean that a thorough lady, say, who is careless about religion, can no more gain audience from God than a fiend?

I. Yes, I do. We can make no more advance towards God spiritually than the paving stones can towards the stars.

He. If that awful teaching is true, Adam did the worst act ever done, as the last Adam did the best.

I. He believed Satan imbruted in the snake rather than his Creator, Benefactor, and Sustainer. Preferred crawling down the serpent's trail of rebellion to ascending the shining slope of obedience growing daily brighter and more blessed. Gave up Eden, Eve, sonship for slavery, and shadows the substance of which was damnation. We are the sons of that huge rebel, and born in a helpless condemned state. When he fell, Christ sought him with mournful cry, "Where art thou?" He could no more seek God than the snake. Overtures of reconciliation must be commenced, conducted, and completed by God. Without bloodshedding there could be no remission of his giant sin. Hence He taught the necessity of sacrifice and mode of presenting the victim, clothing the first sinners in the sheepskin of the offered lamb presented by their and our Great High Priest. Then and

there the Divine Architect laid the foundations of His loved temple, the Catholic Church. Damnation was accomplished by man, salvation by the Son of man, the Seed of the woman, a babe from Bethlehem. Every man if saved is saved as Adam was, by His seeking, finding, reconciling. Isaiah and Paul meant as much when saying: "I am found of those who sought Me not." God did not say to Eve, *Where art thou?* because she was federally in Him, as we are. If we are chosen unto eternal life we are found the second time. The Adamic dispensation was told in these words: Obey and live. Mercy changed it to *Live!* Christ engaging to fulfil the obey part.

He. I rather think it stands at believe, and obey. We believe and obey unto salvation.

I. How foolish! Obedience fled from Eden nor returned thereto for 4000 years, when it was disclosed in Gethsemane. Obedience, like "The way, the truth, the life," is a Person, not an act or acts.

He. But Jesus said: "If ye love Me, keep My commandments."

I. Carry your mind back to B.C. 1000. How would you tell the theocratic people?

He. By language, laws, and manners. The men circumcised attending the great feasts, offering sacrifices, libations and oblations.

I. But these are external things which any could do, yet by such externalities Israelites were known as God's covenant people. If you saw groups robbing caravans or waylaying travellers, you would say, Surely these are Ishmaelites, Idumeans, or Arabs. There is an outward observance of the commandments by which even the carnal and careless recognise disciples. Here is a professor who is as hard as nails, another occasionally drinks, a third uses impure language. The world sets them down as no disciples. The world recognises by watching their outer life, by fruit, not root. If you demand more, what becomes of believers, seeing that each daily falls short of verticality, perfect rectitude, to the glory of the Only Straight Line? Saved by a combination of our obedience and His is rank nonsense. Grace mingled with works is adding candles to noontide splendour, after the Pusey or Papist style. The mixture is an insult to the Saviour, for, in such case, He and we accomplish one work. Salvation is as to inception (alpha) and completion (omega), His unaided undivided work. Do not grudge Him its glory seeing He suffered its pain.

He. Nor will I, being anxious to know the true way from among false.

I. You cannot keep the law a moment, which is evident when we consider how defective any service is. You may neither steal, covet, or lie for a given time, but say you pray. Can you answer for it that your feelings and language are what they would be, if Jesus were in your place?

He. But I do not profess to be as good as Jesus.

I. He was no better than He ought to be, and you must be as good as He, or cannot be good. How say a man can keep the commandments one minute, when we cannot keep them in prayer? Reasoning with a friend on this proposition: *When God pardons our sins He forgives them, past, present, and to come*—he thought *to come* too strong. What avails it if He forgave up to conversion, when we need re-forgiveness the next minute through defective service? He thought God pardoned up to regeneration, but after as we repented. Howbeit, our tears need washing in blood; our repentance is inaccurate and defective, and we fall short, omit, and are filled with secret faults all unconsciously, and so need a constant flow of pardoning love as of vital energy. We get this, and think we stand in virtue of personal obedience, whereas we stand by reason of Christ's obedience. It is no more of works after conversion than before.

He. Howbeit, I must say I know nothing from direct Biblical statements of two ways of keeping the law absolutely and relatively, considered in themselves and in respect to other people.

I. Not in so many words; but it is there by inference. Supposing you say, *Women ought not to partake of the Lord's Supper. Give me an example of its being done in the days of the Apostles, or a commandment to do it.* I cannot, except inferentially. Then if you obstinately say, *Unless you give precept or example from the Bible, I hold it is unscriptural for women to receive the sacraments,* nothing remains but the exclusion of the sisterhood from the communion.

He. But I do not go to such absurd lengths.

I. If you do not, you must hold the proposed view from these considerations. God said (Exod. xx. 6): "Shewing mercy unto thousands of generations in them that love Me, and keep My commandments." That cannot mean keep them absolutely, for then mercy is not needed. It is a case of contrasting the pious Israelite with the rebellious Amalekite. Hence Peter says: "If the righteous scarcely be saved (the human side of salvation through laxity of obedience), where shall the ungodly and the sinner appear?" So Jesus says (John xiv. 15): "If ye love Me,

keep My commandments." By loving God the Jew observed the first table—by loving Christ Jesus the Christian observes both tables, seeing that He is our God and neighbour; but who does that perfectly from cradle to coffin? Not, observe, when we gaze in rapture—but life through? Christians keep the ordinances of Jesus in comparison with worldlings, and that is what is meant.

He. But surely I can keep the law perfectly for one minute; and if a minute, why not a month, and so on?

I. When our Lord sat at the well about mid-day there came by guidance an anonymous woman of the Samaritans. To her Jesus said, "Give Me to drink," but she did not. Why?

He. I suppose want of politeness, hospitality, or through bigotry, or a perverted view of patriotism, or all of them.

I. None of them. Our Lord never exchanges something for something. "It is more blessed to give than to receive," and He, the Blessed, cannot take the less blessed position. Had she given well-water and He given living-water, the way of salvation would be marred.

"Nothing in my hands I bring."

Allow me now to present a synopsis of the ways of salvation, many untrue, and one true.

He. Should the rain hold off nothing could please me so much.

- I. A.* A man saving himself by native power apart from an atonement, all guilt being pardoned through repentance. Any creed saves if held in sincerity. Salvation comes rather by the schoolmaster than the parson, the press than the pulpit. If there is a Hell it is temporary and corrective. The Bible is one good book among many.
- B.* Man believing on Christ by natural power, his sins being atoned for by an absolute universal atonement. After becoming a disciple he can fully keep the law.
- C.* Man believing in Christ, by reason of accepting Spirit help offered to him in common with others. Man born good, but becomes bad by evil example.
- D.* Man born averse to divine things and unable to believe, yet through penitent prayer receives the Spirit, whereby he trusts his eternal interest in Christ's atonement offered for all equally. Being regenerate, he is able to keep the moral law.
- E.* Man born in sin, but born again by baptism. Being so all grace comes through sacraments, which are only administered by priests, save that of baptism. Salvation depends

upon obedience to the Church. Ordinarily, let him live as he likes, he must expiate certain sins after death.

F. Man saved by repentance towards God and faith in Christ, which faith is wrought in him of the Spirit through diligent search and supplication for that grace. Christ died for all, but the Spirit applies the benefits of His death in proportion to faith. A man may fall from grace, but will be restored. Observe, B., C., D., and E. agree in teaching that men may be once saved and finally perish. This class also holds that converted men can keep the commandments after conversion if Divinely helped, which He is more willing to give than we to receive. Note A., B., C., D., E., and F. teach salvation is human, comes of man doing something.

G. That a man is loved once, saved from everlasting in God's intention, and saved to everlasting by His Spirit and Providence. His Son Christ died for him, because of which the Spirit gave him power to repent. He is not saved by repenting, praying, obeying, save consciously. His sins are forgiven, past, present, and future, or more correctly, God forgives him the sin of his life. After conversion he no more deserves Divine favour than before. He is secure of Heaven through almighty love to the glory of God's grace. The Spirit dwells in him for ever. He has not kept the law, nor can. I give only a disjointed and brief outline of what is believed among professed Christians, but more would be tedious.

He. I am obliged, but wonder at your taking exception to a person believing he can keep the commandments if Heaven helps him. It looks like reflecting on God's power.

I. Let us see. I am seventy. Would it be wise to say I may yet be forty should I receive celestial help?

He. Certainly not, because naturally impossible, and if done, would be untrue, though it is unthinkable that the wise should so do.

I. How can a man keep the commandments when they are broken? If I could keep them from to-day, how could you say I kept the Decalogue, when I have not kept it absolutely. A man must be tried for life, and not for some portion he fancies will better stand judgment.

He. I think your variations of belief form an extensive bill of fare, though I begin to see that through Adam's apostacy comes our inability to do anything to commend ourselves to Heaven's

mercy, so that my relish for any dish but G. is diminishing. Howbeit, two thoughts disturb me yet, viz., Has not man the power to lay down his rebellious arms, rendering himself vacant, neutral in some way? Can we not meritoriously co-operate with Christ in working out salvation after conversion?

I. Our nature being sinful is averse to God's. Until we are changed, we can no more cease hating God than hens can take to water, or ducks to perching. If love or hatred depended upon will, it might be, providing that will did not grow out of nature. While nature regulates will, and nature is enmity, it is foolish to speak of "grounding the arms of our rebellion at the feet of Jesus." Thus it is written, "It is not of him that willeth," for how will holily while sinful? As to co-operation in salvation, that is equally impossible, seeing we are saved wholly and always by one act by One Person. We can, indeed, "work out our salvation," because He worketh in us to will, and to do of His good pleasure. By following the holy motions of His indwelling Spirit we make our salvation sure to others, He making it sure to us. Now these seven ways of salvation are resolvable into three practically. These I present in the parabolical form: A vessel, wherein were three sailors, Stokes, Campion, and Wilkins, was going down in Lamash Bay. Stokes, a strong swimmer, strikes out manfully for the shore, and makes it. Campion swims a little, but being exhausted, one Donald Fraser threw out to him a life-buoy, which he clutched, and Donald drew him ashore. Wilkins had no more swim in him than a dromedary, but is clutching a piece of the boat when it is washed from his grasp, and he, being tumbled over by waves, sinks like a stone. Donald rows to the spot where he sunk, doffs his big boots, and dives. To the joy of the people on the coast he brings Wilkins up, but the fear is Donald has won a corpse instead of a man; howbeit, the semi-drowned one revives. When Stokes, Campion, and Wilkins are sitting together in the Douglas Hotel with Fraser, how diversely they view him. Stokes owes him nothing, Campion is obliged to him because he did a neighbourly act, yet if he had not done it he would have been a brute, Wilkins owes life to Fraser. Transfer the scene to Heaven, and suppose the Unitarian there saved wholly by works. When seeing Jesus, can he view Him with much beyond indifference? When the Arminian beholds Him he sees One who helped him to save himself, and without whom he would have perished. But the Calvinist beholds in Him all his salvation. As Jesus took the blind man by the hand out of Bethsaida into the fields, anointed his eyes with

saliva, and gradually lifted the black curtain that had been down for years, all to generate faith, confidence, love to Him, so Jesus not only risks life, but forfeits it that it may lead the ransomed to love Him; but if they fancy He only threw the life-buoy, an alloy of pride displaces gratitude.

He. Well, I do see something in that way of presenting the plan of salvation.

I. Suffer me to present it in the logical form, thus :

1. Either I save myself by works ;
2. Or, I save myself by belief ;
3. Or, God saves me by belief ;
4. Or, He saves me without belief.

As to 1, we may dismiss that as out of the question.

As for 2, whosoever saves is a saviour, let the means be what they may. I would almost as willingly be unsaved as save myself, because Heaven would lose its charm by being there unrelated to the Saviour when all else were. Can I equalise myself with Him? Then I do not save myself by belief; all it does is give me the joys of salvation (Ps. li. 12), not salvation, but the consciousness of it; not the favour of God, but the assurance of it by feeling.

Respecting 3, God does not save by belief, because belief is a witting outflow of affections and intelligence towards God, which does not occur until after regeneration, say three days, as in Paul's case. Now when he was found of his Shepherd he greeted Him with "Lord!" which no man can say of or to Jesus save by the Holy Ghost (1 Cor. xii. 3). If you object by interjecting: "He that believeth not is condemned," I reply the power of belief, the germs of faith are working in him, and are certain to result in reliance upon the Lord, so that the interval between regeneration and conversion being short and transitional, and having no element of rebellion therein, is overlooked. It follows that by the process of exhaustion we arrive at 4, which is true. Surely Paul meant that when speaking (Rom. iv. 5) of God justifying the ungodly, which is grace indeed?

He. Those verses you recite concerning the tears of Jesus over Salem ring in my ear, and affect me more than all you say.

I. No wonder, for poetry is very attractive, but when it apparently presents mercy charmingly it becomes positively seductive. But we are not to be carried away by sentiment, sound, or appearance. Let us obey at least one command (John vii. 24). What avails poets singing of a weak God, when angels sing of Almighty God? Of course volumes of texts might be given

corroborating this view of God helplessly willing a man's salvation, but two suffice. A heathen said by Divine constraint (Dan. iv. 35): "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth, and none can stay His hand." That was said by one king, this by Another (Luke x. 21): "I thank thee, O Father, Lord of Heaven and earth, that Thou hast hid these things (whereby salvation comes) from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight." Mrs. Hemans apostrophises the ocean thus:

"To thee the love of woman hath gone down."

Those loved of feeble mothers, sisters, wives, daughters, lovers, lie in the caverns of the mighty deep awaiting the midnight cry. But here a divine looks hard at Hell and says:

"To thee the loved of Jesus hath gone down."

Did Jesus try to do the doable or the impossible? Was it possible to save Judas in say A.D. 30? He knew he would go to his own place in three years? Then would He seek to do what could not be done? There was in Derby a nailer's son, who, being sent to school, was recognised as a superior lad. Under the master's training he became a first-class business man, entered a firm as junior clerk, in thirty years became its head, and, his fellow-townsmen recognising his ability, he was elected to mayoralty. Looking at the boy of ten and the man of sixty, are they not the same as to personality, but immensely different as to mentality and morality? Now God is the *I am*, the invariable, without shadow of change. Imagine He knows some fact He did not anterior to creation, He would grow in knowledge and therefore change, wherefore there would be no Jehovah. If He loved and ceased loving He is subject to change. Ananias chose wrath. Did God wail over him? He struck him dead. Did He wail over the Cities of the Plain? Gen. xix. 24, "The Lord (the Father) rained upon Sodom and upon Gomorrah brimstone and fire, from (the Son, to whom all judgment is committed) out of heaven." This silly sentimentalism comes of not measuring our idea of love by God as revealed, but measuring God by love, or our notion of love. In society this leads to humanitarianism, pampering criminals, forbidding the righteous execution of murderers, a reign of mercy without justice. If God bewails the lost, He loves them when saying "Depart, ye cursed." To treat those

we love with blasting malediction, execration, is a novel form of manifesting affection. Morisonians on the Green boldly teach that God loves the damned, and yet tell us we ought to be comforted by the thought that God loves us. If He loves lost angels and men who perished, why did John say: "Now Jesus loved Martha, and her sister, and Lazarus?"

He. I think I see something good in those ideas, but they seem to conflict with two fixed truths: The rewardability of works and responsibility of man. Make man's work necessary, and forthwith you banish amenability and remove reward as far from men as from machines. We admire a machine or disapprove of it, but we reward or condemn the mechanic.

I. We no more get Heaven for work than we do earth. "Blessed are the dead which die in the Lord, for they rest from their labours and their works do follow them." They entered the Portal of Pearl by grace, and works follow, being then manifested to an assembled world when the President diadems each brow with stars of magnitude varying with toils and sufferings for Him and the brotherhood. The works of supernal angels, of Jesus, of Jehovah, are necessarily holy, and yet rewardable in heavenly messengers and the Son of man, while they are adorable in the Lord. So also the works of infernal angels are necessarily wicked. "Can a devil open the eyes of the blind?" and yet devils are punishable. God cannot do wrong, then He necessarily does right, and yet we praise Him for His mighty acts and glorious. Do we praise machines?

He. But your view is fatal to man's free agency.

I. Freedom is violated only when we are compelled to act contrary to volitions. It is no violation of my will when I cannot do what I want, for if so, my liberty is sacrificed whenever I wish unsuccessfully. In Heaven, Earth, and Hell, no creature does what he dislikes. He may be forced to be where he would not, or suffer what he abhors, but his will being opposed to the arrangements of justice, there is no reason for complaint. If creatures do what they do willingly, it is useless to speak of liberty trenched upon. Creator and creature are in that highly important sense alike free. When we enter a room in which are two empty chairs, to the use of which we have right, we are practically free to occupy either. If you demand man's freedom similarly when two courses, one right, the other wrong, are presented for choice, he cannot be so free, because nature must bias selection. In that sense neither God, angels, whether supernal or infernal, nor men, whether good or bad, are free.

He. I fancy you collide with Paul's: "The good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

I. Paul presents an outline of a sanctified sinner, which every Christian is, a saved sinner, a man condemned in respect to himself, but justified in relation to Christ. We show that "not doing that He would," is no violation of practical liberty, which must be limited by creaturehood. Our Creator has that absolute freedom, and He only. The difficulty lies not there, but here: "The evil which I would not, that I do," but we are helped by the remark: "It is no more I that do it, but sin that dwelleth in me," where he evidently speaks figuratively, but in his former sentence literally. Suppose a man of position is ruining himself and his by drink. After being a bottle-slave over night he suffers terribly next morning. Boon companions call on him at 6 P.M. He suspects that going with them means being led home about 2 A.M., and knows that one of the best Glasgow women won't wink an eye till his return. He yields. Can he say at 9 A.M. next day: "My dear, all was done against my will and judgment. It was not I, but the fascination of men and the enchanted cup"? He who wills though beguiled, is guilty. Carry the apostolic illustration in your way, and every man is two persons.

He. Precisely so. He means that when uttering his notable, "O wretched man that I am! who shall deliver me from this dead body?" Roman gaolers handcuffed two prisoners together, when one died the survivor dragged his corpse. So the new man—holiness, dragged the old man—sinfulness, the Last Adam dragging the first.

I. But who calls a corpse a person? or a principle as holiness, except figuratively? The ex-inquisitor is showing the holy war in Mansoul. Human goodness differs from angelic in that we have to combat evil within and around, wherein lies the heroism of Christianhood. "All things work together for good to them that love God." Evil in us becomes an occasion of good, because we fight against it and so abhor it more. Just as blackness has no existence, but is only a conception. There may be black cats and black clouds, but blackness in the abstract, apart from substance, cannot be. As colour must inhere in an object, so will must be in some nature which must regulate it. From this outlook neither Creator nor creature is or ever can be free. The will of neither Creator nor creature can act without motive, as

that involves mental vacuity, idiocy, purposeless action. There must be nature within and a motive without to cause volition, wherefore from that standpoint no will is free. Howbeit, for all practical purposes every will, so far as our knowledge extends, is consciously free.

He. I do not see the applicability of your rule to Adam's apostacy. There were two good persons doing evil, entering a sinful course, so far as they knew, of endless sin. How so if nature guides will and they were made in the Divine similitude?

I. What I advanced was philosophically true, but philosophy must be modified by common-sense. If my rule be made equally as absolute as this—God always does justly—then who could see how Adam could fall? But it occurred thus: Eve being deceived, and falling into an error of judgment, acts with sincerity, yet lacks honesty. Most unbelievers are perfectly sincere in unbelief, though given over to believe a lie with fatal results. Eve seduced her husband. She was cheated into poisoning herself, but Adam determined to fare as she did, and so committed suicide. Neither knew they would thereby begin travelling down a bottomless braise towards whose lofty top there could be no return. They fell not as drunkards and gamblers do, by a course, but by one act. It is very noteworthy that neither of our ancestors are called *holy*, that word not being used in our translation until the scene of the Bush is described.

He. You render them pitiable, as their sin looks small.

I. Small sin! As well speak of a pinched-up universe! No sin is small. Suppose a hitherto respectable man stole a penny, we condemn him morally, more than if he took £1000. That might tempt, but to become a thief for a penny! If, then, our parents gave up a garden for a mouthful of fruit, nay, preferred the word of a brute to that of the Eternal, who gave them in Eden each other's companionship. His fatherhood and instruction all being promises and prophecies of more excellent things to come, their ingratitude was immense. Why then say small sin?

He. Such subjects cannot be divested of mystery, but a clearer and more comprehensive outline of the affair begins to shape itself in my mind. I see more clearly the difference between phenomena and substance, appearance and actuality. Yet as when clambering over mountains, one ridge surmounted, another bulges in your foreground, which too must be overtopped, so it seems that we approach the loftiest crag in the range of speculation.

I. Pray name it.

He. The fall of angels. It is hard to dogmatically map out events happening at a place not known to us by name, at a period we have no hint about, and above all, among creatures of a nature differing greatly from ours; but as you profess to have studied the subject by the light of analogy, I shall be obliged if you give your views.

I. I will attempt the great act. One thing is certain, Satan never was in heaven. The argument thereupon I work out in my "Eve," to which you are referred. I postulate only that the beatific vision, the blissful sight of God, is granted solely to those who faithfully pass probation. "The pure in heart shall see God," and they only. We enter glory through the portal of tribulation. Christ crowned with thorns, King of the afflicted, as our Elder Brother, means much. The locality where God placed angels is not disclosed. He made Adam and then Eve, and afterwards us indirectly. This occupies thousands of years, during which we appear in relays, or generations. Adam was our federal head. While he stood we stood, germinally and representatively in him. When he fell we fell, for humanity apostatised, and we are human. Apparently angels were made by one act, so had no federal head. Hence they knew nothing of relationships, so precious to us—father, mother, sister, brother, cousin, &c. Hence the acts of one would not affect another, as acts of fathers affect sons, so that each stood or fell for himself. They were like corn stalks, we like branches of a tree. A third part of the field is mowed without affecting the rest, whereas the third part of a tree cut down affects the whole. They are like sand, of the same nature, but unconnected; we like an organised structure. They must have been made in the image Divine. As a good tradesman cannot do bad work, God cannot directly make a morally evil being. As our parents were under expressed law, so must angels have been, because God's law is but a presentation of duty of creature to Creator, and conversely of the goodness of God to them demanding grateful obedience. God being good cannot leave His offspring ignorant any more than true parents leave children in lack of education. That law was simplified to Adam by two trees. To Israel and us it was given in the compound form of ten commandments. God would present His law to angels, they being higher, purer intelligences, in a yet more complicated form. Just as the second commandment respecting the visitation of the sins of fathers upon their children has a harsh look about it, though

absolutely just, so some branch of the law delivered unto angels would have an unfair appearance. Analogy teaches that in the fall of angels and man the mental nature misleads the moral, whereas after the fall the moral misleads the mental. Before apostasy the head goes wrong, those who apostatise lean to their own understanding, but after such fall the heart, affections, being deceived, warps the judgment unto false conclusions, resulting in sinful actions. After our fall God says: "Son, give Me thine heart," but before it obedience would virtually be giving heed, head, that is, unlimited confidence in His justice where the intellect failed to recognise it. Certainly it was not through Jehovah revealing His co-eternal Son to angels as a claimant upon allegiance that occasioned the fall of angels. When Jehovah revealed Christ to the celestial hierarchs and said: "Let all the angels of God worship Him," that applied to the elect angels, to whom such privilege and supreme felicity was accorded after their trial, as it will be ours to be ever with the Lord. Jesus says: "I will confess his name before My Father, and before His angels," the opposite of "The devil and his angels." Christ truly came to an evil world in disguise, and was not received; but that He should be revealed to flaming ranks of high intelligences, being clearly introduced by the Almighty, and yet rejected, is irrational. I conceive their fall was compassed somewhat thus: When in their first estate some portion of the revealed law they were under would constitute an imaginary grievance. Through want of unlimited confidence in God, by an imperfect use of intelligence, some of them would do what was equivalent to saying, Not Thy will be done but ours, or in other words, violate law. Other some sustained of grace, which differentiates angels as certainly as men, still held the law was holy, just, and good, though they could neither show it nor see it. A bold spirit arises, the angelocrat of eternity, and opposes the Eternal Theocrat. He misleads millions. Then there was in the angel world what we have in our human world, two parties parallel to Church and World. We cannot understand the conflict of spirits, but it seems the faithful who believed in the justice of the Divine appointment and those who became apostates by impugning His ordinances, and rejecting God's sovereignty, contended. That contention was ended by judgment when those who walked by faith, which is infallible, were divided from those who walked by intellect, which misguides by defect. Intellect must fail somewhere this side of omniscience, for science is only applicable to the knowledge of some things, wherefore it cannot

be omniscience, whereas faith reposes in the Perfect One, and partakes of the advantages of perfection. The judgment to come will be the third in the economy of God, and seemingly the last: the opponents of righteous law became devils, and so remain, while those who said, Shall not our Creator do justly? entered heaven, the reward world.

He. Thank you. I listen with deep interest, but does not your view suggest this difficulty, Why cannot they cease rebelling, as they are but kicking against the pricks—the goads of God?

I. Though intelligence acting upon experience teaches their rebellion is suicidal, they cannot cease, because no spirit can be in a neutral position respecting God; it must either love or hate, and love will depend upon its nature, like going to like, for none but the holy can love the Holy One. A moral creature may fall, but possesses no self-restorative power. I can wound, but cannot heal myself; nature may. The creature who commits his first sin, forthwith becomes spiritually dead, and is as dependent for restoration upon Him who said: “I am the Resurrection and the Life,” as a corpse. The diabolical nature is bad growing worse, and unable to stay in its downward course; for no creature changes its nature upwards, but only, in certain conditions, downwards, as did Adam and Satan. A creature may improve character, but nature never. Hell is bottomless in view of perpetual deterioration, the fallen always growing worse. Nothing short of almighty power can restore one such, for each restored one is a new creation which none effect but their Creator. I am increasingly of an opinion that the restoration of a fallen angel and a lost man, as Ananias, is absolutely impossible.

He. I regret your so saying, because it must be held of faith that God is omnipotent, all-powerful, and consequently nothing is impossible with God.

I. The wisdom of God limits His power. When the clock strikes ten He cannot make it nine, because it would not be wise. Now as it is morally impossible that God should introduce chaos, disorder, confusion by making ten to be nine, so it would be impossible for the Lawgiver to receive the Law-breaker. We have, indeed, broken His holy ordinances, but One magnified the law and made it honourable for us, whereby our salvation became possible. God made Adam from earth, and, in a sense, He makes his elect offspring out of Christ, they coming from Him, who is the Seed by a spiritual mystery. Perhaps it would verge

upon infinite unwisdom to make angels out of fiends, or holy spirits out of lost souls. Certainly salvation could come only by a species of creational act, their having a new start, former life being annihilated as ours is in Christ, hence, at the last day Christ will treat the man who lived a life of rebellion up to regeneration on his deathbed as though he had done nothing but good (Matt. xxv.). In such case the life of Christ takes the place of our nullified life, whereby we stand on the ultimate pinnacle of holiness, even as He is holy.

He. Were those angels that fell loved of God before they fell equally with the faithful spirits?

I. As God loves His elect, no; as you love your neighbour in a philanthropic manner, yes. He must have known to an angel, when He flashed them into being like streams of light, which would be with Him while I speak, and ever while they sing. If otherwise He could not be good, and that He is good all agree. Goodness presupposes wisdom, or else you have a good idiot; but a being defective in knowledge could not know how to act, except by mental efforts to make up the defect in his information, and then might blunder; in fact, would not know how to be good. Good is perfect. God only is good. If He grew in knowledge, He was once imperfect, and consequently could not be God then; but the difference between God and not, is infinite and eternal, it is therefore inconceivable that an imperfect thing should improve himself into Deity. No angel nor any man is or can be good, except relatively, one creature related to another. Then His goodness demands, and ever demanded, that He knew how many angels would apostatise, and who remain loyal. Nor did He know their fate and future by calculation, but as He knew millions of cycles ago this world would leap into existence, because He determined so long thereafter to utter His *fiat*. Why this world-law, "One shall be taken and the other left," should apply to the angelic economy is more than we can know; but it must have been a reason fair and honourable, for what an abhorrent thought its alternative is: Their Creator took advantage of creatures.

He. You said angels had had their judgment, and that ours will be third in creation's story. How know you but those stars looking down on this Green be not worlds inhabited of intelligent moral beings destined to rise like the elect angels, or fall as man fell?

I. It will be bad for them, as we monopolise the only possibility conceivable of fallen creatures being brought back. Bethlehem

and Calvary are human property. Christ cannot reincarnate. He dieth no more. Any fall of a probationed creature means inevitable Hell. Of all thinkable plans of salvation, the one God adopted was the only good one. Nay, we err when speaking of His adopting one out of many, thinker like, no other is conceivable any more than another God is. As to those orbs, they are mere bubbles of hydrogen on the limitless sea of creation. Science and analogy points to His bringing humanity into being, if I may so say, early in eternity. If you think not because stars are known to have existed hundreds of millions of years before the human era, remember that, so far as we know, complicated organisation cannot be except where there are many simple bodies, as carbon, oxygen, hydrogen, soda, phosphorus, the metals, &c. There are more than sixty elementary substances in the earth, but gauging the stellar creation by the polariscope, one world is found with four out of our sixty, while some even reach fifteen, but none compare with us in this matter. Hence, it is unlikely that they are the abodes of embodied intelligences like man. Their use is unknown. Who knows the use of comets, aerolites, or stars in the Milky Way? Our earth was untenanted for millions of years, the moon is devoid of organic life, may they not be too? The mysteries of the universe do not vanish by study, but they diminish and brighten to the glory of its Maker, Who delights to hide from the proud as well as unfold to the humble. In a few millions of years we may have explored the realms of space, for the redeemed of the Lamb enjoy a sublime application of His words: "Shall I hide from My servant Abraham (or his seed) that thing which I do?"

He. How about one of those worlds being the locale of what is known as the war in Heaven, or, as you put it, their first estate?

I. Where that angelic campaign came off is unknowable, and no theory helps. We cannot conceive of the surroundings of the contestants. Those angels being pure spirits, might fight in full numerical strength inside my hat, or a nut-shell, for the matter of space.

He. That's a heavy draught upon credulity, your hat covering an angelic Waterloo!

I. Pure spirits, mind! A spirit is in space, but does not occupy space. Ignorant sceptics say of the 2000 demons in the man of Gadara—Impossible! Suppose the poor fellow would burst! As rational a supposition as that 2000 ideas, thoughts, notions, motives, principles, or feelings would split the head of

a scientist. Analogy seems to teach that the angels who stood or fell were alike clothed in some vehicle. See 2 Cor. v. 2, 3. It appears that as we lose our body by death, our demise being through sin, and that so far as the righteous are concerned, it is restored by resurrection, which is a gracious act, while the resurrection of the wicked is in respect to the righteous, probably the wicked would have no resurrection were it not for the just. Those who fell lost their vehicle, hence they imbrute in snake or pig, or possess men by way of relief, wear any clothing, fit them or not, rather than remain naked. I imagine every spirit but One is envehicled, clothed upon, or wretched. Conceive your threefold skin to be off, you being deprived of it without violence, you would be so sensitive that the least waft of wind could hardly be endured, nor would you be able to touch any solid without pain. As our nerves have to be muffled with skin, it appears that spirit is too delicate to come into contact with creation unless enveloped. Hence it is credible that angels in Heaven occupy space, but that devils or demons occupy none, but are compelled by creaturely dislike of pain to occupy any rather than none. For, observe, though all creature spirits are and must be in space, they no more occupy space than vitality, or principle, or love, except when enveloped, and then it is not they, spirits, that fill any space, but their envelope, their vehicle, which is to them what our tabernacle of clay is to us. Theirs may be fashioned of light or electricity, or fire, like the empyrean, and may be as ethereal as the most delicate matter known to science. Death is a kind of separation. When the angels died to God, they were in judgment deprived of a part of themselves. Wholly is nearly akin to holy, while the thought of sin, mutilation, loss, draw together. Those who give themselves wholly to God shall be holy, and so become whole, perfect.

He. I presume you hold that when a man dies in Christ his spirit is envehicled in something adapted to dull the too acute sensibility of spirit, but that if a Christless man expired his immortal part remains in a species of painful nakedness until his resurrection unto damnation?

I. So I think, not that such opinion is to take the dignified position of forming part of one's formulated creed; it is not *de fide*. At least it seems probable.

Policeman. Now, men, it is ten past, and your wives will be waiting you for supper.—**Exeunt.**

Time.—THURSDAY, FROM 8 TILL 10 P.M.

Place.—THE SHEEP'S GREEN, AT THE CLYDE SIDE.

Persons.

I.

AN OUT AND OUT CALVINIST.

He.

A RANK ARMINIAN.

Contention.

The Babes.

He. I wonder you see any charm in that dread belief—reprobation. That any man be reprobate, even when in years, is bad enough to believe and teach, but that children may be is bad beyond common. Does God indeed

“ Consign an unborn soul to Hell,
And damn it from its mother's womb ” ?

Those so holding must lack common humanity to an uncommon degree, as well as be wanting in common sense.

I. Belief is not regulated by pleasure, but by nature and the kind of evidence presented. My believing in non-reprobation is impossible. Pretending to do so would not reach the dignity of anything higher than hypocrisy, and refusing to inspect the evidence for the view, I hold, would be playing the ostrich when she hides her head in the sand so as not to see what she does not want to see. I prefer looking hard at my faith, to sentimentally veiling my face through shallow delicacy which finds its bottom in want of confidence in God.

He. But your ugly dogma is an outflow of a diseased theo-

logical faculty. I challenge you to show a reprobate so born in the Book.

I. It would gratify were failure certain, if only sentiment were consulted, for over each reprobate the heart says, "Even so, Father, Lord of Heaven and earth, because it seemeth good in Thy sight." Angels don't say that over one sinner that repenteth, but ring the bells of Heaven. I bow to Deity ordaining reprobates in wisdom unfathomable. Esau was a born reprobate. See what the lively oracles teach about him (Rom. ix. 11-13): "For Jacob and Esau being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto Rebecca, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Here Paul presents two unborn babes of identical parentage, one infant of whom is loved, the other hated.

He. There is no reprobation in the case. Turn to Gen. xxv. 21, where your views dissolve. It there says: "Isaac intreated Jehovah for Rebekah, because she was barren: and Jehovah was intreated of Isaac, and Rebekah conceived. And the children struggled together within her; and she said, If it be so, why am I thus? and she went to inquire of Jehovah. And Jehovah said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Away goes reprobation. It does not even say, "Esau have I hated," that being said by Malachi nearly 2000 years after. His statement refers to nations, Israelites and Idumeans. God foresaw the Israelites would be better than the Edomites, and therefore prefers them.

I. But Paul and you conflict. He is all on passive babes, no works, election; you are upon men active and good, yielding a case of judicial preference, an affair of justice, not one where gracious election is possible. No man would bring the case you delineate as needing faith in God's justice, because its justice is manifest, whereas Paul's case needs faith in God's electing upon holy principles. A boy sees that if Israelites would be better than Edomites they must be preferred. Though Jehovah did not say to Rebekah, "Esau have I hated," He meant it in "The elder shall serve the younger." Noah did not curse his son Ham (Gen. ix. 25), but Canaan; howbeit, the Spirit meant it for Ham, yet out of regard for a father's feelings moved him to speak of his grandson, so the Lord respecting maternal feelings said, not

“Esau have I hated,” reserving that for thousands of years, still He meant it.

He. I deny God hated Esau when an infant.

I. You do not deny He said “Esau have I hated.” Then if He loved in Rebekah’s day, but not in Malachi’s time, God changed.

He. Not at all. Esau changed from an ordinary infant, becoming a bad man, so that God, Who loves virtue and justice, must then hate him, or else love goodness and afterwards badness, which would indeed argue change.

I. He does not love justice, but just persons; not virtue, but the virtuous man; God only loves once, always, or not at all.

He. How can that be? Suppose one be converted at thirty, lives a holy life till sixty, is he not hated when in his sins until he is thirty, after which he is loved as long as he is good?

I. Certainly not, but was loved before his life, during the whole of his life, unto eternal life, as He loved Jacob the unborn. The Lord saw the man in Christ, and therefore loved him without graduation or cessation, for His love is like Himself, one, simple, unalterable. God loves each elect son as He loved His elect Son. John xvii., “Thou hast loved them as Thou hast loved Me.” That must be without degree, or beginning, so far as mortals can see. Nor can “loved them” mean mankind *en masse*, for God’s love is particular. It does not say, Now Jesus loved the family in Bethany, but, “Now Jesus loved *Martha*, and *her sister*, and *Lazarus*.”

He. We are not upon love, but hatred; reprobation implies so much, hence I reaffirm, Esau was not hated. Moses says: “When Jehovah saw that Jacob hated Leah,” but he simply loved her less than Rachel. So in the New Testament Jesus says, “If any man come to Me and hate not his father,” &c. That we should be commanded to do so in Galilee when He said on Sinai, “Honour thy father,” is impossible. It must mean we are to love Jesus more than our father. So in like manner Esau was loved less than Jacob.

I. You are then arguing for the comparative love of the Absolute, that God loved Esau much, but Jacob more. Men can love from a degree above the freezing-point of indifferentism up to the boiling-point of mad fascination; howbeit, the question is not our love, but His. Human affection coming from a variable being is variable, but love proceeding from the great **I am** can neither fluctuate nor fail, for its Author can neither die nor lie. You argue God loved Esau to some extent. Seeing that provi-

dence is the back of the book of fate, that God's secret will may be known by the events He brings to pass, let us follow the fortunes of the two brothers.

He. Agreed, and you will see Esau was the better man.

I. Let me premise by saying that as Malachi uses the name Esau so that it must apply to his posterity, the prophet supplies a rule enabling us to follow Esau's biography, not only to death, but in his posterity. You applied it as to the rejection by Malachi: God said He knew Abraham would command his children and his household after him; let us then see how Esau does. Be it remembered that this history of the twin boys is allegorical, similar to the two half brothers Ishmael and Isaac (Gal. iv. 24). Esau represents the antagonism of the carnal to the spiritual. In the Church are ten virgins—five wise, five foolish. The Christian has in himself a company of two armies, holy principles warring in Mansoul against sinful propensities. So Esau and Jacob struggle in the womb of Rebekah. The Perfectionist demands five virgins, one army, and one baby, no conflict, no upward strife, no holy war.

He. To me that is all fancy built on facts.

I. To you, but to me it is true, both the dream and its interpretation. This is not fancy: Esau sold his birthright for a mess of pease brose. Adam's sin was vast, giving up so much for so little. Edom trod in Adam's track. He forfeited priesthood in the Messianic family, from which the Seed of the woman would come, for a bagatelle.

He. Was not Jacob blameworthy for taking advantage of his brother's necessity?

I. Jacob was combined of saint and sinner, as Christians are. The saint desired priesthood, the sinner went to work the wrong way to get it. But your better man was a murderer.

He. Impossible! When was that? Whom did he murder?

I. God blessed Jacob through Isaac, after which we read (Gen. xxvii. 41), "Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob." Rarely does the Spirit read out the black intention of a base heart, such matters being usually veiled until the day of the revelation of all things. We read (1 John iii. 15), "Whoso hateth his brother is a murderer." Twenty years after the blessing, Edom intended to do by Jacob what Judas did with a band of men to our Lord, treacherously hand him over to strangers by whom he would be murdered.

He. I recollect nothing of the kind.

I. Let me refresh your memory. On one side of the Jabbok was Esau with 400 rude desert dwellers, singing songs around watch-fires. Jacob divides his sons into groups, placing in the nearer Dan, Naphtali, and Joseph; in the more distant, Reuben, Simeon, Levi, Judah, Gad, Asher, Issachar, and Zebulun. As yet, Benjamin was unborn. Does not that suggest Jesus crossing the Kedron and dividing His disciples, Peter, James, and John in the nearer group, and a stone's cast farther away Andrew, Philip, Bartholomew, Thomas, Matthew, James, Lebbeus, and Simon? Saul, the analogue of Benjamin, as one born out of due season, was not yet regenerate. He that had eaten with Jacob lifted up his heel against him, intending his death, but He who has the heart in His power toned down this would-be Cain. Biblical silence as to Esau's death is not a presumption in his favour. The death of Abraham, Isaac, Joseph, Moses, &c., is fully recorded, but, as in the case of the impenitent thief (Luke xxiii. 43), Esau's is passed in silence. His posterity kept up his enmity to Jacob by hating his seed. The typical enemy of Israel was Amalek, the son of Esau, who assailed the newly emancipated people under the shadow of Sinai. Haman, the last of the clan Amalek, ended his days plotting against Israel. We read (Num. xx. 21), "Edom refused to Israel passage through his border." At 2 Sam. viii., "All they of Edom became David's servants," teaching that David's Son shall conquer our carnal foes, and give us the victory. So 2 Kings vii. 20, "In Joram's days Edom revolted," is not history only, but allegorical biography, meaning the flesh lusteth against the Spirit. This family feud is noted by some anonymous harper (Ps. cxxxvii. 7), "Remember, O Lord, the children of Edom in the day of (the siege of) Jerusalem; who said, *Rase it, rase it,*" *i.e.*, erase it from the earth. Another form of "Crucify! crucify!" Hatred to New Jerusalem is shown by enmity to the old, loathing the Father by crucifying His Son, abhorrence of the Church Triumphant through feelings towards it Militant. Rarely does a prophet fail to cast a stone at Esau, for he, Amalek, Egypt, and Babylon symbolise the gall of bitterness the Cainite feeling towards the good (in proof Jer. xix. 17, Ez. xxv. 12, Amos i. 4), are cases of Divine animus towards the typical enemy of His Church under the names Esau, Edom, Idumea. We might add texts *passim*, indicating that through all the prophecies such intimations are found as thick as Russians slain at Plevna. One seer, Obadiah, is inspired to no other known end than to comfort God's people,

forecasting the destruction of His and their enemy, Edom, as Wickliffites and Waldensians looked forward to Babylon fallen as pictured by John. Strange to tell, the conflict raged as fiercely after the prophetic age as before. Hence, we read in the Apocalypse (Esd. iii. 16), "As for Jacob, Thou didst choose him to Thee, and put by Esau." Again 1 Macc. v. 3, "Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Israel." Thus we trace the enmity of the carnal against the spiritual through the ages from Isaac to Malachi, a period of 1360 years. We then find the hatred unabated during 400 years, between the closing of the Old Testament canon and Christ's coming. When He was born in Bethlehem it was intensified, for as Edom contended with the infant Jacob, so Herod the Idumean stands, dragon-like, to devour the young child, the Woman's Seed. This unspent hatred reappears in Herod Antipas delivering the Seed of Jacob to be mocked by soldiers. And again in Herod Agrippa, who slew James, and purposed slaying Peter. Herod is to Esau what Haman is to Amalek, the last persecutor of that ilk, each like Claverhouse dying at Killiecrankie without a man to heir his boots. But Paul leaves no doubt about Esau personally when he called him "A profane person, who for one morsel of meat sold his birthright." What does he mean by *profane*? *Fanum* signifies a temple: *pro* means before. Persons too vile to be admitted into the temple, lest they would defile it, were called *profane*. They were excommunicates. Thus we have (Acts xxi. 28), "This is the man that hath brought Greeks also in the Temple, and hath polluted this holy place. For they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the Temple." But what has the sale of Esau's birthright to do with service there? The eldest son acted as family priest among the patriarchs. Now the supreme promise is, being made kings and priests unto God. Hence, the contempt of Esau resulted in double loss—here and hereafter. Read John's catalogue of the profane: "Without are dogs (cynical bodies none could please) and sorcerers, and whoremongers, and murderers (Esau was that), and whosoever loveth and maketh a lie."

He. I fail to see the propriety of applying that excommunication to Esau, who lived when the Church had no temples.

I. The principle was there. Esau saved, then outside and inside of the holy city is all one, and the New Jerusalem from being a sheepfold becomes a menagerie.

He. Won't "Whosoever loveth and maketh a lie" exclude Jacob?

I. Do you demand wisdom at birth, or lofty conception of duty in early manhood? Jacob repented, or he would not have developed into Israel. Judge not the man by one act of early life, but by latter day attainments, when standing before Pharaoh, or blessing the tribes. Esau never repented, for if so his antipathy to Jacob and his seed would have determined, and therefore would not be brought out by the Spirit, in history, as represented by posterity, for his offspring became a symbol of enmity against God's people, while the sons of Israel are recognised tokens of the true Church. I claim that you have a reprobate presented. But this reprobation was not a consequence of works, but his works prove reprobation. Had he died at a day old, I fail to see how that would save him.

He. You are proving it is a sin to be born, an event over which the child has no control.

I. Nay, a sin to be related to Adam. If that be error, Moses shares it, when in Lev. xii., "If a woman shall have born a man child, then shall she be unclean seven days. Her purification shall continue thirty-three days after the circumcision of the child. For six weeks from the child's birth she shall touch no hallowed thing, nor come into the sanctuary." That law with us would exclude mothers from reading their Bible, or entering a place of worship for weeks after birth of a boy. Suppose an Israelite reasoned thus: Is it just that God should profess to bless with "Increase and multiply," and when we do, punish for it? That is the position you defend. If my view be wrong, Paul shares it: "By one man's disobedience many were made sinners." If you object, you do not to its counterpart, covered by the same principle: "By the obedience of One shall many be made righteous." As our condemnation is traced to parentage, our justification is traced to Brotherhood. If nothing comes between father Adam and me, I perish; if my Brother Jesus intervenes, I flourish. Christian life does not justify before God, but before men. Had Jacob died aged one month, he would have been as just then as aged one hundred and forty-seven, because not accepted in biography, but in the Beloved. To me there is no reason for doubting that some of the elect die in infancy, nor that certain of the non-elect also die in infancy.

He. That involves, amongst other dreadful things, this: David is born, becomes a murderer, yet being elect, enters glory, while an Amorite child dies and perishes, having done nothing.

I. David was saved by sovereignty and equity. You must view him deserving punishment, and receiving it in the person

of his Son, our Substitute. No sin goes unpunished in God's children, though it does in rebels.

He. Flat insanity! Why, is it not your argument that the wicked are punished in Hell?

I. If you mean they receive an adequate penalty for sins, I never so teach. Calvary satisfies for sin, not Hell. If penalty satisfies, it must cease; but the Scriptures teach it is everlasting to the glory of Golgotha, inasmuch as there was in the awful transaction of His death, merit, virtue, value, whereas there is none in being subjected to unavoidable pain. In the case of the wicked their debt is never paid, whereas He paid once for His brethren for ever. Of all moral creatures, God only punished one—His Son. God is ever punishing the wicked, but they are never punished. When the Father slew His Son He said, "It is finished." If Satan could say that, he would celestialise Hell. All else may be partially punished, but until a part is equal the whole, no one but the Beloved of His bosom will have been punished. As for the non-elect infant, granting it is not in Christ, it comes under the fatal headship of the arch-rebel Adam. What you revolt at is its loss as to extent, but we know not what that means, because such loss is infinitely graduated.

He. Then, if that evil world is graduated, were it not wiser to view such graduation as accordant with conduct on earth, in which case you are driven by logical consistency to hold that those who have done nothing suffer nothing?

I. Heaven is not won by our works, but given through relationship to Christ, howbeit, works regulate the brightness of the crown each coroneted one wears: "They rest (Heaven) from their labours, and their works do follow them" (their status there). They inherit Heaven, but star-magnitude is regulated by faithful toils and many sufferings for the Lord. So the rebels are condemned in respect to their federal head, but they regulate the intensity of penalty by conduct on earth, or in Hell, for in both they act as free agents. I am able to conceive that those who were non-elect infants may not have a worse portion in that world than some adults have in this, duration for duration, remembering that those who die infants do not remain so, and that they will be free agents on behaviour in that world as in this. They will owe Hell negative, loss, to Adam, but Hell positive, penalty, to themselves.

He. I reject such doctrines unless overwhelmed by evidence.

I. Then you are logically bound to the other alternative—condemnation is not relational but personal, not through something

done by another, but something done by one's self. And, co-relatively, salvation is by works personally performed. Moreover, it is incumbent to show when infants become responsible, which may be found difficult. Deny the principle contended for, and what becomes of visiting the iniquities of fathers upon their children? But read (Deut. xxiii. 2), "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." He is presented as living in the person of his offspring for ten generations. Might we not reason thus: Here is a well-doing man, anxious to enter the sanctuary, but the fence is so high he is excluded through what an ancestor did 200 years since? It is fifty generations since men cried "His blood be upon us and upon our children," and the Jews wander with weary feet. Noah's dove had a refuge, they see no ark. Is it right that men living in A.D. 1890 should suffer for what was said A.D. 33? What a shame! But there is One who takes the responsibility, as when He said: "Who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, Jehovah?" I was formerly puzzled at those long genealogical tables, which occupy so much of the Bible, seemingly on a level with an auctioneer's catalogue, we should do well by exchanging for two chapters of history, or one of dogma. I did not see they were as fully inspired as the Sermon on the Mount. When the Spirit gave that by Luke, they ceased, and became as unrestorable as the gift of tongues. Every Biblical genealogy is given on the principle of the sanction to the second commandment, and is identical with the reason of our salvation—relationship. One striking difference between revelation true and pretended is, the latter has no virtuous genealogies; no gods say anything like (Ex. iii. 6), "I am the God of Amram, the God of Abraham, the God of Isaac, and the God of Jacob." Directly salvation is of works there is no virtue in ancestry, then blood of others or Another goes for nothing, all hinging on acts personal. The world that knows not God, puts salvation on works. Every erroneous system, from Popery in Glasgow to Brahminism in Calcutta, teaches salvation by works.

He. I yield to none in believing salvation is of grace, preventient mercy antedating good following conversion, but that is vastly different to damning the newly born.

I. The newly born newly died. Could its death be less than a condemnation, as it is written: "Death passed upon all men, for that all have sinned"? It does not say *Death passed upon all men, for that Adam sinned*, but boldly and plainly teaches

that all men died because all sinned. Now if a child dies it does so as a human being, and, Paul being right, in consequence of being a sinner. When an apostle teaches babies are sinners, why should not I? Outer death is the manifestation of inner. Cry out against infant condemnation as to eternity if you will, but you must allow it for time. Would you, without experience, expect its application to beings who, by your premiss, are sinless?

He. I think not, but time death and eternal death differ.

I. Of course, but one principle underlies both—the exceeding sinfulness of relational sin. When looking upon the decomposition of a corpse, I see God's anger upon the unconscious vessel, once consubstantial with the sinner. Suppose a man shot a child of yours, the sight of that gun would be an abomination, nor could one get your wife to touch it. Heaven and earth recognise relational guilt. Earth and air were blighted when Adam sinned. We reward the kindred of benefactors, whereas the kin of criminals are avoided, sometimes with suspicion, and at others with aversion, but always avoided. Is the same position allowed to the son of the harlot as to the offspring of the honourable matron?

He. It is manifest that in such case the innocent suffer for the guilty, which is, of itself, an injustice.

I. No such case has occurred since the first creational act, nor ever will, as the innocent suffering for the guilty. It is good divinity, though at first blush monstrous, to say that the holy Jesus deserved every distressing pang borne on the accursed tree, else Jehovah did unjustly in bruising Him. If so, how much more do we deserve what we endure? If you see His relational guilt, cannot you see an infant's? He did no wrong, it personally did none, yet each deserved death by relationship. Remember, He was an innocent not only in Bethlehem, but at Calvary. But say a child is born sinless, and observe the position you occupy. Papists contend that only two children were immaculately conceived, nor was the man after God's own heart one of them, for David said, "In sin did my mother conceive me." They affirm the two were Mary and Jesus. Protestants affirm that one only of Adam's race was so born, He of Bethlehem-Judah. Before me stands a Morisonian contending that Papists and Protestants are both wrong, inasmuch as every one had a sinless birth. It is the work of one demented to degrade our Lord Jesus to our level, as thereby hope ceases.

He. I will take this new and hard case avizandum, to look

into at leisure. But by implication you contrast equity and sovereignty. Will you oblige by defining each?

I. Most happy. Equity consists in giving each his due. Sovereignty endows under no restraint other than the Divine will, guided by infinite wisdom. All His works come under the head of Equity or Sovereignty. God makes worlds, lengthens life, increases families, elects souls by the latter, which knows no obligation. Equity does. Deity did as He would in calling you from native nothing, but having done so, when you do good or evil, there is no choice left but a judicial recognition of your act. Souls are saved of Equity, not Sovereignty. He is bound to save. Of Sovereignty Paul was elected, but after his name was enregistered in the Lamb's book His merit was upon him. Sovereignty begins and ends with election, then Equity comes in and continues for ever. The just live for ever, and their righteousness is of Him, hence He is termed "The Sun of righteousness," *i.e.*, as the natural sun imparts light, He infuses righteousness. May you and I dwell in the Christian Tropics, instead of the arctic regions of Arminian self-righteousness!

He. Are you not foolishly fast? Can merit be upon non-entities? The elect, assuming there to be such, before time, are mere intentionalities, not persons.

I. But Divine intentions become facts. Each name pointed to a coming man who was, in Heaven's purpose, under the redemptive power of the Son of God, which would be accomplished when He became the Son of man. To that gracious book, the New Jerusalem directory, Jesus alludes when saying, "All that the Father giveth Me shall (not will) come to Me." When God launched this earth upon oceanic space, the stars sang together, and all the sons of the morning shouted for joy, but the awful voice of the Son of God uttered louder joy, and all were silenced by His chanting: "I was by Him, as One brought up with Him; and I was daily His delight, rejoicing always before Him; and My delights were with the sons of men." That is, God loved Him and us (John xvii. 23), "Thou hast loved them, as Thou hast loved Me." Had Jesus put it thus, *Thou lovest them as Thou hast loved Me*, it would be grand, but it is sublime to be an object of the Eternal Father's regard ere time is. That is our Magna Charta, being the objects of Divine affection of old.

He. Observe, He says not *gave*, past, as you have said, but *giveth*, present.

I. True for you, and beautiful for both. The present is fact, the past intention, and the twain are one in the Immutable. In

that book there are only names; if deeds, we should proudly claim salvation upon foresight of works. Thirty-three years of One life with His death sanctifies every name into a celestial aristocrat from a terrestrial worm.

He. Well, that may be termed pleasant for the correspondents to those ancient names, but how about the unfortunates, unrecorded? Though they live never so justly, praying ever so ardently, they are no forwarder.

I. No man knows, probably no angel, on what principle His book is composed. How a spirit becomes elect of the Spirit doth not yet appear, and may never. Howbeit, this is abundantly evident, it is not composed on arbitrary principles, but in wisdom and honour, so that if explained to a non-elect person of sufficient capacity to comprehend the transaction, he would say as the demon did (Luke iv. 34), "I know Thee who Thou art, the Holy One of God." That speaker was a non-elect angel, allowing he had been fairly passed by. As to persons doing all sorts of things worthy of life while dead, is doubly absurd. As the carnal mind, the unrenewed heart, is enmity against God, how do aught to please Him whom it loathes? That devil said a greater thing than any disciple yet had, nay, he stood on the highest point of formal worship, in form no holy angel could offer more acceptable adoration, yet the fiend's offering was rejected, as it is written, "Unto Cain and to his offering He had not respect." So to say, His first consideration is the offerer, then the offering. How, then, say do what they will? salvation by works is impossible when they can do no good. That devil, whether dumb or eloquent, was a devil still. Have you read: "In thy book all my members were written, when as yet there was none of them"? David said that less of his natural frame than his Son meant it of His mystical body. David was bodily perfect when crowned in Jerusalem the old, and his Son will be so in Jerusalem the golden, when on the day of His espousals is gathered around Him all for whom He died, and drinks new wine with them in the kingdom. As you could not add a bone to David's frame, neither can any add one to the mystical body of David's Son.

He. What, then, is the use of preaching?

I. Thereby those written are quickened, led to repent, and to consciously commune with the Fountain of every blessing. Jesus said to some: "Ye believe not because ye are not of My sheep." Calling grace manifests who were given to Immanuel in eternity to redeem in time. Of them He says: "All Mine are Thine, and Thine are Mine," showing the coincidence of the book with those

who stand before the Lamb. The covenant rainbow has one foot on the book and the other on the throne where He sits and says Amen, amen, they are Mine for ever and ever. Neither preaching nor believing alters relationship of a soul in respect to election. All they effect is showing who of earth are elect.

He. My mind is ill rested as to the impossibility of addition.

I. Suffer a question. How many have you in family?

He. Eight, viz., myself, wife, four sons, and two daughters.

I. You know how many children you have, and doubt God knowing how many He has.

He. That's the point. I may have more. I can't say.

I. But He can. All His adopted ones are inscribed upon the Lamb's shining page. Hence human history ultimates in Christ saying, "Come, ye blessed of My Father, inherit the kingdom prepared for *you* from the foundation of the world." So that redemption is exhausted in bringing these many sons to glory. That *you* is identical with *our* of the Lord's Prayer, *whosoever* of John iii. 16, the *jewels* of Mal. iii. 17, the *sheep* of John x. 11, and constitute the Catholic Church. Can *you* mean an indeterminate number?

He. Certainly, for souls are ever trooping to the cross.

I. Of course it is indeterminate to us now, but it will not be then, and God knows as much *this* day as we shall *that* day.

He. I might get to like your doctrine were it not for the thought of the lost who perish because not found there.

I. The book of salvation, like the Saviour, has nothing to do with the wicked. All would perish had He not reserved a seed. There is a famine in India. The Zemindar tries to save corn-seed for happier days. All depends upon the preserved seed, the hope of the future. The Lord preserves His elect, so that their lot is told in this word, "Kept." As to complaining that no more are chosen, the farmer, guided by common-sense, preserves all he should, and Heaven does the same. I speak advisedly, reverently, tremblingly, when saying God could not save another soul than those saved in His gracious intention, whose salvation is purposed, as seen in the book of life. God is not scientific, nor science, but Omniscience—not mathematical, but Mathema, doing all by weight, number, and measure. "He telleth the number of the stars; He calleth them all by names." Between constellations are spaces called chasmata, as between star and neighbour star is a chasm, a depth no man knoweth. What would you think of astronomers saying, Those voids should

be filled? That would destroy all stars, as then they must be amalgamated into one, not a star, but a creational monstrosity, a universal blunder. Chasms between stars, and gulfs between the elect, have their origin in wisdom unfathomable.

He. I should like to hear more about this book of life, but my pastor never alludes to it. Being a strong free-willer, he may have no heart therefor. Yet it seems there must be a partialism about the filling in of that book, seeing all alike need salvation, though none deserve it.

I. Allowing we neither deserve it nor can, how else is election possible? Paul says (Eph. i. 4), "He hath chosen us in Christ before the foundation of the world, *that we should be holy* and without blame before Him; in love having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, to the praise of the glory of His grace." It was done that we should be holy, that is, before the world was, God seeing us ruined by the fall, and unable to rise as a workman who has fallen from a steeple, determined to save some. Those so chosen of the Father were the joy set before the Son to be obtained for Him by the Spirit, as the best son of Jacob said in Egypt, "I am Joseph your brother," so He came down to the Egypt of our world to reveal Himself to certain brethren, those so named. Salvation is represented in various aspects, but involving passivity on man's part, and many omnipotence on His. It is a new birth. John iii. 5, Can I regenerate myself? It is becoming a bone of Him (Eph. v. 30), a member of His mystical body. 1 Cor. vi. 19; Ps. cxxxix. 16, Can I engraft myself on Christ? It is being a lively stone (1 Peter ii. 5; Eph. ii. 22), and built into the Temple of God (1 Cor. vi. 19). Can I make the stone alive? (Luke iii. 8), and build it in? It is quickening a corpse (Col. ii. 13). Can I enliven the dead? It is a new creation (2 Cor. v. 17). Can I create, make a saint out of the materials a sinner is composed of? It is being written in Heaven (Rev. xiii. 8). Could I record my name in the Lamb's book before God said, "Light be"? It is being remembered of God (Isa. xlix. 16), "Behold, I have engraven thee upon the palms of My hands; thy walls are continually before Me." A lover parts with his betrothed at the old cottage door. Before he starts on his long and perilous journey he tattoos her name on one hand and engraves the house they courted in on the other. The High Priest might put off the breastplate whereon were engraved the names of the twelve tribes, that not one of these should be forgotten before

God ; but, says the Lord, "Thy walls are ever (not annually) before Me." The five wounds of Jesus place us among the forgotten. Can I tattoo my name on the Divine hand? It is being an heir of God, a co-heir with Christ (Rom. viii. 17). Can I make myself a son of God? It is rising from the dead (Eph. v. 14). Can the dead in sin rise by native power to a life in Christ?

He. You can do none of these, but can do something which will save equally with anything or all you said—love God.

I. Indeed! how so, when Paul assures us that "the carnal mind is enmity against God"? (Rom. viii. 7). Had he said the natural man was *at* enmity with God, we might think of bringing him to, trying reason or persuasion; but while the unregenerate heart is enmity itself, I see no hope of prevailing upon enmity to love. Man, take advice, become weak, for when we are without strength Christ dies for us, but you are too strong to need His emptying Himself of strength by death to infuse life into you, when you have such reserves of spiritual force.

He. I perceive a charm about that sort of thing, yet am offended that we should, to the dishonour of manliness, be dealt with like stones to be built in an edifice.

I. Was not Adam clay-fashioned as God would in Eden, and you as He would in the womb? If you received natural form, and this first world, passively, be sure your spiritual form, regeneration, and that last world are also received as clay to the mould or wax to the seal. There can be no power apart from His regulation. All power may be said to be God flowing through straight (holy) or crooked (sinful) channels, empowering free agents, after which they act wickedly in certain cases. All phenomena is resolvable into that formula, and none but the superficialist is deceived by the supposition that any creature has independent power.

He. If it be as you say, it is a serious matter to know whether one's name is there. Can one attain that knowledge? I meet with few who profess so much.

I. A man is not a Christian unless Christ dwells in him, and he in Him. Every such Christian is named there, but few so believe, because most Christians are legalist, look more or less to personal obedience for their title to mansions in the skies. Imagine that a palace being given me, I distress myself about adding some thousands of home-made bricks, instead of leaving perfection alone. Some Christians fear to take their Lord's Supper through a sense of shortcoming. They try to add a wing to the palace, but after their labour are dissatisfied. They do not

see Jehovah is their righteousness. Their ambition is to be saved saints. They are not content to say daily, "Our Father, forgive us our trespasses." The moral law is a guide as to conduct, not a source of justification through obedience. Every Christian sins as to Moses, which does not prejudice his justification, seeing it stands on relationship to Christ. His Judge looks at his Substitute, but he looks at himself, the result being God is well pleased with him, while he is ill pleased with himself. The consciousness of indwelling sin, the memory of defective service, extrudes assurance, which, after all, is but believing unquiveringly, "The Lord is my Shepherd, I shall not want," for time nor eternity.

He. I don't see how a man can be a Christian and violate the Decalogue in any one of its ten members.

I. You allow that there are Christians. Half the commandments are told in one sentence: "Thou shalt love thy neighbour as thyself." Not *as well as thyself*, for we could fulfil that by loving him little and ourself much, but *as much as thyself*. How many do you know who so do? I will not say from their natural birth, but from the day of their being born again?

He. To tell the truth, not one.

I. Well, you believe they are Christians, though they sin. That teaches us that a man is saved not in view of his life, but of the life and death of his Lord. The supreme temptation of Christ and Christian is one. When Satan tempted Jesus, he led off with, "*If Thou be the Son of God.*" The brethren of our Lord cast at Him the same wicked monosyllable, "*If Thou doest these things.*" So the Pharisees at the cross, these all being under one mal-inspiration, doubting Sonship, which, if transferred to the Son, or a son, the result would be fatal to all in Christ, while in the latter it is only discomfiting. The Devil never denies God, but affirms He has no sons. If we be cut off from Fatherhood we are weak as other men, and are Satan's prey.

He. But is there not danger of such belief as being inalienably a child of God? It might lead to reckless living.

I. The natural belief always does (self-election); but when the Spirit photographs Abba! on the believer's heart by Divine love, it will not injure, but sustain. The resources of God are endless. God keeps humble in ten thousand diverse ways, surrounding a man with circumstances and influences, ballasting any sail power. "He giveth grace for grace." "To him that hath shall be given." Such know election, though food for gratitude is none for pride, being a humbling doctrine.

He. I see nothing humbling about it.

I. Consider the crucified robbers. Had the elect man anything to boast of?

He. However, he was not only a sinner, but a criminal.

I. We may leave his criminality out of sight, as that has to do with the magistrate, but sin relates to God. Every elect son is chosen as he, and is saved from eternal death by grace. I even say election argues as great shame to us as glory to God, and that is as true of an elect angel as of an elect man. I see a man about to take a header into the cold Clyde; if I do not grip him he will be a suicide. Will he have anything to be proud of as to being alive to-morrow? All moral creatures commit self-destruction, or will, unless elective grace intervenes. "Without Me ye can do nothing," but ill. The elect are one in Almighty Love, who else would be many in creature hatred. John says (Rev. xix.), "After these things I heard a great voice of much people in Heaven saying, Alleluia!" *Much*, not *many*, they being not *many* ones like the wicked, but one company in One. So Rev. xx. 12, "The books were opened; and another book was opened, which is of life." Books, many for the wicked, book for the just, answering "Be there few saved?" If selected, we might have reason for pride, but election being from guilt, without works, is humbling. Observe that book is not a *chronicon*, an account of acts done at *times*, but an *eterniton*, the naked names of persons loved from *eternity*. Nothing about age, action, position, nation, nor title, they being loved apart from any revealed consideration or known cause.

He. Now we part. Hear your lack of liberality. I go in for a great salvation, Christ having the numerical preponderance.

I. God's people are many in themselves, though few in comparison. It is so in any part of Glasgow. That Christ's glory demands He should save more than are finally saved, I deny. It was not so in the days of Noah, nor will it be in the day of the Son of Man. God dispenses mercy in a variable manner as to accidentals, but in an unchanging way as to essence, whether in the Patriarchal, Mosaic, or Christian worlds, or ages, and there is now a world to come, the Millennial, when His elect shall be ingathered from those ages of grace into that of glory, but then there will be more in the aggregate than the sum of the wicked no man can show. We cannot alter His arrangements by liberalising our views. Had you been in the Ark, I suppose you would have said, Come here, Ham, give a hand to heave this pair of elephants overboard, and make room for shrieking women and drowning bairns.

He. I hope so, nor do I see any wrong in the course, but the opposite; I would have made the Ark into a lifeboat.

I. It would simply be preference of your wish and ignorance to God's will and wisdom. He had said: "Come thou and all thy house into the Ark." We read of Noah opening the window, but God opened the door. Surely he was not to have any with Him not invited. A gentleman asks me to dine, and I take twenty women, each with a child in her arms, off the street, and say, A dinner is just the thing for them as well as for me, so I have brought these hungry ones. Surely he would say, *Well, Mr. Long, I admire your liberality, though not your sense, in inviting visitors to my table. You have a right to call whom you will to your own house, and I a parallel right to ask whom I prefer to mine.* Every one says that is fair in man, and I plead it is so in God. "Blessed are they that are called to the marriage supper of the Lamb," by the Lamb. Noah called 120 years and none came. Christ calls whom He will, and each is obedient to vocation. As for the Calvinistic view of election generating pride, self-election, or selection, the Arminian doctrine must cause it. You hold we are all sinful and unable to help ourselves, but if we ask God to help us to save ourselves He will answer prayer, and we shall become elect. Whereby we save ourselves, God helping us, and make ourselves to differ from the unchosen, which shows good sense, and differentiates us from the stupid unchosen. Howbeit, He saith (Rom. xi. 7), "The election (of God) hath obtained it, and the rest were blinded." The elect do not obtain it, but receive it, whereby the door, pride, is shut with a bang, while the gate, gratitude, is thrown wide open with a swing.

He. Do you think it is the privilege of all believers to know without doubt this full safety, in fact, be assured.

I. Certainly not. The Spirit hath a diversity of operation. Christ rather brings salvation than gives assurance. Eight were in the Ark, four men and their wives. Women are more timid than men, and we can imagine the weaker vessels on board would fear Ark-wreck while the men would be at peace, but the women were as safe as they. I think multitudes imprisoned in Doubting Castle would go large if instructed in the plan of salvation, were taught that we are the Lord's, not by act, but by relationship, that repentance does not precede salvation, but follows it.

He. Stop, stop! You are an awful man. Am I to turn everything in the Bible upside down when you say sorrow for sin and belief does not procure salvation?

I. It took long for the world to see that the sun revolving about the earth was phenomenal, but that actually the earth revolved about it. As a man is either in the Ark Christ, or out of Him, so he must either love God or not. Now, "He that is born of God loveth," and he alone. The Spirit enters a man's spirit, whereupon it becomes holy; he there and then becoming a saint, the first manifestation of which is grief for sin. The more we love a person, the more we grieve to injure or offend him. Sorrow for sin is a manifestation of love to God. As we have natural life unconsciously first, and consciously afterwards, so we love unconsciously first, and consciously after. The first emotion of evangelical anguish through sense of sin is the date of regeneration. Liberty may not come for years. The chief duty of the minister is to enfranchise his people, as Moses did.

He. I am puzzled with your views of passivity in salvation, almost driven to wish life had been mine in the days of the prophets as they taught by similitudes.

I. Well, though no prophet, I will try my hand at so teaching, only observing that what the Scriptures term similitudes we call analogies, so to analogy we go. When our Lord wept over Jerusalem, He used the figure of a hen and chickens; I will get near thereto by using eggs. Suppose that to please your boy he is allowed a hen, and there are no other fowls in your neighbourhood. I place one of its eggs on a table. That egg is alive. If dead it would soon rot. But it has only one passing life in it, which may be killed by a change of temperature. I now place another egg at its side procured from a farm. You inspect the two, and see so little difference, that if covered with a cloth and moved beneath, you could not tell your egg from mine. Placed under a hen, and in a given time there comes out a bird. The life of the first egg soon ceases, but the life of the second is capable of development, transformation, and transmission, that the first observer must have thought amazing, and we should too, did not familiarity blunt the edge of wonder. The second may live a thousand years, by transmission of life. The first not one. The same reasoning applies to flowers in respect to pollen; in fact, this is the main feature of embryology, and holds good with every fish, flower, fowl, yea, and every animal from midge to man.

He. Well, I believe that, for it is only a fragment of one page of natural history, but has no connection with the plan of salvation.

I. Analogically it has. I bring before you human beings, say our old friends Esau and Jacob; the former is the analogue of the

one-lived egg, the latter the parallel of the two-lived. Had we broken our eggs we should have known which was doubly vitalised. What placing those eggs under a hen does, rot one and evolve life from the other, time did for Esau and Jacob. Not only as to babies is this true, but as to angels. Say this is the creation period when the Almighty flashed them into being in happy myriads. Fix your attention on two of the archangels, call one, as he is now called, Satan, and the other Uriel. Each possesses angelic life, but great though that be, it is only analogous to the first egg, but God in grace impregnates sovereignly Uriel with Himself, for He dwells in angel as in man, He being His own seed of life, indivisible, or such creature will morally rot as the first egg did physically. Eternity would do for those two angels what years did for Isaac's children, and weeks for the eggs. All of which means the creature can bring out nothing but what God puts in naturally, or manifests through him by the Indweller. Every creature works out his nature, and neither brute, man, nor angel can change that nature. From one point of view eternal life is to know (love) God, but that is an effect of the Eternal templeising a soul. Now He is a spirit, and a spirit is indivisible. The difference between impregnation, demoniacal possession, and inhabitation by the Spirit, lies in this : in impregnation one animal vivifies another, by imparting a portion of itself, which it does because it is a life-giving material being, and matter is divisible, the passive recipient having thereby its life prolonged, though in a new form ; possession is one evil spirit entering another for a season, whereby there is no difference of duration of life or nature brought about, but only the passive recipient becomes more assimilated to the unclean possessor, and no creature spirit can possess another save for a portion of the life of the possessed, still less can one spirit possess another for ever ; inhabitation of the Spirit is God dwelling once, *i.e.*, ever, and wholly in the subjects of Almighty favour. Is the happy spirit an angel living at an era anterior to the fall of the Devil and his angels? such indwelling guarantees he cannot ally himself with angelic rebeldom. Is a sinful son of apostate Adam the one in whom he abides? that entry instantly newly creates him, whereby he becomes as holy as the Son of God, and ever so remains. A demon dwells in one spirit for a period, He in any number of spirits for ever. Analogy teaches that there is this difference between angels and us: that in regenerate men the Spirit entered at regeneration ; whereas, in the angels at creation, *i.e.*, they received a dualism of favour, life angelic, of which they

were conscious, and the divine life of which they were unconscious, but the fact would be manifested by the crisis of the angelic warfare. In keeping with this theory we see that in cases of blood-transfusion, vaccination, inoculation, grafting a human subject, ingrafting of plants, many forms of disease, snake poison, and other modes of transmission of life, death, or disease, there is one agent and one recipient. Vast fields of operation in the economy of nature come under the same law for which I contend—the absolute passivity of the sinner in salvation. I call geology as a witness. The last born of the sciences testifies that there was a period in our earth's history when its strata was azoic, devoid of life. Sea and land needed inspiration, and had it as certainly as the clay that became Adam. Reason informs us, and experience coincides therewith, that life comes from life. Seeing, then, that the earth was once lifeless, but now replenished with various forms of organic life, it must have come from Him who is life unbeginning, agreeably to Moses: "The earth was formless and void; and darkness upon the face of the deep. And the Spirit of God moved upon the face of the waters." Brooded, hovered, dove-like, impregnating it with life natural. The same holds good with the influx of light. How can darkness, emptiness, be active? In all these cases I call attention to the thing done being an act, not a process. Take for example inoculation. The virus of variola, or pock-matter, is injected into my veins, an act; forty hours afterwards I fall ill and suffer day by day, a process. Analogously, a spiritually dead man hears a preacher say, "I will arise and go to my Father;" the word enters ear, heart, spirit, with vivifying force, an act; resulting in tears, groans, prayers, belief, peace, a life towards God, a process.

He. I willingly allow that when I saw you mixing up eggs, babies, and angels, not much result was expected, but the matter is plainer, the mystery of salvation lessened. Howbeit, two objections intrude themselves unasked. Let me intrude them on you. They are, You make salvation consist in the indwelling of God as the flame dwelt in the Bush Moses saw, but He dwelt in one Bush, how dwell in every redeemed soul for ever? This impregnation makes all creatures so absolutely dependent, that one feels the force of the unbeliever opposing Paul: "Why, then, doth He yet find fault?" Could my child be punished because I had not had him vaccinated?

I. In Christ Jesus the fulness of the Godhead dwells bodily, and not as in creatures. Still, in a true sense, God gives a Bethlehem to every ransomed man, as He entered Noah's Ark in

another form than He entered Noah. Every Christian is, in an inferior sense, an incarnation of Christ his life, and no less truly dwells not figuratively, but actually, literally, in every angel who wears the Divine image. God is the only Person that can dwell in many for ever. He is whole and entire in every house in Glasgow, London, Shanghai, and in every portion of the unbounded universe, Hell included, equally everywhere, but not equally manifested. He is revealed in saved men, elect angels, His Messiah in different degrees, but all is of present and unwithdrawable indwelling. I once took a house, and found out its unsuitability. He never acts so stupidly. Devils were exorcised by good men: can Deity be exorcised by a wicked world? As for your last objection, my view making man so passive that it sweeps away his responsibility, either God and the guilty must be both active, both passive, or one active and the other passive. Reason out the four problems, and nothing satisfies but the activity of God and passivity of the guilty. It has been well said, "Christ drove many men out of the Temple, but drove none in." Driving out or in is a process more or less rapid, while salvation, moral creation, vivification, is an act. God changes a guilty being into a holy instantaneously, whereupon he makes straight off for the Temple by sighing, crying, praying, yearning for identification with His people, and at last enters with a cry of joy, finding peace in Christ, and thereafter feeds by faith on Him. You say, Would your child be punished for your not vaccinating it? If smallpox supervened it would. Let parents neglect their children, and do not they suffer for life? It is useless saying, But our Father will not neglect us, for He is not our Father unless we be born of Him. The supposed opponent of Paul, who in reply to the doctrine of election and the sinner's passivity said, "Why doth He yet find fault?" reasoned as Arminians, legalists, those holding salvation of human activity always do, but, when doing so does not say, Why doth the Lord God Almighty condemn the guilty? but puts it in a contemptuous style, Why doth He yet find fault? Beautiful *yet!* After creature passivity is taught to find fault yet. The objector brings down the great and dreadful God to *He* who finds fault. Paul does not reason against it, but presents God and sinners still upon the old immovable foundation, Potter and clay, the apostles being like the Sibyl who took the nine books of fate to Tarquin, the second time offering six, and the third time three, but never lowering her price, so the Apostle won't give up the Potter and clay, but falls back upon God's justice, saying, "Nay,

but, O man, who art thou that repliest against God?" The temptation of the creature to do wrong lies in the supposition he is advantaged, but what gain can come to God by wrong-doing? Now to do wrong for the sheer love of it is unthinkable in respect to God. Therefore Reason as well as Abraham says, "Shall not the Judge of the whole earth do right?"

He. I will force only this last question. Show that any creational act, whether natural or gracious, must be instantaneous.

I. Say it takes one year for a mechanic to make "Rex" the automatic whist-player. Assuming the man retains natural faculties in average vigour, will he not make it more quickly as he gets experience? But if unwell, he works more slowly. Grant he has all knowledge and all skill, he will make a "Rex" in a moment too quick for you to observe. It is so with the resurrection of the body. The dead in Christ will leap to life with perfect bodies in an atom of time, so that should the Christian dispensation end at 12 P.M., and the resurrection follow, every redeemed man stands upon the earth in resurrection beauty before the second stroke. That is redemption, but salvation is as rapid.

Time.—FRIDAY, EIGHT O'CLOCK P.M.

Place.—SOUTH OF NELSON'S MONUMENT.

Persons.

He.

A SOCINIAN DOUBTER.

I.

AN ORTHODOX BELIEVER.

Point of Contention.

The Divinity of Jesus.

He. I wonder that with the attention you give to the Bible you make so little progress, fail to see the plan of salvation.

I. Then give a lift, pity dulness, and show the true way.

He. That is so obvious it needs no showing, yet here it is *do right* and you need not talk of atonement, nor mercy; you will be free from fear, and suffer no temptation to whine after pardon.

I. Excellent! when should I begin?

He. When? why, now, surely.

I. But I am a Protestant, weighing every article of my creed twice, viz., in the balances of the sanctuary, and the scales of reason, else how could mine be a reasonable service?

He. Well, what of your weighing? My propositions are so rational that I fear nothing. My statements, when weighed, will not be found wanting.

I. So being into the scales they go. Convinced by you, suppose I do good *from* now, how about *till* now? Will He who commands allegiance, obedience, and love to neighbours be content with their being rendered for the last of my days when for half a century I have not done so? Moreover, I have no

hope of keeping the Law of God from now, and reason rejects the idea of satisfying our Judge by partial obedience. Revelation assures us that, "Without shedding of blood is no remission." Having done my best I repent of excesses and defects, conscious the while that such incomplete obedience and contrition only fit me to appreciate the satisfaction offered by my Elder Brother. Thus my reason, experience, and revelation coincide in dissenting from your propositions.

He. My dear fellow, you drop as easily from blunder to blunder as monkeys from branch to branch. You speak of trusting to something offered by some one. I suppose you mean Jesus, whom you orthodox term God's Son, instead of depending upon your own resources. If you say that He on whom you depend is more a Son of God than you or myself, I beg, with all courtesy, to tell you that such language is drivel, to which I am ill fitted to listen.

I. If we take the Book for guide we read (Luke i. 32), "He (*i.e.*, He only) shall be great, and shall be called the Son of the Highest." As Jesus was born before Joseph and Mary married, this dilemma presents itself—He was base born, or the Divine Son. That Christianity should have as its founder, hero, example, and martyr the natural offspring of Jew peasants, is too dreadful to be more than stated, consequently you must throw aside the Book, or settle down to—His Eternal Sonship. Throwing aside the Book you cannot argue about God, for no nation knew or knows of God unless by revelation, so that you are logically bound to believe in the Incarnation, polytheism or atheism. There is your trilemma. Choose one of three.

He. Be it as you say, and I elect the last, for mythology is out of the question, and theology is a poor advance upon it, if I am asked by John i. 14 to believe "The Word was made flesh," where clearly he means Christ, and teaches He is spirit. In the name of outraged science how could spirit become flesh, matter? The stripling in thought knows that matter and spirit essentially differ. The Papists, seizing this folly, say God was made flesh—Mary was mother of that flesh—so she was mother of God. Atheism is an uncomfortable vacuum, but here is stench and choke-damp. I cannot live in either, but seek a more congenial medium.

I. Should you point to one portion of the gospels and prove it irrational, I cast aside the four. John says nothing about Bethlehem, the song of the angels, visit of shepherds, adoration of Magi, flight into Egypt, slaughter of innocents, &c., not

because Matthew and Luke do, but wishing to impress his reader with the doctrine of Christ's Eternal Sonship, omitted such portion of His biography, as might lead to the thought our Lord became Son at Bethlehem, whereas He was that of old, ere time was. Incarnation did not give Sonship, but manifested it. Matthew begins with the genealogy of Jesus, tracing Him from Abraham, while Luke iii. traces the Son of Man from the first man, but John cannot give a genealogy longer than this—"Rabbi, Thou art the Son of God." "The Word was made flesh," should be, "The Word became flesh," being elliptical, for "The Word became manifest in the flesh." See 1 Tim. iii. 16. Our Lord is termed "The Word," similarly to our usage. We say, Have you had word from America? meaning, have you been informed of the will and intention of some one you love who lives afar. As a letter lets you know what he means to do or desires, so Christ lets us know from afar what God wills and intends.

He. Allowing that to pass, I protest against the liberty taken with the text by altering it from "was made" to "became."

I. It is defended by this: *egeneto*, the original, is frequently translated *became*. When we say the boy *became* a man, *egeneto* is the correspondent. Make it "was made," and then our Lord was passive as to Incarnation, howbeit He was active in that as in crucifixion. Respecting the mode of death He said, "I lay down My life of Myself; no man taketh it from Me." He took life and gave up the ghost, neither of which can be strictly affirmed of other men. The ghost is taken from men, they dying, as born, passively. No Protestant believes that God was made flesh, spirit was materialised. As to maternity, a woman is mother only of what is formed of her and in her. Your mother was not the mother of your spirit, it not being formed of her (spirit), nor in her (body). Yet your spirit is manifested through her. But neither the human spirit of Jesus, nor the Divine Spirit of Christ, were formed either of her or in her. Therefore Mary could not be the mother of God, though He was manifested through the flesh formed of her as your inner self is manifested through the flesh formed of your mother.

He. You little see how glibly you pass from error to error. Trying to render Incarnation credible you utter a dogma more preposterous, the eternal Sonship. Do you not know that experience, all common-sense, suffer violence when Son and Father are made coeval, of an identical age?

I. No, certainly not. You rightly call God the Everlasting

Father, which could not be unless He had an Everlasting Son, for son is correlative with father, as husband and wife, creditor and debtor. Moreover, you allow that "God is love." We know of nothing more trying than to be affectionate, and want an appropriate object on which to bestow affection. Hence, certain persons keep pets, as monkeys, cats, &c., which fail to satisfy because unequal to owners, and therefore unable to receive high forms of regard; your theory reduces God to the analogue of an aged bachelor feeding pigeons. Hear Him say (Zech. xi. 9), "Awake, O sword, against My Shepherd, and against the man that is My fellow, saith Jehovah Sabaoth," the Lord of armies, the strong One. That sword awoke when the apostles forsook the Shepherd, awoke to wounding in Gethsemane and Gabbatha, to slaying on Golgotha. Then He hastened (John xx. 17) to the bosom of the Father.

He. That does not touch the difficulty of man's experience being violated by making father and son of the same age.

I. Surely you have not lived a generation without knowing that such is always the case.

He. Now, observe, I have my patience heavily drawn on by listening to absurdities, but if you persist in repeating that I must walk away in utter disgust.

I. But I will prove that parent and child must be identical as to age, and proof allows of no reply. Let me help myself by an illustration. A man marries at twenty, at thirty a son is born to him, at forty of the man what age is the father? what the son?

He. Your question is its own answer. The father is forty and his son ten.

I. Impossible, for thereby you make the man a father all his life, whereas it is patent he has been a father only ten years, which is his son's age. It would be equally true of a grandfather and grandson, and the contrast renders it more striking. You are to consider the persons in one relationship, whereas you mix man and father.

He. That is just quibbling.

I. If so, come down on the fallacy, for it avails nothing in argument to say a thing is wrong unless you give proof.

He. You folks make a vast deal out of these eighteen verses. Tell me when Christ began if not at Bethlehem?

I. Jehovah, the *I am*, is the absolute, the unrelated. We think of Him as such before creation, and its consequent time, which marks its duration. Jehovah became God whensoever He put forth His creative power.

He. Lend me your hand. When you speak of becoming God you are no longer orthodox.

I. Not so fast. God is Jehovah related by Creatorship; it is the Lord relating Himself, for God is a word indicating forthput of power in making and preserving. As Jehovah is presented as God by reason of creating, the second person of the glorious Trinity became Christ in view of the then coming fall of man, for Christ is a relationship the Son enters into respecting the salvation of His brethren, the adopted of His Father. He could not be Christ at the creation, because the order runs thus: creation, time, man, fall, recovery. In respect to divinity thus: Jehovah—God—Christ—Jesus, in this way Deity arrives at humanity, all saving relationship coming from the Absolute, the *I am*, Who is independent and unrelated.

He. That Christ should be the eternal Son is flat opposition to Psalm ii. 7, "Thou art My Son; this day have I begotten Thee." Before the period termed "this day," He was not the Son, to say nothing of being so eternally.

I. The awful name of God is Jehovah. *I am*, the Now. No words can express eternal generation but "this day," now, perpetually going on, which was and is, and is to come. It is not *I did beget Thee*, a matter of the past, but "have I," a process still going on. "Begotten" cannot be used in the human sense, as that involves a co-respondent. Of course we skirt the edge of an abyss, but enough has been presented to disprove your assertion.

He. I fail to see any proof, but find an accumulation of testimony in favour of the inferiority of Christ to God, and if inferior, not Divine. Of many texts take this (1 Cor. xv. 24, 28), "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when the Father shall have put down all rule and all authority and power. And when all things shall be subdued unto the Father, then shall the Son also Himself be subject unto Him, that God may be all in all."

I. You manifestly err when teaching *if inferior in office, not equal in nature*. Father and Son, whether human or Divine, must be equal as to nature. The highest angel does not get beyond the angelic nature, nor does the lowest brute get below animal nature. Sire and son must needs be of the same kind, nature. Only grant that Father and Son are applicable to God and Christ, and equality as to nature follows. But that implies co-eternity, their oneness, because a temporary creature could not become co-equal with his Eternal Creator, the gulf between being infinite. This is my view of your text. When the

economy of grace, over which Christ presides, ends, that kingdom of Heaven shall be delivered up to God the Father who sent God the Son to establish it. But this can only be when the Father has subdued all opposing powers: "Ask of Me, and I shall give the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." When His bright designs become accomplished facts, His mediatorial kingdom having passed away, the redeemed will not approach the Father by the Son, as now, but worship Jehovah direct, as wont was when neither angels nor men had rebelled. Jesus wears five glory wounds, stigmata of His passion, medals won in His campaign against the powers of Death and Hell. Then they close. With them He makes intercession, not by words, but as the High Priest entered the holiest (Lev. xvi. 14), with blood telling of an atonement completed, "It is finished." We end petitions with, "For Christ's sake." It will not so be when He delivers up the Kingdom. But suppose this incorrect, you cannot be right, for these verses tell of God the Father doing all things in respect to some One, and that One doing all in relation to Him, and yet with this reciprocity, they are not only unequal, but One is eternal while the other is an ex-carpenter, the illegitimate son of a Galilean peasant. Why should God put all things under the feet of a mere man, such a man? Christ must have the wisdom to rule all things (matter, men, angels), or His reign would end with induction and coronation.

He. That is inferential, while the Scriptures teach explicitly that Jesus Christ was ignorant. Now that gulf between infinite knowledge and ignorance on one point is impassable, being as wide as that between Creator and creature. Language cannot be plainer than (Mark xiii. 30-32) "Amen, I say unto you, that this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away; but My words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." You must allow He erred as to all being fulfilled. It won't do to say the prophecy referred to Jerusalem being burnt, for He adds, "Of that day knoweth no man," whereas Daniel foretold its destruction as to time (ix. 26). It can refer only to time's end, and it is clear He knew not when this economy would terminate.

I. Generation is used in two senses, one applicable to those then living, and found its terminus in the destruction of the city by Titus and the ending of the Jewish economy; the other meaning has the force of breed, seed, stock, race, or nation,

as when John said, "Ye generation of vipers," which looks to the destruction of the world, and the ending of the Christian economy. He does not say, *This generation will not pass away*, speaking not as His servants the prophets, but as Son, to whom all judgment is committed. This is He, able to keep the Jews in being until doomsday. When we see their synagogue on Garnethill instead of Zion's hill, have we no proof of that awful "Shall not pass away"? He used language like a maniac or God: "Heaven and earth shall pass away," hardly fits the lips of an ex-tradesman.

He. I admire not your power of exposition, but artfulness in evasion. You do not condescend to look at the difficulty—"No man, no angel, nor the Son knoweth, but the Father." That levels Jesus with us; He knows some things, but not others, as do we.

I. As a Socinian you hold Jesus was a mere man, while v. 32 puts Him above all men and every angel.

He. Let it be so, and the rock of difficulty is unremoved. Clearly the supremacy of the Father's knowledge is affirmed. Let Jesus know less than the Father, and Godhead is out of the question, for Divinity cannot graduate as divinity students do.

I. Turn to Gen. xxii. 11, "Abraham, Abraham: and he said, Here am I. And He said, Lay not thine hand upon the lad: for now I know that thou fearest God." It is impossible that God could discover; whence *I know* can only mean *I have made known*. The Lord saw his loyalty, and developed it from heart to hand, that the Catholic Church should, from age to age, have the advantage of such exemplary faith. "No man, when *he hath lighted a candle*, putteth it in a secret place." The Lord transformed Moriah into a beacon by placing thereon Abraham. When He was about to judge the world He sent Noah to signify the act and make known the time, 120 years. When the sinful cities of the fruitful plain were to be destroyed, two angels were commissioned to make the time known. So Jonah is missioned to Nineveh, and Assyrians are warned of the fatal forty days. When Jerusalem was to be destroyed, Daniel made known the time, 490 years. When the world which now is, is to be destroyed, He commissioned neither man, angel, nor Son to make known the precise time. Here is no limitation of knowledge, but of commission; and having the form of a servant, He must not exceed instructions. But He knew (Acts i. 7): "*It is not for you to know the time and the seasons which the Father hath put in His own power*," it is for Me, not you. Ye are servants, I the Son.

He. That is a well-put evasion. You are like a ram butting another, yet instead of running at him, runs by him. In fact, had you truly removed the difficulty it would avail little, as the gospels bristle with similar. See Matt. xxxviii. 18, "All power is given unto Me in Heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of 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 you see that if all power was given previous to such gift He had it not, and therefore could no more be omnipotent than omniscient, neither knowing day nor hour when a fixed future event would occur.

I. How foolish you would be to give a twenty-pound note to children playing. The French came to grief in 1870, because in 1848 they gave Napoleon more power than he could use. If our Lord receives all power, celestial and terrestrial, He possesses all wisdom to wield so weighty a sceptre. Thus, then, He stands, God revealed. No man, as a man, could receive so great a gift, but He was able. He was no angel, and as we know of no moral agents but men, angels, God, I claim Him divine.

He. If so, why, "is given"? as Divinity ever has it.

I. Because for thirty-three years He wore a servant's habiliments, but was then free to re-clothe with the glory had with His Father before the world was. When hungering in the corn-field He was as potent as on the slope of Olivet, but there was the hiding of power. Paul means no less (Phil. ii. 5-7), "Christ Jesus being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant." Only the Son assumes the servant's form, as each man and every angel is a servant. But turn to your text, for a master's style: Teach what I have commanded. Look, "I am with you." A man might say, Teach the commandments of God as I taught them. After that He could promise nothing as to being with them. Had He said, *I will be with some of you*, they would have asked which? when? With the I AM there is no when—all is now.

He. That text is often quoted as a proof of the doctrine of the Trinity, but that three should be one, or one three, is so absurd, that I smile at Trinitarians.

I. So should I, if they taught that three is one, or one three, as you do. They teach that Moses warned the sons of Jacob thus (Deut. vi. 4), "Hear, O Israel, Jehovah, our Elohim, one Jehovah." The unity is in Jehovah, plurality in Elohim. The

Divinity is one as to nature, three as to persons. If it were said, three natures in one nature, or one person in three persons, your objection would be valid.

He. You have not much helped your lame doctrine. I read of three persons, say, Alexander, Cæsar, and Charlemagne, and they had the same human nature, but I fail to see they constituted a trinity.

I. Your error lies herein—you do not know the mode, manner, how of Divine unity. How should you, when we do not understand how we think, dream, live. I point you out a man weighing twelve stone. That impalpable thing a thought enters his mind, and instantly the temperature of his body rises several degrees, and He is suffused with perspiration. Describe how he thought, and how that thought affected every square inch of his skin. Seeing we do not understand ourselves, our own nature, how understand that of God, whom no man seeth?

He. It is no use, then, telling me of the doctrine, for I cannot believe what I do not understand.

I. Indeed! you can believe the fact though not understand how. I show you the egg of a lark. When it is hatched its contents warbles in the welkin, no man knoweth how. Now, as I know the lark trills, I as certainly know that this doctrine is revealed, a correct statement concerning the Deity, but *how* is not revealed. Your three men cut a poor figure living in different ages and put over against the Co-eternal Three. Make them co-temporary, and you are no forwarder, because of the diversity of character, thought, and feeling. Had you imagined that there were three men who did all the functions of life simultaneously, when one ate the two did so, and the three always slept for the same time, held the same views, &c., I fancy you would see more of a unity. But we have nothing to do with trying to draw a line round Jehovah Elohim, and stating more about Deity than we can about humanity. Analogy lends some little aid, as when John says, "God is light," light being three in one. Red, blue, and yellow, which combine into white. But we have nothing to do as to whether this doctrine is comprehensible. Our position is: Is it revealed to the honest Bible reader?

He. But I claim our right to ask another question: Is this doctrine contrary to reason? and should reason reply it is, I demand the right of rejection.

I. Pray use it, but you have not shown it is contrary. You are body, soul, and spirit, but cannot define the bounds of each, though tripartite cannot limit the relationships of the three

factors in the great sum of humanity, cannot determine with exactitude their action and interaction upon each other. Is it not irrational, being yourself tripartite, but ignorant how, that you deny Tri-unity to Jehovah Elohim, because you say with Nicodemus, "How can these things be"? On your principles there could be no Son of God.

He. You make more of this Son of God relationship than it deserves. All men and angels are sons, so that Jesus is one of many.

I. Converted men are the sons of God by regeneration and adoption. Honourable as that position is, one side of it reflects dishonour—the fact of needing regeneration implies antecedent sinfulness, while adoption implies a previously lower moral status, but anything lower than good is bad. Angels are sons by creation, involving inferiority. The Son knows no anterior inferiority.

He. So you say, thereby begging the question. A little proof might prove refreshing.

I. Why persist in standing on the same platform as disbelieving Jews? John v. 18, "The Jews sought the more to kill Him, because He said God was His Father, making himself equal with God." All possessing human nature are equally men, whether parents or offspring; so Father, Son, Spirit having one Divine Nature are God, having a unity the human race cannot parallel. Jesus was sacrificed upon this plea. Listen to these awesome words recorded in Matt. xxvi. 63, "The high priest answered and said unto Him, I adjure Thee (put Thee on Thine oath) by the living God, that Thou tell us whether Thou be the Christ, the Son of God? Jesus said unto him, Thou hast said," *i.e.*, yea. For this He died. When being crucified His old enemies said, "If Thou be the Son of God"? The commonality were ripe for His being the Christ, or even for John being that, but claiming Sonship, forsook Him as going too far. Many then, before, or since claimed Messiahship; but none before, then, or since Sonship.

He. I decline holding that Christ is God until you show where He terms Himself so.

I. Then it cannot be done. Do scholars, beauties, wealthy persons, athletes say I am such? So saying would be self-insult. They show what they are, leaving others to say it. Jesus did not say "I am Divine," but enlightened the blind, healed the maimed, stilled the storm, and raised the dead.

He. After long study I am convinced there can be but one person in the Godhead, therefore you waste all you state.

I. Answer me : Is it lawful to worship besides God ?

He. Assuredly not.

I. Who only in ancient and modern times is called the Lamb ?

He. Jesus, I suppose, for John calls him so.

I. Let us follow the Lamb whithersoever He leadeth for information. Peter writes : "Ye were redeemed by the precious blood of Christ, as of a lamb without blemish." When John said : "Behold the Lamb of God, which taketh away the sins of the world," the same is referred to. Another John saw through a door open in Heaven more than a hundred millions of angels worshipping the Lamb. That could not be civil worship, could be no less than celestial adoration. In Heaven, mistakes in worship are unknown. Yet you accuse the orthodox of idolatry for singing, "Jesus, lover of my soul," when they but do what the upper choir do ! You affirmed that God only is to be worshipped, but as the Lamb is adored, it follows the Lamb of God is God, even as the Son of God is God. "Abraham said, My son, God will provide Himself a lamb ;" and he has, "The Lamb slain from the foundation of the world." I claim every angel on our side, and plead Ps. xcvii. 7, Heb. i. 6, "Let all the angels of God worship Him." But Christendom honours the Son as they honour the Father. The rest of the world are idolaters, as Hindoos, Africans, &c. It follows that Unitarians only in two worlds are free from idolatry. John did not say to them in vain : "Little children, keep yourselves from idols."

He. Well, I must say our position is, in your eyes, unique, a minority, certainly ; still bear with me until feasible reasons are given for believing the Deity of Him whom you claim it for.

I. It is proved by (A) what He said, (B) did not say, (C) did, (D) did not do, (E) what was said of Him without rebuke, (F) what was done to Him without reproof. But seeing that some of these blend, my recital shall not be guilty of the sacrilege of rending such asunder. As to (A) what He said, I remind you of only a few samples : "I am the Light of the world." How great to say, *I am the light of this age!* "I give eternal life unto My sheep." "Here is One greater than Jonah, Solomon, the Temple, (who is) Lord of the Sabbath." "I and My Father are One." "Thy sins be forgiven thee." To the leper, "Be clean." To the waves, "Peace." To the dead, "Arise." Should more be asked, these awful words supply all in one sentence, "I am the Resurrection and the Life," meaning, *I will raise every dead man to life and keep him alive for ever.* Great as these are, more striking

follow. John iv. 26, "*I am* who am speaking to thee;" viii. 24, "If ye believe not that *I am*, ye shall die in your sins;" v. 58, "Amen, amen, I say unto you, before Abraham was, *I am*;" Matt. xxviii. 20, "Look, *I am* with you alway." This is absolutely inimitable, even in mockery. No man ever used language after that manner before or since. It is either Divine or unintelligible. But no part of John's gospel written to teach His divinity affects my mind like chapter xviii. When the soldiers and mob sought Him, "Jesus saith unto them, *I am*. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, *I am*, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you that *I am*." He hid His power when ranks of foes fell, or they would have perished to a man, and the edge of Gethsemane would have been a greater Perez Uzzah, for they were about to lay rude hands on the Ark, but He restrained power, for that was not the great day of the wrath of the Lamb, but of bearing wrath. How clearly the threefold assertion with power, *I amship*, was then made!!! In nothing is the fourth gospel more unique than in this—it records our Lord employing the formula peculiar to Himself thirty-six times, which cannot be explained by referring the use of *I am* to that place or period, for it is not in harmony with Eastern usage. Being the *I am* He could necessarily add thereto *the resurrection and the life*, for the latter is an outflow from the former (the unrelated is the root of relationship), and this truth, which is death to Christadelphianism, for if any have a resurrection and after that fail of life, Christ vacates that lofty throne, "I am the life." The guarantee to Hell and Heaven is the same. In each world they live of justice through the power of Christ. Death in either world would be the undefication of the Lord Jesus Christ, the Son of Man having power over all flesh to give and continue life. "In Him we live," so that complete death to any reflects failure upon Him.

He. Before giving (B), let me say you forgot John x. 29, "My Father is greater than all," which renders what you said futile and valueless. If the Father be greater, the Son is unequal.

I. As to office, yea; as to nature, nay. Now nature is unchangeable, but office varies. The Father sent, the Son became the Sent, serving for our sakes, and it is too bad when He unclothed Himself of ancient glory parallel to John xiii. 4, that we might be clothed upon of honour, we should upbraid Him for becoming a servant, that we might become sons. As that He was less

than the Father, but when He spoke the proper language of the Son, He could say (John x. 30), "I and My Father are One," whereas we can never say that in the absolute sense used by Him.

He. Well, I won't contend about it now, so go on with (B), as I want to see what you can say thereanent.

I. When conversing with Nicodemus He did not say *We must be born again*, or his Messiahship would never be heard of. But the gospels supply so many illustrations of this, that I shall advert to only one (John xx. 17), "I ascend unto My Father, and your Father; to My God, and your God." Had He said, *I ascend to our Father, and our God*, that would bring to the level of an adopted son and a redeemed creature. This omission of *our* suggests that He scarcely used it during His ministry. He inculcates it but for us (Matt. vi. 9), "Our Father." Puts it in the mouths of the foolish five (xxv. 8), "Our lamps are gone out." Quotes it (Mark xii. 11, Ps. cxviii.), "This is the Lord's doing; it is marvellous in our eyes." Uses it (John xi. 11), "Our friend Lazarus sleepeth;" but what is that among so many discourses? When every one else would say *our*, He said *your*. Matt. v. 48, "Be perfect as your Father." Had He said, *Let us be perfect as our Father*, He would confess imperfection. John vi. 49, "Your fathers did eat manna." Saying *Our fathers ate manna*, He would have been a patriot instead of the Son of Man. Every mere man uses *we*, *our*, *us*, continuously and almost unconsciously. Paul uses in his speeches and Epistles *We* 420 times, *Our* 199, *Us* 185. To quote them would be to repeat a large proportion of his utterances and writings, but not so in the case of our Lord. The following presentation of *we*, *our*, and *us* is a contrast to the Pauline, nay, human, style. Matt. iii. 5, "Thus it becometh *us* to fulfil all righteousness;" xvii. 27, "Lest *we* should offend them." Every man but He would have said, *Give unto them for us*. If He added *us*, His Sonship would be denied, for He claimed remission of Temple tribute upon the footing of being *the* Son, not *a* son, not Peter's brother, but Peter's Lord; xx. 18, "We go up to Jerusalem; xxvi. 46, "Rise, let *us* be going;" Mark i. 38, "Let *us* go into the next towns;" iv. 35, "Let *us* pass over unto the other side;" ix. 40, "He that is not against *us* is on *our* part;" xiv. 15, "There make ready for *us*;" John iii. 11, "Amen, amen, I say unto thee (Nicodemus), *We* speak that we do know, and testify that *we* have seen (the testimony of the Three One God), and ye (Nicodemus and we, Adam's race, not Christ) receive not

our (Father, Son, Spirit), witness." In many respects that is the most notable verse in John's Gospel. John iv., "We know what *we* worship;" vi. 5, "Whence shall *we* buy bread?" xi. 7, 15, "Let *us* go into Judæa again;" "Let *us* go to Lazarus;" xvii. 11, 21, 22, "That they may be one, even as *we* are one." I have said Let us pray, hundreds of times. He never. So that Jesus uses We on nine occasions, Our on two, and Us on nine, a total of twenty, against Paul's 804, the servant using those pronouns forty times to the Master's one. When Jesus uses any of the three, the use falls under one of three heads: God's Person, worship, people. He did not say (Luke xxiii. 43), "*This day we shall be in Paradise,*" but spontaneously differentiated Himself from His found sheep, as He before did Himself from Peter. Besides this peculiarity, shared by no public man, there are masses of words He never used, nor could without forfeiture of high claims. Yet had He used them not a man per thousand would notice it, the best of guarantees we have His very words. Our Lord used I above 500 times, but We only nine. May we not affirm that no public man, in ancient or modern times, used I and We in the ratio of 500+ : 9? So far as reason goes, it is undeniable that He was unique in this, and competitors, unconscious or intentional, are for the future, as for the past, out of question. We safely defy a man to commence public life as a leader and so arrange his words. But why use I so often, and We so rarely? Because I tells not of egotism, as with mere men, but of unshared authority. We may say from this, His use of language, what the nameless Samaritan said, "Is not this the Christ?" Of the unused the following are some: I confess, admit, allow, dare, dread, mean, promise, intend, hope, expect, advise, doubt, resolve, determine, think, imagine, should or would like, would if I could, want, wish, trust, hate, conclude, recollect, remember, prove, persuade, *yea, nay, yes, no*, by themselves, drunkard, slave, gods, idols, idolatry. To elongate the catalogue were easy, but every thoughtful reader of the gospel has his list to append. Directly we turn to fancy and fictional writers about Him, they fail. See the gospel of the Infancy (xix. 8), "The Lord Jesus replied to them, Do not charge Me with a crime, of which you are not able to convict Me, but let *us* go ask the boy himself." Which levels Him with His accusers (ii. Inf. 18), "Joseph arose, and plucked Him by the ear, at which the boy was angry, and said to him, Be easy; for if they seek for *us*, they shall not find *us*." How strange that Jesus never said yes or no, though He taught us that our yea should be yea. He never gave

a direct answer to any question. His nearest approach was to Judas (Matt. xxvi. 25), "Thou hast said;" to Caiaphas (xxvi. 64), "Thou hast said." As the Lord led Israel by a circuitous route that He might teach them instead of leading them directly to Canaan, so Jesus never gave what we British call a straightforward answer, as a roundabout reply gave greater scope for instructing. "Be there few saved?" was asked. His reply is well known. He was no geographer, never naming Egypt, Italy, nor Syria; nor mountains, as Zion, Sinai, Moriah; nor rivers, as Jordan, Nile, Kishon; nor sea, as Dead Sea, Great Sea, Red Sea, Sea of Galilee. Was no historian—never alludes to battles the Hebrews, Israelites, or Jews won. Stephen and Paul began their apologies, Men, brethren, and fathers. He commenced as God gave the Decalogue. He was no orator, though He never stuttered, stammered, or revoked a word. Eloquence persuades, but persuasion was not for Him who commanded at peril. Paul says, "I speak as unto wise men: judge ye what I say." Never He. Our Lord did not teach on Protestant principles, appealing to judgment, but as the Pope, placing all on authority. He was no autobiographer, never told anecdotes of Himself, and yet His life was full of romance. We hear men speak thus: *I well remember when a boy travelling in Egypt with my parents seeing, &c.* Why not He? If He had, we should need no other proof that He was not the Messiah. That would be placing Himself on a biographical platform with thousands, whereas He was to stand on a pedestal, solitary, sublime, as coming straight from Heaven. Hence He never uses father, mother, sister, brother as bodily related, whereby we see the anti-Christ in the Pope eternally prating about immaculate mother. Note, Joseph died between our Lord Jesus being twelve years old and thirty, analogy leaning heavily toward the former date, so that the memory of him should conveniently, or more correctly, Providentially, die out. Had he lived after the baptism of Jesus, whensoever our Lord said, "My Father," carnal Jews would perversely understand *his father*. Providence is similarly seen in the death of John. When our Lord's ministry was well on, John's position was anomalous, he was in the way. He could not be an apostle, as the apostolic college was completed; nor could he journey with Him as an equal, and being a mere outside disciple would ill fit the greatest born of women: so he was cast into the Machærus prison. This did not overcome the difficulty. It would be unnatural for the harbinger of the Saviour to die by disease in gaol, nor was it to be thought of that John should remain a

prisoner to a patriarchal age. Martyrdom, the glory of witnessing for the Truth with his blood, who had testified for Truth with Jordan water, cut the knot graciously. Moral—Christian lives are regulated in relation to Christ. Jesus was no chronologist. His narratives are dateless as the stars. In His sayings no allusion is made to epochs. He did not say the flood, the destruction of the wicked cities, but merely Noah, Lot, never went beyond hour or day, mentions no month by name, nor characterised any past year as Amos i. 1, "Two years before the earthquake." He only used *year* once (Luke xiii. 8), and then puts it in the mouth of a landlord. Yet time is reckoned in relation to Him, being B.C. or A.D. Mentions no idol, though neighbouring lands swarmed with gods. Beelzebub, the Ekronite god, is mentioned, but not respecting worship. Jews being the only monotheists, might we not expect He would denounce idolatry? He did, "God is a Spirit." He settled no question of art, science, or literature. Left untouched Jewish ethics, as—how far one might associate with Gentiles, Samaritans, &c. Quoted from no book but His Book. Paul did from Aratus or Cleanthes (Acts xvii. 28, and Titus i. 12), from Epimenides, the Cretan Poet. Whoever thinks Jesus a ritualist is beyond the pale of reason, as Christ was as unritualistic as the wind. Could anything be more unritual than sending the twelve with only one coat per man? (Luke ix. 3.) When they were travel-stained, a discourse must be delivered without change of raiment; whereas the Presbyterian has his Geneva gown, the Episcopalian his pulpit robes, while the Papist is bedecked in millinery sufficient to clothe a small family, and even the Home Missionary must be benecked with a white tie, or sermon there can be none. Paul sacrifices (Acts xxi. 5), made vows (xviii. 18). Jesus did neither. John the Baptist is never recorded as entering the great centre of Jewish ritual, the Temple, nor even Jerusalem, whereas his Lord spent six weeks yearly there, and was often in the Temple, but did not connect Himself with sacrifices or any rite, as Paul did. Jesus was no scholar. Learning is acquired by observation or tuition. He had no library and no teacher. The only book He read was the Book. Instead of learning, which is earthly, He had wisdom, which is heavenly. Luke ii. 52 says, "Jesus increased in wisdom." A child receives eyes at birth; he sees better when aged ten, better again at twenty, again at thirty, for in latter stages he looks more intently and intelligently. Jesus had the same wisdom, the same Divine life, but there was a forthput in proportion to age in keeping with requirements.

Our Lord was no politician, mentions by name neither emperor, king, governor, nor government, as such, and that under circumstances when it was all but unavoidable; He did not say Herod, but "That fox." The Herodian trick to make him declare for some side was demolished by "Show me a penny." The evangelist does not say, *He showed them a penny*, for Judas carried the bag. Our Lord did not say, "Give to Tiberius," the emperor's name, but Cæsar, his title. I fancy He never had a coin in His sacred hand before that, then, nor since, so that we may clearly see "A man's life consisteth not in the abundance of his possessions." He was no logician, though He never violated logic. Compare His approach to that position when He confuted the Sadducees with the wherefores and therefore of Romans and Hebrews. Sentimentalists run upon *young, poor, beautiful*, He used them once each. Of the degree of comparison He avoids the superlative; joy in His kingdom here or "over there" is nothing beyond good. "The Lord our God is good," not best. "He went about doing good," not His best, as pious weaklings do. "Bring forth the best robe" seems opposed to our view, but *best* should be *first*, reinstated, like Paradise Regained. From *am*: mother (our ma), nurse, we have *amen*: loving as a mother and true as a nurse. Jesus was the *Amen*: faithful as to affection, and true as to utterance. Christ Jesus alone uses the double formula "Amen, amen"—I as Son of God testify, I as Son of Man witness. John only records this unique reduplication, for it bears on the God-Man position, which he wrote to emphasise. A certain type of preachers try to alarm by parading Death, He never. Maudlin ministers talk of going to Heaven, He never, but said, "I go to the Father." Whether is greater, locality or person?

(C.) As for what He did, I shall not run up the gamut of miracles, but concentrate on one. We have cases of raising a corpse, but the sign I refer to affects my mind more than waking the dead. Matt. xviii. 8 reads: "If thy hand or thy foot offend thee, cut them off and cast them from thee: it is better to enter life maimed," &c. Wherefore maimed means a portion of the body lost. Turn to xv. 30, "Great multitudes came unto Him, having with them lame, blind, dumb, *maimed*; and He healed them." It was common when men were caught stealing to cut off their hand, so that they would steal no more. Robbers cut off hands of those fighting them. Men lost hands in battle. Jesus restored limbs to such unfortunates. When Peter cut off the ear of Malchus, and Jesus restored it, there was no suture, scar, mark.

If Malchus told his story, and was asked to show the ear, he would be laughed at, and told he had been dreaming or drinking. Those maimed ones of Galilee whose limbs were restored would stare at them bewildered, gazing at their new flesh (2 Kings v. 14). In that excited crowd there would be gesticulation, babbling, and gabbling in Syrio-Chaldee, Greek, Latin, &c. When Christ healed blind men, eyes were there; when He raised Lazarus, his corpse was there; but when feet or hands were restored, it was like an instalment of the resurrection—bones, muscles, veins, nerves flashed into existence, and organically united without stigma. We should never say *Jesus cured such an one*. *Cure* and *care* are philologically identical. The proper definition of *cure* is to recover by care, implying the idea of a process occupying some time. Healing is an act, in the case of Christ, and an instantaneous one too. The only apparent case to the contrary is that when our Lord led the blind man (Mark viii. 22) into the fields adjacent to Bethsaida, and gradually raised the curtain of gloom, so that he might have faith in Him generated. And yet that is the way reading of His miracles affects my mind, whereas He teaches that His master miracle was raising Himself from the dead. When we read: "No sign shall be given unto this wicked and adulterous generation, but the sign of the prophet Jonas," we are evidently to understand that all other miracles are as nothing compared with raising Himself from the sepulchre. When Jonah was liberated, he preached to Gentiles; and when our Lord loosed Himself from the bonds of Death and the Grave, He preaches to us Gentiles in the persons of missioned, for through them alone does His spirit preach. The Church cannot mission a man. She recognises what He does.

(D.) Here I shall say a little as to what He did not do, but as a mere man would have done. Our Lord was the only Orient who bowed but once, viz., to His Eternal Father on Calvary. Joseph's brothers could not speak peaceably to him, could not say Salaam: peace to you, and bow, do obeisance. When the Lord rose from among the dead, He appeared to the disciples where their feet had been washed, fifty days before they were flame-crowned, and said Salaam. When he so said and stood erect as a palm, a sensation ran through the little flock, and the ten whispered, "It is the Lord." Though a landsman, He never followed His disciples on board. Matt. viii. 23, "When He was entered into a ship, they followed Him," presents the rule covered by xxviii. 7, "He goeth before you." In guarding His dignity, and protecting His Messiahship, He never shook hands with any,

never kissed man, woman, or child, though He condemned Simon for not doing so. "Thou gavest me no kiss." Jesus never laughed.

He. Stop, stop! I ask proof for that, at least.

I. Laughter expresses the lower faculties, and results from comparing the *is* with the *ought*. A man leaves home with his pants inside out, and folks laugh. Most laughter is an outcome of blundering. Laughter is undignified, as surely as levity is not gravity. There is more laughter at one country dance than at ten state balls. Children laugh more than adults, the ignorant more than the learned. He who knew all, seeing every event in its illimitable relations, could not laugh. Ps. ii. 4 has, "He shall laugh," because there is no Hebrew word for smile, and evidently used in the sense of having enemies in derision. Would you have our Lord with a vein of wit, humour, and comedy, when these are voted in the highest circles as *infra dig.*?

He. Well, well, go on with (D.)

I. Women ministered unto Him through Judas. He received nothing directly, and then only for disciples as for Himself, but dignity is not compromised by mentioning amount given. He never hurried. I defy you to fancy our Lord running. He was never in fear of being late. This is finely shown (Luke viii. 42). Our Lord was on His way to see a critical case where He was instantly required, but stays on the road conversing with an ex-patient who had touched His fringe in faith.

He. You do not get fair attention, through my head running on that statement that Jesus kissed no one. If not, why not?

I. Kissing was, and is, symbolic under certain circumstances. A lady kissing our Queen's hand signifies—I will love your Majesty and obey your rule. Devotees abasing themselves to kiss the Pope's toe signify—we will love your person, and obey your rule absolutely. When Samuel anointed Saul he kissed him (1 Sam. x. 1). The Psalmist advises to "Kiss the Son," promise allegiance. When Judas kissed Jesus the act meant "I will love Thee and obey Thee," whence the forceful rebuke: "Friend, betrayest thou the Son of Man with a kiss?" Had He kissed any one, it would have allowed inferiority to that person. Not knowing that, fictional writers fall into blunders as: Gospel of Nicodemus, xi. 21, "But Jesus laying hold on my hand, lifted me from the ground, and the dew was then sprinkled upon me; but He, wiping my face, *kissed me*, and said unto me, Fear not, Joseph; look upon Me, for it is I." So also "The Prince of the House of David," describing the scene conse-

quent upon the resuscitation of Lazarus. Perceiving Jesus, He was about to cast himself at His feet in thankfulness; but the mighty Prophet drew him to His embrace and *kissed him*." A work called "Philochristus," describing the Lord working a miracle, writes: "Then, at last, His pity came back upon His face all in an instant, so that His features seemed even melted therewith; and He stooped down and embraced the boy (demoniac), and kissed him." A double blunder, forasmuch as Jesus invariably avoided touching demoniacs; a species of being separate from sinners in the stereotyped rebel form. Besides, "Philochristus" should say *countenance*, as pity is not seen in the face, which is physical, but on the countenance, a moral index. Our Lord never interfered in matters judicial (Luke xii. 14), "Who made Me judge over you?" John viii. 11, "Neither do I condemn thee," judicially but morally, by saying, "Sin no more" by committing adultery. Jews worship with head covered. The only time His head was covered was with the thorn-crown. The King of glory became King of shame and pain. Jews went to the Temple to pray at canonical hours; He to His mountain closet, where Night shut to the door, and spoke to His Father in secret. It is allowed that Jesus never slept in a city, as such had gates which were shut at sunset and unopened until 6 A.M. It was His habit to go early in the morning into the country to have undisturbed intercourse with His Father. Hence when in Jerusalem, where He spent six weeks yearly, His wont was to make for Bethany before the city gates were closed. His sacred feet were never sandalled. Sandals were soldierly. Paul says, "Having on the breastplate of righteousness; and your feet shod," but that was to soldiers of the cross. When the Baptist said, "Whose sandals I am not worthy to bear," it does argue otherwise; but John had not then seen Jesus, and the formula was proverbial, meaning, I am vastly His inferior. Forasmuch as Jesus sent forth the twelve (Mark vi. 9), shod with sandals, we are apt to think that He, too, wore them; but, strange as it may seem, there was a species of claiming superior sanctity in having bare feet. The priests ministered in the Temple with bare feet. Our Lord washed His disciples' feet (John xiii.), to prepare them to walk the courts of that Jerusalem, which is all temple. It became Him who wore the seamless robe to be always unshod. Inspiration to prophets and duty to priests came at times, but to Him were continual; so He claims not ritual, local, occasional sanctity, but perpetual holiness. As it was soldierly to wear sandals, so was it to ride horses. No Jew would,

unless yielding to Gentile customs. Est. vi. 9, "Bring Mordecai on horseback through the streets of the city of Shushan." Hence the Prince of Peace rides into Jerusalem on a colt, "whereon never man sat," its dam following. Had He ridden an ass that some one had broken in, He and owner would be on a level so far as that ass was concerned, conjoint benefiteurs; but He who makes all things new, must have all things new, hence "He is placed in a new sepulchre, wherein was never man yet laid." Though a sorrowful man, the King of the troubled, He was not ill one day, nor could be, as illness indicates sinfulness as certainly as death, of which it is the forerunner. A day's sickness would settle the question of Messiahship negatively. "Thou wilt not suffer Thine holy One to see corruption." Death came upon Him as our guilt did, but from within would argue sin there, for the King of Terrors comes only of sin. Similarly, Jesus could not have a grey hair. One would have been fatal to Christhood. Ignorance of this led the writer of "The Prince of the House of David" to write: "I saw John point out to Him our house. The Prophet looked up, and gazed upon it an instant. I saw His features plainly, His countenance (should be face) was not that of a young man, but one past the middle age, though He is but thirty years old. His hair was mingled with grey, and in His finely shaped oval face deep lines were carved, evidence of care and sorrow." One grey hair, and we are unredeemed. The *personnel* of the Lord is veiled. We may say of the Gospel mount of vision what Moses said of Sinai: "Ye heard the voice of the words, but saw no similitude; only a voice." Physically, what sort of man was Jesus? We know that Joseph was comely, Moses handsome, Saul of lofty stature, David ruddy, Absalom had fine hair, and so with many other persons named in the Bible. In secular history we can tell that Homer was blind, Alexander the Great held his head aside, that Artaxerxes was long-handed, Demosthenes stuttered, Cæsar was bald, William the Conqueror was "of ordinary stature, but inclined to corpulency," the Bohemian patriot Zisca was one-eyed, while as to Bluff Old King Hal, Queen Bess, and James First and Fifth, it would be easy to draw their portraits, although they left us centuries ago. Now, of Jesus we know nothing as to bodily peculiarities; and yet, should we not expect that when four men write His biography, two intimate with Him, they would drop hints to guide our imagination? They were restrained by the Holy Ghost. It would derogate from dignity, and lead to iconolatry—to the worship of His likeness, whether in painting or statuary. After the

miraculous supply of food to thousands, as recorded by Mark, he states—"When He had sent them away, He departed into a mountain to pray." Imagine a preacher miraculously feeding five thousand on the shores of Loch Lomond, ordering deacons and elders to go over the lake in a boat, commanding the people to depart, and Himself to ascend the Ben. It is certain that the masses would not all leave, nay, nor half of them. I was struck with an account of our Prince of Wales being mobbed in Norwich, where he thought he could have a comfortable *incog.* stroll. He entreated of his too ardent admirers to let him go on in peace. Now, here is a Man who satisfied a multitude with food ordering them away in thousands, and not one person disobeys. To my mind, it was as great a sign as the multiplication of the food. In Mark iv. 36 we read: "They took Him even as He was into the ship." We go with some little preparation for the voyage, He with none. Then the Evangelist says, "He was in the hinder part of the ship, asleep on a pillow." Doubly precious portion! the only time we find our Brother sleeping. Yes; but is it not beautiful—"Asleep on a pillow!" These fishermen could sleep back on a plank and head on a coil of wet ropes, but Jesus was a landsman, so one of them gives their Rabbi the best apology for a bed, and took care His sacred head rested on a pillow. In the Temple every priest stood to minister. Priests stood as servants, but our Great High Priest sat in His Father's house. The council of seventy Jewish aristocrats, termed the Sanhedrin, which means *sitting together*, held sessions in a room partly built into the Temple, to partake of its sanctity, but only partly in it, or they would be unable to sit there, for such act would be desecration. When our Lord entered and sat, they looked at the act with amazement. It was claiming Sonship amidst servants. When Christ cleansed the Temple, one reason for overturning the money-changers' seats was their unlawfully sitting in an outer court of the sacred edifice, which was suffered only in the Court of the Gentiles as a species of patriotic contempt for their Roman masters, by treating the part set aside for them as inferior to the Jewish.

He. You make too much of Jesus sitting in the Temple, as though He meant thereby anything beyond a casual act.

I. My error lies in an opposite direction, not presenting the symbolism of the act in a powerful, clear, and therefore convincing manner. Let me add that standing implies doubt, the mind suffering uncertainty; whereas sitting implies certainty, the rest of the mind indicated by the rest of the body. Apply

that reasoning to a servant, soldier, lady, judge, king, and it will be found that sitting is naturally the more dignified. When we view it in connection with the Temple the act is elevated into a claim to Sonship, sabbatising in the house of His Father where all else stood awaiting the unknown command, whereas He knew all things. After He forsook the Temple, whereby it became desolate, you read nothing of an Apostle sitting to teach, their more general style being thus told: "When Paul and Barnabas came to Antioch, they went into the synagogue on the Sabbath and sat down. And after the reading of the Law and the Prophets the rulers of the synagogue sent unto them, saying, Men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel," &c., but as to the Temple, you have no one sitting there after Christ did, still less have you any one sitting and teaching therein, for the Temple was for offerings only, not orations. It would be, ordinarily, trenching on the sanctity and end of the fane to teach therein. Jesus reformed, not as a Jew, but as the Son of Man, related to all men, and as Son of God, jealous of His Father's honour. Our Lord never wrote. In the case of the anonymous adulteress He sat on the marble floor of the Temple, where no other man ever sat, with His feet beneath Him, and, stooping, drew figures on the salt that had lost its savour, which was scattered to prevent persons slipping—drew figures, as we see two men meeting after a shower, and while conversing one draws figures on the mud with his walking stick, and the other with his umbrella. So drew He, mechanically, as though He heard them not. He wrote nothing, as He baptized none. His writing would unbalance the canonical books, as we might set a higher value on what the Son wrote than what servants penned; but that would be wrong, as all Scripture, being God-breathed, is of identical authority. Baptizing some disciples, they might take airs over those *only* initiated by Apostles. What Jew spoke so much in public as Jesus did, and never mentioned the name of one tribe? Should we not naturally expect Him to refer to Judah's royal tribe? But no, it would give a factitious importance to mention it. So also of countries; suppose Spain named, what airs the Spaniards might assume, their country being the only one. He never admired any temporary thing, as a building; not the big, but the good, as that pertains to the eternal. Jesus saw more moral grandeur in two pieces of brass in a widow's hand, than architectural skill in the erection of the Temple with vast blocks of stone. He rarely used the O! of

admiration, and only once the O! of pain: "O Jerusalem! Jerusalem!" It was unusual with Him to address persons by name, not even His mother, nor the Baptist, nor the beloved disciple. Jesus often spoke to Judas, but not by name. It seems He did (Luke xxii. 48), "Judas, betrayest thou the Son of Man with a kiss;" but Tischendorf says Judas is interpolated. That sentimental semi-papal work "The Prince of the House of David" has, "No, Judas, answered the Prophet, shaking His head and gazing down compassionately upon His betrayer." That was after betrayal; and though not opposed to authority, is erroneous fancy; but what shall we say to Dr. Ingraham for direct contravention of the gospels: "Judas spilled the salt over the board, and the sop fell from his grasp into the bowl; upon which Jesus gave him the piece He held, saying to him, 'Judas, that thou doest, do quickly.'" There is only one case of Deity reduplicating a female name, "Martha! Martha!" There is but one greater honour in the Book, viz., Jehovah taking the latter part of His holy name and adding it to Sarai, whereby she became Sarah (Gen. xvii. 15). Heaven has few honours as high to bestow. Augustine said, "I would like to have seen three things: Christ in the flesh, Paul in the pulpit, and Rome in its glory." One would content me, to see Jesus bare-footed, bare-headed, standing erect, looking up to Heaven, and saying, "Father!" (John xvii.)

As to (E.) what was said of Him unrebuked, ordinary hearers were left uncorrected, as (John vii. 41) "Others said, This is Christ. But some said, Shall Christ come out of Galilee?" So much should we expect Him to correct this statement, that the rev. author of "The Prince of the House of David" writes thus: "'Then whence is it, O Prophet, that Thou comest out of Nazareth of Galilee?' asked Nicodemus. 'I will tell thee, Nicodemus,' answered Jesus. 'My mother dwelt in Nazareth, and sojourning at Bethlehem in order to be registered in her own family town David's town, I was there born.'" In contrast with that, though John names the Rabbi thrice in his chap. iii., our Lord does not once. He mentions neither Nazareth nor Bethlehem. He allowed persons to go away in error as to His Sonship, as He left parables unexplained, and as He lets many still walk in darkness, for infinitely wise reasons, winking at this their ignorance. An angel slew Herod for receiving Divine honours. When He was risen and showed His glory scars, His stigmata to Thomas, who said, "My Lord and my God," he was unrebuked. Stephen prays (vi. 59), "Lord Jesus, receive my

spirit." Paul thrice entreats Him (2 Cor. xii. 8) to remove the thorn in his flesh. The title Lord is so used in "The Acts," that deliberation is needed before we can tell whether it applies to His Father, as (ix. 13), "Walking in the fear of the Lord; and in the comfort of the Holy Ghost;" and (x. 4), "What is it, Lord?" (xii. 11), "Now I know of a surety, that the Lord hath sent His angel." But the Pauline benediction settles contention (2 Cor. xiii. 14), "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." It is unthinkable that a mere man would occupy such a position, an ex-carpenter take precedence when the Eternal is named! supremely impossible!!

Now as for (F.) what things were done to Him without rebuke read: "They came and held Him by the feet and worshipped Him." When Mary would embrace the feet of the Blessed now they newly trod Judea in resurrection power, He suffered her not, hastening to His Father after long absence. Though He permitted ordinary persons to err, He did not disciples, as that error would multiply to millions, and last through ages; whereas the teaching of an outsider would be unauthorised, and die with him. Who could conceive of a character so unique, that even after reading it over many times, learned persons still blunder as to the language employed by Him, which, if made, they would not have known, still less the ignorant, but, in such case He could not have been the Christ.

He. Make him Divine, and you lose your man, because man is not Divine. Imagine a man with a sixth sense, while we have five, and he is not a man, but may constitute an order of beings by himself, another species, but cannot be a man.

I. Nay, man is Divine of origin, ceasing to be that is defective. Man is dust vivified + mentality + morality + Divinity. A wicked being is no more a man, than a wooden-legged person is a man physically. When the wind is high the dust rises, but falls with its fall. The wind is the soul of the dust, upbears it. A human spirit upholds human dust, and unless a Divine Spirit upholds that, he falls on, and falls ever. That our Lord was perfect man is taught by John in this pathetic way: "It was at Jerusalem the feast of the Dedication, and it was winter. And Jesus walked in the Temple in Solomon's porch." Why the porch? Because it was cold; and as Jesus wore a thin linen coat, He went to get shelter from the wind.

He. How can you tell whether He wore linen or woollen?

I. The blessed in light are always represented clothed in fine

linen, for it was not lawful to the holy to wear woollen clothes. Hence we have (Ezek. xlv. 18), "They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causes sweat." Both dust and sweat symbolised sin. As Jesus differed from us in so many points, it is only reasonable we should find Him who was a bi-linguist, spoke two languages, the vernacular or mother-tongue of His native land and Greek, using them in a characteristic manner. Our Lord was in a position parallel to a Celt at Aberdeen, frequently engaged in public meetings. Such necessarily addresses the people in English, but there would be cases when he would use his loved Gaelic. It was so with Jesus. Every sermon was delivered in Greek; but as the Gael makes love in the tongue of old Gaul rather than in the Sassenach, so Jesus, when deeply moved with love or grief, used the Syrio-Chaldee, a dialect of the Hebrew. When Paul made his apology to the roaring mob, he stood on the stairs of Antonia, and spake Hebrew. "And when they heard that he spake in the Hebrew tongue to them, they kept the more silence." But some One spoke to him in that tongue at twelve o'clock in the day. Little wonder he liked speaking to them from above, when Jesus spoke therein from Above to him. But he failed, being only a man, speaking to many; whereas He succeeded, being Divine, speaking to one. We are told (Mark vii. 32) about a deaf man who stammered. It is certain he had not been deaf long, or else he would have also been dumb, for speech is of memory and imitation. Any ordinary man becoming deaf gradually becomes dumb, not through defect in the organs of speech, but forgets words and sounds till he becomes unintelligible. Our Lord looking up to Heaven, sighed, and said, "Ephphatha: be opened"—"I am He that hath the key of David" (Rev. iii. 7). Why this deep emotion indicated by speaking the language of Joseph and Mary? This was not the case when He raised the widow's son. The vulgar believed deafness came of demoniacal possession, and that it was by the fault of the demon the man stuttered. Moreover, those Jews supposed attempting to exorcise the evil spirit must be useless, because he could only be reached through the organs of the possessed. If, then, the unhappy man was deaf, no one could make that devil hear. That demon was like robbers possessing a stronghold, with every avenue closed to its owner. Therefore they brought this crucial case to Jesus, not in faith, but to see Him nonplussed, as His disciples were by a similar case while He was away. Of course He healed him, and, as a consequence, they were beyond

measure astonished. But He, knowing what an ado they would make, and not being a candidate for popularity, "charged them that they should tell no man." The deaf man had no belief that Jesus was the Christ, by whom he might be healed; so that neither he nor the people that brought him expected the result. They looked upon the patient as a stereotyped sinner, who was in Satan's power. Hence they were *astonied, stunned*, were as though struck on the head with a *stone*. Nothing of the kind is related when the dead were raised.

He. I see nothing in particular warranting change of language.

I. Indeed! Jesus seeing the depth into which His theocratic people had fallen, their superstition, want of faith, misery, subjection to idolatrous foes, and the wretched object before Him, every man of feeling must sympathise with His sighing, and cease wondering He spoke not in the tongue of the stranger, but in that of the fathers. To my mind, the case of the lassock, aged twelve, He raised is, in certain of its features, yet more interesting. They were *keening* her, she having died while her father was away seeking help, if help could come. When Jesus arrived He stopped the wake, as He yet does whenever He comes where our dead are surrounded by the living. The Lord said, *She sleeps*; they said, *She is dead*. Both were right. The girl was alive to Him, to whom all are alive in some sort, though dead to them. Having silenced the screaming dirge, He said to the new corpse, "Talitha cumi," *i.e.*, Maiden, come. Talitha is feminine, like Zillah, Naamah, Keturah, Sarah, &c., while the *cumi* is our *come*. "Damsel, I say unto thee arise," is its interpretation, not its translation. Now her mother had often called her up of a morning with those very words, and to be called up from the bed of death, to many days of life, by Jesus in her mother's exact words, was, to my mind, one of the most affecting forms of language conceivable. How one of those three would think of "Talitha cumi" when saying to Dorcas' body "Tabitha, arise." Christ healed none under twelve, yet there was no upward limit. Not till twelve could worshippers enter the Temple, lest being younger its sacredness might not be realised. The Lord's miracles qualified their subjects for serving therein, by making them bodily perfect, short of which none entered, as the Temple typified Heaven, where all are perfect. Had infants been healed, they would be no forwarder on this line. The man healed at the Pool of Bethesda, after thirty-eight years' exclusion, when qualified, entered. Even Jesus was not permitted in until twelve. "Suffer little children to come unto Me" is not the Judaic, but Messianic.

He. Well, perhaps so; but I don't see the sense of your making a distinction between interpretation and translation.

I. Take the case of Daniel. When he cleared up the King's dream the prophet told his monarch: "Tekel; thou art weighed in the balances, and found wanting." Now interpretation is telling not only the literal meaning of the word, but all meant, being commentary and paraphrase besides translation. Tekel is the same as *shekel*, and means weight. Just so Mene; number connected with our *mensuration*. Peres; *portioned*—Mark gives a solemn illustration of what we are considering. It was in Gethsemane. When He was scourged on Gabbatha, all was of men, of the Father permissively, and so He said nothing in either tongue; but in the garden and at Golgotha, it was God and man against the Son of Man, so that He groaned in two tongues, Syrio-Chaldee and Greek. When breaking down under the weight of our condemnation He said (Mark xiv. 56), "Abba, Pater!" nearly the same as saying, *Thou art My Father*. Christ claimed Sonship in two languages, for in virtue of His Sonship those Hebrews and we Gentiles, two flocks of one fold, have sonship, even "The Spirit of Adoption by whom we (too) cry, Abba, Pater," as Paul twice teaches (Rom. viii. 15; Gal. iv. 6).

He. If I am a son of God, as every man is, it matters nothing whether I have such spirit or not. I have the right by creation to call God, Father.

I. Well, be that so or no, the Bible does not so teach. That Book teaches the right is of redemption, and God knows who is redeemed, and to those who are He, in due and gracious time, informs thereof by His Spirit. But let me present you with the crowning solemnity of human history. The land was veiled in awful gloom prophetic, and like what will soon cover earth and ocean. Christ was on the cross. He cried in the Greek, "Dipso:" I thirst. As this lack was of the body He expressed it in the tongue, indicating less feeling, but His human spirit was sinking in awful depths which Greek could not express, wherefore He moaned, "Eli! Eli! Lama sabachthani! My God! My God! why hast Thou forsaken Me?" Why His disciples forsook Him, He knew, even we know, but His Father! Jesus groaned to God in Hebrew, to us in Greek, as far asunder as Father and Brother.

He. Precisely my view. If God, how be forsaken of God?

I. Because the Son was united to human nature, and we deserve destruction, death, yea, the first and second death, from God the Father. We were receiving in His person our deserts:

nevertheless, in that awful transaction He was mysteriously united to His Father and His God, for He says, "My God! My God!" Any man in anguish may cry "O God! O God!" but a son only can say what the Son said.

I. The last point I insist upon, differentiating my Lord from mere man, is this: Achilles had his Hector, Hannibal his Scipio, Demosthenes his Æschines, Napoleon his Wellington, Pitt his Fox, Disraeli his Gladstone—every great man has a rival. Paul tells us that Jannes and Jambres withstood Moses (and Aaron), and long after Korah, Dathan, and Abiram did so too; but who opposed Jesus? He who did once was so thrilled and overcome by Christ's awe-striking power, that he never attacked again. The regular formula is, "Then answered the Jews, and said unto Him." Plural, groups, one not daring an attack. Why should we bracket Augustine and Pelagius, Milton and Salmasius, yet present Jesus alone? The only one that delivered solitary combat against Him was not a man, but an angel; showing clearly that Satan was bolder than men. Can He, who stood alone as to incarnation, miraculous power, transfiguration, sanctity, unselfishness, crucifixion, resurrection, ascension, session, and intercession, Who shall hereafter judge every son of Adam and daughter of Eve, be a man, and that only? Thousands of Jews were named Jesus then, but none now. Holding his name in execration, it ceased being given to their sons at circumcision. No Christian calls his son Jesus, the name being too sacred. Can there be a mere man whose name affects Jews and Gentiles unto hatred or adoration, has done so for wellnigh two millennia? It became God to give a model man. Not to educate mankind is unthinkable of the Good; but our natural constitution demands we not only be told duty, but shown it. Tell an apprentice what to do, yet if the lad never saw it done, what further is he? If, then, Jesus be no model for ages and nations, there is no Good in the sky, as no good man below. But the Unitarian assumes God is, which cannot be if we have no good example. "Actions speak louder than words," so that the life of our Lord speaks more loudly and deeply than Sinaitic thunders. Wherefore, Jehovah said of Jesus, "This is My beloved Son: hear Him."

Time.—SATURDAY, FIVE O'CLOCK P.M.

Place.—GAOL SQUARE.

Persons.

He.

THE ARMINIAN OF THURSDAY TURNED DOCILE INQUIRER.

I.

A PRONOUNCED CALVINIST.

Point of Contention.

The Origin of Evil.

He. Have you any definite opinions as to the origin of evil?

I. That subject having engaged the mightiest intellects of humanity, it would be cruelly arrogant were I to say it is solvable, seeing no student is recognised as having untied the Gordian knot, much more should I arrogate if saying I can disclose the mystery. Howbeit, there is nothing wrong in exchanging notes thereupon, for who can be a Christian thinker and not turn attention thereto.

He. I ask, because it strikes me you make God the author of evil, and I am jealous of His honour.

I. Such jealousy honours you. Let us begin reasoning thus: there is one Perfect Being, Immutable, Holy, Eternal. All forms of life, all actions of those multiform living ones that have been, are, or will be, find in Jehovah their direct or indirect origin. If He call aught from aboriginal nothing to become beast, man, or angel, it must, in comparison, be finite, imperfect, and is mutable, whereby a wide margin is left for growing more into His similitude, all moral creatures being made in His likeness, as John resembled Jesus, the former being affectionate, the latter Love. The faculties with which creatures are endowed as to

number, kind, and degree are all gracious outflows of Sovereignty; that is, our Creator is not obliged to give any amount of power or ability to a creature, for the uncreated cannot deserve creation, nor when created claim endowment. Had He made jelly-fishes instead of angels, no wrong could be imputed. Conscious life coming direct from God, as angels and Adam, is a blessing capable of graduation from a man to an archangel. You perceive from this outlook creation was necessarily an evil.

He. Pray stop at that! It is an awful inference!

I. Not at all. To deny my proposition is blasphemy, because anterior to creation, when "In the beginning the Word was with God," He being perfect, nothing but perfection existed. Each creature fashioned was perfect, as answering His purpose; but contrasted with him was imperfect, and, above all else, given to change, which is the differentiating characteristic of creaturehood as compared with Godhead. If I learn, change of mind by increase of knowledge results, should I forget, change by decrease occurs. A mere animal is *super*, compared with inanimate beings; a man or angel is *superior*, God *Supreme*. But all inferiority is imperfection. You see a steam-plough working. Here is a farmer having a watch in his pocket standing by a barrow studying the engine. The barrow is good as such, but inferior to the watch, which is a timekeeper, but inferior to the engineer, who is inferior to an angel, who must not be compared with the Incomparable. Reason obliges us to admit that creation is imperfect, limited, temporary, and ever changing to the glory of the Perfect, Infinite, Eternal, Immutable. David says: "When I consider *Thy* heavens, the work of *Thy* fingers," not hands as built like Pyramids by labour, but trivial ornaments cut out by shepherds while resting in the shade. What is the creation to its Creator? the universe to the Unus?

He. So reasoning limits the Omnipotent as complaining of a man making inferior articles.

I. Can a man make his equal? He may turn out a Psyche, Rex, Zoe, or a Florentine Venus, but no more. Surely you admit that the Underived could not make another underived. Deity knows no commencement: therefore being perfect, all flowing from Him must be defective. We term Him simply Good, not best, because the latter would imply supremacy by comparison with creatures, whereas He is absolutely Good, and so Incomparable. Good is the philosophical superlative, where comparative there is none. Hence Jesus says (Matt. xix. 17), "None good but one, God." Not seeing there are no degrees of

comparison, no good, better, best, has led careless Bible-readers into blunders, of which this error is one: Our Saviour says (Luke v. 39), "No man also having drunk old (wine), straightway desireth new: for he saith, The old is good." Some early copyist, to improve what the Perfect said, wrote *better*, which comes to our age in this inferior form, but good is restored by the Revisers. So in the narrative of the wedding at Cana; it is not said, Thou hast kept the *best* wine till now, because that Divinely made was incomparable. In the kingdom of Christ there is nothing but good; in that of the wicked, nothing but bad, evil; and all evil has good for its basis, as every devil is an ex-angel. Evil, morally considered, is good abused; and as good is of God, evil must be good, twisted, wrenched, wrung aside, distorted.

He. You surely glide into error, for He said (Gen. i. 31), "God saw everything that He had made, and behold, very good." That is more than good.

I. As God created, He proclaimed each creature good; that is, answering His idea, fitting in with creatures antecedently made, as a mechanic might of machine-wheels as fast as made; and having finished His work He adjudged it, declared the whole "Very good," as the same mechanic might of his machine, each part working harmoniously, the whole corresponding to his plan. One wheel would be good, the whole very good considering a relation of parts and ends, but not of absolute goodness. Potatoes are good in respect to a hungry man, and with other viands are very good, but surely not in the high sense we are.

He. But we do not attribute that deficiency from good which is known as evil to the heavenly bodies, mere inorganic substances, but to that which injures, gives pain, kills.

I. Yes, that is physical evil, illustrated by the stony pages of geology. As soon as animal life was introduced, slaughter began, even among animalcules. War rages in a drop of stagnant water, and in the ever flowing mighty deep. Nor is the war exhausted in the wet, but rages on the dry, from insects to tigers. Man hardly appears when Cain slays Abel, probably with stone or club; but primeval Cain is improved upon by Krupp, Armstrong, and Martini, who slay their brethren afar off scientifically and satisfactorily, except to the slain. Apparently a similar contest raged among *angels*, though we cannot comprehend how, as they are unembodied spirits, whose mode of being, doing, or suffering is hard to realise by the embodied.

He. The chief objection to your dreadful Calvinism is its

unlimited draught on faith, in place of appealing to our rational faculties. You teach that God *foreordained whatsoever comes to pass*. Reason teaches that if He had, it would have been better done when we should not be grieved by hearing of Chinese famines, Thames collisions, mine explosions, railway accidents, and these horrid Australian bank failures.

I. You, equally as I, assume *God* is, to which you add *infinite in wisdom, power, and goodness*, yet whensoever He brings anything about, you do not think good forthwith; you libel His wisdom, and question His goodness so far as that is concerned. In the political world men act more rationally. Government, whether Whig or Tory, conducts a vastitude of diplomacy, legislation, and home administration that no ordinary man follows into detail, and yet we give votes of confidence to the governors we approve of at a general election.

He. Exactly so. We vote in the dark: probably if we understood what they had been about, we would refrain from supporting them.

I. Very well said; but if we understood Heaven's policy, we would in every case vote approbation; and if we poll in the dark for a Premier, why not for Him whose infinite understanding you allowed?

He. But certain occurrences are manifestly not only mysterious, but indefensible upon rational principles; for instance, that fearful Chinese famine, with concomitant and consequent horrors, we cannot bear to dwell upon, and yet you affirm He planned the calamities and cannibalism of it before the world was.

I. Your libel against the Divine policy amounts to this: *there should be no evil in the world*. Famine is one item in the black detail of evils, the philosophy of which we proceed to look into. The Ruler of the universe placed some portions of it under physical laws, and other parts under mental and moral laws. You admire heroism, applaud martyrs, reward inventors; how could those virtues flourish if no evil? Sir William Wallace was a notable patriot, but could he be so if no evil threatened Scotland? How can we have patience, meekness, courage, charity, without evil? Whence comes the skill of oculist, dentist, surgeon, physician? or the tenderness of the nurse, without illness? I know nothing of your imaginative faculty, but cannot imagine parental affection were there no evil. Let us learn lessons from fishes. They are a contrast to land animals in this; the latter are violently fond of their helpless offspring, whereas fishes care nothing for theirs. The mother fish gobbles her finny

offspring as the sweetest morsel floating across her watery way. The young of land animals need parental help, while those of water need none. Evil makes us dependent upon each other, as infancy and senility show. Now they are conditions of weakness which is an evil; but this weakness nourishes all we mean by humanity—how will the strong behave to the weak? No dependence, and we should be as devoid of sympathy as cods and haddocks, a greater evil than subjection to broken bones. Our human condition is inconceivable apart from evil. That Adam, Eve, and Eden business made a good provisional start, but it would have been evil indeed had the whole world been, and remained, a paradise. How, then, would minerals come to the surface? How man conquer the sea, subdue animals, and lay the earth under tribute? The Canadian winter, when General Wolfe took the Heights of Abraham, was six weeks longer than now. By drainage, cutting down forests, &c., our emigrants raised the sky all over the Dominion, clarifying the empyrean from the Arctic verge to Lake Superior. To-day the air is less laden with mist, the atmosphere freer from fogs, and the sky less leaden. Blue above is due to labour below. A century since, Queensland was several degrees hotter than now. Our countrymen cooled the climate by cultivation of the soil. Men are brewing rain in the sky of Egypt by planting trees. The sky of that land was rainless for ages. The Italians are driving malaria from the beautiful shores of Lago Maggiore, by fringing it with the *eucalyptus*, the fever scarer, a tree changing fever dens into happy homes over thousands of miles of Algeria. When time with man began, God gave Earth in the rough: when it ends, we shall deliver our ancient charge somewhat improved. Evil is the material out of which wise men make good. Ignorance is an evil: the wise educate. Can you conceive of man starting into existence learned? The more we study our state, the more we are satisfied with its wisdom. The wisdom of there being evil is plain.

He. I admire your rambling, anywhere and everywhere, rather than visit China. That famine overturns your philosophy.

I. Then to the famine we look. It must be conceded that God has a right to take life suddenly by lightning, drowning, or heart disease, or slowly by cancer, consumption, or leprosy, and no one has a right of complaint, because all the good we receive is so much grace, while any evil is of justice, we having, by rebellion, forfeited all rights. The Bible teaches that in many ways, amongst others this: in that beautiful book, the book of Ruth,

we read, "Naomi had heard in the country of Moab how that Jehovah had visited His people in giving them bread."

He. It seems unaccountable that He would leave them without it. We imprison men for so doing by their families.

I. Quite right too, for they ought to provide for them; but He is under no obligation to feed you, me, nor any. Hence if the Deity leaves Judea without food, why not China? But, observe, it is not only of justice this is done, but of kindness.

He. Surely you are joking upon a serious subject.

I. Not at all. Keep in view the federality of nations, look at them corporately rather than as individuals. A nation is rewarded that acts wisely, economically, scientifically, and punished if it does the opposite. The Dutch raised dykes to keep out the sea, and then draining their fens were neither drowned nor fevered, but flooded Europe with kine and cheese. When I was a boy ague was common in my country, but is there unknown through drainage. The Chinese destroyed every forest, and consequently no rain fell in the disforested portion. When people act foolishly, do you say that the same events must be brought about as though acting wisely?

He. Well, not precisely. If there is no forethought, they must put up with the consequences, however bitter.

I. Suppose Britain subjected to droughts alternated with inundations, would that not be much the same as the Governor of nations uttering this commandment: *Fashion you cisterns, tanks, and drains; and then shall ye eat the fat of your land?* As a rule, starvation of one or many is a consequence of a wrong course. If we all did our best as individuals and nations, and then starved, we should have nothing to complain of; but we do not. Visiting one of the largest poorhouses in Scotland, I discovered that of near upon ten hundred paupers only from three to five were Christians, the mass being there through personal or relative misconduct.

He. Your reasoning rather silences than convinces, but no reasoning can make me approve of the way Calvinists speak of disasters. There's Spurgeon, when preaching about that dreadful *Princess Alice* business, said: "God was master of the situation, and the collision was evidently by the Divine will." To me that makes God diabolical instead of Divine.

I. To me there can be no successful objection to his statement, for the alternative cannot be faced: *God was not master of the situation, and the collision was as much against His will as it was against the will of the pilot of the "Bywell Castle."* Because it was a

dreadful event, and he said, "God willed it," you say his God is a devil? Could he say other when his Master says: "Not a sparrow falls to the ground without the will of your Father"? In many cases He giveth no account of His ways, else we should admire and adore where we now bear perforce, and refuse to say Amen! You do not need more philosophy, but more faith.

He. That view is offensive in so far as it insults Divine benevolence and power—benevolence in making creatures, power in not making them better. It is preferable not to be than so to be.

I. Then take the alternative. The Creator should make each creature perfect as Himself. This is supreme folly. The creature is the door by which evil enters. You reason weakly when saying *better not be than be inferior*. Consider the shades and grades of social position between paupers and princes. Would you think it better not to be, than be a duke, or even any person between him and a healthy working-man? Between Satan and Seraph, the graduation of being is little short of boundless, but where it ceases to be a blessing and becomes an evil were hard to tell. The difference between evil and sin may be illustrated thus: Evil is analogous to a paralysed arm; Sin like one violently wrenched, twisted, distorted.

He. Where is the difference, each being useless?

I. True as to result, but no blame attaches in the case of the withered arm, whereas, there was an assailant who wrung the distorted member. Sin relates to law, evil to lack of perfection. Sickness and death come through want of health and life; darkness, of absent light; cold, of wanting caloric. Weakness, death, darkness, and cold are negatives. Surely you are open to allowing that these vacuities, wants, are conditions of evil? Health, life, light, and heat are positives. Existence is a graduated blessing, from sea anemone to angels. How many endowments, and of what type, shall be bestowed upon creatures, is a question of sovereignty. When a moral being is made, it must be subjected to known law, or else cannot improve by knowing its origin and Originator. In addition to these endowments, moral beings commence existence with latent potentiality, which illimitable power of improvement compensates for non-endowment with a higher type of being, as it leads into the blessed fields of self-culture. Whether is preferable to be made a stationary being, or a progressive one? How hard to think, if not unthinkable, that God would make beings who could learn nothing by experience or observation. But the

scholar's condition is one of imperfect progression, which is desirable for the good creature, and is his everlasting lot. There is more study in Heaven in one day of earth's measurement, than in Hell for a thousand of our years. Light favours study: darkness is wellnigh fatal thereto. As existence is a blessing, the creature's first obligation is love to the Person and obedience to the laws of Him who conferred it. This debt is easily rendered, gratitude being present. The primary duty of conscious creatures is the same—love to God. As all are defective, they need help of each other, as converse, social union, &c.; and as it is but just to give equally to what we take, the second law with creatures is love to neighbour. God gives each newly created one his talent, or talents, which, being endowed with free will, he is free to use or abuse, wherefore all creaturehood points to judgment. Sin comes by misapplication of creature power. Sin is *wrong* from wring: to twist, to distort. A contorted countenance is wrong. It is *transgression*: going beyond a proper limit, as gluttony to eating. It is *trespassing*: passing beyond assigned limits, as when men go unlawfully from a path through a corn-field. It is a *debt*, we owing perfect love to Father and Brother. In this sense it assumes the form of omission, failure, short-coming. Sin is a condition of heart whereby we cannot love God. Angels and men were made mutable, defective, and free, having all eternity to improve upward or change downward; but one change downward is fatal, being irrevocable. There is no power in repentance to restore Heaven's lost favour. In law, whether Divine or human, it goes for nothing. Considered in themselves, angels and men were put upon probation when they were made, and this always implies peril.

He. That being so, to be created subjects to great risk.

I. Truly it must, but is it not so to be born? still we rejoice when it is said, as of old, "A man-child is born." What sort of reasoning do we call this: A penniless man seeing the City of Glasgow Bank go to the bad, says, *Ah, seeing banks break, I am glad I have no money deposited in any.* On that principle we prefer being down lest we fall. Angelic or human existence must not be despised because it is not Divine and perfect. The child becomes a man, all God's lower gifts being starting points. "To him that hath shall be given," but *hath* must be first, and less than *given*, or the latter will not glorify the Giver; that is to say, if we start with all possible endowments, no margin would be left to be filled in, either by God or ourselves, during the infinite to come.

He. My jealousy is stirred. You are driving towards presenting our Creator as author of evil, sin, woe, and wickedness.

I. Suppose you give your son a classic education, but he turns out grievously bad, and you receive a telegram from London, as he is there in prison. In cell 16, on corridor B., he says, "Oh, father, I am in for forgery, and all is your fault. If you had not had me taught penmanship, I would never have written that fatal George Stokes at the foot of a bill for £126, 6s." I fancy you would be indignant. Had there been no tree of the knowledge of good and evil, how could evil be known? What your education was to that son, God's endowments were to our parents. Your son did what he knew to be wrong, so did they. His education was good, though defective, as all education must be; their endowments were blessings, though deficient. If we blame God for making man defective, and then giving him laws, we blame wisdom for not making gods, nay, Gods. The only question raisable is: Was man fairly endowed so as to conquer in the conflict, if faithful? Did he violate his knowledge? Had Adam been placed in Eden like a bird in a wood, under no moral restraint, he could not rise in the Divine similitude, being ignorant of God. To know God obliges to become like Him, and none can know Him except they be in His image, but that image is an outline for him to fill, with eternity to do it in. To leave Adam without law, would put God into the category of parents neglecting children. Reason and religion reject everything but this: man was made defective, mutable, free, and this was a gracious act for which we are under unspeakable obligation. I can see and say God was the author of evil, seeing that creatures are defective compared with the Perfect—He is the author of sin, as the sun is of shadow, as life causes death. If no sun, no shadow; no life, no death; no law, no sin; no Lawgiver, no law. Sin came of misused free will. Men talk of automatic, spontaneous, instinctive, or necessary action as degrading, thinking it grand to have free will; but free will is a sharp razor, and I am so foolish that I am unwilling to obey my Brother when He bids me say to my Father, "Not my will, but Thine, be done," and so put by the razor.

He. But your parallel fails. Had I given my son good penmanship, I could not know how he would use it; or if I foresaw he would abuse education, I had better leave him untaught; whereas, God foreknew Adam would misapply gifts.

I. But Adam would have done the same had He not known, for you cannot imagine that knowledge is causative. You are,

then, asking that God should work in the dark until futurity turned on the light; that is, you postulate that our Maker be ignorant, or else you are not fairly treated, another form of asking there be no God. Instead of demanding absurdities, suppose we suspect free will, and, doubting it, ask thus:

“Guide me, O Thou great Jehovah.”

Seeing that leaning to their understanding gets creatures into grief, let us lean heavily on the arm of Another.

He. But we cannot evacuate ourselves and cease to be men. You teach mischief comes of unwise volitions. What is the remedy?

I. We shall consider remedies when this is said—Adam sinning was no more able to repent than to make himself a day old. He could, and did regret, but the root of repentance, love to God, was not in him, wherefore, return to allegiance was impossible. “In the day thou eatest thereof, dying thou shalt die,” *i.e.*, verily, verily thou shalt die. Spiritually, he dropped dead when he resolved to eat; physically, he was mortally wounded, death being an affair of time. The life of the soul is love to God; and unless He be in the soul, it signifies nothing what gifts are bestowed; unless He comes into the creature, it will apostatise. He may place creatures in the Heaven of Heavens, endowing them with powers and joys seraphim never [knew, they will prove ungrateful for all, unless God be not only before them, but in them.

He. This is surpassingly strange, and I fail to see even the slenderest connection between it and the plan of salvation. Tell me, how is a soul saved? when? why?

I. Your inquiry contains the essence of divinity. An answer will be attempted when more is said on creature variability, in contrast with the Immutable. How variable is star-scape, cloud-land, ocean, and nature as seen on the shore. Stars ever perform their mystic waltz; clouds continually form new shapes from the ground to the empyrean; tides, currents, storms, and glassy quietude tell ocean’s story; organic life, whether vegetable or animal, passes through annual dissolving views, secular and reasonable change; while as for man, “He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.” All things, whether material or spiritual, are moored by creational cables of greater or less length, but identical strength, to Zur-holamim, the Rock of Ages. The longer those cables, the farther creatures are from God, and the more

given to change. I came into the world seventy years since, and found the Church had been singing Psalm xc. nearly 4000 years, while songs in the oak-groves by Druids, chanted by Chemarim to Baal, played on the lyre to Thor, Apollo, or Ashtaroth, are ceased. But when born the Jews had been singing the tune "Leoni" nearly 3000 years, and Christians sing it yet. In my day, 3000 secular songs and fashionable tunes have tinkled away their merry short night, but now cease to charm.

He. I really see no bearing of this upon the plan of salvation.

I. Have patience and you may. God in sovereignty is under no obligation to continue life of any kind, that is, considered in itself; but when He imparts moral life, is bound by equity to make that continuous, its receiver immortal.

He. Why? I don't see a fragment of the why.

I. Because such recipient remaining good deserves continuance of life, but if wicked, deserves to live that he may receive his reward. Adam sinning, He was bound to immortalise him as a sinner, or of sovereign grace take away his guilt, saving him as millions since. Suppose the contrary, and an unfallen angel might be deprived of life by an arbitrary act finding force in mere will and power; but God is holy, and therefore equitable, consequently moral beings must be immortal, their deathlessness being guaranteed by God's justice. The Devil deserves to live, that he may receive the reward of evil deeds; the prophets, apostles, martyrs deserve to live, that they, too, be rewarded. If moral, not mortal. The body is not moral, but the indweller—hence the body is subject to death.

He. Now then approach the greater subject, how we are saved? as my interest culminates in that.

I. All are saved by identical agency, God the Spirit entering his spirit, the Triune Jehovah dwelling in a man. That, and that alone, sanctifies, as Sinai was hallowed by His presence: "For the ground whereon thou standest is holy." Our guilty parents were drawn to Jehovah's tribunal similarly to their being afterwards driven out of Eden. When He said to the Serpent: "It shall bruise thy head, and thou shalt bruise his heel," the Sanctifier entered the heart of each, and penitential tears furrowed Eve's face. The quickening words were addressed directly to the murderer, but obliquely to them to whom they became a sweet smelling savour unto life, while to him they were his death-knell: seeing it was the promise of redemption by Christ showing Satan His power to counteract him in humanity, and then bring life

out of death by regeneration. "The Lord God made coats of skins, and clothed them," applied to their souls the merit of the coming Sacrifice, covering their bodies with skins of the lamb slain, prophetic of Calvary. There is philosophy in covering, as it teaches the things feared cannot come nigh. Noah pitched his Ark, so that water came not at its gopher wood. A fish is so enshlimed, that neither salt water nor fresh reaches its body. The Ark of the Covenant was the size of an ordinary clothes chest, containing a pot of ever fresh manna, the fertile rod of Aaron, and two stone tables. Its lid was golden, and termed the Mercy Seat.* This was besprinkled with the life-blood of an atonement, whereby propitiation was made. When the lid was shut, the once broken law-tables were blood-covered, no light revealing guilt, no failure seen—all invisible, forgotten, as though it had not been. An open lid symbolised nakedness of the broken tables, guilt apparent. Which things were dim shadows of that wedding garment, Divine righteousness covering the soul, whereby the shame of Adamic nakedness is hidden. The Lord Jesus was crucified stark naked, not a thread upon His sacred body during those six mortal hours of great agony. To this allusion is made by Paul thus: "For the joy that was set before Him (our salvation) endured the cross, despising the shame." He was made naked for time, that we might be arrayed in white for eternity. The forgiveness of sins is essentially one with that transaction, not being a passing by of offences, which is more of inaction and defective justice than aught else, but a positive bringing Christ the Atoner into the soul, and the Spirit sent forth of the Father and Son, whereby the spirit of the man becomes forgiven and sanctified, and so continues of equity, deserving it by relationship to Him, with whom alone is merit. When God said, "Light be!" He lit unquenchable fires, men call suns. When God says, "I

* The Ark was made of a heavy wood like our ebony, called shittim: thorns, *i.e.*, thorny tree wood. Though made of weighty material, and containing a flat of stone, it weighed nothing to which our Lord seems to refer when saying "My burden is light," *i.e.*, no weight at all. What burden is learning, piety, faith, to the good? Had the Ark been its natural weight, the priests would have had some excuse for putting it behind oxen, instead of placing it lovingly, as we do our sacred dead, shoulder high. Neither David nor Uzzah had cause of complaint when the latter was struck dead. It seems a big order on credence that one should be asked to believe in the levity of the Ark, but the more it is thought over, the more satisfactory such opinion appears. I met with it in the works of a Portuguese Rabbi, and, though I kicked at his statement, I now hold it. The elephant's skin is too heavy for a man to lift, but, like all parts of organisation, is no weight to the bearer.

will : be thou clean," the late sinner receives the Son and Spirit, standing faultless before God, then and for aye. When God wills, says, He does. I look at the does.

He. It is impossible we should be saved as Adam and Eve were, seeing the circumstances are unrepeatable.

I. Yea, in like manner. Circumstances alter, the mode remains. Saul is on the road to Damascus, at double day, high noon of Syrian midsummer ; a brighter Light blinds him *pro tem.*, that he may see for ever. For Christ came that those who are blind may see, and He had to blind Saul before he received very sight. The voice said, "Saul, Saul." That was God in Eden saying, "Where art thou?" That was the Shepherd's joy cry, as He found His lost sheep. The Spirit entered the soul of the arch-inquisitor by the time Jesus uttered Saul ! the second time, else he could not have called Him Lord : "For no man can call Jesus Lord save by the Holy Ghost." This man of Tarsus was the only one Jesus sought of the group, or others would recognise Him. The Spirit generally enters by a word or thought, which are usually connected with the Word. A man entering a theatre was arrested by, "This way to the Pit." A flood of thought burst upon him as to where gaiety, vanity, and carnality lead to. He then associated the thought of the pit with the abyss of evil. He could not enter, but returned home, repenting as he went. The Spirit somehow entered with that thought. "To as many as received Him, to them gave He power to become the sons of God." Regeneration is not an emotional effect, as we form a strong determination, nor can it be produced by the moral influence of one out of Christ admiring God's gifts to man. It is produced by a Person coming into the soul of another, as actually as the seven unclean spirits were in Mary Magdalene, rendering her increasingly unclean, or, better yet, as the Eternal Son entered the womb of the Blessed Virgin Mary. We have a Bethlehem in our bosom, Christ in us. With one Mary it was an incarnation, with us an inspiration. It is a Person come to dwell for ever in the spirit which to that instant hated Him and His people. Solomon Ben-David built a temple, his greater Son builds temples to God, which the Spirit inhabits, sanctifies, and preserves in that relationship for ever. The temple of Solomon, Nebuchadnezzar destroyed ; that of Ezra, Titus burnt ; those of Christ, no man defileth.

He. Are you describing conversion ?

I. No, regeneration. Conversion is our act, a turning to God, an outcome of the new birth. We are passive in regeneration, active in conversion. Should conversion be without antecedent

regeneration, it is formal, phenomenal, lacking the element of continuity. Our will is not violated in salvation, because not consulted. Will does not come into operation for or against the Divine act in the new birth any more than in natural birth. We being in a rebellious state when the glorious King shows us sovereign favour, were we consulted as to bestowment it would be rejected: "The carnal mind is enmity against God," ever saying, "Depart from us: we desire not the knowledge of Thee."

He. Surely we are consulted when thus invited: "Come unto Me all ye that are weary and heavy laden, and I will refresh you"?

I. When He makes us weary of transgression, heavy laden sinners, we are saved.

He. Christ make us sinners? Why, we do that.

I. I mean makes us feel sinnership in an evangelical sense, moan over innate depravity, till we feel we are the chief of sinners. He came to save the lost, that sort of lost, lost in their own eyes, precious in His. On earth the good feel sinful, but the wicked feel good. Try the first impenitent man with an exhortation to flee from coming wrath, and he resents it, probably saying, "Well, I think I am as good as you at all events, though I keep my religion to myself," &c. As soon as the Lord enters His temple, our heart, the man becomes holy. Nothing we do makes us holy; it is His dwelling in the Bush, in the heart of the heretofore faithless one. As life always comes from like life, so holiness comes from the Holy One. Holiness is a condition of the mind, as health is of the body, but can only be from a holy cause. Of the Church it is said, "God in the midst of her doth dwell," the same holds good in each vital member. Christ outside cannot save. The nearer Christ comes by privilege, but fails to enter by regeneration, the deeper condemnation; for judgment begins at the house of God, Jerusalem producing the vilest sinners. Thus it was that Jesus giving Judas the sop, a kindly act which should generate affection, was the occasion of Satan entering.

He. I presume, when so speaking of God dwelling in us, you mean by faith, love, His word finding a lodgment in memory and affections, our being affected by holy motives?

I. I mean more. His indwelling is substantial, as actual as in the case of the possessed, as truly as my soul dwells in my body. Remember Magdalene suffered the exorcism of unclean spirits, but they could not be cast out if not in.

He. There's the rub. How could seven be in one?

I. You mentally allow that seven occupy more space than one, which is incorrect. We do not know how one spirit dwells in

another, but the fact is certain, or else no man could receive the Spirit. My soul preserves my body from corruption by indwelling, how, I know not ; so Christ keeps my soul pure, how, I know not. The fact is theologically certain, but no man knoweth *how*, any more than we know how we love, hate, dream, think. Does Paul mean less when saying (Phil. ii. 12), "Work out your own salvation with fear and trembling, for it is God that worketh in you." And so Gal. ii. 20, "I live ; yet not I, but Christ liveth in me."

He. These are figurative expressions, teaching not that God dwells in my spirit, but only that we love divine things.

I. That hardly applies to texts such as Rom. viii. 9, "If so be the Spirit of God dwell in you ;" 2 Cor. vi. 16, "Ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them." As the Shekinah was a true thing, not a phantasm shining ever in the holiest, so is the Lord in each regenerate heart. Jesus says (John xiv. 23), "If a man love Me, he will keep My words : and My Father will love him, and We will come unto him, and make Our abode with him." So of the famous verse, "Behold, I stand at the door and knock : if any man hear My voice, I will both open the door and come in to him, and will sup with him, and he with Me." No hint of leaving ; the Lord hates putting away. He who stood at the door stood on the ladder top, and said to sleeping Jacob, "I will not leave thee until I have done what I have spoken to thee of." After that He may. God was revealed to patriarchs and prophets as dwelling with them, but the grander revelation was reserved for us. The flesh of Jesus was hallowed by the fulness of the Godhead dwelling in Him bodily ; and if God dwelt in Him, He can in us, though the manner is diverse. The body of the Christian is sanctified by indwelling Deity, whereby a wondrous unity is brought about, the marvel of angeldom. "Know ye not that your bodies are the members of Christ ?" That could not be accomplished by principles, emotions, resolutions, or spiritual laws. Members of the body are related to Him who templeises therein ; wherefore He says (John vi. 39), "I will raise it up again at the last day." He threatens to remove the Ephesian candlestick, may forsake a temple, church, people, or any corporation, but forsake an indwelt adopted one ! never ! ! Whosoever the Lord enters a spirit, instantly he becomes absolutely holy through identification with the Holy One. Else only relatively holy, as Noah was just compared with contemporaries, which does not qualify for glory. The receiver is forthwith

translated from the kingdom of Satan and the dominion of sin. All the Devil can do to him is good; as Balaam's curses turned into Israelitish blessings, so all that evil spirits or wicked men can do to injure the indwelt result in a Job-like termination—the Serpent eating dust. What Satan meant for Job's head, God meant for the Devil's belly. These indwelt ones are as faultless before God as when treading the hills of immortality. "Who shall lay anything to the charge of God's elect? It is Christ that justifieth." "He had not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." Love is blind, and "God is love." As when Christ cleansed a leper, he never fell ill of leprosy, so whom He cleanses is never defiled. The Lord allowed (Lev. xxv. 49) that in case an Israelite waxed poor, and sold himself for a slave, he might redeem himself if able. Had you and I sold ourselves to be slaves of sin, as the poor Israelite, there might be some way to redeem ourselves by repentance and good works; we were sold, and, as we went passively into slavery, we cannot *come out* by personal act. Our Redeemer meant that when on Sinai, saying, "I am the Lord thy God, that *brought thee* up out of the land of Egypt, and out of the house of bondage." Do not look upon the Hebrews walking as salvation, do not view repentance and faith as salvation. They marched because redeemed; we believe because ransomed.

He. But I distinguish between conviction, conversion, pardon, justification, assurance, perseverance, and sanctification, whereas you run them all into one act, and that Divine.

I. I look at life, you at its manifestation. These processes are, so far as we are concerned, the outgrowth of the Holy One indwelling, nothing more than stages of the Divine life worked out in experience of the saved. You may divide and time them as you will; but as God gave you life thirty years since, and gives it now, has been all that time, and will for ever, you being immortal, which constitutes life into one act, a continual gift; so with salvation, with this difference, that life natural is not God, but from God, whereas spiritual life is a Person. Did He not say, "I am the Life"? not, *I am the cause of man living*, but much more, viz., *I am the principle of vitality, the only source of spirituality, or being holy*. Christ does not give sanctity, does not hallow at a distance, but sanctifies, hallows by presence. Our Lord keeps the wicked alive, not by living in them graciously, personally, eternally, but, similarly to His keeping alive organic bodies, by natural laws and forces. Cut off from Him, we die spiritually. Some speak of justification and sanctification as

acts taking place at different times, whereas they are rather talking of words than facts, inasmuch as whensoever a man is justified, his nature is sanctified instantly, else how the dying thief enter Paradise? but his character is sanctified gradually, or we may say he gradually appreciates relationship to God, and grows in grace, in the realisation of God's favour; for we cannot grow in grace, seeing God does not love sons other than as He loves His Son. "Thou hast loved them, as Thou hast loved Me." If Jehovah loved His Son less or more, He would cease, His being determine, as changed affection involves the Invariable in alteration.

He. Whether from your being in error or my ignorance, I do not see your illustration as to the perpetuity and fulness of pardon.

I. Well, I will help myself by another illustration. Christ said, "I am the Resurrection and the Life." By which I understand, I raise every dead man to life, and keep him alive for ever. Imagine that a million years after the rising from the dead, here a redeemed man and there a lost soul dropped dead till thousands passed into nonentity through failure of resurrection power: that would dishonour the Son, His Godhead would be forfeited. Now resurrection is an act, but its continuance for ever a process; but the two are the output of one Power, which cannot fail, and therefore need not be repeated. So the forgiveness of sins is an act, but its continuance a process, and the act guarantees the process. Pardon being revoked would be as though the ex-leper became leprous, as though the resurrection body died. As we cannot think of re-regeneration, nor of re-resurrection, being raised from the dead more than once, so of a man forgiven more than once. Peter was as much forgiven when denying our Lord as now. The man who says the wicked will have a resurrection unto destruction, makes Christ's slaying power override His life-giving power. If one dies after resurrection, Christ thereby ceases to be the Resurrection and the Life.

He. Am I to understand you mean the Father loved Peter equally when he denied Jesus as when he confessed, saying, "Thou art the Christ, the Son of the living God"?

I. Undoubtedly. We stand in Adam, and are judged by works, or in Christ, being justified by relationship to Him. Can you mix death and life? You err by holding partial justification, and that by works, viewing a regenerated man as justified after regeneration by obedience, his failures made up by God's pardoning defects and excesses; whereas the man, not his sins,

is forgiven, and that not again and again, but once for all. Howbeit, Christ in the corn-field made it plain by saying, "On the Sabbath day the priests in the Temple profane the Sabbath (by doing butcher's work), and are blameless. But I say unto you, That in this place is (who is) greater than the Temple." The priests were not justified by what they did, but where they did it. They were justified by being in the Temple, but that justification covered only a day. Christians are justified by being in the Temple all their days, from womb to tomb. Philologically, *profane* means *before the temple*, not worthy to enter it; theologically, it is one without the Temple, not in Christ, and therefore one whom Christ does not templeise. If a man is in that Temple his life is sacred, whereby he becomes a saint, a holy one. Some bisect their biography by conversion, and view the former part as forgiven, and the latter as partially justified by obedience, and the balance pardoned; whereas the whole is forgiven, or, more correctly, the man is forgiven for life. The supreme work is to get as near God consciously as He is to us, to love Him as He does us, which is impossible; but let us urge the action for the sake of results. Seeing, then, I cannot justify myself by love to Him, let me receive justification by His love to me. In reference to justification, we stand on this rocky basis: "Jesus died for me;" we cannot add to that, seeing we are complete in Him whereby addition is not needed.

He. This is too good to be true. What, then, would be left for us to do?

I. We be heirs. Heirs come in for property apart from moral or intellectual qualifications. Yet ought they not to qualify themselves to appreciate and adorn their position? If our Prince could not read, it would not affect legal right to reign; but should he not be educated? The more we work or suffer for our Master, the brighter Heaven will be, as concerts are greater treats to musical students than to the uncultured. The penitent robber was as welcome at the pearly gate as Wishart, but after he reached the green fields where we gather at the river, he would not enjoy it so fully. He of the cross drinks the new wine of the kingdom from a tiny cup, he of the mantle of flame from a temple bowl. The chosen Jew has a small golden lyre strung of God, the elect Scotchman a harp of gold, from whose wire he strikes higher notes and deeper joy. Do you know the favourite title of Jesus as given by John?

He. The Word of God.

I. No, John applies Sent many times for Word once. Sent

implies moral distance from God. Our Lord says, "Abide in Me, and I in you." As Noah stayed in his Ark until He said, "Go forth," as the sons of Abraham obeyed Moses when saying, "None of you shall go out of the door of his house," so we abide in Him by profession; but we shall not permanently dwell unless He abide in us by possession, make in us His humble dwelling.

He. Excuse me for saying that I have taught and thought salvation comes of believing and behaving, for so long it seems impossible to settle down to these novelties. Moreover, I know nothing from Biblical statements of two ways of keeping the commandments—absolutely and relatively—considered in themselves, and in respect to other people.

I. Of course not in so many words, but it is there by fair inference. Supposing you say, *Women ought not to partake of the Lord's Supper. Either give examples of its being done in the apostolic days, or a commandment to do it.* I cannot accept inference. Then if you say, *Unless you give either precept or example, I hold it is unscriptural for woman to receive sacraments,* nothing remains but excluding the sisterhood.

He. But I do not go to such absurd lengths.

I. If not, you are compelled to hold the proposed view from these considerations. God said (Exod. xx. 6), "Shewing mercy unto thousands of them that love Me, and keep My commandments." That cannot mean keep them absolutely, for then no mercy is needed. It is a case of contrasting pious Israelites with rebellious Amalekites. Hence Peter says, "If the righteous scarcely (the human side of salvation through laxity of obedience), where shall the ungodly and the sinner appear?" So Jesus says (John xiv. 15), "If ye love Me, keep My commandments." By loving God, the Jew observed the first table, by loving Christ Jesus, the Christian observes both tables, seeing that He is our God and neighbour; but who does that perfectly from cradle to coffin? not when in raptures, but life through. Christians keep the ordinances of Jesus compared with worldlings, and that is what is meant.

He. But surely I can keep a commandment for one minute, and if for a minute, why not a month, and so on?

I. You cannot keep the Law a moment, which is evident when we consider how defective our service is. You may neither steal, covet, nor lie for a given time; but say you pray, can you answer for it that your feelings and language are what they would be if Jesus were in your place?

He. But I do not profess to be as good as He.

I. He was simply good, and you must be good. How say a man can keep the commandments one minute when we cannot keep them in prayer? Reasoning with a friend on this proposition, *When God pardons sins, He forgives past, present, and to come*, he thought *to come* too strong. What avails it if He forgave up to conversion, when we need re-forgiveness the next minute through defective service? He thought God pardoned up to regeneration, but afterwards as we repented. Howbeit, our tears need washing in blood, our repentance is inaccurate and defective, and we fall short, omit, and are filled with secret faults all unconsciously, and so need a constant flow of vital energy. Negate this, and we stand in virtue of personal obedience, whereas we stand by reason of Christ's obedience. It is no more of works after conversion than before.

He. From your argument, I suppose you believe in Final Perseverance.

I. Christ being the Good Shepherd, He can lose no sheep. Then He might be goodish or goodly, but not good, as that is absolute, the superlative degree in theology. We being "bone of His bone," and God keeping all His bones, His loss is unthinkable. Calvinists object to the expression *perseverance of the saints*, for it involves their act and deed rather than His. Howbeit, I believe in *preservation of saints*. One word tells all our story. Hence we sing :

"The Lord thee keeps, the Lord thy shade
On thy right hand doth stay :
The moon by night thee shall not smite,
Nor yet the sun by day.
The Lord shall keep thy soul ; He shall
Preserve thee from all ill.
Henceforth thy going out and in
God keeps for ever will."

Peter meant the same when describing God's people as "kept by the power of God through faith unto salvation."

He. Why, that is my pet text, *through faith*. There comes in my active element.

I. But He does not say *because of faith* ; we are saved by faith, not *because* of it. There is no merit therein, seeing it is the outworking of the Indweller. Surely there is no merit in looking to Jesus after He gives eyes to see, and puts into the heart the yearning desire to behold the lily of Israel.

He. But does not a man holding his infallible salvation savour of presumption ?

I. A man is ill, his medical adviser says, "I can cure you." Is he presumptuous for believing? The Good Physician says (Hos. xiv. 4), "I will heal their backsliding, I will love them freely." If "freely," not for obedience. If He loves "freely," He loves everlastingly. "I give (not offer) unto My sheep (not all flesh) eternal life." Thought of loss has two sides: His loss, our loss; His would be failure of honour, ours perdition of soul. Howbeit, His honour is as dear to Him as our soul to us. But best of all it is written, "The just shall live."

He. You do not fully and fairly quote. It says, "By His faith."

I. What care I about the omission? My argument is the just shall live, you merely tell how, not touching the assertion to injury, but to help. He who thinks that a loved one may be a lost one does not see the oneness of Christ and Christian. Hear Moses: "Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves against me, and slay me; and I shall be destroyed, I and my house." There are not twenty sweeter verses in his five books. How beautiful the parallel between Jacob with his family, and Jesus with His disciples. "I being few in number." "Fear not, little flock." "I" was amenable for all misdeeds. They deserved reprobation, but (Gen. xlix.) were blessed. Every book but our Bible would say, "We are fewer than they," howbeit His people run up into Him, their Federal Head.

He. You overdo relationship, and make little of individuality.

I. Impossible that. My error is not embossing, making it stand out clear in theology, like the boss of a buckler. I know of no other hope for the Church, Heathens or Children. David laid down the principle: "As his part is that goeth down to the battle, so his part that stays by the baggage." Those who work not, whether sinner in Christendom, rebel in heathendom, or infant in cradle, may come equally under the head of the 200, and none but sons of Belial except that, for our great David giveth us the victory; we don't win, though we no less triumph. She that tarried at home divided the spoils.

He. Well, may it be as you say, for I always viewed salvation incomplete till death, while its continuity depended greatly upon wise deportment. You insist on its being an instantaneous act infallibly flowing on. Can you apply your theory to David? Being indwelt, how murder?

I. Look at that tree. In winter its growth ceases, and only for experience we should fancy it dead. Life is there, but latent, lying hid as heat and gas in coal. God dwells in the godly, but is not always manifest in them, nor to them, by consciousness. They do foolish, sinful, and even atrocious things, for which they suffer correction, chastisement, discipline, but not punishment.

He. Not punished! Was not Samson by the loss of his two eyes? David by a sword always on his track?

I. A father corrects, chastises, disciplines—a judge punishes. Our Father cannot punish, all penalty was absorbed by the Man of Calvary. If we be judged, we take our place with the world. “There is no judgment to them that are in Christ Jesus.” Those who were judged in the person of Jesus, cannot also be judged by Jesus.

He. But the harmony between that notion and John’s statement. “He that is born of God cannot sin,” is far from obvious.

I. The absolute stands for the comparative. The regenerate cannot sin as once they did, and as the wicked still do. Many a sinner recites guilty acts with shouts of laughter. A mason named M’Cindle told me he committed a presumptuous sin, after which his semmet was wet night and day for nine months, with so great a baptism of sweating anguish did God correct him. Had he been unregenerate it would have been a passing joke, but the indwelling Spirit made it a long agony. Christians are under the Law—every moral being is bound to love God, and his fellow. This we cannot do unto justification, and we do not plead obedience to the Law as a ground of hope, but are under the Law as a guide of conduct, and shall be no less in Heaven than here. But no Christian plays the antinomian by living in sin, and claiming relationship to Christ, for many reasons, these amongst others: The Spirit will not suffer him. He cannot have more liberty than his Lord; and does not Jesus love His Father and us? Who desires a dispensation from that blessed condition? who lingers for a forty days’ indulgence? “God is love,” and who loves most is most like God. Asking release from the Law, is seeking relief from the burden of loving our Father and our brother.

He. I should like to hear your views on Effectual Calling.

I. Rather term it Gracious Entry. If God, Who is love, enters by the preached gospel, the usual mode, His first work is generating love to Him, which instantly manifests itself.

He. Surely not. When I came under conviction through

these words, "The Master is come, and calleth for thee," I had no rest, often fell to weeping bitterly through the burden of my sins.

I. Well, that is what I said.

He. Excuse me, you said a man loved directly the Lord made His gracious entry.

I. And you say so too, but unwittingly. Sorrow for sin is a form of love to Him we grieved. See it thus: A fellow goes rushing and blundering along the street, where he knocks down a little girl, but does not inquire about the result. Were he a philanthropist he would stop and be sorely grieved. The man of love grieves for injuries done. God's Spirit wrought in you godly sorrow for sin, whereby He manifested indwelling and illustrated the text: "We love Him because He first loved us." I doubt not that so far as salvation is concerned, our safety is more shown by grief than belief, and I question the character of any convert's experience who did not weep before consciously believing. The experience of most Christians will be: Word of God coming by human agency, as preached, written, printed, or by a thought—that used as the means by which the Spirit entered the heart—grief for sin of varied duration, from a sensation of distress to spirit anguish lasting years—peace through believing. Jesus showed love to Lazarus by tears. I rely more on deep contrition than high profession. A friend told me of a lady who, through admiration of Christ, began a Christian life without passing through penitential pangs and dread eclipse. I replied, Regeneration does not come from sentimental faculties, but from Divine Entry. When He comes to possess, love outflows, but through pain, as the Jew eats his Passover with bitter herbs. Of Peter we know "he went out and wept bitterly." The bitterer his tears, the sweeter his heart.

He. It seems you take no notice of man's free agency. If man is regenerated by Divine Entry, over which he has no control, what's the use of his will?

I. Man does not co-operate in salvation, it being the act of Deity. Howbeit, this does not touch his will, and therefore cannot violate it. A lady was out in a boat with a party of friends on a lake, and was accidentally thrown in. With great skill, and at much peril, she was got on shore, but so long elapsed all feared she was gone. One of the company, by hot cloths, a warm bath, and breathing into her, was rewarded by a sigh and a shiver. She came to, and that evening took tea with the party. She did not co-operate with those attempting her resus-

citation, but did not oppose it, and when she understood the position was grateful. You try to get a carnal man to be spiritual by reading, praying for him, and seeking his company to worship. There the Spirit enters, therethrough he repents, believes, rejoices. Now he is thankful to you for the interest taken in him; but if you think he concurred in salvation, you err. Paul was regenerated at noon. Say it was the seventh stroke of the twelve when Jesus said to him, "Saul, Saul!" he was regenerated before the eighth stroke. The truth, I fear, is too strong for you; all saved, are saved in no time; it is not momentary, but in no time, *i.e.*, in no cognisable time, as quick as light. There is, then, no time for concurrence nor resistance. The saved co-operate as the lady did, being restored to consciousness until conscious of salvation; but that differs from salvation, with which Arminians confound it.

He. Still, do you not think a gracious work may begin on God's part and be broken off on ours.

I. There is no gracious work begun previous to Entry, before which He knows all our future sins of omission, commission, deficiencies, and delinquencies. He does not Enter, but finding it becoming to leave, departs. God is no experimenter. Entering is His alpha, and omega there is none. "I am alpha and omega," means, What I begin I complete. Solomon's temple was forsaken in the day of Ezekiel, and the earth will be when He delivers the world over to be consumed by fire; but union with an individual is of the covenant in Christ dating back to hidden cycles; His call is of Almighty love, and given to those He enters, and when these be called from the earth that He may manifest love to them in Heaven, as He called Eve from Adam that he might love her in Eden. The Divine call is in the singular number, for the love of God is individual, as when Jesus called Zaccheus out of the tree into the Church. He does not love the Church, but each member of it, as though he were the only one for whom He died. The members of His mystical body are loved severally, not collectively. We speak of them in the latter form for convenience. He cherishes the name of each enrolled, as though He loved only that. The name by which a ransomed one is known in Heaven is unknown, but the saints militant know it as recorded in the Lamb's book of the living, for the named ones lived to Him before time, and He died for them in time. I know not whether there be any material correspondent to a book, but there is something which is to Him what a book is to us.

He. I need hardly ask whether you teach the irresistibility of grace, for all you say points thereto.

I. You believe God is almighty outside in the material world, believe also that He is omnipotent inside in the moral world. He gave you eyes. Can you resist the gift?

He. No, but I need not see unless I like.

I. Perfect error. I challenge you to shut your eyes one day. Nature inside prompts you to look, and circumstances around urge you to their use. Grace is God working graciously, and it is reasonable that He works successfully.

He. How do you understand the expression *in Christ*?

I. Ah! that was the favourite epitaph of co-religionists interred in the Catacombs. The expression applies to nominal Christians, not belonging to the seed royal. Thus Jesus says (John xv. 2), "Every branch in Me that beareth not fruit, He taketh away." Jews were in the covenant by circumcision, and partaking of the Passover—Christians are by receiving baptism and the Lord's Supper. So being in does not guarantee salvation. Of the four kinds of seed in the parable of the Sower, three correspond to those in Christ by privilege, profession, confession. Such answer to the foolish virgins, virgins, but foolish. The saving sense is seen in 1 Thess. iv. 16, "The dead in Christ shall rise first." Any may live in Christ professionally, but the true only sleep in Him. We are said to be in Him as our Federal Head, such have His entire merit, whereby to them He becomes "The Lord our righteousness," which being Divine cannot be augmented by human righteousness. Anything added thereto would be analogous to some portion of the body of a beast added to mine. Being in Him we become fellow-heirs of His inheritance, which passes understanding. As we say a man is in drink, love, or anger, meaning drink, love, or anger is in him, so it holds good of this expression. A man in Christ means Christ in a man, the hope of glory. Does not that coincide with the words of Jesus, when teaching this culminating glory of Christian dogma, "Abide in Me, and I in you"? "That they all may be one; as Thou, Father, in Me, and I in Thee, that they also may be one in Us"? Christ dwells in each literally, as God dwells in Christ, but not, of course, infinitely, as did the Father, howbeit truly, personally. Christians dwell in Christ federally, legally. We cannot be in Christ as Christ is in the Father, but the Father dwells in the Son, and in each son.

He. Do you mean that the Lord must be in our affections?

I. No, more, far more. Christ the Spirit is in the spirit of

the saved as actually as Satan entered into Judas after receiving the sop. Papists distort this truth when teaching they receive Christ into the stomach by the Host passing from tongue and throat. Even allowing the Host to be Christ, they do not receive Christ into them.

He. There you must be wrong, for suppose the wafer is transubstantiated into the Lord, and they swallow (here I am puzzled whether to say *it* or Him), He must be in them.

I. Blank error. A priest can only tantalise, not give the water of life. I see a steak in a flesher's, and, as it takes my fancy, I buy it. Surely it is nearer to me. It now lies in my hand. It is yet nearer. It is cooked, and I eat it. Now it is in my stomach, but my stomach is not my person, nor, conversely, am I my stomach. It is assimilated by digestion, and becomes part of my body, not of me. You tell a sinner about Christ, and the Holy Ghost vivifies your words that they return not void, thereby the Spirit enters his spirit. Matter can get at matter, mind at mind, but spirit only at spirit. Do you know, I revel in the thought of demoniacal possession!

He. Upon my word, you have a remarkable taste! How defend such proclivities? A weakness for devils is incomprehensible.

I. The manner of salvation lies greatly in the penetrability of human spirits, as compared with angelic. I can no more think of one devil dwelling in another, than I can of a man's spirit possessing a demon. It seems the body of man is penetrable by matter, and his spirit (the true he, the very *ego*) is penetrable by spirit, or, may I say, is indwellable? When the Holy Ghost filled Stephen, was that less than the Spirit filled his spirit? "The kingdom of Heaven is within you," because the King is. Christ gathered all good persons to Him, for unto Him shall the gathering of the people be, and as in the outer kingdom of Heaven, so in the inner. He gathers all good round Him, gradually; in the soul is a kind of spirit nucleus, a Seed Royal, bringing forth fruit unto eternal life. An angel is indwellable of the Almighty Spirit, but man seems much more naturally indwellable than those unembodied spirits. There seems a receptivity in the human spirit that invites entry, a species of moral vacuity that waits an evil or a holy spirit to enter, but angels cannot enter the innermost court of humanity, so that the human *field* seems to lie between evil spirits and the Spirit.

He. You give me something to meditate upon passing strange; but I cannot see where to put in the negative, for I seem like a man on a ship hearing a diver relate marvellous things concerning

the depths, but not having donned a diver's costume, cannot contradict him, but suspend judgment till I see more. So I do, yet I feel urged to propose one objection to your view, viz., How can Christ be whole and entire in thousands at one time? This, you doubtless know, is our stock objection to the wafer-god.

I. Rome teaches He is present, body, soul, bones, nerves, and Divinity, while we know He sits at the right hand of the Majesty on high, and that a body cannot be at two places at once. Observe, they speak of the human nature, Jesus—I of the Divine Spirit, Christ. God is where we speak, whole and entire, but He is no less so where others speak in London, Berlin, Plevna, Pekin, and all portions of the creation, whether Heaven, Hell, or Earth. If, then, He is wholly everywhere, why not, in a special and gracious manner, dwell in the regenerate?

He. You prove too much, for on your showing He dwells in just and unjust.

I. Do we not say, "Our Father which art in Heaven;" meaning, He is there graciously and gloriously manifested? God dwells in yonder willow as He did in the Burning Bush, but how diverse the manner. He is in the unjust as in the willow, but in His saved as in the Bush. He dwells in the elect, whether angels, Christians, or Christ, but in each differently. When we read of (Matt. xxiv. 30) "The sign of the Son of Man in Heaven," that means Himself, He being His own sign. So (Luke ii. 12), "This shall be a sign unto you: Ye shall find the Babe." When you read, "God created man in His image," remember nothing less than the Divine One is the Divine Image, as, says Paul (2 Cor. iv. 4), "Christ is the image of God;" also that famous text (Heb. i. 3), "The Son is the express image of the Father," for so it means. Hence, Christ in you is the restored image forfeited by Adam, in him naturally, and all nature is temporary, in Christians graciously, and all grace is eternal.

He. I still hold that God offers me and every man life.

I. Remember God is a despot. Now despots give, not offer, because the latter compliments the presentee, which the holy God could not do to sinful men.

He. Am I to remember that the Blessed is a despot? No fears of me. It is rank blasphemy.

I. Well it will not be blaspheming to prove it, which I now do. Despots govern without consulting the will or judgment of those governed. The kingdom of Heaven is not a constitutional monarchy, but an absolutised personal reign. Our Queen needs

advisers, people, Parliament, and Cabinet. Our Creator having all wisdom, consults no creature. The covenants were not agreements between God and people, but arrangements made by Him, and bowed to by them with a deep Amen. So says Isa. xl. 14, "With whom took He counsel, and who instructed Him, and taught Him in the path of judgment?"

He. It may be so, but there is a vast difference between that and a despot. Why, the word is loathsome to a Briton, and you apply it to God!

I. Your error lies in not observing that despots are of two kinds—good and bad. Every schoolmaster, sea-captain, general, yea, and family head, is a despot. These do not consult the will of those under them, but, if good despots, consult their wellbeing. When aged Simeon embraced the infant Redeemer, he said (Luke ii. 29), "O Despot, now lettest Thou Thy servant depart in peace." He could die as Moses did, without a sigh, for he had not only seen the promised land, but the Promised Man. When he called the Lord Despot, he meant God had arranged his life and times without consulting him, and had done it well. I glory in the thought of God being my Despot, ordaining me and my affairs without asking my advice. Does not Simon the son of Jonas say (2 Pet. ii. 1), "Denying the Despot who bought them"? Not only did Luke and Peter recognise Him as the Despot not to be gainsaid, but the angels so know Him; according to John, the deathless ones who circle with songs the throne of the life Giver call Him a despot. Rev. vi. 10, "How long, O Despot, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth"? God does not consult them as to times and seasons, they consult the Despot of Heaven; were He a bad despot, He would allow no consultation. The Lord God despotic cannot consult us, man proves a poor oracle, but graciously permits us to consult Him. If He is not ashamed of being called Despot by Simeon in Jerusalem the old, and angels in Jerusalem the new, why should you think it wrong for a worm of sin and darkness so to term Him in Glasgow? One of the sweet thoughts I enjoy is this despotism of God. It is a political form of that trade analogy, the potter and clay. Our perfection is being a lump of clay full of eyes—clay to be passively fashioned as to Providence, full of eyes to behold His wondrous workings. Arminianism is iron (the strength of God) mingled with clay (man's works combined with God's). Calvinism is the head of gold, all excellent metal, and far from the defilement of dust. In the last washing, that at Jordan, if not before (John xiii. 8),

all the clay must be baptized away, for, "In me dwelleth no good thing."

He. Evidently our translators did not like calling God, Despot, or they would transfer the word, as they did Hallelujah, instead of translating it by Lord.

I. But Lord carries the meaning of Despot with it. When the dying robber on the cross, and Saul on the road, severally said "Lord!" they each meant, *Thou Who hast absolute dominion over me, doing what Thou wilt, I submit my will to Thy will.* Does not Jesus so teach (Luke xii. 46), "The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers"? Despot involves the idea of all rights being in the ruler, and none in the ruled. Surely that is the relationship of our Holy Creator to rebellious creatures.

He. But you say He never consults us, whereas Isa. i. 18 says, "Come now, let us reason together."

I. Let me now illustrate the two callings, direct and indirect. The former is invariably effectual—when God calls a man immediately, as to Adam in Eden (Gen. iii. 9), to Noah (vii. 1), or Zaccheus (Luke xix. 5). God called the antediluvian rebels for 120 years, but none came. He called directly to Noah, when he came forthwith. So salvation comes by the direct call then and since.

He. How so, seeing that no man now hears the voice of his Maker, as did Adam or Noah?

I. It is heard now, as then, but diversely, internally, thus: A young woman was in our Royal Infirmary. Her surgical attendant told her she needed to undergo a serious operation. She prayed, doubting whether to submit, and a voice inly said, "This is the way: walk thou therein." That was God speaking directly. A man said on Glasgow Green, in the debating ring, to an audience of 2000 souls, "The prayer of the wicked is an abomination unto the Lord." A young man was regenerated thereby, who died years ago in the Gallowgate. To 1999 souls that was man speaking, or at most God speaking indirectly, but to one soul God spoke straight, and therefore unto life. So the indirect may be made the direct, or may not. When we read (Prov. i. 25), "Ye have set at nought all My counsel, and would none of My reproof," it must not be thought God consults directly, but only that His will is presented by missioned ones. While they so present it He has mercy on whom He will have mercy, but to those who hear that message ungraciously it

becomes a savour of death unto death, whereby they are hardened. When you read (Rev. xix. 9), "Blessed are they which are called to the marriage supper of the Lamb," it is the direct call, as He gave Noah. No man comes at the indirect call. When Jesus preached to the many, that was indirect, but to Him pertained a power no other preacher ever had of giving the call direct, as he did to Zaccheus. The direct call is never given to more than one at a time; it is always singular. Jesus never says, *I called, but thou wouldst not.* His tears correspond to His general call, many—His blood to His direct personal call, one—He weeps as a ministering man over many, but dies as Immanuel over one.

He. Romanists teach the Divine entry by four modes: water in baptism, confirmation, the mass when Christ is received into the stomach, and laying on of hands of bishops. In three of these the Spirit enters in connection with an outward and visible sign. How do you teach in relation to that?

I. We have no guarantee a person is born again by baptism, whether it be infant or adult. Indeed, Luke teaches the other way. Acts viii., "Then Simon (the Magician) himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done: . . . But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." His creed was correct, and baptism apostolic, but he was in the gall of bitterness, because the Spirit that sweetens the soul was not there. The honest searcher for truth needs no other proof that neither creeds nor rites can save, that glory being reserved for a Person. Peter won't answer for his being forgiven even if he repents: all depending upon whether the Man in session gives Simon contrition. We can be attrite, but God only makes us contrite. Attrition dreads punishment, contrition hates sin. The first time Peter cast the gospel net into the Gentile sea, after pulling his take to shore, he said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" Therefore the Gentiles did not receive the Spirit by water, He having entered by the preached word. Now as to the mode in which Christ is thought to be received in the mass, it is only necessary to say that such teaching is more worthy of

Ethiopia than of Europe. As to bishops receiving the imposition of hands, prophets, priests, or kings being anointed or consecrated, it is supposed that they had already received the Holy Ghost personally for salvation, but now officially. I therefore teach that the Sanctifier is given ordinarily to men as He was to our earth naturally, without sign on His part or seeking on ours. Moses so teaches: "And the Spirit of God moved upon the face of the waters." In such case the Spirit enters by the word, as when a hundred hear the same sermon and one is regenerated thereby. If it be not by preaching, reading, or thinking, as in the case of infants, it is not given to man to know the manner of entry any more than it is to know how life is transferred in plant or animal.

He. But are you not opposing our Rabboni when saying, "Amen, amen, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God"?

I. By no means. The reformer said, "I indeed baptize you with water unto repentance: but He shall baptize you with the Holy Ghost, even fire." Paraphrased, it reads thus: I wash you religiously unto the purification of the outer man, but He shall purify the inner by Spirit. Water and fire are figures of the Cleanser. They are neither cleansers nor yet media of purification, but signs of it. Purity is a great gift to sinners, but we never get it without the Giver. We cannot have grace unless by having the gracious Person. There is no possessing the streams unless the fountain dwells in us. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living (life-living) water." There is something awful about that, Jesus stood and cried, reminding one of Rev. x. 5. There is nothing like it in the gospels. These words clearly involve the doctrine taught the solitary woman: "Whosoever drinketh of the water that I shall give him, shall not thirst ever" (as the rich man now does); God quickens a soul by Spirit entry who is the eternal river of life, flowing eternally: then that soul by inward necessity seeks Christ, guided by the star of promise, till he finds the Promised. But let him shun a thought of saving himself by going or doing. A lady explained to a gentleman that their religion differed by two letters. This was his puzzle, which the elect lady explained by showing her legalist friend hers was *d, o, n, e*, while his was *d, o*. Hers, *done* by Christ, and given: his, he himself had to *do*. Hers admitted of

no increase, because complete when Jesus cried "It is finished." His could not be, from the legal standpoint, completed until he could say the same; but *finished* covers from cradle to coffin, and probably he did not begin trying to *do* until of age, twenty years too late, consequently *finished* could never apply thereto. "If thine eye be single, thou shalt be full of light:" therefore, "Behold the Lamb," and Him only.

He. What say you to that obsolete party, the saint? I was taught saints were persons of astounding piety, with whom it is uncomfortable to companionise. It appears they are dying out. Ireland has produced none for 700 years, whereas it was called the Isle of Saints.

I. There are a thousand saints now for one a thousand years ago. At Divine Entry a man becomes a saint, a sanctified one. God outside man means guilty; inside, means holy. Canonising a saint by the Vatican process costs thousands of pounds, but by Jerusalem the golden they are hallowed for nothing for ever. Have another look at the Burning Bush. It is flame and bramble. If instead of a bush it had been olive or vine, laden with fruit, it would symbolise salvation by works, teach we cannot be saved except by being fruitful in goodness before we are good. The bramble preaches free grace. When Jesus exorcised seven unclean spirits from Mary, Christ entered Magdalene. Sin abounded as a foil that grace might be seen to much more abound; the thorns were many, but they were glorified, transfigured by Flame. Entry is ennoblement. Beasts have a mortal spirit, unregenerate men an immortal spirit; in Christians the Eternal dwells. As the altar sanctified the gift, so the Spirit regulates moral status. Can you tell me on what altar the Son was offered?

He. Why, the cross, most certainly.

I. Certainly not. When lambs were slain in the Temple, they were mutton until placed upon the altar, when they passed into a propitiation. The altar, an impassible, unalterable thing, was greater than the lamb subject to death, not in itself, being but inert matter, but by Divine appointment. Now Christ by the Eternal Spirit offered Himself an immaculate atonement to God. It was the Eternal Spirit that exalted humanity into a full and sufficient offering for the sins of the whole world. The cross being wood, a mere accident in the transaction, had no more virtue in it than a priest's crucifix. That same Spirit sanctifies us by indwelling. Men are kept from corruption of the tomb by the indwelling of a human spirit, and are sanctified for ever by the

Indweller. Less is short of eternal life. That being so, our very bodies are holy unto Him, whence He keeps vigil over them with unbounded affection, illustrated by the oldest sepulchre now on the earth.

He. If you mean Machpelah, I hardly see its bearing on redemption.

I. Let us see. When in the bush the Lord said, "I am the God of Abraham, of Isaac, and of Jacob," showing His eye was on the dwellers in Machpelah, who had been buried 150 years, and that His regard guaranteed they would be raised in resurrection glory. They are paired off thus: Abraham and Sarah, neither Keturah nor Hagar: Isaac and Rebekah: Jacob and Leah, his favourite Rachel not there, nor Bilhah or Zilpah in that monogamic cave. As Adam and Eve, Noah and his anonymous wife, Christ and His Shulamite bride, the Church, so those three pair of sleepers. Those six being dead, yet speak, nay, chant in the tomb: *Faithful art Thou, O Lord, and Thy covenant is stronger than Death. Thou, our God, hast the keys of Hell, wherefore we rest in hope waiting to sing our resurrection song. O Death, where is thy sting? O Grave, where is thy victory?*—God makes the soldiers of many nations walk sentry-go over the six sleepers to show that all things work together for good to His Elect. Those six are nigh unto waking.

He. I allow that certain of your views please, yet I fear adopting them because of their novelty. They seem too new to be true. Moreover, you plainly concuss with revelation, which puts faith first, and salvation as its consequent. Paul said to the nameless gaoler: "Believe on the Lord Jesus, and thou shalt be saved," whereas you put it, *Be saved and believe.* Worse, you leave the *Be* out, affirming we have no power over salvation.

I. By preaching the Spirit enters whomsoever He will: afterwards faith operates, and we realise salvation. After the forth-putting of faith comes conscious union by love with our Lord. When the woman touched His fringe, "She felt in her body that she was healed." We receive Christ unconsciously, and then believe on him consciously. I attempt presenting salvation in the philosophical form, causationally, but the Scriptures present it in the popular form, and rather in its accomplishment than as to how, mode, cause. Moses gives no scientific account of creation, but something better, one fitted for the masses, because men, as a rule, are not thinkers. The Gospels supply illustrations of my meaning, thus (John xii. 17): "The people therefore

that was with Him when *He called Lazarus out of his grave, and raised him from the dead, bare record.*" It is plain He must have raised him first. Our being quickened precedes coming out of a death of sin into a life of righteousness. As to the "Be," if you are bent on a self-raising virtue so far as salvation is concerned, Christ can be dispensed with. Phenomenally, the sun goes round the earth, but actually, the earth causes day by rotation, howbeit, our language fashions itself to the apparent, so the Bible as to the plan of salvation. Mercifully it is put in an exoteric form, I endeavour to present it in the esoteric shape. As in school, so in church—the many are in the bottom class, but the cream teaching is reserved for upper standards. I endeavour to give standard six.

He. I still suffer misgivings about your views. Placing salvation, life in the Spirit, before Faith in Christ seems contrary to the express word, which again and again insists upon salvation by faith. Indeed, I fear you depart from the Lutheran basis of salvation by faith as opposed to works. Remember, "Without faith it is impossible to please God."

I. Let me try my hand at a Glasgow parable. A Mrs. Sims was deserted by her husband through being unable to obtain employment. On the Friday before rent day, Monday, November 11th, she determined upon writing to a brother at Ayr, but not having corresponded for years is doubtful as to address. M'Phee, for so was he named, was so affected at the thought of his sister being without house or home that he sent a parcel containing the amount by a friend who was that morning passing through Glasgow for Inverness. After so doing he felt so ill at ease lest she should not receive the parcel, that he sent the amount by P. O. Now, assuming Mrs. Sims received both, would it be of any importance the way it came?

He. Of course not. She does not think of medium, but of help.

I. Life eternal taking the place of death spiritual is what we need, but your head runs on the route by which it comes till the way becomes more important than the thing sent. Say that salvation comes by faith (but that is only true of the consciousness of salvation) even then it is *by faith through faith, viâ fides*, not because of faith, for there can be no virtue in us until we are virtuous. Paul writing to the Gallo-Grecians says (Gal. v. 22), "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now these graces are Spirit fruit; you insist that one of them is the root.

As well say that *peace* is of human generation, of carnal origin. It is true that without faith in God as to being and promise we cannot please Him. Would Abraham please God had he withheld Isaac through lack of confidence? But God was pleased *in* Abram when He called him (Gen. xi.-xii.) many years before: on Moriah He was pleased *with* him. *In* is father of *with*. I trace grace to the Gracious failing to see godliness growing out of any root but God. You lose sight of the difference between *election* and *selection*. The former leaves God free; the latter takes from Him sovereignty, leaving nothing but a position that any ordinary man is competent to occupy. In *election*, its reason lies in God; in *selection*, the reason for being chosen lies in the thing presented for choice. Who could elect one of the dying robbers? After one had received grace and professed faith, any one would prefer him to his late companion. Has a man faith, it must be by prevenient grace, God's favour producing it. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "It is God that worketh in you, to will and to do of His good pleasure." If it be so, say Amen! Do not demand that you do Divine work; enough if you receive it.

He. I may call myself in theology an out and out Jacobite, for there are few parts of God's word I admire more than the catholic letter of James. Now, the very last thing he says is, "He who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." That looks like our activity in salvation; in saving others if not ourselves.

I. As well think a spade digs. *The word*, the Bible is the sword of the Spirit, but that sword cannot cut; it is He, the Spirit, using *the word*. We may be the instruments of converting souls, but the man-saved man is no nearer the kingdom. Look at Noah, who preached 120 years, converting none, and yet is honoured of God as pre-eminent for faithfulness. Howbeit One saves whom He will, by whom He will, seems to have saved none by Him in that period, whereas by the faithless grumbler Jonah He saved thousands in three days. One saith, "Be thou faithful unto death, and I will give thee a crown of life." All hinges on faithfulness, and when we faithfully work a long time we earn nothing, for He saith, "I will give thee;" not *Thou shalt be paid*. It is immense to work for Jesus without fee, pay, or reward; as we get everything of grace we ought to do everything of grace. The true Calvinist thinks nothing of reward in the

sublime to come. His view is that creation, salvation, status in Heaven is all so much grace. Should God give a prize-fighter, converted on his deathbed, the first place in Glory, and Paul the lowest, the apostle would have nothing to complain of, nor would. All the man of Tarsus did was work out what God inwrought. All our springs are in the Fountain, without whom we should be dry as dust, and barren as Arabia Deserta. By Him we become vases in this howling wilderness, receiving heavenly rain. To bring forth fruit is reward enough.

THE END

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