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SOME orders for the Missionary envelopes have been delayed. We hope to have the supply equal the demand shortly. Meantime we fill orders in rotation, therefore, send soon and wait patiently.

THE SOILED copies of cloth bound M. Dawn offered at a reduced price, are all gone. We have about 200 copies of the paper bound edition more or less scuffed, which we will supply at 10 cts each, or free to any of the Lord's poor.

IN ORDER to present a large and comprehensive subject in a connected manner, we have been obliged to omit many very interesting letters intended to be published in this number. Our View from the Tower is also crowded out.

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THE "ARP SLIPS," of which samples were sent you with last TOWER, seem to meet with general approval. A sister greatly interested expresses the desire that these slips might be circulated generally among Christian people, believing that they would awaken new thoughts in many minds, and lead them to study God's plan anew, and thus prove an entering wedge to let in the true light. She thinks an excellent plan would be, to distribute these slips Sundays, to church-goers, either as they go in or are dismissed after service. She donates fifty dollars to pay for printing and mailing these, to be used thus, the sum to be applied to some one state, leaving it for the publishers to decide which.

We think this an excellent plan. Should

it become a very general it will make quite a stir, by throwing cold water [truth] upon the "hell-fire teachings." The ministers and officious members of churches, will doubtless try both arts and threats to stop those who engage in this crusade, but as the slips are free, and the sidewalks public, and the tract a religious one--calling attention to the genuine gospel, good tidings, there is no cause for either shame or fear. Since it is left to us to decide, and since "charity begins at home,"--the sister is a Pennsylvanian--we apply the above donation to the state of Pennsylvania, and accordingly invite all the friends of the cause in Penn'a., to send in their orders for as many as they will use according to the plan mentioned. Many can serve the cause we love, in this way, who cannot preach in any other manner. Take a boy or girl to help, where the congregations are large. The fifty dollars will print and stamp a great many as we now have electroplates to print from.

The above offer must not hinder all other readers from using these slips in a less extravagant manner among their friends, enclosing them with their letters, etc., etc. Order freely; we have them in packs of pounds, half-pounds, quarter pounds and two ounces. Order all you can judiciously use FREE.

TOWER PUBLISHING CO.

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"TO US THERE IS ONE GOD."

1 Cor. 8:5,6.

"Hear, O Israel! Jehovah our God is one--Jehovah."
--Deut. 6:4.

The word god signifies mighty one, but not always the all-mighty one. It is used as the translation of each of four Hebrew words--el, elah, elohim and adonai in the common version of the Bible, all signifying, the mighty, or great. It is a general name, often and properly applied to our heavenly Father, as well as to our Lord Jesus, angels and men.

In Deut. 10:17 elohim is used in referring to Jehovah the almighty God, as

well as to other gods. "Jehovah is a God of gods."

In Gen. 32:24,30, and angel is called God--elohim--a mighty one.

In Judges 13:21,22, an angel is called a God, a might one-elohim.

In Jer. 16:13, earthly heathen kings and governors are called "gods," and the Hebrew word is the same--elohim.

In Exodus 7:1 Moses is called a god, a might one--elohim.

In Exodus 21:6; 22:8,9 and 28, the word elohim is used evidently to refer to the Judges of Israel appointed by Moses, because they were mighty ones, or persons in authority, and the translators of the common version have rendered the word judges except in the last instance when they rendered it gods. They were corrected by those who arranged the marginal readings; but it is the same word remember--elohim.

In Exodus 12:12 the princes (mighty ones) of Egypt are referred to as gods --elohim. See margin.

In Psa. 82 the distinction of beings referred to by the word god, is very marked --"God [elohim] standeth in the congregation of the might [el]: he judgeth among the gods [elohim]." Here the first word god evidently refers to Jehovah the Almighty One, while the other evidently refer to other might ones--the church, the sons of God of whom Jesus is the head or chief, and of whom it is written, (vs. 6,) "I have said ye are gods (elohim); and all of you are children of the Most High (el yon, the highest God).

But "though there me [many] that are called gods (as there be gods many and lords many,) to us there is but one God, the Father." (1 Cor. 8:5,6.) The Father is the mighty one over all other mighty ones--the One God over all. None others are might or great, save as they received their greatness as well as their existence from him. And it is to this one fact, that the attention of Israel is called in the above words, "Hear, O Israel! Jehovah our God is one--Jehovah."

The word Jehovah is not a general name like the word god, but is a proper name, the distinctive personal name of the Almighty Father, not applied to any other being. The name Jehovah, like other proper names, should not be translated.

In our common version of the Old Testament its distinctiveness as a name is lost by being generally translated LORD. Some erroneously suppose that the name Jehovah applies also to Christ. We therefore cite a few of the many scriptures to prove that this name belongs exclusively to the great First Cause of all things. --Isa. 42:8. "I am Jehovah; this is my name, and my glory will I not give to another." Exod. 6:3. "I appeared unto Abraham, unto Isaac, and unto Jacob by the name El Shaddai (God Almighty), but by my name Jehovah was I not known unto them." Psa. 83:18. "That men may know that thou whose name alone is Jehovah, art the Most High over all the earth." Jehovah is frequently declared to be the Savior of men because he was the Author of the plan of salvation, our Lord Jesus being the savior in a secondary sense, as the instrumentality through whom the plan of Jehovah was executed. David makes the distinction between Jehovah and our Lord Jesus very marked in Psa. 110:1. "The Lord [Jehovah] said unto my Lord [adon, Master --Christ] sit thou at my right hand until I make thine enemies thy footstool." Our Lord Jesus and Peter call attention very forcibly to this scripture and to the distinction made--See Luke 20:41,44 and Acts 2:34-36.

While the Scriptures are very clear concerning the distinct individuality and exact relationship of Jehovah and our Lord Jesus, it seems marvelous that the idea of a triune God--three Gods in one, and at the same time, one God in three--should ever have gained prominence and general acceptance. But the fact that it is so, only goes to show how soundly the church slept while the enemy bound her in the chains of error. We believe in Jehovah and Jesus and the Holy Spirit, and fully accept the fact that our Lord Jesus is a God--a mighty one--though we cannot accept the unscriptural and unreasonable theory⁷ that he is his own Father and Creator, and must reject as totally unscriptural, the teaching that these are either three Gods in one person, or one God in three persons. The doctrine of the Trinity had its rise in the third century, and has a very close resemblance to the heathen doctrines prevalent at that time,

particularly Hindooism. The only text in Scripture which was ever claimed to affirm, that the Father, Son and Spirit are one God, is a portion of 1 John 5:7,8, which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there three that bear witness in earth, the spirit and the water and the blood: and these three agree in one." We state an undisputed and indisputable fact when we say, that this is the only text favorable to the Trinitarian view, and the words above in italics are a forgery, and were introduced here by Trinitarians in the fifth century, because there was no scriptural statement to support their theory, which was then becoming popular. Trinitarian themselves admit this, and in all recent translations the forged spurious words are omitted. See the "Diaglott," "Young's Translation," the "Revised Version" and the "American Bible Union Translation" and "Improved Version." The latter says:--

"This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority: it is therefore evidently spurious."

It will be observed that the sense is complete without the interpolated words italicized above, and the teaching in perfect harmony with the context, which would not be the case were the interpolated words admitted. The inspired Apostle is showing that the "Son of God is he that came by water and blood," to be the Redeemer of mankind; that is, he came by baptism into water, the symbol of his full consecration even unto death, and also by blood, the actual fulfilling of his consecration vow, even unto death, the shedding of his blood. He came "not by water only [not be consecration only] but by water and blood"--both the typical and literal baptism into death. "And it is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6.) The Spirit of God bore witness after

the water baptism that this was his well beloved Son in whom he was well pleased. (Matt. 3:17.) And again after his baptism unto death the Spirit bore witness to his still being the well beloved Son, in raising him from death and highly

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exalting him to the right hand of power. Thus as verses 7 and 8 assert, There are three that bear witness that this Jesus is the Son of God--the Spirit, the water, and the blood. The testimony of the Spirit, as well as our Lord's consecration, and death, in obedience to the Father's plan, mark him as indeed the Son of God.

Touching the rise of the Trinitarian view Abbott & Connant's Religious Dictionary page 944 says:--

"It was not until the beginning of the fourth century that the Trinitarian views began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it with the belief of the church in ONE GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity." Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian mythologies."

In Lange's Critical Commentary, in reference to this spurious passage, we read: "Said words are wanting in all the Greek Codices; also in the Codex Sinaiticus [the oldest known MS.] and in all the ancient versions, including the Latin, as late as the 8th century; and since that time they are found in three variations. Notwithstanding the Trinitarian controversies they are not referred to by a single Greek father, or by any of the old Latin church fathers."

The passage is pronounced an interpolation by such authorities as Sir Isaac Newton, Benson, Clarke, Horne, Griesbach, Tischendorf and Alford.

In Hudson's Greek and English Concordance we read: "The words are found in no Greek MSS. before the 15th or 16th century, and in no early version." Says Alford, "unless pure caprice is to be followed in the criticism of the sacred text, there is not a shadow of reason for supposing them genuine." Tischendorf says, "That this spurious addition should

continue to be published as a part of the epistle, I regard as an impiety." T. B. Woolsey inquires: "Do not truth and honest require that such a passage should be struck out of our English Bibles--a passage which Luther would not express in his translation, and which did not creep into the German Bible until nearly fifty years after his death?"

Dr. Adam Clarke, the learned Methodist commentator, in his notes on this passage, says: "It is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted--Codex Montforti, in Trinity College, Dublin; the others which omit this verse amount to one hundred and twelve. It is wanting in both the Syriac, all the Arabic, Ethiopic, the Coptic, Sahidic, Armenian, Slavonian, &c.; in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting, also, in all the ancient Greek Fathers; and in most even of the Latin."

John Wesley, the founder of Methodism, endeavored to support the doctrine of the Trinity, because he supposed this text to be genuine: yet in one of his sermons from this text, he quoted the words of Servetus--"I scruple using the words trinity and persons, because I do not find those terms in the Bible"--and added, "I would insist only on the direct words unexplained, as they lie in the text." Wesley labored hard to prove the doctrine of the Trinity, because he believed this spurious passage was genuine, the information regarding the ancient manuscripts of the Bible being recent. For instance at the time of the preparation of our King James' or Common Version, the translators had the advantage of but eight Greek MSS., and none of them of earlier date than the tenth century. Now, however, there are about seven hundred MSS., some of which, especially the Sinaitic MS. and the Vatican MS. No. 1209, are very old, reaching back to the second century.

Like some other doctrines received by Protestants through Papacy, this one is received and fully endorsed; though its educated adherents are aware that not a text of Scripture can be added in its

support. Nay more, any one who will not affirm this unscriptural doctrine as his faith, is declared by the articles of the Evangelical Alliance to be nonorthodox --a heretic.

However, it behooves us as truth seekers, to deal honestly with ourselves and with our Father's Word, which is able to make us truly wise. Therefore, ignoring the traditions and creeds of uninspired men and corrupt systems, let us hold fast the form of sound words received from our Lord and the Apostles.--2 Tim. 1:13.

Let us inquire of these standards and authorities of the true church, what is truth on this subject. Paul answers clearly and forcibly,--There is "one God and Father of all." (Eph. 4:6.) And again he says, (1 Cor. 8:5-6.) "There be gods many and lords many, but to us there is but one God, the Father, out of whom are all things, and we of him; and one Lord Jesus Christ through whom are all things, and we through him." We believe this exactly: All things are of our Father: He is the first cause of all things; and all things are by our Lord Jesus. He, "the beginning of the creation of God," (Rev. 3:14.) has been the agent of Jehovah in all that has since been done. "Without him was not anything made that was made." John 1:3.

Jesus' testimony is the same. His claim was that he was "a son," an obedient son, who did not do his own will, but his Father's who sent him--"not my will but thine be done." Again Jesus said "The Son can do nothing of himself" --"The Father that dwelleth in me, He doeth the works." (John 5:19 and 14:10.) True, he also said, "I and my Father are one," but he shows in what sense they are one, by his prayer that just so his disciples all might be one. (John 10:30 and 17:11.) It is a oneness which results from having the same mind or spirit, a oneness or harmony of heart, plan and action.

Those do far from honor the Master, though they think they do so, when they contradict his direct teachings, affirming that the Father and Son are one and the same being, equal in all respect. No, says Jesus, "My Father is greater than I." (John 14:28.) And he also says, God is not only his Father but ours:--"I ascend

to my Father and your Father, to my God and your God." (John 20:17.)

A more correct translation of Phil. 2:6 given in the Emphatic Diaglott settles the question of the Father's supremacy, in harmony with other scriptures, such as 1 Cor. 15:28 and John 14:28. It reads thus: "Who though being in a form of God, yet did not meditate a usurpation, to be like God." See also quotations from other translators in Diaglott foot note--all giving the same idea. The idea here, is the very opposite of equality, as conveyed in the King James translation: Jesus did not claim equality, nor aspire to a usurpation of God's authority. That was Satan's claim and effort, who said (Isa. 14:12-14.) "I will exalt my throne above the stars of God...I will be like the Most High."

Jesus said: Ye call me Lord and Master and ye do well, for so I am; but call no man on earth Father, for one is your Father, which is in heaven. (Matt 23:9.) Peter and Paul convey the same thought saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3; Eph. 3:9-11; Gal. 1:3,4; Rom. 16:25-27.) How clear and harmonious are these words of our standards, and we could quote much more in perfect harmony.

Briefly stated then, we find the scriptures to teach that there is but one Eternal God and Father--who is "from everlasting to everlasting" (Psa. 90:2 and Rom. 16:26,27.) --that the one who was the beginning of his creation, since called Jesus, though inferior to the Father, was superior to all other and subsequent creatures, in whose creation he was the active agent of Jehovah. When a redeemer was needed for mankind, in harmony with the Father's wish, but not of compulsion, the chief and first-created Son of God was, by divine power (the philosophy of which is beyond our full comprehension) transferred to a lower plane of existence --the human: he was born and grew to manhood--a perfect man. Hence his life principle was not derived from the human channel, and was not that forfeited by the sin of Adam.

He was a fully developed, perfect man, according to the Law, at the age of thirty years, and immediately consecrated himself

as a man to the Father's will, offering himself a living sacrifice on our behalf at baptism. The sacrifice was accepted, and he was filled with the holy Spirit of the Father. (Matt. 3:16,17.) The power of God came upon him there. (Acts 10:38.) This power of God in him, was that to which he continually referred. It was the same power that was afterward manifested through Peter, Paul and others, though in Jesus' case it was more marked, because he being a perfect man, could receive the spirit "without measure," whereas all imperfect members of his church may have "a measure of the spirit" only.

When Jesus' sacrificial ministry was over, ending at the cross, he had finished his work--his work as a man. When he arose he was no longer a human being, but a "new creature" perfected. Since his resurrection, Jesus is a partaker of the divine nature, hence he must be of the same essence as the Father. This, present highly exalted condition of our Lord, was given him as a reward of obedience to the Father's will. See Phil. 2:8,9. This scripture implies that his present glory is greater than the glory he possessed before becoming a man: otherwise it would not have been an exaltation. Now, having the divine immortal nature, he cannot die. And being thus highly exalted, all power in heaven and in earth is now given unto him, (Matt. 28:18,) so that he is able to save--to awaken from death and restore to perfection--to the uttermost, completely, all whom he redeemed by his precious blood.

How straightforward and simple is the Scriptural statement, compared with human traditions. For instance, in what a muddle of contradictions do they find themselves, who say that Jesus and the Father are one person. This would involve the idea that our Lord Jesus acted the hypocrite, and only pretended to address the Father in heaven, when he himself was the same Father on earth. Such must conclude too, since we read that God tempteth not, neither is tempted of any, that the temptation of the devil (Matt. 4) was only a sham and a farce. So with the death of Jesus: The Father is and always has been immortal and hence cannot die, and if Jesus was the Father, then he must have only pretended to die.

Then all the statements of Jesus and the prophets and apostles relative to Jesus' death and resurrection are false, and they were false witnesses in testifying that God raised Jesus from the dead, if he did not really die.

If they admit that Jesus really died, they take the other horn of the dilemma; for believing that their three Gods are one in person, when the person Jesus, died, they must all three have died. If they all died, who raised them to life? This, too, would conflict with the statement of Paul (1 Thes. 1:10) that the Father raised up Jesus from death; for if the Father and Son are the same being, then the Father was dead when the Son was dead.

Shall we thus contradict the Apostles and Prophets and Jesus himself, and ignore reason and common sense, in order to hold on to a dogma handed down to us from the Dark Ages by a corrupt apostate church? Nay; "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) We thus see that the Father and Son are two separate and distinct persons, though one in mind, purpose, aim, etc., the Son having submitted fully to the Father's will and plan in all things.

THE HOLY SPIRIT.

We next inquire, What saith the Scriptures with regard to the holy Spirit? The nominal Churches, Papal and Protestant, affirm that the holy Spirit is a distinct person in the Trinity, and in the same breath they also say that these three persons are at the same time one person--"a great mystery." Yes, truly it is a mystery, such as is characteristic of that Babylon, confusion, system. But to those who turn away from Babylon's traditions to the Word of God, all is clear and plain.

We suggest, that whatever definition of the term holy Spirit will meet all known conditions and harmonize all passages of Scripture bearing thereon, may be understood to be the true meaning of the term. We will first give what we conceive to be such a definition, and then glance at a number of scriptures bearing on the subject which might be supposed by some to conflict with the views we shall present.

We understand the Scriptures to teach, in the manner just suggested, that the holy Spirit is not a distinct person, but that it is the divine will, influence, or power, exercised everywhere and for any purpose, at the divine pleasure. God exercises his spirit or energy in a great variety of ways, using various agencies, and accomplishing various results.

Whatever God does through agencies is as truly his work as though he were the direct actor, since all those agencies are of his creation; just as a contractor for a building is said to build a house, though he may never have lifted a tool towards it. He does it with his materials and through his agents. Thus when we read that, Jehovah God created the heavens and the earth, (Gen. 2:4) we are not to suppose that he personally handled it. He used various agencies--"He spake, and it was done; he commanded, and it stood fast." (Psa. 33:6-9.) It did not spring instantly into order; for we read that time was used in creation--six days, which we learn from other scriptures, were each seven thousand years long, or

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in all, forty-two thousand years. This will be shown in M. DAWN, VOL. II.

We are told plainly that all things are of or from the Father--by his energy or spirit; yet that energy was exercised through his Son. The Son of God, afterward called Jesus, was used in the creation of the world. (John 1:3; Heb. 1:8-12.) And when we turn to Genesis, we find it stated that the power which created was God's Spirit--"The Spirit of God brooded over the face of the waters." (Gen. 1:2.) Hence the only reasonable inference is, that it was the spirit, energy, will, of Jehovah, active through his Son--the plan of God, executed by the Son.

Another way in which God's Spirit was exercised was through the prophets; They "spoke as they were moved by the holy Spirit"--by the will or energy of Jehovah. (2 Pet. 1:21.) That is, God used them to express his mind, though his mind, his spirit, his thoughts, were not in them; for though they expressed it they could not understand his mind. (1 Pet. 1:12.)

God's spirit acted upon, but not in them. In that servant age (Heb. 3:5; Gal. 4:4-7,) the faithful servant carried the Lord's message as it was laid upon him; but the sons of God during this Gospel age are brought into fellowship with their Father and made acquainted with his plans. Thus they are not merely acted upon mechanically, by God's spirit or energy, but partake of or imbibe his mind or spirit through his revelation of his plans to them, which they can receive in proportion as they submit their own wills and plans to his. And having his mind they become co-workers together with him in carrying out his plans. "The servant," though faithful, "knoweth not what his Lord doeth," but the confidential son is made acquainted with the plans and partakes of his Father's spirit and interest in the work.

The masculine pronoun he, is often applied to the holy Spirit, and properly, because God, whose spirit it is, is recognized as masculine--indicative of strength. It is called the holy Spirit, because God is holy, and because there are other spirits, (powers, influences,) somewhat similar in operation, which are evil. God is true and righteous, hence the Spirit of God is called the "Spirit of truth." It is thus contrasted with the "spirit of error," and the influence which error exerts. (1 John 4:6.) Satan is recognized as the chief or prince of evil, during the present time, and his influence or spirit is exercised in his servants, in much the same way that the spirit of God works in his children. This is "the spirit which now worketh in the children of disobedience." (Eph. 2:2.)

The number seven is often used to represent perfection or completeness and so we read of the seven spirits of God. (Rev. 1:4, and 3:1.) And in like manner we read of seven wicked spirits. (Matt. 12:45.) The spirit or influence of evil proceedeth from the "father of lies"; and the spirit or influence of truth proceedeth from the heavenly Father. --John 15:26.

Man is to some extent independent of either of these influences. He has a mind or spirit of his own, (1 Cor. 2:11) but he is so constituted as to be subject to influence from without, either good or

evil. In the present time God permits evil to triumph to some extent, for the testing and development of the "body of Christ," and also for the discipline of mankind in general. Now, the spirit of evil oft transforms itself into an angel of light (truth), and what wonder if he puts forward the children of disobedience, in whom the spirit of error works, and palms them off for saints? (2 Cor. 11:14,15.) What wonder if, under the guise of greater honor to Jesus, he succeeds in deceiving many into unscriptural doctrines, thus beclouding the mind and covering many glorious truths? During this age when justified believers fully surrender their human mind to God to be moulded and fashioned after the divine mind, under the guidance and influence of the Spirit of truth, they are brought to the divine standpoint of purpose, will and aim, and thus to this extent of mental conformity they become partakers of the divine nature, which nature they shall receive in its fullness when they have obediently followed the Spirit's guidance even unto death.

Thus the consecrated are transformed (made new creatures) by the renewing of our mind by the holy Spirit of God. Thus we are changed from glory to glory, as by the Spirit of the Lord. (Rom. 12:2; and 2 Cor. 3:18.) This is termed the begetting of the spirit: that is, it is the beginning of the divine life. Such are therefore reckoned as sons of God on the divine plane. In surrendering the mind, the whole being is surrendered, since the mind or will is the controlling power.

Those who resign themselves to God are "led of God," "taught of God," and can "serve the Lord in newness of spirit." They will have a "spirit of meekness" and the God of our Lord Jesus Christ, the Father of glory, can give unto them the "spirit of wisdom and revelation" in the knowledge of him, the eyes of their understanding being enlightened; that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.-- Eph. 1:17,18.

By contrast too we can see that as Satan is the adversary of God and his saints, and his plans to usward, his spirit, mind,

energy, influence, would be exercised to oppose the church. He does not oppose openly, but under guise of the Spirit of God. As the "spirit of fear" he attacks many, and if they follow him, they never make progress, but become unfruitful in the knowledge and love of God. The spirit of fear says, It is a great mistake to think that Christ died for all, and it is presumption to believe that all will eventually be released from bondage to death. The same spirit of fear says, Your own sins are not forgiven; you are still a miserable sinner. Thus does the spirit of "error," "fear," and "bondage" give the lie to the statements of the Spirit of truth, which says, that Christ gave his life a ransom for all, to be testified in due time (2 Tim. 2:6); that all that are in their graves shall hear the voice of the Son of man and come forth, (John 5:28); and that there is now, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.--Rom. 8:1.

As the spirit or mind of God leads to peace, joy and faith in his promises, the spirit of error leads to faith in unpromised things, joy in earthly pleasures, and peace in slumber. As we read, (Rom. 11:8) it is a "spirit of slumber," and alas, how many have been deluded into this condition. Because the influence of the spirit of error is exerted in this underhand way, it is called a "seducing spirit;" and the Apostle assures us, that "The spirit [of truth] speaketh expressly, that in the latter times some shall depart from the [true] faith, giving heed to seducing spirits." (1 Tim. 4:1.) To what extent Satan has succeeded in seducing God's children, and supplanting truth with error, all must judge by noting the testimonies of the word of truth.

THE SPIRIT OF THE WORLD.

This is another name for the seducing spirit, the world being largely under the control of the spirit of the prince of this world. His spirit or influence works in and largely controls the children of this world. And the spirit or influence of the world is one of the mighty levers wherewith the prince of this world opposes the spirit of truth.

Alas, how great an influence and how strong, is exercised by these evil spirits or influences:--the spirit of Satan, the spirit of the world under his control--the "spirit of Antichrist" (John 4:3), the spirit of bondage, of fear, of pride, error and sin. Hence the injunction, that we test, try, prove the spirits, not by their claims and outward appearances, but by the word of God. "Beloved, believe not every spirit, but try the spirits, whether they be of God"--and know "the spirit of truth" from "the spirit of error."-- 1 Jno. 4:1 and 6.

Those having the mind or spirit of God, are said to be heavenly or spiritually minded. The spiritually minded are so transformed, so entirely different from their former earthly minded condition, that they are called "new creatures." However, the new mental creation, or transformed mind is still identified with the human body--the body of its humiliation. But when the earthly house is dissolved, sacrificed, dead with Christ, we shall have a building of God--a new house--a glorious spiritual body, in harmony with, and fit for the indwelling of the new mind. (2 Cor. 5:1.) As in Jesus' case, the new body will be received in the resurrection; not by all, but by those now mentally or spiritually begotten of the spirit of truth. The resurrection is the birth of the new creation. Jesus was the first thus born. (Rev. 1:5.) Thus we reach the perfect spiritual condition --spiritual beings, both mind and body, and shall be changed into our Lord's glorious likeness, (Rom. 6:5) who is now the express image of the Father's person. (Heb. 1:3.) Such things as pertain to the heavenly condition and can be seen only by the eye of faith through God's word, are called spiritual things.

Now we are prepared to understand Paul's teaching in 1 Cor. 2:9-16. "Eye hath not seen, nor ear heard, neither have entered into the heart of man (the natural man) the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." That is, having the mind or spirit of God, that new mind prompts us to search into the deep things

of God, to study that we may know and do his will, as obedient sons. Having the mind or spirit of our Father, we will take heed to his word and plans, that we may work in harmony with him. "For what man knoweth the things [mind, plans] of a man, save the spirit [mind] of man which is in him? Even so, the things of God, knoweth no man, but the spirit of God."--1 Cor. 2:11.

"Now we have received the spirit [or mind] of God, that we might know the things that are freely given to us of God." But "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

They are understood only by those who have the spirit or mind of God, the spirit of his plan, and the spirit of the truth. These are more and more filled with the spirit of the truth and the spirit of obedience to it, not by comparing spiritual things with natural things as the natural man does, but by "comparing spiritual things with spiritual." (1 Cor. 2:13.)

"He that is spiritual judgeth all things"--[he is able to understand and properly estimate both human and spiritual things] "yet he himself is judged of no man." No natural man can understand or rightly judge of the motives which prompt the spiritually minded "new creature" to willingly sacrifice things valuable to the natural man. Hence we are counted as fools by the worldly minded, (1 Cor. 4:10,) by those who have "the spirit of the world."

This mind or spirit of Christ is the same as the spirit of God, for Christ sacrificed his own spirit, (will) and was filled with the spirit of God--"For even Christ pleased not himself."--Rom. 15:3.

Jesus said, "The words that I speak unto you, they are spirit and they are life." That is, they express the mind or spirit of God, in giving heed to which, is life. It is for this cause that Jesus said, "Search the Scriptures." We are not to merely read them as a duty, but to diligently search them as a privilege. We must search them diligently, to the intent that we may know the spirit or mind of God. If we would be filled with the spirit of God we must drink deeply of the fountain of truth --his Word. Our earthen vessels are very

imperfect and leaky, and it is easy to let the spiritual things slip (Heb. 2:1,) in which case the spirit of the world, which is all around us, quickly rushes in to fill the vacuum. Therefore it behooves us to live very close to the fountain of truth, the Word of God, lest the spirit of God be quenched, and we be filled with the spirit of the world. But if constantly filled from the fountain of truth, we will not receive the spirit of the world, but the spirit which is of God. And it is thus that we may know the things which God has in reservation for us--even the deep things of God. Thus, we see that what the natural man could not know, we, receiving the mind, influence, or spirit of God, may know. (1 Cor. 2:12.) Therefore, "Let the same mind be in you which was also in Christ Jesus," for "if any man have not the spirit of Christ he is none of his."--Rom. 8:9.

The holy spirit, or mind should not be confounded with the fruit of the spirit or the gifts of the spirit, though its possession always yields fruit--patience, meekness, charity, etc. In the beginning of this age its possession was often accompanied not only by fruit, but also by miraculous gifts of teaching, tongues, miracles, etc. (1 Cor. 12;) but these have largely passed away, as well as their necessity --the gift of teaching still remaining because still needful to "the body."

Believing that the foregoing is a consistent and correct statement of the Bible teaching on this subject, which the scriptures quoted, we think, prove, we proceed to examine the texts generally supposed to conflict with this understanding. It should be borne in mind, however, that translators of the Scriptures from Greek into English were Trinitarians, and naturally translated as much in harmony with their belief as they could.

OBJECTIONS CONSIDERED.

(a) "Quench not the spirit." (1 Thes. 5:19.) To quench signifies to extinguish, as to extinguish a fire or light. The Greek word from which it is translated occurs

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eight times in the New Testament, and in

every other text it refers to quenching fire or light. Carry the thought with you --by reason of having God's holy mind or spirit, we are called "the light of the world" (Matt. 5:14); but if we should be seduced into worldliness by the spirit of the world, our light would be quenched, or extinguished. "If the light that is in thee become darkness [be extinguished], how great is that darkness!"--Matt. 6:23.

(b) "Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption." (Eph. 4:30.) To seal, is to mark or designate. The children of this world may be distinguished by certain marks, and so may the "new creatures." The mark of the one class is the spirit (disposition, will, mind,) of the world; in the other class the seal or mark is the spirit (mind, disposition, will,) of God. From the moment of true consecration to God, the evidence, marks, or sealing, may be seen in words, thoughts and actions. These marks grow more and more distinct daily, if we keep growing in grace, knowledge, and love. In other words, the spirit (mind) of God, becomes OUR mind or spirit in proportion as we give up our own will or spirit, submitting in all things to the will or spirit of God. Thus we are to let or permit, the same mind to be in us that was also in Christ Jesus our Lord--a mind to do only the Father's will. Hence, our new mind or spirit is holy or God-directed.

In this text, the Apostle urges that we do nothing which will be a violation of our covenant, and thus a grief to the holy spirit or mind of God in us, or in other words, which would wound our conscience as new creatures--"Grieve not the holy spirit [mind] of God [in you] whereby ye are sealed."

(c) The spirit of truth--"shall not speak of himself; but whatsoever he shall hear, he shall speak, and he will show you things to come." (John 16:13.) The disciples, as Jews and natural men, had been looking at things from an earthly standpoint, expecting a human deliverance and a human kingdom. Jesus had talked of the kingdom, but not until now had he explained that he must die, and must leave them to go into a far country to receive the kingdom and to return. (Luke 19:12.) Comforting them, he assures

them of another who would lead them and teach them--a Comforter that the Father would send in his name, or as his representative for a time. They must not get the idea that the coming Comforter is to be another Messiah, or a different teacher; hence he says: "He shall not speak of himself;" that is, he shall not teach independently and out of harmony with my teaching, "But whatsoever he shall hear, that shall he speak." That is, the same things which I have taught, which you have been hearing, he will elaborate and teach more fully--"He shall glorify me, for he shall receive of mine, and shall show it unto you." "All things that the Father hath are mine (His plans and my plans are all one); therefore, said I, that he shall take of mine, and shall show it unto you." The new teacher will not turn your minds from me to himself--but all the teachings of the coming Comforter will be in harmony with my teachings --and to show you more fully that I am the Messiah. Neither might they doubt the truth of the Comforter's teachings, for it is the Spirit of truth, and proceeds from the Father. (John 15:26.) This Spirit of truth will be my messenger to communicate to you my matters, and shall show you things to come.

Even so it has been: the Spirit of truth has been showing to the church during this age more and more of the coming glory and glorious work of Christ, and the depth of riches of God's plans to be fulfilled in him. Thus Christ has been glorified in the Church.

Jehovah is the author or Father of truth, and all the truth which would reach the church and guide it during this age would therefore proceed from the fountain or Father of all truth, from whom cometh every good and perfect gift. He has sent it through channels long since prepared--the prophetic and typical teachings of the past, opened up to us through the inspired words of Jesus and the apostles. Thus has God's spirit, the spirit of the truth, led us day by day and shown us "things to come."

(d) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (John 14:26.)

Ghost is but another and bad translation of pneuma, generally rendered spirit.

The fact that the Father sends the holy Spirit shows that it is under his authority, just as your powers are under your control. (See 1 Cor. 14:31.) Only those who have followed in the footsteps of Jesus, sacrificing the human will and receiving the mind or spirit of God, can understand the import of these words of Jesus. To the natural man, an explanation of this text is impossible; but he who has the mind of Christ realizes that it is a comfort indeed. No matter how painful the crucifying of the flesh may be, we have learned to view it all from God's standpoint, and to esteem present afflictions as light, compared with the glory that shall be revealed in us. Thus the holy spirit shall be in you; your spirit or will having been transformed, made new, is now holy. Produced by the truth, it is the spirit of the truth and may only be lost through your receiving a spirit of error, a spirit of slumber, or the "spirit of the world," any of which if received will quench and drive out the holy spirit of truth from our hearts.

The mind of Christ, or the new spirit, leads us to search the Scriptures, God's storehouse of truth: Thus the spirit of truth works in us. It also enables us to comprehend God's Word, for the more we can get to see from God's standpoint the more reasonable to us does his Word become, that we through patience and comfort of the Scriptures, might have hope, while enduring present afflictions.--Rom. 8:26 and 15:4.

(e) "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:6.) In this case, not only were the disciples filled with the Spirit or mind of God, which was God working in them, but God by his Spirit also acted upon them, conferring special "gifts," for a special purpose.

It must seem absurd to every one to talk about a person being in several hundred persons, but many feel compelled to say so, because of their unscriptural theory. In thinking of it, every intelligent person has to think of the power or influence of God in those men, no matter how stoutly

they say that it was a person who was diffused into a number of persons. We cannot too carefully discriminate between the spirit of God, and these miraculous "gifts" by which those acceptable to God were at first marked out. These "gifts" were for the establishment of the church, and were different in different members: but they were not to be compared with "the fruits of the spirit"--joy, peace, faith, patience, love, etc. To have the latter proved adoption, but not so the gifts, for though a man had gifts of tongues and of miracles, he might be but a sounding brass and tinkling cymbal. The holy Spirit has abode in the members of the church throughout the gospel age as was promised, though many of the "gifts," no longer needful, have passed away as the Apostle predicted.--
1 Cor. 13:8-11.

(f) "But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Spirit, and to keep back part of the price of the land?" (Acts 5:3.) Satan had filled Ananias' heart with his spirit of covetousness. God had filled Peter with His spirit, and one of the gifts of God's spirit conferred upon Peter, was the gift of "discerning of spirits." (1 Cor. 12:10.) In verse 3, the lying is said to be unto the Holy Ghost (spirit or mind of God) and in verse 5, it is said to be unto God. The idea is the same, and thus we have the term Holy Ghost or Holy Spirit defined to be the mind of God, whether in the Father, or in his representatives and agents--as in this instance in Peter.

(g) "Then Peter said unto her [Sapphira] How is it that ye have agreed together, to tempt the Spirit of the Lord?" (Acts 5:9.) As with Ananias, so with his wife, their lying was reckoned to be not to Peter and the church as men, but to God whose agent and representative through the Spirit, Peter was.

(h) "But whosoever speaketh against the holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. Read the context: Jesus had just exercised the power of God by casting out a devil. The Pharisees saw the miracle and could not deny it; but, to turn aside its force, they said it was performed by the power of the devil and not by God's power.

But in answer, Jesus claims that he cast out devils by the Spirit [influence or power] of God. Then he upbraids them for being so malicious--a generation of vipers, so set on the traditions of their church that their eyes were blinded against the simplest kind of reasoning. It was so plainly evident that the power which opposed and cast out evil must be good, that they were inexcusable in ascribing it to Satan. They might and would be freely forgiven for supposing him, as a man, an impostor, and hence for blaspheming him; but they were wholly inexcusable for that gross prejudice which would ascribe such a good deed to the power of Satan. This, their sin, would not be among those forgiven. It must be punished; it will neither be forgiven in the present life, nor in the next, the Millennial Age; it indicates more than Adamic depravity, and must have stripes.

(i) "The Spirit said unto Philip, Go near and join thyself to this chariot." Acts 8:29. We fail to see in this anything demanding another God. We think the influence or spirit of God could indicate this to Philip in a variety of ways. In what way he was influenced is not stated and is immaterial to us.

(j) "The Spirit said unto him, Behold, three men seek thee." Acts 10:19. We would make the same criticism of this, as of the former objection. It is immaterial how the power or spirit of God addressed to Peter this information; possibly it came as an inspired thought into his mind, or possibly he was guided by the three men's voices and the three visions, and accepted these as evidences of the mind or will of God as to his going.

(k) "The Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." (Acts 13:2.) We are not told in what manner the holy Spirit said or indicated the setting apart specially of these two. It is very probable, however, that they were "called," and "set apart" by the holy Spirit in much the same manner that all true ministers of God are now called and set apart. All the fully consecrated--begotten --children of God, are called to preach, each according to his ability. The Spirit says to us all, "Why stand ye idle...go, ye, also into the vineyard."

But, where special ability to teach or expound God's Word is possessed by any of the consecrated that special ability is recognized as a special call to the more public work of the ministry--the talents possessed emphasizing the general call of the holy Spirit.

In speaking of his call to the ministry, (Gal. 1:1,) Paul mentions his authority as from the Father and Son, but ignores the holy Spirit entirely; which would be inexcusable if the holy Spirit were a person, and in fact, the person actually appointing him. But it is consistent enough when we regard the holy Spirit as the holy influence from the Father or the Son, or from both conjointly, as their purposes are one. Gal. 1:1 reads, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

(l) "For it seemed good to the Holy Ghost and to us," etc. Acts 15:28. The decisions reached in the matter under consideration, seemed to be the judgment of the church, and in harmony with God's will and plan.

James, the chief speaker at the council, gives the clue to how God's will or mind was ascertained then; and we find it the same method which we use to-day. He argues from Peter's statement of God's leadings in the matter of Cornelius, and from an unfulfilled prophecy which he quotes. The conclusion drawn from these, he and all the church accepted as the holy Spirit's teaching. Read carefully Acts 15:13 to 18.

(m) "And were forbidden of the Holy Ghost to preach the Word in Asia." Acts 16:6. Like the others, this text in no way indicates that the holy Spirit is a person. As to how God's power or influence was exercised to direct their course away from Asia, we know not, but possibly by unfavorable circumstances, or a vision. No matter how, the lesson is that God was guiding the apostles. An illustration of one of the Spirit's ways of leading them, is given in the context, vs. 9. "A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us"; and after he had seen the vision, "immediately they endeavored to go into Macedonia, assuredly

gathering that the Lord had called them for to preach the gospel unto them." All these various dealings teach us that the methods by which God taught and led in those days were not so different from those now in use, as some seem to think.

(n) "Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me." Acts 20:23. Nothing here indicates personality. As an illustration of the agencies by which the holy power of God informed Paul of the bonds awaiting him at Jerusalem, see Acts 21:11-14.

(o) "The flock over which the Holy Ghost hath made you overseers to feed the church of God." Acts 20:28. Paul, addressing the church, not the world, says, "The manifestation of the Spirit is

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given to every man [in Christ] to profit withal"--"GOD hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc.--"and there are diversities of operations, but it is the same GOD which worketh all, in all." (1 Cor. 12:6,7,28.) This explains how God through his holy Spirit sets men apart to various offices which he deems needful to the church. It contradicts the thought of the holy Spirit being another person, and shows that God did the work by his spirit. These elders of the church had consecrated themselves to the Lord's service, and were chosen because of special fitness and talents, by their brethren, in whom also was the holy Spirit, the will of God reigning, to be overseers of the flock. And though called to office through human instrumentality, they accepted the service as of God's direction and appointment.

(p) "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2:10-13. Read the context.) This as we have already shown proves that the holy Spirit or mind of God in us as his children, enables us to comprehend his plans, etc., even the deep things of God, by coming into full harmony with him

through his Word. We have also noticed the context (vs. 12) where Paul, in explaining the subject, tries to make it plain by comparing "the SPIRIT, which is of [from] God," in us, with "the SPIRIT of the world," which influences "the natural man." It is clear that the spirit of the world is not a person, but a worldly mind. The spirit or mind of God in his children, is no more a person than is the spirit of the world with which it is here contrasted.

(q) "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

Vs. 14. This is a forcible statement of what we have already seen. A man who is filled with the worldly spirit is unprepared to see the "deep" and glorious things of God--the things which God hath prepared for them that love him. This is a close test if applied. Have you the Spirit of God? Have you been taught by it [through the Word] any "deep things" which the natural, worldly man cannot appreciate?

Alas! how often have we felt the force of this distinction between natural and spiritual as we have talked with some of the professed teachers of to-day, many of whom are blind leaders of the blind, when they confessed and sometimes boasted of their ignorance of "the things which God hath prepared for them that love him." Thereby they proclaim that they have not the mind of God, do not know his plans, and cannot have much of his Spirit, the spirit of the truth, when they have not much of the truth from which that spirit flows. The test here given of our possession of the Spirit is our ability to discern and appreciate the deep things of God which are hidden from the worldly --"God hath revealed them unto us by his Spirit."

INEXPRESSIBLE GROANINGS.

(r) "The Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts, knoweth the mind of the Spirit."

--Rom. 8:26,27.

How much this expression of our Father's loving care has been misunderstood by his children! Who that has been

taught that the holy Spirit is a person, and as the catechisms state it, "equal in power" with the Father, has not wondered why it could not utter groanings.

Many a Christian brother has endeavored to make up for this supposed weakness or inability of the holy Spirit to express itself, by redoubling his own groanings. But it would be equally strange if it be understood to mean that the holy Spirit, as the influence or power of the Almighty Jehovah, is unable to express itself. We know that in past ages, this influence found abundant expression by words and deeds of prophets. We know that in this age, the apostles all attest of its power over them. What can it mean, then --"The Spirit itself maketh intercession for us with groanings which cannot be uttered"? The mistake is, in supposing that it is God's Spirit which supplicates. It is the spirit of the saints which supplicates and often cannot express itself.

Let us look at the text with its connections, and the ground for our conclusion will be evident. Paul had just been speaking of sin-burdened humanity groaning in its fetters. He assures us that they shall be given liberty from this bondage when the church is selected from the world, and when as sons of God the great deliverer whom Jehovah raises up to bless all the families of the earth is manifested in power. (Vs. 19-21.) He then passes from the groanings of the world to the present condition of the church, in which we groan: "Ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption."--Vs. 23.

Our renewed, transformed mind or spirit, once worldly, is now holy and spiritual, but our bodies are still human, and have the Adamic imperfections. Hence, we as new creatures, are burdened by the flesh, and groan for the promised deliverance into Christ's likeness. Paul explains how we may, by faith, reckon the earthly body dead, and think of ourselves as new creatures perfected, and thus realize ourselves saved now --"Saved by hope" (Vs. 24). Then having seen how we may view ourselves, he tells us how the matter is viewed from God's standpoint--God reckons us "new" and "holy"--"spiritual" beings--and he

recognizes only those deeds of the flesh as ours, to which our minds consent. God knows when your holy spirit (new mind) is willing and your flesh weak.

As the receiving of the new mind brought us into a new relationship to God, and into new hopes, so "likewise the spirit (our new holy mind) also helpeth [maketh up for] our [bodily] infirmities. For we know not [even] what we should pray for as we ought; [much less are we able to do as we would like always] but the spirit itself [our holy mind] maketh intercession [for us--omitted in old MSS.] with groanings which cannot be uttered. And he that searcheth the hearts [God], knoweth what is the mind [Gr. phronema--inclination] of the [our] spirit; because he [it] maketh intercession for the saints according to the will of God." It is God's will that the heart-desires of his children be accepted, both in prayer and service, and not the imperfections of their earthen vessels.

O, how comforting is this thought! How often you have experienced it. You were perhaps overtaken in a fault, entrapped by some weakness of the human nature, and almost disheartened, you went to your Father in prayer. You had no words for utterance, but you groaned in spirit to God--"being burdened." God heard you and blessed you, answering your unuttered prayer and giving strength. Paul's conclusion is ours; we have every cause for rejoicing. What shall we say then? God is for us evidently; and disposed to accept our heart-intentions rather than our imperfect prayers and deeds. "If God be for us, who can be against us?" --Verse 31.

(s) "The Spirit itself beareth witness with our spirit that we are the children of God."--Rom. 8:16.

Nothing in this text teaches that the holy Spirit is a person, but the contrary; it indicates that as each man has a spirit or mind, so God has a spirit. Read this text in the light of 1 Cor. 2:11,12, and it will be seen that it does not teach of a personal holy Spirit.

THE WITNESS OF THE SPIRIT.

On few subjects have Christians in general felt more disturbed, than on this.

Not knowing what the witness of the spirit is, they know not surely whether they have it or not. And some more full of assurance than of knowledge, claim that they have it, and refer to their own changeable feelings as evidence. The Calvinist, repudiating the idea of positive knowledge of sonship, sings,

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I His, or am I not?"

This comes from a misapprehension of the doctrine of Election. Other Christians, equally misunderstanding the subject claim that when they feel good, these feelings are the witness of sonship. Because the Scriptures say, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," they judge of their sonship solely by their peace, and often by their prosperity. They lose sight of the words of Jesus--"In the world ye shall have tribulation, but in me ye shall have peace."

When things move smoothly they feel good, and consider this the witness of the Spirit. But when they look at the heathen and at the worldly, and see that many of them have peace of mind too, their supposed witness proves insufficient. Then the dark hour comes, and they say, How easy a matter to be deceived, and they sing--

"Where is the peace I once enjoyed,
When first I found the Lord?"

They are in torment lest they have grieved the Spirit--for "fear hath torment." This is all because of the unscriptural view taken of the Spirit and its dealings and witnessings. Let us take the Bible view of the witness of the Spirit (mind) of God, with our spirit (mind), and the song of God's children shall be--

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

As we would know of a man's mind or spirit, by his words and dealings, so we are to know of God's mind or spirit by his words and dealings. God's word is, that whosoever cometh unto God by Jesus [consecrates himself] is accepted. (Heb. 7:25.) Then, the first question to ask yourself is, Did I ever fully consecrate myself to God during the acceptable time--my life, my time, talents, influence, --all? If you can candidly answer before

God--Yes, I gave myself wholly to him; then be assured on the authority, not of your feelings, but of God's Word, which, unlike your feelings, is unchangeable, that you then and there instantly became a child of God--a member, a branch, of the true vine. (John 15:1.) This is an evidence, or witness that you have joined the true church, which is Christ's body: it is a witness given to your mind or spirit, by the testimony of God's spirit through his Word.

Whether you are abiding in him now, depends on whether you have grown as a branch, and are bearing fruit: "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bring forth more fruit." Here is stated the rule in our Father's family --chastisements, pruning, taking away of dross, and a development of fruit-bearing qualities. If you lack these indications of parental care, and personal growth in grace, you lack one evidence or witness that you are a child. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, then are ye bastards and not sons." (Heb. 12:8.) Afflictions and troubles come upon the world as well as upon the Lord's saints, but are not marks of sonship except to those who have fully consecrated to his service. Nor is the pruning and chastising in the divine family always the same. As with earthly children, so with God's children: to some, a look of disapproval, to others a word of rebuke is an all-sufficient reproof, while others must be scourged repeatedly. An earthly parent rejoices most in the child so obedient and submissive that a look or word is sufficient to prune off evil; and so does our Father in heaven. Such are those who judge themselves, and therefore need less of the chastising of the Lord. (1 Cor. 11:31.) To be of this class, requires a full consecration; and these are the overcomers deemed worthy of being joint-heirs with Jesus Christ their Lord, whose footsteps they thus follow. To this obedient, watchful class, the Lord says, "I will guide thee with mine eye." Those who can only be guided by the scourge are not the overcoming class, destined to be the Lord's

bride.

The chastening however is not always suffering for our faults, but with the saints it is often the suffering which strict adherence to their covenant of sacrifice involves. Even so our Lord was chastened for our transgressions, not his own, because he bore the sins of many. And so we must suffer as joint sacrifices with him.

Here is one testimony of the Spirit then--that every true child or branch needs, and will have continual pruning. Are you being pruned? If so, that is an evidence of your being a branch; in this pruning the Spirit of truth bears witness with your spirit that you are a child.

Again the Spirit witnesseth that "whosoever is born [begotten] of God sinneth not." (1 John 5:18.) Such may be overtaken in a fault, may err in judgment, be overpowered by the old nature not yet under control, but will never sin willfully--will never willfully transgress God's will. Now can your mind answer that you delight to do God's will and would not willingly violate or in any way desire to oppose it, but would rather have his will done, his plan carried out, even though it should dash your former hopes and break every tender tie? If so, the witness of your spirit, or mind, agrees with the spirit of truth, indicating that you are a child of God, acceptable to him.

The witness of the Spirit is, that the true branches of the vine, like the vine Christ Jesus, are not of the world--"If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you." "Yea and all that will live Godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Does your mind testify that it is thus in your experience? If so, then

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the Spirit of God again witnesseth with your spirit that you are his child. Remember that the world spoken of by Jesus, included all worldly-minded ones, all in whom the spirit of the world has a footing. In Jesus' day, this was true of the nominal Jewish Church. In fact all of his persecution came from professors of religion. Marvel not if you should have a similar experience. It was

the chief religionists of his day, that called Jesus Beelzebub, a prince of devils; and he tells us, "If they have called the master of the house Beelzebub how much more shall they call them of his household." (Matt. 10:25.) If Jesus had joined hands in their Phariseeism he would not have had "hatred" and "persecution." Even had he kept quiet and let their hypocrisies, shams, long prayers and false teachings alone, he would have been let alone and would not have suffered. So it is with us, it is from a similar class that the truth and those that have the spirit of the truth, and who let their light shine, now incur "hatred" and "persecution." If we have this witness it is another witness of the Spirit, that we are overcoming the spirit of the world--therefore the worldly spirited hate you.

The Spirit witnesseth that whosoever is ashamed of Jesus and his words, of him shall he be ashamed. (Mark 8:38.) Does your spirit witness that you are one whom he here promises to confess? If so, rejoice; this is another good witness of the Spirit that your present standing is that of a child and heir.

The Spirit witnesseth that "Whosoever is born [begotten] of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4.) Is this your experience?

To overcome indicates that you are not in harmony with the world, its spirit, and its methods. Have you this witness that you are overcoming the world? Wait a moment--you are not to overcome the world by flattery, nor by joining in its follies, nor are you to overcome the world by teaching a Sunday class, or joining a sectarian church--no; but by your faith. If an overcomer, you must walk by faith, not by sight. Looking not at the things that are seen--popularity, worldly show, numbers, denominational greatness, etc.; but looking at the things which are not seen--the crown, the throne, the church whose names are written in heaven--the eternal things.--2 Cor. 4:18.

Again, the Spirit witnesseth that if you are a child of God, you will not be ignorant of his Word, and will not only be in the light as to present truth, but that you should know something about "things to come." The maturing child

will grow in grace, knowledge, and love,
adding daily the graces of the Spirit
--faith, virtue, knowledge, charity, etc.
And surely "if these things be in you
and abound, they make you that ye shall
neither be barren nor unfruitful in the
knowledge of our Lord Jesus Christ. But
he that lacketh these things is blind and
cannot see afar off, etc....For if ye do
these things ye shall never fall, for so an
entrance shall be ministered unto you
abundantly, into the everlasting kingdom
of our Lord and Savior Jesus Christ."
(2 Pet. 1:5-11; compare John 16:12-15.)
Ask yourself whether you have
this witness of growth, and the sort of
fruit mentioned. Remember too, that
you cannot grow in love faster than you
grow in knowledge; and you cannot grow
in favor, except by complying with God's
instructions. This instruction, this knowledge,
is found in his Word. Hence, we
are exhorted to "search the Scriptures,"
that we may be thoroughly furnished unto
every good work.--2 Tim. 3:17.

These are the witnesses of the Spirit by
which we may know perfectly just how
we stand. You may be a young sprout
in the vine; then, of course, God does
not expect much fruit instantly; but there
should be the budding at once, and soon
the fruits. And if you are a developed
and advanced Christian, every testimony
of the Spirit above cited should witness
with your spirit. If in any of these testimonies
of the Spirit, you find yourself
lacking, give diligence, give earnest heed,
that you may possess every experience described.
Then you will no longer sing--

"'Tis a point I long to know," etc.,
but will know, and be rooted and
grounded, built up and established in
the faith. In this divinely arranged way,
we escape from fear and from what Bunyan
called "Doubting Castle," for our
trust rests securely on God's promises.

"When darkness seems to veil his face,
You'll rest in His unchanging grace;
His oath, His covenant, and His blood,
Supporting 'neath the whelming flood."

JUSTIFIED AND SANCTIFIED BY THE SPIRIT.

"But ye are washed, but ye are sanctified,
but ye are justified, in the name of

our Lord Jesus, and by the Spirit of our God."--1 Cor. 6:11.

Sanctification means a setting apart or separating. Those who are sanctified, set apart, fully consecrated to God, must first be justified or cleansed from Adamic sin by accepting in faith the testimony of God, that "Christ died for our sins according to the Scriptures." Being then justified by faith, we have peace with God, and can approach him and begin to do works acceptable to God by Jesus Christ. The evidence which we have of our justification and sanctification, is the testimony of the spirit of truth in the Word, and the "seal" and "witness" in ourselves --our transformed mind.

The power which enables us to live up to our consecration vows, is the Spirit or mind of our God of which we receive. The Spirit of truth received by the study and obedience of our Father's words, gives the needed strength for the overcoming of the human nature, and the spirit of the world.

To this agree other Scriptures. Paul prayed: "The very God of peace sanctify you wholly." Peter says, Ye are "elect, [chosen] through sanctification [setting apart] of the Spirit, unto obedience." Again, that the sanctifying power, or spirit in us is the spirit of truth, is shown by Paul's statement, that Christ sanctifies and cleanses the church by the Word. Eph. 5:26. Our Lord Jesus prayed: "Sanctify them through thy truth; thy Word is truth." (John 17:17.) So then, these Scriptures taken together, teach as the foregoing, that our sanctification is accomplished by the spirit of truth, freely imparted to the consecrated followers of the Redeemer, through the Word of God which he has provided for this purpose.

All thus sanctified are reckoned new creatures in Christ, and are addressed as "them that are sanctified in Christ." (1 Cor. 1:2.) That it is by reason of our sanctification of spirit that we are one with Christ, is shown by the statement: "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2:11.) Thus it is that we are "washed--sanctified--justified in the name of our Lord Jesus, and

by the Spirit of our God,"--the spirit of the truth, communicated to us through his Word.

THE SPIRIT WILL REPROVE THE WORLD.

"When he [the Spirit of truth] is come he will reprove the world of sin, and of righteousness, and of judgement."
John 16:8-11.

Many have the wrong idea, and suppose that the holy Spirit operates in sinners for their reformation. This is not the right view. The spirit of God is not in the children of this world. Theirs is "the spirit of the world." The "spirit of the world," or "the carnal mind, is enmity against God." The Spirit or mind of God is in believers only. Hence wherever we find it, it is a seal, or mark of sonship--"By whom also ye were sealed after that ye had believed the gospel of your salvation." (Eph. 1:13.) "If any man have not the Spirit of Christ, he is none of his." The Spirit of God by means of its fruits, and its witness through the Word, is the evidence of our begetting to the family of God; it is "the spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15.) It must be evident to all then, that the Spirit in us, is not the spirit which is in the worldly, and that the Spirit of God is in no sense in the worldly.

The question arises then, in what sense does the Spirit of God--the Spirit of truth--the Spirit of Christ--in us, reprove the world, in whom it is not? We reply that being in us, it constitutes us (all the true church) the light of the world. It is the light which shines from the true Christian, which reproves or condemns and opposes the darkness of this world. Jesus when anointed of the Spirit of God declared, "I am the light of the world." And again, "As long as I am in the world, I am the light of the world." (John 8:12 and 9:5.) Addressing his church of this age, sanctified by the same holy spirit, he says, "Ye are the light of the world"--let your light shine before men. (Matt. 5:14-16.) Paul addressing the same body of Christ, says, Ye were at one time "darkness but now are ye light in the Lord; walk as children of light." (Eph. 5:8 and 1 Thes. 5:5.)

"For God...[the spirit of God, the spirit of truth] hath shined in our hearts to give the light of the knowledge of the glory of God." (2 Cor. 4:6.) Thus we see that it is the light of God's truth, his spirit or mind shining in our hearts, which shines out upon the world; and we are to "do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."--Phil. 2:15.

It is, thus, not directly but by a reflex light--through those who possess it, that the Spirit operates upon (but not in) the world; for the natural man receiveth not the things of the Spirit of God neither can he know them. (1 Cor. 2:14.) The Apostle thus explains the reprovng of the world by the Spirit in the saints, saying, "Walk as children of light...and have no fellowship with the unfruitful works of darkness, but rather reprove them....All things that are reprovd are made manifest [shown to be wrong] by the light." (Eph. 5:8-13.) The light of God's truth, which is the expression of his mind or spirit, as it shines through a saint's sanctified life, is the holy Spirit reprovng the darkness of the world, showing those who see it, what is sin, and what is righteousness, from which they will reason of a coming judgment, when righteousness will receive some reward and sin some punishment. Thus a godly life is always a reproof to an ungodly one, even where no word of reproof may be possible, or proper. The spirit in you reproveth them; for if sanctified ye are "living epistles known and read of all men."

But "if the light that is in thee be [become] darkness, how great is that darkness?" This is the condition of the nominal church systems--"Babylon." Because they have taken the creeds and traditions of men, they have the "spirit of fear" and of "bondage." Because they have neglected the word of the Lord, the word of truth, they have lost the "spirit of truth" and received the "spirit of error." Because they have lost the spirit of truth, they have lost its sanctifying power, and have become imbued

with the "spirit of the world" and the spirit of error: hence the light to reprove the world no longer shines out from them. As a natural result, the worldly feel themselves very slightly reprov'd by the nominal church and superior to a large majority of nominal Christians.

The true church always has been a light in the world; but as with its Head, the light has shined in the darkness; and though the darkness recognizes the reproof of its presence, it comprehends it not. Therefore they have always persecuted the light-bringers, because they knew not our Father, nor our Lord, nor his body (John 16:3.) It has always been a part of the church's mission to let the truth shine through it to reprove evil. And this reproof has always been chiefly to nominal systems and nominal professors, as were our Lord's reproofs.

BAPTISM OF THE HOLY SPIRIT.

A common error among God's children to-day, arising also from an improper conception of the holy Spirit, is the supposed necessity for frequent baptisms of the Spirit. We are told, "Be ye filled with the Spirit"; and we would urge the necessity of constantly receiving supplies of grace to help our infirmities. We all need constantly to go to the fountain to replenish, because our "earthen vessels" are very defective, and the spirit of Christ easily slips out, being under constant pressure from the spirit of the world. But to be filled with the Spirit is something totally different from the baptism of the Spirit.

So far as we are informed, there have been but three baptisms of the Spirit in all: First, Jesus was so baptised; second, the disciples at Pentecost were similarly baptized; third, Cornelius and his family were so baptized. These three baptisms were in reality but one, as already shown from the Levitical type. The holy anointing oil was poured upon the head and ran down over the body of the typical priest, and so the spirit of anointing given to our Head--Jesus--descended on the church at Pentecost, and has since been running down over and anointing all that are members of his body. In the three cases mentioned above then, it was

an outward manifestation which witnessed specially that God recognized the baptized as his. To convince the natural man, this acceptance was accompanied by various "gifts." (1 Cor. 14:22.) To them these gifts were the evidences of the possession of the Spirit and of acceptance with God.

The Spirit, or mind, of God is now received without the gifts, and without outward manifestation, those manifestations and gifts being now recorded in the Word of God, and not (or with few exceptions) in the persons and deeds of his children. Paul testified that he might

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have gifts, or be acted upon by the Spirit, and yet be almost destitute of the Spirit of love and sacrifice itself--and thus be but a "tinkling cymbal" (1 Cor. 13:1.) Thus we see that the gifts were not a mark of special favor toward those exercised by them. What we may have of the "witness" of the Spirit, is a far better criterion of our spiritual condition, than if possessed of the mountain-moving, tongue-speaking, and miracle-working power, without the internal witness of harmony with God's Word.

Since Cornelius, there have been no such baptisms or outward manifestations of God's favor; but instead, the inward unseen witness of the Spirit of truth with our spirit, that we are children and heirs of God.

Nor should we wonder at this: the church was like two rooms, hitherto unopened--locked up. The one room represents the Jewish believers in Jesus; the other the Gentile believers. Both were to be henceforth thrown open and used. There must be an opening and demonstration, after which, the doors standing open, needed no further re-opening. Peter unlocked or opened both of these doors. At Pentecost he did the opening work to the Jews who had believed. (Acts 2:14-41.) And when about three and one-half years after, it became God's due time to receive Gentile believers into the same privileges of sonship, Peter was again used to open that door--being sent to Cornelius, the first Gentile convert. (Acts 10.) Thus he used the "keys of

the kingdom of heaven" (church), and opened the way, as Jesus had foretold. (Matt. 16:19.) Keys represent power and authority. He needed more than one, because hitherto Jews and Gentiles had been recognized as totally distinct, and the Gentiles were not fellow heirs, and of the same body.

If the acceptance of Jewish born believers was indicated once for all at Pentecost, why should God repeat it to others now? If the acceptance of Gentile born believers was clearly shown in Cornelius' case, why should a repetition be asked? There is nothing in Scripture to indicate that these baptisms were ever repeated.

Some now meet and agonizingly pray for a Pentecostal baptism of the holy Spirit. They look back to that with special longings, thinking that it was something not now possessed by the saints, whereas the things not now possessed are merely the gifts of the Spirit. This is wrong--it is looking from the standpoint of the natural mind. It is looking at the things that are seen and not at the things unseen and eternal for a basis of faith. When just coming out of the fleshly into the spiritual dispensation, it was very necessary to have something which the natural man might recognize to mark the new era. The gifts were in the church not to convince the saints of their acceptance with God, but to convince the natural man. (See, 1 Cor. 14:22.) The witness of the Spirit was for the saints.

The church in general had the gifts, but they did not all receive those gifts at Pentecost, nor by a baptism of the Spirit. The eleven apostles, with Paul, the Lord's choice for the place of Judas, possessed the special power of communicating those gifts by laying on of hands, (Compare Acts 8:13,14,17-19); but those who received the gifts from their hands could not re-communicate them to others.

Though entirely out of harmony with God's Word to pray for another baptism of the holy Spirit, it is right to pray to be kept filled with the holy Spirit. The Father in heaven is more willing to give the Spirit to those that ask him, than earthly parents are to give good gifts to their children. (Luke 11:13.) When we ask for anything, it implies that we want it, and if wholly consecrated, we

should want to receive the holy Spirit in the way God wishes to give it. We pray for daily food, and properly, but we must do more than pray. God puts within our reach the needful means of procuring the food and thus the food comes from him from whom cometh every good gift. When we pray for the Spirit, and desire to "be filled with the Spirit," it is well. God has already provided all the means necessary to the fulfillment of our request. The "Spirit of truth" will give the very filling we desire, but we must partake of, must eat the feast, or we will not be filled. He who will not eat of a full table will be empty and starve, as truly as though there were no food. The asking of a blessing on food will not fill you; you must eat it; so the possession of a Bible and a petition for spiritual food will not do, we must eat the Word of God if we would derive his spirit from it.

The Spirit of truth speaks to us through the Word, and by obedience to the Word we shall be filled with the Spirit. Our Lord said "The words that I speak unto you, they are spirit and they are life." (John 6:63.) And of those who are filled with the Spirit it is true as spoken by the prophet, "Thy words were found and I did eat them." (Jer. 15:16.) It is useless then, for us to pray, Lord, Lord, give us the Spirit, if we neglect the Word of truth from whence that Spirit is supplied. It is for this reason that many who meet often and pray much for the holy Spirit, are still but "babes in Christ," and many seek the outward signs as proof of relationship, instead of the inward witness with the Word of truth.

It is because, as we have just seen, we have something to do if we would be filled with the Spirit, as surely as we have something to do if we would have natural food, that the Apostle addresses us--"Be ye filled with the Spirit" (Eph. 5:18.) --indicating that it rests entirely with us, since the doors were opened wide at Pentecost and at Cornelius' house.

"He shall baptize you with the Holy Ghost and with fire." Matt. 3:10-12. These words were spoken to the Jews as a nation, and Jesus was the one who would do the baptizing. So many of that nation as received Jesus were baptised of the holy Spirit at Pentecost, and the remainder

were afterward baptised with fire--trouble. The time of trouble which finally, in A.D. 70, destroyed their national existence was the fiery baptism foretold by the Prophets, and now repeated by John. The three verses here connected (10-12) refer to the same fire. The unfruitful tree cast into the fire, and the chaff burned, represent those of that nation who "knew not the time of their visitation."

I WILL POUR OUT MY SPIRIT UPON ALL FLESH.

There is a remarkable prophecy in Joel (2:28-32,) which clearly distinguishes between the present age in which the possession of God's spirit is by the few, the little flock, and the Millennial age in which the truth will be generally diffused among men, and its spirit generally accepted by men. The prophecy is stated in a manner likely to be misunderstood, in that the blessing upon the many is mentioned first, and the blessing upon the little flock which comes first, is mentioned last. Even so, many of God's testimonies are arranged and so stated as not to be clearly seen until fully due--as meat in due season to the household of faith.

Joel says [transposing his words to the order of their fulfillment]: "In those days I will pour out my spirit upon my servants and upon my handmaids: And it shall come to pass after those days, that I will pour out my spirit upon all flesh." (Joel 2:29,28.) Peter at Pentecost referred to this prophecy (Acts 2:16-21,) saying "This [outpouring of the spirit of God which you see--upon his servants and handmaids], is that which was spoken by the prophet Joel." All that Joel had prophesied was not fulfilled before their eyes, but what they saw was all foretold by Joel in that prophecy, and more too. Joel foretold the blessing of Pentecost upon the servants and handmaids, and also the blessing of all flesh in the "great day of the Lord," the Millennial day; and he also foretold the day of trouble preceding that Millennial day of blessing, referring to it under the symbolic statement of "wonders in the heavens above and signs in the earth beneath, blood,

and fire, and vapor of smoke," etc.

The coming of the spirit upon all flesh (i.e. in general upon all mankind) in the next age, will be in much the same manner that it comes now to the special servants of God. Then, as now, it will be the spirit of truth and cannot be received without the recipients first coming to a knowledge of at least the first principles of THE TRUTH, and being consecrated to God's service.

Of difference between the Spirit received by the church in this Gospel age, and by the human family in general in the next age there will be none--it is the same spirit; and as we have just seen, it will be received in the same way, from the same source (God), and through the same channel--His Word of truth. So then when we claim and teach that the sealing and witnessing of the Spirit of God then to the converted world, will be very different from the sealing and witness which it now gives to the "little flock," many will at first be surprised, not at once seeing how the same spirit, could in the same way, testify, witness and seal differently in one age than in another. But we trust we shall be able to make this abundantly clear.

Note clearly the dissimilarity of the two ages. In the Gospel age evil predominates, Satan rules, gross darkness covers the people, and the god of this world takes advantage in thousands of ways of the weakness of fallen men, misrepresents the truth and clothes error in the garb of truth. In the Millennial age evil will be restrained, Christ will rule and bless and the light of truth shall penetrate every dark corner. Mankind will be helped out of the weakness of the fall, and right and truth on every subject shall triumph.

All this, God saw beforehand; and he saw that the trial or testing of any who possess and would be led by his Spirit, would be seven fold as severe in this Gospel age, as in the Millennial age. Yet he designed to have it so, in order that thus he might elect or select the "little flock" of peculiarly zealous ones for the work of blessing others, as well as for illustrations of the exceeding riches of his favor toward those willing to serve him at the cost of self-sacrifice.

God knew beforehand that whosoever would live Godly in this present world [age]--whoever would receive the Spirit of the truth and be led of it, would suffer persecution and present loss; that whoever would have and obey the leadings of his holy Spirit, among those having the opposing "spirit of the world" would do it only at the cost of self-sacrificing. And God had a perfect right to promise such sacrificers, of whom our Lord Jesus is the head and exemplar, a special "prize," a "high calling," exceeding great and precious, and a change from the human to the divine nature if he chose: and he did choose to do this very thing. This is the promise which he hath promised us. The promises to be like Christ our Lord, and to live with him, and to reign with him, and to be his joint-heirs, are not made to all who shall receive the holy Spirit of the truth, but to those who suffer for righteousness sake, who hazard and lay down their lives for the truth, who suffer with Christ, and become dead with him, filling up that which is behind of the afflictions of Christ, in the earnest desire to serve his body, which is the church.

Just so surely as the "sufferings of Christ" are completely filled up and end with this age, and the glories to follow enter with the next age, just so surely it will be impossible for those who in the next age have the Spirit of truth, to suffer for obeying it--impossible that they should be sacrificers. Consequently they could never have the witness of the Spirit that they are joint-heirs with Christ, nor that they shall be made new creatures, partakers of the divine nature.

The Spirit's testimony is that they for whom those exceeding great things were prepared of the Father, were sacrificers, who through much opposition, tribulation and gainsaying should be recognized as "overcomers," members of "the body of Christ."

But those who receive the Spirit of the truth in the Millennial age will have in it a witness also. It will witness to them their acceptance with God through faith in Christ their Redeemer. And it will witness then, almost the reverse of what it now witnesses, so far as tribulation is concerned. He who then suffers tribulation

will have it as a witness of wrong doing and of the King's displeasure; while he who flourishes well in his affairs, will have that as a witness of his well doing and of the King's good pleasure toward him, according as it is written: "In his day [the Millennial Day] the righteous shall flourish," and the evil doers shall be cut off; and again "He shall visit tribulation and anguish upon every soul of man that doeth evil, to the Jew first and also to the Gentile." (Psa. 72:7, Rom. 2:9.) And under that blessing the well doers shall progress toward human perfection. Be it remembered, MAN is an earthly image of God, and hence the spirit mind of a perfect man would be in harmony with God's spirit or mind--especially will this be the case with restored man, who during the fall and rising again, will have well learned to rely upon and obey implicitly the divine Spirit's leadings, and thus be led by the Spirit of the truth.

The opening work for the world may furnish some marked evidence of divine acceptance, as at Pentecost a special manifestation of divine acceptance was given, but not necessarily so. The Word of truth and its witness may be all, and if so, quite sufficient evidence for faith.

The Spirit of truth would be to such a spirit of begetting also, begetting again as human sons of God; for such was Adam before he sinned, since which all are counted as cut off, dead, except as

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brought back to perfection through redemption and restitution. And though begotten by the Spirit of truth, such must prove themselves worthy of being restored to full sonship (born), until the end of that age, when being made complete through Christ, they can be presented to the Father as sons.--1 Cor. 15:24.

As we thus bring the light of one scripture to bear upon another we see how God brushes away the mist of traditional error, revealing his own glorious character, and making us better acquainted with himself and with his dear Son through whom he accomplished our redemption. With a clear understanding of the distinct personality of each, comes a clearer understanding of much more truth. We are

able to more intelligently appreciate what both our heavenly Father and our Lord Jesus have done for us, and to give to each the honor due. And as we observe the beautiful harmony of parental and filial affection, and study it in all its workings as revealed in the great plan of God, we have a theme for our praise and imitation as long as eternity shall endure.

"Hear O Israel! Jehovah our God is one--Jehovah. And thou shall love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" for he is worthy. Study his character, behold his glory--of wisdom, love and power, and when you fully apprehend him, and recognize him as the fountain of every virtue and of every blessing, no creature in heaven or in earth will be able to take his first and rightful place in your heart's affections.

Even our blessed Lord Jesus is no rival with Jehovah for that first, chief place. He himself said, "My Father is greater than I," and his highest ambition was to honor him at any cost to himself; at the cost of abasement and humiliation even unto death. And yet the Father hath so highly honored him as to place him at his own right hand of power and glory, and bid all his creatures to honor the Son, even as they honor the Father. And being in character and glory the express image of the Father, and so intimately associated with all his plans, the love of our hearts that goes out toward one, naturally falls upon both, and the only distinction we can see, or feel in our love toward them, is that the one is the eternal fountain and the other the perennial stream of unalloyed goodness and glory and blessing.

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THE EPISCOPALIAN VIEW.

The convention of the St. Andrew's Brotherhood, which was held in this city last week, was its second annual session. The report of the council shows that the Brotherhood has grown in a year from 36 to 144 chapters, with an estimated membership of 2,361 young men. These figures

demonstrate that the Church needs such a society, an order of laymen who will do Church work on Church lines. We wish to emphasize this remark--Church work on Church lines--because we believe it needs to be impressed upon the leaders of this movement. We were pained to note in the debates of the session a disposition to adopt the cant that young men must be brought to Christ, not the Church, that Christ, not the Church, must be preached, etc. In other words that there is a disposition to "run" the Brotherhood on Y.M.C.A. lines. This is a mistake, and if it is persisted in, will be a fatal mistake. Christ and His Church cannot be divorced. To bring men to Christ we must bring them into His Body. It is because the Y.M.C.A. ignore this principle that the Church has not adopted it, and the Church will not adopt it even if it calls itself by the name of St. Andrew. --From The Living Church, Oct. 22, '87--Prot. Episcopal organ, Chicago.

The above is sent us by a brother who was once a staunch Episcopalian, but who is now rejoicing in a membership enrollment in the real Church--"The Church of the first born whose names are written in heaven." Our Brother's brief comment accompanying the above was: "A strong argument for our side."

Yes, it is a strong argument for our side. The claim made by the Episcopal organ that: "Christ and his church cannot be divorced; To bring men to Christ we must bring them into HIS BODY," is true only of the true Church as we recognize it; the Church of whom it is written "The Lord knoweth them that are His." Truly it is impossible to divorce or separate the saints, the Bride, from their Lord, the Bridegroom. Truly to bring men to Christ is to bring them into this state of membership with Him as their head--into membership in the Church which is HIS BODY.

But this is not true of any of the nominal bodies of Christ which are mere earthly organizations composed for most part of tares; containing (as Bishop Foster, of the M.E. church, has declared) "all the ring-streaked and speckled [characters] of Christendom." No earthly organization whose membership is admitted by fallible men who cannot read the

hearts of those they admit, can decently and candidly claim to be the Church, the Body of Christ.

Yet this absurd claim made by Episcopalians in the past, when all "dissenters" such as Presbyterians, Methodists, Baptists, etc., were regarded as heretics who had neither part nor lot in the Church of Christ--is still the measure of the heart and intellect of the editor of The Living Church, and we fear also of many who regard his writings with favor.

And yet all the various churches or sects are involved in the same confusion, for none will dispute that there is but one body of the one Lord, and hence but one "Church, which is his body." It is the height of absurdity then, to speak of the various human organizations as churches. There can be but one true church, one true body of Christ: all others must be spurious counterfeits.

The true Church which is his body must contain all "the sanctified in Christ Jesus," from the Head, down to the last member of his body. The true living Church in any city, state or town Must contain all "the sanctified in Christ Jesus" who are alive. The true living church in any city, state or town must contain all "the sanctified in Christ Jesus" in such city, state or town; as for instance, the true Church in London includes all "the sanctified in Christ Jesus," who are in London, and the true Church in Ohio, includes all "the sanctified in Christ Jesus" in Ohio.

Can it be claimed that any earthly organization contains all "The sanctified in

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Christ" in London or in Ohio, and none besides? We are confident that no sectarian, be he even as fossilized as the Editor of The Living Church, will have the effrontery to make such a claim for his sect. Why then call all these sects or counterfeits Churches, when there is but one genuine true Church, and none of these claim to be it? It is wrong as well as absurd.

Our brother well says of the above words: "a strong argument for OUR side." They are indeed, they agree and fit only to the Church of the first born [ones] whose names are written in heaven. All

these are our brethren; all these are joint-heirs,
whether known to us or unknown.
The Lord knoweth them that are His.
And though he has long permitted these
to grow up side by side, wheat and tares
together, he now in the "harvest" commands
the reapers with the sickles of
truth, to separate, and he sends his message
to all these sheep--Come out of her,
my people! He that hath an ear to hear
let him hear! All his sheep will hear
[obey] the Master's voice.

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