

we are told in Scripture, 'In the beginning was the Word, and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth.' This is what we recognize as the *Word of God*,—even the power of God uncreated, and the Scriptures are the fruit of this power. They are the words of God. They were created *by this Word* that was in the beginning. Hence we cannot recognize them as the Word of God, for they were created, and the Word of God never was created, but was in the beginning with God and was God." To this the response was, "You are right."

On the next question our friend remarked: "We believe in the divinity of Christ, as well as the humanity of Jesus. It was not the manhood alone that constituted the Son of God, but Christ in Jesus,—or the spirit in the flesh,—or God in man. Thus God was manifest in the flesh of Jesus, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." To this the other assented, saying, "That is true."

Our friend then proceeded: "The Atonement means the same thing. It is simply Reconciliation. It is said in Scripture, 'God was in Christ, reconciling the world unto himself.' As He said, 'This is my beloved Son in whom I am well pleased.' Now, what is it that pleased the Father? Was it not his full submission to the workings or influence of the divine spirit, which was given to him without measure? Now it is simply the *life* of Christ that *we recognize* as being able to save us from sin, or reconcile us to the Father. Here then, is the difference between us. *We* say it is the *life* of Christ that reconciles the Father or atones for the sins of the world. *You* say it is his *death*, and that that death was brought about by the great Omnipotent Being calling upon his enemy to help him accomplish the work; but according to Scripture record, the devil put it into the heart of

Judas to betray him, into the hands of sinners, and a wicked and unbelieving people put him to death. Now, if God designed to save the world by a sacrifice, why did he not have the sacrifice prepared by the hands of good men, as he had done under the Levitical priesthood? Can we suppose that the all-wise and all-powerful Father needed to employ evil agencies in the work of man's salvation?"

The visitor, who had been an attentive listener, here exclaimed: "Is that the difference? You are right, and I will never more preach such doctrine. It certainly was the life of Jesus Christ that satisfied and reconciled the Father; and not the cruel death inflicted upon him by his enemies. I thank you kindly for this interview."

BOYS WITH PISTOLS.

Lansing, Mich., Feb. 22.—At the Townsend street school, one of the teachers, Miss McHenry, had occasion to punish a 10-year-old pupil named Guy Cottington, son of Levi Cottington. She had struck him twice across the legs with a ruler and was preparing to hit him a third time, when he reached around to his hip pocket and pulled out a revolver. Pointing the weapon at his teacher, he said if she struck him again he would shoot her.

After a slight struggle Miss McHenry succeeded in taking the revolver from the boy before it was discharged. The principal was summoned and he was given an awful trouncing. Guy was asked if he really intended to shoot Miss McHenry when he pointed the weapon at her.

"I don't know," he said, "I was awfully mad."

A canvass of the school was made, and thirteen boys of tender age were found who owned revolvers and who are accustomed to carry them at different times. Three of the boys continually go armed. Cigarette smoking was also found to be astonishingly prevalent.—Advertiser.