

Christian to-day, although satisfied in God, does not discount that soul satisfaction when he sighs for the glories of heaven—being in a strait betwixt the two, having a desire to depart and be with Christ, which is far better. So no thought of condemnation found a place in the conscience of a Daniel or an Isaiah, because they did not personally realize these soul experiences of the coming better day, each was perfect in his generation.

And yet, as the writer of the epistle to the Hebrews shows, it was impossible for the blood of bulls and of goats to make them perfect as pertaining to the conscience—that is, to measure up to the privileges of the Spirit's dispensation, for in them was a remembrance made of sins every year.

But all this is radically changed in the present age, a new and better covenant having been originated.

How does all this touch the question of inbred sin? it may be asked, and the answer is, much every way, chiefly in the fact that there is no trace in all the former covenants of any distinction made between actual sins committed and inbred sin as affecting either the guilt or character of the servants of God, and, therefore, at least the distinction now attempted to be made, as far as the saints of God were concerned under the former dispensations, can only appeal to our curiosity, and had it been mooted in their day, it could have only affected them in the same way.

The fact that sin had entered into the world, and death by sin, and that sin was in a sense also propagated by generation, was plainly recognized, as witness such expressions as, "They go astray as soon as they be born, speaking lies." "Behold I was shapen in iniquity, and in sin did my mother conceive me." And yet the fact also was clearly taught that no spiritual penalty for sin descended from father to son, as is most clearly argued out by the prophet Ezekiel—the son did not bear the iniquity of the father—it was only the soul that sinned that died. He further refutes the false doctrine taught in his day under the convenient creed, "The fathers have eaten sour grapes, and the chil-

dren's teeth are set on edge," denying it *in toto*.

Hence our argument is, at this point, that the dogma of inbred sin was not a part of the creed of the ancients, as in any way affecting the standing of the child of God, nor was any point raised as to whether it could be cleansed away or not. Any Jew who confessed his sin or sins to God through the appointed sacrifice could at once say, "Come and hear all ye that fear God, and I will tell you what He hath done for my soul. . . Verily God hath heard me. He hath attended to the voice of my prayer." No thought of some second blessing or second spiritual crisis was recognized when inbred sin might be eliminated from the soul—the forgiven sinner was at once eligible to all the blessings and immunities of earth and heaven. The pardoned soul was simply told to go and sin no more, and henceforth he might walk in all the commandments of the law blameless.

And, further, we contend that it was a fact that when the Jew carried out in full obedience the distinct laws of Moses he had not that conscious unrest of soul which has, since the days of Pentecost, originated the peculiar teachings concerning inbred sin.

God evidently connected with the perfection of obedience to Mosaic law, inner satisfaction, or soul rest, and hence there was no exciting cause for inventing fantastic creeds to calm the conscience.

But now that the law of the Gospel is, *walking in the Spirit*, He has connected with failure to carry out this His appointed way, unrest of soul, a conscious lack, and this is the origin of all forms of efforts to secure something as a substitute for the law of the Spirit.

Of all these substitutes, the most elaborate ones are formulated in connection with the subject of inbred sin, whether it be used in the hands of Calvinist or Arminian; the Calvinist using the doctrine to ease his conscience by proving to himself that this felt unrest of soul, this sense of dissatisfaction, is inevitable and ineradicable, and therefore to be endured as a necessary affliction, and the Arminian proving that it may be extirpated fully.