

sense that He was the first-born among many brethren. If Jesus was the first-born and has brothers, they must have been born in a similar manner as Jesus Himself was born, else they could not be called the brethren of Jesus.

And how was Jesus born? Not entering into the mystery of the immaculate conception, about which very positive statements are made by Matthew and Luke, but no mention of which is made by either Mark or John, the latter being the disciple on the most intimate terms with Jesus, and most likely to have knowledge concerning the same, we find that the first time Jesus was called God's Son was immediately after the Holy Ghost had taken up His abode in Him. And what more does the Holy Ghost do now than take up His abode in those who have recklessly abandoned themselves to Him?

It will be in order now for some dogmatic theologians of a past and present school—aye, for even members of the Canada Holiness Association—to give their pronouncements as to what constitutes the difference between the "divinity of Christ" and the "Holy Ghost." There will be some superhuman efforts made to rescue the "divinity of Christ" from the hands of the Philistines, but no effort, we will warrant, will be made by such to rescue the Holy Ghost from the practical oblivion into which for centuries He has been cast by false and misty creedism.

And who are those that are to be counted among Jesus' brethren?

Paul says one condition is necessary.

They must be conformed to the image of Jesus. And what is it to be conformed to Jesus' image?

Is it to be conformed to the image of Jesus' humanity or divinity, as popularly understood and accepted? Did Paul mean that they must be conformed to the image of both Jesus' humanity and divinity, or what did he mean?

"For whom God did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." This is Paul's context, and Paul generally knew whereof he affirmed.

Mighty past wrestles have taken place

about predestination. We don't propose touching this question, "First-born among many" who must be "conformed to the image of God's Son." The complete image. Just what that image was on earth. No imaginary image. No unreality. No creedist's idealistic myth. Conformed to be one with God, even as Jesus and the Father were one—one in aim, one in desire, one in action, one in thought—not one in substance.

Jesus says, "As Thou didst send Me into the world, even so send I them into the world." As Jesus, filled with the Holy Ghost, declared, "Not My will but Thine be done," so must our declaration be, "Thy will be done on earth as in heaven."

As Jesus did the will, so must we do the will, and by the very same power—the Holy Ghost. John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." "And such we are," the revisers have added. John continues, "And he that hath this hope set on Him purifieth himself even as He is pure." Pure, even as Jesus is now, in heaven! Not as Jesus was on the earth!

Jesus said, "They are not of this world even as I am not of the world." Jesus not of this world because of "Divinity in Humanity"—God manifest in the flesh. His disciples not of the world for a similar reason—"Divinity in Humanity"—God manifest in the flesh—the Holy Ghost inhabiting His temples.

Jesus said, "Ye are the light of the world." He might as well have said, "Ye are the humanity of the Holy Ghost." "Even so let your light shine before men that they may see your good works and glorify Jesus?" Not so. "Glorify your Father which is in heaven."

"Except your righteousness exceed that of the scribes." In what way does it exceed? They hewed to the letter of the Old Testament, the universal tendency in this generation is to hew to the letter of the New.

"Ye therefore shall be perfect as your heavenly Father is perfect." How can men be perfect unless their humanity is possessed by the Holy Ghost? We read in olden time of humanity being pos-