

come in the flesh, is of God: and every spirit which confesseth not Jesus, is not of God."

How shall we confess that Jesus Christ has come in the flesh? Not simply by an expression of words: not simply from history. We must confess it by righteous and upright lives; by that which springs forth and grows in our lives, giving evidence that the spirit of Christ has come into our hearts, and taken up its abode there. Jesus of Nazareth was not the only manifestation of Christ, and to confess him as such will not benefit any one. It is only as the Christ is manifest in our flesh, controlling it and bringing it under the power of God that we are blessed in spirit.

This power acts only in the individual in which it is placed. Jesus showed, so far as he himself made confession, the indwelling Spirit of the Father in him. His whole life exhibited the evidence of this indwelling spirit. He never claimed anything original in himself, but he declared, "my doctrine is not mine, but His who sent me." "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Here is a point of real interest and value to us, for when we come individually to do the will of God, it will bring us into that condition that we shall be led by the Spirit of God, and it will make manifest the truth of the religion Jesus Christ, and this is all the doctrine that we really stand in need of. When this becomes our experience, and we know wherein the heart is putting its trust in the divine power, we shall know whether it be the doctrine which proceeds from the truth, or whether it be that which originated in man. Now we can see clearly that we need very few doctrines if our hearts are filled with love; but in regard to our religion, if we only adopt the doctrine held by those who lived before us, we know them only by hearsay or tradition.

When we came to have our doctrines produced by the Spirit of God, we know them to be true. Jesus did not

declare any doctrine as original with himself, or that he was the first one that discovered it. He said, "as I hear, I speak," putting all his confidence in the Father, and in all the truths which he uttered originated in the condition in which he stood in relation to his Father. It was the Father's anointing power that gave him the qualification to preach. I know that some may say, "Why was it necessary for him to receive anything from another?" for we are told by some that he was God. Some churches have decreed that there are three individualities in the Godhead. "God the Father God the Son, and God the Holy Ghost," but my friends the decree of a Church does not make a dogma true. Jesus never declared that he was God. Our Heavenly Father represented himself as the one and only true God. "I am God and beside me there is no Saviour." Jesus set forth the way in which he and all other ministers are to be qualified to become ministers of the gospel. On a certain occasion he went into the synagogue on the Sabbath-day as was his custom, and stood up to read, and there was delivered unto him the book of the prophet Isaiah, and he read: "The Spirit of the Lord is upon me, because He anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind to set at liberty them that are bruised, the opening of the prison to them which are bound, and to preach the acceptable year of the Lord." "And he began to say unto them 'this day is this scripture fulfilled.'"

He was thus qualified to preach the gospel, and this is the only source by which any gospel minister can ever be qualified, and we, on our part, must make use of that which is given to us, for if, instead of putting our confidence in this anointing power we build up a system of creeds and confessions of faith, they are no better than wood, hay, or stubble, which when tried by fire will be burnt up.

These works, thus brought forth by