

God makes his revelations, obedience to which brings salvation to the soul, and thus Christ is our Saviour. He not only was the Saviour of the world but *is* the present Saviour. He saves not only from the consequences of sin but also from the commission of sin. Others lay great stress on an atonement made for their committed sins by Jesus suffering on the cross. We look for a salvation from the commission of sin by obedience to the requirements of the Christ as revealed to us. If saved from the commission of sin we shall certainly be saved from the consequences of it. I know their theory is based on the belief that sin entered the world by Adam's transgression and continues because of that transgression, and that we are all born under that condemnation, and that Jesus by his death on the cross absolves us from the consequences thereof, or as many as believe on him. We hold that this theory is not rational, not consistent with human experience. The death on the cross will effect nothing unless they cease to do evil and learn to do well. It is a matter of no moment as to how Jesus met his death. But it is imperative and necessary that man should be saved from the commission of sin, and Christ is his Saviour. Christ represents the attribute of Deity that reveals to man his duty. Man, if he becomes alienated from God by disobeying it, must make his own atonement. There is no way by which he can become absolved from sin but by ceasing from committing sin. Jesus could not do it for us.

Now in regard to the Trinity: We believe in one God, and in one faith. Faith and belief are not always synonymous terms. Man may believe that there is a God and not have faith in God. Faith does not come to man as an especial gift. Faith is a thing born of obedience to the laws of God. Faith means a confidence in God. The bible gives the definition of faith to be "The substance of things hoped

for; the evidence of things not seen." This makes a difference between faith and belief.

There is no argument or reasoning that can make it plain to man how three distinct persons can be in the Godhead. We consider these three different attributes of God: first, the Father, the all-creating power; next, the Son, the manifestation of that power in man, the Christ, the Light that reveals to man his duty; then comes the Holy Ghost, bringing the reward, which is joy and peace, and heaven.

We reject the outward form of baptism, regarding it unnecessary to the salvation of the soul. Merely dipping the body in water cannot purify the heart. That that cleanses the soul must be internal, must be spiritual not material. Material water cannot wash the immaterial soul. Outward baptism is useless, and worse than useless—it is hypocrisy, unless it is corroborated by a similar spiritual operation performed in the soul. It was meant to be merely typical of the immersion of the soul into the spirit and love of God—our spirit baptized with God's spirit. The outward cleansing of John was a figure of the inner cleansing which Christ, he said, would perform with fire and with the Holy Ghost. He used the expression of fire to explain how this inner baptism would operate. It would burn up, it would consume all the dross and sin of the soul. This is done when we cease to do evil and learn to do right. Then our spirit is covered by the Holy Spirit. And all who have experienced this inner baptism have no need for the outward. The real does away with the type. He who has been baptized with fire and with the Holy Ghost has gone vastly beyond the outward. But some may say Jesus allowed himself to be baptized. But it is not imposed upon us to do just as Jesus did in order to be Christians. Jesus did a great many things that even the Church does not do nor require of us. He washed his