

the Scriptures say, "There is no other name given among men by which we may be saved but the name of Jesus." Christ intended us to represent him on the earth, and said: "Greater things shall ye do than I have done because I go to my Father."

The greater things that have been, and are being, done by the great mass of professing Christians to-day can be summed up in a life of "sinning and repenting." Christians to-day teach men to do "as I say, not as I do." They admit that they don't "do" right. They admit that their lives are not righteous. They don't measure up to the standard that Christ set up. So they of necessity are compelled to say: "Behold the Lamb!" instead of behold me. They preach the necessity of coming unto Jesus for rest, not, "Come unto me." To ask anyone to come unto them for rest, would be to ask them to come and behold unrest. They can give no rest. They have no rest themselves. And yet they will sing, "All power is given unto me," "lo, I am with you alway," at the same time referring seekers after rest to Jesus, instead of saying, God so loved the world that he gave me rest, that whosoever believeth in me need not perish, but have everlasting rest.

There is no sense in which Christ ever addressed a sinner, that a Christian who properly represents Jesus on the earth cannot substitute the language. Let anyone present his old notions about atonement by blood, the Christian can as truthfully say to such as Jesus said to the rich man: One thing thou lackest; sell all your old notions—sell all that you have—and then take up Christ's way as represented by me and follow it, and then thy lack shall be supplied. How few Christians to-day can adopt the language of Jesus and say: "I and my Father are one."

"As many as are led by the Spirit of God they are the sons of God." Only sons can be heirs. Only heirs can be joint heirs with Christ. Then if we be joint heirs with Christ, what are we heirs to? So-called

orthodoxy maintains that we are heirs to a set of stereotyped opinions about Christ's Divinity, verbal inspiration, Pauline mysticism.

To say that Christ is the "first born" is to imply his birth. This has reference either to his natural or his spiritual birth. Whether he was Divine in the modern popularly accepted sense, there certainly is no doubt about his humanity. This was sufficiently manifested by his sufferings.

To be counted worthy of being numbered among the redeemed of the Lord or amongst those that Jesus was the "first born" of, it is necessary to be as he was—a conqueror over the world, the flesh and the devil. To be anything else is to be an anti-Christ. We must be a Christ or else are we anti-Christ. We must in deed and in truth have eaten Christ's flesh and tasted of his blood else are we against him. They that are not for are against, and he said that there was no life where his flesh was not eaten. We must be "conformed to the image of Jesus" as he was the "image of God."

In all these things we can beseech you, just as Jesus said, Ye believe in God, believe also in me; so can we say, Ye believe in God and Jesus, believe also in us. 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. Can we say with Paul, "and such we are"? Are we children of God and brothers of Jesus—God's heirs—joint heirs with Christ? If so, men will take knowledge of salvation of us; if not, they will not do so.

In what was our righteousness to exceed that of the scribes? They believed in a written word. Must we so believe in this as to refuse to come unto God for life?

Or, must the righteousness of the Christian be as Christ's righteousness was and bear the scrutiny of God?

A true representative of Jesus Christ in this or any generation can live, and does