

society of the initiated. But, where is the parable of the Supper, "Go out into the highways and hedges, and compel them to come in that my house may be filled?" Where is, "Whosoever will let him come," "Ye will not come unto me that ye might have life," "O Jerusalem, how often would I have gathered your children together, and ye would not?" I do not say that these glorious truths concerning God and His grace are not preached in all the churches, but only this, that to most of my doubters they come as revelations.

One thing that staggers their faith is the divorce between the Father and the Son in the matter of the Atonement. I tell them, it is a seeming and not a real divorce, for the Father Himself loved the world and was always with the Son He sent to save it from sin's guilt and power, that the Son did nothing of Himself, that He and the Father are one, that even the Old Testament prophets represented God as the Saviour, and as suffering continually from this world's sin, that physical and mental evils are so far from being the immediate stroke of God, that the Apostl. Paul had to hand church offenders over for punishment to the tender mercies of Satan, that the very sufferings of Christ were permissive acts of the Father, voluntarily endured by the Son. The doubters have heard so little of the personality and agency of the devil in things physical and spiritual that they have lost almost all trace of his existence, and virtually blaspheme God by imputing to Him those acts for which the Evil One and those who are of their father, the devil, are alone responsible. I believe that the philosophical effort on the part of the pulpit to escape from Persian dualism or Manichaeism, and, thus ignoring the widespread agency of the principalities and powers of evil, to impute it to the direct wrath and curse of God, is one of the most fruitful sources of unbelief in the pews, since it travesties the Divine character and nullifies Christ as the truest revelation of the Father, who came to destroy the works of the devil. "What?" you say, "do you get sceptics to listen to you while you talk about the devil?" Yes, indeed, and gladly too. Don't they know something of his evil influence in the world, even in their own hearts, sore with doubting? Are they not glad to learn that it is he who has the power of death, who kills soul and body, whose man-given sway fills the world with sin, misery and destruction? They can understand God's justice then, in allowing those, who yield themselves servants to obey, to receive the wages of his servants to whom they obey: they can understand the perfect sacrifice rendered to the Father by