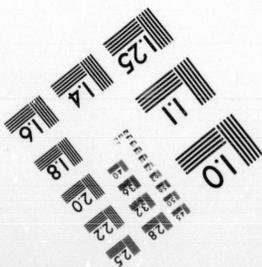
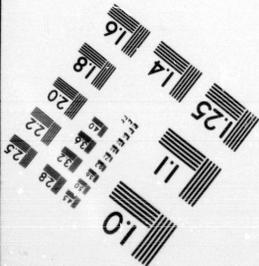
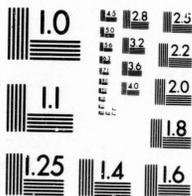


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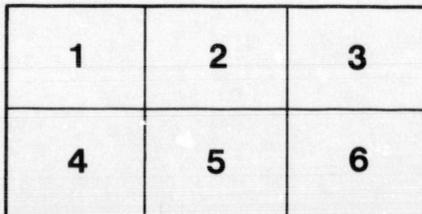
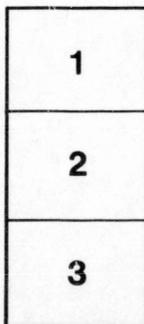
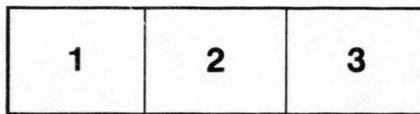
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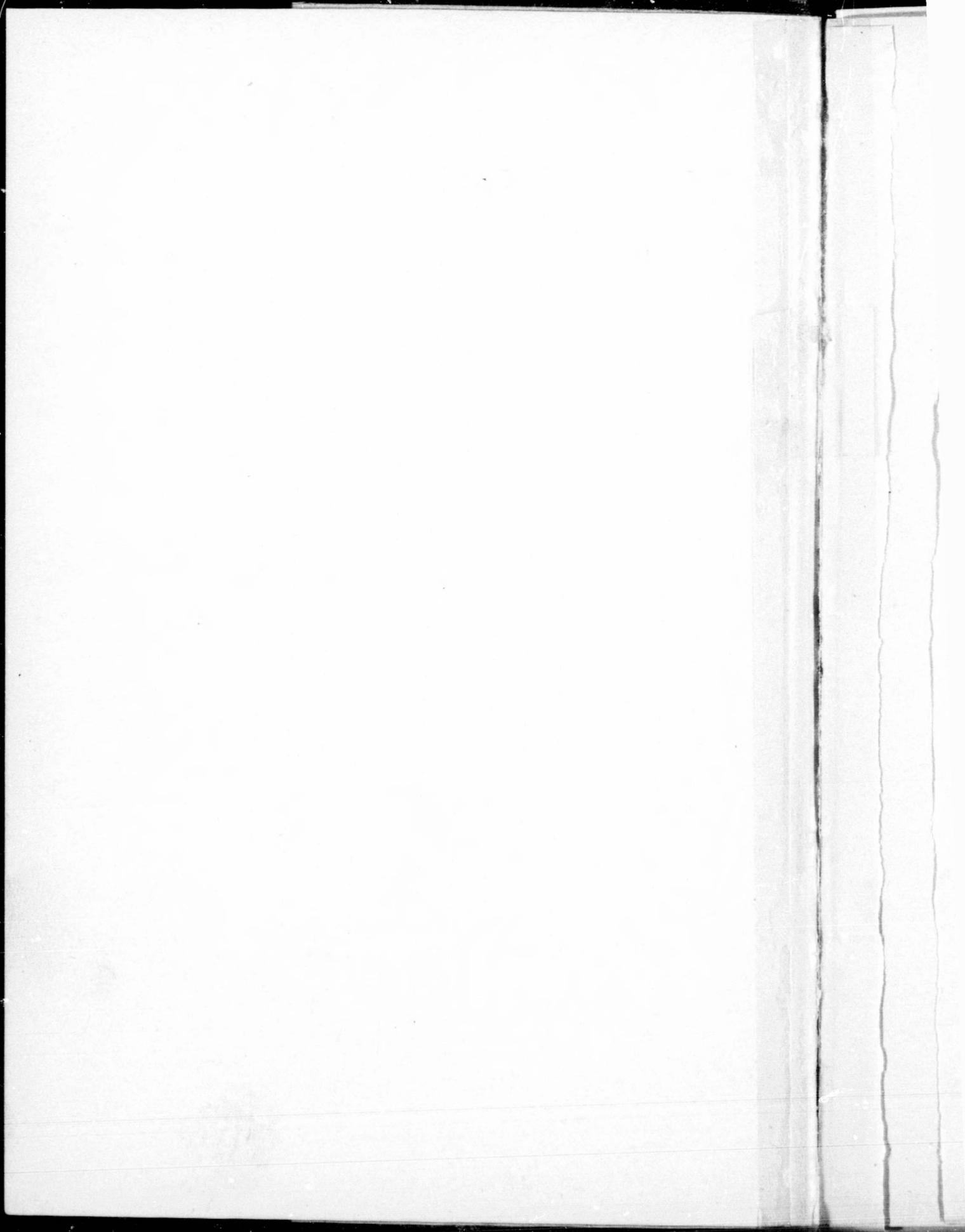
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# THE GUIDING EYE

OR

## THE HOLY SPIRIT'S GUIDANCE OF THE BELIEVER.

"I will guide thee with mine eye."—PSALM xxxii. 8.

"When He, the Spirit of Truth, is come, He will guide you into all truth."  
—JOHN xvi. 13.

BY

REV. A. CARMAN, D.D.

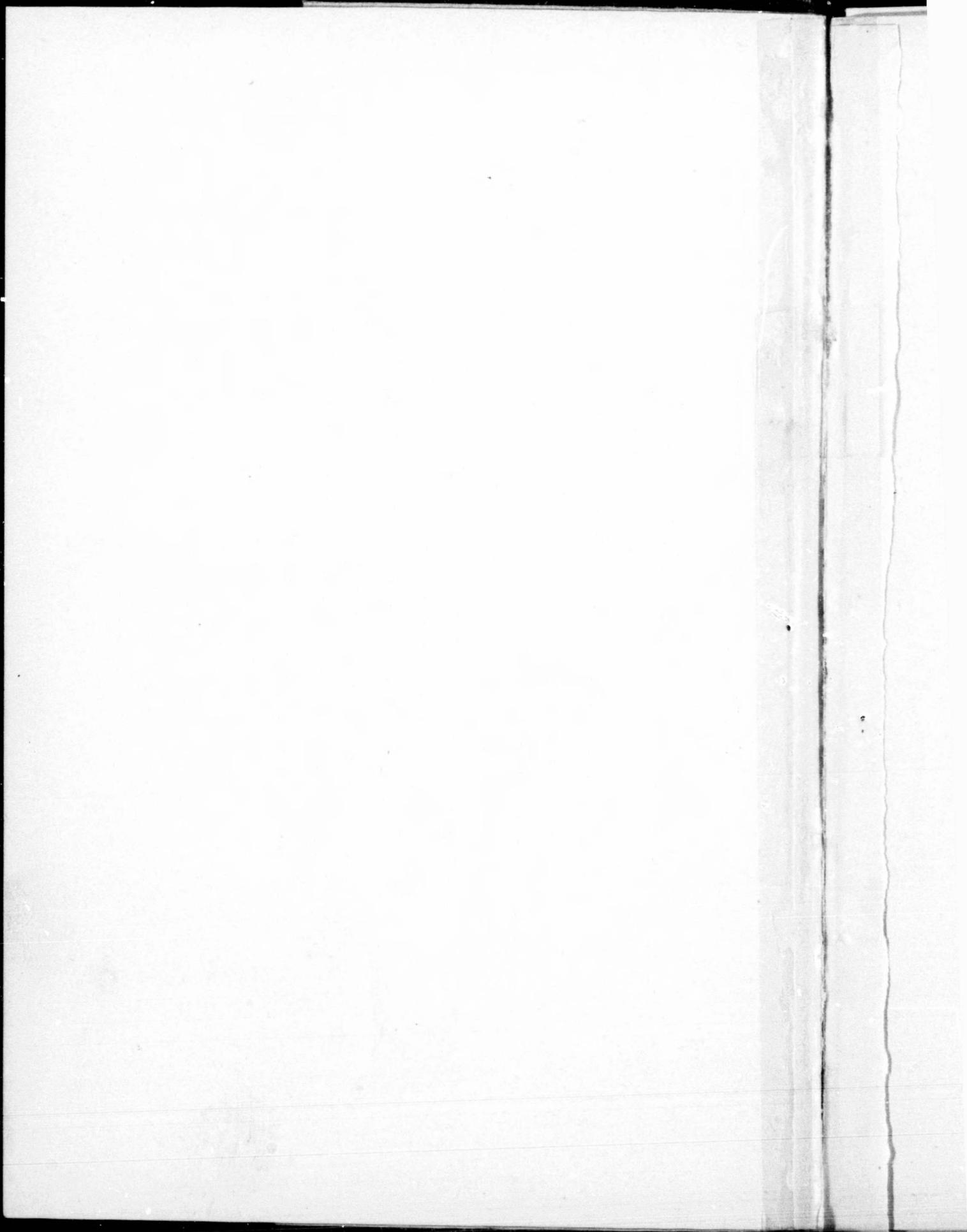
*A General Superintendent of the Methodist Church.*

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## PREFACE.

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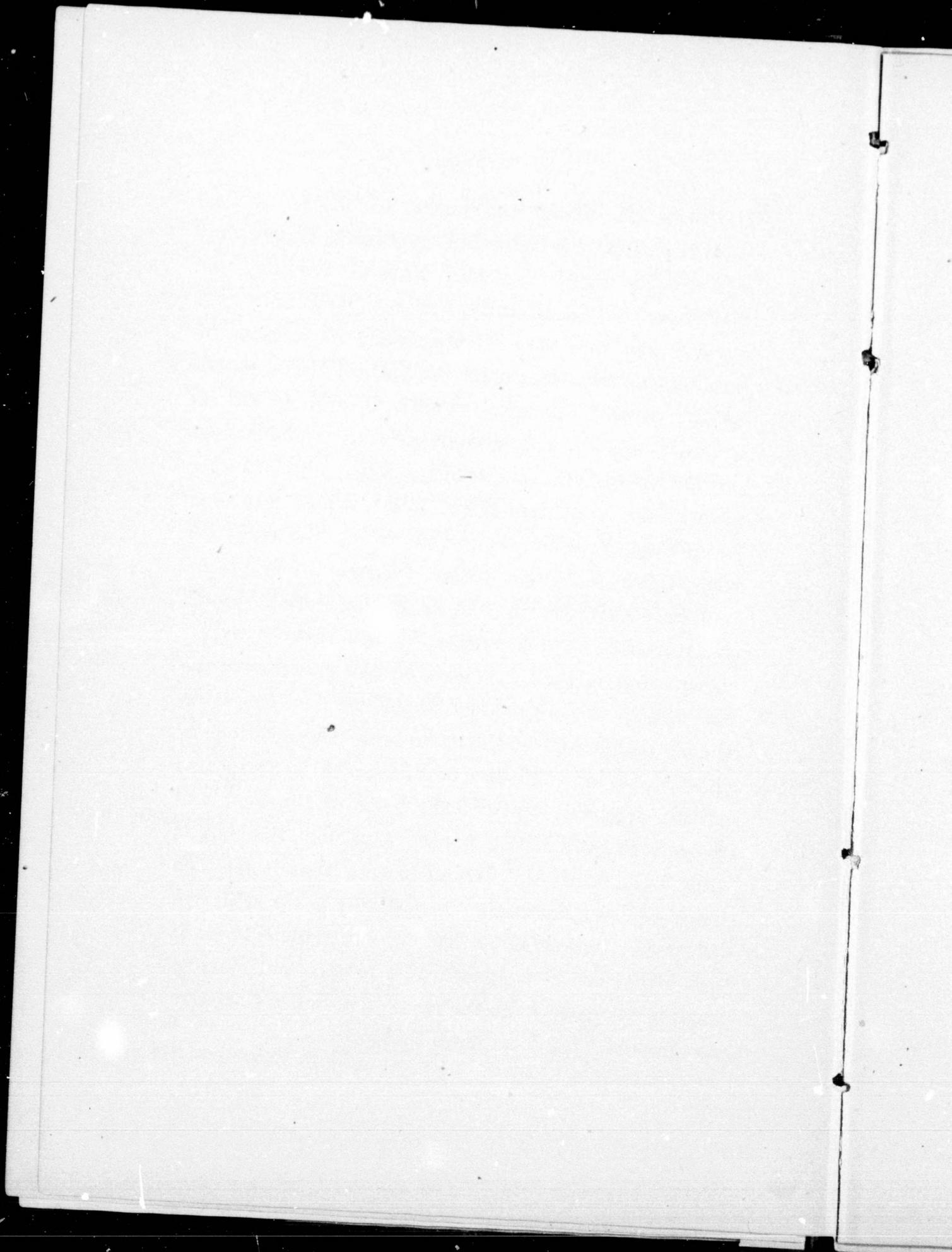
IT is a comforting thought to some of us that a rill is as much of a fact as a river; and a river as real a thing as the ocean, and in some regards as useful, even if not so broad, deep, mighty, or sublime. We are saved from despair by the reviving recollection that a grain of wheat in a bushel of chaff may be as good wheat as the waving wealth of the prairie or the granary's golden store. But we are by no means justified in the illusion that the rill can bear up argosies and navies, with all their riches and power, or that the grain of wheat can maintain armies and nations. Yet who knows but the rill, gathered as a confluent, might at length sweep grandly past mart and capital to the sea? Who knows but the one grain falling into the ground may, of nature's kind nurture, shoot forth upward into the light, adding beauty to the valley, holding the gem of the dew in the diadem of the hills, bringing gladness to the reaper and glory to the harvest? Or if the rill never reach ocean, it may brighten the sweet, quiet flower by

its course, or even strengthen the root and widen the sweep of the noble elm. If the one grain never bursts into the fulness and increase of the harvest, it may nurture the lark that greets the dawn and cheers the morning with his song. What if this little book should quicken the rootlet or nourish the fibre of some majestic tree whose leaf doth not wither, and whose fruit cometh forth in his season? What if this little book should bring light to some mind and joy to some soul that, on renewed pinion, shall swell the chorus rising with the advancing splendors of the Sun of Righteousness? Would it not be reward enough? Would it not be the supreme satisfaction enjoyed by humble souls guided by the Spirit of God onward in truth?

The Author has earnestly sought the guidance of which he writes; and in faith in God in the comfort of the Spirit through the merit of the Blood, offers an imperfect work to those that are obeying the command, "Be perfect," and are truly "perfecting holiness in the fear of God;" and to all that are seeking like blessed estate, "forgetting those things which are behind, and reaching forth unto those things which are before; pressing toward the mark for the prize of the high calling of God in Christ Jesus."

Without a disposition to claim lofty relationships,

this aspirant among the books to the study and attention of devout minds and prayerful hearts may affirm a likeness to Paley's "Natural Theology and Evidences of Christianity," in one, and only one, regard; and to Kant's "Critique of Pure Reason," in another; namely, that after the pattern of the genesis of the former immortal works, it springs out of external occasion and actually existing circumstances, out of the current thought of the time; and after the style of the production of the latter, it has been, as to its substance, the subject of observation and study for some time; and then written through interruptions, and in a hurry. No wonder if there are ill-joined parts, crudities and repetitions. Some strange, extravagant and misleading views on the guidance of the Holy Spirit as the privilege of believers in Christ on the one hand; and on the other some denunciations of these views, led to closer examination of the Scriptures on this doctrine; supplied the germ of a sermon, and the sermon grew into a book. And now the book is sent forth, with the earnest prayer that it may do many people much good. It certainly never will win its way by its lore or its literary excellencies; nor is this expected or designed. Its matter and marrow must be its passport to the favor of ordinary Christian people who "think on these things."



# CONTENTS.

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	PAGE
CHAPTER I.	
STATEMENT AND RELATION OF THE DOCTRINE .....	9
CHAPTER II.	
VITAL UNITY IN INFINITE DIVERSITY .....	12
CHAPTER III.	
THE HUMAN VIEW .....	17
CHAPTER IV.	
THE ORIGINAL PURPOSE AND THE PRESENT PLAN .....	23
CHAPTER V.	
RULE OF SEARCH .....	27
CHAPTER VI.	
THE KEY-WORD, "GUIDE." .....	33
CHAPTER VII.	
CERTAIN PLAIN INFERENCES .....	39
CHAPTER VIII.	
QUALIFICATIONS OF THE GUIDE .....	44
CHAPTER IX.	
THE INSTRUMENT OF GUIDANCE .....	50

	PAGE
CHAPTER X.	
THE LEARNER, SCHOLAR.....	60
CHAPTER XI.	
RELIGION NATURAL IN THE KINGDOM OF GOD .....	70
CHAPTER XII.	
THE SPIRIT OF TRUTH.....	77
CHAPTER XIII.	
HEART-GUIDANCE <i>vs.</i> HEAD-GUIDANCE.....	95
CHAPTER XIV.	
INFALLIBILITY AND CERTAINTY.....	104
CHAPTER XV.	
WHAT IS IT? .....	112
CHAPTER XVI.	
WHAT IS ITS EXTENT?.....	118
CHAPTER XVII.	
WHERE LOCATED .....	129
CHAPTER XVIII.	
WHEREIN APPLIED .....	149
CHAPTER XIX.	
HOW CONVEYED .....	169
CHAPTER XX.	
SUMMARY CATECHISM.....	180

PAGE  
60  
70  
77  
95  
104  
12  
18  
9  
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# THE HOLY SPIRIT'S GUIDANCE.

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## CHAPTER I.

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### STATEMENT AND RELATION OF THE DOCTRINE.

“Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth.”—JOHN xvi. 13.

THE doctrine of the text and context is plainly, “The guidance of humble, teachable, obedient souls by the Holy Spirit. It is a bright beam of the *full-orbed doctrine of the Holy Ghost*, shining out steadily and clearly from the central Godhead upon all pure, moral beings; and, in the mercy of God, especially upon the human race in its upward struggle to purity and everlasting light. This *doctrine of the Spirit* is the radiant and crowning glory of the New Dispensation’s ineffable splendors; and this *doctrine of the Spirit’s guidance* is the brightest, purest ray, the focal ray, the very Shekinah of that Spiritual temple, more costly and brilliant than polished cedar, and precious stones, and gold. It is not the doctrine of

moral consciousness, the basis of all religion; consciousness of conscience and of God; fundamental and important as that doctrine is, and closely related as it is to it, and springing as it does, like the other doctrines of the Spirit, out of it. Nor is it the doctrine of the conviction of sin, essential as that divine illumination of the darkened human soul is. Nor is it the doctrine of the washing of regeneration and renewing of the Holy Ghost, shed on us abundantly through Jesus Christ our Saviour, indispensable as is that doctrine to Christian life and character, to admission to the kingdom of God, and the fruition of heavenly felicity. Nor is it the doctrine of the witness of the Spirit of God with our spirits that we are children and heirs of God, and joint heirs with Christ; the divine attestation of our adoption as sons, the seal of our pardon and earnest of our inheritance; assuring and comforting and strengthening; cheering and emboldening as is that personal and indubitable visitation of God to the individual man, to every truly and clearly justified soul warring a good warfare and contending for the crown of eternal life. Nor is it the doctrine of the perfect love that casteth out fear, of the assurance of the hope that glorieth in tribulations also, because the love of God is shed fully abroad in the heart by the Holy Ghost given unto us; lustrous as is this blessed doctrine, with the light of heaven even on the sin-darkened earth. Neither is it even the great missionary doctrine—the baptism of fire, the pentecostal power, the promise of the Father, and the gift of the Spirit to man, sent forth with a

new and divine energy to lift up a fallen world; intimately and even inseparably associated and combined as it is with this doctrine and these other higher doctrines and developments of the Christian faith. But it is the doctrine, inclusive of all these, filled with all and encompassing all, the doctrine of the indwelling Spirit in the hearts of believers; the ever-enlightening Spirit, directing Spirit, prompting Spirit, chastening Spirit, instructing Spirit, revealing, upholding and guiding Spirit, the uniting and helping Spirit that the humble, faithful, teachable soul may advance from knowledge to knowledge, from strength to strength, from joy to joy; may prove in ever-opening opportunity and exercise that eye hath not seen, and ear hath not heard what God hath prepared for them that love Him, and what is the exceeding great riches of His grace toward us in Christ Jesus. It is the doctrine of the divine companionship and leadership of His people; the aid and fellowship, the light and peace of God in all the paths of truth and duty, those paths in which it is the health and the delight of a rectified soul ever to walk. It is the doctrine of true unity and co-operation in the great enterprises of the kingdom of Jesus Christ: in the motives inspired, the dispositions inwrought, the capabilities discovered and developed, the progress achieved and the reward secured; it is at least something of heaven below, the fulness of the "kingdom of God *within you.*"

## CHAPTER II.

## VITAL UNITY IN INFINITE DIVERSITY.

TRULY here is a resplendent orb, this doctrine of the Holy Spirit; His existence, deity, dignity, office, and power; and focal ray of all its splendors is this doctrine of the divine guidance of each willing man, and all obedient men into all truth. To the non-Christian world He is, of course, as though He were not. They know not of Him, speak not of Him, seek not unto Him. And, at the best, we climb gradually, slowly into light. Behold the history of the Church of God. In the Christian world some openly, multitudes practically, deny His very existence. Some admit an existence, but deny His deity. He is but an emanation, an office, an influence. Even where His deity is recognized in the creeds, the dignity and essential equality in the Godhead are virtually disowned. And when this is accepted, the offices and power are too often discredited. The ground is fought over inch by inch. Though many say it, how few believe in God the Holy Ghost as brought nigh unto us, and as set forth in the New Testament? Why say, "I believe in the Holy Ghost," and then deny the Holy spiritual regeneration of our nature, and the Holy

Spirit as the sole agent of that regeneration? Why say, "I believe in the Holy Ghost," and then deny that we may know our sin forgiven, and that the Spirit bears witness with our spirit that we are the children of God? Why say, "I believe in the Holy Ghost," and then deny that God's plan of salvation is through sanctification of the Spirit, and belief of all His saving truth? Why say, "I believe in the Holy Ghost," and then doubt or deny that the Spirit of God may dwell in us, that we may be led of the Spirit, that we may bring forth the fruits of the Spirit, and that He will guide us, obedient, into all truth? How few appreciate His work, the grandeur of His work, the minuteness of His work, the definiteness of His work, the luminousness of His work, and the utter indispensableness of that work at every stage, in every believer's progress, and in the Church of God. He shows us the terror of our darkness, and then fills us with light. He wounds us with the keen shaft of conviction, a sense of our guilt, and then heals us with the peace of attested pardon. He leads us into the abysses of despair, and then bears us upward to the radiant summits of triumph and hope. He makes us feel our weakness, and pours on us the tides of unconquerable strength. He pierces us with the pangs of an unutterable grief, and thrills us with the raptures of an inexpressible joy. He shows us our estate of drought and barrenness, and leads us into a land of plenty and fruitfulness. By Him we feel our ignorance and ruin, and by Him we come to the fountains of knowledge and life. By Him we groan under our disease and

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foulness; and by Him we sing the new song; we have the washing of the regeneration, the healing of the balm, and the cleansing of the blood. And all these worketh that one and the self-same Spirit. There is only one Holy Ghost, and He is all-sufficient for every true believer. Just as to the man that can say Jesus is the Lord by the Holy Ghost, there are diversities of gifts, but the same spirit; and diversities of operations, but the same God working all in all; so in our spiritual growth, from the elements of natural religion to the highest Christian attainment, it is the same Holy Ghost that awakes us to moral consciousness, stirs our faculties into action, incites us to ask which is right and which wrong; what is our law, and who is our judge; guides and helps us to repentance; in repentance instructs us onward to saving faith; through faith executes and assures the pardon, accomplishes the regeneration, attests the adoption, and beckons on to higher, broader knowledges and faiths, to holiness and perfect love; to the abiding, indwelling, enlightening, strengthening, comforting fellowship; to the enduement of power and perpetual baptism of fire? Here surely is a vast variety of exercise, and to us an infinite diversity of experience; but after all, it is the same ever blessed Holy Spirit. As in the allotment of gifts in the Church of God in countless degrees and measureless combinations and varieties, the unity of the Church, the body of Christ, is perfectly preserved; so in infinite wisdom, in the exercise of functions in adaptation to innumerable diversities of talent and relation, the unity of the life and experience is per-

fectly preserved; for it is one and the same Holy Spirit. It is one ocean from the topmost shallows to the profoundest caverns, from the minutest protozoon to the hugest whale. One sun illumines the whole hemisphere, and throws out broadly one landscape, from the insect to the elephant, from the trembling leaf to the immovable mountain. Perfect unity in infinite diversity. To displace anything is, more or less, to change everything. Why unduly magnify any one part of the immense doctrine of the Holy Ghost? Why lift up one function to the displacement of others? Why deal with God in our thought as though He were made of parts disproportionate and ill-adjusted, and His administration of offices ill-adapted, and fancifully and fitfully executed? Why esteem conviction of sin first and last and everything, as do some that say we can never advance to the knowledge of sin forgiven? Why hold the regeneration all sufficient, as do they who say it is not necessary further to seek a clean heart? Why rest in the act and estate of entire sanctification, as they do who desire to settle down into a self-gratulatory quietism, and ignorantly fancy all is done so long as they "feel happy?" Why not perfect holiness in the fear of God, in the concurrent, co-existent and co-efficient purity of heart, righteousness of life, abiding Christ and abiding in Christ, walking in the Spirit and indwelling Holy Ghost; at once guide and strength, comforter and power? Why force or strain these doctrines out of their natural, necessary, logical, covenanted and eternal order; as though God, in the covenant and

eternal purpose of grace and righteousness in Jesus Christ, could sanctify an unpardoned man, or abide perpetually and lovingly and luminously in the un-sanctified? There is the divine order in the blood of the Covenant through the Eternal Spirit; and the Great God of truth and righteousness will not, cannot dishonor Christ, or displace or perplex the Holy Ghost by any fitful, irregular or uncertain procedure. "First the blade, then the ear, then the full corn in the ear." And this doctrine of the guidance of the Spirit is not to be taken out of its proper connection and relation; but is rooted in all the doctrines of the Spirit that precede it, and throws forth its branches, its energies, into all the doctrines of the Spirit that follow it, and arise out of it and its antecedent doctrines, conditions and relations. Let there be no mistake here. To obtain and retain this divine guidance implies very much fundamental and antecedent, and very much developing and consequent that, perhaps, are little thought of by many that speak very carelessly and presumptuously in these matters.

## CHAPTER III.

## THE HUMAN VIEW.

HIS glorious full-orbed doctrine of the Spirit has many beams and many rays. There is the life-giving ray of creative energy; the heat ray of infinite love; and the impelling, directing ray of inspiration; the illuminating ray of guidance; the color ray of maturity, discipline; and the active, actinic chemical ray of conversion; and each in all and all in each; and the one ever-blessed Holy Spirit in His entirety in every one; these being but phases of His action open to our view, as suited to the dispensation, time, needs, and circumstances, and exercised in all their combinations and diversity with all the attributes of His glorious divine character in infinite wisdom and goodness. First, it is creative power brooding over the abyss, moving upon the face of the waters; and then associated in the Godhead, making man in the sublime image of the triune Deity; then it is the guiding, instructing power in the same majestic, mysterious, eternal triune association in the Godhead, teaching the new man the law of the Lord and the glory of life in the peaceful walks and bowers of Eden—His delights were with the sons of men in happy fellowship; then

it is rebuking, condemning power, preaching unto the spirits in prison and striving with a fallen, sinful race; then it is inspiring, prophetic power, sweeping David's harp of solemn sound, kindling the raptures of Isaiah, darkening Jeremiah's woe and intoning his dismal wail, lifting the vista of the coming kingdom to Daniel's eye, and thundering with Hosea and Joel and Micah against the apostasies of Israel and the abominations of the heathen, that in their idolatries had forsaken God; and always and everywhere the recreating, renewing power to the man that had learned of God to send up the cry of the anguished heart, "Create in me a clean heart, O God; and renew a right spirit within me!" Then in the beginning of the restitution of all things; the reconciliation of all things to Himself, whether they be things in earth or things in heaven; in the promise of the Father and its Pentecostal fulfilment; in the return of the Holy Spirit to the human race at large, as the common, purchased gift for all, we have not merely a ray here and a ray there, as for an exigency; or a beam pushing its way out into universal darkness to write a book, deliver a message, or save a nation; but the full-orbed glory and the firmament all aglow; the Spirit of God, the purchase, pledge and witness of our Divine Redeemer again returning to the redeemed race to fill every office and administer every grace impartially to every man, necessary to restore us all fully to God; not simply to inspire one here and another there with an inspiration He knew not of; not merely to visit a few favored ones in one small nation;

but to lift all men of all nations into light, to convince all men everywhere of sin, of righteousness, and of judgment; that is, to bring every man to a knowledge of himself and of God; to recreate every repenting soul trusting in Jesus Christ; to sanctify all the obedient; to instruct the erring and all those that seek knowledge; to strengthen the weak and comfort all that mourn; to fill every willing soul as a pure and radiant temple, and abide in every humble, teachable spirit a joy, a strength and a guide. "If ye love Me, keep My commandments: and I will pray the Father, and He shall give you another Comforter that He may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you and shall be in you." "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth . . . and He will show you things to come."

Is it a wonder that such brightness dazzles our sight in a world of alienation from God; a world of moral darkness, rebellion and sin? Possibly our spiritual dimness of vision is at once our ruin and our hope; our ruin, if we settle down into blindness and darkness; our hope, if we exercise ourselves to keenness of vision, and struggle up into fulness of light. Possibly the brightness is tempered to every man, an incentive to activity, a ray to lead him up out of prison, a beam of the upper glory to beckon him on to the unfailling splendor; and not the full blaze of glory to darken and destroy the spiritual eye and dash away all prospect and expectancy in defiant indifference or blank despair. What could we do if no light were given us?

What should we do if God's unveiled glory and heaven's undiminished splendors were poured at once upon us?

Is it a wonder that questionings arise? Is it a wonder that the ancient prophets searched diligently what or what manner of time the Spirit of Christ which was in them did signify? Is it an anomaly, a misdirection, a mistake that he that is least in the kingdom of Heaven is greater than John the Baptist, the Elias that was to come, than whom a greater had not been born of woman? Is it a wonder that honest-hearted teachers in the Church of God, learned doctors of the law, should inquire, "How can a man be born when he is old?" Is it a wonder that the aroused and curious woman at the well of Samaria, utterly blind to spiritual things, should reply to the traveller unknown: "Sir, thou hast nothing to draw with and the well is deep; whence then hast Thou that living water?" Is it a wonder, in the glory of the Pentecostal effusion, when they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance, that the multitude were amazed and were in doubt what it meant, and charged upon them that they were drunken? Was Paul in error in his pointed test question at Ephesus, "Have ye received the Holy Ghost since ye believed?" Was he wrong in administering supplemental baptism when they confessed they had not been baptized in the name of the Holy Trinity—Father, Son and Spirit? Shall we marvel that whole churches have not believed in the necessity or possibility of spiritual regeneration, in the Holy Spirit's witness to our adoption into the family of God, in the blessed assurance of faith, or in the sancti-

ying power of the indwelling Holy Ghost? When we consider man's moral insensibility, dulness and unbelief, is it an astonishment that there are yet churches, and likely yet, in all the churches, that deny that we can be perfected in love or wholly sanctified in this life? That have no idea of the baptism of power, of the perennial fruits of the Spirit, or of the safe guidance of the illuminating Holy Ghost?

Are we surprised, on the other hand, when a devout soul is filled with the Holy Ghost, there should be elated feeling and strong assertion? If one of the Lord's dear children, resting on Him, trusting in Him, proving it by the meekness of holy living, full of His spirit, should bring into the social meeting or public assembly, as if it were a family of God, the extravagant language of privacy, even the rhapsody of devotional secrecy, the foolish fondness of filial affection, or the unblushing confidence in the Beulah estate where the soul is married and rejoices in her spouse, shall we stand smitten with consternation and be appalled at the "danger ahead?" Whatever the little ones may think or say of their liability to mistake, shall we be exercised to uncharitableness, and, perhaps, even unkindness, by this evident indiscretion and mistake through excessive zeal of utterance or defective knowledge, or lack of appreciation of the decency and order of *public* worship? Is the ark of God in danger because some fervid, impulsive spirit leaps beyond our conceptions of propriety; or because physical or hysterical excitement sweeps unguarded and untutored imitators to extremes? When the divine intimations to Gideon were so precise and decisive, the divine

guidance of Saul so minute in his search for the asses of Kish, the divine arrangements for the meeting of Peter and Cornelius given so in detail, is it marvellous that God should vouchsafe some minuteness of direction to His children in this age of the Spirit? Because inconsiderate people may sometimes mix up ill-founded impressions with divine intimations and directions, shall we abate our regard for the doctrine of the Holy Spirit's guidance? Because there may be some fanaticism, shall we abandon the solid ground of Scripture, experience and fact? On which side *is* the danger after all; that some will be too earnest, yielding themselves up to the guidance of the Spirit, or give themselves over to extravagance in attempting it? or that the vast, vast, innumerable majority, and even some professing Christians, will still go on after the usual course of this world, leaning to their own understanding; and often, often sitting in cool judgment or swift controversy even upon the plainly declared will of God, and rendering thereto but a reluctant and partial obedience; little inquiring and little caring whether, under the general provisions of grace, there may not be a closer communion and a special direction, a higher privilege and a clearer light for those that seek them; just as we have come at length to understand, on the principle of natural religion, if nothing more, that there is a general providence over all, and there are special helps, safeguards and rewards for the virtuous and the good? God's Bible will as surely, in this regard, be as keen a discerner of the thoughts and intents of the heart, the necessities of man and the mind of God as God's Providence.

## CHAPTER IV.

THE ORIGINAL PURPOSE AND THE  
PRESENT PLAN.

IN man's original estate in Eden, the Lord God, the Holy Trinity, that made man in His own image and likeness, was his companion. All truth was spread before him; he was himself very good, perfect, unimpaired; and his teacher was the Lord—guide and friend. "In the beginning was the Word: the Word was with God: the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men." This Creator under covenant, and Redeemer by the same covenant; this Lamb slain from the foundation of the world, announced Himself the Way, the Truth, and the Life; and in Him it is declared are hid all the treasures of wisdom and knowledge. We speak of the conflict of science and religion, but in the beginning it was not so. It is sin that hath deranged all things and effected the divorce. Religious truth, knowledge of God, knowledge of man, knowledge of conscience and its functions, knowledge of the Divine Son, the Creator, and the

pathway of truth and light, up which, without death and without blood, He had led unfallen, obedient man is just as much and as profound philosophy, just as much scientific truth as any other truth. And true astronomy, and true chemistry, true ethnology, and true sociology, and true science of every kind, the shining track up which the creating Son and Guide had led unfallen, improving man, is as much and as grandly religious truth as any other truth. God the Son, the Eternal Wisdom, was leading into all truth. The Eternal Wisdom, set up from everlasting, from the beginning or ever the earth was; brought forth when there were no depths, no fountains abounding with water; by which the Lord hath founded the earth and established the heaven; by which He hath set a compass upon the face of the depth and given to the sea His decree; ever with the Almighty Creator, and rejoicing always before Him, rejoiced especially in the habitable parts of the earth, and His special delights were with the sons of men. His high credentials as a Divine Teacher are thus proclaimed: "I, Wisdom, dwell with prudence, and find out knowledge of witty inventions. Counsel is mine, and sound wisdom: I am understanding. I have strength. By Me king's reign and princes decree justice. Riches and honor are with Me, yea, durable riches and righteousness. All the words of My mouth are in righteousness: they are all plain to him that understandeth, and right to them that find knowledge. Whoso findeth Me findeth life." This Ancient of Days was the guide of the pristine unfallen man. He led him in

the paths of righteousness. He was leading, leading him up the slope of the centuries in light supernal into all truth. But man revolted, rejected His counsel, and wandered in darkness. And, oh, what darkness! for darkness covered the earth, and thick darkness the people. The Spirit of the Lord God was taken away from man. Ignorance of God, of himself, of the world, settled down like a starless night upon the human race. Fallen from light, from righteousness, from truth, man wandered in the endless mazes of ignorance of all things. The terrible errors of superstition, and the frightful enormities of paganism, became not only possible, but universally actual. True science and true religion, one at the bottom and one at the top, and one at all vital points and in all normal growth all through, were violently rent asunder, so that men were, or could be, neither learned nor pious. Not led into all truth in its ever opening domain, with ever painful effort, they acquired very little truth: but a glimmer of the light through a chink in the wall within which, in their burrowing and toiling, they had entombed themselves. What a contrast this darkness, this darkness that may be felt, this, to human sight and ken, impenetrable darkness, with the bright shining, and the clear light of the New Testament—the brightness of Him that came as the Light of the World, the brightness of the Father's glory, and the express image of His person! Here, and here alone, is hope. He that made the worlds, and was the primitive and universal teacher and guide, "in whom are hid all the treasures of wisdom

and knowledge," undertakes, first in unalterable justice and truth, to restore righteousness, obedience, love—the basis of all moral and intellectual life, hence the basis of all knowledge; and second, in infinite philanthropy, His delights yet with the sons of men, again to lead up this human race along the avenues of light, into the clear and bright domain of truth, peace, happiness, and power. And it is His promise we are studying: "When He, the Spirit of Truth, is come, He will guide you into all truth." This the agent, the order, the end, and the law of the Redemption scheme; first the central, vital truth; then the enlargement into all truth.

## CHAPTER V.

## RULE OF SEARCH.

N the very threshold of this subject, as if smitten in the face by the flashing heat of an open furnace, we are sharply brought to a stand by a very plain, pertinent, practical question: How shall we understand or explain the doctrine of the Spirit, except by the Holy Ghost sent down from heaven? How shall we write or speak of the Spirit? How shall we preach the indwelling, guiding, Holy Ghost, but by the Holy Ghost? "What man knoweth the things of a man save the spirit of man which is in him?" That is sound philosophy; down firm on the solid rock of consciousness; firmer than which philosophers say cannot be, and deeper than which they cannot go. Why is not the rest of the verse just as sound philosophy? "Even so the things of God knoweth no man, but the Spirit of God." Philosophically then, to say nothing about scripturally, we need the Holy Ghost. Just over the doorway to our theme is written: Tarry, till ye be endued with the power of discernment from on high. Tarry in prayer, in obedience, in meekness, in activity, in searching, in labor, in suffering, in patience, in faith, in love; tarry

as the scholar at the difficult problem, with aim and purpose and perseverance; with effort and toil, and fidelity to principles and standards; with diligent use of the proper appliances of investigation and acquisition, and of the knowledge, little or much, already secured; tarry as the merchant at his business, from early morn till late at night, with care, with vigilance, with enterprise and energy, with studious management and self-restraint, with kindness and economy, with improving knowledge of markets and customers, with candor, honest dealing, and uprightness. "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "Wait for the promise of the Father, which ye have heard of Me." What more philosophic than all this? Where greater fidelity to human life and experience? Who shall teach the deep things of chemistry, but a skilled chemist? Who shall teach the higher mathematics, but a practical mathematician? Who shall show the power of logic, but the well versed logician? Who shall teach us the nature of the Spirit, the work of the Spirit, the mind of the Spirit, the power of the Spirit, but the Holy Spirit Himself come down from heaven?

A man may preach philosophy, so far as he has gone in it, by natural reason. He may preach theory, speculation, by fancy—imagination. He may preach logic and science out of the progress of knowledge and the processes of the mind. He may preach ethics out of conscience and the intuitions; and natural religion and providence out of the intellectual and moral nature of man, the course of events, the life of indi-

viduals, the growth and decay of society, the records of the nations and the history of the human race. There can be religious teaching enough for some purposes, and preaching enough without any Holy Ghost. There has been such teaching in all religions, and in all systems of ethics, and in nearly all ages of the world; and it is just possible there is yet some very fine preaching, without any Holy Ghost. But whatever else may be done, how shall we preach the Holy Ghost without the Holy Ghost? What need have we now for enlightenment, for guidance? For how shall we instruct or guide others on so subtle and stupendous a theme except we be ourselves guided and instructed from on high? If the single eye, the pure heart, the obedient will, the meek, submissive spirit, the earnest, consecrated soul and the holy life will at once secure this guidance; and prove, increase, and fructify its possession better than the rhapsody of an hour, the excitement of an assembly, the impulse of impressions and fancies, our own or of others, or the persuasion of illumination and direction outside of the orderly procedure of our Teacher and Lord in His Church, His work, and His Word; we better seek, through the single eye, the devout and prayerful spirit, and the constantly consecrated, obedient and enlarging life, the fulness of this indwelling—the brightness, safety, power and joy of this glorious guidance. If the Spirit of God is at war with genuine philosophy, sound reason, true logic, safe and solid science and utterly irreconcilable to them, we had better find it out—preach the Spirit by the Spirit, and fling reason, logic,

knowledge and science to the winds ; for who but the Spirit shall know the mind of the Spirit ? But reason gone, and logic gone, and knowledge and the principles of all science and knowledge gone, how shall we know we have the Spirit of God or a devil ? How shall we know there is a Spirit ? How shall we know anything of His way and work ? Shall we just trust impressions, notions, fancies ? Shall we run after the speculations of a vain philosophy, or rest in the dogmas of proud, earthborn science, whose thoughts and teachings are only of the earth, earthy ? Or shall we use human reason in a holy life, combining, as doth the Apostle Paul, the grasp of godliness with the grip of logic ; holding fast the form of sound words in faith and love in Christ Jesus ; obedient to the law, rejecting anything and everything contrary to sound doctrine ; holding fast the faithful word, that we may be able by sound doctrine both to exhort and to convince the gainsayers ; for God hath given us the Spirit of power, and of love, and of a sound mind ? Sound words, sound doctrine, a sound mind ; right principles, right expression and apprehension, right judgment ; truth, holiness and common sense ; godliness and righteousness ; correct teaching, logic and reason—truth's trinity under the Holy Ghost for holy living and the salvation of the world.

In the next place, we must bear in mind the doctrine of the Holy Spirit's guidance is purely and simply a doctrine of divine revelation. It is not of man's discovery, or the result of his best investigations. Our ignorance might well *wish for something*, but it

is not in ignorance to rise even so high as to the desire of knowledge. Our wretchedness might well sigh for relief, but it is not in a sightless wretchedness to even think to look up. Our guilt might well flee punishment, but it is in sin only to multiply sin, and guilt to accumulate guilt, heaping up wrath against the day of wrath. How shall the blind, guilty, wretched soul ever dream of pardon and peace? How should the wicked, rebellious soul ever think of the new heart, much less of the clean heart and the indwelling God? Whence should hope of heirship of God and eternal glory ever come, if not from God Himself? Who would have ever thought that the infinitely holy and all-wise God will make His abode with men—yea, in man—and lead him into all truth, if God Himself had not told him? No wonder it is called the Gospel—the good news! What man could not have imagined, or had the faintest gleam of, God declares with open voice and reveals in clearest light. He that made the earth out of nothing, from deepest degradation and ignorance, calls His sons and exalts them to His glory. What man would not have believed, and even now that it is declared does not believe, God hath set before us in the open day and under the full blaze of the meridian sun. Therefore we may well wait upon God, learn His law, and own His power. We may expect doctrines not contradictory to right reason and a sound mind, but above human reason and transcending human thought. Will God in very deed dwell with men on the earth? Yea, more, will He walk with us and abide with us, and dwell in us, and lead us into

all truth? So verily say the Scriptures of God, our first and last and perpetual and only authority in the case. What this doctrine of the guidance of the Spirit is, what it means, for whom it is designed, how it manifests the wisdom and goodness of God, and what it can accomplish in us and for us, we must learn out of the Holy Scriptures—the sure and steady light of God from heaven—and not from the clouded ray of human reason or the uncertain lights and flitting shadows of human feeling and experience. With the Bible in hand, and guided of the Spirit of Truth, let us see what we may learn of this high doctrine enunciated by our adorable Lord. “When He, the Spirit of Truth, is come, He will guide you into all truth.”

## CHAPTER VI.

## THE KEY-WORD, "GUIDE."

AND in the first place, it is to be noticed that what He, the Spirit of Truth, undertakes to do is to *guide* us into truth, yea, into all truth. The word "guide" is the key-word of the text. It is not "drive" us into truth; or push or thrust us into truth; or throw or hurl us into truth; or draw or drag us into truth; or in any way compel or coerce us into truth; or lift or shoot, or dash us into truth, as by some sudden explosion; or frighten or astonish us into truth; or flatter or coax or buy us into truth; but guide, guide us into truth. Guide, lead, teach are the Scripture words; they are as well the words of God and of the human mind. They are the words of the rational process and of the laws of thought, as well as the words of inspiration. These two books of God herein perfectly agree, and we make a fearful mistake if we attempt their disagreement, or strain one in the undue use of the other. Each has its place, and does the other no violence. "Behold, ye despisers, and wonder, and perish." See that it is God in His work, and God in His Word. Ho! ye that scorn reason and true learning; and see that it is the same God in the

volume of inspiration and in the processes and principles of the spirit of man in quest of all truth.

That we may be the more deeply impressed with the thought and utterances of Scripture in this point of view, and their fidelity to the rational process and the laws of the human mind, let us gather out of the Word of God a few of the indications of the divine plan of our acquaintance with the truth of God; the purpose of the divine mind and declarations of the Holy Spirit as to our instruction therein, and as to the enlightenment and salvation of the world through the truth; and at the same time the views and experiences of God's people through all time as to their sanctification and progress in the way of knowledge, duty, usefulness and power. One thing is certain; God the Father, the Father of lights; God the Son, the light of the world; God the Holy Ghost, the guide of His people and leader of faithful souls, is no friend of ignorance, of moral or intellectual darkness, or the prejudices, misconceptions, misdirections and errors that arise out of that darkness and ignorance. He does not build His kingdom on ignorance, nor does He expect to do His work by ignorance, or any of its vile progeny. Our God and His religion are not the champions of half ideas or the confusion of ideas; or of dim, partial and unsettled ideas; or of the envy and strife to which they lead. "God is not the author of confusion, but of peace, as in all the churches of His saints." "God is light, and in Him is no darkness at all." "I am the light of the world. He that followeth Me shall not walk in darkness, but shall have

the light of life," is the claim of our Lord. "Ye are all the children of light, and the children of the day. We are not of the night, nor of darkness," is the asserted Christian character. "My people are destroyed for lack of knowledge," crieth the judgment-pronouncing Hosea. "Wisdom and knowledge shall be the stability of thy times, and strength of salvation," replieth the farther-seeing and more hopeful Isaiah. "Awake thou that sleepest, and rise from the dead; and Christ shall give thee light," is for every willing soul. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising;" is a promise specially for the Church of God. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," is our God's grand purpose for this whole human race. Light, light; truth, truth; knowledge, knowledge; glory, glory. As in the beginning, so now and evermore, "Let there be light."

How all this shall be fulfilled; what God undertakes in the economy of grace and expects in the hearts and life of men, is evident from these utterances of His Word: "The meek will He guide in judgment, and the meek will He teach His way." "For Thy name's sake lead me and guide me." "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye. Be

ye not as the horse or the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." "Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." "The integrity of the upright shall guide them." "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noon-day. And the Lord shall guide thee continually; and thou shalt be like a watered garden, and like a spring of water whose waters fail not." "Doth not wisdom cry, and understanding put forth her voice? . . . . Unto you, O men, I call, and my voice is unto the sons of man. . . . Hear instruction and be wise and refuse it not. . . . The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding. . . . Give instruction to a wise man and he will be yet wiser; teach a just man and he will increase in learning." "Lead me in thy truth and teach me, for thou art the God of my salvation. On thee do I wait all the day." "Teach me thy way, O Lord, and lead me in a plain path because of mine enemies." "O send out thy light and thy truth, let them lead me, let them bring me into thy Holy hill." "Thus saith the Lord: They have turned unto Me the back and not the face, though I taught them rising up early and teaching them, yet they have not hearkened to receive instruction." "Jesus went into the temple and taught; He taught them as one having authority, and not as the

scribes." "Then said Jesus to those Jews who believed on Him, If ye *continue* in My word, then are ye My DISCIPLES indeed, and ye shall know the truth, and the truth shall make you free." "Ye yourselves are taught of God to love one another." "And the anger of the Lord was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I will be with thy mouth and with his mouth, and will teach you what ye shall do." "And when they bring you unto the synagogues, and unto magistrates and powers, take no thought how or what thing ye shall answer or what ye shall say, for the Holy Ghost will teach you in the same hour what ye ought to say." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." "So teach us to number our days that we may apply our hearts unto wisdom." "What man is he that feareth the Lord? him shall He teach in the way that he shall choose. . . . The secret of the Lord is with them that fear Him, and He will show them His covenant." "And now the Lord God and His Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." "If thy children shall keep my covenant and my testimony that I shall teach them,

their children also shall sit upon my throne for evermore." "Give me understanding according to thy word." "My lips shall utter praise when thou hast taught me thy statutes." "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." "Rabbi, we know that Thou art a teacher come from God." "Jesus answered and said unto him: Art thou a master of Israel and knowest not these things? Verily, verily, I say unto you, we speak that we do know, and testify that we have seen." "He that cometh from heaven is above all, and what He hath seen and heard, that He testifieth." "When He was set, His disciples came unto Him, and He opened His mouth and taught them, saying: Ye are the light of the world." "Let your light so shine before men." "Think not that I am come to destroy the law and the prophets." "I have given them thy word. . . . Sanctify them through thy truth, thy word is truth. . . . For their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou Father art in Me and I in Thee; that they also may be one in us." And a second time: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

## CHAPTER VII.

## CERTAIN PLAIN INFERENCES.

FROM these citations from the Holy Scriptures, and the numerous others that may, clearly to the same effect, be readily made, these several things are very plain, and these propositions manifestly justifiable:

1. The salvation of the world, in all that is embraced in that very comprehensive term, as affecting individuals, nations or the race, is to be accomplished by the truth, the truth of God, in one form or another, of one kind or another, in its legitimate effects upon the intelligence, the reason, the conscience; upon the private, social and public sense and life of mankind. The doctrine is: No knowledge, no salvation!

2. This truth of God, of one kind or another, is the light, and the only hope of the world; and must be brought to bear upon the minds and consciences of men; each kind by its proper means and under its own law and the corresponding law of the mind. We no more make the truth of God than we create the mind of man; but we are permitted to have something to do with their relation and connections.

3. These proper means, at all events as concerning

moral and religious truth, are clearly set forth in the Scriptures to be guiding, teaching, leading, learning, instruction; obtaining knowledge, wisdom, understanding.

4. The Scriptures do not disparage, despise or decry any true knowledge, but recognize all genuine truth, scientific as well as moral and religious, as embraced in the elevating, saving wisdom. At the same time they hold that the central and indispensable truth, the truth on which all other truth grows, the knowledge of knowledges and science of sciences, is the truth of the Gospel, the truth lost by rebellious man, restored by the merciful God, the knowledge of ourselves and the saving knowledge of God. The Church of God is declared in this sense to be the pillar and ground of the truth.

5. The Scriptures recognize no truth as super-rational, but broaden and heighten the rational to the moral nature, the religious obligation, the infinite reason of God, as well as the finite mind of man. The reason of God, is rational as well as our poor thought. A billion trillions is as mathematical as twice three. The track of the planet Neptune is as open and direct as the pathway of the moon. The difference is in the seeing eye, the sweeping sight, the enabling light and the penetrating, comprehending glance. What right has any man to shut in metals, mammals and mechanics, and say, these are of the domain rational; and to shut out God, duty and religion, and say these are extra-rational, hyper-rational or anti-rational?

6. Guiding, teaching and leading in their relation to

knowledge and salvation are in the Bible used very nearly as universally interchangeable terms. It is the same prayer, "Guide me by Thy counsel;" lead me in a plain path; teach me Thy statutes.

7. The great teachers of the human race have been God the Father, God the Son, God the Holy Ghost. In different dispensations, by all the power of instruction, the truth has been applied to lead the world back to God. Whether we have faith in the truth of God or not, God Himself has faith in it, and waits for it to conquer. It is the last resort, the only resort, the sure resort to reason and conscience, the intelligent soul and moral freedom of man, and the righteous, eternal sovereignty of the great God. It is the only basis of the universal and everlasting empire of peace, purity, light and life. The truth of God in its free acceptance and exercise a failure, and all is ruin and despair! In the mighty conflict with darkness and error, God has limited Himself in the nature of the case to the use of light and truth; and it is not likely that human teachers and guides have anything more promising or potent. Truth, truth is the hope of the world.

8. Our Scripture citations show clearly enough that our Divine Teacher—Father, Son, and Spirit—provides for a crisis, meets an emergency as readily as the parental care of the home or the prudent foresight of the training school. He certainly were less than God, aye, less than man, were He to fail under such a demand. The great crises and emergencies of the moral world, of the conflict of the ages, are cer-

tainly not less important than the emergencies of the home, the school, and the state. It would be strange enough, when the eternal God gave a man a work to do like that He gave Moses, if He would not help him just when he needed it, and as he needed it. But Moses, in the meantime, works all the time up to his best measure. The crises are brought on by the sins or the mistakes of man, or the direct orderings and combinations of the disciplinary providence of God. It would be a strange thing, indeed, if the youthful David should be led out into a course of training for the throne of God's kingdom, actual and typical, and then should be abandoned when Saul hurls his javelin, or Nabal locks up his stores. Passing strange would it be if an apostle of Jesus Christ, liable to a sudden arrest, like those of Peter and Paul, should be left in the lurch because he had no time in the confusion of the throng, the rush of the mob, to study up a speech, to order an effective defence! Why should not the great Teacher say, "Do not be anxious! Go on with your work! Take the consequences! I will tell you what to say!"

9. On the other hand, it just as clearly appears that while there are special provisions for special emergencies, it is not special emergency, tremendous crisis all the time; but that the ordinary course and process of Christian life is calm instruction, patient learning. The great crises come to comparatively few people, and even to those possibly only a few times in life. And, as a rule, there is a long course of training preparatory to great crises. It was so with Moses,

David, and Paul. God does not govern or conduct the world on emergencies, surprises, and irregularities; but by the steady ongoing of things, the power of principle, the stability of truth, the energy of discipline, the excellency of intelligence, the reward of virtue, and the worth of happiness. Sin makes short turns and sharp surprises, and the arrest of wickedness sometimes makes the earth tremble, and shakes the very pillars of heaven. And there are people that somehow or other think they are nearer God when they are the champions of crises and the heroes of emergencies. It is under ground that mines are laid to blow up Parliament Houses and Courts of Justice; it is in the darkness that conspiracies and assassinations are hatched—a brood of hell—and strengthen to mount into the upper air to blacken the firmament and hide away the very sun; and the quicker the perpetrators are seized, the plots exposed, and the ruin averted or repaired, the better. This is a crisis; but you cannot make good citizens, loyal subjects, grand commonwealths out of such crises. This is an emergency; but it is not God's plan. The school system does more for the country than wanton rebellion; the colleges are better for the nation than conspiracies. The Divine intent and order for the wisdom and weal of mankind are declared in the text: "When He, the Spirit of Truth, is come, He will guide you into all truth."

## CHAPTER VIII.

## QUALIFICATIONS OF THE GUIDE.

OUR next consideration, as is seemly, shall be, What is implied in this guidance ? What does it mean ? For whom is it intended ? What does it do for us ? How far does it go ?

These and similar questions will be answered by a proper examination of three things here closely related, yea, vitally and inseparably connected, viz. : the Guide, the means of guidance, and the follower ; the Teacher, the character of the truth to be learned, and the disciple ; the Master, the scholar, and the lesson. The shepherd guides the sheep with the crook ; some he can guide with his voice. The driver guides the horse with the rein and bit ; some can be guided with a word. The pilot directs the vessel with the rudder. The hunter trains his dog with a piece of meat. The swineherd leads his squealing, wallowing litter with a low chuckle and the rattle of peas in a pan. The devil lures his dupes and blinds his victims with glitter of error and flashes of perverted truth. The tricky politician leads his crowd with a cry and a bribe. The partisan gathers, holds and hurls his vermin vote with palaver, promises, shouts, bands, and

boodle. The patriot statesman draws true men to himself with an intelligent and beneficent policy ; and with sound principles, scorning the mere success of the hour, beckons and guides the nation up the highway of liberty, righteousness, and lasting prosperity. The mathematician opens the youth's mind with truth, and in the powers of mathematical analysis leads the soul through the grandeur of the universe up the pathway of the stars and out on the broad range of the infinities. The chemist takes his scholar into the intricacies of organicism, and in his urgent research knocks persistently at the very gateway of the royal palace of life. The expounder of ethics threads his way through the mysteries of conscience and reason of man and God, and according to his going brings forth his disciples into labyrinths of darkness, or into the broad light. And genuine science and real truth in these things so found are by no means of but little worth. They are well-nigh as far removed in their nature, energy and effects from the darkness and abominations of barbarism as heaven is from hell. But above the best of all these, and beyond the safest and brightest of them all, and beyond all combined, the Spirit of God guides the humble believer with the truth of God. Yea, we insist, with the truth of God, and by truth to higher truth, as surely as the mathematician and the chemist in their departments of the truth of God. The father guides the child by his example, his spirit, his felt presence, his hand, his finger, his look. But the prudent father ever so guides the child on recognized principles and for his good. So doth the Spirit of God

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guide by His presence, His mind, His example, His word, His very look. The calm, clear eye of the Infinite Reason, the indwelling Holy Ghost, looks lovingly into the opening eye of the infinite intelligence, the obedient human soul. "The meek will He guide in judgment." "I will guide thee with Mine eye." But again on recognized, unalterable principles, the Word of God, truth and candor must be there, or there is no guidance to good.

The guidance, the teaching, the leading with which we have to do is not the coaxing of the dog, or the driving of the horse, or the goading of the ox, or the buying of the traitor to his country for voting day, or the bouncing of a ball, or the rush of the torpedo, or the graceful curve of the sky-rocket ; or the leap of feeling, or the bound of sentiment and desire, or the sudden burst of passion's varying flame ; but it is the work of mind on mind, intelligence on intelligence, thought on thought, person on person, by sound knowledge and pure truth. The Spirit of God undertakes to guide the willing disciple into all truth. And to the breadth of the "all truth" to the enlarging soul He, on His side, sets no limit on earth or in heaven ; the earth "all truth" for earth, and the heaven "all truth" for heaven. It is the leadership of capability, docility and obedience by intelligence, light and love. It is guidance on the one hand ; willing following on the other. It is teaching on the one hand ; learning on the other. It is instruction on the one hand ; ready discipleship on the other.

In the teacher, instructor, guide, in such a case, it is necessary that these things be found :—

1. *Authority to teach.*—"Who made thee a ruler or a guide over me," is the quick, instinctive demand of every soul. Teaching is a high and sacred function, and must be attended with ruling and commandment, with government and order. This is recognized in all public systems of instruction, in all institutions of learning, in well-ordered homes, and in the Church of God; in the economy of grace and in the kingdom of heaven. Conscience, sense of right, respect of order and law are vital elements in imparting and receiving knowledge. There can be no extensive or useful attainments in knowledge without them. Truth's intrinsic authority must hold sway over the moral nature of both teacher and scholar.

2. *Knowledge.*—Subject matter to communicate. It goes for the saying, the teacher must know before he can teach. And he should know, not only the fact, process, or principle taught, but also its bearing, relation, or connections and power. The more he knows of these things, of causes and effect, of occasions and consequences, the better will he understand the central fact or principle in view, and the more luminously and satisfactorily will he explain it.

3. *Ability to teach.*—This is the power of the communication of knowledge, which is an instinctive, inventive and sympathetic power; entering into thought, capability, inclination and temperament of the learner on the one hand; and into the activities of mind and the broadness, beauty, variety and unity of truth on the other.

4. *Love.*—Love of the knowledge itself; love of the

very activity and exercise of teaching; of dealing with the knowledge and holding it up in its various lights; love of the learner as a companion and a disciple, a kindred spirit of glorious opportunity and abounding and far-reaching promise; and love of the fruits of knowledge in the happy learner, in the ever-brightening intelligence and ever-increasing power, in the upward flights of the soul, into broader, clearer light.

5. *Patience*.—Begotten of love and faith, faith in the omnipotence of truth set shining upon a ready mind; patience to wait the unfolding of the untaught powers; adapting the lessons to dulness, to inattention, even to stupidity; expecting hesitancy, stumbling, failure, and by them possibly even better pointing out the road; bearing even with indifference and insensibility till the day of awakening comes; then kindling the incipient desire into a strong passion, and fanning it into a consuming flame; nurturing the feeble thought into robust intelligence and all-conquering knowledge.

6. *Trustworthiness*.—Accuracy, truthfulness and honesty; so that so far as it was intended to go, the *ipse dixit* may be conclusive, "The teacher said so; that is enough." The facts, the principles, well known and truthfully delivered, the spirit of the learner rests with satisfaction, and bounds from height to height with vigor and joy.

7. *Inspiration*.—Selfhood, individuality, personal earnestness, a moral and intellectual magnetism, streaming forth from the very presence, the speech, the tone, the question, the eye, the burning soul within; that it may enter into the learner and possess him, and

restrain and incite him; and instruct, impel, correct and edify him; till his own spirit catches the flame, and he feels his own manhood, selfhood, worth, power, and responsibility, and rises in a moral dignity, self-reliance on truth, and vital connection with truth and righteousness, in finer fibre and nobler stature, a man—a wise and good man, after the pattern of the model Man of all the ages.

On the side of the instructor, when the Holy Ghost is the teacher, we certainly have all these qualifications in a pre-eminent degree; yea, to the very perfection of every qualification; and the full perfection of the right and proper adjustment and combination of all perfections. The Holy Spirit, blessed be His name forever! is unquestionably an infallible guide and omniscient teacher. Does this insure, however, what some understand by infallible guidance—no possibility of sin, no sin; no liability to mistake, no mistakes; the fruits of infinite knowledge, unerring rectitude and absolute holiness?

## CHAPTER IX.

## THE INSTRUMENT OF GUIDANCE.

§ O much for the agent, the teacher. Our next inquiry shall be as to the instrumentality of this guidance; whether that instrumentality be the doctrine, the law, the covenant, the institutes and the established principles of government as revealed in the Holy Scriptures; or the Divine Person Himself by His acts, touches, inducements, encouragements, intimations, or series of impressions, or lines of thought as He may choose to convey His lessons of grace, love, peace, and power to the human mind. There have been teachers who have put their doctrines down in books, and let us learn what they taught from the books. There have been others that never wrote a word to leave behind them; yet we are moved by their power through their declarations, their scholars, their traditions and institutions. There are others, again, who wrote books, inculcated principles, founded societies, ordained government; and we interpret their doctrine by their deeds. And some have lived in the midst of their schools, and explained their written theses by word of mouth; and in person have led their disciples in the way of their doc-

trine as by the hand; and with the kindling eye, the uplift countenance or the gathering frown have cheered even the blundering attempt, smiling their pleasure, or refusing their assent.

In the ever-blessed Spirit we have a teacher, a guide that conveys and confirms His doctrines by all these means and in all these ways. He has a written Word; and it is final and decisive when we can say, as said our Lord, "It is written." He has His government and ordinances, His institutes and traditions. He lives not only in the midst of His school (the Church), but He lives in His doctrines and in the hearts of His scholars, His learners; on the one hand to explain and enforce His doctrine, and on the other to aid in receiving and applying it. Was there ever beside so intimate and effective instruction? Was there ever other such need of it? Is man otherwise so stricken, blinded, wrecked, as in his moral nature and in his relation to God? Is there to any man another so great a work as the salvation of his soul? Has any school a work approaching in importance the work of the Church, the salvation of the world? Surely there is need of guidance.

1. For this instruction, so utterly indispensable, we have, as the instrument of the Spirit, the Holy Scriptures, the Bible. We set it above everything else. We allow nothing for a moment to come into comparison with it. It is decisive of all controversies, settling all doubts, the final court of appeal. Once fixed, the Bible is of God; there we are on the rock. "But the Bible raises doubts and controversies." Yes,

and when we go to the Guide, the Teacher, it settles them, and settles them forever. The multiplication table is the instrument of the mathematician; and the mathematician must keep to his multiplication table, the logician to his organon, the grammarian to his rules, and the Spirit of God (we speak it reverently) must keep to the Bible. And we must keep to the inspired Word. "The law of the Lord is perfect, converting the soul." The apostles themselves held its perpetual validity, its self-evidencing power above the evidence of testimony and the evidence of sense. They were the last men in the world to let intimations or impressions for a moment becloud the bright shining of the established Word of God. "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of His majesty. For He received from God the Father honor and glory when there came to Him such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth on a dark place, until the day dawn, and the day star arise in your hearts." Oh, that our people had learned more the study of the Word, that they might better understand the mind of the Spirit! This is, indeed, the only way, under the Spirit's guidance, to learn the mind of the Spirit. No wonder our candidates for the ministry in our solemn

ordination service are required to enter into the vows to be "diligent in reading the Holy Scriptures," "to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word," and "to be determined out of the said Scriptures to instruct the people committed to their charge."

2. It is very positive and plain that what the infallible Teacher, the Holy Ghost, teacheth, He will teach within the compass of the Word of God, and the principles therein immutably and indestructibly laid down. We saw off the limb on which we are resting, betwixt ourselves and the tree, when we de-grade the Bible to exalt the Holy Ghost; when we disparage or neglect the written Word to magnify what we would like to call the voices, suggestions, intimations or teachings of the Spirit. "To the law and the testimony; if they speak not according to this Word, it is because there is no light in them." The Bible gives us, reveals to us, the Holy Ghost, and is given us by the Holy Ghost. Shall the King of heaven violate His own constitution, dishonor His own charter, and mar His own royal seal? Shall the teacher of order, fidelity, truth, and righteousness, coming down to us from the skies, disgrace sacred, supreme authority before our eyes, and disregard and disown His own credentials? The Holy Ghost Himself in the Word makes known His existence, which otherwise we had known nothing of, and lays down the law and result of His operation and work. When people then get outside of the Bible; above it, or

below it; say they do not read the Bible, do not study the Bible, do not need the Bible, because they are taught of the Holy Ghost by direct indwelling and communication aside from the Bible, what shall we do? Shall we join the alarmists, and cry, "Danger ahead?" Those taught of the Spirit need not that any *man* teach them to be sure; but they need teaching, nevertheless. And whence cometh that anointing, which is no lie, but is truth and teacheth us all things, but within the limits and under the law of the written Word of God? When the mariner gets on his way, can he throw his compass overboard and steer by the winds and shooting stars? How shall we ourselves avoid the lie and keep to the truth as regards this anointing, and possess it in its fulness and fragrance; how shall we escape being ourselves deceived, and deceiving and misleading others, unless we search in God's Word for His representation of our nature, need, privilege and duty, and God's will, way, and power concerning us, as a man digs in a field for hid treasure? Why should we leave the old, tried multiplication table at hand, and say the teacher will give us a better one? We hold the teacher himself to and by the multiplication table, and in coming years will know him a fool and a cheat if he forsake or change it. The multiplication table is plain and easy; so is the doctrine of spheres and triangles; but if we get outside of the multiplication table by the least fraction, or outside of the doctrine of triangles, or the principles of universal grammar, or the organon of eternal logic, where are we? There are some

things we cannot leave by the least line or shade without leaving altogether. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

3. Within this compass of the Holy Scripture, by this law and doctrine and through them, the Holy Spirit doth personally and actually instruct and guide men, the men that are willing to be instructed and guided, in the things of God. We do not by any means deny or displace the instruction and guidance of the providence of God for those who can gather its lessons; the instruction of the constitution and course of nature; of the moral instincts of men; of social, political or national movements and results; or of any of the agencies by which natural religion may indicate the divine will and draw men nearer to truth and virtue. But as religious instructors we place none of them, nor all of them combined, alongside of, or anywhere near on the same level with, the Spirit by the Word, the Word through the Spirit; the Spirit of God, the promise of the Father, in the heart of a believer in Jesus Christ. This a vantage-ground that natural religion, important as it is, noble and useful as it is, in any of its aspects or combinations, never dreamed of; and yet a vantage-ground that deists would presumptuously claim, and that the practical infidelity inside the Church itself would often unwarrantably concede. Natural religion, or conscience, or Providence does not, and all of them together do not, undertake to guide a man into all truth. We certainly have no promise of God to that effect. They do not even

lead a man up to the regeneration, the door of the kingdom of heaven. They have had a long and varied trial, and proved a complete and everlasting failure. Even the guiding, providential hand is too physical, too coarse, too much of the natural; not sensitive or intelligible enough for this work of showing the believer the secret places of his safety, his highway of triumph and the hidden sources of his power. What is here wanted is "the guiding eye," and the responsive eye of the believer; eye to eye; spirit to spirit under the light of the Word; reason to reason, intelligence to intelligence, thought to thought under the guidance of the Spirit of Truth according to the standards of eternal truth. "I will guide thee with Mine eye." "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God."

4. And if we will not admit as the competitors, or in any sense the equals of this "guiding eye," in directing the saint of God in his duties, privileges and joys, the inferences of natural religion, the deductions of human reason, the lessons of history or the indications of paternal Providence, what shall we say of the coming and going impressions, suggestions and fancies that eager, and sometimes honest souls would like to call the voices, the teachings of the Spirit? What shall we say of them when heeded so hastily as to be untested by the Word, or if tested, found to transcend or even contravene the Word? It is our solemn duty to "try the spirits:" and if one come to speak in the

name of the Holy Ghost to detain him, at least long enough to ask him some very straight questions and get thereto square answers. Let him prove himself as always in Scripture and in true scriptural experience. It was not, "I was sick, and I had a pain, and I didn't take any dinner; I got better, and I took a little; and I felt this way and that; and the Lord told me; and I went here and there; and I slept and I awoke, and I heard it just as if it were a voice speaking to me; and the Lord said this or that;" arrant nonsense and balderdash—pardon, if we offend one of these little ones—sometimes foisted upon a Christian assembly for a religious experience; which none but a Christian assembly would have patience to bear. But to the apostles it was: "This is that which was spoken by the prophet Joel, It shall come to pass in the last days, saith God." Again, "They lifted up their voice to God with one accord, and said, Lord, thou art God which hath made heaven and earth and the sea and all that in them is." "Which by the mouth of thy servant David hath said, Why did the heathen rage?" In the vision of Peter and the providential coincident direction of Peter and Cornelius, solid ground to rest upon is found only in the Word: for, said the awakened, liberalized Peter, "The Word which God sent unto the children of Israel preaching peace by Jesus Christ (He is Lord of all), that *word*, I say ye know, . . . how God anointed Jesus of Nazareth with the Holy Ghost and with power, . . . to Him give all the prophets witness, that through His name whosoever believeth on Him shall receive remission

of sins." So Paul reasoned out of the Scriptures, opining and alleging that Christ must needs have suffered, and risen again from the dead, and that "this Jesus whom I preach unto you is Christ." Christ and His apostles never departed from the Bible-base a hair's breadth, or lost sight of it for a second. If it is guidance we honestly seek, here is our guide. How were the holy, mighty Bible characters instructed and led? How the faithful witnesses for Christ in all the centuries of the Church? Was it by their own thoughts, impressions, notions, feelings? Or was it by the stable Word of the living God applied under the instruction of the Spirit to the circumstances of the life, to the work required of a consecrated soul in perfect sacrifice and to the demands of the hour? Surely this was the light that shone upon the pathway of Peter and Paul in all their argument and all their action; this was the law by which Christ held Himself bound; this was taken as their foundation, their strength, their defence and their guide by Martin Luther, John Wesley and John Knox. What have we better?

5. It must be kept in mind that this "guiding eye," and the whole tenor of Scripture on this subject, carry with them the rational process indeed; mind to mind and reason to reason; but they carry, also, much more than the merely rational process of mental illumination. The Holy Spirit guides by heart processes, and soul impulses, affections, emotions and desires, as well as by the cool, intellectual process. If it were the cool intellectual process alone he would, perhaps, not be

a successful guide of most men. Like children, we are often led better than we know or think of. But the heart processes and soul impulses must come to the rational, scriptural tests. The Spirit of God acts in His personality and love, no question; and He is ready for the Scripture tests. It is we, and not He, that are impatient under the rational, scriptural demands. We are they that, once aroused, go off on fancies and cannot wait. The father guides the child by acts of confidence, by looks of expectation and desire, by deeds of love, by incentives to energy and rewards of success. It is a heart-to-heart and soul-to-soul guidance. And so the ever blessed Spirit in personal heart guidance inflames our holy desire, chides our dullness, stimulates our faith, lifts our expectation, widens our view, redoubles our energy, brightens our rewards, fires us with hope, and purifies and fills us with joy and love. Here are signs enough, and feelings enough, and impressions and impulses enough; but whether they be of the Spirit, and though they be of the Spirit, they must abide the rational test, the scriptural rule.

We have, then, the infallible Guide and the instrument of instruction, the infallible Word; we have the infallible Spirit and His pure infallible doctrine and act; the holy testimony and the witness ever faithful and true; a scholar susceptible to kindness and a teacher of infinite love. Does all this, however, imply infallible guidance as some understand it; infinite knowledge, absolute holiness; no sin, no mistakes?

## CHAPTER X.

## THE LEARNER, SCHOLAR.

THIS brings us to consider the third element in this guidance: the disciple, the scholar, the learner.

A perfect tailor with a perfect scissors, needle and thread, will not always make a perfect coat. Something depends on the cloth; and it may be good, honest cloth, too. The very grades mean imperfections; and as the world is, there are imperfections in the warp and woof of things. A perfect miller and a perfect mill will not always make perfect flour. Something depends on the wheat; and the miller all the time may make the best selection he can. A perfect carpenter with a perfect nail, saw, and hammer, may not always make a perfect job. Something depends on the lumber; and he may use the best lumber he can get. A perfect teacher with a perfect arithmetic may not always make a perfect mathematician. Something depends on the boy; and of boys there is quite a variety. And there will be many grades of coats, and many grades of flour, and many grades of building, and many grades of scholarship while the world lasts. And this very fact of grades with reference to an

absolute standard involves imperfections. Under such a standard these imperfections are mistakes, and if the moral element enter under such a standard, they are sin. So that under an absolute standard to talk of utter freedom from mistakes is to talk utter nonsense. But they say, every one is perfect of its kind, every one is a standard to itself. So there is, indeed, no standard; again, to talk of "no mistakes" is nonsense. The expediencies of life will come in in its commonest affairs; the wiser or the worse choice; the better or worse adaptation. And they certainly will not the less come in the broad field of moral cultivation and religious activity; for in the very nature of things it is not a moral cultivation, a religious activity, without the exercise of the power of choice, the constant movement of intelligence and will; so that the nature, capability, and spirit of its scholar must of necessity come into the account.

The nature and capabilities of the scholar, no matter who is the teacher, have, then, something to do with this work of teaching, guiding, learning; wherefore correlative to the qualifications of the teacher and guide, we shall expect of the disciple, learner, the following qualities:—

1. *Respect for authority.*—Respect for the authority of truth for its own sake upon the conscience, heart and life; respect for the authority of the teacher for the truth's sake, his work's sake; and for his own sake as the representative and deliverer of the truth to the forming mind and the growing knowledge.

2. *Confidence in the teacher.*—In his character, his

judgment, his knowledge, his truthfulness, his love of learning and the learner; his interest in his glorious work; such a confidence, so implicit a trust, as duly justified, rises to a devotion, and invests the very doctrine and wisdom with the personality of the instructor; and crowns the instructor's personality with the radiance of the wisdom.

3. *Perfect obedience* to the teacher's direction, searching for his doctrine as he enjoins, and applying it found as he instructs; verifying his statements in experience and practice, and reaping the fruits of the knowledge he imparts.

4. *Patience of inquiry*, especially under failure, mistake or rebuke. The good teacher knows the very struggle to learn, the mental discipline is the chief benefit; whence often he allows faithful search to be pushed to its limit, and examination and experiment to be exhausted by the scholar's ingenuity and determination.

5. *Eagerness for learning*.—A soul more and more enwrapt in the holy flame, so that thirst for knowledge becomes as a fire shut up in the bones; a sleepless incentive, a tireless activity, a devouring passion that daily strengthens on its noble gratifications, and keeps its possessor in fresh vigor, rejoicing like a strong man to run a race. This is the love of learning for learning's sake; the exhilaration of the search, the shout of the chase, the gladness of the activity. Surely it should not be less in spiritual matters under the guidance of the Holy Ghost.

6. *Labor for independence of character and thought*.

—The excitement of original investigation, the thrill of original discovery; the lordship of personal proprietorship in the vast domain of knowledge, the regal rank of personal power in the imperial realm of learning. God has given this right, this possibility, this rich inheritance to every man. The millions sell it for less than a mess of pottage. True knowledge in bringing God and the world to the man, brings the man to his highest, noblest self.

7. *Joy in the truth for the truth's sake.*—A personal, inalienable, imperishable, indestructible possession, and yet the commonwealth of the brotherhood of man; that very possession which, communicating to others, we enrich ourselves; more liberally giving, the more abundantly we get; more copiously pouring out the fruits into the laps of our fellows, the more plenteously we receive into our own bosoms. This is the law of our Heavenly Father's home and family, the political economy of the kingdom of God; everybody giving to everybody, makes everybody rich. And even in this poverty-stricken and sin-clouded world we can make this law of the brightness of truth operative. "Wisdom is more precious than rubies. Her fruit is better than gold, yea, than fine gold; and her revenue than choice silver. Riches and honor are with her, yea, durable riches and righteousness. Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. . . . Her ways are ways of pleasantness, and all her paths are peace."

8. *Unfailing satisfaction in the gradual opening of the truth.*—What we have of it, and far as we have gone in it, it is good, very good; but the chief delight is, there are more fertile fields and richer mountain ranges, broader prairies and grander rivers in the vast tracts yet unexplored. The wealth and glory of the American continent did not burst in an instant on the eye of Columbus, or its exhaustless treasures in a moment fill his hands. Only one Moses had a miraculous view of the promised land with one sweep of the eye, from the Jordan to the sea. And it will not hurt us to inquire how he got that view, and whether it was God's original and best plan. Was it not the good mind of our God to take Moses into the land promised to the fathers, and let him pass day by day throughout its length and breadth in happy possession? But he sinned; and God gave him not the gradual and intimate knowledge, the full and rich and growing enjoyment in steady progress and final and complete victory; but in mercy to his child, to prove the covenant fulfilled, and satisfy him for his people's sake, notwithstanding his sin, afforded him one glimpse of a heritage that might have been his possession in glorious, gradual conquest all his days. And this sudden rapture, "to feel good," is the most we think off. We would rather sin and be with Moses outside, than enter in with Joshua. We joy to sing—

"Could we but climb where Moses stood  
And view the landscape o'er,"

rather than under the leadership of the mighty God go

on from strength to strength, and by learning know by conflict win. It is about all the religion we have to desire and get a nice place, and then look on. The church is easily rocked to sleep in the lullaby of such pretty poetry. Better sing with the advancing host,

“Could we but march with Joshua’s tread  
And drive out hell and sin,”  
We’d show the world life from the dead,  
And bring salvation in.”

Joshua’s conquest and allotment was better than Moses’ sudden vision on Pisgah’s height. All-achieving, all-conquering Paul boasts in grace: “I have learned in whatsoever state I am, therewith to be content.” He enjoyed content, but he had learned it. “Forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Not everything at one bound; but all things of each stage in sure possession in his victorious march from glory to glory. And so through the Spirit we learn and possess the Christian graces; we learn, possess, prove and enjoy the truth and power of God, not in their compass and totality in an instant; though stages of progress are begun and completed in an instant; but we accept the revelation from faith to faith. “To our faith we add courage; to courage, knowledge; to knowledge, temperance; to temperance, patience, godliness, brotherly kindness, charity.” The eyes of our understanding being enlightened by the spirit of wisdom and revelation in the knowledge of

Christ, we know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places; that every man may come unto the measure of the stature of the fulness of Christ—a perfect man in Christ Jesus. Gradualism in human progress betwixt instantaneous divine executive acts, and all of infinite almighty grace, is the divine plan.

9. *Increasing power from increasing knowledge by due exercise.*—The truth of to-day understood and practised opens up new truth for to-morrow. The only way to reach some truth is by knowledge and practice of antecedent truth. What could a lad do with the perplexities of trigonometrical analysis who could not handle the multiplication table in common arithmetic? “Yes, but the teacher could tell him,” you say. “True enough; the teacher can tell him, and may tell him, and does tell him, but the child does not, can not apprehend what the teacher tells him; he can neither receive nor apply the results. The trouble is not in the teacher, whose knowledge in the matter may be perfect; but it is in the power of apprehension and stage of advancement of the scholar.” The teacher may, in an emergency, for a purpose in a crisis give the scholar an answer far ahead of his proficiency; the chemist may wisely give the student a fact, a result far in advance of his power of experiment; and the

student may, in faith, receive the answer and use it without ever taking the intermediate steps. But that is not teaching, guiding: it may be cramming, leaping, ballooning. It is not mental discipline; it may be demonstration of the teacher's power, or deliverance from a danger; it may be parade, show, or mere deceit. For a sign, the apostles could speak foreign languages without learning them, and Jesus could make wine without growing the grapes. But that is not guiding, teaching husbandry. It was done only once and for a special purpose; though some people think they live there all the time. Ever since, and now-a-days, if men filled with the Holy Ghost need Latin or Greek, they must learn it; if they want wine, they must raise the grapes. And this slowly learned Latin is, to some at least, indispensable to the Spirit's guidance. Steady teaching, gradual learning, is the divine order. Having conquered multiplication by five, we can try six as a multiplier. Reading well words of two syllables, we can better go on to those of three. "If any man will do His will, he shall know of the doctrine." Having made one hundred dollars, by proper use we can easier and better make two hundred. Having peace by pardon, we better have access into establishing grace, and thereby into comforting hope. And by this initial faith and hope we come into the patience that not only endureth tribulation, but glorieth in tribulation; because patience worketh experience, and experience the higher, firmer hope, and broader, deeper, brighter, perfect love. This duty performed, this temptation overcome, this burden borne,

this responsibility met, this sum worked out, this problem solved, it may be through blunders and the teacher looking lovingly on, there is greater strength for the next, though it may be severer, heavier or harder. And there is joy that it be so; for if the racer delight in the race, or the oarsman in the pull; if the scholar delight in the task, or the apprentice in the opening beauty and interest of the art, why shall not the child of God delight in the activities of His service, the opening of His Providence and the opportunities to exercise all spiritual powers in all goodness and grace? Why should increasing strength, agility, worldly knowledge and skill be a joy, and increasing spiritual knowledge and power, purity and goodness be a drag and drudgery enforced, dull and wearisome? Why should not spiritual exercise and acquisition, spiritual eating and drinking, spiritual leaping and running, spiritual love and labor be a delight? Our minds and hearts must be quite wrong. The Bible must be quite right in its description of our apathy and spiritual death. The grandest exercises of the soul are in goodness and truth. The answered prayer of to-day makes stronger prayer to-morrow. More patience, sweetness and love to-day makes more to-morrow. Greater liberality to-day, helps freer giving to-morrow. More charity to-day more and easier to-morrow. These learners, these laborers, go from strength to strength passing through parched valleys and converting them into water springs, filling even the deserts with wells of living water.

Who shall say, with an infallible guide and an infal-

libre text-book, how rapid and safe the progress of such a scholar in knowledge and in consequent conduct may not be? Is it a wonder that such learners should be at times a little extravagant, and in the transport of the "eureka" imagine all is now possessed? Is it a wonder that in the exultation of pardon some should say, "I have it all; there can be nothing beyond this?" And again in the resplendency of purity by the Spirit through the blood, the same persons should exclaim: "Now the heaven is mine; I can sin or fall or blunder or be tempted no more?" Is it a wonder that the ecstatic, the enthusiastic, the ill-informed, imitating such language, touched or not, according to their measure, with the holy flame, should declare themselves to be no longer themselves; but filled with the Spirit, to be as God, perfectly infallible in judgment, and absolutely holy in life? And is it any wonder that sober-minded, Bible-reading, evangelically holy people should say such language is monstrous, such pretensions are unbearable, and such extravagances and escapades are to be attributed to reprehensible ignorance, wilful perverseness, or swelling self-conceit? And is it any wonder, with assumptions on one side, and censures on the other, the body of Christ should be wounded in the house of His friends?

## CHAPTER XI.

RELIGION NATURAL IN THE KINGDOM  
OF GOD.

§ SOME one says, "This all looks like a natural process, like human wisdom, learning earthly things. If this be the way, where is the difference betwixt grace and geometry? It seems to leave God out of the whole matter, and the Holy Ghost out. Why I thought the Holy Spirit gave it all at once and finished it all up; and all I had to do was sit and sing myself away to everlasting bliss. Or I thought God pushed it through on predetermined lines, and I might attend to other matters. I don't believe religion is learned like arithmetic and grammar. You must work and plod to get them; but religion you get all at once by just asking for it. It is a supernatural divine gift and act, and you don't have to toil for it or labor to develop in it; the Lord does all that."

Here is one of the ruinous drawbacks and sad discomfitures in this whole business. Religion, it is thought, is so unlike everything else, so unnatural, so out of the ordinary course of things, that it doesn't lie level along human life and scarcely touches it at any point; in fact, has very little business with it. On the one hand,

it is a constant intrusion, an imperturbable impertinence. Its chief recommendation is its impudence, and the only hold it has is in its brazen irregularities and superhuman pretensions. It lives on miracles, on surprises. On the other hand, it is more than super-Alpine summits, and the gleaming heads and glittering plateaus of cloud-land. So both sides would agree it lives only on miracles, extraordinary junctures, and surprises. Two very diverse classes of people seem to be very much engaged in fostering this idea of the unnaturalness of religion; that is, its super-naturalness in its own sphere. It is too high for humanity and nobody can get it: or it is so lofty and transcendental that it is the attainment of only a few; and I am the man that has it. The worldly man and the worldly-minded professor of religion would have it altogether supernatural, above and beyond man, to justify their own evident and inexcusable deficiency and sinfulness. The enthusiastic disciple, with perhaps more zeal than knowledge, more assumption than humility—and there are such—would have it so loftily supernatural in this world under moral government, to magnify his own distinction and asserted possession.

What better thing do the devil and an infidel philosophy want than to keep up the idea, whencesoever it comes, that religion is an outlaw, unnatural, abnormal, and out of joint with this good world? Perhaps it could be admitted to be an ornament to put on a shelf, or a curiosity to be arranged in a cabinet; but it has no claim on, or affinity to, common life and daily affairs. And many Christian thinkers speak of it as unnatural,

thus conceding the whole ground to the devil and an infidel philosophy; just as though the supernatural were unnatural in the supernatural, religious realm, any more than gravitation is unnatural with clods, flying with birds, or whizzing with insects. And some Christian people help the devil and his philosophy wonderfully, while they think they are honoring God and doing Him service, by claiming to live in scorn of Christianity's regular procedure and normal attainment and power, on its surprises, emergencies, and miracles; just as though a man could live on tempests, explosions, earthquakes, and flaming volcanoes. Religion in its realm is just as natural as any thing else in its realm. It is just as natural and normal in its realm and work as the sprouting of the corn, then the growth of the stalk to the putting forth of the ear, and then the maturity of the grain. "First the blade, then the ear, after that the full corn in the ear." We err in two ways: because we will not do our own work; and are determined to attempt to do God's work. God's decisive and immediate acts of conviction of sin, the regeneration of the heart, and the sanctification of the entire man, we can do so nicely and gradually by education, training, ordinance, influence, example, culture; and our own work, under grace of learning, obeying, seeking guidance and following it, reaching after the truth and getting it, up to the conditions and stage of these divine decisive and instantaneous acts, often gradual enough and slow enough in all conscience through our own delinquency. we want and imagine the Great God to do suddenly and by starts and sur-

prises. As though the corn must be weeks at the article and instant of sprouting, and do all its growing in less than a second; and months at the joint and time of shooting forth the ear, and then come to the maturity of cob and grain quicker than a flash. What could please a fiend better than such an inversion and destruction of God's beautiful and bountiful order? And what could please the devil and his philosophy better than our so turning things upside down in the classic Church of boasted culture, and the fanatic Church of illiterate fanaticism?

Let us keep with God, and religion is natural enough, beautifully natural. Certain antecedent conditions, a week or a month, and the corn sprouts. Certain further conditions, a week or a month, and the ear shoots forth. Certain conditions, sometimes, alas, for years by our fault before perfected, and God pardons the sinner in an instant, and as quickly gives him the new heart. Certain onward conditions, alas, by us too long delayed, and the entire man is made holy to God and by God. In the spiritual realm naturally led on from truth to truth, stage to stage, and glory to glory—and in this realm nothing else would be natural—and with such a guide and the right follower, on beyond these initiatory stages into all truth. It is supernatural to the tortoise that the eagle should fly through the heavens. It is supernatural to the oyster that the deer should dash through the forest or bound over the hills. And it is supernatural to the world and the flesh that a man should have a clean heart and rejoice evermore in the hope of the glory of

God. But who has the right to give a standard meaning to words—God or the devil? Which shall determine what is natural, what unnatural, what sub-and what super-natural—Christianity or infidelity? It is about time the kingdom of Heaven had a little to do with the dictionaries, the language of earth. Why may not Christian people, in their own domain and in the Church of God at all events, think and talk as though religion were natural, and sin and the devil sub-natural, infima-natural, subter-natural and sub-terranously unnatural. At all events, let us not give up the whole ground to infidelity by conceding, even in thought, that the religious facts, as good facts as any other, to say the least of it; and the religious processes, as thorough processes as any other, are, in the moral and religious domain, where we ought to live, if we do not, unnatural. The moral law is supreme in the physical realm; but when it operates there, as say in a miracle, or the normal results of a conversion from sin to righteousness, men cry out, mightily super-natural, or horribly unnatural. Not even Churches claim it as natural to their sphere of action and the work of God. All spiritual, religious power must be branded as unnatural, and the presumptive argument so thrown against it, because sin and Satan and sinful popular sentiment make the language, rule public opinion, yea, the world. Oh, that the Spirit would put another language, a more vigorous tongue, even upon the Church. The provincial law claims right-of-way in the township, yea, by it the township lives. Who disparages and defames the law of the province by

calling it unnatural, or even supernatural. The imperial law rules in the provinces. Who stigmatizes the imperial law as unnatural? Yet the high law of divine procedure, fundamental to all law and rule, is called unnatural in the Church of God. People in the Church of God do not, on the one hand, like God's sublime, decisive, executive, instantaneous acts; and, on the other, His grand, steady law of probationary processes and attainments betwixt those executive acts, and even in this world from act to act of the divine goodness and power, and from display to display of the divine glory. There must be certain attainments under grace before the divine executive act can come; and then the divine executive act must come before higher attainments can be made. We speak it reverently; God Himself cannot, under covenant, bestow upon the unregenerate, the unpardoned, the blessings that belong to the justified and regenerate. Nor can He bestow upon the unsanctified; nor can the unsanctified receive the covenanted power and joy of the wholly sanctified. Nor can the careless, the disobedient, in this kind of guidance, this education, any more than in any other education, receive the light, the sanctification and the power that come upon the careful, the earnest, the obedient. Spiritual education is the best education in the world, for ultimately it includes all other education; and the Holy Ghost is the best educator, guide; but given the infinite efficiency of the Holy Ghost, and the infinite expansibility and adaptability of the human soul, it is still education, guidance; a natural and normal process in the premises;

by no means accidental, irregular or arbitrary, but under law, rule, regular process, through probationary requirements, conditions and stages; in all the sweetness, strength and glory of the Christian's life upon earth, and in the natural—let us not stumble at the word natural—advances and improvements of the unforfeitable life of heaven.

## CHAPTER XII.

## THE SPIRIT OF TRUTH.

ONE of the plainest and saddest evidences that this is a fallen world, man a fallen being, alienated from God in all moral and spiritual, which are the central and vital relations, is the prevailing misconception, where the human mind has been awakened to study at all, of the nature of truth; of what God is to it, and it to God; of what it has to do with man, and what is man's interest in it; of what force it has in the world, and what is the world's dependence upon it. Common thought, popular view on any subject, though like public sentiment unexpressed, is ponderous inertia or prodigious impulse, as the case may be. Let it be in your favor, and you, without seeing what is doing it, are borne onward as by the current of a mighty river. Let it be against you, and without saying anything to you or about you, it will make you feel you are compelled to stem both wind and tide. Let it be active, and you are on wheels and springs in the open road; let it be torpid, and you are floundering in a quagmire or a snow-drift.

This common thought, public sentiment, alienated from God, has quietly yielded up about the whole world

to sin, Satan and unbelief; tacitly conceded the ground of argument to infidelity, materialism, rationalism, anything that presents itself; thrown the *onus probandi* every time on the claims of God, Christ and religion; subverted the divine purpose and inverted the divine order, making God's natural things unnatural, God's regular and universal things to be disorderly and exceptional, and God's inherent and indispensable things to be accidental, superficial, transient. Original, fundamental rights are man's or Satan's; the Nazarene is an intruder. No wonder Christianity makes way slowly and with difficulty among men. No wonder the Great Teacher from the skies strove to arouse and correct public sentiment by the persistent lesson, "Have faith in God." The devil understood the state of affairs, and arrogantly enough put his claim, which, by the way, was not denied, when he took our Lord up into an exceeding high mountain and showed Him all the kingdoms of the world and the glory of them, and said unto Him, "All these things will I give Thee if Thou wilt fall down and worship me." Paul the apostle clearly apprehended the state of affairs and the hope of the world when he wrote to the Ephesian Christians: "You hath He quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and

were by nature the children of wrath, even as others." And Christian ministers and moral reforms have ever proved what a terrible hindrance or glorious help is this common opinion, public sentiment. To quicken it, to correct it, to purify, elevate and direct it; this is one great end of the Church of God, the household of faith. And little as the Church perceives it, here is one of her solemnest duties, her grandest opportunities, her divinest energies. She must make a public sentiment of her own, revolutionize the diabolical order, pluck from Satan his power, form opinion and language, govern the conversation of men that it may not be said to be unnatural or supernatural to be godly, or superhuman to be honest, pure and righteous.

We call men to witness; this common sentiment, if it touch the question at all, deems truth to be an undefinable something, wholly outside of God, separate from God, independent of God, having an eternity of its own, to which God is subject, and into the midst of which He came in creation, and in the midst of which He operates in science, law and government. What is this but the atheism of the age? Law does everything; force governs all. What do we want of a personal God? And yet what is law but the exposition of truth? What is force but the exertion of principle and truth? What is scientific order but the product of truth? What is life in all nature but the truth carried from its inner abodes to its outer manifestations? What more rational or philosophic than that the same being should be the Way, the Truth and the Life? Still thousands, even of Christians, that

would reject with indignation and horror the atheist's conclusions, accept in sentiment and popular idea his premises. The multiplication table is outside of God, independent of God. The doctrines of spheres and triangles are outside of God, independent of God. Grammar and logic, the laws of language, thought and reasoning are outside of God. Ethical and æsthetical principles are things of philosophy, science and art, and wholly independent of God in their essence and operation, and so, of course have no affinity to religion. All these were before God; God is not necessary to them; and for that matter they may be after Him. This common opinion, worldly sentiment, virtually reads God out of His universe, because it dreams it can form and maintain the universe without Him. And dreaming is deep enough for a popular sentiment. It has truth, science, law, force, life; so it requires no personal God. And even Christians, so called, accept the dawning of such morning; though after proud science and haughty law's brief day they shudder at the abyss of night into which their unguarded going has plunged them. These things ought not so to be. We want a new sentiment, a new language, a new common opinion, so to speak, new instincts and popular conceptions, for these are the producers of language. "Behold, I make all things new." Oh, for the day when He will turn to the people, all the people a right conception; a correct, noble, lofty public sentiment; a pure language!

What is truth? This is an old question. The Greek sophists were wont to ask it in ridicule, denying there is any such thing as settled principles,

stable, eternal truth. In this sense, likely, Pilate jeered at the Nazarene, when our Lord had declared, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." What is truth? It is but the expression of the divine nature, person, life and character in any realm into which that nature and life may pour itself, or project itself; the very realm, perhaps, as ~~well as~~ our poor language, can express it, being also embraced in the divine omnipotence and immensity. Eternal truth is inherent in God, co-existent and co-eternal with Him; fibre and factor of moral, spiritual and intellectual being; not before Him, not after Him; not outside of Him or independent of Him; but in Him and with Him as nature and essence from the beginning. "The Lord possessed wisdom in the beginning of His way, before His works of old. It was from everlasting, from the beginning, or ever the earth was." And this wisdom is truth, religious truth, moral truth, physical truth, scientific truth in its personal activity and normal development. It is the embodiment, the expression of the universal, absolute and necessary principles inherent in Deity, on which, under which, and within which the worlds were created, and all relations, physical, metaphysical, moral, religious, were constituted. Urged to its home, it is the Word in the beginning with God, by whom all things were made and in whom are hid all the treasures of wisdom and knowledge. Contingent truth there is, truth dependent on circumstances in variable nature. But this is not all of truth, nor half

of truth, nor the basis of any truth. But there are truths that no circumstances change, and principles that no contingencies touch; and these are the truths and principles that make any other truths possible, indwelling in God, co-existent and co-eternal with Him, His very nature and essence; without which, indeed, we could not conceive of such a God as we worship.

We then may see very distinctly two things. First, that God the Spirit, in His dispensation, is the Spirit of truth—of all truth. Second, that there is in truth a glorious, essential unity. It is worse than a mistake to attempt to cut truth off from God, from a divine source and energy. The divine energy is in chemical science, as is seen under the bleaching power of chlorine, the explosion of dynamite, and the poison of arsenic. The divine energy is in mathematical science, as is seen in the regularity of the planets, the succession of the seasons, the bound of swift trains from the railway curves, and crash of insufficient railway bridges. Why should it seem a strange, incredible thing to us that the divine energy should prove itself in ethical and religious science?

We talk of moral science, mental science, physical science, because we cannot see truth all the way round, or by any means deeply into it in all its connections, or the tithe of a tithe of the way through. Truth proceeds from God with one purpose, and addresses moral beings under Him with one aim; the manifestation of the divine goodness and glory, and the perfection of the moral being. Like everything else, law itself,

principle itself, it is governed by principle, and is under law. Secure goodness first, obedience first, purity first, love and trust first; then innumerable possibilities and developments. Righteousness first; then other things added. Meekness first; then the inheritance of earth, yea, all things are yours. The meekness and purity of wisdom first; then the world is yours, and life and things present and things to come. This is the divine order, the open door, the royal road to knowledge, power and fidelity; and there is no other way.

It is a fatal mistake to cut truth off from God in our conception of it, truth of any kind. It is equally fatal to cut truth off from itself, one kind from another; to divorce truth, to set truth in array against truth, to throw into opposition what we call scientific truth and religious truth. They are astray and equally astray who would exalt religious truth at the expense of scientific truth, or glorify science, as they call it, at the expense of religion. God cannot do without either of them; neither can we. Philosophers make three great entities: God, man, and the external world; and this classification will answer our purpose. There is truth as to the nature and constitution of each in itself, and truth equally in their relations one to another. There is truth in God, original and fundamental to all truth, and co-eternal with God. And there is truth emanating from God, betwixt God and man and betwixt God and the external world. And there is truth in man, after the image of God, and truth betwixt man and God, and man and the

physical universe about him. And there is truth in this physical universe given of God, its Creator, which is that with which philosophers and scientists mostly busy themselves, and of which as yet they know comparatively very little, though in sincere and honest quest of it. And there is truth betwixt the physical universe and God, and that same universe and man. And there is truth all around the triangle; great imperishable principles uniting all minor truths to our sight in one resplendent orb; that trinity of universal intelligence; that supreme, radiant triangle shining afar through all ages and all worlds; whose vertices, God, man and the world, are the royal cities of knowledge, and whose prime vertex, Deity, is the capital, the imperial palace of eternal reason, centre and source of all wisdom, truth and knowledge; whose sides are the glorious highway of light betwixt these regal cities of reason and knowledge; and whose infinite area is all ablaze with the effulgence of truth and reason and wisdom and knowledge. And with splendor above all the palaces, and brightness above all the highways, and glory above all the royal domain, the Holy Spirit dwelleth in the midst of them, for He is the Spirit of Truth, He is its substance, and it is His power, excellence and glory.

To man, of course, the most important truth, the most radiant and vital side of the triangle, is the truth betwixt God and man, and this is religious truth. This is the truth without which man cannot live and obtain other truth. Religious truth was not designed to accomplish what other truth—call it physical,

philosophic or scientific—was intended to do. Religious truth operates on the man himself, and prepares him to lay tribute on all other truth. The religious truth is the germinal, organizing and vital truth. Other truth is the material truth, the truth to be worked up into the organization, and one is just as necessary as the other to vigorous and fruitful growth. There must be the life, the organizing force, and there must be the material for the organizing force to work upon, to erect into organisms. Spiritual truth is that vital force in the man and in society; other truth, physical or metaphysical, is the raw material organized, grown into the enduring social and political fabrics, inuring to the advancement, and commanding the admiration of mankind. Or to change the figure—and by the way both the vine and building are scriptural figures—spiritual truth, religious truth is in the main the cementing of the foundation, the mortar, the bond in the wall from chief corner-stone to top stone. Physical truth is, for the most part, the brick, the stone held firm in the walls of the structure, the palace of humanity, the temple of God. The kingdom of God, in the scriptural representation of it, in mustard seed, or human body, spiritual house, holy nature, royal priesthood, is a growth; some truth growing on other truth; branches, leaves and fruit developing from enlarging trunks; living stones growing on a living corner-stone; increasing strength upward to the unity and maturity of the man, end of our humanity; the vital inner truth incorporating into itself all external truth to the elevation and ultimate perfection of the ages.

Spiritual truth, we have said, is, *in the main*, the cement, the bond of the wall; physical truth, for *the most part*, the brick, the stone, the material. These expressions, *in the main* and for *the most part*, are used advisedly; for all truth has in it some vitality; and all truth has in it some objectivity or materiality, that is, any truth will do some growing; and any truth will provide some material for the organism. If this were not so, men could not thrive on mere religious truth, which is mainly the vital force; nor could enduring fabrics be reared of scientific, social, political truth, which is mainly material for the vital force to act upon.

If a man is a religious fanatic, trying to live altogether on sentiment and feeling, besides the vital force in true religion, he will find necessarily some objective, or, so to speak, material truth; that is beside the life and with the life, truth enough for some mental discipline. For as life does not subsist in the tree without the body of the tree; indeed is so intimately associated, that "no tree, no life" is nature's decree; so, without a body of divinity, a corporation of doctrine, a system of moral and spiritual philosophy, called theology and ethics, the spiritual life has no subsistence, and cannot come even to the heart of the believer, whether he appreciate it or not. Just as "no tree, no life," so "no doctrine, no spiritual life;" but all life and truth forced back to their origin, God. And if a man is a social or scientific fanatic, trying to live altogether on the dry husks of phenomena, without their origin or connection, and makes all

truth material and objective, without spiritual life and power, or carrying all its life in itself, independent and underived, it is just as important that he remember, if "no tree, no life;" equally true, "no life, no tree." Yea, more emphatically true; for he is a philosopher, a materialist, a positivist, and loves facts, and knows the life precedes the tree: the energy somewhere precedes the phenomenon of the energy. In a great fact, like the Chinese Empire, to the eye the material truth chiefly presents itself; but, if there be a God and a moral government under Him, the life and spiritual power of that Empire's wonderful existence are somewhere connected with that moral government. From one point of view, truth for mental discipline predominates; from the other point, truth for renovation and preservation. The scientific fanatic seizes the first; the religious fanatic, the second.

Alas! alas! the unfortunate divorce of true religion and true science; for there are heights that man shall never reach, treasures he shall never gain, without their harmony and faithful co-operation.

The dereliction of men of science in this matter, their pride, infidelity, and irreligion, terrible as all that is, is not our present concern; but the infatuations and misconceptions of the men of religion are what now trouble us. Some are saying, "Religion is all we want; Christianity is everything; the Bible contains all knowledge. We want nothing of proud science or human philosophy or the learning of the schools. All we want is to be converted, to be sanctified, to be imbued with power, to get to heaven." These are, of

course, of prime importance, and to the Church of God for the past, and for the time now present, well nigh her only work. Other things avail only as they help these things on. But why does God convert a man? Why does God organize a Christian Church? Why does He take us to heaven? If conversion were the ultimate, or just getting to heaven were the final goal, it would be rather a tame affair. And because so many professing Christians are governed by that thought in this practical world—and the next, will likely be more practical—they represent religion as a very tame and hardly desirable affair. Why does God convert a man? Is it not to get him into the very condition in which he may learn, may advance in knowledge, may organize into his spiritual life all possible knowledge and power, the condition in which all obstructions are removed, and all incentives and facilities are provided? And why does God take His people to the Heavenly Estate? Is it not that they may grow eternally in knowledge, righteousness, power, yea, every perfection; and that in a realm of every laudable inducement and every favoring circumstance? What does the Christian life here mean but to weave these things into Christian character and consecrate them to God? What does the Christian Church upon earth, but with a pure heart and holy intent, with a brotherly regard, a noble resolve and intelligent aim, so far as its Lord, anyway, is concerned, seek to purify and bless society and establish a kingdom of everlasting righteousness? And how is it to do this, to accomplish this noble purpose, unless it bring know-

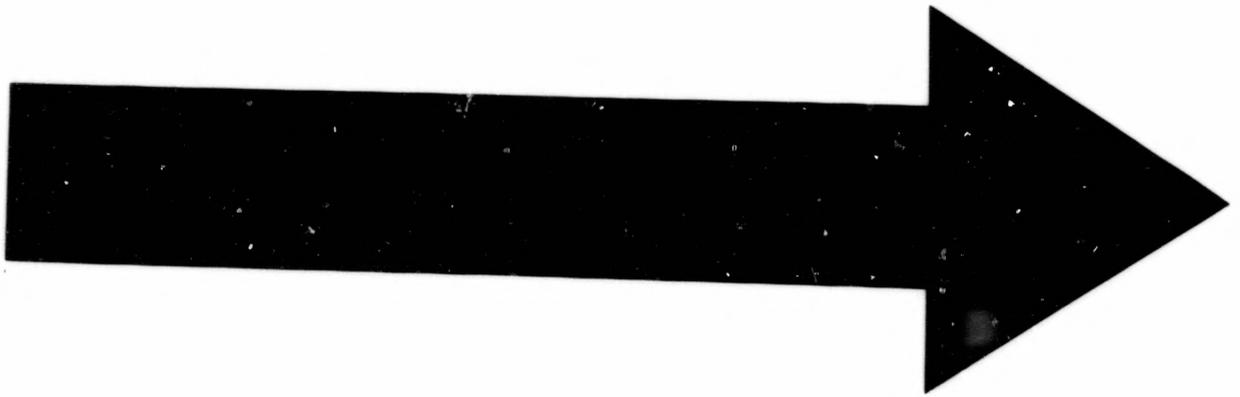
ledge and learning, science and art, wealth and power to the cross; unless it make wisdom and knowledge the stability of the times and the strength of salvation? The Christian Church is responsible for working into society these elements, that lift and cleanse it. It is entrusted under God with the spiritual life of the individual and society, that it may bring into them by this organic force the new material of secular knowledge, physical and philosophic truth of every kind, and so build up the man, the family, the social fabric, the nation, and work them all into the glorious universal kingdom of Jesus Christ. If this be so—and who can deny it?—which is the more astounding and, perhaps, ludicrous spectacle: the man of learning saying he does not want religion, or the man of religion protesting he does not want learning? Better in full sight of the ocean's perpetual roll, and in full hearing of its ceaseless roar: better in the midst of the firmament, with waters above and waters beneath, that oxygen should shout to hydrogen: "I have no need of thee," and hydrogen to oxygen: "I have no need of you." The rebellion would not be more rampant and vicious. Better for the man in his own body that his heart should smite and deny his head, and his head curse and pierce his heart. The schism and suicide would not be more terribly or sharply fatal than when science derides or defies religion, and religion disowns and denounces science.

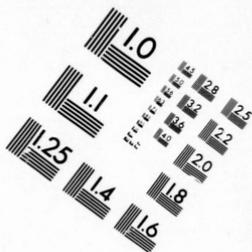
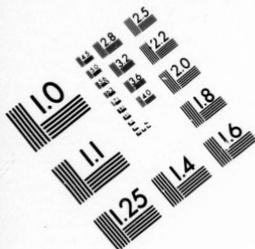
In the primal creation the Spirit of God moved upon the face of the waters; His brooding over the abyss begat order, strength, and life; He put strength

into acid and base, and gave them their affinity; He put gravitation into mountains, and rooted them firm in everlasting rock; He put chemical energy and correlation of force into light, heat and electricity; He started the juices of growth, set throbbing countless millions of pulses, and filled the earth with beauty and song. He was at the fount of intelligence, for He witnessed the covenant for man's creation, and sealed with seven seals the redemption bond. He knows more about chemistry than the chemists; more about geology than the geologists; and more about astronomy than all the astronomers. The things of God He knoweth as God Himself; and of man He knoweth more than any man knoweth of himself. All science is open in the clearness of His understanding; all knowledge is under the glance of His eye. All truth, and all the principles of eternal truth, are the vigor of His infinite mind; and at His will, under their law, press their divine energy into all departments of being. Truth goeth forth from Him according to its nature, subsists in all the works of His hands according to His appointment, and is apprehended to His delight by all ranks of intelligence according to their constitution and power. The man seeth not as the angel, one rank of angels not as another, and neither man nor angel as God. The Holy Spirit is the Spirit of Truth. In Him all truth subsists, and from Him emanates. Its design is to exalt rational creation, increase its joy, and bring it nearer to God.

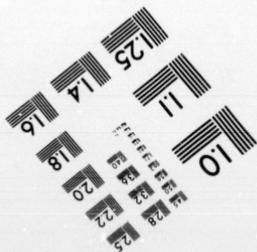
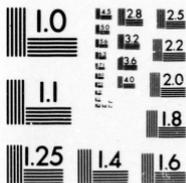
In this rational creation goodness is the supreme law. Goodness, righteousness, is the basis of happi-

ness, the source of power, the law of progress. Wick- edness is a complete estoppel; sin, iniquity an imme- diate foreclosure, a universal forfeiture. Increase of knowledge and attainment of power must proceed like the growth of a plant, or the formation of a chemical compound, in the divine order. It is no arbitrary, isolated enactment; but universal and ab- solute constitution of things amongst moral beings. "Seek first the kingdom of God and His righteous- ness." Seek anywhere in the divine order and ob- tain. "Seek and ye shall find." First, get goodness, and then the infinite unfoldings of wisdom and know- ledge are possible. First a pure heart; then all the stores of divine wisdom are for our improvement. With a wicked, rebellious heart, thus far and no further! With a pure heart, the infinities and eter- nities are before us. One case is outer, uttermost dark- ness; the other case is boundless, everlasting light. This, then, we understand, to be the work of the Spirit: first to guide a man to a knowledge of God and himself; then if he accept that, out upon the illimitable domain of truth. He is the Spirit of Truth. He lives in it, and makes it for all His companions a delight. First guide the man to saving knowledge: first save the man, then guide him into truth, yea, into all truth to his upbuilding individually, socially, universally through all the centuries, and proving the riches of divine grace through all the ages to come. What a teacher! What capabilities in the scholar! What possibilities of knowledge, happiness, and power! What a loss to forfeit all this! What shall it profit





**IMAGE EVALUATION  
TEST TARGET (MT-3)**





a man if he gain the world sensually, materially, physically, and lose himself morally, intellectually, spiritually? "What shall it profit a man if he gain the whole world and lose his own soul?"

Two other points, at least, we feel constrained to touch, as relative considerations, before closing this chapter. First, there is much of our knowledge in this state of being that is contingent and suited only to this state. Such knowledge shall vanish away. Other contingent knowledge, knowledge suited to the future state, knowledge of things as they are or may become in the future estate, will take its place. But under all the contingent knowledge there is immovable and immutable truth, the same in all worlds and in all developments of the human soul. Tongues may cease, but language endureth for ever. The babble and clatter of contending nations and jarring sects shall cease; but still in high converse on the universal laws of language and thought shall man convey thought to man, spirit to spirit, and hold communion with God. The application of figures to calculations on pine lumber or barley may cease, but the multiplication table endureth for ever. It is that deeper, enduring truth on which especially the soul, the intelligence of a man, doth grow.

Our second point is, that there is some knowledge in this world into which the Holy Spirit would never guide a man; that is to say, men know some things they ought not to know, and would never have known, but for sin. "God made man upright, but he hath sought out many inventions." Even as they did not

like to retain God in their knowledge, God gave them over to a reprobate mind to do those things that are not convenient. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lasciviousness to work all uncleanness into greediness." It is not mere knowledge the Holy Spirit pledges to a man, knowledge irrespective of its character, knowledge of evil, familiarity with error, acquaintance with all possible and even prohibited combinations of good out of which evil arises; but it is guidance into all truth. Had men always submitted to that guidance, they now had known vastly more truth, and been free from error. Knowledge does not always assure us it is truth that is known; and thirst for knowledge is not by any means always a love of the truth. Men are condemned, overthrown, because they receive not the truth in the love of it. There is a spirit of error and darkness, as there is a Spirit of truth and light. The promise and undertaking of the Holy Spirit is not to secure all possible knowledge, but to guide into all truth.

It is well to emphasize this thought; the difference, the divergence, even the opposition of very much of human knowledge and truth. There is much confusion of thought here, and terrible practical disaster. Strange to say it, but knowledge and the love of knowledge are often a hindrance to the truth, the peril and the defeat of the truth. The pride of knowledge is a revolt

against the truth. The parade of knowledge is the special disgust of the truth. Everything depends on what a man knows, what he wants to know, what use he is making of knowledge, and what he wants it for. The pride of knowledge is, after all, only the pride of ignorance. The schoolmen's pride of knowledge, of what little they did know, kept back the discovery of America, and of the development of the modern sciences. The pride of knowledge is the stolidity and immobility of ignorance, as is not badly illustrated in the attitude of hierarchies this very hour. We cannot have it too forcibly impressed upon our minds; the promise is not that He, the Spirit of knowledge will guide into all possible knowledge; but He, the Spirit of Truth, will guide into all actual truth. The old problem is upon us, upon every man. Eden and its probation are here now. Are we content with the truth? Or must we take of the tree of knowledge of good and evil? Are we satisfied with the one-sided life of purity, humility, truth, endless progress in good? Or shall we make the attempt at the two-sided life of good and bad, which has always ended in failure, always at length plunged into the one-sided life of darkness and wickedness? The opportunity is before every man. He can have the trial of good and bad, till all is bad. Or, under the covenant of the faithful God, he can commit himself to the Spirit of Truth, to be guided into all truth. The choice is ours.

## CHAPTER XIII.

## HEART-GUIDANCE vs. HEAD-GUIDANCE.

**A**GAIN it is objected that reasoning of this character upon this subject utterly ignores heart-guidance, and makes us entirely over to head-guidance, to the increase of knowledge, and so ultimately to the pride of intellect; "for only those of great mental endowments can learn; and we thought the smallest intellectual capacity, the littlest mind knew most of Christ." In such a conception of religion, and of God and man, there are manifold, lamentable, and ruinous mistakes. That there is such a thing as heart-guidance for a humble, well-informed mind there can be no doubt. But there are not two things in this world or in all the universe, farther apart than a little, ignorant mind, and a humble, teachable mind. If the little mind be humble—which in all experience and demonstration it is not so apt to be as the magnanimous soul is—it will learn according to its ability; and as in all other matters, the prompting of affection and desire, heart-guidance will be correlative to what it learns. If the little mind aspire to things too great for it, where, then, is its humility? Where its teachableness? Said the ancient model of religious character: "Lord,

my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, nor in things too high for me. Surely I have behaved and quieted myself, like a child that is weaned of his mother; my soul is even as a weaned child." Even the holy Paul, of gigantic intellect, recognized the excellency of the divine administration in that there was given unto him the messenger of Satan, the thorn in the flesh, lest he should be exalted above measure at the abundance of revelations; so that he took pleasure and gloried in infirmities, in weakness.

Knowledge of God and divine things is like any other knowledge, and obtainable like knowledge of chemistry or geometry on its own laws. And no man learns geometry with crucibles and test-tubes. If two minds are on the same plane of humility and teachableness, they will learn of God, as they do of other things, according to their capability; which in deepening humility and higher attainment will likely put distances betwixt them ever increasing. On the other hand, a humble soul of little power may far surpass the mightiest intellect in knowledge of God, if that mighty intellect shun the places and processes of learning. And the grace of God can make little souls under its culture great. These are men's opportunities and responsibilities. And the man is a unit. In all normal conditions the heart keeps pace with the head. To be governed by the impulse of the heart without the guidance of truth and reason, is fanaticism; to obey only cold reason is to proceed upon narrow, mistaken premises, and go out into stoicism,

necessarianism, fatalism. The Holy Ghost is not promised or given to the mind apart from the heart. We are not believers in a theosophy any more than in a purely human philosophy, which is an impossibility. Nor is the Holy Ghost given to the heart apart from the head, apart from reason, revelation and truth; which were lawless impulse, reckless, indistinguishable suggestion, strange notion and caprice, irresponsible fancy or opinion, source of confusion and utter disaster, as it has been again and again in human society and in the Church of God.

The relation of heart to head, the sympathy, symphony and unity of the entire man is worthy of consideration in connection with this subject of the Holy Spirit's guidance. The relation of emotions, impulses, feelings, fancies, opinions, convictions to the intelligence, instruction, knowledge from within or without, is certainly heeded by the great God, and should not be overlooked or disregarded by us. When God comes to us in miracles—and what is the Christian religion without its miracles, vast and glorious as it is when including them—He comes to the sight of the eye, the hearing of the ear, the tasting, the touching, the handling; the very principles and processes that control us in the commonest of life's affairs. And the same eye, the same ear, the same hand are used here that are employed in daily business; and they are worth no more here, have no other or stronger functions than in ordinary seeing, hearing or handling. And when the Holy Spirit brings us into the *g* of conviction, the bitterness of repentance, the pe. pardon, the

joy of holiness, the glory of adoption, the quiet of faith, He does it according to the strict philosophy of human nature; the emotion rises on the antecedent condition and fact, and in proportion to the antecedent condition and fact. And any other emotion or impulse is untrustworthy, deceptive, extravagant, wild and visionary; a thistle-down tossed by the wind; a Will-o'-the-wisp dancing in the floating miasm, that surely no one may follow. What could be more uncertain, absurd and dangerous than that one, without staying to consider related standards and facts, should be led or driven of his moods, feelings, tempers, impressions? Whither would such a mortal drift? The Spirit of our God does no such guidance whatever. In repentance the man is sorry, because of the terrible antecedent fact of sin, revealed to him by the Holy Ghost, always more distinctly through the Word. In forgiveness and adoption he is joyful, because of the glorious facts and experiences of justification and reconciliation to God, again made known by the Holy Spirit through the Word. In holiness he is triumphant, because of his happy condition and the mighty work of evident purification wrought in him by the Holy Ghost again, as instructed by the word. These emotions do not proceed upon nothing. They spring, as in common life, out of facts, yea, the deepest, solidest facts. No more do the impulses to duty, and the directions in the discharge of duty, arise out of nothing, and proceed upon nothing, or go no whither. The last thing in the world to be foundationless, aimless, uninstructed, untaught, is duty; and it is as well the last thing in the world

some emotional, fantastic, fanatical Christians seek after. Feeling, feeling; being happy, feeling good is all they desire; and they are very slow to take the way that leadeth to the peace that floweth as a river, the joy unspeakable, and the righteousness that aboundeth as the waves of the sea. The discharge of duty; the intelligent discharge of duty intelligently ascertained in the love of God and the spirit of Christian self-sacrifice is that way of peace and joy.

There can be no doubt the Spirit of our God shows a man his proper line of life, when our paths are committed to His direction; as for instance, the distinct call to preach the Gospel; or the clear intimation of an appropriate secular vocation; also that He is ready both in superintending providence and the inner perception at the turn of the ways to indicate the better course; also that He cleanses the heart, emboldens the spirit and instructs the understanding of all in every line of life that we are willing to be taught of God. And further, when the will is surrendered to God in an intelligent obedience, and the heart in a pure love, that is, when all the powers of the man are yielded up in their offices, who will question that the ever blessed Spirit constantly filleth the mind with light and the whole being with His presence, so that again every faculty of the man in all its functions and exercises will honor God. That is, the feet will walk to His glory, the eyes see and the ears hear to His praise. The Holy Spirit will not do the walking, or seeing or hearing; but will make the feet like hind's feet, and aid in keeping the eye single and the ear from spirit-

ual dulness. Yet possibly the man may stumble, may take the echo for the original voice, or think a straight stick crooked because of its refraction in the water. The Holy Spirit will not do the remembering, though He may bring to remembrance; which only shows the man himself must have used his faculties, read, studied, compared, remembered. The Holy Spirit does not introduce a new multiplication table or strange rules of grammar, but uses the same old multiplication table, the same old grammar and the same old Bible all the generations through. And does all that, and the same common faculties, with the same old standards with infinite love from age to age.

Heart-direction without head-guidance, feeling impulse without mind-light, has no proper place in nature and grace. We do not, we cannot so divide the man. The loving mother tells the child, "Go straight to town, and straight return." She does not carry it all the way, lift its feet for it and put them down, do its breathing, its watching, its listening. Yet she loves it enough to do all; but knows the very proof of love, the only way to the fruit of love is to leave the beloved child in the exercise of its powers. If in danger, she runs to protect it; if it fall, she hastens to pick it up and cherish it. But love lets the child do its own stumbling, strengthen by its own weakness, and learn straight paths by its own crookedness. The Holy Spirit loves us enough to do everything for us; no doubt, does everything for us that is possible consistent with our own good; whispers to us the lessons of wisdom, beckons us to peace, warns us from danger; by

His own indwelling fills us with comfort and light; yet by no means makes His loving guidance an interference, an oppression, a source of weakness, truth-rejection, self-repudiation, and ultimate reproach and defeat.

"Ah! but," rejoins some devout soul, "you leave out that self-repudiation, self-rejection, self-abandonment that is indispensable to this whole guidance, the very essence of Christianity. We give ourselves up, we put ourselves in the hands of the Spirit, and the Spirit leads us, yea, everything we do is by the Spirit; we think no thought, study no truth, learn no doctrine, read no Bible but wait for the Spirit, and so we commit no sin, and fall into no mistakes." "Ah!" in turn rejoins this writer, "what grievous mistake is this, and unto what fearful, presumptuous sin it may lead." This self-repudiation, self-contradiction, self-rejection, self-annihilation, and the self-sacrifice, self-denial, Christian consecration of the Bible are, in a good sense, diametrically opposed. Nothing can be more unlike than this self-repudiation on the one hand, and presenting our bodies a living sacrifice on the other. The one is reckless drifting, careless floating on the current that sweeps away to despair, to suicide; it is mental and moral suicide; the other is the highest possible act of self-assertion, self-possession and devotion; the gathering up of all our powers, and the presentation of them in one solemn act to God; our eyes to see for Him, our feet to run in the way of His commandments, our hands to do His bidding, our hearts to love Him, our faith to trust Him, our memory to remember for Him, our reason to

reason for Him, our intellect to calculate for Him; every power in its own sphere, and every power with increasing efficiency and satisfaction under His direction, and every power in its co-operation with all our powers in the happy harmony of a holy manhood.

“Yes, but the Holy Spirit enters the mind, thinks the thought, argues up to or flashes forth the conclusion, suggests, prompts the duty, forms the purpose, ensures, compels, so to speak, the obedience, performs the act.” Then where is the Christian’s freedom, his responsibility? What standard of morality could you not justify on that theology? What acts of violence and wrong have not been cloaked by such pretexts? Where is that better than Jesuitism for morality, or rank fatalism? The spirits of the prophets are subject to the prophets; and the Holy Spirit Himself is amenable to the Holy Scripture. Men that profess to be governed by the Spirit must judge themselves by some standard, as they certainly will be judged by their fellows, whether they bring forth the fruits of the Spirit. We may talk of love as we please, and light as we please, and delight in the love, and triumph in the light; we are still responsible, and still fallible, and still liable to fall into sin.

When so great is the power of God to keep us, so grand are our opportunities of progress, so noble are the attainments of many humble teachab’le souls, it is too bad by the extravagance of a few ill-adviced brethren, and the error and danger of their extreme doctrines, to be compelled to argue for the side of human nature in religion, and demonstrate, notwithstanding

all high pretensions, we are not yet in heaven. While we keep in mind our liability to mistake, our danger of falling into sin, our constant need of the merit of the blood applied by the Spirit through unfailling, unremitting, increasing faith; our perpetual dependence upon the active aid and guidance of the Holy Spirit, our opportunity of growing up into Christ, our Living Head in all things, of adding to our faith virtue; to virtue, knowledge, temperance, patience, godliness and charity; our glorious privilege of walking in the Spirit, being led by the Spirit, taught by the Spirit, filled with the Spirit; temples of the Holy Ghost, having the Spirit of God dwelling in us, receiving power by the Holy Ghost, who dares place a limit to what the Spirit of the Holy God may do in and through a teachable, obedient soul? Who has reached that limit? Who would think of placing a limit, if sometimes, yea often, highest professions were not conjoined with lowest attainments? It is likely, on the one hand, our safety that the very brethren that claim to have risen above the human, yet best prove they are human; and, on the other hand, our rebuke, our incitement and the prize of our high calling's glorious hope that in the Spirit, with the Spirit, by the Spirit, we may attain to the ever-enlarging Christian perfection, the pledge of illimitable glory, knowing the love of Christ that passeth knowledge, and filled with all the fulness of God.

## CHAPTER XIV.

## INFALLIBILITY AND CERTAINTY.

A VERY fitting inquiry now is, "Is there, then, with head and heart, with outer truth and indwelling Holy Spirit, with enlightened mind and approving conscience, is there then, after all, no realm of certainty, no domain of safe infallible knowledge and guidance to a human soul?" Some say, "Yes, there is a certainty, an infallibility," and lodge it in the councils and the pope. Some say "Yes," and lodge it in their impressions and feelings, produced, they think, by the Spirit. Some would lodge it in the Spirit without the Word; some in the Word, by their own judgment, without the Spirit. Some in the experience and testimony of others; some in their own views and experience, corroborated by the experience of others; some in an undefined and indefinite sacred authority, they know not where; some in the church at large without focalization; and some in a canon, a decree, a council, a pope. On the other hand, in the moral and religious life, some scout the idea of its existence, and leave us all afloat in unknown seas, and all adrift in uncertain currents, in froth and dashing wave and eddy and whirl. Even some good people

and some in the churches accept it, that we are driven hither and thither by the winds of uncertainty, and left on varying tides to make our way through mist and storm. Now the question is, "Is there a realm of certainty—infallibility? If so, where is it, and how is it reached?"

An *a priori* consideration or two may be of some value here, as in other important inquiries.

*First.*—There is surely an intense and universal longing for this certainty, this fruit of infallibility of judgment. This is true in all departments of knowledge and action, and very especially true in the moral and religious sphere. "Oh, that I knew where I might find Him!" Men are very anxious in their spiritual interests, and through all the ages have been looking, sighing for some solid ground to rest upon.

*Second.*—If religious knowledge is anything like other knowledge—and there are some of us that will not readily give up the idea that religion is based, not on feeling, fiction, fancy, fanaticism, but on knowledge and permeated with it—then there is an element of certainty at the foundation, so to speak, a scientific basis; which certainly enlarges its field, multiplies its supports, broadens and deepens its sovereignty, as the mind widens its scope and enlarges its dominion in the empire of truth. Nor is this fact affected by the manner of our coming into possession of truth, whether by personal experience and investigation, or by guidance, instruction, and superior illumination. Nor is it affected by the celerity of our conquests, whether we master the problem in an hour, or possibly in an in-

stant with the aid of a teacher, or in days of toilsome progress alone.

*Third.*—In the religious life, especially, there is need of certainty—of infallibility—upon some points, at least. Religion is relation to God. Religion is the moral, spiritual condition within the man. Religion is relation to man. Religion is relation to the world. Religion is actual, present experience; important connections with the marvellous past; solemn problems for the tremendous future. And yet no such thing as certainty! No infallible guidance! It cannot be, and God be God, and man man; God our Father, and we His children. We are speaking to men of Christian belief. If all be chance, chaos, eternal flux, atheistic evolution; no order, no law, no beginning, no end, no aim, no consequence; no moral government, no moral element in conduct, no moral responsibility; no purpose, no inspiration, no hope; why! what need of certainty? What need of knowledge, intelligence, thought? But the very desire of knowledge, the very existence of intelligence and thought give the lie to the fears and the shadows, and proclaim there is certainty somewhere. Descartes had glorious victory in philosophy when he stood on the immovable mountain, "I think, therefore, I am." Paul had grander victory in philosophy, and in religion's clearer altitudes as well, "By the grace of God I am what I am." "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost given unto us." Our heavenly Father does not leave us to chase shadows over bogs, through mists, but gives us

a sure path for our feet, a real object to gain, and a true light to the understanding. How sad our state, indeed, were we left to doubt and fear! But it is not so; there is certainty.

*Fourth.*—In the constantly recurring circumstances and conditions of human life there is need of certainty. God is our Father, Christ our loving Saviour, the Holy Spirit our Comforter. Sometimes the children of God are compelled to bear great losses and griefs; what, then, if there be no certainty! Sometimes they are sorely afflicted in body; what, then, if there be no certainty! Friends prove unfaithful, or are stricken down by death at our side; what, then, if there be no certainty! The sick room calls for certainty. The prisoner's cell, for virtue's cause, calls for certainty. The martyr's stake demands certainty. Life's tough and tedious moral conflict requires certainty.

*Fifth.*—What could be more unreasonable than that with such a God and such a world we should be given over to constant agitations and unsettled ways? Is God a spirit—an intelligence? Is man a responsive spirit—an intelligence? Is there such a thing as truth? Is God a God of truth? Is man capable of apprehending truth? Must we know everything in order to know anything at all? Cannot a feeble mind be well assured of what it does know? Is there not as much solidity to our apprehension that one and one are two, as to a mightier intellect that one trillion and one trillion are two trillions? Are our moral and religious relations our least important concerns? Is there a Bible to instruct us? Is there a Holy Spirit to give us

clear views of its doctrines and strong, yea, infallible assurance of its faiths? Are we to have certainty in minor, in earthly matters, and all be doubt, uncertainty, in the vaster concerns—all fear in spiritual and heavenly matters? If man may guide and instruct man, may not the Divine Spirit, also mind, lead into all truth? And how shall that be done except by certainty as we pass on from stage to stage? The fundamentals of our Holy Christianity being granted, what can be more reasonable than that with regard to our relation to God and our own moral condition, at all events, we should have absolute certainty? If God hath not given us certainty He hath subjected us to doubt and fear. Would that be like a God of wisdom and love?

Having these presumptive grounds of some kind of certainty—infallibility, somewhere—we may the better examine what are its actual foundations and its positive claims. (1) Holy Writ in some matters makes doubt and fear, and always ignorance of God and His law, sin against God. (2) No text-book in the world insists so much upon knowing, and proceeding upon certain knowledge, as the Bible: “Hereby we do know that we know Him.” “We know that we have passed from death unto life, because we love the brethren.” “We know that we are in Him.” “We know we are of the truth.” “Ye know all things.” “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” Knowledge is made both our privilege and our duty: “Add to your faith knowledge.” “My people are destroyed

for lack of knowledge" "This I pray, that you may abound yet more and more in knowledge and in all judgment." "That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling." We are, therefore, well enough assured that some things we may know. (3) The testimony of the holy men of the Bible, the personal experience of Christians, and the promises and doctrine of the Word of God combine to assure us there is a certain knowledge, there is an infallible judgment, touching some things, at least, belonging to the people of God.

It is a necessity in the relation of God to His Church and of the Church to God in building up the character of individual believers, and in extending the work of God throughout the earth. (1) Doubts must give place to assurance, uncertainties to certainties, in the progress of the believer. Faith is the substance of things hoped for. When realized, it comes into the realm of knowledge; for what a man seeth why doth he yet hope for? The righteousness of God is revealed from faith to faith. We rise upon the new eminence of knowledge, and then have the broader, higher outlook of faith, which again lifts us into new realms of knowledge and these into the wider sweep of faith. This is Christian discipline and growth: perfecting holiness—adding to faith knowledge. (2) Some have not had personal instructors, but have had the word of God. God hath so made His word light and

knowledge, assurance and infallibility to the soul. Bible students all alone have reached solid ground. (3) Some are secluded and much alone, and, perhaps, hardly have the Scriptures; 'as invalids and prisoners, and those out upon the sea. How should there be growth in happiness and power if there were not certainty, infallibility upon such things as their relation to God and acceptance with Him? (4) Again, what could be done in great moral conflicts, and in the struggles of the ages, if men like Ridley, Latimer, Knox, Luther, Wesley, could not be sure of the truth they had; certain of their own personal acceptance, condition and relation; infallible in their convictions and conclusions, that God is their Father, their light and their shield? This certainty, this infallibility is the basis of moral courage, and the unfailing incentive of moral and religious enterprise. It gave Elijah his ruggedness of character and impetuosity of zeal. He knew in very deed he was right. The slightest doubt, the slightest suspicion of fallibility in his relation to God would have destroyed his whole work. It gave to Paul his solidity of conviction and irresistibility of evangelism: "Paul an Apostle, by the will of God." No mistake about that! Just as many preachers of the Gospel can say to-day, with reference to their call to this ministry. No mistake about that! (5) All true believers settle down upon the strong foundations of undisturbed peace. There can be no perfect peace where there is the least chance for suspicion, doubt or fear. "Perfect love casteth out fear." To make peace flow as a river there must be something livelier than

the multiplication table or the argument of logic, and at least as solid. Here, then, is the invaluable property of the universal Church. How dare any part of the Church claim it all for itself? How dare any part of the Church disown it for itself, and deny it to another? Because it is misunderstood, misdirected, misplaced, and misapplied.

Thus is this certainty, this infallibility, this positive knowledge a doctrine, experience and possession of the Church of God for all time. It is naturally to be expected in the relation of God and His people. His people need it; and it is to be presumed the Father of Lights would be pleased to bestow it. It is reasonable, and is certainly assured to us by the Word of God, and experience and attestation of God's children in all ages. Whatever some may have done in the name of infallibility, however it may have been abused, let us neither abandon, deny nor depreciate it; for it is the sacred heritage and right of the people of the Most High God, a precious purchase of the blood, a precious gift of the Spirit, and a precious and enduring possession in the midst of the Church. What is it? Where is it located? What is its extent? How is it directed and applied? These questions we shall consider in another chapter.

## CHAPTER XV.

## WHAT IS IT?

WE have hitherto used the terms "certainty" and "infallibility" much as though they mean the same thing; but while they are very closely related, there are some important differences. Certainty applies more to knowledge; infallibility more to the judgment and act. Infallibility of judgment is one of the helps, and only one of the helps, to certain knowledge. And, on the other hand, certainty of antecedent knowledge is one of the stepping-stones, and only one of the stepping-stones, to a subsequent infallible judgment. Men are using their knowledge and reaching their judgments, conclusions, every day in all life's affairs, and are testing and applying their judgments, and broadening, deepening and extending their knowledge, without examining the relation of one to the other; but none the less surely compassing infallible judgment and certain knowledge in many things. Certainty of knowledge is quite compatible with mistakes in the application of the knowledge; that is, with fallibility of judgment in the use of knowledge, or failure in the instrument of application, even when the knowledge, reasoning and judgment are perfect

and utterly without fault. The lad may know his multiplication table perfectly, and yet make mistakes in multiplying; or his hand or eye or pencil may fail him on figures and put him on altogether wrong tracks and false premises. And all that may be, while the competent and thoroughly appreciative teacher is looking on, and against his sympathies deciding that the best way is to let the boy find out his own mistake and work his way through it to solid ground.

Certainty belongs to knowledge, and knowledge is of facts, principles and relations. A man may settle down upon his knowledge with solid satisfaction. He may have undisturbed assurance and satisfaction in the knowledge, while there is not so much ground for pleasure in the facts or relations he knows. And when man has done the best he can do, he may have and does have, unspeakable satisfaction in that assurance, even though every instant aware his best doings are marked with imperfections. And if it be a case in which his own best efforts must fall short of perfection, but a friend intervenes and more than makes up his defects, then he will have the triple satisfaction that he himself has done his best, that his friend in love aided, and that his friend succeeded in his behalf. Now the intensest satisfaction, the highest delight in such case by no means argues perfection or infallibility or any such thing in the person so satisfied. His satisfaction, perhaps his joy, is none the less that after honest effort he may discover mistakes for which friendship has atoned. Is not this the

Christian's case? He knows he is God's child; assurance, certainly, number one. Then he knows of a surety his works, though imperfect, through Christ are fully acceptable to God, and God approves; assurance number two. And, therefore, notwithstanding his unworthiness, he knows in the covenant of grace there is for him ready, and in course of enjoyment, all gospel blessings; assurance, certainly, number three. It is the knowledge, the certainty, the infallibility of his judgment by the Spirit on the relation, that gives the satisfaction, the joy; by no means the knowledge of a perfection that does not exist. Here is the mistake often made; because there is assurance of personal acceptance and acceptance of the effort and work through the blood, there is inference that the work is perfect, then an inference on this wrong inference that the judgment, the instrument, is infallible, that brought about this perfect acceptance. And so by wrong inference on wrong inference the honor of Christ is in pride transferred to the boaster, and the acceptance, unless amendment intervene, is lost.

Certainty of knowledge by no means involves infallibility of judgment, or certainty of act. But certainty of knowledge is, within the premises of the knowledge, a great corrective of failures of judgment and irregularity or uncertainty of act. Permit us now to introduce the Holy Spirit as guide, not because it is His first instruction of the man, but because the man is in better mood and higher capability for instruction. Here is the Christian with

sure knowledge of God, so far as it goes, very limited indeed, and with sure knowledge of himself, also very limited, and with sure knowledge of his acceptance with God and of the acceptance of his unworthy service. This certain knowledge, though very, very limited, brings him unbounded satisfaction and joy. It is solid ground to stand upon, and to travel on. He wants to know more of God, more of himself, more of the Bible, more of the covenant of grace, and more of the way of duty, and the Holy Ghost undertakes to teach him. Let him be a faithful student, an honest learner. Within that range he will have certainty of knowledge of every new fact or revelation brought to his understanding, and infallibility of judgment, safe and correct judgment, when, under the guidance of the Spirit, he has settled down to the new judgment, the new knowledge, the new purpose; and when he has applied the judgment and purpose to action, and under the Holy Ghost tested the lines of action, he will be brought, through patience and obedience, to an infallible judgment and safe decision as to the best line of action; that is, possibly, that will best cultivate his spiritual growth and be therefore best acceptable to God, whether or not it be the line of action going most directly to the desired result. And so he settles down again upon the positive and satisfactory knowledge of his relation to God in the covenant of grace, and the certainty of the perfect acceptability of even his imperfect works in Jesus Christ.

"Ah, but," say the flash-and-hurry people, "this is altogether too confined and too slow. The Holy

Spirit leaps to conclusions and carries us with the bound." He does sometimes, if it be necessary, and you are the right kind of people to take the bound. But men cannot very well spring off of nothing; they are very apt to land nowhere. The Spirit of our God; be it reverently spoken, goes upon no such vain and profitless excursions; and He sends none of His scholars upon them. The question under study is God, His will; my privilege and duty; and under the direction of the ever-blessed Spirit I can reach certain knowledge and infallible judgment in every one of them as I grow in knowledge and spiritual power. But to teach that He drives me here or there with this or that impression; sends me off this way or that on every irrational impulse; settles whether I am to buy apples or oranges; whether I am to eat this or that article of food, or dress in this or that unexceptionable garment; or do any of a thousand little matters about daily life, or let them alone, so long as, to my best knowledge, whether I eat or drink, or whatever I do, I do all to the glory of God, is a caricature of our Christian doctrine, and a degradation of our Strength and Guide. The certainty of knowledge, and the infallibility of judgment under the guidance of the Holy Spirit are not to be complicated with these thousand vain notions, or the ten thousand exercises of an idle curiosity stirring worldly minds, or even the laudable inquiries of generous souls after scientific truth. Man is left under truth to the best exercises of his understanding and the wisest determinations of his judgment, and to the improvement of the under-

standing and judgment by lawful use, as he is left under air, exercise and food to the strongest operations of his digestion and the directest force of assimilation. And both reason and health improve upon proper use, and fail and lose by abuse. The Holy Spirit will work to better advantage through a well-ordered than through a disordered understanding, other things being equal, and we have to do by the rational processes, by our acceptance and application of truth, and the government of our faculties with the ordering of the understanding.

## CHAPTER XVI.

## WHAT IS ITS EXTENT?

**B**EARING in mind that certainty relates to truth and fact, and infallibility more to judgment and act, our inquiry now is within what realm the Holy Scriptures place this certainty, this infallibility, so clearly the rightful heritage and perpetual possession of the people of God. And it is an inquiry of primary importance; for (1) ceaseless error and confusion must result from all attempts to force certainty and infallibility beyond their bounds; or, on the other hand, to relinquish any of their indisputable territory. (2) Even graver consequences ensue in the moral and religious life thereby than in scientific pursuits, for the former involves the character and destiny of the man and the race. (3) The Bible, man's spiritual text-book, promises him *all truth*, either within a restricted signification, or absolutely without restriction, over the entire domain of truth. (4) The Holy Spirit, the all-wise God, undertakes to be our guide our teacher, and to lead us, shall we say, without reference to mental power, scholastic discipline or natural ability, into all truth. (5) The progress of the individual believer and of the true Church of God,

the body of Christ, like the progress of each man in the nation, and the nation at large, or each man in society, and society at large, depends upon knowledge, certainty, infallibility, just application of truth and right use of power; so that, as society advances by scientific truth, settled, established, extended and employed, the Church of God, and each member of that Church, from height to height and from age to age, may come into broader fields, clearer light and larger, richer possessions. So that when the Holy Spirit undertakes to lead us into *all truth*, and engages His ability and character to do it, we should know among the rest of the truth what is the *all truth*, how far it extends in the realms of truth, and who is so to be led into all truth, the believer, or the entire Church of God, corporately considered, or both.

A treatise on chemistry undertakes to teach only chemistry; a treatise on geography only geography; yet likely each will speak of "all the elements," "all the forces," "all the countries," because each proposes to cover its own ground. A lecturer on geology or political economy would urge upon his scholars to gain *all truth*, the whole truth, when likely he meant the truth of his particular science, and its correlative truth. The *all truth* of a science, is the central, vital, essential truth of that science, together with the truth having especial affinity thereto. A geography may not teach much geometry, but no man will understand geography without some geometry. The same remark applies in an extended sense to astronomy. Geology will not necessarily teach much chemistry; yet one

will make but little proficiency in geology without chemistry. So the *all truth* of geography has some geometry, and the *all truth* of geology some chemistry. The Bible was not written to teach political economy, sociology, geology or astronomy; but the *all truth* of the Bible will find some of its affinities in these sciences, and the discovery will widen with the ages. But even as a man will not take his geology from the chemistry, or his geometry from the astronomy, so we will not turn aside the Bible, and the Holy Spirit, the divine teacher, from their steady aim, the moral and spiritual condition and relations of man before God. Grammar may make rhetoric or logic collateral, and so the Bible may make geology or sociology. But in the first case, the *all truth* is language, and rhetoric must bear on it; and in the second case, *all truth* is religion, and geology illustrates and enforces it. "All right! All right!" says the station master when the train is ready, though there be much in the world that is wrong. "All aboard!" says the conductor, when he means only all that intend to go with his train.

Examining the Holy Scriptures, we shall readily discover the range and intent of this knowledge, certainty, infallibility. "This is life eternal, that they might know Thee, the only true God." "Every one that loveth is born of God and knoweth God." "Ye shall know that I am in My Father, and ye in Me, and I in you." "That I may know Him and the power of His resurrection, and the fellowship of His sufferings." "Know the love of Christ, which passeth knowledge:" which sweep from the rudiments through

infinity is true also of our knowledge of the multiplication table. So far as we know, we know; and there is infinitely more to know. "He will reprove the world of sin and of righteousness and of judgment." "The Spirit itself beareth witness with our spirit that we are the children of God." "Hereby know ye the Spirit of God." "Hereby know we the Spirit of truth and the spirit of error." "Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit." "Ye know Him: for He dwelleth with you and shall be in you." "By this we know that we love the children of God, when we love God and keep His commandments." "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." "We know that we are of God." "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "Prove all things. Hold fast that which is good." "And the Lord said, I am Jesus whom thou persecutest." "And the Lord said, Arise and go into the street which is called Straight, and inquire for Saul of Tarsus, for behold he prayeth." "But the Lord said unto Ananias: Go thy way, for he is a chosen vessel unto me." "Now when they had gone throughout Phrygia, and were forbidden of the Holy Ghost to preach the Word in Asia, they assayed to go into Bithynia, but the Spirit suffered them not . . . A vision appeared to Paul in the night: there

stood a man of Macedonia, saying, Come over into Macedonia." "Peter went up upon the house-top to pray. A certain vessel descended, wherein were all manner of beasts, fowls and creeping things. There came a voice to him, saying, Rise, Peter, kill and eat. This was done thrice. While Peter doubted what the vision should mean, behold the men who were sent from Cornelius stood before the gate." "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." "Watch ye, stand fast in the faith." "Quit ye like men; be strong." "For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." "And we are witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey Him." "I knew a man in Christ above fourteen years ago: whether in the body I cannot tell, or out of the body I cannot tell: God knoweth." "Give a portion to seven and also to eight; for thou knowest not what evil will be upon the earth." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whither shall prosper, either this or that, or whither both shall be alike good." "That which we have heard, which we have seen with our eyes; which we have looked upon and our hands have handled of the Word of Life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us."

From these passages of God's Holy Word and the hundreds of others of like positive intent and unmistakable character; yea, from the entire tenor of

divine revelation, ten thousand oracles of Almighty God speaking with one voice to the thoughtful, candid mind, the positions now to be stated are clear and undeniable. (1) There could be no book, system or doctrine demanding more uncompromisingly actual knowledge, or proceeding more exclusively and boldly upon it than the Bible. And it goes for its knowledge to the fountain to which profoundest human philosophy toils to go; that is, to the inner being, the ultimate principles, the primal, intellectual and spiritual intuitions and cognitions, the real facts of human consciousness. The thoughts and words of the Bible, "humanity's book, the burden of every concordance, and the soul of every religion; humanity's best effort to express itself, to rise to God, are God and man; good and sin; redeem and receive; know and live; come, go and do; peace, love, light and hope. Are not these the words and thoughts of human life, the human heart, the human race? Knowledge, assurance, certainty, infallibility, is the central, vital idea of the Bible, as of no other book, because the Bible is God's sure response to man's best effort. In others, you may speculate, doubt, inquire, experiment, venture out on excursions soon to return; imagine, theorize and falteringly demonstrate; but here you must know, always know, truly know. And you must know at the very root and foundation of all knowledge, self-consciousness, and must verify by the keenest and safest of all tests personal, spiritual experience. (2) What the man may know, by the Spirit of God under the Word, does know, infallibly know, is

absolutely certain of—if there be any certainty in the universe of God—is his character of sinfulness, his state of guilt, his relation as under condemnation, and his utter helplessness to deliver himself from the power, nature and consequences of his transgression. Here are four tremendous facts in the man's natural and spiritual relation and condition of which the truly convicted sinner has positive, unmistakable knowledge through the Word by the Holy Ghost. Even the heathen has a glimmering of light, some knowledge, but more uncertainty of these things—enough of each to drive to superstition and despair. And this knowledge, this personal conviction of sin peculiar to the Christian system, and yet so imperfectly understood and so little enforced by many Christian teachers, is fundamental and indispensable to the subsequent, and we may say, consequent knowledge of the Christian life. For, in the second place, just as the man may know, absolutely know, his sinfulness, his guilt, his condemnation and his helplessness, so absolutely and certainly he may know, and when he comes into the proper relation, he does know, his pardon, his adoption, his obedience, his purification and the omnipotence of his Deliverer. Through the Spirit by the word he does know he has passed from death unto life, he does know God reconciled and Christ in him the hope of glory. There is no mistake about it to the right-minded man, taught of the Spirit. Here is infallible judgment and certain knowledge:

“My God is reconciled,  
His pardoning voice I hear,

He owns me for his child,  
I can no longer fear ;  
With confidence I now draw nigh,  
And Father, Abba, Father, cry !

What was the great Wesleyan revival but cleansing these grand truths of the rubbish that had gathered over them, and demonstrating their power? Knowledge, absolute knowledge, positive knowledge, infallible judgment in these things is through the Spirit assured to the Christian believer, and thus judgment and knowledge are the very foundation and strength, the invincibleness and the irresistibleness of the Christian character.

In the third place, this infallible judgment and certain knowledge accompany the believer throughout his life as to the acceptableness of himself, his thoughts and ways and works to God. Let him keep the single eye; humble, watchful, teachable; his thoughts and ways and works by faith in Christ constantly under the blood; himself the temple of the Holy Spirit; and he will positively know every moment he pleases God, every moment he is a child of God; and though he may be conscious of imperfection in word and work; or word and work may be defective without his being aware of it, he will infallibly judge and certainly know God his Father will use his weaknesses for His own great glory. It does not follow that because a prayer is ungrammatical, an interpretation unscholarly, an inference illogical, that it will bring condemnation to the man or be void of spiritual power; and yet who will say that every

sincere worshipper is fully apprised of his ungrammatical or illogical utterances, or that on the rule of absolute and universal perfection there is no mistake in being ungrammatical or illogical. God can endure unperceived violations of grammatical rule infinitely better than wilful perversions of truth or hypocritical assumptions of piety, however correctly or accurately phrased.

In the fourth place, this certain knowledge and infallible judgment may be brought to bear by the Spirit through the word in the providences of God on the pathway of duty. In instances given in the passages quoted, and in many more cases of Sacred Writ, how sure the men were they were right and in the right way by the concurrences of the Holy Spirit's intimations and the providences of God! The Spirit sent Peter down from the house-top, and the Providence of God had the three men at the gate. The Spirit declared Paul's way closed up in Asia, and the Providence of God gave him open way into Europe. The Lord sent Ananias into a street called Straight, to the house of Judas, and there he finds Saul awaiting instruction and baptism. The Spirit directs Philip to the chariot of the eunuch, who is anxiously studying the word; and Philip begins at the same scripture and preaches unto him Jesus. It is not buying apples or oranges, running to this shop or that, on this whim or that; but it is the concurrence of the Spirit, the Word and the Providence of God; and he who has this threefold direction in the solemn ways of duty will not err or fail.

In the fifth place, though men may feign piety and deceive for a little, perhaps the very elect, there are spirits in the world, organizations, systems, doctrines, men, that we infallibly judge and certainly know are not of God. There are certainties here as safe as the mathematical, and demonstrations as clear and judgments as infallible as in any of the abstract and fundamental sciences.

In the sixth place, it is to be noted that when corporate judgment is proclaimed by the Church and given as infallible guidance for conduct, it is clearly based upon and derived from the Holy Scripture, and in no way transcends the limits set in Holy Scripture; it is, indeed, simply Holy Scripture collated and declared.

In the seventh place, outside of the region of the certain and the infallible, there is a broad territory of the contingent, probable and uncertain in human affairs, where the judgment may play in its fullest exercise, and its honest determination, this way or that, be alike acceptable to God and equally woven into His inscrutable purposes and wise and successful plans, for we know not which shall prosper, this or that.

The sum, then, of this whole matter seems to be there is broad enough ground of certainty of knowledge and infallibility of judgment through the guidance of the Spirit and under the Word of God to claim all the allegiance and employ all the energies of Christian men. There are some things we can be sure of, each man for himself and none for another; and we need not go wrangling about the doubtful and uncer-

tain to impose our notions thereof upon others. I can be sure of my sin, my salvation, and my duty; of my weakness and the source of my strength; of my moral condition and my present relation to God; of my acceptableness in the fulness of my consecration and the acceptableness of my works, and all through Christ; and that the God of hope fills me with all joy and peace in believing that I may abound in hope by the power of the Holy Ghost, through whom the joy of the Lord is my strength. I may know that I increase in knowledge and power; in knowledge of God, His Word and works, His will and ways; am rooted and grounded in love, know the love of Christ which passeth knowledge, and am perfecting holiness in the fear of God. On such certainties we need not that any man should teach us, should assure us: we have an unction of the Holy One. What a blessed, holy certainty, infallibility betwixt God and my soul! What an unutterable joy! What an immovable foundation!

## CHAPTER XVII.

## WHERE LOCATED.

WHAT is it; betwixt God and my soul, on the warrant of His Word and by His Holy Spirit, and on the matters and transactions betwixt God and my soul. How could we admit man here, or a council of men? How could we admit the testimony of men, valuable as it is in the historic relations of religion, or the judgment or decrees of men, important as they are in secular government, into the personal and immediate knowledge of salvation? Would that not at once be an element of weakness and doubt? How could we admit any pope or priestly absolution here? How could we accept it as coming of human origin or human transmission across the sea? Might there not come in mistake or distrust or doubt, any of which is fatal to assurance? How could we take it as the utterance of a man? What the soul of man longs for is the voice of God; absolute trust in God and absolute assurance from God. What we long to be indubitably assured of, positively certain of, is (1) Each for himself, his own personal salvation; reconciliation with God; actual personal possession of eternal life. (2) Correct growing knowledge of God

and of the doctrine of God ; walking in the Spirit and thereby coming forth all the time into clearer light, greater power, richer spiritual enjoyment. There are some things a man can be sure of in the shades of the thickest night ; more in the starlight ; much more in the moonlight ; and much more still, and probably all he needs to know, in the high light of noon. (3) The pathway of duty in his relation to God and to his fellow-men ; his providential path and the direction of his steps therein. This, as we understand it, is the field of Scriptural certainty and infallibility to the man that meets the conditions of that certainty and infallibility. "If we live in the Spirit, let us also walk in the Spirit." And surely we find certainty nowhere, not even in the mathematics, unless we meet the conditions of that certainty.

This field of Scriptural certainty, sure knowledge and infallibility, to the true believer positively excludes many things, as well as positively includes the few ; yea, excludes very many things that ardent and careless or proud and tyrannical Christians—if, indeed, such can be—would like to drag into the field over the boundaries set by God, or ruthlessly break through those boundaries. And this is immense, indescribable damage to a precious doctrine, and great loss and injury to the Church of God. For the doctrine of certainty and infallibility has been so handled from two opposite and erroneous points of view, that many even of the Church of Christ have discountenanced and discarded it ; and thus abandoned the strongest position of experimental and practical Christianity,

marred a priceless heritage and dimmed and darkened the glorious central light. On the one hand, rash spirits have loaded this doctrine with their whims and conceits as to a thousand things God has provided for in other ways; as in the directions of His providential government, expecting men to study and heed that which they are often too indifferent or idle to do; as in our moral and natural instincts, volumes of vast knowledge; as in the demands of our primitive physical nature, a book of laws worth regarding; and especially as in His written Word, given for our prayerful thought and study, our improving knowledge and application. And in all these there is much to be learned. We grow by the learning and the application, and can grow no other way in them than by the proper and purposed use of our faculties. The Spirit of God in many regards leaves us to the employment of these faculties and the results of that employment. Personal fidelity here has its trial and its reward. On the other hand, very dignified and scholarly spirits have departed from the right way of the living God, by forcing this Divine assurance and human certainty out of its decreed line of action betwixt God and the individual believer, and out of the appointed province of its operation in guiding humble believers into all truth. Men in these matters, in the name of Christ and His Church, have actually usurped the place of Jehovah Himself over the consciences of men; have attempted to dethrone the Great God our Saviour, and set up in His stead the "Man of Sin, who opposeth and exalteth himself above all that is called God, and that

is worshipped ; so that he as God sitteth in the temple of God, showing himself that he is God." The great Apostasy, the Antichrist, the Papacy, has come at length, through forsaking the original and proper ground of infallibility, of absolute certainty in moral relation and knowledge, as between the living God and each believing soul under the written Word by the Holy Ghost, and through lifting this infallibility, this certainty from its Scriptural sphere, the individual relationship, and diffusing it first through the body corporate, the Church, and then gathering it up into councils and then finally concentrating it upon and in the Pope—through this forsaking first, and afterward in the long ages through this misdirection, has this large portion of Christendom come to such a misunderstanding, such a distortion and misapplication of the glorious doctrine of certainty, the rich heritage of the individual believer within its proper limit of infallibility, that the very name of the thing has become hateful ; the very heritage itself thrust aside, because as presented, it had been covered up in such darkness of error and again loaded with so dangerous consequences, with such enormities and frightful absurdities. This is not the only time or the only case, in the history of the world, in which the Devil has succeeded in clouding and hindering the truth ; in temporarily, at least, defeating the purposes of our Lord by caricaturing and distorting His doctrine, and making the very energies of the Gospel weak, and the very beauties of the Gospel hideous in the sight and mind of the sons of men. And it is hard

to say which will more effectually serve Satan in this regard, to put infallibility in the Church and the Pope in matters that God never handed over to either Church or Pope; or to put infallibility in the individual man in matters that God never designed to come under the rule of certainty and infallibility. In the first case, it is put in the wrong place, as by the Romish hierarchy; in the second, it is spread over the wrong territory, as by weaklings and fanatics. Both are errors, egregious assumptions, and lead to the ruin of souls.

It is interesting to note, in passing, how the Papal claim of corporate and ecclesiastical infallibility, as opposed to the Wesleyan and Scriptural doctrine of assurance, and the spiritual and personal infallibility of the believer on certain conditions and within certain limits, usurps the very place of God in this relationship, actually dethrones the great God before the world, and attempts to sit in His high and holy seat. This appears especially, as affecting this discussion, in the two points of absolution from sin and attestation thereof, and the enactment of laws and rules of faith and conduct. Both these the Church of Rome affects to do as a Church through her ordinances and instrumentalities. Even to assume to do them she is compelled, of course, to put her own construction on the authority of the Scriptures of God as related to the canons of councils and the traditions of men; and her own interpretation and scope upon sacraments and ordinances, originally made subservient to the truth and helpful to salvation. And thus, to build up and

consolidate her system, she puts cloud and coloring upon all the bright and clear doctrines of our holy religion. The forgiveness of sin and the attestation thereof are absolutely and exclusively of God, reserved of God to Himself in high prerogative; and communicated directly by God to the believer, so that as the believer goes directly to God through Christ, God returns to the believer as directly by the Holy Ghost. To let in man here, upon these matters, as a third party, or any combination of men, were to let in the flood tides of uncertainty. It is impossible; it is unscriptural and destructive of the covenants. God is infallible, and on these things will make Himself infallibly understood. Rome would leap into His throne, propose to forgive the transgressor of His supreme law, and then attempt to satisfy the conscience of the votary. By such assumption the grand scriptural doctrine of the certainty of salvation, and sure advancement in the truth of God is trampled in the dust. Keep infallibility to its place, and it is a power; throw it off its base, and it crushes the work of truth. Let the Church of God keep to her place as the pillar and the ground of the truth; the depository and propagator of truth; a mutually helpful association of godly men, believers in Jesus and travelling to the skies; having the pure word, the holy ordinance, the true doctrine, the purifying fire by the Holy Ghost; inheriting high honor, dignity and privilege, and great spiritual power, not of the princes of this world, but in the relationship to God; then shall she be, indeed, not divided, contentious and weak,

but one army of the living God, clear as the sun, fair as the moon, and terrible as an army with banners. Who shall estimate the ruin of souls Rome is working by her perversions of truth and her abominable and utterly unjustifiable pretensions?

Not less wicked and unwarrantable is the attempt at the enactment of laws of life and moral conduct over and above the Holy Scripture as necessary to salvation, and so binding on the hearts and consciences of men; or, on the other hand, the attempt to remove the obligations the Holy Scriptures do actually and universally impose. The Scriptures of God are the only and the all-sufficient rule of faith and practice. They are the infallible word of God. Papal infallibility claims the right of interpretation, enlargement, or depletion of said Scriptures. While there may be human helps and guides to an easier or better understanding of Holy Scriptures, as of other books, when it comes to the ultimate responsibility of the candid, faithful student of the Word of God under the Holy Ghost, and the honest believer in Christ as to the purport, province and power of a sacrament; the office and function of the ministry; the relation of the individual member to the Church, and the Church to the state; what things may be essential to salvation, and what not; who shall pardon sin and who attest the pardon; how the communications of divine grace and comfort shall come to the soul, whose is then the final and supreme accountability? How can we let man or combination of men, Church or Pope, in here? Here is the divine arena of liberty of conscience and

personal responsibility. A man can know, certainly know, whether he is honest with his conscience and the Word of God. He can positively know he is following the best light he has. He can assuredly know his works please God. He can infallibly know he is a child of God, pardoned, accepted. And he can be certain he is ready for all the perfect will of his God. Pope, priest, council, cannot help him in these things. To admit them or their authority, as collateral or supreme, for a moment, is to admit confusion and darkness. We cannot make this doctrine of infallibility over to Pope, Church or council. It is the voice of God within the appointed sphere to the soul of man.

“But is it not even greater presumption, on the other side, so to claim for the individual believer what is denied to many associated believers, that is, to the Church? Is there not likely to be more wisdom and higher authority in the body of believers than in each believer for himself? And so ought not their enactments to be better for him and absolutely binding upon him?”

To these very natural, and, in this discussion, proper questions, we have several answers to give. Will I be sure that two and two are four because Conference, Parliament, or Council votes that two and two are four? In the first place, the Bible answer to these questions is—should be taken to be, and must be—all-authoritative all-satisfactory, and settle all these things. And what is that Bible answer? The Bible deals with the

individual, and always on the principle of personal responsibility. "I know in whom I have believed," says Paul. "He that believeth on the Son of God hath the witness in himself." "We know that we have the petitions that we desired of Him." "We know that we are of God." "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ." "To him that overcometh will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." "The Spirit itself beareth witness with our spirit that we are the children of God." All this, most distinctly, is personal knowledge, personal action, personal possession; by no means corporate knowledge, corporate possession, transmitted through man or body of men, but direct, well-defined and exclusive personal knowledge of God, spiritual condition, relation and duty, gained, as is our other knowledge, by immediate and appropriate impact with the Being, facts, conditions and relations known. As it is God that is known, it is positive and direct impact of God and the soul. As it is one's self, his own condition that is known, what can be nearer to a man than himself, his nature, his consciousness? What does he need any

Pope or council in here for? How dares he admit them? Better let them in to dispute with the sight of his eyes, or the hearing of his ears, and to argue with his palate. And that is the very thing they attempt to do when they are let in; unman the man, and play his personal responsibility for him to the damnation of his soul. What can be nearer the man, more within him and clearer to him, than his guilt or his pardon under the light of the Holy Ghost? What can more concern him, or be plainer, than his duty by the Word and the Spirit? Is not the Word of God as good a guide as God's logic or multiplication table, if we as faithfully verify it and as constantly apply it? Mathematics places certainty and the possibility of ultimate infallibility from stage to stage in one sphere of life; but it is done on the laws and conditions of the growing knowledge of mathematics. And those laws and conditions surely do not involve Pope, priest or councils. God's Holy Word places certainty and possible infallibility in another sphere of life; and no more here in this sphere of personal religious knowledge and individual responsibility is Pope or council acquired or admissible.

In the second place, whether a man is the truly saved of the Lord; and whether he has such a knowledge of his salvation as shall give peace to conscience and in consciousness, and vigor to his life, is not, from the very nature of the case, the very necessity of the relations, a matter of human wisdom, a question of vote, or the decision of a corporate body; but is the decision of divine authority upon certain conditions of

which the man alone can be cognizant, and the direct communication of a divine energy, whose transmission God hath reserved to Himself, and whose operation the man alone can receive and know. "Son, be of good cheer, thy sins be forgiven thee." And He said unto her, "Thy sins are forgiven." "Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins." "God hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth." "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue." Where is any need of Pope or council in here? Where is any room for them?

In the third place, it is not a matter of what God is going to say; but what He has said. Popes and councils may hold the people in open-eyed wonderment and open-mouthed expectancy of some new and startling announcement of dogma, some hitherto unknown article of faith or rule of life and conduct; but the reason and conscience of man demand, and the government and inspiration of God have bestowed, the "Thus saith the Lord." And the canon of Holy Scripture is complete. Who is this that addeth anything to

or taketh anything from, the Holy Scriptures? Who is this, that as God sitteth in the temple of God showing Himself that He is God? "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Surely history has vindicated this prophecy. There has been infallibility here. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and out of the things that are written in this book." And surely again, so far as we can judge from past and passing events, and can foresee the future, this statement is justified. It must be so: for God is God. Is it not, indeed, strange, and one of the anomalies and revenges of history, that the loftiest assumptions and proudest proclamations of immutability, infallibility, belong to those who oftenest change their doctrines and chase novelties of dogma and belief? Is there not an infatuation? To-day it is the *ignis fatuus* of a purgatory; to-morrow the will-o'-the-wisp of an infallibility of council or Pope, or the immaculate conception of the Virgin. Who can keep up with this crazy race? Is it any wonder the masses are befooled and benighted? How does it happen that the changeless Church is as to essentials most fickle and changeful? "To the law and the testimony!" If they speak not according to this Word, it is because there is no light in them! What need of Pope or council, of assumed corporate infallibility here? What room for them? Is it a wonder the Spirit and the Word are crowded out of such a body?

In the fourth place, in any example we have of the New Testament Church corporately enunciating law of life or rule of conduct to bind the conscience and govern the faith, such enunciation is the simple declaration, summary or repetition of inspired Scripture already in existence; as for instance, the decisions of the Council at Jerusalem: "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." Here is a distinct appeal to the standard of "necessary things." There can be no doubt the Church, the body of Christ, is in Scripture invested with disciplinary and governing powers in many regards, as affecting rules of society, forms of worship, administration of ordinances and the like, in which matters there are the powers of binding and loosing; and what in harmony with the Word of God is so bound or so loosed on earth shall be bound or loosed in heaven. But these matters of form, order, government and administration are vastly different from the faiths that are necessary to salvation and the holy ordinances appointed of God Himself. Of course, while the Church proceeds clearly upon the lines of Holy Writ, and keeps within Scriptural bounds, she may claim and enjoy the infallibility of the inspired Word. But off these lines and beyond these bounds, she certainly has no right to go; much less to claim infallibility for her decisions and decrees that plainly contravene the Word of God. What a spectacle is this

before the nations and centuries; in the name of immutability and infallibility, forsaking the eternal foundations, abandoning the lines proved and attested from the beginning of the world, setting up unauthorized dogmas and proclaiming novel faiths, and then turning with bitterness and with blood upon those that hold to the inalienable rights and irrevocable duties of conscience, and the incontestable obligation and sovereignty of the Scriptures of Divine truth.

How clearly and emphatically is the Bible the book of the distinct personality and complete responsibility of each and every man. A temple of the Holy Ghost is the body of every believer; and every man shall give account of himself to God. It is the book of the dignity of manhood against the tyranny of any and every system. "The Sabbath was made for man, not man for the Sabbath." In the olden time the Church exceeded the record, teaching for doctrines the commandments of man; and He that came from heaven expressed His estimate of such example and instruction in the denunciation of the blind guides: "Ye fools and blind." If Protestantism be free Bible for free men, free Church in free State, Jesus Christ was an incorrigible Protestant, and died for His Protestantism. Priestly domination and hierarchical assumption were the deadliest foes He encountered. The ancient, compact and mighty Jewish Church—even that venerable theocracy did not claim to be infallible in its corporate character—had fallen to binding heavy burdens and laying them on men's shoulders; but the sturdy protests of the Nazarene and of the

fearless apostle to the Gentiles, in the name of both divinity and humanity, burst a thousand bonds, opened a thousand prison doors, wrecked the schemes of men for the enslavement of conscience, and nerved the arm of liberty for the conflicts of the centuries. What a manner to address priests and ecclesiastical dignitaries: "Woe unto you, Scribes and Pharisees, hypocrites! Ye serpents. Ye generation of vipers, how can ye escape the damnation of hell?" And what was their fault, their crime? They had removed the Scriptures and substituted traditions, casuistry and churchly ceremony and formulary. It was not the law of God laid on the conscience, but the inventions and requirements of man. How could there be anything like certainty, assurance in such a religious relationship? Why must not such a religion, putting in man betwixt God and the soul, be weak and worthless? It was then; it is now. The man must touch the God to be strong. The God must fill the man to lead him on in truth. What a Protestant appellant was Paul before Felix and Festus: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Festus said, "Wilt thou go up to Jerusalem and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat where I ought to be judged." What a demand to stand or fall by the acknowledged Scriptures was

here! What an assertion of right to the exercise of personal freedom in well-doing! What a declaration of the independence of citizenship, and the proper and absolute separation of the functions of Church and State! There is not much temporal power of the hierarchy in all this, any more than elsewhere in Holy Scripture. Christ knew, Paul knew, and maintained that there is a realm in the spirit of man that none but God can enter. And both knew and taught that when God so enters there is positive knowledge, assurance and capability of proceeding infallibly to further positive knowledge and assurance, as the Spirit of God leads the heart and understanding of man onward in truth. And all this but shows the absolute necessity of keeping the truth of God unclouded; and the conscience, heart and spirit of man free to its acceptance, increase and use. This is the perpetual battle of spiritual religion against the lusts of the flesh, the desires of the carnal mind, and the devices of the adversary, against all errors of doctrine, all claims and attempts of false religion, all indifference to the tremendous issues and responsibilities involved. Is it a wonder the New Covenant thunders in louder tones than Sinai, "every man shall give account of himself to God?" Is it a wonder these rolling thunders are drowned and hushed in the multitudinous voices of mercy and peace: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "If we walk in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ, His Son, cleanseth us from

all sin?" Is it a wonder infinite grace with trumpet tone proclaims: "As many as are led by the Spirit of God they are the sons of God." "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you?"

In the fifth place, this responsibility and dignity of the individual in the religious sphere, the pre-eminence in the very nature of the case, given the personality in the spiritual realm, is plainly shown in the communications of Almighty God with the sons of men through all the ages, in the entire history of revelation and the production and establishment of the canon of Holy Scripture, as now received among us. In the religious realm, we say, for it makes all the difference in what realm our investigation is conducted, and in what aspect the object of search is viewed. If we are seeking primary elements, a grain of sand is better than the mountain of granite; a drop of water, than the heaving ocean; a nodule of coal or chalk than the deep bed or towering cliff; a spire of grass or a flower seed, than the broad and blooming prairie. But if we would fill the valley, or float the ship, or drive the furnace, or feed the countless herd; if mass and momentum, force, fuel and food are required, we must have the mountain, the ocean, the coal-field and the prairie. Matter in the mass, force in the volume, fuel

and food in the bulk, are, of course, of great importance—are, indeed, the common way of estimating and using these things; hence physics and dynamics are the great sciences to those that get far enough beyond the gross materials to ascertain at all a science in them. But who will say chemistry is of no importance—chemistry is of no worth, is not a science? We all know that it is a delicate, exquisite, genuine, noble, profound and useful science, the very *scientia scientiarum*, so far as matter and force are concerned. It is that science that deals with the individual, the ultimate element, the hidden force, that deals, so to speak, with the personality and affinity of the particles of matter, the component elements and their relations, the very religion of physics. There could be nothing more refined, impalpable, subtle, delicate, unless there be a spiritual realm. And this is the spiritual realm; the unit, God, and the unit, man, and their moral affinity; the unit, man, and the unit, man, ultimate moral elements, and their relations, and spiritual, intellectual and moral forces. Politics, sociology, government in Church or State, commercial regulations, ethnology and history may handle man in the mass, the society, the league, the nation, the race; but religion, the human and divine chemistry, must handle men apart, man by man, and man with God, the ultimate elements and spiritual and moral units. And the Church that attempts to interfere in this spiritual realm, this domain of the ultimates as given in divine revelation, is as much astray, and far more seriously and injuriously astray than the school of chemistry

that, instead of studying matter as it is, would set itself about creating new elements and rudiments unknown to nature or its Author.

With so profound and consistent a philosophy the Bible deals with individual men, and makes its revelations and laws, not to councils, senates, or parliaments, but to men; exalts the man and holds him responsible; inspires and instructs the one man, and proclaims the universal law; lays the obligation on the one conscience, and maintains universal freedom. God spake to Abraham, not to a council of patriarchs; to Moses, and not to a parliament of legislators; to Samuel, and not to a bench of judges; to Elijah and Elisha, and not to a school of prophets; to Daniel and Ezra, and not to a convocation of scribes; to Paul and to Peter, and not to a college of apostles. It was the man, not the assembly, that was inspired; the man, not the synod, or congregation, or college or council, is the temple of the Holy Spirit; holy men of old spake as each was moved by the Holy Ghost. This is an important and conclusive consideration, when we come to the question of corporate infallibility. Corporate infallibility is a delusion and a snare, and has no sanction or countenance in the Word of God or the history of His true and living Church. It is a baseless assumption, a fatal error, and has proved the ruin of many souls. It is the fruitful mother of errors, and has covered the earth with a progeny of darkness and sin. It is the abandonment of the scriptural ground and priceless heritage of the believer in Christ, knowledge, assurance, certainty. yea, infallibility within the

personal and proper range, under the guidance of the Holy Ghost, and instructed by the Word and the gracious providence of the living God. The individual and personal inspiration laid down the law, and the corporate ambition, assumption and enterprise may not go beyond it. The individual and personal guidance and obedience receive the law, keep the law of the New Covenant in the spirit and grace of that covenant, know assuredly that God is a Father, that sin is pardoned, that holiness is enjoyed, that love reigns, that power is conferred, that heaven is begun in the fruits of the Spirit, that the resurrection is assured in the eternal life actually possessed; and judge infallibly the right way, the path of duty, the meaning of the Holy Word, and the lessons of divine providence to the faithful disciple in the school of Christ.

## CHAPTER XVIII.

## WHEREIN APPLIED.

**W**E have restricted this certainty of knowledge, this assurance of moral and spiritual condition and relation, this infallibility of personal and moral judgment to the individual in his acquaintance with himself, his acquaintance with God, and with his relation to God and duty. A narrow sphere of knowledge some may deem this; but it is central, all-sufficient, all-pervasive, omnipotent and vital. This takes for granted that the Christian disciple use all proper and possible means to gain and increase this knowledge; that he seek it as directed and employ it as designed; that he live indeed within the provision and purport of revealed religion; that is, that he walk in the Spirit. We say advisedly and intentionally "the disciple of Christ:" for this assurance, this certainty, this infallibility belongs to no other than the Christian system, and in that system to none other than the genuine disciple and believer. This is the safe foundation of the settled rest of soul peculiar to this system. Further, the restriction stated above excludes all associated assurance, all shared and composite knowledge; so that part of it is with one man and

part with another, to render it necessary to bring together the different findings to complete the sum of the knowledge and assurance. God has no divided convictions of sin, no divided pardons, no divided regenerations and sanctifications, and no divided responsibilities. If part were with one man and part with another, where is the responsibility? Who, then, is responsible? God communicates the knowledge in its entirety. One man can receive the whole knowledge; yea, as much salvation, as much assurance and certainty as two men, or ten, or a thousand. It is not a question of numbers, but of unity and completeness. And to know God, and to know his own sin, and know he is saved through the blood by the Spirit; and to know the doctrine, the duty, the indwelling, the abiding, the comforting, the strengthening, the leading is the privilege and work of each for himself and not for another, and is a perfected knowledge in every true believer as he advances in the truth of God. Divided knowledge or assurance were a divided responsibility, and that were an end of all moral action and moral accountability. One man can be as sure that one and one are two, as can a million men. The one man has that entire and perfect knowledge, and is accountable for its use.

The restriction further excludes all corporate and representative assurance; that it should be necessary for a body of men to come together and vote on the question and decide the doctrine, the condition, the relation; and then appoint an oracle as spokesman to declare it; an embassy, a messenger to convey

it. It is a direct communication from God to the soul, no vote, no embassy intervening. What we must guard is the certainty of the knowledge, the infallibility of the conveyance; and we can let no Pope or council in here. Likely the Pope himself, and every member of the council will have enough to do to attend to this matter for himself. We cannot help him particularly any more than he can help us. His needs are as our needs, and his abilities and privileges in these matters, as are our abilities and privileges. There are no proxies, substitutes, vicars or representatives in these solemn and eternal spiritual concerns. It would not do through the everlasting ages for one man to have another to blame that he did not bring in his share of the conviction or regeneration; or another to praise alongside of God, or equal or superior to Him. We may be humble instruments in His hand; but there are some things God hath kept to Himself, the sovereignty of His own acts, and the communication of the knowledge of those personal acts to the souls of men.

These are restrictions as affecting the possession and conveyance of this certainty, this assurance, this knowledge. There are still others as to the fields in which the believer must seek this certainty, this infallibility. The believer alone may seek it; not an assembly, not a council; not a wicked man or a worldling. The sinful or the worldly are not entitled to it. The assembly, the council may not need it; the believer and the prophet or apostle does. The assembly, the council, much as it needs direction, wisdom, may not need

certainty, infallibility, for its work ; for the council is not entitled to proclaim new doctrines of faith. The council may have to do not with personal salvation but with external forms, rules of order, the expediency of ordinances, politics and government—matters that may be one way or an other. But the inspired prophets and apostles declare the will of God, and the believer must accept and assuredly know the will of God. Hence he must seek it for himself and not for another. Now the question is, where he may seek it.

And first, he will not find it in the quest or possession of speculative truth. This field of inquiry is given us for the exercise of our faculties, which is as necessary for a saint as for a sinner, and may be as appropriate in heaven as on earth. Observing, reflecting, remembering, comparing and combining are holy activities when properly directed, and good enough for the angel of God. Widening and deepening the search, collecting the facts, discerning the principles, pressing downward and outward upon the broader and solider foundations, passing from the shade of theory to the light of science, from the uncertain ground of probability to the firm footing of ascertained knowledge ; these things are designed of God for the good of men. They are neither the pride of opinion, the " knowledge that puffeth up," nor " the science falsely so called ;" but they are the grandest employments and richest attainments of humble, earnest and well formed minds. Some of Christ's meekest disciples under the direction of the Holy Ghost have done these very things to their own improvement and the great benefit of mankind. And

they have done them as sinners have done them ; just as the godly eat, breathe, walk, and digest, as do the vile and profane. Not in the same thought and temper, to be sure, or with the same end in view ; but with the same liability to strangling or breaking a tooth, the same liability to stumbling or slipping, or the same exposure to indigestion or disorder. Who has not seen the pallid saint, and a round, ruddy, plump, healthy sinner ? And yet God rules the world. And who that has looked has not seen the devout and faithful disciple of Jesus as keenly tried by knotty problems and honest research as the proud and the prayerless ? His faculties are worth as much to the world, and he has the same need of intellectual discipline and the same right to it. And if the saint is to know anything of language, logic, metaphysics ; that is, to know himself intellectually and the human race, he must learn these things just as the sinner does. There is no help for it ; let us say, praise the Lord ! He must apply himself, study, develop himself, increase his power, prove there is in him something worthy Christ's suffering and death ; prove there is something in him worthy of purification and the companionship of the Holy Ghost. Infallibility at any special point may not be here. Certainly there often is as to the ground passed over ; infallibility there may not be as to the ground yet to be traversed. But though failures here and failures there, excursions here and investigations there, men climb to solid foundations at last. And as God intended, they are all the better for the climbing. And as God intended, they will climb with a

surer, fleeter foot, if they keep within the limit of certainty and infallibility in their relations to God.

Nor, secondly, will he find this infallibility, this steady, uninterrupted certainty, and the consequent composure of mind even in scientific truth and its applications. After theory has come to science, and speculation to knowledge, there is certainly enough for the ongoing of human affairs ; but, do the best we can, there are always mists and clouds hanging around our earthly knowledges, our knowledges of external things. Our greater ignorances will darken our dawning certainties, and throw a shadow over the mind. We cannot bring external things into immediate consciousness ; as we can ourselves, our condition, our relation to God.

This is sound philosophy, fundamental, incontrovertible science, yea, the root of all science and philosophy ; nothing is nearer the man's self than himself ; so within the clear light of his consciousness as himself, his condition, his relation to that other most intimate self within him. And, admitting that that other interior self, God, is also an intelligence, perfect intelligence,—light, in whom is no darkness at all—how could there be anything brighter or surer than clear, pure, perfect intelligence, shining upon the conscience, the consciousness, the moral nature, to disclose to that moral consciousness, not external things, which it must perceive through sense, which it must learn by study, but itself, its condition, and by very apposition in the light, its relation. Scientific certainties are of a widely different character. They are not perfect and completed knowledges in the consciousness, but are

the results of our investigations, applying the rational principles of the consciousness to the outer world, to its facts, system, and order. In the spiritual knowledge both poles of the consciousness, the perceiver and the perceived, are within; the subject perceiving is also the object perceived. The Holy Spirit is not promised to give certainty and infallibility in mere outward things, nor does His special operation tend thereto, further, perhaps, than that the well-ordered, pious mind, other things being equal, may advance more rapidly and more securely in truth, and shall escape the foreclosure of darkness that must come upon all sinful investigation. Certainty, then, is in science to saint and sinner as the mind advances in knowledge. The swearer is as sure as the devout and prayerful soul that the three angles of a triangle are equal to two right angles. Old and fanatic saints did not help religion much with theosophy, when they put upon the Holy Ghost, divine illumination, to teach men science. Spiritual, revealed religion has its range, and philosophy has its range, and between them there is not much room for theosophy. There is a strict domain, the domain of spiritual, eternal life, of moral consciousness, in which God has given to man certainty, infallibility; all beyond this is investigation—historic, philosophic, scientific verity. It must come to rational tests and laws, as must even the historic and theological domain of Christianity itself; and while the Holy Spirit will help a man in these sublime pursuits, He will never unman the man, or do his work for him. He ennobles the man by guiding him

ultimately in the exercise of his faculties through many experiments, examinations, reflections, and even mistakes and their correction, into absolutely all truth. To use foreign terms for school and Heaven: Elysium is eternal gymnasium.

Nor, thirdly, will the believer find this certainty, this infallibility, in his secular pursuits, his practical knowledge and business affairs. He will not find it there, because the Holy Ghost, by the Word of God, does not put it there. This is not within the all truth specially intended. He will have providential guidance, fatherly blessing and protection, spiritual comfort and aid, to be sure; but he will find there the very way God takes to discipline, instruct and strengthen him, is through what men often call adversity, misdirection, and mistake. Tribulation worketh patience; patience, experience; and experience, hope. He will find that wicked men will sometimes be shrewder in business within the bounds of honesty itself, see further, and go more vigorously to the summit of success. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." How true is it that God's loved ones are full of blunders after business standards, and fail, where practical, worldly-minded men note their folly! And how true is it that this very failure and folly worketh out often the richest spiritual blessing! It does not follow that a man is imbecile and impotent in business because spiritually minded, but it does follow that they are

very wide of the mark that make the certainty of knowledge and infallibility of judgment belonging to the child of God in his religious, moral and spiritual life, the life of conscience and consciousness, extend to all the movements of his body, all the natural and proper desires of flesh and spirit, all the processes of his reasoning and all the conclusions of his understanding. While the man is filled with the Holy Ghost, the Holy Ghost worketh with the rational understanding, and sensitive and mobile frame; as, while the ocean bed is filled with water, the rising, sweeping tides press into the natural bays and along the natural shores, conforming themselves to the headlands, angles and sweeping curves of the continent, all the time gradually forming and shaping the same headlands and curves after their own force and motion.

Nor, fourthly, will he find this absolute certainty, this infallibility in truth related to personal interest merely, or employed in the pursuit of selfish aims. Here is to be strictly and vigorously applied the great and central doctrine of self-sacrifice and entire consecration to God. And, possibly, nowhere are Christian believers more exposed to hurtful misleading, prejudice and error, than in the desire and fancy that the Holy Ghost be and is of our opinion, that He will help our party; that, as He is kind, He will indulge our whims, pamper our weaknesses, fondle our vain thoughts, impressions, and impulses, do about as we wish He should do; that is, gratify us, flatter us, countenance our ways, lead us in our own paths, and

quiet our minds in our own chosen comforts. Even as we can readily discover our own theories and conceptions of divine truth in the Bible, we can find our own whims and wishes in the leadings of the Spirit.

As error and danger lurk here, hidden and disguised beyond the power of human detection, the Spirit grant His disclosing light! There is selfish truth; that is, such is the nature of our selfishness, that we would use the very spiritual truth of God for selfish and worldly purposes. Sin would not have done all its work, would have been a comparative failure, if it had not set us attempting to use the purest truth of God for discriminating advancement, for selfish preference and aggrandizement. The devout soul seeks the Spirit's guidance in duty; desires the providential way opened up to success in life, to accumulate substance, to win the far-reaching fame, to gain the prizes in earthly competition. What for? Is there any harm in honestly getting wealth and using it for God? Is there harm in a good name or great influence when with Christ? Ought not a man to seek these things? Again, we ask, What for? "Well, I would use wealth, influence, power, for Christ's cause and the advancement of His kingdom." Then, my friend, perhaps you can do more for that kingdom with your name cast out as evil for Christ's sake, and amid the struggle of poverty than you would with great fame and estate. In which case you will a million fold prefer the reproach and the penury; you will have, by divine recognition, more quiet of mind, more joy in them than in all substance and affluence. "You seek in-

fallible, divine guidance, do you?" Then be ready for all these things; in riches and honor to use them wholly and solely for God; in privation and scorn to behold God employ them mysteriously and amazingly to His praise. Since it is the kingdom of Jesus Christ you would advance, and since that is your one anxiety and thought, what difference to you whether it be want and pain and tribulation, or abundance, rank and ease. You have your eye honestly and intelligently on one thing, the kingdom of Jesus Christ, the kingdom of righteousness, peace and joy in the Holy Ghost, and the present and everlasting reign of righteousness; you have the single eye and seek first the kingdom of God; are you to fail of infallible guidance to that end? Are you to fail of reaching that end? Not till the covenants of the Eternal God, the blood-sealed covenants witnessed by the Holy Ghost are prevented or nullified. Here let the soul rest; with such a consecration, such an obedience, such a spiritual intelligence, patience and faith, with such an aim, the heart and soul, the whole life and being, all the energies, efforts and results shall go steadily to that end. There is here infallible guidance, infallibility.

Then, says the minister of God, "I shall surely have it alway in the acquisition of knowledge, and in preaching the gospel of the kingdom." If God could not have done something in the world with the Infallible Word without infallible ministrations, there would not have been much of the Christian religion known among us to-day. And, on the other hand, perhaps, the potent reason there is so little of it in the

world is that there has been so little infallible preaching—preaching in which the preacher knows he is laying the doctrine of God on the conscience and reason of men, and in which men know it is the doctrine of God, that God is in the preacher of very truth. Alas! alas! that the pulpit should have ever been given over to speculation, to dreaming, to theorizing, to painting, to controversy, to pandering to sin, and proclaiming self! No wonder “the Gospel has not won its widening way to earth’s remotest bounds.” As a rule the preaching is better than the preacher, and there is a gulf-wide difference betwixt an infallible preacher and infallible preaching. Likely the only case in which the two ever were conjoined in human body was in Jesus of Nazareth, the Son of God. A fallible preacher may preach infallible doctrine infallibly, for that is the channel in which his infallibility is to run. It is his course of duty in the “all-truth” guidance under the special direction of the Holy Ghost. “Then I will get up a grand sermon, a learned sermon, a mighty sermon.” Let us tarry. Often as wide apart as the poles are “grand” sermons and “mighty” sermons. Indeed, seriously may it be questioned whether what are sometimes known as “great” sermons, “learned” sermons, are preaching the Gospel at all, and whether some of the fathers did not do the Church and the world infinite and remediless damage by putting out homilies and expository preaching, and bringing in what we call “great sermons.” Not by any means that learning is to be neglected, or powerful preaching, convincing the judgment, and moving

the heart thought of no account. Learning is to be sought and power obtained, and no preacher should be without them in the highest possible degree. But both of them together will not make the infallible preaching. With an infallible preacher we have nothing to do; we seek the infallible preaching. And likely we are on the track of it in our hymn :

“What we have felt and seen,  
With confidence we tell ;  
And publish to the sons of men  
The signs infallible.”

We, hence, insist upon conversion, experimental religion, personal knowledge, and positive, attested and demonstrated experience in our ministers. Further, as to this scriptural demand for infallible preaching, we insist upon a ministerially entire and complete consecration to God and His work. Perhaps there is more in a ministerial than in an ordinary consecration. Perhaps God expects more of him and gives him more. Perhaps he must renounce some things that other men properly enjoy, that he may possess and enjoy some things that other men cannot obtain. If a man will preach Christ, how forgetful he must be of self. How solidly and certainly he must know his own sin, his own pardon, his own cleansing, his own divine call and qualification, his own insufficiency, and his sufficiency as of God! How fully he must know the power of Christ to save, the majesty and excellency of the holy doctrine, the sovereignty of the law, and the sufficiency of grace, the love of God to all, the

universal call to salvation, the efficacy of the atoning blood, and the omnipotence of the Holy Ghost. There can be no mistake or possibility of mistake in these things. He can admit no shadow or mist of doubt. Here is indubitable certainty, infallible judgment and sure personal experience.

Add to this that he keeps Christ, always Christ, only Christ, before him; that if tempted to learn for self, he saith, "Get thee behind me, Satan;" if tempted to preach to please men, to draw the crowd, to make sin easier, to lower the Biblical standards of righteousness and true holiness, to win personal favor, advantage or fame, or, in other regards, interrupt the communion of the Holy Spirit, or the fulness of the divine baptism, he saith, quickly, positively and conclusively, "Get thee behind me, Satan;" that by the same spirit he burneth with the love of the souls of men, and is consumed with the zeal of God's house; that he constantly seeks unto God for help and guidance, and faithfully follows the teachings of the Word and the guidance of the Holy Spirit—and who of us, as ministers of the Gospel, should not do all these things—and can there be any doubt that he will preach infallibly, that he will lay the doctrines of God infallibly on the consciences and intelligence of men? And can there be a doubt that holy men have done this even with blundering speech, defective syntax and faulty rhetoric? Infallible preaching does not demand infallibility in everything, or in anything outside the scriptural range.

Selfishness, mere self-interest, as in any degree lift-

ing self, discriminating as against others, or against the kingdom of Christ, must be kept out of the quest, and the possession of spiritual truth, if we expect certainty, infallibility to come in. The eye must be kept single to the glory of God, either in our own salvation or the salvation of others, if we would have the body full of light. "With Thee is the fountain of life. In Thy light shall we see light." Contradictory as it may appear, the most unselfish self-surrender is the surest way to self-knowledge and self-possession. When the prodigal came to himself he said, "I will arise and go to my father." How Jesus knew the laws of the human mind; "what is in man!" Entire consecration to God is the portal, perfect obedience to Him the corridor of this resplendent temple of light and truth. "If any man will do His will, he shall know the doctrine." Can a man know his sin forgiven? Bow before God, do His will and learn. He can know it certainly, infallibly. Can a man be holy and live holy? Bow and learn. Can a man have eternal life within him now, and assurance of its future and perpetual enjoyment? Bow and learn. These things a man may know certainly and indubitably. He may know the doctrine; not speculation, not all external truth, not even all truth relating to his own body or mind, but the doctrine; not all things about God or heaven, this world or the next, but the doctrine; what God has revealed in His Word, and is pleased to make plainer to teach, certainly, positively, clearly, unmistakably, experimentally by His Spirit. The doctrine, knowledge of sin, of sin forgiven, of

personal holiness and power; knowledge of our own condition and relation to God, for that has to do with the condition, and is part of it; knowledge of God, His will; our need, His supply; the doctrine, this is what we may know infallibly, certainly. Here is a spiritual paradox: the greediest selfishness loses everything, knows nothing; the most willing self-surrender to God gains everything, knows certainly everything that is vital to know, and central and essential to eternal increase in knowledge. Life and light go together. "In Him was life, and the life is the light of men."

Nor, fifthly, is this infallibility, certainty, given to the noble doctrines of sociology, philanthropy and patriotism. These have to do with the highest doctrines of philosophy, indeed, but then it is human philosophy. Nor can such certainty be given by worldly wisdom, as developed in commerce, politics, diplomacy, and the triumphs of art. We certainly are not speaking against these things; nor would we, for a moment, disparage or underestimate them. Even in their beginnings they were the splendor of the ancient civilizations, as they are the material to be wrought by life divine into the grandest attainments of humanity. They are indispensable to the progress of nations, and the ennoblement and happiness of the human race. Permeated with spiritual religion they are capable of infinite expansion, and live on principles that must preserve and govern society in Heaven itself. These things are not overlooked nor underrated; but we are now speaking of the certainty, the sure,

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infallible and indispensable knowledge that belongs personally to the Christian believer; and this is not found here in philosophy, science, art, or common or public affairs. There is a realm that is all light, all assurance, all glory—knowledge of personal salvation and knowledge of God—and from that realm life and light should go forth into all the pursuits of men.

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Of this very difference betwixt the positive and saving knowledge of the believer, and the achievements of human science, and the triumphs of human philosophy, especially so far as Greeks and Romans had gone, the apostle to the Gentiles is speaking in his wonderfully graphic and incisive utterances to the Corinthian Church: "The preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the power of God. . . . Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of preaching to save them that believe. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But God hath revealed them unto us by His Spirit."

Nor, sixthly, will the believer find this certainty in all things pertaining to religion itself, nor even to the Christian religion, important as it is, to have absolute knowledge whenever in this relation we can obtain it. Theology, outside the direct personal and spiritual realm, is a philosophy, and subject to the tests, failures and growths of other philosophies. Christianity has a

history that must stand probing like other histories. Ethics is a science dealing with the moral nature of man and of God, and their general relations outside of immediate revelation, though much aided by that revelation ; and there is advancement, imperfection, improvement, as in other sciences and on scientific principles. Religion has its metaphysical and logical basis, connections and relations ; and in these there may be much investigation, many comings and goings of opinion and system, many mistakes and constant proficiency, settling many disputed points, rising from knowledge to knowledge, and from satisfaction and strength to higher grounds of light and power. But the certainty, the infallibility under the direct leadership of the Holy Spirit is not here.

But, secondly, it is, as all along maintained, in the perfected knowledge of personal experience under the light of the Spirit. To know God, to know my sin, to know my salvation, to know my peace, to know my duty, these are given to me. And these are enough. In other things the believer must calculate with the mathematician, sail with the sailor, and plough with the ploughman. Knowing God and salvation will be a great comfort and help in all right pursuits, but will not save us from the pursuits, even were that desirable.

These things being so, and this sphere of positive knowledge to the believer being so distinct, bright, clear, well defined, and evident ; so separate, in the nature of the case, from all other knowledges, so completely sufficient for its glorious purpose. (1) Is not that believer greatly at fault that lives below

this duty, privilege, birthright, and dignity of his adoption and sonship; that is careless whether or not he indeed knoweth God and hath assurance of salvation? (2) Is not that believer at fault that maketh his feelings the sole basis and witness of his knowledge, stops there, and does not press onward to know the doctrine, and know the love of God that passeth knowledge? (3) Is not that minister greatly at fault who attempts to speak of what he does not know, and testify of what he hath not seen? How can he teach the people infallible doctrine who knows nothing of certain assurance and immovable foundations? (4) Is not that Church sadly at fault that mars or beclouds the doctrine of the assurance of faith and the witness of the Spirit, and positive personal knowledge of God and duty by the Spirit, whether it be done by shifting infallibility all to God, by discriminating purposes and decrees, or all to other men than the believer interested, by handing it over to councils or popes? (5) Is not that believer greatly at fault, yea, deeply in sin, that abandons so plain and accessible knowledge, absolute certainty as to so vital points, that makes his own right and heritage over to priest, council, or Pope, as though he could do any such thing? (6) Is not that believer far astray that attempts to crowd this certainty out of its prescribed field, and make it operative, apply it in matters and places where neither God nor His Word allows it to act? (7) Since this knowledge of God and salvation is so plain, easy, near at home, simple, positive, unmistakable, and satisfactory, the easiest thing in the world to learn, and the solidest

to know, is any man justified in neglecting this knowledge, in saying he cannot come unto it? Since it is so important, is any man justified in despising it? Would even our Father, God, have been justified to infinite, eternal, and universal reason, if He had not made this indispensable knowledge of life and salvation just so plain, easy, certain, indubitable, infallible? This is the eternal wisdom, hidden from the worldly wise, revealed unto babes. (8) Is it any wonder the Church has been weakened and often defeated by giving up, misdirecting and perverting this doctrine of certainty and infallibility? How could her members be strong unless they are sure? And is it enough to be sure through man? Or must they be sure in God? (9) Is it any wonder Christians are worldly minded, fearful, joyless,—neither looking for the Kingdom of Christ, nor desiring eternal glory, when such a doctrine as personal knowledge and assurance of eternal life goes out of their testimony and their experience? The Spirit must abide in us that sings:

“ I know that my Redeemer lives,  
And ever prays for me ;  
A token of His love He gives—  
A pledge of liberty.

“ We feel the resurrection near,  
Our life in Christ concealed ;  
And with His glorious presence have  
Our earthen vessels filled.”

## CHAPTER XIX.

## HOW CONVEYED.

**I**N Scripture doctrine, we are much more concerned with the fact than the manner of the fact.

And this is equally true in science or philosophy. It is bad philosophy and bad ethics to deny or distort the fact, or to attempt to color it or explain it away. Ascertain and accept the fact. Vain curiosity or idle inquiry as to the mode of Divine operation is fruitless and unprofitable, and has often engendered strife and division in the Church of God. Our Lord Himself, in His instruction on the doctrine of the new birth, did not gratify Nicodemus by answering his question: "How can these things be?" but held His student firmly to the fact, "Ye must be born again." As to the manner of the fact, He referred Nicodemus to His mode of reasoning on other matters, and to nature and the winds for satisfaction. "Thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." You have no doubts on the fickle, shifting winds; you can surely give consciousness, experience, observation, testimony, the Abrahamic covenant, the law and the prophets, and the records of the ancient church as good a chance, and as ready evidence and acceptance.

While we may not settle, or even discuss at length, *how* the Holy Ghost brings knowledge, assurance, certainty to the believer, we may at least note in passing that God, in His condescending revelation, has not left us without intimation that this religious knowledge, this personal, spiritual infallibility, is not—the existence of God, and His gracious offices being granted—an irrational, or superrational or unnatural work; but one that in the religious and spiritual realm lies naturally along the lines of human life. The ordinary faculties are brought into play, the normal intellectual processes duly pursued, so that human nature is not lifted off its feet, but goes steadily on, when it may apply the appropriate tests and justify the ways of God to man. All this will the better appear from a few Scripture citations. “Thou shalt guide me with Thy counsel.” “Teach me, O Lord, the way of Thy statutes.” “O how I love Thy law: it is my meditation all the day.” “Thy Word is a lamp unto my feet, and a light unto my path.” “Give me understanding that I may learn Thy commandments.” “Teach me good judgment and knowledge.” “The Proverbs of Solomon; to know wisdom and instruction; to procure the words of understanding; to receive the instruction of wisdom, justice and judgment and equity; to give subtilty to the simple, to the young man knowledge and discretion.” “Hear instruction and be wise.” And why not the proverbs of Solomon as well as the Fables of Æsop, the Epic of Virgil, or the Precepts of Seneca? Because God gave the former, and man the latter. And God must give a thousand

to one for man; and God is able. "That which is born of the Spirit is Spirit." "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." "And when He is come, He will reprove the world of sin, of righteousness, and of judgment." "When He the Spirit of Truth is come, He will guide you into all truth; whatsoever He shall hear, that shall He speak." "On My servants and on My handmaidens I will pour out in those days of My Spirit, and they shall prophesy." "Therefore, having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." "And we are His witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him." "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down and go with them, nothing doubting, for I have sent them." "They assayed to go into Bithynia, but the Spirit suffered them not." "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers." "As many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit that we are the children of God." "Likewise, also, the Spirit helpeth our infirmities." "Which things also we speak, not in the

words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." And why should not spiritual religion enrich the language with some new words and new-found facts as well as chemistry or geology? "All these worketh that one and the self-same Spirit, dividing to every man severally as He will." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "If there be, therefore, any consolation in Christ, any fellowship of the Spirit, fulfil ye My joy." "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ." "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of the Holy Ghost."

This collation of passages—and many more could be added—will satisfy us: (1) That there is a realm, large or small, that the Holy Scriptures consider a realm of light, assurance, certainty, infallibility, comfort, and unfailing, uninterrupted joy. (2) That this realm of

joy is the rightful possession of the believer in Christ on earth. (3) That this realm is the moral and spiritual condition of each man, and his relation under divine light to his own knowledge and consciousness. (4) That the ever blessed Holy Spirit bringeth this assurance and certainty to the believer. (5) That in conveying this knowledge and establishing this certainty and sense of security, the Holy Spirit addeth no new faculties, but dealeth with man as man, and in possession of his natural and rational faculties. (6) That the external and physical faculties of seeing, hearing, and the like, are never clouded, perverted or lessened, distracted or thrown under a glamor or spell, when brought into exercise in relation to spiritual truth, but are normal and effective as in any of life's concerns. (7) That the Spirit of God is an intelligence and acts as an intelligence, ready that the doctrine should stand or fall by light and truth, by the laws of consciousness and reason, by which other knowledges are gained and other issues determined. (8) That this divine intelligence guides into truth and brings in the positive assurance by recalling facts, sayings, principles and doctrines to memory; by suggesting, directing and strengthening thought and reason; by communicating new and positive knowledge, which is to be verified as all knowledges are verified; by quickening the understanding itself, as is evidenced by the unfolding doctrines of Paul's irresistible logic in his epistles, and leading it upward to intenser, higher action, keener investigation, and clearer light; and by preoccupying the mind and expelling from it what

hinders access to truth and increase of knowledge. (9) That the Holy Spirit is as active in the emotional as the intellectual nature, and awakes the certainties of love, joy, peace, gentleness, goodness, humility, purity, patience, courage and power as vigorously, to say the least of it, as they are stirred to declare themselves in any human experience, or as any passions or emotions make themselves infallibly known in any of life's affairs. (10) That the Spirit of God never shuns the test of the positivist, the outer senses ; but, true to the highest philosophy, appeals ultimately to the keener perceptions of the soul. (11) That communications of new and broader truth, inspirations to proclaim doctrine, fact and law, have always been devolved upon individual men who could die in attestation of their declarations, and not upon councils with a divided responsibility ; and these individual men have died in attestation of their assurance and doctrine. (12) That the Holy Spirit always moved in harmony with the Providence of God, and that careful study of outward event, the coincidences and correspondences of Providence, confirmed the certainty at every stage of advancement, even as it is proved over and over again, and comes up to the mind in many shapes that two and two are four. (13) That everywhere and always the Spirit regards the written Word, the canon of Scripture existing at the time, and is governed by it ; till He has empowered and commissioned men to speak again for God, and through the written Word, the Holy Scriptures, leadeth men into all truth. "Sanctify them through Thy truth, Thy Word is truth."

What meaneth all this, but that man is as properly an object of knowledge to himself as is the dumb herd, the deep mine, the broad sea, the lofty firmament? What a spectacle is here, philosophy running away from the source of all philosophy, man himself! Even as religion sometimes runs away from the source of all religion, God Himself! Man is surely as near to himself, as cognizable to himself, as valuable to himself, as is the horse, the hippopotamus, or the star. And this is the eternal wisdom; first, know yourself—easiest known, and lost unless known; and known in the most precious and vital relations; that is, the relations to God, truth, virtue, and righteousness. Then, around this living centre gather all knowledge. In the living centre may be light, knowledge, absolute certainty, infallibility; for this is God in the conscience, and the consciousness the knowledge of God. Here we have the splendors of the Logos, the eternal Word, the unclouded ray of the indwelling God. For in Him dwelleth all the fulness of the Godhead, bodily; in Him was life, and the life is the light of men. He is the brightness of the Father's glory, and the express image of His Person; and He abideth in us, as believers in Him, and is in us the hope of glory; "and we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Now, the Lord is that Spirit." Can there be such a work going on within us in the clear light of the Spirit, under the open eye of consciousness, and we know nothing of it? Nay, ver-

ily, we are sure of these things—we know them. Here, pre-eminently, we have certainty ; and, in our conclusions on these conditions and relations under the Word, by this same Spirit we have infallibility. Whatever doubts, mistakes, unrest we have elsewhere, here we have assurance, absolute certainty, the quiet mind ; for God has so purposed and provided.

“ Faith lends its realizing light—  
The clouds disperse, the shadows fly ;  
The invisible appears in sight,  
And God is seen by mortal eye.”

Why sing such thoughts, admit such sentiments in our worship, if they be not true, and if we do not believe them. But they are true, though we often forget to believe them, and fail to apprehend them. Well may we pray, “ Cleanse thou the thoughts of our hearts by the inspiration of Thy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name.”

This supreme and eternal wisdom, the knowledge of God and ourselves, and of the mutual relations of God and ourselves, centre and life of all other knowledge, is the one aim, the entire tenor and purport of Holy Scripture. Enough other science it has and employs, but to teach what we call human science is by no means its scope or design. To keep God in our knowledge is its great thought and effort. “ Because they did not like to retain God in their knowledge, God gave them over to a reprobate mind. Here is the ane and the ruin of the nations and the ages ; and

here lost Edens all along our pathway, yea, the original forfeiture of Eden, seeking the power of knowledge without the preservative energy of the indwelling God, the true light, the saving knowledge, the eternal wisdom; for it is rending God from His creation, and divorcing God from Himself to exclude Him from the living principles on which He made the world, with which He upholds the world and vitalizes all things. No wonder they seek a Brahma retired and shut up in himself, a Jupiter in the clouds of Olympus, or a deity in a scarecrow of a fetich.

Yet let none say the Bible despises or decries human science truly so-called; for what is human science but the best thought, apprehension and knowledge man can obtain—not of God, for who, by searching, can find out God, but of His way of working in the universe. And herein the difference betwixt science and revelation, and the certainties within their respective spheres. In science, man searches; in religion, God reveals. In science, man searches everywhere midst doubts, and ignorance and growing knowledge. In religion, God reveals definitely and conclusively within a very narrow sphere, gives a bright, central, unmistakable point of light, whose ray is to be diffused through the entire being. Science the Bible employs, and makes it the means and channel of revelation. And with the definition here given, knowledge of God's way of working, how else shall there be demonstration and instruction than in God's way of working to suit the case in hand, whether it be in the stars of heaven, the strata of earth, the laws of mind, or the requirements

of divine revelation? Hence no other book touches human science at so many points directly as the Bible, as indirectly it must touch it at every point; for science, ordinarily so-called, is of man, and the fundamental science, the eternal wisdom, is in man as in God, and must go forth through all his legitimate investigations and acquisitions.

In the Bible we have the best cosmogony, the most ancient history, the most trustworthy chronology. We have the primitive ethnology, the original philology, and the unquestionable biology. We have grammar, logic and rhetoric, politics, ethics, social economy, and theology. We have the starting points of botany, comparative anatomy, astronomy, geology, and all their various subdivisions. It had been strange if God had left nothing for man to do. It had been strange if He had shown man all the possible variations and combinations of flowers, all the miscogenations and types of animals, and all the modifications and adaptations of minerals, and all the relations of all these kingdoms one to another, and to the multi-form forces of nature all about us. Yet, because God has not shown us everything, we are apt to say He has shown us nothing. Because God, with a father's love and a teacher's skill, has given us the exercise and the triumph of finding out one or two things, we are apt to claim the honor of knowing all things, and finding all, and, perhaps, producing all. How easy for proud, rebellious man to expel God from His own universe. But God has given us to investigate in some cases, yea, in infinitely the majority of cases: and

in the few cases where we had perished while investigating, He has graciously, certainly, positively made known that narrow area of truth indispensable continually to our life. We cannot live without God, without love, truth and righteousness, without knowing and correcting our relations to God; so these things are made clearly, indubitably known, and we can wait for the rest, and are waiting, laboring, and plodding on. Science is coiled up in nature, and we are ever winding off the thread. Theology permeates the ethnology of Ezra, the logic of Paul, the philology and institutes of Moses, and we are all the time opening up the hidden, reviving streams. In the meantime it is given us, even the most unlearned of us, to know ourselves, to know God, and to know God our Father and friend perpetually, constantly, infallibly.

## CHAPTER XX.

## SUMMARY CATECHISM.

LIKELY we cannot better close this treatise than with question and answer as follows:

Q. Why is the Holy Spirit called the "Spirit of Truth?"

A. (1) As opposed to the *spirit of error* that worketh in the children of disobedience, by which they love darkness rather than light, and wax worse and worse, deceiving and being deceived. (2) Because in Him all essential truth inheres; is of His very constitution and essence; co-eternal with Him and in Him. Some truth, like the basal principles of all the sciences, and the necessary truths of ethics and metaphysics, is absolute and eternal; and this absolute and eternal truth inheres in the universal and eternal mind, the Holy Ghost. (3) Because He is the Great Revealer and Teacher; in the providence of God disclosing physical truth, as suits the mind of God in the moral government of the world; but more particularly revealing God Himself to the family of man; the nature of God, the thoughts of God, the will of God, the moral government of God, and the nature and duty of man in the works of God, the providence of

God, the human conscience, in personal intercourse with men, but especially in His inspired Word, by which Himself is revealed and known, and all other lines of communication are to be understood and interpreted.

Q. What is meant by the "*all-truth*" of the text?

A. Primarily and especially this entire range of moral and religious truth as set forth in the Holy Scriptures, which contain all things necessary to salvation, truth pertaining to God, to the moral government of the world, to the soul of man, and man's relation to the world and to God. It is the field of the clear, sure and decisive knowledge God gives man of his Creator, of himself, of his nature, duty, and destiny; a limited field, indeed, comparatively speaking, but first in importance, easiest of attainment, strongest in assurance, and keenest in intensity. The contents of other fields a man may or may not possess, and live and thrive; but the contents of this field of spiritual and personal religious knowledge he must possess or die. He can have them for honest effort, and is inexcusable for neglect. Secondly, all useful knowledge of all arts and sciences, as the generations grow thereunto and advance therein through spiritual life and moral obedience. Only so can the Spirit lead on.

Q. To whom is this promise of the guidance of the Spirit of truth pledged? To every kind of man indiscriminately? To every believer in Christ, regardless of his fidelity? To the obedient and faithful believer individually? To the Church corporately? Any of

them is possible in conception, to whom is the promise given? What is the fact?

A. The context must settle the bounds of this promise of the Spirit's guidance into all truth. In this His final discourse, just preceding His mediatorial prayer, His arrest, trial and passion, our Lord is discoursing with His apostles—the twelve—on the clearer light and infinitely greater privileges of the New Dispensation, and the resplendent agency of its accomplishment; and is instructing them in their sublime opportunities, not merely as ministers—though He is preparing them, fortifying them, arming them for their great work—not as apostles, not as a body of instructors, or a college of discipline, doctrine and government, but as individual believers, humble and faithful disciples; and, therefore, He is unfolding relationships and friendships, inculcating duties, unveiling spiritual intimacies, disclosing movements and energies, and promising joys and rewards that never before had been known in the world, and were henceforth to be equally open to all His faithful disciples in all ages. As to the character of that discipleship, He said, "Love one another as I have loved you," "As the Father hath loved Me, so have I loved you," "If ye love Me, keep My commandments." Could the man of the world, or even the careless disciple, live in that circle of love? "If ye love Me, keep My commandments; and I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, *whom the world cannot receive*, because it

seeth Him not, neither knoweth Him. But ye know Him, for He dwelleth with you, and shall be in you." Was this Spirit of Truth for a corporation, a society, or for the individual? "Jesus answered and said unto him, If a man love Me he will keep My words, and My father will love him; and we will come unto Him and make our abode with Him." Plainly enough, and indisputably, then, the promise of guidance into all truth is not for the world, or for corporations, however much one man may help another, or all may help all, or for slack and careless followers; but for the humble, obedient learner, the true disciple, the faithful follower of Jesus, that realizes in his experience, and verifies in his life—"If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." That man and no other can, by the power of God, work his way into all truth, can travel forth under the guidance of the Holy Spirit into all truth; and there is no use for any other to try. You may try to be *that man*, but to attempt "all truth" in time or eternity without being that man is vain and useless. That man, the Spirit of truth, can lead into all truth, and He can in time or eternity lead no other through all that bright and broad domain. It is not a flash of light in the mind that is wanted; it is the reception, the acceptance of light as fast as we can take it in, as fast as the mind opens and we can stand it. A blaze of heavenly glory would kill most of us, and we will do well to be ready for it when it comes. God does not undertake contradictions, or do violence to the works of His own hand.

There are some things God cannot do. He cannot, because it is wrong; and He will not. The moral impossibility to moral beings is the mightiest impossibility. It is impossible that God should lie; and it is impossible, too, that He should pour the fulness of celestial radiance, the splendors of His being and the highest exercise of His holy attributes, the ineffable glories of His throne and kingdom and government, into our poor, weak, dark souls, in some instant of thought, some gush of feeling, some rhapsody of expression, or rush of even pure desire; for He hath purposed and promised and covenanted with Christ to take the "ages to come" to show the exceeding riches of His grace in His kindness toward us through Christ Jesus. A spark, a ray, is as much as we can stand; and in His providence, in our souls, when touched from on high, we get the illuminating spark, and in His Holy Word, under the bright shining of His Spirit, we get the *clear, steady, guiding ray*. And for this we should be very thankful, and follow it with all earnestness and humility. The very life depends upon it. Like the one match in the tinder box on the prairie, it is the only hope. But pursued with eagerness and meekness, it broadens out into all-encompassing brightness, so that we walk in the light. The hemisphere to our horizon is resplendent, and there is a plain path for our feet. "But did we not feel an ecstasy, a glory, when the light burst upon us? Was it not the fulness of the eternal glory? We were so happy!" Yes. You got all you could stand, and a great deal more than you deserve. The sun is all

in every ray, and a ray divine touches you. A man will jump for a fire-fly in a swamp on a dark night. He will scream with delight for the gift of a dull candle or a flickering taper in the dread dungeon at midnight. But what are your candles and tapers to the splendors of high noon? And with eye adjusted to the taper and the gloom, what could you see ushered into the meridian blaze? It is enough for us that we take the light given us, and follow the leader, the Spirit of Truth, into all truth. He will see to it that we get there soon enough. Even holy apostles thought there is something better than voices, impressions and surprises, and they likely received as good of that kind as we ever did. Says Peter: "And this voice which came from heaven we heard when we were with Him on the Holy Mount." We have also a more sure word of prophecy: "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts . . . for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Note this clear and steady ray given us. How dare we for an instant darken or color it with our impressions, or say we scarcely need it, as we have other light? Isaiah saith: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." The humble and obedient walk in the light of life. Even in heaven the Lamb shall lead them; and



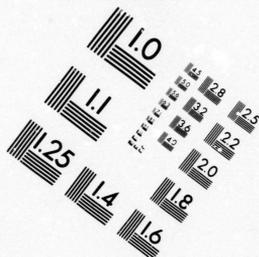
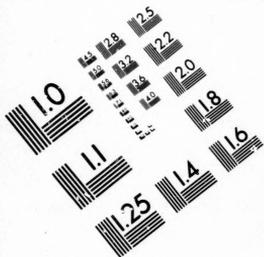
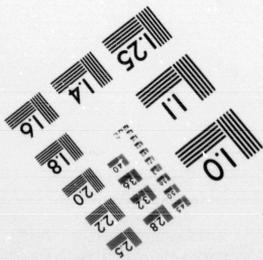
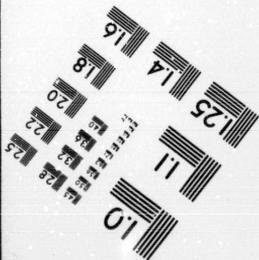
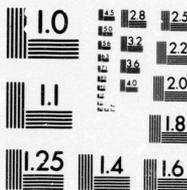


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lead them through the infinite ages amid the blessings enwombed in this promise. This precious promise then is given, not to any and all indiscriminately, not to the worldling, not to the careless believer, not to the Church corporately, but to individual, faithful, earnest believers in Christ, true disciples, waiting on the Master and following the guide in all meekness, teachableness and obedience ; and it is realized according to our growing ability in the attainment of spiritual knowledge, our willingness to learn, to receive the lessons and their consequences.

Q. If it is such a progression can a soul get what is definite and satisfactory here ? Is there certain light ?

A. The knowlege given in this estate of being is the "all truth" for this estate ; is pefectly equal to all its demands and perfectly satisfactory to mind and soul. The scholar knows as well as the teacher that one and one are two ; yet he may not sweep out so far in mathematical analysis. A common sailor may know as well as Livingstone or Bishop Taylor that there is such a land as Africa ; but may never have penetrated the Dark Continent, or traced out its rivers and traversed its plains. About all truth and knowledge there is this, that what a man knows, be it ever so little, he knows ; and he is a fool that gives up the little he knows because there are millions of things he doesn't know. There is sure guidance ; safe and certain light. The wayfaring man, though of simple mind, need not err. Conviction, knowledge of sin, by the Holy Ghost is certain light. On regeneration, the witness of Sonship is certain light. On entire consecration, the conscious-

ness of purity, the single eye, the perfect love, in that Sonship attested by the Holy Spirit, is certain light; for the Spirit of truth not only declareth we are sons, but what manner of sons; for the fruit of the Spirit is love, joy and peace. There is sure light on our own condition and relation to God, and there is steady light on the pathway of duty. One of the weaknesses of the Church of God has been admitting doubt and uncertainties where God has placed the most positive assurance, and the solidest certainty. It is a progression of constant assurance, and ever-brightening certainty; for the path of the just shineth more and more to the perfect day. There are certainties in the star-light; and certainties in the moonlight; and certainties in the gloaming of the morning; and certainties of the rising sun; all but the brighter, better understood certainties, in their own shapes and colors, and in their relation to other certainties, in the clear light of noon. On a pathway of certainties, a highway of unclouded splendors, the faithful, humble, obedient soul travels on to God, to comprehend with all saints what is the length and depth and breadth and height, to know the love of Christ that passeth knowledge, to be filled with all the fulness of God.

Q. Then amid all these clear certainties, under the guidance of the Spirit, do we commit sin? Are we liable to mistakes? "Do we make no mistakes?"

A. Everything depends on what you call "mistakes," what standard of conduct you set up and by what law you judge. Nowhere is there more loose-

ness, more indefiniteness, more carelessness of language, than in talking about mistakes and sin. People that simply make the broad statement, "under the guidance of the Spirit, I make no mistakes, I commit no sin," either do not know the use of language, the meaning of their terms, or are, to say the least, very heedless, if not very tantalizing and very exasperating in their application of it; and we have to feel annoyed and offended; or in charity be silent and wait the turn of things; or cry, "Humph!" and go off and let the man alone. For generally it is very hard to get in such pretenders the quiet soul and patient ear to listen to the better way. And when you get the quiet soul and the patient ear, who in meekness, gentleness, and love shows the better way? I am of Paul; thou of Apollos; he of Cephas; but, who verily, fully and alway of Christ?

These terms "mistake" and "sin" so much bandied about now among our Methodist people, because we trust all are struggling up out of the fog for the clear light, plainly have reference to some standard, some law, that the accuser, the critic, the judge, often the self-constituted umpire, has in mind when he shouts "mistake" or denies "mistake," imputes charges of "*sin*," or claims or pronounces "*sinless*." We use these two terms "mistake" and "sin" together here, not because we think a mistake is a sin, or a sin is a mere mistake; for in the moral category they are as far apart as the poles; but because they are both liable to the misconception we are now examining, and are both used amiss in the ceaseless discussions, if we

should not say wrangling and jangling, with which the Church is in many places disturbed. True, some disturbance is better than death; but the Bible stands, not for the stillness of death, but for peace, the peace of light and knowledge, of life, love, and righteousness; the peace of the proper use and direction of the mightiest forces in the universe of God.

Sin is the transgression of the law—the least transgression. A mistake is a digression, a deflection from the line of wisdom and prudence, the very least deflection. Now, what law? for there are several laws to which conduct and intent are and have been amenable, and by which they are and shall be judged and pronounced upon. What line or course of wisdom and prudence? for there are several standard lines of prudence, and each with its own umpire.

To speak first and mainly of law, there is, (1) The original law, the positive expression of the very mind and character of God, demanding in us absolute rectitude and perfect purity. (2) The gracious mitigation of this law of absolute rectitude shadowed down through a Mediator toward atonement, and modified in negative statement, as on Sinai. (3) The law of rite, sacrifice, and ceremony, manifest in the outward observance; still further shaded in type and external form, but filled with the spirit of the first law, which economy was given for the government of the Jewish Church and people. (4) The law of repentance, the law of the preaching of John the Baptist. (5) The law of the Spirit of Life, of the state and intent of the heart manifest in the life, which is the law of perfect love:

*not perfect original obedience, nor perfect ritual obedience, but perfection of love in its existence and best possible fruits, evangelical perfection, which is the law given the Christian dispensation; the law under which we are now living. Not to particularize further, the first law is in all these, is the life and soul of all, is the purport and intent of all; each law has its own guilt for transgression, its own penalty, its own atonement. Christ, the High Priest of the first and central law, dying under that law, put efficacy into all the atonements, swept away all penalties and guilt. No man can live before the first law and be justified; nor before the second law, in its spiritual intent. This is Paul's argument in the Epistle to the Romans. The Epistle to the Hebrews has more to do with the third law mentioned. On the first law, which is as much in force as ever, for it is the eternal law of God, though a moral probationer may be placed under an easier requirement, Paul saith, "there is none righteous—no not one." John saith, "If we say we have no sin we deceive ourselves, and the truth is not in us." And this first law is on us all; for this is the life-law, or perhaps we should say the death-law, of all dispensations. Looking on the fourth law—the law of evangelical perfection, perfect love—Paul saith, "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending His own*

Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law, even the first law, might be fulfilled in us who walk not after the flesh, but after the Spirit."

Now, if I say I am not sinning, or I have not sinned, I am living without sin, do not look at me cross-eyed. Do not look at one law, and judge me by that law, while I am living under, and living up to, and thinking of another. Under the first law I need constant atonement, or I should be constantly crushed with a sense of my guilt, if not wholly indifferent to God and moral claims—and that is hell—and that constant atonement through faith in Jesus thereto is unconsciously applied. Even under the flashing light of heaven on that first law, under the atonement, I see no spot, I feel no guilt, though off the atonement I am slain instantly. The slightest intermission of faith and there is the lightning of condemnation; for under that law who is there liveth and sinneth not? When I say I am not sinning, I likely mean I am consciously doing nothing contrary to the perfect law of love in the heart; but as to God's absolute law of utmost perfection in action as well as affection, I tremble, yet, under the atoning blood, rejoice, not because sinless before that law, but washed in the blood. If unconsciously I am doing anything contrary to the perfect law of love in heart and life, by faith I feel the blood applied, and there is no sensible guilt; under the fourth form of law, as stated, no sin; though under the central, vital law I am a transgressor. Believers have, therefore, on the one hand, great need

of constant humility and godly fear; while, on the other hand, by the very knowledge of the higher, purer law, and by its very flashing indignation against sin, they the more magnify Christ and the more triumph in His salvation, His cleansing from all sin. Bless Him forever!

If, then, people talk about being sinless, in the proper sense of that word, they talk worse than nonsense. They talk their criminal ignorance of the law of God, of the heinousness of sin, the ruin wrought in man by sin, and of the plan of salvation in Jesus Christ. I know when they talk that way we ought to be kind and patient and charitable, but this is a free country, and we have a free Gospel, and they ought to be still, and not abuse their freedom. If they say they love God with all the heart, I can understand it. If they say the blood cleanseth now, I can understand it. If they say the very God of peace sanctifies them wholly, I can understand it, and pray they go forth and prove it in the life. If they say, I am as perfect as God would have me be, and in this world can, by grace, make me, and that is saying a great deal, I can understand it. But if they say they are sinless with reference to the law of absolute perfection, that they are pure and sinless as Jesus Christ, that they have no more danger of falling into sin and need not watchfulness, that they live by the Holy Ghost, and do not require the word, or the worship, or the ordinances, that they do not, in view of the law of absolute perfection, need the prayer, "forgive us our trespasses," I confess I cannot understand it, except that some very

good people need more light on some very important subjects; and some other people that are better than they are will have an opportunity to let their light shine and teach them the way of God more perfectly; and instead of hitting them on the head, will, with a Christlike skill in instruction by the guidance of the Holy Ghost, find a way into their hearts.

To discuss at any length whether the true disciple of Jesus, under the guidance of the Holy Ghost is liable to any mistakes, great or small, in life, would lead us to much the same line of argument and a similar conclusion to that reached in the case of the question on liability to sin. Again, what is your standard? The best teaching, the safest guiding is done by correcting mistakes, and showing how to correct them. Imperfect knowledge, inferior discretion, must incur mistakes. The very grades of inferiority and imperfection imply mistakes to the superior and more nearly perfect. "But the Holy Ghost guides." Yes, and the Holy Ghost is a better teacher than to anticipate all mistakes. "But the Spirit shows when to buy, when to sell." When no moral question is involved, no special spiritual end gained, the Holy Spirit may care very little when you buy, and when you sell. What right have men to urge the Holy Spirit out of His covenanted line and province of action, and then claim His guidance there? He undertakes to lead into, to instruct in all spiritual, Biblical truth, in all doctrines necessary to salvation; to lead to infallible knowledge of sin, pardon, peace, and holiness, certain knowledge of God, and infallible judgments and assurance in

duty. He undertakes to put us all right centrally with ourselves, and with God, that we may work out from this centre in the wisdom He communicates, and the spirit He bestows. But does that say He undertakes to put us on the best of two or ten alternatives in life's common affairs, that may have little or no relation to, or bearing upon, that central life? That He decides whether we eat more bread or potatoes, more flesh or fish; whether we sleep on straw or hair, or ride in a buggy or a democrat? He may be with us equally in any or all these things, assuring us we are the Lord's, making His Word plain and precious, guiding us through our mistakes to greater wisdom, and helping us keep our Heaven in view. But He leaves us to settle betwixt the bread and potatoes. "But nothing in a Christian's life is unimportant, and so he does nothing without the Holy Ghost. Whether we eat or drink, or whatsoever we do, we do all to the glory of God." And nothing in an illuminated palace, in the company of the honorable, is unimportant; and whatever we do, whether we eat or drink, or walk or talk, or labor or rest, we do all to the honor of the Lord of the palace, and in the open light he supplies. But it is not the light that does our eating and drinking, our walking and talking at pleasure; nor is it the honorable company that decides all, else we were under constraint and without pleasure; nor is it even the Lord of the palace. He provides the light, the association, the food, and it is His joy to behold us in this or that or any choice or manner at our pleasure to His honor. And the more freedom of choice within the

laws of the palace the greater his honor and joy. We are the temple of the Holy Ghost, and filled with the light of the Spirit, but it is not the light that makes our choice, does our acts, nor is it the Holy Ghost; but we honor the Holy Ghost with greatest freedom of righteous choice and act.

Q. If, then, we so speak, shall we not make the perfect guidance of the perfect Guide of 'ittle worth? What is this guidance worth any way?

A. *First.* Consider the contrast betwixt the heathen who is without the Spirit's guidance, and without the Word with which He guides; and the Christian, the man who has been led to pardon and peace. This will not be pondered, and a man say the Spirit's guidance is naught.

*Second.* Consider the contrast betwixt the heedless, unfaithful Christian, and the humble, earnest, docile Christian; betwixt the timid and the valiant, and say not Thy guidance is naught.

*Third.* Consider the promises of God's Word, the need of every Christian in sanctifying, illuminating power, and salvation from temptation and sin; also the needs of the world and the progress of Christian work, and say not this guidance is naught.

This guidance has already proved itself of inestimable worth; and if we be teachable, obedient, not hasty, extravagant, or fanatical, we shall find the utmost of this glorious guidance.

Q. What, then, shall we after all understand by this guidance? How far does it go? What does it do for us?

A. This guidance is like all other teaching and guidance, only with a perfect Teacher and Guide. But this by no means insures infallibility in everything, or equality or exemption from mistakes in all regards in the scholars. In the first place, the Holy Spirit proceeds, like any other instructor, upon the principles and truth furnished and to hand. In the second place, like any other teacher, He may give problems and make declarations of His own; but they must still proceed upon those same principles. In the third place, the capacity and condition of the learner are elements the Divine Teacher, as well as other teachers, must take into the account.

In the fourth place, He, like any other teacher—*for Himself hath so appointed*—finds experience indispensable and of immense value to His scholar; and, in the fifth place, He gathers in the subsidiary helps of reason, conscience, providential direction and government; indeed, all powers and processes that discipline the learner, and impress the truth upon the mind.

Here is a perfect teacher in mathematics, perfect so far as his scholar is concerned, and here a perfect multiplication table. Does that say, because the teacher knows it all, and the standard, the truth is perfect; that the learner will never, or can never, make a deflection from perfect accuracy. With all care on the part of the teacher, the scholar will make the mistake; and a good teacher will let him make the mistake, and conduct him to its correction by the table. Only so can he instruct him to work without mistakes, and rise to the higher tables. If the teacher

steps in before the scholar has a proper mental operation of his own, forms his own judgement, he weakens the scholar, disowns the power of the truth and dishonors it, and unfits the mind of the scholar for its proper action and processes in the higher spheres of thought and life. The business of the teaching is to enable the learner to form an independent, accurate judgment in the presence of the truth. Only so can any kind of truth be properly apprehended, incorporated, and applied. The Holy Ghost has the truth of God. We are disciples trying to learn it. We want always to do perfectly right. We desire also to commit no blunders on mere matters of choice or expediency. If we say a mistake is no mistake, because it is a good opportunity for the teacher and a discipline for the scholar, all right; then the earnest, obedient scholar makes no mistakes, for he will be led aright and come out right. But if mistakes mean deflection from the straight line of perfect accuracy, which certainly it does mean, then the best scholar makes many mistakes. And so in many regards does the most faithful and obedient disciple of Jesus Christ and scholar of the Holy Ghost. But the lower mistakes are ceasing, and the developing powers are rising into higher spheres of action, solving deeper problems and doing grander work. A man reaches a point where he does not make any more mistakes in arithmetic, or in words of one or two syllables; but he might even yet, and does even yet, in trigonometry, technology, nomenclature, and analysis. A man gets where he doesn't make any mistakes about going to meeting

or family prayers, and has great joy in the duty; under the guidance of the Holy Ghost, let him try the advanced lessons, the consecration of his substance to God, the tithing of his income for the Divine Successor in the Order of Melchizedek. The personal guidance of the Holy Ghost is given for such work, leading on from strength to strength; the light of the Spirit of Truth shines on the Word for such a duty, and makes our duty sure. Not as I feel; not as I am impressed, but what saith the Lord.

Let us try the "feeling" solution on the multiplication table, as many people do on the Bible:—"3 bushels barley at 80c. per bush.—I feel so good," says the buyer—"come to \$1.50." "I feel so good," says the seller, "I have an impression it comes to \$5." To the multiplication table! to the multiplication table! if they speak not according to this word, there is no life in them. Try it on grammar:—"The good old way, the way I feel at home in, is to say, 'Whose is the horses? The horses is his'n';' or, 'Who done it? John done it' It seems so stiff and uppish to say, 'Whose are the horses? John did it.'" Uneducated people are the most obstinate in their miseducation; and superficial and fanatical religionists are the most obstinate in their prejudices; on the principle, possibly, that the less a man has the harder he will fight for it. It is the fight he delights in, and not the possession.

This light of the Holy Spirit has the inner, central, vital ground of assurance, certainty, infallibility, as affecting the fundamentals of personal and experimental religion. Some questions—questions of the

first importance—it settles quickly, conclusively, and satisfactorily ; and, to the faithful learner, keeps them settled. Then from the clear, sure, central light on our knowledge of sin and sin forgiven, our knowledge of God and our legal and spiritual relations to Him, this blessed guidance leads the humble, teachable, illuminated soul forth into the enlarging and multiplying relations of human life, our varying relations to man, and our expanding relations to God, always, through better understanding of the Word, teaching higher and higher duties, and leading on the soul in greater knowledge, felicity and power. With this we ought to be content. Pressing beyond this we rush into extravagances, and hinder the cause of God. As scholars must stick to their tables, and hold their teachers to the tables, grammarians to their rules, logicians to their organon, so must we cleave to the Bible—the Bible, the truth of God. Electricity is to be taken into account in electric science ; seismic power in treatises upon earthquakes ; affinity in chemistry ; gravitation in physics, and the life-force in all organisms. How, then, can we reasonably exclude divine power from ethics and religion, which surely are as decided facts and as great facts as the shooting forth of the leaf, the sweep of the air, or the flowing of the water? “Physical causation,” “vital causation,” shouts a gross philosophy the world round and the ages through. Why not, then, a moral causation, a spiritual causation under the laws of personality and spirit, as well as a physical causation under the laws of air and water? And if a life force can enter and inter-

ferre with the affinities of chemistry or the attractions of physics, and counteract and control them, why can not a reason force, intelligence force, mind force, spirit force, under its laws control all other force, and, if need be, even life force? And why cannot this Supreme Spirit, author of all, undertake for moral and religious beings, and accomplish what He undertakes? And why cannot He declare His organon, the Holy Scriptures, in every way worthy of God in our highest conceptions of the infinitely wise, good, and holy God—firmer than the foundations of the mountains, and stronger than the bands of the physical universe? And when these Scriptures are established the Word of God, why shall they not be our law? And when the supreme mind in this eternal truth and with this truth would lead us into all vital and essential spiritual truth, if we follow on to know the Lord, why should we not find this truth as He hath appointed it, certain, indubitable, infallible?

Q. Is the Church of God availing herself of this guidance?

A. The strangest history under heaven is the history of the rejection and perversion of this very guidance; of the misdirection of doctrine, the abandonment of the few divine essentials in Christianity, the adoption of the many human vagaries and additions, and the consequent loss of light, life and power by the Church of God. Of this, alas, are too many witnesses; we speak now only of the doctrine in hand; personal, spiritual knowledge in the Church by God the Holy Ghost, and guidance by God the Eternal

Spirit into all truth. But this is a central, vital doctrine. Behold the wanderings! The Holy Spirit not a person, not God; not co-equal and co-essential in the Trinity of persons in the Godhead; but an influence, a function, an emanation; how could this give assurance, lead into truth? Was there ever a more materialistic philosophy, to say nothing of spiritual religion? This guidance, not in the individual and responsible believer, according to the inspired infallible Word, but in the irresponsible body of believers, thence in council, thence concentrated in popes. This guidance not a free and loving intelligence with divine truth upon reason and conscience, leading a free and loving disciple, but all fixed by stern decree from the eternal ages; that is, this guidance is not a guidance at all, but a predetermined and irresistible compulsion. Infallibility gone from the Word, the Spirit gone from the heart; then, of course, take the Word from the people, give them outer ointment for inner spiritual anointing and power; what a night of darkness was that to settle down upon the world. Personal assurance gone from the heart of the believer; knowledge of sin forgiven, pardon sealed, witness of adoption, assurance of cleansing, infallible judgment and blood-bought, Spirit-attested claim that God is reconciled, and is known as reconciled, not simply to the world, but to me personally, all combated, all renounced; what a surrender of strong, impregnable, spiritual, scriptural, rational and experimental positions; what a circumvallation of dogma and metaphysical subtlety built up by human art and device to take the place of

the mighty towers and impregnable fortresses of the eternal God. How could such a belief go forth to the conquest of the world for Jesus? What dancing lights of disquisition, what unsteady guidance of scholastic acumen is substituted for the steady ray of the Spirit and the leading of the responsible soul by the competent and gracious Divine Teacher! What effort by some means to destroy the individuality, the personal accountability, the moral freedom of each man, each believer; to deprive him of his power with God, and to marshal men in the mass, either by sacraments or decree, into acceptance of dogma and into heaven.

Somehow or other the Church must do it all, whether by the power of the Pope or by the strength of Almighty God, in discriminatory and arbitrary decree; the Church must do it all, the man under the Spirit do nothing; the Church knows it all, appoints it all; the man knows nothing. Hence, under the decree or under the sacrament, it is not a concern of the individual man. He may wander abroad in darkness; he can know nothing of these vital, spiritual matters any way. What knowledge there is, is in the priest; or God has reserved to Himself in inscrutable purpose. Either the priest will see us through, or the living God will predestinate us through; and what have we to do with the matter? What can a man—a common man—do in things so high, awful and mysterious? He may stumble on in sin, and blunder on in error; but to think or to teach that he may know God, or know his sin forgiven, or read his title clear to mansions in the skies, is really dreadful. Why should the Church

itself bring in superstition, doubt, and dread, either in the name of purpose or Pope, where God has placed religion, knowledge, light, confidence, and love? Betwixt Himself and the individual soul, God, by the Spirit through the Word, has set these things—the possibility of these things, light, knowledge, assurance, certainty, love for every man. Why should the Church step in here—the Church corporately, the Church officially, the Church dogmatically? Why the Church keep God from the man, or the man from God? Outside this central life and power the Church, in her work of government, administration, instruction, is all right and doing God's will; but putting herself betwixt the soul and God in the very knowledge, experience, acts, and exercises that, through the blood, by the Spirit, make a man a true member of the true Church, is all wrong. It may be infinitely better, less harmful and liable to abuse, to invade that spiritual, personal realm with the doctrine of divine sovereignty than the doctrine of papal supremacy; as, likely, that former doctrine, in its most rigid interpretation, was a corollary of the latter as the opposite extreme, and an effective tower and hammer to resist its onset and break its grip. But while divine sovereignty, and Church government and law, are both glorious in their realm, and indispensable to piety and power when properly understood and related, neither of them in their rigid and anomalous interpretation is authorized of God and His Word to step in betwixt God and the soul. Every man is complete in Christ without any dogma, and Christ perfects Himself in every true

believer without any human vicar, priest, or Pope. When will the Church learn this: that she degrades religion and denies God by denying manhood and degrading God? Systems, when right, are mighty to help and defend; when wrong, mighty to oppress and crush. And so far in the world's history they have done more oppressing and crushing than defending and helping.

What is the Church? The redeemed under covenant, the body of believers. Is it, first believe with a saving faith, and thereby abide in Christ? Or is it, abide in Christ, in order to believe with a saving faith? To infants incapable of knowing God, their salvation is unconditionally, on their part, under the covenant; and their first liberty is to reject the knowledge of God or accept Him forever. When capable of knowing, and as they are capable, they must know. To know is to be saved. To refuse knowledge is to be lost. And knowledge is not in masses, but in every man for himself. An infant, if a *non-believer*, is by no means an *unbeliever*, voluntarily rejecting Christ, life, and the knowledge of salvation. Even in this realm of the salvation of infants the Church has affected to do what God never put into the body corporate to do; that is, to deliver and convert by baptism; thus again exalting Church and priest to be in the place of God, and rearing a system of baptismal regeneration, with all its dogmatic enormities of tactical succession backward, and its horrid deformities of unconverted Christians and baptized infidels forward, till all around, through metaphysical subtlety, hier-

archical assumption, or papal infallibility, the world by wisdom knows not God.

What shall we say then? We must say the Church of God has sadly lost track in this whole most important matter. Forsaking the fountains of living water, it has hewn out to itself cisterns, broken cisterns, that can hold no water. Is it not yet true: "Ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God?" If this be true in any sense or degree in the elements of our faith, how much more in the advanced lessons, attainments, and experience. If it be true in our acceptance through Christ, how much more in our guidance by the Spirit? And how are we accepted through Christ?—individually, or corporately? personally by faith, or sacramentally and officially by human mediation and priesthood? "There is one God and one Mediator between God and man, the Man, Christ Jesus." And how are we led of the Spirit?—spiritually and personally, or assembled in council, directed in vote, consolidated in creed, canon or decree?

Is it not unaccountable that it should almost constitute the history of the Church, that it has abandoned the position of certainty, knowledge, infallibility where God planted it, and on the foundations on which He fixed it forever; namely, spiritual knowledge of sin and self, personal knowledge of God and salvation, and assurance of relation and duty, and should have handed over that infallibility to other domain and entirely other offices? Is it not unaccountable that

there should be so much papacy and priestism even in a'l Protestantism ; that the paramount moral relation between the individual man and his God should be so ignored ; that personal, experimental religion should be kept in the background ; and dogma and ceremony, metaphysics and mummery, urged to the front ? And yet, was not this the very prophecy that some power as God should sit in the temple of God showing himself that he is God ? And, after all, is it wonderful the Church of God, misapprehending her mission and inverting the divine order, really abandoning her constitution, relation and work as a Church, composed of justified and sanctified believers, and brought into this fellowship because they are sanctified to God, because they know God personally and salvation individually and fully ; and, as a Church, maintaining the communion of brethren in love, governing and instructing in all truth and righteousness, and really placing herself on other foundations, and attempting other offices and work ; is it wonderful, after all, that not a quarter of the world is truly converted to God ? Would it not be wonderful if it were ?

What has been the effort and way of the past ? What is the true Bible plan and intent ? "The manifestation of the Spirit is given to every man to profit withal." This may lead us to the question.

Q. What is the Church's privilege and duty in this matter ?

A. The citation of some Scriptures will best answer this question : "I will pour My Spirit upon thy seed ; one shall say I am the Lord's ; and another shall

call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes; and ye shall keep My judgments and do them." "Create in me clean a heart, O God; and renew a right spirit within me." "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Ye must be born again." "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." "As many as are led by the Spirit of God, they are the sons of God." "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." "Whosoever shall speak a word against the Son of man it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." "If ye love Me, keep My commandments; and I will pray the Father and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him. But ye know Him; for He dwelleth with you and shall be in you." "Howbeit when He the Spirit of truth is come, He shall guide you into all truth." "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the

earth." "And Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call." "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance." "That the God of our Lord Jesus Christ the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe according to the working of His mighty power which he wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." "That He would grant you according to the riches of His glory to be strengthened with might, by His Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and depth, and length and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." "Be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." "Be not drunk with wine, but be filled with the Spirit." "Not by works

of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." "For this is the covenant that I will make with the House of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts, and they shall not teach every man his neighbor, and every man his brother, saying, *know* the Lord; for all shall know Me, from the least to the greatest." "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "For through Him we both (Jews and Gentiles) have access, by one Spirit, unto the Father. Now, therefore, ye (Gentiles) are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." "Other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy, for the temple of God

is holy, which temple ye are." "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." "And the Spirit and the Bride say come. And let him that heareth say come. And whosoever will, let him take the water of life freely." "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ." "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." "Thy people also shall be all righteous: they shall inherit the land forever." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Of the increase of His government and peace there shall be no end." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." "The meek shall inherit the earth." "Now there are diversities of gifts, but the same Spirit. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit. To another, faith by the same Spirit; to

another, the gifts of healing by the same Spirit ; to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will." "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints ? Do ye not know that the saints shall judge the world ? And if the world shall be judged by you, are ye unworthy to judge the smallest matters ? Know ye not that the unrighteous shall not inherit the kingdom of God ? And such were some of you. But ye are washed ; but ye are sanctified ; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Know ye not that your bodies are the members of Christ ? Know ye not that your body is the temple of the Holy Ghost, which is in you ? If we would judge ourselves, we should not be judged." "Master, speak to my brother that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you ? Take heed and beware of covetousness." "Is it lawful to give tribute to Cæsar or not ? And He saith unto them, Whose is this image and superscription ? And they said unto Him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's." "The powers that be are ordained of God. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. Render therefore to all their dues ;

tribute to whom tribute is due; custom to whom custom." "Ye know that they who are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you. Whosoever of you will be the chief shall be the servant of all." "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

From these Scriptures, and many others by which they are explained, corroborated and enforced, we draw the following conclusion in regard to the Church of God and the individual members thereof in their relation one to the other, and to the world and to God. These fruitful themes open many tempting doors of disquisition; but we keep our eye upon the one direction of thought, the guidance of the Spirit.

1. The Church of God is a Divine organization, of which Christ is the life and centre—a spiritual building of living stones, of which Christ is the chief corner-stone—a compact body of living members, of which Christ is the head. It is a real corporation—a spiritual corporation—with energies, functions, government, mission instrumentalities, rights and privileges peculiar to itself. It is supreme in its own sphere, and loses power if it moves out of its place. It has a great work to accomplish, which it alone can perform, and which it can perform only by fidelity to its own character, spirit and appointed agencies.

2. Our Lord and His apostles drew clear lines between the power of the Church and the State—the civil or temporal and the spiritual power—and con-

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fining the Church definitely to the religious sphere and to spiritual functions and operations. Within this domain the Church has full powers of government, discipline and instruction, so that she may preserve her doctrines in purity, and the life of her membership in consistency, and may appoint such agencies and enact such regulations as shall aid to secure right living, sound thinking and rigorous action. But these appointments and enactments shall never transcend, disregard, pervert or overleap the written Word.

3. This Church is composed of members: “Ye are the body of Christ and members in particular.” These members, under the eternal covenant, are they that having heard the word of truth, responsible, intelligent, and free—and only they that are potentially or actually such can meet the conditions of membership—have trusted in Christ; in whom also, after that they have believed, they have been sealed with the Holy Spirit of promise: chosen to salvation, through sanctification of the Spirit and belief of the truth. To these members of the body of Christ, cleansing themselves from all filthiness of the flesh and spirit, are given exceeding great and precious promises, whereby they become partakers of the divine nature, according as divine power hath given them all things that pertain to life and godliness, through the knowledge of Him that hath called them to glory and virtue. The Bible, especially the New Testament, is largely made up of an unfolding of the exhaustless provisions of infinite wisdom, goodness, and power,

for the benefit of the believer. It would seem that God cannot promise too much, and language is burdened to convey the divine ideas of riches, love, mercy and peace to our souls. The believer may know God in His spiritual nature, and learn more of His character and excellency from day to day; know God as he knows, aye, better than he knows his most intimate friend; may know God as a pardoning God and a loving Father; may know the love of God that passeth knowledge; may know his own need and the infinite supply; his own poverty and the infinite riches; his own ignorance and the infinite wisdom; his own weakness and the infinite strength. He may know his cleansing, the kingdom of God established within him, Christ in him, the hope of glory. He may know himself, his God, his relation to God, his duty to God and to man. He may know his acceptance of God, and the acceptance of his humble obedience through Christ. He may know he is sanctified by the Spirit, and emboldened and empowered from on high for his work. He may know that God giveth him the victory, and that he hath within him the earnest of his resurrection from the dead and of his eternal inheritance and glory. Is not this a contrast with a man in darkness—dead in trespasses and sin? "We know that we are of God. And we know that the Son of God is come and hath given us an understanding, that we may know Him that is true, and we are in him that is true, even in His Son Jesus Christ. This is the true God and eternal life." "And this is life eternal, that they might know Thee the

only true God, and Jesus Christ whom Thou has sent." Life, peace, love, joy, power, now; and eternal life, light, love, and joy to them who, by patient continuance in well-doing, seek for glory, honor, and immortality.

4. All this, aye, infinitely more than we can tell, for the individual believer. "For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him;" not even in this dark world; then how much less for the eternal glory? All this for the believer! Is there anything beside? Can the Church do anything? Does it add anything? Yea, verily, if it keep to its sphere, and leave the believer to his sphere. Forsaking its place, transgressing its bounds, violating individual liberty on one hand, or domestic or social or civil liberty on the other, it becomes a hindrance and a harm. Has not the Church at times even crushed out vital godliness and true religion? But within her sphere she gives us the communion of saints, spiritual government, to the restraint of evil and encouragement of the good; security of doctrine, and perpetuity and efficiency of the ministerial office and work; increase and power of spiritual agencies; formation and direction of public opinion on great moral and religious questions; unity of the brotherhood, and happy and vigorous co-operation in spreading the Gospel and establishing the kingdom of Jesus Christ.

Within a sphere of this nature, and the believer keeping to his sphere there is harmonious action

betwixt the Church and the believer, and each is helpful to the other. The Church does not make the believer, though sometimes she takes the notion she does, and can annihilate him too; but the body of believers compose the Church. There might be a believer, and even believers, without a Church, certainly especially as some people understand it; but there can be no Church without believers. The believer is the spiritual integer, the Bible unit, indivisible, responsible and free. Given the believer with his knowledge of God, duty, himself and salvation; this certainty, this positive assurance, with his love, meekness, forbearance and faith, and you have that for which Christ died; sin conquered, righteousness demonstrated, love enthroned. Put that man alongside another man of the same spirit and sort. How their lives flow together, their thoughts, sympathies, knowledges, purposes and aims! What a free and blessed fellowship! Add another, and yet another; and the love of Christ constraineth them. Can they help each the other? Is there a man they should seek and save with like precious salvation. The Holy Ghost giveth each of them power, and they combine their power; each of them wisdom and grace, and they combine wisdom and grace. They may not make new doctrines one for the other, for Holy Writ is complete. They may not bind heavy burdens to lay one on the other, for their hearts are filled with love; and they can do nothing contrary to love. They abide in Christ and dwell in the unity of the Spirit, in the bonds of peace. The Holy Spirit fills each believer, perfects

each believer in love, and spiritual knowledge, and faith; and stirs, and prompts, and guides them, one and all, to unite their faith, and love, and labor. The providence of God co-works with the Spirit of God; and confirms the intimations of the Spirit and the instruction of the Word as to the mind of God. The providence of God and the Spirit of God explain, make the Word of God; and the Word of God reconciles and determines the providences of God, and limits, assures and confirms what is the mind of the Spirit. And the moral government of God, His direction of the affairs of the world, marking out the course of and deciding the destiny of nations, sets before His Church, His people the open door of effort and success. And so Word, and Spirit, and providence, and government lead the body of believers, the Church of God, in a safe way of Christian enterprise, sacrifice, and labor to His glory.

Does not this fill up the Bible measure of Christian growth and procedure? And what is there in all this of new dogmas or doctrine, of hierarchy lording it over the heritage, of ceremonial pomp, tactual succession, legislative or papal infallibility, or priestly virtue and grace in water, wafer, wine or oil? Why will men take God's work out of His own hands, and then renounce the very privilege He has given them to enjoy, and reject the very work He has allotted them to do? How can they but forfeit Divine presence and power? "I am the vine; ye are the branches," said our Lord. "Abide in Me and I in you. If ye abide in Me, and My words abide in you, ye shall ask what

ye will, and it shall be done unto you." Born again, sanctified, wholly filled with the Spirit, perfecting holiness, abiding in Christ with love made perfect, with faith overcoming the world, strengthened with all might by the Spirit, guided by the Spirit into all truth; conscious, assured, certain of all these things, tried, proved, indubitable; the knowledge and judgment of the condition and relation, these personal, spiritual facts, infallible; comforted with a steadfast hope, rejoicing with a joy unspeakable and full of glory, bringing forth the fruits of the Spirit, always having all sufficiency in all things, and abounding in every good work, praying without ceasing, in everything giving thanks; heirs and joint-heirs with Christ, made heirs, according to the hope of eternal life, to an inheritance incorruptible, undefiled, and that fadeth not away, having the earnest of the Spirit, the pledge of the glorious resurrection. This, then, is the individual believer, the humble disciple, the eye single to the glory of God, quick to discern the movements of His "guiding eye."

Therefore, men in Jesus Christ are not to be herded by either churchly ceremony or sacrament, or human dogma. Nor is this the way to gather the moral and spiritual force; the force of holy example, holy living, the light of truth, the virtue of faith and love inextinguishable, with which to conquer the world. They may be associated in loving fellowship, under the authority of the Word of God, by the guidance of the Holy Spirit. And thus is the Church of God, "all coming in the unity of the faith and of the knowledge

of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ ; henceforth no more children tossed to and fro, and carried about with every wind of doctrine, but speaking the truth in love, and growing up into Him in all things, which is the bread, even Christ."

"Happy the souls that first believed,  
To Jesus and each other cleaved ;  
Joined by the unction from above,  
In mystic fellowship of love.

"Meek, simple followers of the Lamb,  
They lived and spake and thought the same ;  
They joyfully conspired to raise  
Their ceaseless sacrifice of praise.

"With grace abundantly endued,  
A pure, believing multitude,  
They all were of one heart and soul,  
And only love inspired the whole.

"O what an age of golden days !  
O what a choice, peculiar race !  
Washed in the Lamb's all-cleansing blood,  
Anointed kings and priests to God !"

Had we not better hasten back to that simplicity and power? Such people, led of the Spirit, would readily associate themselves for the common joy, the common strength, and the common good. They would be readily urged outward and prove mightily that God is in them of very deed, in preaching the Word, in the demonstration of the Spirit and power. They would readily take such authorities as God for provi-

dential development set in the Church, acting within the limit of His Holy Word; apostles, prophets, teachers, miracles, gifts of healings, helps, governments, diversities of tongues; covet earnestly, under the Spirit and the Word, the best gifts, and find the more excellent way. In their discipline, in love for the maintenance of purity of doctrine, and rectitude of life, what they bound on earth through the Spirit would be bound in Heaven. Dwelling together in love, having received the Holy Ghost, hating sin with a perfect hatred, yet with tears recovering the offender, whom they forgave, he would be forgiven in Heaven; forbearing to the utmost with the offender in a Christlike forbearance, whom they pronounced incorrigible, Heaven would condemn. "Whosoever sins ye remitted, they are remitted unto them, and whosesoever sins ye retain, they are retained;" remitted and retained, not as an arbitrary and judicial act, but remitted and retained as the last effort of their Christlike brotherhood under the direction of the Holy Ghost; a brotherhood, Christlike, in hatred of sin, in love of the sinner, in patience of instruction and warning, and in willingness of sacrifice if the transgressor may thereby be brought back to rectitude, fellowship and God.

Where is this Church? What has become of it on the earth? With what diligent search may we find it? And yet this is the Church of the Lord Jesus, whom we think we love. Surely His visage is so marred more than any man, and His form more than the sons of men. How great the privilege, the oppor-

tunity, of the Church of God, and how sadly hath it been cast away! How terrible the responsibility that souls are perishing that a faithful Church would have saved! Let the Church again return; let it obey the Word of the Lord; let it put light where God puts it; assurance, certainty, infallibility, where God places them; making them positive and strong, clear and bright, within the divine limits, and not shading a hair's breadth beyond these limits of personal knowledge of God and salvation; let it place itself in its individual membership under the guidance of the Holy Spirit by the authority of the Word; then who shall stand before these men of God? "One shall chase a thousand, and two put ten thousand to flight." This age, thanks be to God, hath more heart-searching, Bible searching, Berean inquiry, godly fellowship and brotherly investigation on this and kindred themes than possibly any age preceding it. The light is spreading; charity is widening and deepening; Christianity is returning to the apostolic type: "This Jesus hath God raised up, whereof we all are witnesses. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ. Then they that gladly received His word were baptized. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." To them was the promise fulfilled: "Ye shall receive the gift of the Holy Ghost."

