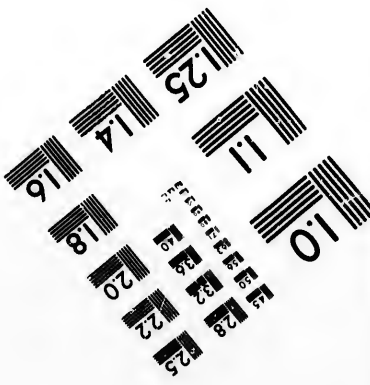
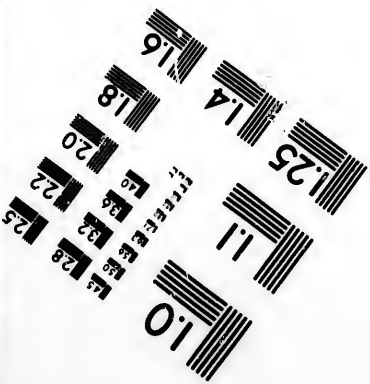
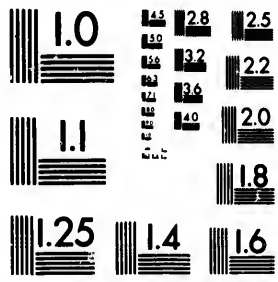


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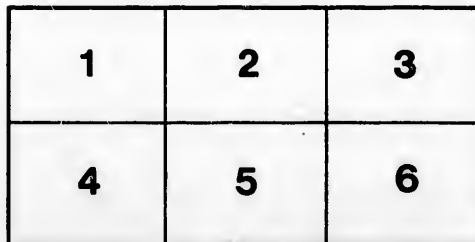
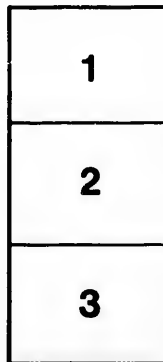
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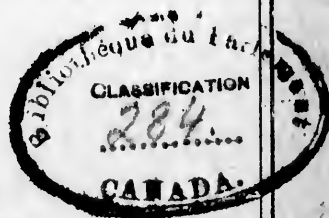
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DOUBTING CASTLE

The Necessity for the Times ;

OR,

IS THE JESUIT RIGHT ?



By ASINUS.

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in the office of the Minister of Agriculture.

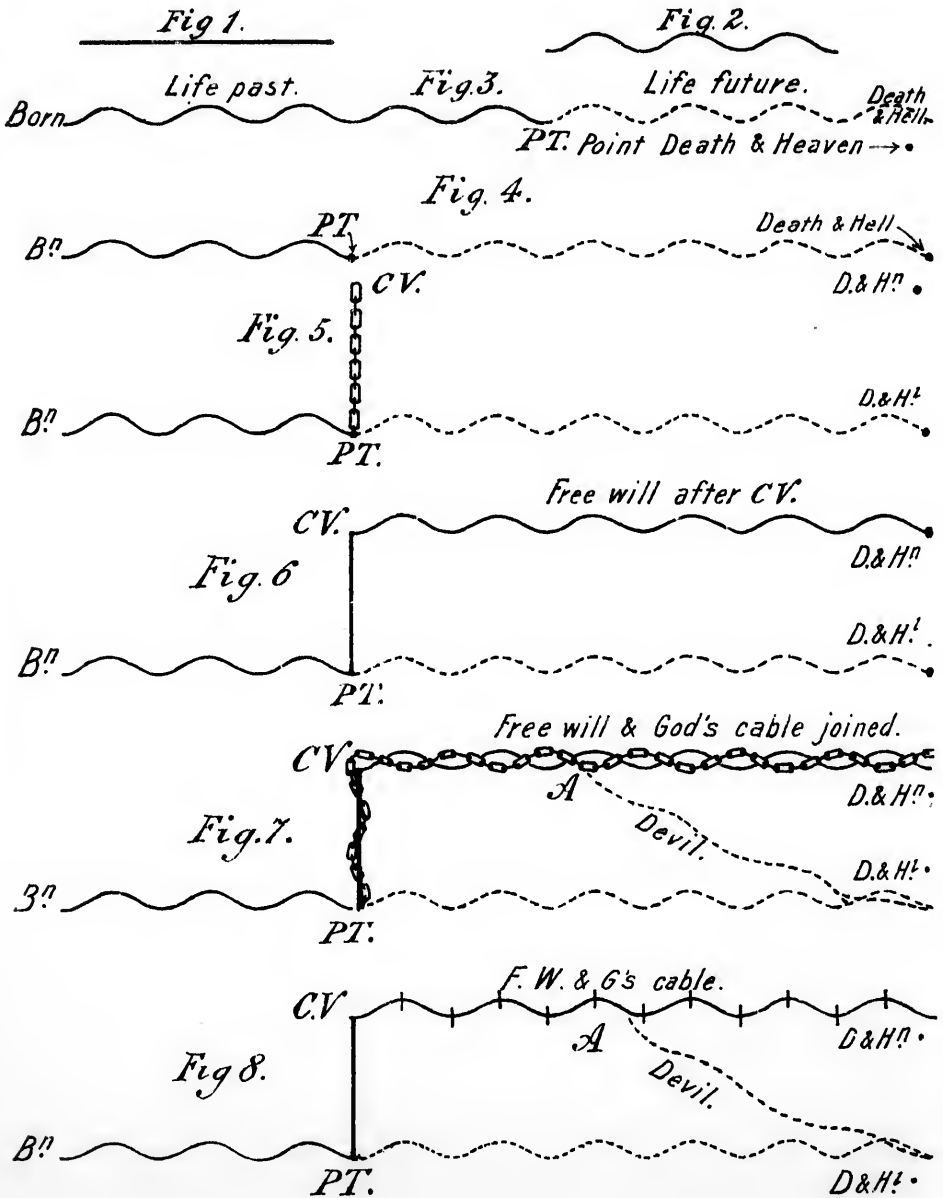
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The Necessity for the Times ;
OR, IS THE JESUITE RIGHT ?

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TORONTO, 1893.

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P R E F A C E .

The preface is a plea for individual responsibility and personal effort to effect the unity of Christ's followers, and naming those with whom this plea should have an influence, for the following reasons:

1. Honour. "God's fellow-workers, or co-labourers with God," is the greatest honour to men on earth, and this designates the grandest partnership that is possible. For partnership suggests benefit to such union, and, in a sense, that all benefit must be men's, as God is infinite, it is clear that no association should commend itself more to man.

2. Profit. But if the title, co-labourer, means anything, it certainly gives us the idea of toil and effort. Now, to apply this to God must mean something very different from the same when applied to man. For what meaning would there be in "labour" applied to God, when universal creation is only the fiat of His will. Therefore, in applying this term to Him it could only mean the extending of His glory in perceptive mind.

3. Honesty. And surely it could only be an effort in the same direction that we could be worthy of "fellow-workers." And this in two ways: either by growing in the "grace and knowledge of our Lord and Saviour Jesus Christ," or by our instrumentality seeking to awaken others to a consciousness "of a knowledge of the glory of God in the face of Jesus Christ" (2 Peter viii. 18. 2 Cor. iv. 6); for just in proportion as the glory is realized in conscience, is it extended and becomes a reality in our belief.

4. Gratitude. And as it becomes a reality in our being it is a formative force in our lives, for man acts on his belief, hence the vital importance of our belief being truth. A moment's reflection will show the force of the last sentence whether applied to science or religion.

5. Sympathy. If it be true that "When one member suffers all the members suffer with it" (1 Cor. xii. 24), and that "we who are many are one body in Christ, and severally members one of another" (Rom. xii. 5), therefore it becomes the positive duty of every professing follower to do all possible to alleviate such suffering, whether it arises from the egotism of the individual or, which is much the same, from "Having their understanding darkened, being alienated from the life of God because of the ignorance that is in them" (Eph. iv. 18). But if Paul asserts ignorance as a

6. Health. cause of alienation from God, why should it be thought too horrible a shock for the courtesies of sectarianism if our denominationalism were to be accounted for for a similar reason? For it is evident that we agree on everything we know, and it may just be as evident that we should or can honestly differ only on the things we do not know or understand. I have said "honestly differ," and what I

7. Right. mean by this, is that one man may go on to the limit of his knowledge, another to the limit of his, and as a result stand far apart. Now this separation I call honest difference. There may be nothing wrong in such a difference, in such separation, if the talents and opportunities have not been similar; but it certainly does become criminal when we use means to obviate such separation and are satisfied with being babes in Christ, when time and opportunity demand that we should be full-grown men. For Paul teaches us that the arrangements of God are for this very

8. Progress. purpose, for the perfecting of the saints for the working of ministering unto the building up of the body of Christ till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto full-grown men unto the measure of the stature of the fulness of Christ, that we may be no longer

children, tossed to and fro, and carried about with every wind of doctrine, by the sleight after the wiles of error" (Eph. iv. 12-14). There is another

9. Kindness. thing to be said about "honest difference," it never can contain a contradiction. But there are differences in denominationalism which are complete contradictions. Now, neither may be truth, both cannot be truth. And surely these differences that involve a contradiction are the very things that should awaken our suspicion and demand our first care; I say, "arouse our suspicion," for there can be little doubt contradictions in the Church of Christ are there either through wrong motives, or defective inferences from truth; and surely it would be much more likely

10. Remedy. to secure the "unity of faith" by being more like the Bereans and Paul, than joining in the majority lullaby of our day, and singing "Peace, peace, when there is no peace" (Jer. viii. 11). And while it is the only many way to face our difficulties, yet we should do it as seekers of truth, and with the condescending example of God's "Come, now, let us reason together; though your sins be as scarlet, they shall be white as snow" (Isa. i. 18). It is quite clear that this should teach us a deeper sympathy and more hallowed fellowship just by the reasoning.

11. Seemliness. I appeal to humble and honest believers, is not the opposite of this too often the case? For instead of our differences humbling us, do they not become our boast? not with, but without reason, and less scripture. And thus we set aside the lesson of the dear Master, with the little child placed among His contending disciples, that shows, too plainly for human vanity, who shall be the greatest (Luke ix. 46). And sad as such vain boast appears to the child of God, it can only make it more sad to profess to be guided by the same blessed Book, and reason. For

12. Consistency. one Apostle commands us to "be ready always to give answer to every man that asketh you, a reason concerning the hope that is in you, yet with meekness and fear" (1 Peter iii. 13). and another asserts, that "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is righteousness: that the man of God may be complete, furnished completely unto every good work" (5 Tim. iii. 16).

13. Discipline But when we analyze this unseemly thing of sectarian strife, does it not rather reveal the glorification of self by our belief, than the glorification of the object of our belief? Or, in other words, glorying in the earthen vessel that the excellence of the power may be of "man" and not "of God" (2 Cor. iv. 7), "and having a form of godliness, but denying the power thereof" (2 Tim. iii. 5); and, as Peter says, "which the ignorant and unsteadfast wrest, as they do also the other scriptures to their own destruction" (2 Peter ii. 16). Judging from the spirit so often seen in the discussion of differences it would seem that not many members of Christ's mystical body have spiritual homes, or how little heart work there must be in the churches with such beautiful prayers like the following: "Almighty and everlasting God, we beseech thee to inspire continually the universal Church with the spirit of truth, unity and concord: and grant, that all they that do confess Thy Holy name may agree in the truth of Thy Holy word, and live in unity and

14. Authority. Godly love?" And this is confirmed by Paul in a similar prayer to "Giving diligence to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). And all still made more binding upon us by the very prayer of Christ himself to the Father, "I pray that they all may be one; even as Thou, Father, art in Me, and I in Thee, that they may be also in us" (John xvii. 21). Now, whether this prayer refers to a visible unity or not, there can be no doubt about a spiritual one. "For as many as are led by the Spirit of God, these are the sons of God. But if any man hath not the Spirit of Christ, he is none of His" (Romans viii. 9-14). And surely the plain duty for all who regard such scripture is to do all in their power for the spiritual unity of the Church. For there can be no visible union worthy of the name if it be not with the heart and understanding. And the first step to a real union is taught us by Christ in His prayer: "Sanctify them in Thy truth; Thy word is truth" (John xvii. 17). For certainly here "sanctify" would mean a separating us from our ignorance, and this can only be accomplished when "The Spirit of truth will guide you to all truth," and when "He shall glorify Me; for He shall take of Mine and declare it unto you"

15. Means (John xvi. 14). Then the necessary functions of the Spirit will be largely fulfilled when He reveals to us truth, and which "unity of the Spirit" will be an effectual "bond of peace." For, then truth will become part and parcel of self

and a real factor in our lives. And if true peace of mind can be ours only through the understanding, then it becomes every Christian not only to "pray for the peace of Jerusalem" (Psalm cxvii. 6), but to seek earnestly to "giving diligence to keep this unity of the Spirit in the bond of peace" (Eph. iv. 13). And a lack of

16. Results. this diligence on the part of the professor in the early Church no doubt allowed the sectarian spirit to crawl in, and a similar lack of diligence on our part allows it to remain in, only to gnaw at the "peace and prosperity" of Zion's palaces to-day. For why should we differ, when Paul says there is but one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all (Eph. iv. 46). But let this suffice.

Appeal to Whom. My appeal is not to men who make the visible church a mere means for self-glorification, neither to the men whose bread and butter or the payment of whose subscription to the building fund depends upon the holding together that particular organization; nor to the men or the church whose egotism can always fall back on an infallibility which is independent of both reason and Bible.

Appeal. But my appeal is to the independent men willing to use both reason and scripture candidly; men whose religion does not consist merely of outward trappings, but men whose souls are filled with the light of Shekina glory and in whose heart dwells the peace of God. And should this appeal exclude the Jesuit, it should not exclude anyone worthy the name Protestant; for they at least profess to be guided by both reason and scripture. And with my earnest desire to bring back such to the truth, I would humbly submit to the candid seeker (not in theological phrase) "my reasons" and "scripture" why I differ from the Jesuit on one vital point.

And I appeal to the earnest and candid minds for the sake of "*honor, profit, honesty, gratitude, sympathy, health, right, progress, kindness, remedy, seemliness, consistency, truth, authority, means and peace.*"

Wish. With the dedication of this effort for truth's sake to the "Spirit of all truth," I trust may make the reading of this as effectual in the future as the oral delivery of it has been in the past, that peace and unity through the truth may be ours, and to His name be all the glory!

DYNAMITE FOR DOUBTING CASTLE

THE NECESSITY FOR THE TIMES ;

OR, IS THE JESUITE RIGHT ?

CHAPTER I.—INTRODUCTORY REMARKS.

W.—My dear brother, I am happy to meet you, and I can assure you nothing affords me greater pleasure than slaughtering error by “ the sword of the Spirit ” before a large audience. R.—And I heartily commend your crusads against error. For it is only when men are properly convinced of their ignorance can they become true disciples. W.—Then I hope your discipleship is not far off. For, if you are as honest now as when you proclaimed your invitation, “ I welcome any man that will show me by the word of God that I am wrong, for, if I am wrong, the sooner I know it the better, and I shall follow new light to-morrow.” I fancy this will not be a difficult task, as your invitation would lead me to believe an honest intention. R.—I am most certainly honest. The painful inconsistencies in the belief of the professing Christians has forced me to give this invitation. For it seems to me most unreasonable that beliefs or creeds from the Bible differ so widely as to make practically Polytheists. Whilst the very unity of its revelation, the unity of creation and the unity of our perception through our faculties, demonstrate to us monotheism. W.—Just the very absurdity which appears to me ; and for which I am so anxious to put you right. R.—I must confess, that zeal may be commendable, and that you also, may merit that commendation. W.—Why of course you cannot doubt my zeal for the truth ! because I accepted at once your invitation as soon as the District Board presented it to me, and have risked “ many perils by land ” to come here. R.—Perhaps it might be well to remember that motives determined the quality of zeal ; for Paul speaks of “ a zeal without knowledge.” W.—But in my case it is just the opposite, for it is knowledge that is the cause of my zeal. And moreover, as Christ has said, “ Go ye into all the world, and preach the Gospel to every creature,” it becomes a necessary duty for me to discharge my responsibility to you. R.—I am glad that you realize so differently from Cain, “ that you are your brother’s keeper ” and the truth is so plain to you. W.—But this duty becomes all the more pleasant because you hold so many things in common with me. And I cannot see why we should not be a unit in our belief, as our aims are

professedly the same. But it is your vital errors that make the great gulf between us, and which arouse my deepest sympathy. R.—Then I should have no hesitation to commit myself to such sympathy, knowledge and zeal. For as truth is so plain to you there will be no difficulty to impart it to a candid mind ; as my invitation was for the very purpose of bringing us together into the unity “ of the faith.” W.—Very well, you will excuse me, if I have to use logic as vigorously as scripture, because real contradictions cannot possibly be smoothed over. R.—Most certainly, for if I get a physician I am quite prepared to submit to his blisters—“ if they are not too porous.” W.—Now then to treat your candor with honesty, may I ask you, do you believe such teaching as the following extract contains, viz :—“ They whom God hath accepted in His beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace ; but shall certainly persevere therein to the end and be saved eternally?” R.—Yes. W.—Do you mean to say, that you believe in such antiquated teaching as this, and when the majority of intelligent people are against you ? R.—I certainly do. For antiquity does not change truth, but only tests it ; and I fancy, “ the majority of intelligent people ” breathe and scarcely think of what they are doing. W.—Now, I hope you will not be swayed by prejudice to deny fact. R.—I shall not, but shall candidly weigh with you every fact of reason and scripture you may produce. W.—Then what do you mean when you say “ that truth does not change ” when all the old creeds of Christendom are being changed ? R.—I mean that truth is as eternal and unchangeable as its author. W.—What ! are you not aware of the fact that even the truth of the old Confession of Faith is changed by the Presbyterian Church in the Great Republic ? R.—It might be as well, as wise, to remember that some people are so fast, they have no time for thought, and that they are only consistent to make their creed in keeping with fact, for consistency is a jewel that people naturally like to wear. W.—Do you insinuate then that these truths have been changed without thought and thus hurl a gratuitous insult at the United States ? R.—No ! no ! my good man, but surely you are wandering from the subject ? W.—Never mind the subject ; I ask you to explain yourself. R.—I was afraid it might insult your intelligence to explain every little illusion, but since you demand it I will give it. W.—Then give it ! R.—I mean to hurl no insult at the Great Republic, because I am an annexationist of all that is good ; but I only wanted to say to the Presbyterian part of that Republic, that their tinkering with the Confession of Faith has not changed the truth an iota, but simply thrown away some (Perhaps for policy's sake to bring in sinners). W.—Do you then deny fact, and in addition to adding insult to injury by the motives you impute—even if it is at the Presbyterians you throw it ? R.—Show me the fact I deny. And in reference to motives I impute, I fear there is too much policy in all the churches, for the great effort to-day is to get the quantity rather than the quality. W.—Sir, you are too personal in your charges, and you are certainly denying fact ! I demand you to take that back ! R.—Please, do no

be so abrupt. Do you wish me to take back a fact before you point it out, or is it the assertion "too much policy in the churches" that offends you? W.—What right have you to make the assertion that the truth in the Confession of Faith is not changed, when it can be seen in almost every newspaper what the Americans have been doing for the Presbyterian Confession? And —. R.—Hold! One thing at a time! I have the right that the Parliament of England, by a vote of both the Lords and Commons, has given me, when the Confession of Faith was endorsed by them as the system of truth for the Empire. W.—A vote of Parliament a grand standard for Theology! but I suppose it is on the principle that "might makes right" that your theology rests? R.—Oh, no! But the Parliament, having to contend against the aggressions of the Jesuits of the Church of Rome, thought it wise to unite a solid Protestantism against them, and for this purpose chose one hundred and fifty-three men and sent them to the truth of God, that they might get a system of truth for this Protestant Church; and the grand work that these men presented to Parliament received its approval forthwith, and stands to-day one of the most minute monuments of the care, thought, piety, learning and ability of those very men whom the Parliament had thus honoured! And the truth that is thrown out of that Confession is like hurling an insult at the English Parliament as well as at the Westminster Assembly, whose historic past shines amid the horizon of truth as clear as the sun, notwithstanding the blinking flash of glow-worm splendour!—"but fools rush in where angels fear to tread." W.—Do you mean to say that one man may not be as capable of getting truth as 153? R.—The Parliament did not think so, evidently. W.—But I am not dealing with Parliaments when I am dealing with you! I ask you to answer my question; and more, do you think I am not as much opposed to the machinations of the Jesuits as any man? R.—Well to put it mildly, if I had a very important case in court, I would prefer to have 153 witnesses, especially such as the Parliament would say was worthy; but, as for your last question, I would not like to say anything about that till you prove it. W.—I think you are not aware of the insult you are giving when you ask me to prove I am not a Jesuit. R.—No! my dear sir; for *you* proposed it when you accepted my invitation. W.—If this is the way *you* are going to deal with fact and weigh matters, I prefer a clearer mind and a better balanced head. R.—That may be; but if you will give me some facts to weigh, and come back to your subject, you may find before we finish this subject, that you may, like poor old Isaac, find while it is the hand of Esau it is the voice of Jacob, and you may be nearer the Jesuit than you expect. W.—I see, sir, you are so obtuse that you do not know an insult, by the language you use. But without any more of such, I return to the subject, and what I say is this, that it is a degradation to man's intelligence to believe such a doctrine as that extract contains! R.—And perhaps you will point to whose intelligence it is a degradation in the present case? W.—Most certainly I will. R.—But what is the

method you propose to use? W.—Why, of course, reason and scripture; for I am no Jesuit believing in blind obedience to any head. R.—And I promise you again that I shall candidly “weigh” your facts of reason and scripture. W.—Oh, then, if you will candidly weigh you will soon be on the right side, which is an encouraging thought to begin with; for a growing church is always an inspiration. R.—All right; but proceed. W.—Well, my dear brother, your error is so clear to me that if I only knew the difficulties in your way, it would save me both time and trouble in proceeding. R.—Then would you wish me to place my difficulties in believing as you do, in the absolute denial of the teachings in the extract you have already given? W.—That is the very thing that I am trying to impress upon you. R.—Thank you. Then you will allow me to make reasoning more clear by using a diagram? W.—Certainly! Use euclid, algebra, trigonometry, and all the other exact sciences if you choose—it is all the same to me—as long as you use them with reason. R.—It will be your privilege to say whether I am using reason, for I shall appeal to you for your approval at every step of the diagram; and nothing is more important than truth. W.—But go on. R.—But, I must proceed, with your granting me some facts. W.—All right; go on.

CHAPTER II—THE DIAGRAM

R.—Does God know as much as man? W.—Most certainly. R.—Does He know when a man is born? W.—Certainly. R.—Does he know when that man will die? W.—Yes. R.—Does He know the moment just between birth and death? W.—Certainly. R.—And the moments just between these moments, and so on? W.—Yes, every moment of our existence, for you must remember that I am just as thorough a believer in God with all His perfections as you are. R.—Well, according to that, your theism seems to be similar to my own? W.—Emphatically so! R.—So then we agree in our theism? W.—Of course we do! R.—So far then so good. But allow me to trouble you again? W.—No trouble whatever, proceed. R.—If a person is born, can we suppose that person might live? W.—Most certainly, if he is not born dead. R.—And if the person has lived, will you allow me to represent the extent of that life with a line, as in fig. 1 of the demonstration? W.—I have seen the journeys of Paul in that fashion on a map. R.—And, if such a life has had ups and downs or happiness and sorrow, or, as you would say, the good and bad element in it, would you allow me to represent these by waves in a crooked line, as in fig. 2? W.—Certainly. R.—And if I can suppose a part of that as still future, will you allow me to represent it by a dotted line, as in fig. 3? W.—Of course. R.—Now then, suppose a

man was born, as in fig. 3, and has lived on to the present, as represented by the letters PT, at the other end of the line, and if he is in good health, may we suppose him to live to-morrow, to-morrow and so on, till he dies (represented by the dotted line)? W.—Most assuredly. R.—Now I ask you to say what will follow death, if the man has not been converted? W.—I certainly believe in that case death and hell. R.—Then you will allow me to add “hell” to death, in this case which completes fig. 3. But again, you see that what we have supposed does not affect the man’s present position, for our supposition has reference to the future. But may we suppose another condition in reference to the same man’s future? W.—Oh, certainly. We may suppose a saved condition instead of a lost. R.—Then, if we suppose that the man dies in a saved condition, where would the point death be if you would show it on fig. 3. W.—Clearly above the other point of death; for you have the element of good and bad in the waves of the line representing one’s life. R.—I shall therefore put a point for death in this last supposition above the other. W.—Certainly. R.—And, if he die in the saved condition, what will follow death in this case? W.—Why death and heaven of course! R.—Now if I write the words “death” and “heaven” at the upper point, will it satisfy you? W.—Yes. R.—We have then, with this addition to fig. 3, fig. 4. Now can you suppose anything else, in reference to this man’s death, than these two conditions? W.—Not with my reason and present knowledge. R.—Now are you really certain, that you have no other condition than these two to suppose? W.—Now please, do not begin with your insinuations again; for I certainly do not believe in purgatory. R.—I beg your pardon, you are too sensitive; all that I wish to get from you is the fact that this man may not die at any other than these points “death” and “hell,” and “death and heaven” in fig. 4? W.—Most certainly not. And I regret that I falsely interpreted you. But, as we are getting on so nicely I did not desire you to go back again into unpleasant words, for it ill becomes seekers of truth and followers of the Master to jangle. R.—And I most heartily add “amen” to that; but without wandering away, let me ask you do you believe in conversion. W.—What, sir! believe in conversion, when our Church has a world-wide reputation for such; certainly I do! R.—But just be calm please, for although I shall ask you quite a number of questions, that may seem impertinent to you, yet it is for an honest purpose that we both may see the truth more clearly. And calmness of the mind will be the most suitable with which we can discern these eternal realities. W.—I admit that fact and therefore go on. R.—Very well, what do you mean by “conversion”? W.—I mean, “the changing of a man from death into life by the power of God,” or, in other words, changing the man from spiritual death to spiritual life. R.—And when God has done this to the man, is he in a fit state for Heaven? W.—Most certainly, if he were dying in that condition, he would go to Heaven. R.—Well, do I understand you to mean that it is your belief that when a man is converted he will certainly go to Heaven? W.—Most emphatically no; for that is the vital

error in the extract I have quoted and separates us as the poles, and this is the very error against which our Church has so nobly struggled from her commencement, and one of the chief foundation stones upon which she stands, is the doctrine that it is possible for a man to fall from grace.

R.—Well, but you have said that when God had converted the man, he was in a fit state for Heaven. W.—Yes, so I do; but I do not say he is in Heaven, but only if he died in that “condition” would he go there.

R.—According to that it is simply the question of duration of a “converted condition”? W.—Assuredly so; for he is still a free agent although he is converted. R.—But you do admit that he is fit for Heaven at his conversion, and that, therefore, raised at conversion to an altitude that must be on a level with that death point, in the saved condition of fig. 4. W.—I admit it. R.—Now if we introduce a cable as representing God’s power and influence, in raising the man to the point shown by the letters CV, we shall have fig. 5, and again if you assert that man has a free will in his converted condition, then you will allow me to represent this free will by a line, as that is really the way a man will go as a free agent. W.—Most certainly; for if a man acts according to his will, he is then most certainly a free agent. R.—Then, when he is in a converted condition where will he will to go? W.—Rather a strange question; Why! where could he will to go but to Heaven. R.—Then if we represent his free will in this case it will be by a line with its ups and downs from point CV to point death and heaven. W.—Certainly. R.—Now, this added to fig. 5, we shall have fig. 6. W.—All right, that is reasonable. R.—Then if you grant me that this last line represents the whole of the free will in his converted condition, can any other line represent the man’s free will? W.—Certainly not if that line represents his whole free will? R.—Well now, if the man does not reach “death and heaven,” which is the termination of the will, is his free will fulfilled, if something external to this will does not produce the change? W.—Most certainly not. R.—Will you give me a sufficient reason for this? W.—Why yes, the man has changed his will. R.—Do you mean to say the man has changed his will without his own free agency? W.—I assert nothing of the kind. R.—Well, if you have represented the free will of this man by that line from point CV to point death, which is the man’s free agency, then he must have a free will within a free will, free agency within a free agency, that is, one free will counteracting the other free will. Might there not be a danger in this of confusing the man’s ethics, confounding his identity or mixing up his psychology? W.—Now, sir, I hope you will not forget yourself, for truth is too sacred to be trifled with. R.—I beg your pardon, there is no trifling with this. For you did say that the man changed his will and the man must certainly have something like this, if he can do this. W.—Oh I see what you mean. Well, then, I will say that external influence caused the man to change his mind. R.—That is better, as it is the motive that moves the will. But in that case you would require to have will force more powerful than man. W.—Why yes, the devil. R.—And

you think that the devil is the most powerful force that prevents a man carrying out his will in going to Heaven? W.—Yes I do, R.—Do you then think that the devil may take a converted man to hell? W.—Certainly I do, but not so long as he keeps in that condition. R.—But you say the devil is the most powerful agent to prevent a man from going to Heaven. Now if the man gets out of a converted condition is it too much to say that in that case, the devil must have had something to do in the determining of the duration of that man's conversion? W.—Well that is so. R.—Then, for the sake of illustration, may we suppose that the man continued in a converted condition to the point A where the devil assails him? W.—Most certainly. R.—Then you will allow me to (assume) make a supposition that your theory is true and that the devil induces the man to go to hell. W.—Certainly. R.—Then if we make a dotted line from point A, the assaulting point of the devil to "death and hell" will give us fig. 7, and also the supposed truth of your doctrine of falling from grace. W.—All right. R.—Now, with your permission, may I divide up the life into moments by little cross bars cutting the line from the point CV, conversion, to point death and heaven? W.—Certainly. R.—Then this will give us fig. 8, and the last figure of my construction. W.—So far so good then. R.—But have you constructed all these figures at every step with reason? W.—Certainly. R.—But are you quite satisfied that you have weighed every step of this demonstration? W.—I am perfectly satisfied that each of these figures, illustrating facts and suppositions, has the certainties of reason and common sense in its construction. R.—And would it be quite safe in drawing inferences from them? W.—Most assuredly, if the inferences are drawn with reason and common sense. R.—Thank you, then we will give you some inferences to show you my difficulties in believing as you do in the doctrine of falling from grace. W.—All right, that is just what I would like to see.

CHAPTER III.—FIRST OBJECTION, GIVES TOO MUCH POWER TO THE ADVERSARY.

R.—We will revert to fig. 5, at point PT, why did God interfere with the man? W.—To save the soul. R.—To save it from what? W.—Why; to save it from the point farther on, shown on the figure by death and hell. R.—Where was God intending that the man thus converted should go? W.—Certainly, to the other point in the fig., "death and heaven," as I do not admit of any other. R.—And God accordingly exalts the man to point CV, the same parallel as Heaven, as a real evidence of the fact that He wills that he shall go there? W.—Yes, but He wills that all go there. R.—My dear Sir, you had better not confuse this man with the "all," as God does not happen to have "all conver-

ted" and in the same condition as this man He has exalted. And we had better just deal with one to prevent confusion of thought, for it's this very condition from which we must draw our inference. W.—All right, then go on. R.—And in fig. 6, you have the man at point CV, with a free will to go to Heaven. And in fig 7, you have the devil preventing the man using his free will to go to Heaven by taking him down to hell. Now my difficulty is just here that this makes the devil not only more powerful than man but more powerful than God. For if you are correct in saying that "God knew every moment of my existence" and that He entered into partnership with the man's soul at PT, then He must have done so with His undivided attributes, or He was not honest, and if He entered with omnipotence and omniscience, He must have seen every up and down in that life, as well as every assault of the enemy and therefore must have provided for such. And accordingly God must have a cable of influences, every link of which was equally strong from point PT to "death and heaven." But if the devil succeeded in taking the man to hell he must have overcome all opposition, therefore God. Now whilst this is the only logical conclusion from your theory, yet it casts such a blackness over the prospect of any man's getting to Heaven that I cannot see my way to accept it. For it practically, to my way of thinking at least, makes the devil the "gate-keeper" at the pearly portals. W.—But that is absolutely wrong. We never, for a moment, hold that the devil is more powerful than God. R.—Oh yes; I know you do not teach it; but you teach something else from which this is the inevitable conclusion. W.—Not at all, Sir; I can see no such inevitable conclusion that a man with his own free will goes to hell. R.—Perhaps you do not; but it is the cause of this fact you should explain. For, if the man was put right by conversion and new motives implanted to lead his soul willingly, and also the will of God revealed to the man's consciousness by the voluntary act of God in conversion, and all these blending together as an impulse for Heaven, how does the man get wrong? W.—But that is absurd. For if the man may not get wrong it deprives the man of the power of free choice, and hence of free will. R.—No! no! for you have already admitted that in the converted condition the man's choice and free will are to go to Heaven, and in addition to this you have also admitted that God's will "that this man shall go to Heaven," is proven by the very act of God in the conversion. Now, my difficulty is how can a man with a free will go to Heaven and, this backed up by the active will of God, have the desire "willingly to go to hell?" W.—Why the devil? as I have said before. R.—Just so, but then that brings me back again to the same point. For, if the devil can put motives or desires before the converted man's mind to induce him to "willingly to go to hell," then, surely, I may be justified in saying that these motives or desires, were sufficient to change the man's will and hence more effectual than the motives and desires which God can hold the man in his converted state. And therefore more effectual than God, and the free will of man combined. W.—For this just brings me back to my same old point again, namely: That if the

man has not a possibility of going to hell, he is not a free agent. R.—But why should you say that free agency depended any more on a man's free will to go to hell with the devil than on his free will to go with God to Heaven? W.—Neither I do, Sir. But I hold that both are necessary, and that a man must have the power of alternate choice or he is not a free agent. R.—But why assert free agency is made up of a power which is completely outside of experimental knowledge, or consciousness? For it is an absolute impossibility to go to both Heaven and hell (according to the Scripture). W.—But I say still that this "power of alternate choice" is an absolute condition of free agency. R.—Why so? for we are only conscious of our free agency in what we do. And cannot make the facts of consciousness more certain by asserting an alternative that can never be known? For we only know we are free in doing the thing we do. W.—But I still maintain that there can be no choice if there is not this alternative. R.—Then would you say that God is not free because by His very attributes He is limited to do the right, and not the wrong? W.—Most certainly not. But God has certainly the power to do wrong if He choose. R.—But what light is thrown on free agency by supposing a choice that never occurs; for God always chooses the right. W.—Yes, but man does not always do so. R.—I grant you that, but does not this go to prove the defects of the man's knowledge rather than what free agency is? And that therefore when God puts the man right by conversion, his free agency is to do the right, and should he fall from grace, he must so fall by the power of the enemy, and this shows the enemy to be most powerful. And if he is most powerful how can anyone reach Heaven? And this is my difficulty in believing as the Jesuits do. W.—But, Sir, I am a Protestant. R.—Why make that declaration? For that has no connection with reason if you have not reasoned yourself into such. But what I am concerned about is that you use the reason with which you are endowed and use it correctly. For it is only by the proper use of this God-given faculty aided by Scripture that we may ever hope to arrive at "the full stature" or attain to "the Unity of the Faith." W.—But I thought you did not know what I was. R.—And I suppose you think that publishing that fact should be quite sufficient to separate you from the Jesuit. But suppose I, for peace' sake, were to deceive you by admitting you are right, all the really great historic past, the grand creeds or confessions, the 153 men that Parliament deem worthy and most significant of all Councils, the Synod of Dort, as well as my own reason would rebuke me. W.—And Sir, do you mean to insult me by insinuating that I am a Jesuit? R.—I am simply trying to show you my reasons for not believing as the Jesuits on this grand and great doctrine. And if these reasons are wrong, it is simply your duty to show their defects. For a man's simple assertion that he is of Paul, Apollos or Cephas may not change the doctrines he holds. And I say it is a privilege for a man to choose his company and, if he does so, I do not think he should be ashamed of such company. And I still say were I to believe as you do, I can see no other escape from the logical conclu-

sion except that Satan must limit the duration of the converted state. W.—Well, Sir, I shall look a little closer to my company, and to examine your conclusion thoroughly, and I shall then hope to put you right. R.—And no one desires more earnestly to be put right if I am wrong. But another difficulty is the sad effect it must have on humanity.

CHAPTER IV.—IT DESTROYS BOTH THE COMFORTS AND EFFORTS OF MAN.

R.—We will look to fig. 8. You will see that this lifetime is cut up into moments (by little dashes across the line). Now, I ask you *how you can* enjoy any comfort from your faith if you *are not certain for one moment?* W.—Of course, our faith affords us every comfort, for in conversion we have passed from death unto life. R.—Yes, but the question is how long you are to continue in that condition, for if you are not sure of Heaven one moment from CV to point “Death and Heaven,” how much comfort can you have in such a belief? W.—I do not understand what you mean. R.—I shall try to make it plain. You see the life cut up into moments in fig. 8, from point CV to point “Death.” Now I cannot see a moment’s comfort for the man who believes in this doctrine “Falling from Grace,” or who believes he is liable to go to hell at any of these moments; for you see that were you to take one moment’s comfort, you take it from the very doctrine you deny, and you become “a perseverance-of-the-saints man” for at least a moment. W.—But you are quite wrong, for I am conscious of the fact that I have enjoyed thousands of moments of comfort in the past. R.—That may have been; but that may only prove that the life is better than the creed, or that the force of habit without an intelligent belief as its cause gives you comfort on the very ground that you deny, or that the basis of comfort remains in direct opposition to your asserted belief. W.—What, Sir, do you mean to say that I am a hypocrite, and that I am obtaining comforts under false pretences? R.—Gently, no necessity for violent language. Let me explain. W.—Forthwith! R.—I am just showing you my difficulties, for if I believe in “the possibility of going to hell every moment,” surely you could not expect me to get any comfort out of that portion of the moment that such belief was occupying my mind? And then, surely I would be justified in saying that I could not take a whole moment’s comfort with such belief. W.—Then do you mean to say that I am always thinking about going to hell? R.—Oh, no, but it is that portion of the moment you forget your belief that you enjoy comfort or peace; or, at least, that is the only way that I could see my way of reasonably getting a portion of a moment’s comfort or peace; for certainly, I never could possibly get a whole moment’s

peace with such a belief, as the very assumption of a whole moment's peace would be simply the denial of the belief; for we must remember that it is not quantity, but quality, which makes a logical difference. For example: A woman would be called a woman whether she is little or big, but we could not possibly ignore the real difference between her and a chunk of wood. Hence you see that no one who holds the doctrine of "Falling from Grace" can logically take one moment's comfort; for if they do, they must take comfort on the ground I have already stated and which is so disagreeable to you, or else they must attempt a logical distinction without a logical difference, not a very reasonable undertaking or a good foundation for a church; so that you should see that the very instant you assume a moment's comfort or peace, you agree with me. W.—I shall be at the bottom of your logical hair-splitting, Sir, and will show up your fallacies. R.—Perfectly right, but I venture to say if you get there, you need not expect to rival Barnum on the extent of your "show."

But again, your doctrine not only deprives us of a single moment's comfort, but it should paralyze human effort from lack of motive. W.—I am certain this paralysis can have no point against the Church to which I have the privilege of being a member, for the greatest activity characterizes every department of it. R.—I have not asserted what is, neither did I affirm that some persons may not have motives more influential than their declared belief; but I did assert what should be the logical outcome of such belief. W.—Your insults are beneath my notice. But go on and explain. R.—Well, suppose you were a minister, and you had but a person no sooner right than he was just as liable to get wrong, how much encouragement could you get out of that kind of work for me? W.—There may be very little in such work for you. But can a man have a grander motive than that of putting souls right? R.—No motive grander on earth. W.—Then you agree with me on this point? R.—Most certainly. But the work accomplished should have some bearing on the grandeur of motive. Now look at the difference that must enter into your motive and mine. *I believe* that when the soul is converted it is a condition of right, permanent as the throne of Jehovah, and the entering of a condition of an eternal development of excelsior; but, *according to your belief*, conversion or "putting a person right" may be a vanishing factor or a condition of right that may be only instantaneous in its duration. This is my difficulty at least. W.—I shall examine this thought with a little more care. R.—That is right, you will then use your reason; for I cannot see the wisdom of erecting a "doubting castle" on the way to Heaven for any child of God, except you kept the keys in your own hand and desire to exact toll. W.—But do you not think that if a man be absolutely certain of getting to Heaven it might have the effect of causing the man to fold his hands and do as he pleased? R.—Now let me answer this carefully. First, as to "doing as he pleased," certain of Heaven or no, this is just the thing of every-day life, men doing as they please. And second, as to the "folding of the hands," love

produces the very opposite effect according to scripture and my own observation. W.—It does seem to me that man must have some wholesome kind of thing to stimulate or to cause him to flee from hell. R.—But why should a scare-crow kind of business seem to have a more "wholesome" effect than the power of love; and how does this intensify the man's hungering and thirsting after righteousness, or quicken the man's perception of the moral beauty and desirableness of Heaven? In this case my difficulty would be to understand how scaring a man with hell is qualifying him for Heaven, or how such a process can change his moral nature. W.—Oh, I believe in the power of love, but certainly, to my mind a wholesome dread of hell will arouse men to action. R.—Then is physical action a qualification for Heaven? I would just say that I am afraid that this is one of the greatest mistakes of the present time, accepting physical activity for Christianity. But this is the most congenial thing to natural man; for it is just a repetition of building the tower of Babel, and if carefully examined is just an attempt, although in a different dress, of climbing to Heaven by our own works. W.—Then do you mean to say that a man's works are of no use? R.—Oh, no, for a man may develop his physical strength by working; but such works are no use to God, if "love of God" has not been the motive in them. And I still must think that men are not put in Heaven because they fear hell. W.—I certainly agree with you; men are not put into Heaven because they fear hell. R.—Well then, throw away that Jesuit doctrine. Well enough to let the sinner know to what he is exposed if he repent not; but surely it is putting hell from its legitimate use for any Protestant theology to keep dangling the child of God over it. At least this would be one of the difficulties to me in accepting this doctrine. W.—Would you then do away with hell? R.—As far as the saint was concerned I would practically do away with it. W.—What stimulant could you get to produce the same effect, then? R.—I am persuaded that when a man is quickened by the Spirit to a consciousness that he is a child of God, he is quite safe in discarding both your "stimulant" and its "effect;" but were I asked what I would do to accomplish the object you seek for in your own way, I would (teach) just place the eternal love of God on its scriptural basis. W.—Sir, the very moment I become so interested, your evil nature cannot refrain from insulting me; just as if we did not teach the "love of God" and believed in scripture. R.—Do not be so sensitive, please, for I did not mean it as an insult. But to be honest with you, since you have brought up the "love of God," does it not become so milk and watery by your teaching as to accomplish nothing practically, for according to your belief it only leads you to doubt; and how much love could you find in the actions of your next-door neighbour, if by his teachings he was instilling into the mind of your child that your relationship was of little importance? At least these are some of my difficulties.

But again, a far more serious difficulty appears to me. I will ask you again to return to our diagram, fig. 8. Now I think that Gospel means good news to man throughout his life. But

according to this "falling away from grace theory," no difference how grand the Gospel that such priests may hold out to the unconverted up to the point PT in fig. 8, yet the moment the sinner is converted by the Spirit and raised to CV, it becomes then only a condition of doubt to the point "Death." I think that a minister's teaching should be consistent. W.—Is it another insult, Sir? For we are consistent with our Gospel. R.—The same Gospel to converted and unconverted? W.—Most certainly, "for there is no respect of persons with us." R.—You have relieved my mind a little by your words "our Gospel." But this brings me to my serious difficulty, for were I to hold such a doctrine, all the Gospel I could consistently hold out to a poor sinner would have to be something such as follows, namely: You know, poor sinner, I make my living by preaching, and to show you that I am worthy of my hire, I will do all I can for you in the way of singing, preaching and praying, that Jehovah may do something for you. But to be honest with you, I, myself, am quite convinced that what He may do for you will not amount to much, so you need not be carried away with this thing; for it has not a moment's certainty in it, but will only place you in a condition of doubt between Heaven and hell. Now, for my part, I would be afraid of the maledictions in the 18th and 19th verses of the last chapter of Revelation, were I to call this Gospel. W.—Well, Sir, it seems to me you have such striking difficulties that they may turn into boomerangs, but yet I cannot see but that the opposite of our teaching and persuading men "once in grace always in grace," must only result in folding of the hands and indifference. R.—That you may not see it may be the fact, but let me try to show you on your own ground. Do you think it is a good thing to begin the Divine life? W.—Most emphatically, and I say there is no Church doing more for the conversion of the world. R.—But why do you do more than other organizations for the conversion of the world? W.—Because we think there is nothing more glorious than bringing into the fold of the Lord. R.—All right; now just follow me. If then it is such a "glorious thing" as an impulse for you and other souls to work to begin the Divine life, why should you think that the continuance of it "should be any less an impulse for work and watchfulness?" I would still have my difficulties to call that Gospel (name it what you may), which has only the certainty of a glorious beginning, except you call it a mere Gospel of human effort; and in that case it is only another way of deceiving ourselves by practically trying to attain Heaven by works. W.—Well, then, would you do away with "good works?" R.—Certainly not; for I hold that true love will be the only constant force to produce good works. W.—But do you think that you can get a constant enough force out of this love without the doubt of hell? R.—Yes, for did the love of that dearest of mothers ever cease in weaving around you the warp of her most tender sympathy and the woof of her most vigilant care? Or did the daily task of that loving father of yours become a more dead weight to him, because of the love

that percolated through the fatiguing moments of that ceaseless toil? Or come down to dollars and cents—now would you not be the very last man that would put your money into a doubtful bank? And I solemnly ask you which is the most precious? for this just becomes another difficulty to me how you can put the soul in a doubtful concern you would not sink your first dollar in, for I hold that the soul is more precious than money. W.—Dare you say, Sir, that I am wrong? R.—Don't, please, don't. This language has a tendency to make one nervous, and such exclamations and imperative demands almost scare an answer out of a person on the instant, without due consideration. But were I to say you were wrong that would put me on the affirmative side of this question; but you know you undertook to put me right, so you must not forget that you are on the affirmative, and you must prove me wrong. For all that I am doing now is complying with the request you made in the beginning, that "if you could show me some of your difficulties it would save me a great deal of trouble. For all is so plain to me I cannot see any difficulties." And I still require you to show me some reason for looking at the thing you preach as something else than a mere "Gospel of human effort," or a something that minimizes the Divine in it so much as not to have a moment's comfort in it; for I should enjoy a brotherhood of truth with a delightful realization that the prayer of our Lord was being consummated, "that they all may be one." But were I, for the sake of saving you the trouble of removing my difficulties, to say I agree with you and join you, how much union would there be in such? Such a union would be an absolute falsehood as far as faith was concerned. And these are the unions to-day that people are glorying in and which are only a human effort to mingle light and darkness; for if it be true that "faith is the assurance of things hoped for, the proving of things not seen" (Hebrews ii. 1), you will see how different is our faith. You teaching your "faith" has no "assurance," and I teaching and believing to the comfort and joy, growth and sanctification of the soul, that my "faith is the" very "assurance of things hoped for," and this contradiction is one of the difficulties you would have to reconcile to me by either showing that I was not reasoning correctly or by giving me faculties other than the present ones with which I am endowed, before it would be possible for me consistently, either with faculties or truth, to unite with you. And no odds how much I desired union, if I believed "in falling from grace at any moment," it could only be "the Gospel of human effort" I could offer to poor sinners (deprived of the inspiration of even a motive to do so, at that). But, again, saddest of all to me—

CHAPTER V.—IS THE EFFECT OF SUCH A DOCTRINE ON THE ATTRIBUTES OF DEITY.

To assist reason with the help of the eye, you will kindly turn with me to fig. 8 of our diagram, and allow me to remind you that you have already admitted that God voluntarily interfered with the man at point PT to prevent him from going to "death and hell." W.—Most certainly I have. R.—And as a result of that interference you have admitted that God exalted the man to point CV in this diagram, to keep him suspended between earth and Heaven? W.—That is an absolute misrepresentation of what I admitted; for what I did admit was "that God converted the soul to save it from hell to take it to Heaven, as there can only be two places, according to my belief." R.—I beg your pardon. Perhaps my last sentence was a little ambiguous, but I did not mean to combine the assertion of your admissions with the question in the sentence. W.—All right, Sir; but perhaps my honesty in calling "a spade a spade" on the present occasion, may have the admonitory effect in making you a little more careful what you assert in the future; so that I'll not take back anything. R.—Certainly, your pleasure. But if I am wrong I want to know it. Better far to know a wrong in time than to make that sad discovery in the eternal world. So please, spare me not. For I was pleased with the retentiveness of your memory and the sharp — W.—I am above flattery, Sir; go on with your reasoning. R.—Ah very well then, you admit that God has converted the soul and raised it up to point CV, on a parallel of "death and heaven," to enable it to go there? W.—Certainly that's what I mean, if I can use the English language. R.—Do you think that God knew what He was attempting to do? W.—Certainly. For I never deny the foreknowledge of God. R.—Surely then, if God has undertaken to forge a cable on the Rock of Ages as anvil, in the welding heat of an everlasting love as furnace with the electric skill of divine omniscience, by the hammer of the cross—the sufferings of Jesus—in the grasp of a hand that is omnipotent, I at least do not feel myself too weighty to commit myself with joyful confidence and peaceful trust that it can stand all strain for time and eternity. More especially as it has stood the test when the malignity of fiends, the malice of ritualistic Judaism, the scoff of Sadducee, the contempt of philosophy and the hate of man, all converged to bind the lifeless body of the world's Redeemer. And although abetted by weight of rock, by kingly signet and garrisoned by Roman soldiers, yet He rises from such satanic load as if no more to Him than the gentle embrace of a slumbering eyelid. Yea, on the very threshold of Christianity in the full blaze of resurrection glory, can fiend or devil's malignant eye detect a strain or flaw in a single link of that cable? W.—Away with your miserable insinuations. We never deny for a moment the "can" or the power of God. R.—Oh, I beg your pardon if I said so. But, if any of you think yourselves so weighty (with even his satanic dignity

on this same side of the scale to increase the dead weight) as to warrant your belief and assertion that a link of this cable has been broken, my difficulty is to disabuse my mind from the logic of such fact, and resist the conclusion that there must have been some flaw in the cable or maker. W.—Most certainly there is a screw loose somewhere, but it is just in reference to the locality of the loose screw that you display your ignorance. For we simply say the loose screw is the “free will” of man. R.—Oh, yes, I admit that is very clever and very simple. But it seems to me that your loose “screw” business has just come in a little too late. W.—Then, Sir, dare you blasphemously say that God is to blame for the converted man’s going to hell? R.—Oh, please, oh, please, do not pile up the difficulties for my confusion. For you know my weakness and the loose screw is all that I can get into my head at a time. W.—Then, go on with the loose screw’s defect as to time. R.—I could easily admit a loose screw in the sinner going to hell. But I cannot admit a loose screw in the saint of God without reflecting on the attributes of Deity. W.—Absurd, absurd, Sir. R.—Please wait, do not confuse my thoughts with your prejudice. But let me explain. You have already admitted that God saw every possibility from point PT in fig. 8, to “death and heaven.” Now, any loose screw business after God has fastened the cable around the saint at point PT, and raised him to point CV, comes in rather too late or at the cost of the attributes of Deity. For according to your own admission, God saw all the loose screws, so to speak, no matter what they were. And my idea of conversion was just the process of God’s tightening all the loose screws whether they be the free will of man or free will of devil. So you see, according to my idea, conversion is a glorious act worthy of and in keeping with the infinite attributes of Deity. But just in proportion as you make insignificant, the act of God in conversion, do you lower your object of worship, or detract from the attributes of God. For you can easily see that God must have seen every loose screw at point PT if He is omniscient. But if He did not, He is not omniscient. And again, if He is not omnipotent, then He can provide for all He sees. But if He cannot, He is not omnipotent. But again, if He is both omniscient and omnipotent, and only sees, but does not provide, then He is not honest in the partnership He voluntarily enters at point PT. W.—That is just fallacious; for it seems to me you are reasoning in a circle. R.—Perhaps, your prejudice may be taking squares for circles. W.—Sir, do you mean to insult me, that my very eyes do not see straight? R.—Pardon me, I had no reference to your eyes, but to your reason. But if I keep more closely to my diagram it may prevent the orbiculate tendencies of your mind. Then you admit that God saw every “up” and “down” as well as every assault of free will, whether man or devil, from point PT to point “Death and Heaven.” Thus you agree to His omniscience. And you have admitted that He knew what He was undertaking at the point PT and as an evidence of the power He possessed, He honestly raised the man to point CV. Now, could anyone say He was honest if His omnipotence did not provide for the balance of that contract. Or could anyone say that God put the man in a saved

condition at any moment of conversion, if He saw at the next moment the free will of man or devil, would carry that soul to hell. Now, all that I could possibly see, if no provision was made for security after CV, is that God must have deceived the convert from point PT to point C V, to make hell all the more intense by the hopes that were awakened. But, I ask, who can court such blasphemous conclusion, even at any alternative to one's most petted right hand, eye or foot. So that, perhaps, you see the bearing of the question you ejaculated a few moments ago. W.—“Do you say that God is to blame for the converted man's going to hell”? R.—I say most emphatically no, for I believe the converted man will not go to hell. But, although you may not take kindly to it, it is your theory of falling from grace that involves this sad accusation, for you will likely find some little difficulty to get honest men to skip the logic of fact from your theory. For if you affirm that God honestly picks up the man on his way to hell, my difficulty is to see how the man can get to hell before God honestly, or dishonestly, drops him again, and if He drops the man again it must tarnish the attributes of Deity. W.—Absurd, outrageous, for such a cursed doctrine as yours only makes men mere machines or turns them into handspikes or pokers. R.—Oh, gently, gently, I am afraid you are saying that by rote. But let us examine this new side issue with the light of reason and common sense. W.—All right then, proceed. R.—Well, will you please hand me that book? W.—Certainly, there. R.—Thank you. Now, as you seem to have a theory of “free will” of your own, tell me whose will does this book in my hand now represent? W.—Mine, because I had power to keep it from you. R.—Now think what you are saying. You have asserted that it was your will, because you had power to keep it from me. Now, did you begin to think how much power you had before you gave me this book? or did the thought of power ever enter your mind? W.—It did not. R.—Then how can you assert that a thought that never entered your mind can be a cause of action within your mind. W.—I will take that back. R.—That is graceful honesty. But answer my question, whose will does this represent? W.—Both our wills. R.—That is better. But why was it your will? W.—Because you asked me. R.—Then my “asking” affected your will, and you gave me the book? W.—Yes. R.—Did you do it willingly or freely, without coercion or compulsion. W.—Most certainly. R.—But please give me your opinion on another question. Which child of that home do you deem the better, the one who anticipates the father and mother's requests and cheerfully obeys, or the other who refuses to obey, and says “no” I won't, go and do it yourself. W.—The former child, certainly. R.—And we agree on that. But which of these do you say is the greater machine of the father and mother? W.—I suppose the first named child. R.—And I would agree with you here too. But you never use the term “machine” with disparagement to the better child. W.—Most assuredly not. R.—And you see how admirably you can reason when prejudice does not sway. But let me just remind you that you seem to have no objection to a little of the machine idea if it runs in the right direction, and not against some

of your preconceived fancies. But more, were you turned into either a "machine, handspike or poker," when you did my will? W.—Certainly not. But that analogy is false; for your power is limited, but God's is not. R.—Then this becomes all the more fatal to your doctrine. W.—How Sir. R.—Because if I, a frail thing like yourself, can make you do my will *willingly*, I feel inclined to affirm He may do it also. W.—But that is just where your "inclination" is warped by your false theology. For I know I could resist your power, but not God's. R.—I am afraid your last assertion rests on two gratuitous assumptions, namely: First, *that you know that you can resist my power*, when all that the facts of the case show is clear evidence to the contrary that you did not resist, but simply complied with my will, more especially as you do not know how much reserved power I have. And again, second, that God cannot proportion a means to the end. Let me illustrate the absurdity and danger of such assumption. If the Omnipotent desired to kill a flea on the jump, would it be the safest kind of reasoning to conclude that He must hurl the planet Jupiter or Saturn at our earth to accomplish that purpose? W.—Profanity, profanity, Sir. R.—Another new issue. But hold, do not shout before you get out of the bush. I solemnly appeal to Truth, which is the most profane; my illustrations to drive you from your prejudice, or a false prejudice that detracts from God? for if the amount of power or will force in me causes you to do my will freely, why would not the same amount in Him, produce the same results in you. Or why do you acknowledge that an earthly parent's will may so affect his loving child as to blend their wills in greatest of joy for best of results, and yet, with an air of reason, in the same breath, repudiate that any such joyful and happy relation may exist between the Heavenly Father and His converted children? W.—Just for the very reason I have given, that it makes men mere machines. R.—Then let me still show you another assumption that you are gratuitously taking, namely: The moment omnipotence touches a man, it annihilates free agency. And this practically means that a man must be *absolutely independent* of the Sovereign of the universe, and this is simply contrary to fact, and impossible. And again, if your gratuitous assumption or cry of "machine"! "machine"! suits your purpose better than reason, I do not see how it comes very much to your rescue. For, if you are bound to make a man a machine to fortify your theory against reason and fact, it is quite evident that the machine part of it, about which you speak so lightly, was made in your theological workshop, and can have no force against my position. Because, all that I am contending for (in your phraseology) is, that the machine will keep the track. And one of my difficulties is just honestly here, how you can believe that the building of a locomotive and putting it on the track, is such a trifling job compared with keeping it on the track? But, again, come to the point. Suppose I grant you what you really assume, namely: that keeping on the more difficult than making and putting on, how does that remove my difficulties or save you from the inevitable alternates that must follow? W.—What inevitables must

follow, Sir? R.—Since you have forced the issue upon me with most tender regard for your feelings, I must be honest, I will then proceed. There must be some detective, first, either with machine, second, with the watchman, third, or with the road. W.—Blasphemy again, Sir. Do you mean to say there is anything wrong with the world's Redeemer who is the way Himself? R.—Please do not startle one in that way. I *did not say* there was any defect in him who is the Way, the Truth and the Life. W.—Then you will take that back? R.—I did not say He was wrong. But was only giving the alternatives that you may show me where the defect is. W.—I say it is in the machine. R.—Then stick to your machine, if there is no flaw in the road or track, and bring in no more side issues. W.—Capital, Sir, but I don't think there is strong argument in a man losing his temper. R.—I apologize and regret Sir. But now to the only alternatives, with all due respect to your theological blow-pipe, then the machine must be defective in your workshop. W.—An outrageous insult, Sir, I will not admit. For dare you who also deny perfection, say there are no vandals outside our workshop? R.—I am sorry you take it so hard. But do you mean to give another alternative by your last expression? W.—Do I mean? A man with half an eye open and only could see half across his nose, would not require to ask such a question. R.—Oh gently, but let me ask you who takes care and watches over us? W.—I know who watches over me. For I can say in the comforting language of the 121st Ps., “Behold he that keepeth Israel shall neither slumber nor sleep.” R.—I am pleased you are taking the comfort of scripture. Or shall I assume you take the place of Israel? W.—Certainly, “An Israelite in whom there is no guile.” R.—Very good, and I suppose it may not disturb your religious comfort too much to venture to say that you have the same as watchman over Israel's theological workshops, mechanical, engineering and construction departments, all included. W.—And what then? R.—Why then you did not gain much at my expense by trying to protect the reputation of your shop by the stubterfuge that some vandal outside of it caused the defect by taking the nut off some bolt or placing a stone on the track. For nut off or stone on, could not very well escape the eye of such a watchman. W.—I never said so. R.—Now, Israel, you may not have said so, but your words implied so. Ah, yes, no odds how much we may be annoyed with tail or wag, a good Israelite's dog will wag his tail at the master, and his chickens will *come home* to roost. And to be honest, painful as it may be to me, without choice this brings me back, defective machine alternatives, and all to your workshop. W.—And I hope you are therefore getting nearer the truth. R.—I am certainly cornering the defect, if that is what you mean. For the defect lies now in one of three alternatives, viz: 1st, either in the selection of defective material; 2nd, or too many machines rushed through without *due care*; 3rd, or, if all the skill that is in the shop be applied with due care, then your shop is defective in skill. W.—A barefaced insult in a man's own shop. I feel, Sir, like ejecting you off my premises. R.—Oh, gently, for that might be a doubtful argument (except you are extra

at backsliding) But I am candid, my friend, when I tell you *up* or *down north, south, east or west* will not change truth. But perhaps this machine business had better be put out of your shop if you are really interested in either. W.—I am afraid for neither, Sir. R.—Then we will just stick to machine and shop till we get the flaw. But to illustrate more clearly let us apply this to our diagram, fig. 8. Now you may clearly see in this figure, from points PT to CV must be the machine shop (sticking to our figurative language) and hence the machine must have passed through it before it touches the point where I am interested. For you see the machine is made and on the track for me to start with. But what I want to impress upon you is that I would have serious difficulty to accept every four-wheeled gigger run through your shop, even as a second-class locomotive. And honest Israel, you should not try to deceive me with such. For how would you like it if you came to my establishment to get an eagle wing for heavenward flight, were I to pawn off on you instead flying squirrel's flap, whose flight I knew always meant downwards? I might shut my shop, for the best of people would never shake dust off their feet at my shop door. Think of it Sir. What would you think of the man who knowingly would start you off with a machine whose *affinity* for *heat* had never been hammered out of it, and whose fiery inclinations were so strong, instead of going to Heaven aided with straight road and good watchmen it would land you in the smelting furnace below? Dynamiter would be too honest a name! For this man at least would never pretend to take you so far off your road. And surely this would be more than a practical joke when you deny a Purgatory? But look again. How long would the Grand Trunk or Canadian Pacific retain the head of the mechanical department in their shops, if he started with a machine at point PT, raised it up to point CV for the very purpose of going to point "Heaven" (in the diagram) and yet left so many *excentric* wheels or *round-about antics* in it as to go no higher, but rather lower down than the place it started with the additional loss of all (for although smelted without cost of fuel the difficulty would be to get it?) I tell you, Sir, his feet would not stick long in the mud and "a la mode" Tam o'Shanter, tail or no tail, would be repeated. W.—A low, grovelling simile, Sir. For it is only a question of dollars and cents with such corporations. R.—And I agree with you, for if I could not get rid of the "round-about machine" it might become more to us both, than a question of money, especially as the safety valve is knocked off by your belief. W.—Profanity, profanity, Sir, and a burning insult to my belief. R.—Ah, Sir, that may be a (clever) pious turn to parry with, but poor argument. For you yourself have furnished me with both the heat and belief, and I am simply but honestly trying to warn you of the dangerous proximity. But to tone down profanity. What taught the good Master in the question, "Which son did the will of the Father": he who says "no" but does, or "yes," but does not? W.—And worse still, Sir, trying to escape with your false accusation by a line of scripture. For it would be an egotism that the great founders of my Church would blush at in their very coffins, were I alone to

assume the honour your false accusation implies, as this was the glorious teaching of my Church before I was born. R.—But if you begin to let off such machines as you say your teaching imparts, would you not be afraid of finding them coming in collision with some of the other institutions, reason and scripture? For just look again at our diagram, fig. 8—that reason may be fortified with vision—and behold what “round-about machines” is your glory and your hope to produce. W.—Oh, you think such low vulgarity very smart. But if you had more grace you would have less machine, low man. R.—So you are tired of the machine? aha! good. W.—It is a disgust the thing you are mouthing. R.—Hold fast to that, Israelite, for you see truth will out. You hurled at me “the more grace the less machine” and in the next breath you are disgusted with the “machine you are mouthing.” Now, if you do not forget it’s your own make of machine which I am exhibiting, I give my hearty amen to the former sentence, and give you the benefit of a correct syllogism to help you a step nearer truth with a little more comfort to yourself and others, viz: The more “grace” the less “disgust.” And if you do not rule out reason and Bible and agree to produce work according to this your *last confession*. I would not object to a small partnership in your new teaching. And I have no doubt the dangers arising from your present teaching may be overcome. For “all things work together for good.” W.—I will stand it no longer. Shameful enough to get away with a dirty insult on a line of decent scripture, but to place it before the finer scent of the theological ability of the man with a drop of Irish blood in his veins, on a line from Paul, superlative insult is no name. And let me tell you, Sir, you never struck your harp to a more appropriate ditty for the present moment than “O to Grace how great a Debtor,” and no man can demonstrate more the power of grace than these hands. For I tell you, Sir, it is only the superabundance of grace that has kept the minute hand from twelve and the hour hand from covering a black mark. In one word, it is Joshua’s sun turned back again. R.—Oh, hold, you’ll reef sail with your eloquence or flap and go up or eclipse yourself. What’s the matter? W.—What’s the matter? I say that grace has triumphed and a clip has been turned back that would have been no eclipse to you; for if I thermometer and barometer my Irish blood correctly, you would have been light weight and your mind without imagination would only have been the receptacle of a firmament of transplanted stars. R.—Was your *last confession* then not honest? W.—Honest! insult, Sir. R.—Then not a cent’s worth of stock will I take in your new institution and its very teaching is the danger. W.—Danger, trash. For do you think you may trifle through your friend Paul with me by insult and then with insinuation of “danger,” frighten me? Not the man. R.—All the more danger, because you heed not my warning. Ah, “noble six hundred.”

“For a field of the dead rushes red in my sight,
And the clans of Culloden are scattered in flight.”

W.—What do you mean? for even the significance of such ominous language and even the sympathetic and pious tone, methinks I hear in your utterance, force my question. R.—Do you mean that is not a free-will question you are asking, and I am resorting to force? W.—Oh no, I ask you freely the question, I so much desire that you will answer. R.—Then if that be honest, I must say the danger is more ominous than my words and tone. For the glory of the nineteenth century may not see the same glory that you see in any institution that produces nothing better than Peter's washed pig or emetica dogs. W.—Your low nature crawls on insults and runs so freely in its reptile course that its very slough would supply scourge for a legion of furies or strands for rope to suspend every infidel from Dan to Beersheba from honest gibbet. R.—Stop, Israelite, you are tracing back your genealogy too quickly. For you are not the first whose argument was "crucify him," "crucify him." W.—Sir, I demand in the name of a common Christianity that you forthwith apologize. R.—Ah, wily Israelite, "in whom there is no guile"; you have been drawing me off on to all these digressions by insisting on apologies on side issues. But you see truth will out. And again your falling from grace brings us right back to our machine again. W.—Contempt with you and machine. R.—But hold, Israelite, "in whom there is no guile," you are forgetting "what manner of spirit ye are" or should be "of." For you must not forget by our metaphors of machines, machine shop etc., that "machine" means a converted soul and that "machine shop" means the power of God in conversion through all the instrumentality and means He may use. Now, when you remember this is the meaning of "machine" and "machine shop," etc., how can you think it possible for me to come to any other conclusion than that it must reflect on the attributes of Deity if the converted of God lands in hell? W.—I do not assert that will, but only that is possible. R.—Well, but if you have admitted that man can only fall down, the possibility that God did not provide against (and you admit that God saw every possibility), then what is the object of asserting a possibility that does not exist? For if I were to ask you to prove *that* possibility which has escaped God, you would be apt to find that it does not exist. W.—I admit there is no possibility that has escaped God that I could prove, but surely man is a free agent. R.—Most certainly man is a free agent. But what do you mean by this last assertion? W.—Why I mean that if man is a free agent then he may abuse his free agency by going wrong. R.—But were not the possibilities of that free agency seen by God? W.—Most certainly. R.—Well, then, was it less the duty of God in conversion to provide against the wrong use of a man's free agency than the devil's free agency? And surely if God saw there was certain danger of the man's free agency which would carry him to hell, it would just be as needful on the part of God (if He wished and converted the man to go to Heaven), to provide against this possibility as any other possibility that would take the man to hell. W.—But in that case I cannot see but that the sovereignty of God wipes out the free agency of man. R.—Are you not confusing your

own limitations with this matter? Do you admit that a converted man may do one thing freely right? W.—Most certainly. R.—Then may I not rationally suppose that he may do a second, a third, a fourth, etc., on to Heaven freely right? W.—But that confuses the sovereignty of God and free agency of man in such a way that we cannot distinguish between them. R.—But what is the meaning of your assertion now? For all that I can see that you make out by it, is simply this, that our faculties are limited. And then you make the limitation of our faculties or our ignorance, a cause of confusing the fact or the thing which the mind perceives. For it is as certain to you as any other fact we perceive, that the converted man is free in doing the will of God, but to be able to say just exactly where the human and divine meet is beyond our limited faculties at present to discover. And you might just as well justify a captain casting anchor in mid-ocean and retaining all on board there, just because he cannot discover how much of the friendly breeze fills his bending sails. But there is one thing certainly clear to me, that the more of the divine love we discover constraining our acts, the less cause will there be to flatter human conceits. And this may be the very thing that the natural man so much hates and that makes all kind of ritual so congenial to him. For when we lower the divine element in any act, in that same proportion we exalt or flatter the human. And *vice versa*. W.—But how can I know how much I am indebted to God if I cannot see where the divine and human meet? R.—With far greater likelihood of being successful, you might as well try to jump over the moon. For if, "Every good and perfect gift comes from God" and "Eye hath not seen, neither entered into the heart of man to conceive what the Lord hath prepared for them that love him," you might find yourself in attempting such a hopeless task in time. For I fancy when the higher mountains of bliss shall be scaled there will be heights beyond, only to invite us higher, as the cycles of eternity are the limit of this voyage. W.—Do you mean to say that there is anything wrong in trying to discover where the sovereignty of God and the free agency of man meet? R.—Well, if you have so much time that you cannot employ it otherwise and this presumptuous undertaking does not sacrifice other obligations and duties of the present? W.—But, you can see the great zeal that we have (and which is the best test of a vital Christianity) impels us to get at the solution of such difficulties. R.—Another digression. Now, if you still hold that zeal is the best test of "vital Christianity," I am afraid you are not looking high enough up Mount Carmel. Or if you are, you are not taking in the teaching of Elijah and the Baalite prophets. For if the "zeal" or activity be the best test of Christianity (without that zeal being the result of knowledge and love), this is the very error of the present day of confounding physical activity with spiritual life, and is also the cause of all ritualism. For by this confusion we may eliminate all the divine element and only leave physical activity. And hence pure and simple ritualism. W.—But Sir, do you not behold the holy zeal of our Church in every direction? R.—I say still if it is pure and simple zeal that is to be the test of Christianity, then I must give the palm to the Church that

Sir John the Premier belongs to. For, to the credit of the Roman Catholic Church be it said, I would pit for cold-blooded earnestness or zeal, every woman within seven miles of her Church against the grandest knee drill of Salvation Army, costumes flapping, colors flying, drums banging, tambourines jingling, larynx straining, lung bursting, mud knee deep, tavern stand and all other kind of heavenly instruments thrown into the bargain. For there is the some kind of adventure about such excitement. And men and women run the risk of becoming a martyr to same thing. But the Roman Catholic woman every Sabbath morning going her 14 miles all kinds of wind and weather for zeal, knocks out General Booth's eye every time. W.—But, I see you do not accept zeal at all, but in your cold reasoning try to demonstrate a moral truth with a mathematical demonstration, which is an absurdity. R.—Excuse me, (it is a pity you did not see this some time ago when you made the diagram), I am not trying to demonstrate a moral, but only to show by this diagram what God is trying to accomplish by conversion. But without being led away further by any digression, I would very briefly sum up my difficulties as far as reason is concerned, if you will just return to our diagram, fig. 8. If God interferes with man at point PT, converting him by raising him to point CV to go to "Heaven," and gives him a free will to go there, and the man should land at hell instead (1st), Then he can only do so by the interference of the devil, and if the devil succeeds against God and man, this makes him supreme. (2nd). It destroys all motive that may encourage man in his work. (a). For no converted man would be justified in taking one moment's comfort from such belief. (b). If you believe that, you may get a person no sooner up than he is just as liable to go down. Then there would be no encouragement to get people right. (Or there was a mistake that some red Indian with his firearms was not on hand to pop him off at the fly when he was erect before he would again squat or dodge.) (c). And there could be no gospel in the thing that such a person could offer to me, as there could not be a moment's good news or certainty in it. And all that I could possibly see in it would be only a gospel of human effort to be manipulated by human effort of priestcraft, whether that be purgatorial or otherwise.

3rd. It destroys the attributes of God. For if God is honest in the partnership at point PT to take the soul to "Heaven," then if such converted soul does not reach there, it must be because either God did not know what He was undertaking, or if He did, then He did not provide sufficient efficacy in the means.

Now these are some of my difficulties I humbly submit for your earnest and prayerful removal. For I cannot be a unit with the Jesuit until such difference be removed. W.—But Paul says, "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." And does this not imply that Paul clearly taught the possibility of falling from grace? R.—Paul is good authority. But it depends how he is understood, as Peter says of Paul, 2nd Peter 3, "In which are some things

hard to be understood, which they that are unharmed and unstable wrest, as they do also the other scriptures, unto their own destruction." Now, the quotation you have given from 1 Cor. ix. 27, was never intended by Paul to teach the possibility of falling from grace. But to teach them evidently what they did not appear to know, namely: that a true Christianity will "keep in subjection the body," and from this statement Paul allows the Corinthians to draw the inference as to the Christianity they have. W.—But I should like to know just exactly how much of my act is force work on the part of God or my own free will. R.—Well, certainly, you have no more right to say that any of your act is *forced work* on the part of *God* than you would have to say that it was *forced work* on *my part* when you did *my will* by handing the book or the devil's will. And, moreover, you just know as little about the quantity of will force I used in causing you to do my will, as you can know of God's will force to cause you to do His will. For all that we can really know is the act we do with the help of the divine. But when you are not satisfied with that, you are only in that case confusing the clear perceptions of the mind with the simple limitations of your knowledge. W.—Perhaps there is an element in that I will require to study over. R.—But as you have begun with scripture it must be this, after all, that must guide us. And you would require to show me that I was putting reliance falsely on scripture, before I could be one with you. Of these passages I only quote a few as follows:—

CHAPTER V.—SCRIPTURE.

Matt. iii. 12—And He will gather his wheat into the garner, but the chaff He will burn up with unquenchable fire.

Matt. x. 20—For it is not ye that speak, but the Spirit of your Father that speaketh in you. Also x. 31—Fear not, therefore, ye are of more value than many sparrows. Every one, therefore, who shall confess Me before men, him will I also confess before my Father which is in heaven.

Matt. xiii. 12—For whosoever hath, to him shall be given, and he shall have abundance. Also xiii. 23—And he that was sown upon good ground, that is he that heareth the word, and understandeth it, who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Matt. xv. 13—But he answered and said, every plant which my Heavenly Father planted not shall be rooted up.

Matt. xxi. 22—And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

Matt. xxiv. 24—For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, so as to lead astray, if possible, even the elect. Also xxiv. 31—And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds.

John v. 24—Verily, verily I say unto you, he that heareth My word and believeth Him that sent Me, hath eternal life, and cometh not unto judgment, but hath passed out of death into life.

John vi. 44—No man can come to Me except the Father which sent Me, and I will receive him up to-day. Also 46—Verily, verily, I say unto you, he that believeth hath eternal life. Also 58 v.—He that eateth this bread shall live for ever.

John x. 21—My sheep hear My voice and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand.

John xii. 25—And he that hateth his life in this world shall keep it unto eternal life.

John xiv. 23—Jesus answered and said unto him, If a man love Me, he will keep My word, and My Father will love him, and we will come unto him, and make our abode with him.

John xvii. 2—Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as we are. Also 22 v.—And the glory which Thou hast given Me I have given unto them, that they may be one, even as we are one.

Rom. viii. 29—For whom He foreknew He also foreordained to be conformed to the image of His Son, that He might be the first among many brethren, and whom He foreordained, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified. Also 38, 39 vv.—For I am persuaded that neither death, etc.

II. Cor. v. 1—For we know that if, etc.

Eph. ii. 6, 9—And raised us up with Him, and made, etc.

Heb. vi. 4, 6—It is impossible to renew them to repentance.

I. John ii. 19—If they had been of us they would have continued with us.

Phil. i. 6—That He which began a good work in you will perfect it until the day of Jesus Christ.

II. Thes. ii. 13, 16--To the obtaining of the glory of our Lord Jesus Christ.

These are some of the scriptures you would require to show me I was wrong in placing some hope in. And these removed, with my other difficulties of reasoning, I will be one with you, but not till then. But I shall continue to pray, that God may open our eyes that we may see light "in His light," is my adieu for the present.

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