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THE  
TRINITY OF MAN







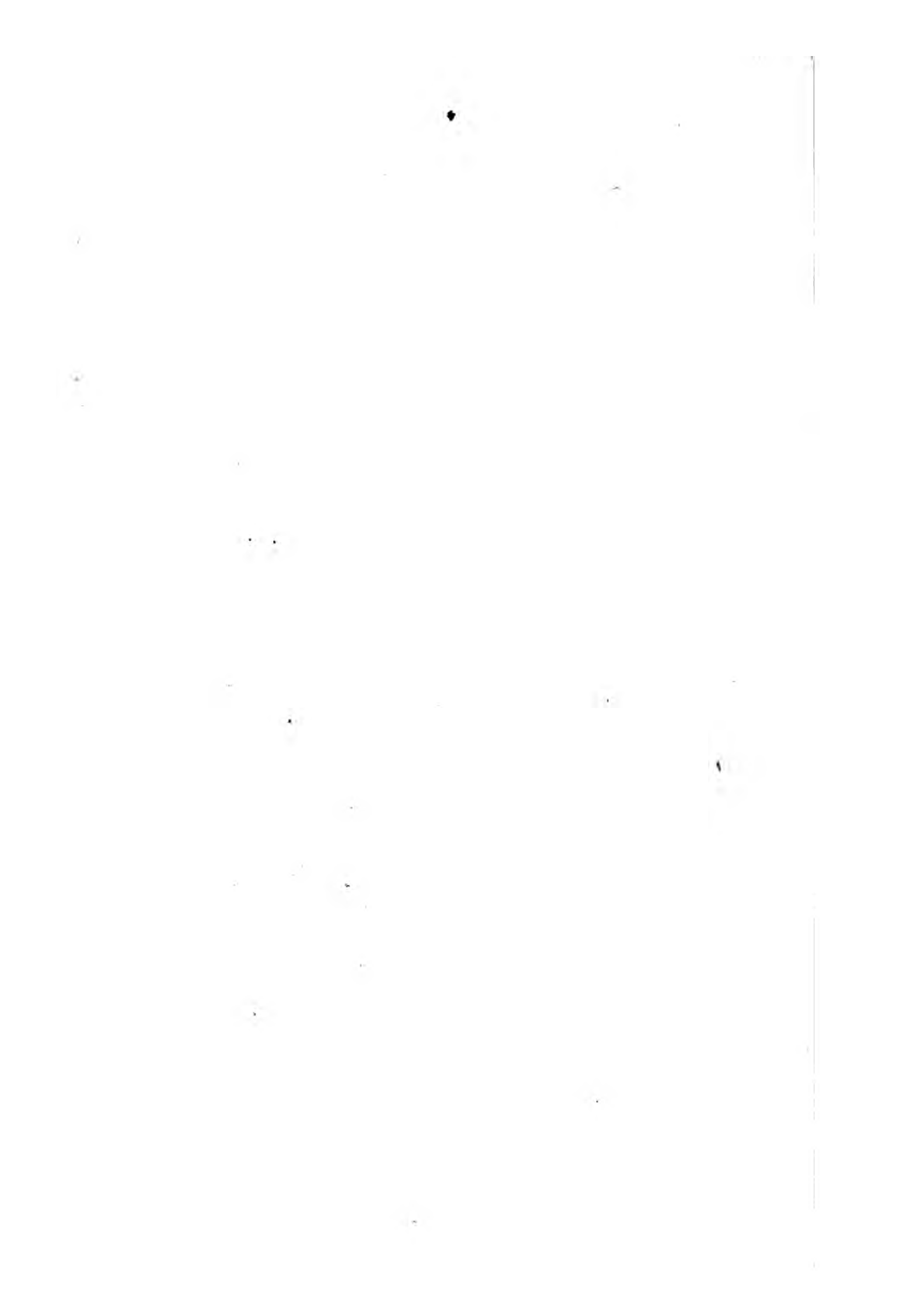
# THE TRINITY OF MAN.

ALSO

FORTY QUESTIONS ON IMPORTANT SUBJECTS,

AND

ANSWERS THERETO.



THE  
TRINITY OF MAN.

SHEWING THE  
CONSISTENCY OF FREE WILL WITH THE  
GRACE OF GOD.

WITH SCRIPTURE PROOFS.

TO WHICH ARE ADDED  
FORTY QUESTIONS ON IMPORTANT SUBJECTS,  
AND  
ANSWERS THERETO.

BY

THOMAS BOYS,

AUTHOR OF "GOD AND MAN," AND "BEST INTENTIONS."

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TO  
THE REVEREND  
CHARLES WELLINGTON FURSE, M.A.  
PRINCIPAL OF  
CUDDESDON THEOLOGICAL COLLEGE,  
AND  
VICAR OF CUDDESDON, OXON,

*This Volume*

IS,  
BY HIS KIND PERMISSION,  
MOST RESPECTFULLY DEDICATED,

WITH  
THE HIGHEST ESTEEM OF

THE AUTHOR.

HEATHSIDE,  
BOURNEMOUTH.



## PREFACE.

---

THE Author of this small volume commits it to the world in the humble belief that it has been written, in answer to prayer, by the help and guidance of God's Holy Spirit; and in the humble hope that it may, being so written, by His grace be made the means of shedding light to some souls to help them on their road to celestial bliss; and to open some thoughts of that high and exalted state to which JESUS, our God and Saviour, by His atoning precious Blood, and by His Death of inconceivable agony, has given us the power of an everlasting possession: the manifestation of the Glory and Love of God being his first and highest desire.

Being aware that his work treated on subjects,

some of which may perhaps be called profound, he was anxious, as a layman, that it should appear with some kind of sanction from a Priest of God's holy Church; and he requested his valued friend, the Rev. C. W. FURSE, the Principal of Cuddesdon Theological College, to write a few lines as to the character of the book, and to permit it to be dedicated to him. These requests he most kindly acceded to, and by his permission the subjoined letter is herewith printed:—

*Cuddesdon Vicarage,  
January 26th, 1876.*

DEAR MR. BOYS,

You have requested me to write a few words, which may be printed in your book, not by way of giving anything like a fictitious authority to writings, which your own advanced age and extended experience justify you in giving to the world, but in order to convey to others the impression which your published thoughts leave on my own mind.

I have read your book, and envy you the joy

of possessing so calm a trust in your God and Saviour, and so intense a conviction of the reality of the unseen world.

Your book proves your healthy delight in exploring the kingdom of God, which is within you. May it help others to appreciate the infinite resources of present happiness which God has given them in that nature which HE has so fearfully and wonderfully made.

I remain, dear MR. BOYS,

Yours very sincerely,

C. W. FURSE.



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## THE ARGUMENT.

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THAT every Individual stands before God in his own individual Capacity, perfectly distinct from his fellow men, with Powers, Privileges, and Responsibilities entirely his own, which appertain to him alone according to the Measure which it has pleased Almighty God to give him ; and for the use and exercise of which he will be judged at the last day ; the great and awful day of Judgment of all Mankind, at the Second Advent of Our God and Lord, the great God and Our Saviour JESUS CHRIST.

It cannot, therefore, be unimportant that Man should truly understand his own Constitution, and the Relationship which his several parts and powers bear to each other, and their completeness as a whole ; to the end that in the application and use of them he may attain the fullest measure of Blessing of which he is capable, not only in this World, but eternally. Now, although the Indi-

viduality of each human Being is really and absolutely perfect, and must stand or fall alone, yet, in God's Creation he is one Member of the whole human race, and in that Membership God has given him a field for the exercise of his Powers and Capabilities, and has revealed to him in His Love, and for Man's Happiness, his holy Will and commands in His Holy Word, which Man is bound to obey.

If, therefore, for God's glory, by his Grace, it is believed that light be given to any one Member, which, being known, may assist others in the fulfilment of that Obedience, it would seem to be the bounden duty of that one Member not to lock up that light in his own breast, which by God's grace may be a benefit to others, always in prayerful trust in God, and nothing in himself.

Under a sense of this duty the few following pages are written, in the trustful Hope that the View taken, grounded as it is believed to be on God's Word of Truth, if but one single ray of hidden light be elicited to the elucidation of that Truth, may conduce to the Glory of God, and to the setting forth the wondrous nature of the triune Constitution of Man.

# THE TRINITY OF MAN.

---

## THE THREE PARTS OF MAN.

MAN, then, it is believed, is constituted of three distinct parts, but in perfect unity.

First, there is the Soul, that immortal Spiritual part which never dies, never ceases to exist, but will ever live through all Eternity—a living Soul.

Second, There is the Spirit of Man—and the Spirit comprises the Will, the Mind, and the Heart; all which are Spiritual and not Material: these die with the Body, so far as they appertain to the Body. The Soul alone is immortal.\*

“His Breath goeth forth, he returneth to his

\* The Questions and Answers in the Series at the end of this Volume, numbered 36 to 40 and especially 39, have a considerable bearing on some of these points.

Earth ; in *that very day* his thoughts perish.”  
Psalm 146 ver. 4.

“There is no work, nor device, nor Knowledge,  
nor Wisdom in the Grave whither thou goest.”  
Ecclesiastes ix. 10.

Third, There is the Material Body, with all its Senses, and powers, and feelings, wholly distinct from, but in intimate union with, and a Habitation of, the Spirit and the Soul : the Body dies and returns to the Dust of the Ground from which God made it.

“Then shall the Dust return to the Earth as it was : and the Spirit (Soul) shall return unto God who gave it.” Ecclesiastes xii. 7.

The Soul—The Spirit—and The Body form the Man, the One perfect Man, the Individual Man, as he now lives on Earth, but after Death to rise again to a new and eternal Existence. Thus, the three parts of Man’s triune Constitution are The Immortal—The Spiritual—The Material.

## OF THE SOUL.

THE immortal Soul is the highest part of Man's Nature, and is the Recipient of God's Grace, the Spirit from God in Man; the point of Union in God's indwelling in Man, and Man in God in JESUS CHRIST, and is the Seat of Holiness. Grace enters by the Soul and carries its influence over the whole Man. The Soul is the Channel of God's Grace to the Spirit of Man which rules the Material Body.

“And the Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became *a living Soul.*”  
Genesis ii. 7.

“I pray God your whole SPIRIT, and SOUL, and BODY be preserved blameless unto the coming of Our Lord JESUS CHRIST.” 1st Thessalonians v. 23.

“For the Word of God is quick and powerful, and sharper than any two edged sword, piercing even *to the dividing asunder of Soul and Spirit,* and



of the joints and marrow, and is a discerner of the thoughts and intents of the Heart." Hebrews iv. 12.

"My *Soul* thirsteth for God, for the living God." Psalms xlii. 2.

"In the day when I cried, thou answeredst me and strengthened me with Strength in my *Soul*." Psalms cxxxviii. 3.

"In your patience possess ye your *Souls*." Luke xxi. 19.

"For what is a man profited, if he shall gain the whole world, *and lose his own Soul?* or what shall a man give in exchange *for his Soul?*" Matthew xvi. 26.

"JESUS said unto him, thou shalt love the Lord thy God with all *thy Heart*, with all *thy Soul*, and with all *thy Mind*." Matthew xxii. 37.

## OF THE WILL.

THE Will, though a component part of Man's Spirit has an independent power of its own, and

is perfectly free for good or for evil. Its place appears to be between the Soul and the remaining spiritual part, the Mind and the Heart; and to have power over them for good by the pervading Assistance of Grace from the Soul, always given for the asking; or for evil, by the rejection of, or, not seeking for that Grace.

But inasmuch as the Will is so strong a prevailing power, under God's Grace, in the Soul over Man while he lives on Earth, and so may be considered to belong to the spiritual part of Man, as apart from the Soul; yet, as in Heaven, after the Resurrection, Obedience to the Holy Will of God will ever be a willing obedience, so doubtless that same principle will exist in Paradise, and the joyous prayer and praise that ascends from thence to Heaven will be also a willing adoration: thus, the Will, though pertaining in so important a manner to the period of Man's probation as to form a part of his earthly spiritual nature; yet, nevertheless, as the Special Gift of God, it passes with the Soul into Paradise, and so connects continu-

ously Man's willing Obedience on Earth, through Paradise, with his eternal willing joyous Obedience to God, throughout Eternity, in Heaven.

The very Sin of our first Parents gave to Man the Knowledge of the difference between Good and Evil; and "The Lord God said, Behold the man is become as one of us, to *know* good and Evil." Genesis iii. 22. And though their Sin was so great that God cast them out of Paradise and of themselves never to return, yet there was, in God's loving Mercy, a remnant of Grace left; for Abel's Offering was accepted by God, and Cain's was rejected; here was the exercise of *free will*. Abel, by the Grace left in him, had faith in, and sought God, and had pleased Him, and Cain by his *free will* had not used the Grace left in him, and so, not seeking God, had displeased Him: both had the same remnant of Grace, both had *the same free will*, Abel trusted in God, Cain trusted in himself, Abel chose dependence upon God, Cain chose Independence of God: so the one was blessed, and the other cursed. ("And the Lord said unto

Cain, if thou doest well, shalt thou not be accepted? and if thou doest not well, Sin lieth at the Door." Genesis iv. 6, 7.) Man, though weak through the fall, still knew God as the source of good, and the tempter as the source of evil, by this knowledge, and by the *Free will* which God had *given to Man*, for God will have a *willing* Obedience, he had power, by the Grace left in him, to ask of God for more Grace, or not; Abel sought the good, Cain did not, and so it is now. To the Christian to whom is given in Baptism the Holy Ghost, and to whom the Revelation of the whole truth of the Word of God is open, for whose Redemption and Salvation JESUS died, the Eternal God incarnate, and whose precious promises are given to all who will; ("Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Matthew vii. 7) how great is the Light given, and how great the Responsibility! how all-sufficient is the power to ask of God that by His Grace given, in answer to Prayer, his offering may be accepted; and how awfully fearful not to seek and to receive

God's loving Grace, never to ask the Blessing, and so, like Cain, to bring down the rejection of his Offering, and the Curse which follows. Yet, such is the power of the *Will* of Man for good or for evil, *free* to ask and to be blessed; *free* not to ask, and so to reject the blessing, and endure the Curse.

The Will is the governing power, and it can only derive its power for Good by the Grace of God in the Soul, and by freely asking for that Grace in faithful, constant prayer, but it can *so* derive it unto Salvation: thus is the freedom of the Will reconciled with the Grace of God.

“Ye *will* not come unto Me that ye might have Life.” John v. 40.

“Whosoever *will*, let him take the Water of Life freely.” Revelation xxii. 17.

“With good *Will* doing service as to the Lord and not to men.” Ephesians vi. 7.

“And they said, but we *will* walk after our own devices, and we *will* every one do the Imagination of his evil Heart.” Jeremiah xviii. 12.

“For why *will* ye die, O House of Israel? for I have no pleasure in the death of him that dieth saith the Lord God : wherefore *turn yourselves* and live ye.” Ezekiel xviii. 31, 32.

“For if there be first a *willing* mind, it is accepted according to that a man hath, and not according to that he hath not.” 2nd Corinthians viii. 12.

“I call Heaven and Earth to record this day against you, that I have set before you Life and Death, blessing and cursing ; therefore *choose* Life, that thou and thy Seed may live.” Deuteronomy xxx. 19.

## OF THE MIND.

THE Mind is another component part of the Spirit of Man, and is the Seat of Understanding and of Knowledge ; in it lies the power of Comprehension, of forming a Judgment of that which is presented to it whether in Nature or of Grace. The *Nature* of the power of Mental

faculty is the same in all mankind, but the extent of that power in its various points differs in each individual Being; to some are given Ten Talents, to others One, with all gradations more or less than those powers; and as it is with the natural gifts, so is it also with the Opportunities given for their use and enlargement. God is just and will not require any unjust exaction; but He does require this, that be the Mental faculty given, great or small, be the Opportunities offered for Cultivation seldom or frequent, that Man shall, by the exercise of that *free will* which God has given him, and by the Grace of God in his Soul, drawn down by prayer, dedicate all his power, and faculties of Knowledge and Understanding to the Glory of God, in obedience to his revealed Will and Commands, and for his own well being and that of his fellow men, to which that Obedience would infallibly lead him.

Thus do the Will and the Mind, component parts of Man's Spirit, work together, they cannot

be separated. If the Will be holy by the Grace of God given for the asking, the Mind will be directed in a holy course ; but if the Will be evil, then all the noble powers of the Mind will be diverted to the production of Evil, however brilliant, searching, and powerful they may be. The natural gifts are independent of the Will, but their enlargement, Cultivation, and direction are controlled by the Will. The Will, by prayer drawing Grace through the Soul, controls the mind unto everlasting light ; but the Will rejecting Grace, by not seeking it through the Soul, leads the mind into materialistic Confusion and Infidelity. The Mind receives Ideas, the Will controls their use.

“The Carnal *Mind* is enmity against God.”  
Romans viii. 7.

“To be carnally *minded* is Death, but to be spiritually *minded* is life and peace.” Romans viii. 6.

“That ye may with one *Mind* glorify God.”  
Romans xv. 6.



“In every Nation he that feareth God is accepted with Him.” Acts x. 35.

“Charge them that are rich in this World that they be not *high minded*—that they *do good*, and be rich in *good Works*.” 1st Timothy vi. 17, 18.

### OF THE HEART.

WHILE the mind is the seat of Intelligence, the Heart is the Seat of the Affections; while the Intellect is apt to be led away by its own Researches, the Heart is but too apt, by the forgetfulness of God, to abuse those blessed Affections, which God has planted there, to an evil purpose, contrary to God's loving Command and revealed Will. The Heart is one more part of the Spirit of Man, and like the mind is governed by the Will. The passion of Love, and the Affections of tenderness, Meekness, Kindness and Charity, forgiveness and forbearance, and the duty of Obedience, all dwell in the Heart, and

if the Will be holy, seeking and drawing down Grace from God, the Heart will be holy and pure also, fulfilling God's Will in adoring blessedness, for Love to God is the Root thereof. But if the Will seek not God's Grace, then the evil passions which are also in the Heart, being uncontrolled, bring forth their evil fruit, for "out of the *Heart* proceed evil thoughts, murders, Adulteries, fornications, thefts, false Witness, Blasphemies." (Matthew xv. 19.) These two Conditions rest entirely on the Will, choosing on the one hand to seek the Grace of God by Prayer, which Grace is promised to be given, and is Mighty and all sufficient for all good; or, choosing on the other to rest on Self dependence on the powers of the Intellect and the desires of the Heart; which wilfully left uncontrolled by God's Grace, will most certainly be controlled by the power of the Evil One to the Commission of every kind of Evil, and of Sin.

"Out of the abundance of *the Heart* the Mouth speaketh." Matthew xii. 34.

“A good man out of the good treasure of *the Heart* bringing forth good things, and an evil man out of the evil treasure evil things.” Matthew xii. 35.

“But those things which proceed out of the Mouth come forth *from the Heart*, and they defile the Man.”

“For *out of the Heart* proceed evil thoughts, Murders, Adulteries, fornications, thefts, false Witness, Blasphemies; these are the things which defile a man, but to eat with unwashen Hands defileth not a man.” Matthew xv. 18, 19.

“*Doing the Will of God from the Heart.*” Ephesians vi. 6.

“For where your treasure is, there will your *Heart* be also.” Matthew vi. 21.

“For *with the Heart* Man believeth unto Righteousness, and *with the Mouth* Confession is made unto Salvation.” Romans x. 10.

“The eyes of the Lord run to and fro throughout the whole Earth, to shew Himself strong in the behalf of them *whose Heart* is perfect toward Him.” 2nd Chronicles xvi. 9.

## OF THE BODY.

THE Body, with all its Senses, and marvellous formation and powers is the only material part of Man, and forms the third part of his triune Constitution. This material part, considered alone, is, as God formed it, good, and in itself, as such alone, is not sinful, but it is a wondrous INSTRUMENT, according to its powers given, more or less to each individual Being, which is acted upon by the spiritual part of Man either for Righteousness or Evil; still, not righteous or evil in itself, but only the INSTRUMENT wielded by a distinct power co-existent within itself.

The Body is the Temple wherein the spiritual part of Man dwells, its habitation, and is the Servant and Exponent of that spiritual part. All the glorious powers of the Body, in action, in appearance, in Talent, in dignity and beauty, in adaptation to Man's Wants, in Motion, in Speech, in expression,

in all its senses, perceptions, feelings and susceptibilities, yea, even life itself, are a Trust given to the spiritual part ; and for the exercise and governance of which the spiritual part is responsible to God, who has so committed that trust. There is no Unrighteousness or Impurity in the exercise of any of the faculties, functions, or Organisation, or Powers, or influences of the Material Body, for the purposes for which God originally ordained them, and as now given, for Man's use and service. "To the pure all things are pure." (Titus i. 15.) The Body, the Material part of Man, therefore, in its formation and powers is not an Object, in itself, of Temptation and Sin, for it is as God formed it from the dust of the Ground ; but is an Object of Wonder, Admiration and Gratitude. Through the Body is the outward and visible expression of the Spirit. Utterance and all the powers of the Body applicable to the varied purposes of life are all good, and the attentive use of them is right in God's sight, if exercised according to his revealed Will, under the power of His Grace.

## For

If the Soul were wholly filled with God's Grace  
 If the Will were altogether Holy by Grace  
 through the Soul

If the Mind were entirely heavenly through the  
 Holiness of the Will

If the Heart were pure, and engrossed in loving  
 adoration, through Grace given to the Soul by  
 prayer from the Will

## Then

The Body would be a righteous Body, fulfilling  
 all Righteousness ; there would be no Opposition  
 in the Body to the holiness of the Spiritual part,  
 but, every power of the Body, being subject to the  
 Spirit of Holiness, would be righteous, because  
 devoted and used, or exercised to that end and  
 purpose alone for which God in His creative  
 goodness designed it.

“Neither *yield ye your Members as* INSTRUMENTS of Unrighteousness unto Sin ; but *yield*

*yourselves* unto God, as those that are alive from the dead, and *your Members as INSTRUMENTS of Righteousness* unto God.

“ Know ye not that to whom *ye yield yourselves* Servants to obey, his Servants ye are to whom ye obey ; whether of Sin unto Death, or of Obedience unto Righteousness ?

“ As ye have *yielded your Members Servants* to Uncleaness and to Iniquity unto Iniquity ; even so now *yield your members servants* to Righteousness unto Holiness.

“ For when ye were the Servants of Sin, ye were free from Righteousness.” Romans vi. 13, 16, 19, 20.

“ But we have this treasure *in earthen Vessels* that the excellency of the Power may be of God and not of us.” 2nd Corinthians iv. 7.

“ For this is the Will of God—That every one of you should know how *to possess his Vessel* in Sanctification and Honour.” 1st Thessalonians iv. 3, 4.

“ That ye *present your Bodies* a living Sacrifice

holy, acceptable to God which is your *reasonable Service.*" Romans xii. 1.

"Know ye not that *your Body* is THE TEMPLE *of the Holy Ghost* which is in you, which ye have of God ?

"Glorify God in *your Body*, and *in your Spirit*, which are God's." 1st Corinthians vi. 19, 20.

#### OF HOLINESS AND RIGHTEOUSNESS.

HOLINESS may be said to be that infinite Divine Essence in the Godhead which is as it were, if the expression may be allowed, the Soul of all other perfection ; it overshadows and bands together, and enters into the very heart of all the parts of every other attribute of God ; as Truth, Justice, Power, Righteousness, Mercy, Glory, and even Love, though perfect in themselves, are so pervaded with the Spirit of Holiness, that in Holiness every perfection of the Godhead is united into One all infinite Perfection of all that is



Good, resolving itself into the Holy Will of God alone, The God of Holiness, Holy Truth, and Holy Love.

“For thus saith the High and Lofty One that inhabiteth Eternity whose Name is HOLY.”  
Isaiah lvii. 15.

“And the four Beasts had each of them six Wings about him; and they were full of Eyes within: and they rest not day and night saying HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, which was, and is, and is to come.”  
Revelation iv. 8.

Holiness and Righteousness are perfectly distinct from each other though most perfectly intimate and united together, and so also are Unholiness and Unrighteousness. Holiness or Unholiness appertain to the Soul and Spirit; Righteousness or Unrighteousness appertain only to the Material Body, and in both cases they act and react on each other, the Spiritual on the Material, and the Material on the Spiritual; the Soul and Spirit cannot be holy and the Body

unrighteous, neither can they be unholy and the Body righteous ; for it is in the nature of both good and evil to reproduce itself, so an unholy desire results in an unrighteous act, and that unrighteous act tends to the rendering the Spirit more unholy still : the same is also in the reverse, a holy desire will produce a righteous act, and that righteous act will tend to greater holiness of Spirit. Thus the Righteousness or Unrighteousness of the Body is entirely dependent on the Holiness or Unholiness of the Soul and Spirit ; and *Holiness of Motive is the test* of Goodness in every act of Man's life. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew vii. 19.) When our first parents fell, they fell by their own *free will*, which they exercised in rebellious disobedience to God's express Command ; and thus Sin became grafted into Man's Nature ; but by the infinite love of God, a remnant of that fulness of Grace which had been given him was left in the Soul, and this is the Root of Man's Growth in

Holiness. The power of Sin over Man's Spirit is mighty and constant, and every Child of Adam is a miserable Sinner, for Sin and Misery ever go together, and so strong is the power of Sin in the Heart and Mind of Man by the fall, that it is only by renewed Grace from God that it can be subdued. The Remnant of Grace left at the fall though weak as against the Strength of Sin, yet is sufficient by the exercise of Man's *free will*, which was and is still his own, to ask of God for more Grace, which God in His Love will surely give, and will ever do so to the end, if Man will ever ask it by humble faithful prayer. The Germ of Grace left is God's Gift. The *Free will* of Man is God's *Gift*. Man in his free Will asks of God for more Grace, and the increase is God's gift. Grace acts upon the Will to ask of God continual Supplies of Grace, and these successive Supplies are God's Gift. Thus all good in Man is of God and none of it his own. The Will in God's good pleasure is of the Man, the Power is of God. The Germ of Grace is given to all Men, but when Man

in his *free will* resists, and *will not* use the Gift, it weakens and dies, or at least is latent, and the power of the Evil One reigns Supreme : but if he use it as God would have him to do, then, thanks be to God, through Jesus Christ the Victory is given him ;—Holiness of Will leads to the use of all Means of Grace, and to the indwelling of JESUS CHRIST within us, for it is Our Lord's own promise, "He that eateth my flesh and drinketh my Blood dwelleth in Me and I in him." John vi. 56.

"Even so now yield your Members Servants to *Righteousness unto Holiness.*" Romans vi. 19.

"In *Holiness and Righteousness* before Him all the days of our Life." Luke i. 75.

"And that ye put on the new Man which after God is created in *Righteousness and true Holiness.*" Ephesians iv. 24.

"Blessed is he that *doeth* Righteousness at all times." Psalms cvi. 3.

"The Lord is *righteous* in all His Ways, and *Holy* in all His Works." Psalms cxlv. 17.

“He that *worketh Righteousness* is accepted with Him.” Acts x. 35.

“Not by *works of Righteousness* which we have done.” Titus iii. 5.

“Who through Faith *wrought Righteousness.*” Hebrews xi. 33.

“Every one that *doeth Righteousness* is born of Him.” 1st Ep. John ii. 29.

“He that *doeth Righteousness* is righteous. Whosoever *doeth not Righteousness* is not of God.” 1st Ep. John iii. 7.

In the Book of Common Prayer there is the clear recognition of the distinctiveness of the several points here treated of, as in the following extracts, among many others which might be quoted.

“By walking before Thee in *Holiness and Righteousness* all our days.” The Thanksgiving.

“O Almighty God who alone canst order the unruly *Wills and Affections* of sinful Men.” Collect 4th Sunday after Easter.

“So we may also in *heart and mind* thither ascend.” Collect Ascension Day.

“O God, the Strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the *help of thy Grace*, that in keeping of thy Commandments we may please Thee both in *Will* and *Deed*, through JESUS CHRIST our Lord.” Collect 1st Sunday after Trinity.

“Lord we beseech thee grant thy people Grace to withstand the temptations of the World, the flesh, and the devil, and with pure *hearts* and *minds* to follow Thee, the only God, through JESUS CHRIST our Lord.” Collect 18th Sunday after Trinity.

“Lord we pray thee that thy *Grace* may always prevent and follow us, and make us continually to be given to all *good Works*; through JESUS CHRIST our Lord.” Collect 17th Sunday after Trinity.

“O God, from whom all *holy desires*, all *good Counsels*, and all *just Works* do proceed;” —  
“that our *Hearts* may be set to obey thy Commandments.” 2nd Collect at Evening Prayer.

“The Peace of God which passeth all understanding, keep your *Hearts* and *Minds* in the Knowledge and Love of God, and of His Son JESUS CHRIST our Lord.” The Priest’s Blessing in the Holy Communion Office.

“To *do* always that is righteous in thy sight.”  
3rd Collect for Grace—Morning Prayer.

“Stir up, we beseech Thee, O Lord, *the Wills* of thy faithful people, that they plenteously bringing forth the *fruit of good Works*, may of Thee be plenteously rewarded through JESUS CHRIST our Lord.”  
Collect 25th Sunday after Trinity.

“And to all thy people give thy heavenly *Grace*, that with meek *Heart* and due reverence they may hear and receive thy holy Word, truly serving Thee in *Holiness and Righteousness* all the days of their Life.” Prayer for the Church Militant.

“My duty towards God is to believe in Him, to fear Him, and to love Him, with *all my Heart*, with *all my mind*, with *all my Soul*, and with all my Strength.” Church Catechism.

“ My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him *without his special Grace*; which thou must learn *at all times* to call for *by diligent Prayer*.” Church Catechism.

### THE PRINCIPLE.

THE Principle here attempted to be elucidated is universal, and belongs to every human Being from Adam to this Hour. It applies to the natural Man; for with the fall came the knowledge of Good and Evil, and the power of the Will exists in every Man either to follow good or to follow evil, according to the light that is in him, the world around him testifying to the goodness and power of God. But it applies more especially and powerfully to all those to whom the revealed Word of God has been made known; the greater the light given, and the greater the Opportunities, the greater will be the Responsibility: above all it



applies in the highest degree to every Soul grafted by Baptism into JESUS CHRIST our Lord and our God ; our Redeemer and our Saviour.

In Scripture the immortal Soul is sometimes spoken of as of the Spirit, though the Soul and the Spirit, that is the Spiritual part of Man, which dies with his Body, are in other passages so clearly and manifestly distinct from each other. The Context will generally show the Meaning. The same may be said where the Body and Soul are spoken of as of the whole Man ; in these instances the Body comprises the spiritual part of Man as apart from the Soul. This is also exemplified in the Office of The Holy Communion in the Book of Common Prayer. "The Body of Our Lord JESUS CHRIST which was given for thee, preserve *thy Body and Soul* unto everlasting Life." "The Blood of Our Lord JESUS CHRIST, which was shed for thee, preserve thy *Body and Soul* unto everlasting Life." Office of The Holy Communion.

The Soul, the living Soul, is the only immortal part that never dies ; what its Powers and Capa-

cities are in a separate State, after the Cessation of the Spirit whose seat is in the Body, the Brain, the Heart, we cannot tell. “To day shalt thou be with Me in Paradise” were Our Lord’s Words to the Penitent Thief, the place of the Souls of the Blessed, where are “the Spirits of just men made perfect” waiting the second and glorious advent of Our Lord JESUS CHRIST, and the great day of the Resurrection of the Body.\*

The whole Man—The immortal part, the Soul ; the Spiritual part, the Will, the Mind, and the Heart ; and the Material part, the Body ; are so one Individual Being, that they stand or fall together for all Eternity.

### THE PROMISES OF GOD’S GRACE.

THE Promises of God’s Grace and His Willingness to give to those who *will* to ask, are shown in the following passages selected from the large

\* See question No. 37 in the Series at the end of this Book.

number in every part of God's holy Word of Truth:—

“Ho, every one that thirsteth come ye to the Waters, and he that hath no money come ye, buy and eat; yea come, buy Wine and Milk without Money and without Price.” Isaiah lv. 1.

“And all things whatsoever ye shall ask in Prayer, believing, ye shall receive.” Matthew xxi. 22.

“If ye abide in Me and my Words abide in you, ye shall ask what ye will and it shall be done unto you.” John xv. 7.

“Him that cometh to me I will in no wise cast out.” John vi. 37.

“Come unto me all ye that labour and are heavy laden and I will give you rest.” Matthew xi. 28.

“Blessed are they that do hunger and thirst after Righteousness for they shall be filled.” Matthew v. 6.

“If ye shall ask anything in my name I will do it.” John xiv. 14.

“Blessed is he that *doeth* Righteousness at all times.” Psalms cvi. 3.

“If we ask anything according to his Will he heareth us.” Ep. 1st John v. 14.

“Draw nigh to God and He will draw nigh to you.” James iv. 8.

“Ask and ye shall receive that your Joy may be full.” John xvi. 24.

“If ye then, being evil, know how to give good gifts unto your Children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” Luke xi. 13.

“Let us therefore come boldly to the throne of Grace, that we may obtain Mercy and find Grace to help in time of need.” Hebrews iv. 16.

“Unto you that have shall more be given.” Mark iv. 24.

“For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken that he hath.” Matthew xiii. 12.

“Ask, and it shall be given you ; seek, and ye

shall find; knock, and it shall be opened unto you." Matthew vii. 7.

"Turn unto me saith the Lord of Hosts, and I will turn unto you." Zechariah i. 3.

"The eyes of the Lord are over the righteous and his ears are open unto their prayer." 1st Peter iii. 12.

"This is a faithful Saying, and worthy of all acceptation, that CHRIST JESUS came into the World to save sinners." 1st Timothy i. 16.

"In every thing by prayer and supplication, with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your *Hearts* and *Minds* through CHRIST JESUS." Philippians iv. 6, 7.

"God so loved the World, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John iii. 16.

"If any Man sin, we have an Advocate with the Father, JESUS CHRIST the Righteous, and he

is the propitiation for our Sins : and not for ours only, but also for the Sins of the whole World.”  
1st Ep. John ii. 1, 2.

“ Cast not away therefore your Confidence which hath great recompense of Reward.” Hebrews, x. 35.

## ADDITIONAL TEXTS.

THE following additional Texts from the inspired Word of God, with many others which might be quoted, bear strongly upon the Subject hereinbefore attempted to be elucidated.

“ And to love Him with all *the Heart*, and with all *the Understanding*, and with all *the Soul* and with all the Strength.” Mark xii. 33.

“ Fear not them which kill the *Body*, but are *not able* to kill the *Soul*, but rather fear Him which is able to kill both Soul and Body in Hell.” Matthew x. 28.

“ The *Grace* of Our Lord JESUS CHRIST be with your Spirit.” Galatians vi. 18.

“The Lord JESUS CHRIST be with thy Spirit, Grace be with you.” 2nd Timothy iv. 22.

“His Soul was not left in hell, neither His Flesh did see corruption.” Acts ii. 31.

“But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to day in my vineyard: he answered and said, *I will not*, but afterward he repented and went. And he came to the second, and said likewise, and he answered and said, *I go, Sir*, and went not. Whether of them twain did the Will of his Father?” Matthew xxi. 28 to 31,

“But my people *would not* hearken to my Voice, and Israel *would none of me*, so I gave them up unto their *own Heart's* Lust, and they walked in their own Counsels.” Psalm xi. 12.

“They *would* none of my Counsels; they despised all my reproof, therefore shall they eat of their own way, and be filled with their own devices.” Proverbs i. 20, 21.

“But he delivered JESUS to *their Will*.” Luke xxiii. 25.

“Some preach CHRIST of good *Will*.” Philip-  
pians i. 15.

“Is it not lawful for me to do what I *will* with  
mine own?” Matthew xx. 15.

“Work out your own Salvation with fear and  
trembling, for it is God which worketh in you both  
to *will* and to do of his good pleasure. Philippians  
ii. 12, 13.

“Though I should die with thee, yet *will* I not  
deny thee.” Matthew xxvi. 35.

“The Devil having put into the *Heart* of Judas  
to betray Him.” John xiii. 2.

“Neither is that Circumcision which is outward  
in the flesh, Circumcision is that of the *Heart*.”  
Romans ii. 28, 29.

“To the end he may establish your *Heart* un-  
blamable in Holiness.” 1st Thessalonians iii. 13.

“It is the Spirit that quickeneth, the flesh  
profiteth nothing.” John vi. 63.

“Though our outward Man perish, yet the  
inward Man is renewed day by day.” 2nd Co-  
rinthians iv. 16.



“The light of the Body is the Eye, if therefore thine eye be single, thy whole Body shall be full of light. But if thine eye be evil, thy whole body shall be full of Darkness. If therefore the Light that is in thee be Darkness, how great is that Darkness !” Matthew vi. 22, 23.

“Thus it becometh us to *fulfil* all *Righteousness*.” Matthew iii. 15.

“For the fruit of the Spirit is in all goodness and Righteousness and Truth.” Ephesians v. 9.

“But thou, O Man of God, flee these things ; and follow after Righteousness, Godliness, Faith, Love, Meekness, Patience.” 1st Timothy vi. 11.

“In his *Righteousness* which he hath *done* he shall live.” Ezekiel xviii. 22.

“Holy men spake as they were moved by the Holy Ghost.” 2nd Peter i. 21.

“Let him eschew evil, and do good.” 1st Peter iii. 11.

“Therefore to him that knoweth to do good and doeth it not, it is Sin.” James iv. 17.

“To do good and communicate, forget not.”  
Hebrews xiii. 16.

“And God saw that the wickedness of Man was great in the Earth, and that every Imagination of *his Heart* was only evil continually.”  
Genesis vi. 5.

“According to the Spirit of Holiness.” Romans i. 4.

“For by *Grace* are ye saved through Faith, and that not of yourselves, it is the *Gift of God.*”  
Ephesians ii. 8.

“I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” John vi. 35.

“Seek ye me, and ye shall live.” Amos v. 4.

“The Grace of God that bringeth Salvation hath appeared to all Men, teaching us that denying Ungodliness and worldly Lust, we should live soberly, righteously and godly in this present world; looking for that blessed Hope, and the glorious appearing of the great God and Our Saviour JESUS CHRIST.” Titus ii. 11 to 13.

“If the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Romans viii. 11.

“And JESUS said unto him, Verily I say unto thee, To-day shalt thou (thy soul) be with Me in Paradise.” Luke xxiii. 43.

“Now Our Lord JESUS CHRIST Himself, and God, even our Father, which hath loved us, and hath given us everlasting Consolation and good hope through Grace, comfort your *Hearts*, and stablish you in every good Word and Work. 2nd Thessalonians ii. 16, 17.

“As many as received Him to them gave he power to become the Sons of God, even to them that believe on his name. John i. 12.

“Then spake JESUS again unto them, saying, I am the Light of the World; he that followeth me shall not walk in Darkness, but shall have the light of Life. John viii. 12.

## A PRAYER.

O Almighty God, JESUS, my God and my Lord, by thy Holy Grace in my Soul, by thine indwelling within me, and I in Thee, I pray thee make and keep my Soul holy; my Will holy, according to Thy Will; my Mind heavenly; my Heart loving, adoring, and pure; my Body righteous; my whole Self the Temple of The Holy Ghost; wholly thine, Lord JESUS, now and for ever, to the Glory of God The Father. Lord JESUS. Amen.

## ON THE FREEWILL OF CHRIST.

IN JESUS The CHRIST, (Holy Lord God Almighty, God incarnate in Man's Nature, One; not by conversion of The Godhead into Flesh; but by taking of the Manhood into God; One altogether; not by Confusion of Substance; but by Unity of person; perfect God, and perfect

Man; of a reasonable Soul and human flesh subsisting;) ALL RIGHTEOUSNESS was fulfilled for us; for "This is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jeremiah iii. 6. Born of God, as Man Holy from the Womb; ("And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke i. 35) His *Will* was in all things the *Will* of God, ("Jesus saith unto them, My Meat is to do the Will of Him that sent me, and to finish His Work," John iv. 34, and "In Him is no Sin," 1st John iii. 5, "Who did no Sin," 1st Peter ii. 22), "And unto them that look for Him shall He appear the second time without Sin unto Salvation." Heb. ix. 28.

The first Adam was created in the Image of God ("So God created Man in His own Image, in the Image of God created He him; male and female created He them," Genesis i. 27).

The second Adam also was the Image of the Invisible God “The Father—Who hath translated us into the Kingdom of His dear Son:—Who is the Image of the invisible God,” Colossians i. 12, 13, 15). “The first Man is of the Earth, earthy: the second Man is The Lord from Heaven,” 1st Corinthians xv. 47). Thus, both the first and the second Man were created perfect before God, doubtless *as Man*, with the same opportunities of Holiness; for Adam was created holy by God, and JESUS was born Holy from God; *as Man, each* had a *free will*, the first Adam was tempted, and fell away from Holiness and God; not of necessity, for in God’s Word it is written that “God is faithful and will not suffer Man to be tempted above that he is able,” 1st Corinthians x. 13. The second Man was upheld in perfect Holiness and Righteousness, though “He was tempted in all points like as we are, yet without sin,” Hebrews iv. 15. May we not then come to the Conclusion that, *as Man*, both the first and the second Adam had *the same free*

*will?* The first Adam fell by yielding his Will to that of the Tempter, and giving himself up to disobedience of the Command of God. The second Adam was perfect before God, because as He Himself said, as it is written, "I seek not mine own Will, but the Will of the Father which hath sent me," John v. 30.

#### ON FREEWILL IN HEAVEN.

*(Of Man and Angels.)*

Now, always remembering *that it is the Will of God*, in His infinite Wisdom and Love, that the *Will of Man should be a free Will*; and having endeavoured to show the consistency of its operation with the free Grace of God; and that in JESUS CHRIST Himself, perfect Man, freewill existed; may we not believe that the same *freewill* obedient and joyous Service, which is acceptable and well pleasing in God's sight on Earth, will also be the same in Heaven?

We say in that holy prayer which Our Lord Himself taught us "Thy Will be done in Earth AS IT IS in Heaven." May not the Words "*as it is,*" refer not only to the extent and perfection of that Obedience, but also to its principle? If so, then the holy and blessed joyful Obedience of the Saints of the Church of Christ in Heaven will possess that innate blessedness which proceeds from a perfect *holy Will*, a free Service, ever upheld by the everlasting Almighty Grace of God, guided and governed by that Grace in the fullness of Light, in the eternal Presence of JESUS, God Most High, ever increasing more and more in solid Intensity and Happiness.

That the redeemed in CHRIST JESUS, who are received into His Kingdom in Heaven, will be preserved there for ever and for ever rests on the sure promises of God, and our eternal Union with JESUS CHRIST, of which the Scripture is so full, ever dependent on God for His Grace which is sure as God is Truth. JESUS said "Verily, verily I say unto you, he that believeth on Me hath ever-



lasting life." (John vi. 47.) "JESUS answered them, 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, neither shall any pluck them out of my Hand." (John x. 25, 27, 28.) "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out." (Revelation iii. 12.)

As JESUS Himself was in His human nature all perfect in Holiness and Righteousness in his Life on Earth, without Sin, being ever upheld by the Almighty Grace of God, so will those whom He has united unto Himself, dwelling in them, and they in Him, ever one with Him, and in Him, redeemed by Him from the power of Temptation and of Sin, be likewise upheld by the same Almighty Grace in their everlasting Life in Heaven—for Our Eternal Life is hidden with Christ in God—ever nearer and nearer to God, in His boundless Love, as finite Creature can be to the Infinite Uncreated. "That as Sin hath reigned unto Death, even so might Grace reign through

Righteousness unto Eternal Life by CHRIST JESUS our Lord." (Romans v. 21.)

Again, may we proceed one step further in our consideration of this deep subject—If it be, as it would seem to be, that God requires from *all* His Creatures a *willing* Obedience ; will not the principle apply to the holy Angels as well as to Man ? They too, as well as redeemed Man, are, and must be, ever dependent on God, there can be no Independence of Him in Heaven ; their Bliss doubtless rests in the perfect Holiness of their *willing* Obedience, that Holiness of *Will* ever being derived from God : their celestial Happiness consists in the perfect fulfilment of the Holy Will of God, and as Good ever produces Good, so will the Holiness of Angels and redeemed Men ever increase more and more, impossible of Change, through the boundless Ages of Eternity, to the Manifestation of the Glory of God.—Now, as the Glory of God is infinite, incapable of increase or diminution, and All Creation can add nothing to His Glory, but only manifest His Power and His

Love, so is it with all the Praise and Adoration, and glorifying, and willing Obedience which Creation can render unto Him, and which He requires to be rendered.—If it be asked then, Why does God require all this at the Hand of His Creation? the Answer is plain, because “God is Love,” and the being permitted to hold Holy Communion with Him, in Adoration and Praise, in glorifying His Holy Name, and the fulfilment in all things of His most Holy Will is the very Essence of all Happiness, and all blissful Enjoyment; therefore it is that in His boundless Love, He makes known His Will, because that Will is Love to every Atom of all Creation, and is the guiding Star to Happiness and Bliss. So may we not believe that Freewill, ever steadfast in Holiness, exists in Heaven?

If the above be true, does it not open to us an Idea that the fallen Angels may have fallen by their own free will? and that *persistently* to their eternal Doom? for God is Love over all Creation.

## THE TWO ORDERS OF BEINGS.

It would appear that God in His Holy Wisdom and Love has created two distinct Orders of Beings, first, a Spiritual Creation, The Angels—and secondly, Man with a material Body and an immortal Soul. Of the first, we know no more than that some fell by rebellion against their Creator, fell from their high Estate, whilst others were upheld in Holiness. Of Man, we know too, that he by his *freewill*, by disobedience, also fell from that perfect State in which God created him; but, Glory be to God, we are also blessed with the knowledge that all who *will*, may, through the infinite boundless Love of God in JESUS CHRIST, be exalted from their fallen Condition, to Eternal Glory and Bliss in Heaven; evermore in holy Obedience, Adoration and Praise to glorify God in CHRIST JESUS, The Great God and our Saviour (Titus ii. 13): those who *will not* come to JESUS

for salvation, will partake the Doom of the fallen Angels in their lost estate, in eternal perdition.

*Oh! how great are the issues of the exercise of the power of Man's Freewill!*—thus in Remorse, and Pain, and Woe of Body and of Soul, to suffer the dread Agonies of an undying Evil Spirit; or, to be received into the Eternal unutterable Bliss of Heaven, without Sin, in Holiness for ever and for ever: united unto God Himself in JESUS CHRIST, the finite to the Infinite.

### CONCLUSION.

GOD IN JESUS, THE CHRIST, PERFECT GOD AND PERFECT MAN. JESUS THE CHRIST, HOLY GOD INCARNATE, IN GOD.

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JESUS THE CHRIST IN MAN—"GOD MANIFEST IN THE FLESH OF MAN, IN ALL THE FULNESS OF THE GODHEAD BODILY." 1st Timothy iii. 16. Colossians ii. 9.

MAN IN JESUS THE CHRIST, HOLY GOD INCARNATE.

GOD, THE ONE UNCREATED UNITY IN TRINITY  
AND TRINITY IN UNITY  
**Indivisible.**

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GOD ALONE, BESIDE WHOM THERE IS NO GOD  
—GOD OF HOLINESS, OF TRUTH AND LOVE, OF  
MAJESTY AND GLORY, OF WISDOM AND GOODNESS,  
OF JUSTICE AND POWER, AND ALL HOLY PER-  
FECTION IN EVERY HOLY ATTRIBUTE  
**Infinite.**

---

GOD, ETERNAL, UNCHANGEABLE, INVISIBLE,  
OMNIPOTENT, OMNISCIENT, OMNIPRESENT,  
CREATOR AND RULER OF ALL THINGS  
**Incomprehensible Supreme.**

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THESE WORDS SPAKE JESUS :

“NEITHER PRAY I FOR THESE ALONE, BUT FOR  
THEM ALSO WHICH SHALL BELIEVE ON ME THROUGH  
THEIR WORDS ;”

“THAT THEY ALL MAY BE ONE ; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US : THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME.”

“AND THE GLORY WHICH THOU GAVEST ME I HAVE GIVEN THEM ; THAT THEY MAY BE ONE, EVEN AS WE ARE ONE :

“I IN THEM, AND THOU IN ME, THAT THEY MAY BE MADE PERFECT IN ONE ; AND THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, AND HAST LOVED THEM AS THOU HAST LOVED ME.”

“FATHER, I WILL THAT THEY ALSO, WHOM THOU HAST GIVEN ME, BE WITH ME WHERE I AM ; THAT THEY MAY BEHOLD MY GLORY WHICH THOU HAST GIVEN ME.” John xvii. 20-24.

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THUS IS THE CREATURE MAN LINKED TO THE  
CREATOR, GOD, THOUGH IN DEGREE DISTANT  
*As finite to Infinity.*

TRULY

MAN IS THE MOST EXALTED BEING IN ALL

THE CREATION OF GOD;

FOR

THE MAN JESUS, THE CHRIST,

OUR LIVING HEAD,

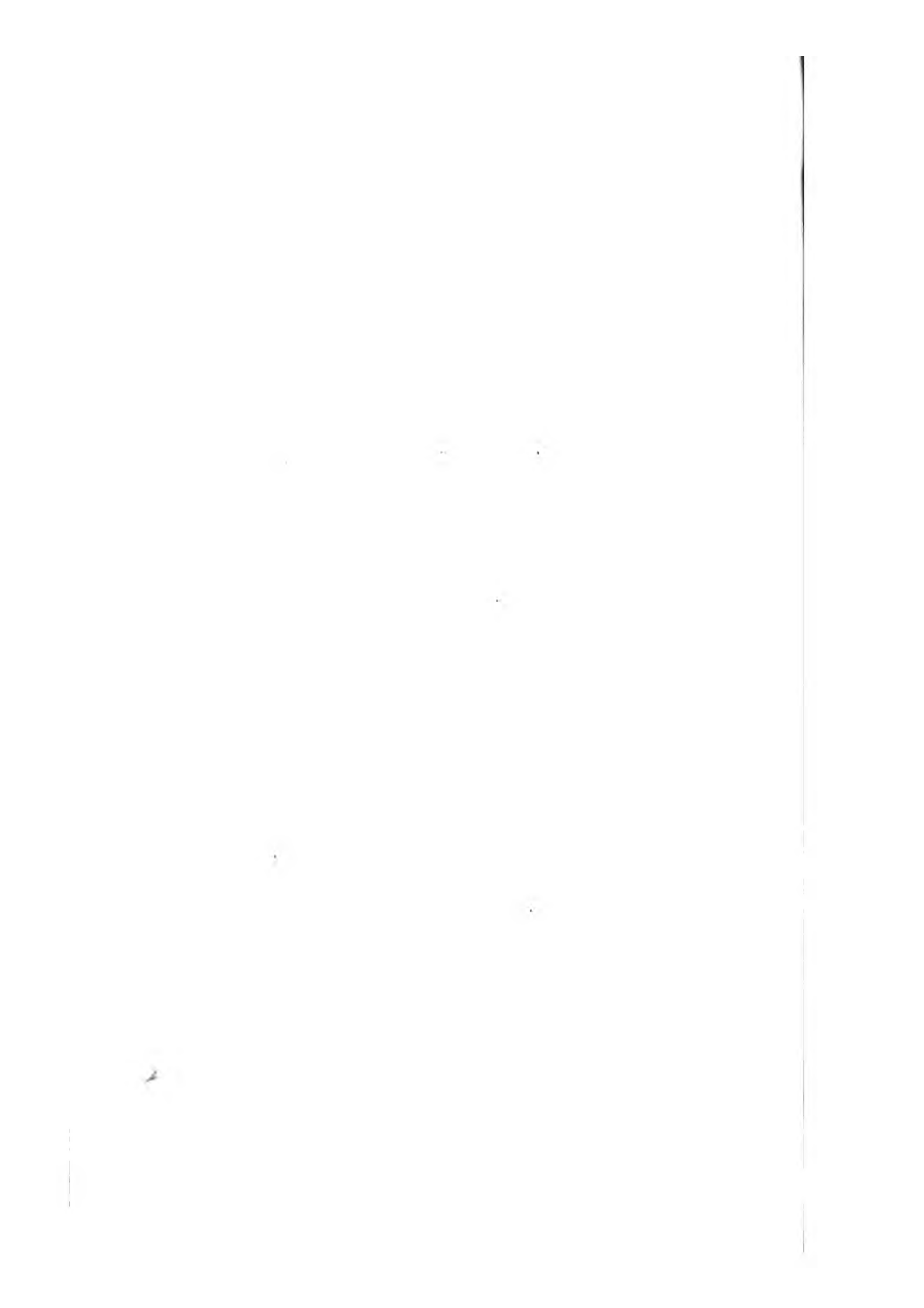
IS

THE ONE ONLY HOLY GOD

INCARNATE.

**FINIS.**





PART II.

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FORTY  
QUESTIONS AND ANSWERS,

THE TITLES OF WHICH ARE GIVEN

IN

THE TABLE OF CONTENTS

AT

THE COMMENCEMENT

OF

THIS VOLUME.



## QUESTIONS AND ANSWERS.

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### I.

#### *Do we realise our hidden Life in Jesus?*

OUR Life in JESUS is the end and Consummation of our Faith; is in its Blessedness the topmost Step of the Ladder to Heaven; and to reach it we must ascend by those Steps that lead up to it. JESUS is truly our living Head, of whose Body we are, if we be real Christians, the Members; Flesh of His Flesh, Bone of His Bone, and yet JESUS is God the CHRIST, Holy, Almighty, Incomprehensible, God incarnate bodily in the flesh of Man.

To attain to the true realization of such high Exaltation we must first realize what we were, what we are, and what has been done for us.—

These are the Steps,—God created Man good, and gave him a Will, a *free* Will, this he raised against God, and he, so far as any created power could help him, was a lost being for ever and ever. But God so loved Man He gave Himself for Man's Redemption and Salvation, and in JESUS, God in all the fulness of His Eternal uncreated Godhead, the Godhead of The Father, the Godhead of The Son, and the Godhead of The Holy Ghost—One—took into Himself Manhood, and born of Woman by the Power of The Holy Ghost, lived as Man on Earth, Sinless and Holy, for being God He could not be otherwise, declaring God's Truth and Love; and at the hand of Man, by His Suffering and inconceivable Agony and Sacrifice of Himself on Calvary, bearing on the Cross the Sins of the whole World, made that Atonement to Himself, by Himself, which had He not done Man would have been lost for ever.

Then came His Triumph, still all for Man, and in Man, and He rose from the Grave victorious

as Man over Sin and Death and Hell, and as Man He ascended to Highest Heaven, to His Own Glory, even the Glory of The Father which He had eternally with Him before the World was. And now the CHRIST, Perfect God and Perfect Man, God alone, Very God, reigns over All Creation in all His Glorious Majesty.—Now, this is the hidden life that we have to realize, that we are in JESUS CHRIST, redeemed from the Eternal Agony of our Souls and Bodies in Hell, and are made partakers of the Divine Nature in our Union with JESUS in Heaven, through Faith, and His Union with us; and though thus united, we are, as creatures, ever infinitely distant from God's Infinity, yet joined to God by our ever living Head—JESUS The CHRIST—Our Redeemer and Saviour—If we truly believe all this, *and live according to our belief*, we realize our hidden Life in CHRIST in God. Do you ask the Way to do this?—JESUS said, I am the Way, the Truth and the Life.

## 2.

*Do we fear? and should we fear?*

FEAR is an apprehensive feeling, and Fear is a reverential feeling; there are few, probably not any, but under some circumstances of Life or other experience the former, and though numbers never feel the latter, yet all ought to possess it. The ground of the first is the want of a Conviction of an Almighty protecting Power watching over us; and the root of the second is the due appreciation of the awful Majesty of God as a God of Love. Now, the Christian life acted out in strong faith is the only remedy to place these feelings on their true and proper basis. On the one hand, if we as Christians see and recognise the Hand of God in all things pertaining to us, and know his Love to us in JESUS, apprehensive Fear, so far as our human physical Weakness will permit, is destroyed; and this does not bar all prudent and needful Caution

against Dangers to which we may be subject; but knowing God's Hand, the Christian does not fear the Issue. And on the other, he who knows God in his revealed Word, and in the Acts of His Love, he who truly sees in Him the One and Only Lord God Almighty, Holy, Omnipotent, Omniscient, Omnipresent and incomprehensible, the Fountain and end of Glorious Majesty, cannot but be inspired with a reverential Fear of His awful Greatness.—So that in its fulness, Perfect Love which gives the reverential Fear, casts out that Fear which is apprehensive.

## 3.

*Is Truth to be judged by the limits of Our  
Human Comprehension?*

CERTAINLY not—for if Man were bound to believe only that which he can comprehend, he would reject God Himself, for God is incomprehensible. There must be therefore a Standard whereby to



know the Truth, and if that Standard declares anything, then that is Truth, whether we can reconcile it to any notions of our own or not. Now, the only Standard that Man knows is that Almighty Being, whose Name is God, the Spirit of Truth; and He has given us by Men attested by His Power—His Word—the declaration of Himself, and of His Work and Ways as regards Mankind; whatever therefore He has thus said, though it be past Man's Comprehension, and even according to his Ideas contrary to his Comprehension, is true.

So far as Man's researches into Creation can magnify God by elucidating His Wisdom, Power and Love, they are praiseworthy; but if by Man's limited Capacity, or by his ignorant blindness he cannot discern and reconcile God's Truth to what he thinks, and then arraigns and impugns God's Truth, he sins against Truth, and erects his own reason to a Standard higher than that of God.—  
“Yea, let God be true, but every Man a Liar.”  
Romans iii. 4.

## 4.

*What is meant by a new Creation as regards  
Man?*

IT is this—That whereas by Adam's Sin the whole Race of Man was a lost Creation, dead in trespasses and Sins, so by JESUS CHRIST, in all who receive and believe truly in Him, Sin is obliterated by His atoning Blood, and we are created anew by His Union with us, and our Union with Him, by the Grace of JESUS, and the Power of The Holy Ghost. And this Union is a present Union, one on which we may ground the practice of Life. The Scriptures describe it as such, and although our new Creation in JESUS is a present actual Possession, yet, if not persevered in to the end by the exercise of the means of Grace open to us, it may be lost for ever; but, if taken as the Standard of a living Power in us we are quite warranted by Scripture, the Word of God, to realize the Inherit-

ance of Heayen as already ours, in that we are risen already in JESUS CHRIST our living Head. This blessed Privilege being given to us, we cannot shake off the responsibility which attaches to the Gift; it is not Presumption, but a duty to receive it, and believe in it, and to live up to it; for if we are in CHRIST and of CHRIST, the Power of CHRIST is with us to live in all things to Him; it is a high and glorious Privilege that is made ours, and we cannot make light of it, we cannot reject it but at the loss of Eternal Bliss. Our grafting into the new Creation in JESUS is Baptism by His Command—the Sustaining Power of it is the Holy Sacrament of His Body and His Blood.

The following Quotations from Scripture are made in support of this Reality—

Therefore if any man be in CHRIST, he *is* a *new Creature*: old things *are* passed away; behold all things *are* become new. 2nd Cor. v. 17.

For in CHRIST JESUS neither Circumcision availeth anything, nor Uncircumcision, but *a new Creature*. Galatians vi. 15.

He that believeth on the Son *hath* everlasting Life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him. John iii. 36.

Verily, verily, I say unto you, he that heareth my Word, and believeth on Him that sent me, *hath* everlasting Life, *and shall not* come into Condemnation ; but *is* passed from death unto Life. John v. 24.

Verily, verily, I say unto you, he that believeth on me *hath* everlasting Life. John vi. 47.

He that eateth my flesh, and drinketh my Blood, *dwelleth in me*, and *I in him*. John vi. 56.

For the law of the Spirit of Life in CHRIST JESUS *hath* made me free from the law of Sin and Death. Romans viii. 2.

For as many as are led by the Spirit of God, they *are* the Sons of God. Romans viii. 14.

For ye have not received the Spirit of bondage again to fear ; but ye *have* received the Spirit of Adoption, whereby we cry Abba, Father. Romans viii. 15.

Know ye not that ye *are* the Temple of God, and that the Spirit of God *dwelleth in you*? 1st Corinthians iii. 16.

What? Know ye not that your Body *is* the Temple of The Holy Ghost which *is* in you, which ye *have* of God, and *ye are* not your own? 1st Corinthians vi. 19.

And such were some of you: but ye *are* washed, but ye *are* sanctified, but ye *are* justified in the name of the Lord JESUS and by the Spirit of our God. 1st Corinthians vi. 11.

Know ye not that your Bodies *are* the Members of CHRIST? Shall I then take the Members of CHRIST, and make them the Members of an Harlot? God forbid. 1st Corinthians vi. 15.

Know ye not your own selves, how that JESUS CHRIST *is in you*, except ye be Reprobates? 2nd Corinthians xiii. 5.

Yet not I, but CHRIST *liveth in me*. Galatians ii. 20.

So then, they which be of faith *are* blessed with faithful Abraham. Galatians iii. 9.

For ye *are* all the Children of God by faith in CHRIST JESUS. Galatians iii. 26.

To redeem them that were under the law, that we might receive the Adoption of Sons. And because ye *are* Sons, God *hath* sent forth the Spirit of His Son into your Hearts, crying, Abba, Father.

Wherefore thou art no more a Servant, but *a Son*; and if *a Son*, then *an Heir* of God through CHRIST. Galatians iv. 5 to 7.

Stand fast therefore in the liberty wherewith CHRIST *hath* made us free. Galatians v. 1.

Blessed be the God and Father of our Lord JESUS CHRIST, who *hath* blessed us with all Spiritual Blessings in CHRIST. Ephesians i. 3.

Except a man *be born again*, he cannot see the Kingdom of God.

JESUS answered, Verily, verily, I say unto thee, Except a man *be born* of Water and of the Spirit, he cannot enter into the Kingdom of God.

That which is born of the flesh is flesh; and that which is *born* of The Spirit *is* Spirit.

Marvel not that I said unto thee, Ye *must be born again*.

The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth ; so *is* every one that is *born* of The Spirit. John iii. 3 and 5 to 8.

In whom we *have* redemption through his Blood, the forgiveness of Sins, according to the Riches of his Grace.

In whom also we *have* obtained an Inheritance. Ephesians i. 7, 11.

In whom also after that ye believed ye *were* sealed with that holy Spirit of Promise, which is the earnest of our Inheritance until the redemption of the purchased possession, unto the praise of His Glory. Ephesians i. 13, 14.

But God, who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, *hath* quickened us together with CHRIST, (by Grace ye *are* saved ;) and *hath* raised us up together, and made us sit together in heavenly places *in* CHRIST JESUS. Ephesians ii. 4 to 6.

But now in CHRIST JESUS ye who sometimes were far off *are made nigh* by the Blood of CHRIST. Ephesians ii. 13.

*Now* therefore ye are no more Strangers and Foreigners, but fellow-citizens with the Saints, and of the Household of God ; and are built upon the foundation of the Apostles and Prophets, JESUS CHRIST himself being the Chief Corner Stone ; in whom all the building fitly framed together groweth into an holy Temple in the Lord : in whom ye also *are builded* together for an Habitation of God through the Spirit. Ephesians ii. 19 to 22.

And be renewed in the Spirit of your mind ; and that ye put on the New Man, which after God *is* created in Righteousness and true Holiness. Ephesians iv. 23 and 24.

For ye were sometimes darkness, but *now are* ye light in the Lord : walk as Children of Light. Ephesians v. 8.

Giving thanks unto The Father, which *hath* made us meet to be partakers of the Inheritance of the Saints in Light. Colossians i. 12.



But as many as received Him, to them *gave He power* to become the Sons of God, even to them who believe on his Name. John i. 12.

As ye *have* therefore received CHRIST JESUS the Lord, so walk ye in Him. Colossians ii. 6.

*Buried* with Him in Baptism, wherein also ye *are risen* with Him through the faith of the Operation of God, who hath raised Him from the dead. Colossians ii. 12.

If ye then be *risen* with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of God. Set your Affections on things above, not on things on the Earth.

For ye are dead, and your Life *is hid with CHRIST in God*.

When CHRIST, who *is* our Life, shall appear, then shall ye also appear with Him in Glory. Colossians iii. 1 to 4.

For we *are made* partakers of CHRIST, if we hold the beginning of our Confidence steadfast unto the end. Hebrews iii. 14.

Being *born again*, not of corruptible seed, but of

incorruptible, by the Word of God, which liveth and abideth for ever. 1st Peter i. 23.

That which we have seen and heard declare we unto you, *that* ye also *may have* fellowship with *us*; and truly *our* fellowship is with The Father, and with His Son JESUS CHRIST. 1st Ep. John i. 3.

Beloved, *now* are we the Sons of God, and it doth not yet appear what we shall be: but *we know* that, when he shall appear, we shall be like Him; for we shall see Him as He is. 1st Ep. John iii. 2.

*We know* that we *have* passed from death unto Life, because we love the Brethren. He that loveth not his Brother abideth in death. 1st Ep. John iii. 14.

Whosoever shall confess that JESUS is the Son of God, God *dwelleth in him*, and *he in God*. 1st Ep. John iv. 15.

He that believeth on the Son of God *hath* the Witness *in himself*; he that believeth not God

hath made Him a Liar; because he believeth not the Record that God gave of His Son.

And this is the record, that God *hath given to us eternal Life*, and this Life is in His Son.

He that *hath* the Son *hath* Life; and he that hath not the Son of God hath not Life.

These things have I written unto you that believe on the name of the Son of God; that *ye may know* that ye *have* eternal life, and that ye may believe on the Name of the Son of God. 1st Ep. John v. 10 to 13.

And from JESUS CHRIST, who is the faithful Witness, and the first begotten of the dead, and the Prince of the Kings of the Earth. Unto Him that loved us, and *washed us from our Sins in his own Blood*,

And *hath* made us Kings and Priests unto God and His Father; to Him be Glory and Dominion for ever and ever. Amen. Revelation i. 5 and 6.

## 5.

*Whose are We? and What are We?*

WE are living Creatures endued with a double state of existence, one on Earth, and one when Life on Earth is ended, and these two are essentially one; as that part of us which is immortal never dies. We are Beings created by God Almighty, and being made by Him, we are His, in creation, by right, and as such are bound to Obedience. We cast ourselves, by the exercise of the free Will He gave us, away from Him, and rebelled against Him.

In the Infinity of His Love He took into Himself our Nature, the nature of Man, and by his All-perfect Righteousness, His Agony and Death, suffering as a Sacrifice for our Sins, redeemed us from the deserved punishment of Death and Hell; and freely offers this Redemption unto all men; therefore, we are His, in

Redemption, by His Love, if we do not reject His Mercy and Goodness. We have nothing of our own, we belong to God, and He has given us Our Life as a Trust—Our Bodies as a Trust—Our Souls as a Trust—Our Faculties as a Trust—Our Possessions as a Trust—Our Wills as a Trust—and all this Trust is given to us for the Manifestation of God's Glory, and for our Happiness for ever. And being a Trust, God requires of us an account of our Stewardship. He has given us power to find acceptance with Him through JESUS CHRIST, His eternal Son, by His Grace and the power of The Holy Ghost ; and in JESUS to receive forgiveness of all our Sins, and to inherit Eternal Life in Holiness and Bliss without Sin, in His Holy Presence for ever. But, if we *will* not receive His Mercy, but *will* rebel against God,—who, in His Love, and by His Divine Power, first created us, and then redeemed us,—by our rejection of His boundless Love and Mercy ; then, the Holiness and Justice of God cannot but banish us from Heaven, though still

the Creatures of His Love, to have our portion eternally with rebellious Angels in Hell.

Thus, we are not our own, but God's creatures exalted unto Heaven, or cast down to Hell, as we receive and obediently believe, in truth, JESUS Our Redeemer as Our Very God and Lord, or receive Him not.

## 6.

*Does not Sin produce Sin?*

MOST certainly, for all wilful Sin is of a hardening and blinding nature: thus the heart being hardened, and the spiritual perception being blinded, the Man has less compunction to commit Sin again, and less light to know when he sins; like a man walking in increasing Darkness, the more the Darkness thickens, the more he is likely to fall into the Pit, if the Pit be in his way, and Satan always takes care to place pits everywhere to destroy Souls. God's Grace alone can arrest the course of Sin, and there is a point

where probation ceases, when the Will to Sin has been so long exercised that God restrains not the Sinner, but suffers his Sin to produce its effect of hardening and blinding more and more, so that there is no will or desire of Repentance: and it would seem that upon some ground like this rests the Eternity of Punishment and banishment from the Presence of God for Ever. How fearful then is Wilful Sin.

## 7.

*As Sin fosters Sin, is it not in the nature of Good to lead to more Good?*

ASSUREDLY it is; but the basis of such good must be a true one, not the mere indulgence of a disposition, or the gratification of Self. Such acts when the end is not a right one, may be even Sinful; for Self-Righteousness is a most malignant Sin, perhaps none more so: but where the eye is single to the one only true Object, the Glory of God, to the utter putting down of Self, there

can be no question but that every word, thought and Deed, though often of apparently, and in itself of the most unimportant Character, may through Faith be a Step on the Road of Holiness and Goodness at once firm, Strengthening and Progressive, and like the steps of Jacob's ladder leads to Heaven.

The Way is Prayer, using the appointed means of Grace, more Grace given thereby leading to more earnest Prayer ; then more light, and a greater desire of Holiness, a living acting faith, a Heart pure in Love, all in answer to Prayer ; leading on to the Peace of God which passeth all understanding, and to that blessed Assurance which rests on the sure and precious promises of God's all infinite Love. But it must be persevered in to the end, and then the course of Good runs on from Good to Good confirming the past, and Strengthening for the future till the ending is in the Joys of Heaven. And for all this there is but one Power, one Way, and that is in and through JESUS CHRIST, God Most High !



## 8.

*Are we the same today as yesterday?*

THIS question is not meant to refer to the Organization of our Bodies, though doubtless every day in the wondrous giving out and receiving in, works a great change in their actual component parts.

It is intended to refer to our Spiritual State before God. In this we never do, never can remain precisely the same; Our Thoughts, Words and Acts carry with them that influence, that for good or for evil they change our State: we have drawn nearer to God, or, we are farther from Him. If by Prayer we have received Grace to use all means of Grace, and have striven in that trust, to bend and conform our Wills to God's holy Will, then we shall have advanced towards Heaven and our Salvation in JESUS CHRIST: if, on the contrary, we have so far forgotten God that the day has passed in the Service of, and Subjection

to the flesh and to the World, then have we gone back in our way to Happiness, and have advanced on the road to Misery and Destruction, and made our task heavier for the remainder of Life ; the day has been more than lost, it has hazarded our Salvation.

Though the Mercy of God may arrest our backward Course, yet, still we have lost progress in our Spiritual life ; and at Death we shall not have advanced so far in that Life as we might have done, and our place in Heaven, though saved, may be so much lower in degree than it might otherwise have been. "He that is not with Me, is against Me."

## 9.

*Of what Use are Riches intrinsically to their Possessor ?*

INTRINSICALLY of None ; for the possession of any Amount of Wealth in itself without its due and proper application can confer on its owner no

blessing. Mental qualities may, Christian Virtues do this. The Value of Riches then, is in their application, and the Responsibility attaching to them is very great. Their Power for good or evil is very great also. If used for those Purposes which are according to the Will and Glory of God, then they are a Means of much Blessing to their owner *in that use*; but, if used for Selfish Gratification alone, of any kind, then they are worse than useless, and absolutely prejudicial to their Possessor in this life, and a dread account has to be given of them in the next. God gives them as a Blessing for their Owner's free use for themselves as well as others, but not for themselves *alone*; He requires them to be used as a Trust committed to them. He who lives for their simple accumulation, for Riches' sake, besides his responsibility, simply lives for the power of one day dispossessing himself of all that he has acquired, and surrendering it to others.

## 10.

*Is there not greater Wisdom in following after Good, than in probing the Mazes of Evil so that it may be avoided?*

THIS is a question of Self Interest. We have but a certain period of time given to us to live, and when we die, then all Opportunities for our Self Interest cease. While we live we can only employ our thoughts or powers on one thing at the same moment; we cannot think of two things at once, we cannot speak two Words at the same Instant; our Self Interest depends upon the employment of that time which constitutes the period of our life. Our Self Interest clearly lies in that which will yield us the greatest amount of Happiness. It is the Devil's aim to thwart and destroy that Happiness, and it is one of his many delusions, to induce us to seek the knowledge of Vice, under the false Idea that by acquaintance with Evil, we shall better avoid it; he knows well that the habit of

looking upon Sin lessens its abhorrence, and that the time so employed is so much abstracted from the Opportunity of advancement in good: and that if pursued, the whole of Life would be absorbed in its contemplation, if not led into its practice, and then only, so extensive is the field of Vice and Sin, his knowledge would be only in its Infancy: besides this, he knows that such association would more generally lead to the practice of it in one shape or other. Under any circumstances the whole inner man would be defiled, and the Salvation of the Soul be endangered.

Now, on the other side, if we seek after good, always keeping before our minds that Holiness is Happiness, and Righteousness is Peace, and Purity is untold blessing, forgetting those things which are behind and stretching forth for the Prize of our high Calling in CHRIST JESUS, our Life will be then employed in striving by Prayer and Grace each day to use those Means by which Holiness, Righteousness and Purity can be attained. Strive as we may there will always be found in our own

Hearts, and outward Circumstances will always present us enough of the Knowledge of Evil to exhibit its depravity, without a wilful Association with its detail and practice.

## II.

*What are the Influences of Temper ?*

VERY great, and run through the Circumstances of every-day life, even though they arise from Natural disposition only ; but much more so when the Temper is acted upon by some exciting cause, whether for good or Evil. A natural good temper is generally kind and pleasing, and though very often open to Prejudice and Antipathies, and is indiscriminate, deficient in Judgment, too easy of external influence, and thoughtless, carried away by feeling, yet in its Kindness is very engaging. Its general Character is a Willingness to serve others, and to communicate Happiness. Now, this same natural Character, when governed by Christian Principle,

carries out all that cheerful following of acts of Kindness, but upon a basis not so subject to divergence, and with one Object ; Association with the Love of God, and Obedience to his Will : and thereby in its every act, by the Motive being holy, it insensibly carries with it an influence for good, which the mere natural kind temperament does not. The one may be with some Consciousness of Self-Merit ; the other is with a thankfulness to God for His Grace, and for His Gift of a Will of Charity and Love.

But there are some Dispositions which are not gifted with natural Amiability ; rather, they are morose or irascible, or melancholy, or discontented, or proud, and all these have great influence in the Development of Temper to others with whom they associate, and unrestrained, generate Evil in a multitude of ways ; nevertheless, the Grace of God, by prayer through JESUS CHRIST, is equal to the pulling down of these strongholds, and subduing any one of them to Christian Meekness, and great is the Victory thus attained. In Social

Life, simply considered, Good Temper is productive of Cheerful Happiness; and Bad Temper is the Source of all kinds of disquietude and unhappy feeling,\* and generates itself in others.

## 12.

*What is Desire?*

DESIRE is an impulsive Motive, and rises out of the Will; if the Will, by God's Grace, be holy, then the Heart follows the Will, and the Objects of Desire are those which are according to God's Will, which is Holiness itself in all things. If the Will be unholy and rejects God's Grace, or which is the same thing never asks it in Prayer, then those affections of the Heart which are contrary to God become dominant in Sin, and carnal Selfishness and Covetousness. Desire, once formed, being in itself an impulsive power, the whole faculties are exercised in attaining its Object according to the intensity of the desire and the



esteemed importance of the Object. This is the general course of Desire and its Results. Desire is very powerful, when good it reaches to Heaven; when evil and ungoverned, there is no Sin to which it may not impel a Man to his own destruction; so important is it then that all our desires should be in Submission to God's gracious and loving Providence and holy Will.

## 13.

*How is the Duty of Self-Examination best performed?*

FIRST—What is the end to be attained by this Duty? Growth in Grace by a Holy Spirit, and a Pure Heart. It does not seem to be a right way to accomplish this blessed State by a constant contemplation of Sin, by a constant recurrence to the practices of Sin, in dwelling and thinking on the details of Vice, in order to ask ourselves, 'have we committed this or that

imagined Evil?' The very habit of so doing would appear to render it impossible for the continual contact in thought, say, with Lust or any other Sin, not to contract defilement thereby; and with some minds not to render the Meditation so familiar as to impair or destroy the sense of its foulness and deformity. Besides, the Mind can only take in one thought at the same moment, and if a considerable part of each day, for Self-examination as a daily work, be occupied in sinful consideration under that plea, how immensely it abstracts from time to think of holy Subjects, and how difficult it is to eradicate thoughts of evil when once they have taken possession of the Mind.

There surely must be a better way than this, and yet detract nothing from the Apostle's direction, "But let a Man examine himself, and so let him eat of that Bread and drink of that Cup." It may be said, that unless a man does so question himself concerning Evil he may go on living in Sin, and from bad to worse till he becomes blind

to Sin, and ceases to feel that it is Sin. That is true, and except he adopt another course whereby conviction of Sin comes upon him, it will be so. But, if instead of testing himself by acquaintance with Sin, he tests himself by the Contemplation and requirements of Holiness, making that his Standard, (remember that it is the Case of one who desires to be a self-examinant that is considered) then, his prayer for light to see what Holiness is, his prayer for light to see himself in contrast with Holiness, will, being granted, which if asked sincerely surely will be granted, very quickly, and very truly, make apparent to himself his own Sin and shortcomings, even to the minutest detail of thought, and he will strive in prayer more earnestly for Grace to overcome them. Meanwhile the Evils of the opposite course are avoided, and Self-examination goes on from day to day by a Method which, instead of Pollution, begets Holiness and Righteousness, Humility and Repentance ; for the Love of God, the God of Holiness is more clearly seen,

and the heinous character of Sin against Him, Our Creator, Redeemer, and Sanctifier, is made more manifest.

It is the principle of Expulsion of Evil by the filling up with that which is Good,—“ceasing from Evil by learning to do well,”

and to

“Overcome Evil with Good.”

#### 14.

#### *What is Sin?*

SIN, whether of Omission or Commission, is whatever is contrary to God's Holy Will as revealed to Man in His Holy Word of Truth and Love; it is the Substitution of the Will of Man in his fallen nature for the Will of God, and is Rebellion against God.

The Result of Wilful Sin is Perdition to the Soul and Body of the Sinner for all Eternity, if unrepented and unforgiven. Thanks be to God

that a way is open to the repentant Sinner who by humble Prayer seeks for pardon for the past, and Grace for the future, in the Atoning Blood of JESUS, our only Mediator, Redeemer, Saviour, Lord and God. But if the Sinner will not fly to this open Door of loving mercy, and forsake his Sin ; then, that Evil Spirit, the Originator of Sin, the deadly Enemy of Man's Happiness and Salvation in Soul and Body, the rebellious root of all Evil, will entice, allure, urge, and drive on the Man from Sin to Sin till he become the Despot's Slave, and a fearful looking for of Judgment awaits his end.

## 15.

*Who is a Christian ?*

HE who is grafted into CHRIST by Baptism according to His Command, and being thereby spiritually reborn, does not by his after life cast away the heavenly Inheritance which is then

given him ; and so fall away from that blessed Union with his Lord and God, his Redeemer and his Saviour ; but by the constant use of the ordained means of Grace continues therein.

He who verily and truly believes in JESUS CHRIST, Holy God Incarnate, the Redeemer of the World, and with The Eternal Father, and The Eternal Holy Ghost to be One Only God ; and conforms his Life thereto ; he is a Christian.

## 16.

*What are the Means of Grace whereby we are  
One with JESUS ?*

BAPTISM in the Name of The Father, The Son, and The Holy Ghost, cleansing us from Original Sin, and making us Members of Christ's Body, His Church, of which JESUS is the living Head.

The Holy Eucharist in which faithfully in penitence partaking of the Body and Blood of CHRIST, in Bread and Wine consecrated by JESUS

Himself through His Ordained Priest, Our Life in JESUS is sustained, and our Union with Him made sure ; for He dwelleth in us, and we in Him. (John vi. 56.)

Instant Prayer and Supplication with thanksgiving—believing.

A diligent, faithful and prayerful Study of the revealed written Word of God, whereby we may, through the Grace of JESUS, more truly discern the Love of God to us Sinners, and so love Him with all our Hearts more and more ; leading to a godly Sorrow for Sin, and with a sure trust in His gracious aid, in answer to Prayer, to strive steadily to persevere in holy and good Works unto the end.

Observance of all God's Ordinances, and faithful trust in His Promises.

## 17.

*What is it to realize CHRIST JESUS?*

To discern the course of the infinite Love of God as He has revealed Himself to us. He made Man good—Man of his own free-will fell—God, by the Power of The Holy Ghost, took Manhood into Himself in JESUS The CHRIST, and in that Manhood died to redeem us Sinners. He rose again triumphant over Sin, and Death, and Hell for us. He ascended into Highest Heaven, into the Glory of The Father which He had with Him eternally, even His own Glory with The Father before the World was; and all this for Man, in His Love to him whom He had created in His own Image, the Image of the invisible God, and by whom He was crucified.

Now to realize CHRIST JESUS is to know and believe He has done all this for us, and that so believing, and living according to that belief, we are united unto Him by His Union with us,



that we have part in Him, and are now in CHRIST, and one with Him in His Glory in Heaven; in closest Union, but distant as finite is to infinite:— in fine, that we realize our hidden Life with JESUS, The CHRIST, in God. (Colossians iii. 1 to 3.)

How glorious it is when we attain to this most blessed Realization; that we are really and truly One with God in CHRIST, risen with Him, one with Him our ascended Lord and Saviour! Well may the Apostle exhort us to set Our Affections on things above, not on things on the Earth! Well may he enforce his Exhortation, when he can do it by so strong an assurance as that “Your Life is hid with CHRIST in God;” and farther, that “When CHRIST who is our Life shall appear, then shall ye also appear with Him in Glory!” (Colossians iii. 4.)

## 18.

*What is the Christian Inheritance?*

HOLINESS, Purity, Truth, Light, Humility, and Love, without the least Alloy of Sin. To live in the presence of God in Heaven, one with JESUS; JESUS with us, and we in Him, The Almighty God of Love incarnate in His own infinite Glory, and that for Ever.

With a perfectly pure and holy Will in our risen Bodies, partaking of CHRIST'S incarnate Glory, with Capacities beyond Conception to glorify The Almighty God of Holiness, and Love, in our Souls and Bodies, the perfect redeemed Man; with powers of Intellect and pure enjoyment without taint, of a Material Heaven; ever fulfilling His Holy Will, and progressing throughout the never ending ages of Eternity in Wisdom's Light, and in the Love of JESUS through the eternal Love of God in JESUS ever flowing into Our Souls; thus ever growing more and more

into the likeness of God, and drawing nearer and nearer to Him in all His Holy, Holy absolute Perfection, yet ever infinitely distant; and all this in Association with Holy Angels, and with all the holy Redeemed of Mankind from Earth, in such blessed State, where Sin and Sorrow, Grief and Pain, and Death shall never come; and there shall be unceasingly, and everlastingly the untiring Joy of Praise and Glory to God in the Highest, Father, Son, and Holy Ghost, through JESUS CHRIST, God Most High incarnate, our everliving Head, to the Glory of God The Father.

## 19.

*Can we by glorifying God in Obedience, or  
Praise add to His Glory, here or  
hercafter?*

No. For no Creature or Creation can do this. Why? Because God's Glory, like all His Holy Perfections is infinite, and Infinity admits of no

**Addition.** Is not Creation then to the Glory of God, and has not God given to His Creatures power to praise and glorify Him? Yes, certainly, but this is only the Manifestation of His Glory, an act of God's Love in so endowing Creation with the Capacity of showing it forth, conferring boundless Blessing in its Exercise.

## 20.

*What is Repentance?*

REPENTANCE is the Conviction of the Mind of having committed Sin against God by Omission or Commission, or both, and with this Conviction a deep and sincere Sorrow of Heart for having committed it, and having thus offended God. The Test of the Sincerity of these is, a quick perception of the Love of God in the forgiveness of Sin, for JESUS' Sake; and in a firm dependence on the Grace of God, in answer to Prayer, to give Steadfastness to a holy resolution, as far as in us

lies, to sin no more, but to live unto God in loving Obedience. In short, it is a true and entire change of Heart, putting away the Love of the World, and in all things in fulness of Love cleaving to God in JESUS CHRIST.

## 21.

*What is Mystery?*

THE unrevealed infinity of God, whether in Creation or in Grace. We know Facts; we know that God has made Laws by which certain effects are produced by certain apparent causes, but why they so produce them or how they are produced, we know not. In Vegetation, the seed is sown, the plant grows, and the ear of Corn or other fruit is brought forth, but we know not how; no earthly power could do the same.

In Science, every day testifies what a small advance we possess in the Knowledge of material things; we see astounding Wonders and they tell

us of our Ignorance. Creation is always true to itself, but of its depth we know nothing, though God has given us Intellect to grasp what He is pleased we should know to an extent to our finite mind as it were boundless. He created all things, and He governs all things, these are facts, as such we can comprehend them, but we can neither form an Insect, nor discern the vastness and the fulness of Space. Yet, as a fact, we know all is of God.

Man himself is a higher, grander, deeper Mystery still, but the same law of Mystery applies. God be praised, as facts, we know our Creation good, in the Image of God; our fall from God; our Redemption to God again, by JESUS CHRIST; our Salvation in Him who is very God incarnate; and that we have Souls that never die; that they who *truly* believe in JESUS are saved, and have eternal Life, and are joined to Him; and that those who reject JESUS are lost in eternal Doom and Misery for ever; but the inscrutable ways of God's Holy Love and might in all these things are past all Comprehension; it is enough

for us that we are capable of apprehending God's Truths as Facts, the how, the why, the wherefore, the causes and the ends, both in creation and in Grace are all in God alone ; we know that we are exalted Beings in God's Creation, recipients of His marvellous Love, and that we are immortal, for, all this God has made known to us, and that we have Capacities for progressive increase throughout Eternity, and yet *ever* distant from God's Holy Perfection as finite is to Infinity. And this is Mystery whatever God has pleased we should not know in this present time. GOD is incomprehensible, but in His Revelation's Extent all comprehensible.

But of all Mysteries the highest, deepest and most profound beyond all conception is that of God Himself ; for God is infinite in All His Holy Perfections in Glory. To attempt to grasp the Contemplation of God in His Own Being seems too vast for the Mind of Man ; and so undoubtedly it would be unaided by God's Holy Spirit, and that Word of Truth in which God has

vouchsafed to reveal the Knowledge of Himself. Essentially God is incomprehensible, yet of His Being and His Attributes He has vouchsafed to Man to apprehend their truth, though not to comprehend their Infinity.

GOD IS GOD ALONE, ONE GOD, beside whom there is no God, no, not any, self-existent, uncreated, from Eternity to Eternity unchangeable, ever to ever the same ONE SPIRIT existing in HIS OWN INFINITE GLORY, all Infinite beyond Increase or diminution; in Holiness and Truth and Love and Majesty and Wisdom and every Holy Attribute and Perfection boundless: every where and ever present: The same ONE HOLY LORD GOD ALMIGHTY from Eternity to Eternity.

. This is the holiest profoundest Mystery of all, the Truth of which God has given us in his Love Grace to know and to believe, and in that Almighty fathomless Depth of Love Grace to trust.

HEREIN IS MYSTERY—BUT PERFECT TRUTH.

Out of Eternity and Infinity God hath spoken; and in His Holy Word of Truth God hath Him-



self revealed that in His Godhead there exist THE ETERNAL FATHER; THE ETERNAL SON; THE ETERNAL HOLY GHOST; and that these three are ONE. The One Only God, Unity in Trinity, and Trinity in Unity, co-equal—co-eternal—indivisible. ONE ONLY GOD.

HEREIN IS MYSTERY—BUT PERFECT TRUTH.

God hath again Spoken—GOD IS LOVE—and in that unfathomable Love He hath given Himself in His Eternal Son, to take Man's Nature into Himself, and in that nature on this Earth to be crucified at the hand of Man, to die a sacrifice for Man's sin, to redeem the World and Man from the Guilt and Power of Sin, and its Condemnation.

“So God created Man in His Own Image, in the Image of God created He him; male and female created He them.” Genesis i. 27.

Thus Man was created, good; by his own free will he cast himself off from God, and was lost, and driven out of Paradise; never of himself able to regain the favour of God. “But God so loved the World, that He gave his only begotten Son,

that whosoever believeth in Him should not perish, but have everlasting Life." John iii. 16.

HEREIN IS MYSTERY—BUT PERFECT TRUTH.

Again hath the Voice of God been heard in the Glories of Creation.

"In the beginning God created the Heaven and the Earth." Genesis i. 1.

"In the beginning was The Word, and The Word was with God, and The Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." John i. 1 to 3.

"For by Him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions or Principalities or Powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians i. 16, 17.

Thus is the whole Universe, Spiritual and Material created and upheld in all its vast Majesty, and mighty power and goodness by God alone,

all in Love throughout to His Creation, "for God is Love." 1st Ep. John iv. 8.

How wonderful are the Works of God!

"Marvellous are thy Works, and that my soul knoweth right well." Ps. cxxxix. 13.

Heaven where God specially manifests His Glorious Presence, and all its holy Sublimities! The Holy Angels, glorious Spirits, ten thousand times ten thousand, all in adoring praise, fulfilling in holy Obedience His Loving Will!

The Worlds on Worlds, Systems on Systems, Comets and Asteroids, ever rapidly rolling in their Orbits through the boundless realms of Space, in their Magnificent Order and regularity, their Magnitude, their splendid Grandeur!

The marvellous wisdom which created the Universe, One Magnificent Whole, and every Atom with such consummate power and Love that all harmonise to the Manifestation of the infinite Glory of God and the perfection of His All Perfect Love!

HEREIN IS MYSTERY—BUT ALL IN PERFECT TRUTH.

SUCH IS MYSTERY.

## 22.

*What is Purity?*

PURITY is that blessed State wherein every Power and affection of Man in his whole Constitution keep the precise place and exercise to which God has ordained them ; thus was Man created. Unto the pure all things are pure. (Titus i. 15.) The Body in itself, independent of the Power that governs it, is not a depraved but a glorious formation ; it is when the affections of the Heart and of the Mind, under the power of a sinful will become directed from their right Channel that the Body becomes the Instrument of Evil, and all those beneficent and happy powers and affections which belong to the Body, and were given for its good, are the fruitful source of Misery and Loathsomeness.

There is nothing impure in the desires of the Heart in the fleshly Body of Man when restrained by Grace in subjection to the Holy Laws of God,

and the man walks in Christian Liberty; but when unrestrained, then the natural and ordained desires of the Heart, by excess are changed into Lusts of the flesh, and become rampant; and evil thoughts, and every sin, control the Man, bind him in chains, and sink him to Destruction. The pure Heart is not only pure from Sensuality, but from all those desires of the Heart which would extol man in his own Eyes in any way offensive in the Sight of God. To be pure in Heart, then, that we may see God, is in all the affections and feelings, in all the powers and capacities of our fleshly nature, so to live, that we may glorify God in our Bodies and in our Spirits which are His.

Purity is a Gem of the brightest and most brilliant hue, and is ever associated with the Possession of Christian Virtues; whereas indulged Impurity renders a Man a Slave to Sensuality, and brings him down from the high Standard of a Christian Man near to the level of a Brute.

## 23.

*What is Benevolence ?*

A GOOD act done with a good will and a right motive; or the principle may exist where there is no power to perform, mere acts of giving or doing are not necessarily Benevolence: the Motive may be altogether wrong, or it may be done grudgingly, not, as God would that it should be, cheerfully, "for God loveth a cheerful Giver." (2 Corinthians ix 7.) To be truly benevolent a man must know himself as a Steward of God, to dispense those good gifts with which God has entrusted him, either in worldly power or means, be they small or great; or to exercise those feelings of the Heart or mental faculties, equally from God for the good of his fellow creatures and to the Glory of the Almighty Giver of all Good. This Virtue, thus exercised, may not constitute the whole of 'Charity' but it forms one principal Feature in that all-comprehensive Grace.

## 24.

*Do we consider the Majesty of God?*

It is to be feared that many of us think of it but little, of some it may be said scarcely ever. The heaving Earthquake, or the sudden bursting Crash of the loud Thunder Claps, with their rending livid blue Lightning Darts will, from the awful character of the Storm, appal the most unthinking, but the Storm passes, they are unscathed, and God is passed away from their thoughts.

Do *we* realize the mighty Glories of God's awful Majesty? Do *we* love to contemplate the Grandeur of the Universe He has created for His own Glory, and all in His own deep, deep Love for His Creation? He dwelleth in the Light that no man can approach unto, but in JESUS, the King of Glory! Untold Worlds and Worlds, Suns in their Systems, Planets in their

Spheres, Comets in their Orbits, rolling in glorious splendour in their ordained course, all rendering Homage to God their Creator in the exactitude of their Obedience to His Laws! By Him, JESUS, Holy God incarnate, all things were created, and by Him all things consist. Colossians i. 16, 17.

Do *we* think of the wonderful Power, and Wisdom, and Goodness, and Love, and glorious beauty; and the wonderful and marvellous character of all God's Works from the Universe as a whole to the very smallest atom, teeming with Life, and all in Subjection to His Holy Will?

Do *we* think of the holy Angels, thousands of thousands of glorious Beings, dwelling in the Light of Heaven, and ever glorifying God in their high and holy Capacities, and in their ministering Obedience to the Holy Will of God their Creator?

Do *we* remember how wonderful is all nature around us, and how wisely and beneficently adapted to the use of Man, and that the whole world in all its productive power, and all its varied Grandeur and Magnificence and beauty, was



created in God's Love for Man, and given into his Hand?

Do *we* think of the marvellous Character of Man's Creation made in the Image of God? his wondrous Body, his more wondrous Will and Mind and Heart, and more wondrous still, his living immortal Soul that shall never die!

Do *we* or do we not remember the Awfulness of the great Judgment Day when every single one of the thousands of Millions of Mankind will appear before the dread Judgment Throne of God in CHRIST, in all the nakedness of their unveiled Hearts to be judged for the Deeds done in the Body, in Word, in thought or Act? when the whole Earth and all that is in it shall crash in burning flame, and the Elements melt with fervent heat? (2nd Peter iii. 10.) When the Lord JESUS, the CHRIST, shall come in the Glory of God the Father and all His Holy Angels with Him to judge the World in Righteousness?

And do we consider the Being of God? That HE is a Spirit, in all His Attributes, Holiness,

Love, Truth, Righteousness, Light, Majesty, Glory, and every other Holy Perfection, INFINITE, Omnipotent, Omniscient, Omnipresent, Eternal Uncreated God?

And do we grasp the truth, that All Creation, however vast, however wondrously Magnificent and glorious in Power, Wisdom and Beauty, is, being finite, but the partial Manifestation of His Glorious Attributes? God is in his uncreated Infinity inscrutable and incomprehensible; and if it were possible for the mind of Man to conceive the fulness of the Glory of Creation as it is, and it were further possible to extend that Conception, and so concentrate Creation's Glories a thousand or a million fold, the end still would be only a shadow, so far as God permitted, of the All Mighty, All Infinite, all Holy Glorious Majesty of God most High! of God in JESUS, The CHRIST in God!!! which no thought can reach, no mind conceive, yet, nevertheless, those who are CHRIST's shall behold the Glory of God in CHRIST JESUS.

## 25.

*How do we know God ?*

By the Revelation of Himself in His Holy Word, attested by His Power and Wisdom in Creation, material and Spiritual, and by the workings of His Grace in the Soul of man. An almighty Power may be discerned in his Works alone; but God, as the true and only God, by whom all things not only were created, but consist, the God of Holiness, and Truth, and Love, can only be known by his own Revelation of Himself in JESUS CHRIST, His Eternal Son, by His Word, and by His Grace.

26.

*Is there not Danger in acquainting ourselves  
with Evil?*

MOST certainly, great Danger. The plea that it is needful, in order to avoid it, is very fallacious; it is sure to stain and to corrupt. We might spend our whole lives in the pursuit of such Knowledge, and never know what good is, until Evil by the Delusion of Satan might appear to be good, at least in the Comparison of one Evil with another; and at the last lose all appearance of itself, the Heart and mental Perception becoming hardened. No, follow good, use all means of Grace that you may know and love God, the source of all Goodness, and you will then be able to appreciate Evil as Evil, and rely upon it that there will be enough present itself before you to know its nature.

## 27.

*Is it not well pleasing unto God that we should  
receive and believe in all their blessed fulness  
His most gracious Promises of Love ?*

YES, for those promises are given for that very purpose ; but to be truly received they must be duly felt and understood. It is not only that they tell us of a deliverance from death, and the Gift of Life, but it is from a death of Sin unto a life of Holiness and Righteousness. The wilful hardened and impenitent man, he whose God is this World, cannot, while in this state, receive them, for they are contrary to his desires, and he does not value them. Yet, he may repent, and turn to JESUS in Humiliation and Prayer, and then he may receive them to his Soul's Comfort and Peace, if he be sincere. It is he who by the Grace of God, using all those Means of Grace which God has placed in his power, and

continuing therein, loathes Sin, and yearns for Holiness and Purity and Light and truth and Love, that truly receives and of a surety knows that the holy Inheritance of Heaven, and Peace on Earth in his inmost Heart are truly his in JESUS ; and *that* through no merits of his own, but *all* through the Love and Work and all sufficiency of the Grace of JESUS, they are his now, and his eternally, if he endure and persevere unto the end.

It is not only his Privilege but his Duty in this to rejoice, and always to go on his way rejoicing; he desires Heaven for its Holiness, he glorifies God for His Love. The Christian Spirit is that of humble perseverance, faithful trust, and thankful Cheerfulness.

## 28.

*Do we recognize as we ought the ever Presence  
of God everywhere?*

WITH many there is more of a general off-hand admission of the Omnipresence of God, than a real solid practical belief of its Truth. They do not really consider whether He is really present or not; the Operations of Nature go on around them, and they know that without God they could not do so, therefore they do not deny His Omnipresence, but to think of Him as the Searcher of the Heart, and without whom not a sparrow falleth to the ground is far from them.

Not so those who live closer to God, they see and know Him and His presence in every thing from the least even to the greatest; that not only there is nothing in nature to the smallest atom, but there is nothing in mind as well as

matter that is not open and present with Him ; not only every act and word, but every thought and motive, every feeling of the Heart, every aspiration of the Soul, and every moment of forgetfulness of Him. To recognize truly God's Holy Presence is to realize His Spirit in our Souls, to rejoice in his knowledge of our inmost thoughts, to know the mighty aid of His right Hand always with us, in our prayers to commune with Him, and to feel that we have in God always nigh, a Director and Protector ; and as Christians to be sure that we are ONE with JESUS the CHRIST, omniscient, omnipotent, omnipresent God most High, the Discerner of the thoughts and intents of the Heart, the Creator of the Universe, Redeemer of the World, and Sanctifier of all that is Holy, for in Him dwelleth all the fulness of the Godhead bodily.



## 29.

*How is Man meritorious in the Sight of God?*

THE self righteous Man is a sinner of the deepest dye, it is ascribing to ourselves that which belongs to God; undoubtedly there are differences of good and evil in men, but in none is our Righteousness our own, though we may possess it; the Heart of Man is by his fallen nature so evil that he has no power of himself to subdue it unto God, and the only power to that end and to turn it into the way of Righteousness is the Grace of God, and that is his Gift, and how is this all-sufficient Grace to be obtained? By faithful, earnest prayer. Whoever desires it truly and will humbly ask for it shall receive it. The free-will of Man which is a power given by God, is here brought into exercise: man may reject the aid God proffers to all, if he does so, it is by his own Will, he *will* not turn to God; if he

*will* turn to God, and ask of God, God will answer his prayer, and give his almighty Grace to all who thus seek Him.

This is the Truth; and no doubt it is a depth, Man's free-will and God's Grace; for it is by Grace alone that man can ask for Grace in prayer, though he has a free will to ask or not; it may be deemed certain that there is a germ of Grace given to all, that works in all, except those who by their free will reject it, and cast it away, and thus Grace operates in some and not in others, through their wilful rejection. In the best of men Evil is ever struggling against Grace, and so it comes to pass that the imperfect Righteousness of those who seek God is accepted as our Righteousness in the all perfect Righteousness of JESUS CHRIST, "The Lord *our* Righteousness!" the living Head of all who are grafted into Him and by Faith continue truly his unto the end. Thus we have no merit of our own, but only in JESUS CHRIST.

## 30.

*What is the Difference between Purity and  
Impurity ?*

THE difference lies in the Heart, and God is the Searcher of all Hearts. The Body is the Instrument. God endowed Man with Appetites and Affections suitable to his nature, and all for his Happiness; he was created good, and then all was blessed purity; it was not till he rebelled against God that Satan was permitted to prevail, and the natural affections by man's sin, became perverted from their good end and design, and taking part in man's rebellion broke away from their happy Obedience and became sinful carnal lusts. There is no Impurity in any use of the Body, while fulfilling the Law of God, *as unto God*; but there is Impurity when the fleshly appetites are indulged irrespective of God, *contrary to God's law, and as unto Man's evil Will.*

God so created and constituted Man and Woman that one pair united by God should be one flesh, and in that Union there is in itself no Impurity; but instead, when blessed with children, to be the Procreators of immortal Souls, seems to impart to the Body a sacred character; and for those Souls to be nurtured in the fear and admonition of The LORD, how holy and blessed is that Trust! Apart from the Grace of God controlling them, there is in human affections and carnal appetites, through the fall, one of the strongest Temptations to Sin, and when indulged, contrary to God's Law, all is impure. To those who by Grace are pure in Heart all things are pure, and the pure in Heart shall *see God* (Titus, i. 15. Matthew, v. 8); but he who regards not God, and wilfully yields up his Heart and Body to carnal lusts is a slave to his own passions, and sacrifices his soul and body unto everlasting perdition; and the impure in Heart shall never see God, unless by sincere and real but bitter repentance he turn to God through JESUS CHRIST ere he die.

## 31.

*To whom does true Cheerfulness belong ?*

PRE-EMINENTLY to the Christian : it is to be distinguished from mere hilarity of Disposition, that may be a natural Gift, and rests mainly in passing things without reference to the future, and especially to things eternal. A truly cheerful Spirit is founded upon a much wider range ; its foundation is peace with God. It is believing in, and resting on God's promises of Grace and Salvation, Grace in answer to constant Prayer, and so by Grace working out our own Salvation with a perfect trust in JESUS, The Lord our Righteousness ; but always believing in God's Love and Grace even to the end ; and in believing His Providence is over us for our best good, always desiring it should first be to His Glory ; and always remembering that in Soul and Will, in Mind, Heart and Body we

are not our own, but CHRIST'S ; purchased by His redeeming Blood ; and being redeemed, we should be constantly testing ourselves, are our thoughts, words, and works at the time passing such as God approves? Self Righteousness has no part in it, for Grace cannot consist with Self Righteousness.

Knowing our utter demerit before God and His forbearing Love to us, Love to all Mankind, as JESUS loved, is essential to Cheerfulness. Thus unholy fear is destroyed, Adversity and trouble much disarmed, and, without presumption, yea rather, in accordance with God's loving Will, we may pursue our course through Life in Christian Cheerfulness. The deepest humility is not inconsistent with this blessed Grace.

## 32.

*In what does Love consist?*

**As towards God**—In faithful and loving Adoration of Him in His great and glorious Majesty, who so loved us as to give Himself for us, for God is Love.

In faithful obedience to his Holy Laws which He has given to us, and commanded us to keep for our Happiness and the Manifestation of His Glory.

In a Heart of deep thankfulness, since every blessing, whether for time or for Eternity, flows from God, in and through JESUS CHRIST, in his boundless Love to us Sinners.

As towards Men—In Goodwill, Kindness, Self Sacrifice, Forgiveness, and a desire for the good of all Mankind, expressed in act, word and thought: in short, to live in Christian Charity with all Men.

As towards Self—In the devotion of the life to God, in Humility and Faith, ever looking to JESUS, and the Salvation He hath wrought for Man; and thus living unto God, to live for our own Eternal Bliss in Heaven.



## 33.

*Does not every Sin produce its Effect?*

GOOD and Evil are never at rest. Good tends to produce good, and Evil to produce Evil. One Sin paves the way for another, and there is no wilful Sin ever committed but its effect is, in a degree more or less, to blind our Spiritual perception, and to harden and pervert the Heart and mind; it is true God may restore us, but still there remains the backwarding in our Spiritual Progress: we might have been farther on in our course had we not been delayed on our way; and as we have full reason to believe that there will be degrees in Heaven, whatever backens our State of preparation for that State of Holy Bliss will lessen our degree; though happy and blessed, most blessed will it be to be the very least in the Kingdom of the Lord JESUS, our God and Saviour in Heaven. Then again, there is the

great danger that any one wilful Sin may lead on, and on, to that hardened and blinded State which leads to everlasting Condemnation.

## 34.

*What should we think as to Miracles ?*

THE word "Miracle" is applied to that which is beyond the ordinary power of Man, or beyond the ordinary operation of God with Mankind. When God pleases, ostensibly to Man, to exercise his power beyond or contrary to these we say it is a Miracle. We know all power is of God, and as we know also that He never either in Providence or Grace, wills anything but Love, so we may be sure that when He works a Miracle for Man it is for Man's good. God has worked many Miracles for Israel, and our Lord's Miracles were numberless; so He may be pleased again to work others. We never find them doubtful,

but always palpable, and for His Glory, and good to Man.

If God ever permits the power of Evil to exercise an extraordinary power, it is always under His Control, Aaron's Rod swallowed up those of the Magicians. Doubtless God does often extend to Man, in answer to Prayer, His own exercise of His healing and restoring Power, and his effective Grace to turn from Sin, but though these are in a sense miraculous, they are not ostensible Miracles to the World; they are more the specific answer, in the exercise of God's Power, to specific faithful Prayer, according to God's sure Promise. God does in His Mercy ordinarily grant us light to detect false and pretended Miracles, so generally characterized in the flimsiness of their statements, or in the end and purpose of their invention. In the last days there will be as we are told strong delusions and lying Wonders, so as almost to deceive the very elect, but, though sorely tried, God in JESUS will surely protect his own, and the wicked powers of Hell

will be only to the confounding of the wicked and the unstable. The Light of The Holy Spirit in answer to prayer will test them, whether they be to the Glory of God, or No.

## 35.

*Who are the Church of Christ—His Body?*

THOSE Infants who are brought to JESUS CHRIST, and by His blessed Command are baptized with Water into Him in the name of The Father, and of The Son, and of The Holy Ghost; they are made new creatures in CHRIST, his Members, Children of God, and Inheritors of the Kingdom of Heaven. They are redeemed in Body and Soul, their Sins are washed away in His Blood. They may of their own free Will afterwards cast away the rich Inheritance which was truly theirs, and if they do, they are responsible for so doing, and are cast off from CHRIST'S Church and incur

Punishment; but they who hold fast, by Grace and faith, through Prayer, to their precious possession, are of the Church of CHRIST.

They who in Faith and Penitence in after years are baptized with Water in the name of The Father, The Son, and The Holy Ghost and continue in this holy Fellowship are of the Church of CHRIST.

They whom by the Grace of JESUS, though not baptized, *through lack of Opportunity*, He discerns to be fulfilling His Will according to the light given them, and who so continue in the same, are, we doubt not of the Body of CHRIST, His Church.

But they who living under the Gospel light reject CHRIST, and neglect the means of Grace, and they who according to the light given them do virtually reject Him are not of the Church of CHRIST.

NOTE.—*The following Five Questions and Answers should be read consecutively:—*

36.

*What is Probation, and when does it terminate?*

PROBATION is the proving of every individual human Being whether he be the Servant of God or not; according to the Light and Power and Opportunity given to him in that portion of time allotted to him while he lives on Earth; *his earthly life*. If Probation were to extend beyond this life, there would be *two* Judgments, one on the whole man Soul and Body for Deeds done in the Body; the other on the Soul alone in its separate State, between Death and Judgment. Scripture only tells us of one Judgment, and that of the whole Man for Deeds done in the Body, and after Death the Judgment. “It is appointed unto Men *once to die*, but *after this the Judgment*” (Hebrews, ix. 27). “God, who

will render to every man according to *his deeds.*" (Romans ii. 5 and 6.)

"For if *ye live after* the flesh ye shall die; but if ye through the Spirit *do mortify the deeds of the Body* ye shall live." (Romans viii. 13.)

"For we must all appear before the Judgment Seat of CHRIST; that every one may receive the things *done in his Body*, according to that he *hath done* whether it be good or bad." 2nd Corinthians v. 10.

Probation is of the whole Man as God created him Body and Soul; not of the isolated Soul, when the Body and all its powers are in the Dust: besides, all the promises of God's Love for faithful loving obedience, and all the Denunciations of His last Judgment as against Sin and Disobedience, are to the perfect Man, the risen Body and his Soul;—Man, with all his faculties and powers, not on the dead dust, not on the immortal Soul alone, which waits its reunion with the risen Body for Glory or for Woe. No Prayer of Man can avail to save that Soul which is not

at the moment of Death saved through JESUS CHRIST; for the Hour of Probation is then past.

“And the dead were judged out of those things which were written in the Books *according to their Works*. And they were judged every man according to *their Works*.” Revelation xx. 12, 13.

“Whose end shall be according to *their Works*.” 2nd Corinthians, xii. 13.

“Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a Man taking a far Journey who left his House, and gave Authority to his Servants, *and to every Man his work*, and commanded the porter to watch. Watch ye therefore, for ye know not when the Master of the House cometh, *at even, or at Midnight, or at the Cock crowing, or in the Morning*: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, *Watch*.” Mark xiii. 33 to 37.

In the parable of the ten Virgins. “And while they went to buy the Bridegroom came; and they that were ready went in with Him to the



Marriage : *and the Door was shut.* Afterwards came also the other Virgins, saying, Lord, Lord, open unto us, but He answered and said, Verily I say unto you, *I know you Not.*" Matthew xxv. 10 to 12.

In the parable of the Talents, he who *had buried* his talent, and made no use of it, of him Our Lord said "Cast ye the *unprofitable* Servant into outer Darkness : there shall be weeping and gnashing of Teeth,"—but of those who had made *good use of their talents* He said "*Enter thou into the Joy of thy Lord.*"

Again, "Then shall the King say to those on his right Hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World ; for I was an hungred and *ye gave me Meat* ; I was thirsty and *ye gave me Drink* ; I was a stranger and *ye took me in* : naked and *ye clothed me* ; I was sick and *ye visited me* ; I was in prison and *ye came unto me.*" On the righteous saying, when did we do these things? "And the King shall answer and say

unto them, Verily I say unto you, *inasmuch as ye have done it* unto one of the least of these my Brethren *ye have done it unto Me.*"

"Then shall he say to them on the left Hand, depart from me, ye cursed, into *everlasting* fire prepared for the devil and his angels," for "*inasmuch as ye did it not to one of the least of these, ye did it not to Me.*" Matthew Chapter xxv.

"For we which *have* believed *do* enter into Rest"—And they to whom it was first preached entered *not* in *because of unbelief.*" "For he that *is* entered into his Rest, he also hath *ceased* from his own *Works.*" Hebrews iv. 3, 6, 10.

"But exhort one another while it is called *To Day.*" "While it is said *To day* if ye will hear His Voice." Hebrews iii. 13, 15.

"Feed the flock of God which *is among you.*" "And when the Chief Shepherd shall appear *ye* shall receive a Crown of Glory which fadeth not away." 1st Peter v. 2, 4.

"Seek ye the Lord *while* he may be found, call upon Him *while He is near.*"

The above Texts are I consider positively conclusive that at Death Probation ceases, and that the Promises of God are for well doing in this life. Man is a compound Being, material and spiritual, and in that State *only* is the time of his probation, and for the fulfilment of that to a blessed end God has given Himself for us, and unto us, in the fulness of his Power in JESUS CHRIST and the Holy Ghost.

The last Words of JESUS the CHRIST, the Perfect Man, who came to do the Will of God were "*It is finished.*"

### 37.

#### *What is Paradise and its Blessedness?*

PARADISE is that place wherein the Souls of the Righteous are received at the Moment of their separation from the Body at Death: the Body and all that is mortal pertaining to the Body has ceased from Life; so it must be remembered that it is the

disembodied Spirit alone which is now to be considered. Our Lord's Words to the penitent thief were "To day shalt thou be with me in Paradise." (Luke xxiii. 43.) The Souls that are in Paradise are saved by Grace, and the Soul is that part of the triune Man through which Grace enters and abides, for it belongs to the Soul; so with them Grace exists in the Soul in its separate State. Therefore the Souls of the righteous have all the fulness of Assurance of joyous hope of eternal life in Holiness, "looking for that blessed Hope, and the glorious Appearing of The Great God and our Saviour JESUS CHRIST." (Titus ii. 13.) And as it will be throughout Eternity in Heaven, so doubtless it will be in Paradise, the Soul will dwell in greater light than it had while in the Body, for it will be in closer Communion with JESUS; St. Paul thus expresses himself "having a desire to depart and to be with CHRIST; which is far better" (Philippians i. 23): and again, St. Stephen, "And they stoned Stephen, calling upon God, 'Lord JESUS receive my Spirit'" (Acts vii. 59) *an instant*

*reception*, both clearly referring to the State of Paradise; a present change, not that at the day of Judgment.

We may believe that Holy Light in the Soul may from the first Moment of entrance into Paradise be ever on the increase; "Giving thanks unto the Father which *hath made us meet* to be partakers of the Inheritance *of the Saints in light*" (Colossians i. 12) but never does the Holy Soul with CHRIST go back, the Hour of Temptation passed away when Death closed the Hour of Probation. There are Degrees of Holiness in the Holy Soul, and no doubt progress in those degrees, but no Retrogression.

That Paradise is a State of most blessed Rest cannot be doubted, for the righteous who die in the Lord there *rest* from their labours. "And I heard a Voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith The Spirit, that they may *rest* from their labours; and their *Works* do follow them." (Revelation xiv. 13.)

That Paradise is a State of most holy Joy must needs be, for freedom from Sin and suffering, in the Presence of JESUS, (Phil. i. 23) with the Assembly of the Spirits of just men made perfect, (Heb. xii. 23) the Spirits of all holy men and holy women that ever lived ; in the surety of the Eternal Bliss of Heaven, looking onward, we know not with how much light to the glorious Resurrection Morn ; when in their Risen and glorified Bodies, at the Great Judgment Day they will meet their already risen and ascended Lord in the Air, and so ever be with the Lord without Sin, in Holiness in Heaven for ever, must be a state of Joy past all our present conception.

Yet it is that to which we are all called ; and is ours, if we are faithful to JESUS, and live in Him as He has given us power to do, for then our life while yet on Earth is hid with CHRIST in God.

St. John speaking of our life on Earth says "But if we walk in the light as he is in the Light we have fellowship one with another, and the Blood of JESUS CHRIST cleanseth us from *ALL Sin.*" (1st

Ep. John i. 7.) "And truly our fellowship is with the Father and with His Son JESUS CHRIST."  
(1 Ep. John i. 3.)

Paradise then is the dwelling-place of the righteous Soul immediately on Death, absolutely free from all Sin and Suffering, in Peace and Rest, in the light of JESUS, never falling back, always living with the Multitude of Saints, all most happy in progressive Assurance of Hope, looking with Joy to the great day of the coming of their Lord and Saviour JESUS CHRIST in His Kingdom; when the consummation of their Bliss in the perfect Man, Soul and Body, will be attained in the fulfilment of God's most holy Will, and in the Praise and glorifying of His Great Name and Glorious Majesty for ever and for ever. All in JESUS The CHRIST, Very God of very God, Holy God incarnate for Ever. The CHRIST in God.

38.

*Is there such a State as Purgatory?*

ASSUREDLY there is not. In Paradise the Soul received there is saved by the Blood of JESUS which cleanseth from ALL sin (1st Ep. John i. 7) and the Sins done in the Body are by that mighty power of Love wholly forgiven and cleansed away. The Doctrine of Purgatory involves that there is Sin in the Soul that is in Paradise, for it is said to be for purification from Sin, therefore it must be maintained that there is Sin there to be purified from. This assertion virtually denies the Almighty Power of CHRIST'S Atonement. The holding of this false dogma appears to rest in the Credulity of Men, willing to believe what they may desire, not regarding the foundation of their belief; or, professing to believe, and inculcating the Dogma for some worldly or evil purpose.

It also appears to rest on Incredulity, in not



believing the Almighty cleansing power in the forgiveness and pardon of ALL Sin to the faithful in the Blood of JESUS. The soul that is saved in Paradise is freed from Sin, and none are in Paradise but the saved. Probation is passed, Sin is washed away, Paradise is entered, and the disembodied Soul in the Paradise of God is no longer subject to the power of Temptation as when it was in the Body; it is always living in God, and there can be no sin there; Paradise is the Gate of Heaven, and there can be no Sin there. To say that purgatory is necessary to make the Soul holy is to deny the Almightyness of the Grace of JESUS, and the Power of CHRIST'S Atonement to the *perfect* pardon and cleansing from ALL Sin. It is to deny what God has declared, and God is Truth, that Man shall be judged for the deeds done in the Body; in Paradise there is no Body to be purified, and the Soul is there by the Grace and indwelling of JESUS, ever being drawn nearer to God. The Deeds for which man will be judged are the acts which he has done and the motives for those acts; the words he has

spoken, and their truth or influence ; the thoughts and intents of his heart and of his mind ; the exercise of his will ; and all the powers and faculties appertaining to his Body which God entrusted to him while he lived on earth.

When our Lord said to the sick man ' thy sins be forgiven thee ' (Matthew ix. 2), if that man had *that instant* died, what purification could he have required ? he was redeemed and wholly cleansed by his Saviour, God ; it was not one Sin that was forgiven, it was his Sins were all washed away, and he would enter into Paradise without Sin, so of all those who are saved by CHRIST'S redeeming Blood. The infant Child in Baptism is cleansed from all Sin, and made a Child of God, and can have committed no wilful Sin ; where can there be the need of purification if he *then* die ? the Child was born in Sin, but the Blood of JESUS cleansed him, and his Sin was pardoned ; so is it of every one cleansed by the same all efficacious power. When our Lord shall come to Judgment, He will judge the quick, those then living on the Earth at that time, and they will

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pass to their eternal State at once: where then would there be any period for purification for them? there would be none, even as there is no need of purification for others who are saved. St. Paul says (he is speaking of believers) "Then we which are *alive* and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1st Thessalonians iv. 7). It is contrary to all Scripture to believe there is Sin in Paradise, which purgatory involves; for if there were a tendency in the Soul to Sin, Sin might from its very nature increase unto Damnation,—if no Sin, whence the necessity of Purification? Neither can there be Suffering, the penalty of Sin, for the Sins of the *whole man*, the saved man, are cleansed *wholly* away by the Blood of JESUS.

Probation it is proved ends at Death; Purgatory would extend it to the Day of Judgment, it may be to thousands of years instead of the period of human Life on Earth: and as of the good man so would it be of the evil man, for if probation

be extended to one so would it be with the other, and the moment of Death would decide nothing.

Again, it cannot be admitted for an instant that Purgatory exists in Paradise, for then the Application of it must be to All Mankind ; and it is not to be conceived, and there is nothing in Scripture to warrant the Conception, that the Souls of Abraham and all the Patriarchs ; of Moses and all the Prophets ; of St. Peter, St. Paul, and all the Apostles ; the Soul of St. Stephen and every Saint which has passed into Paradise for hundreds or thousands of years past, and may be for hundreds or thousands of years to come till the Great day of Judgment, have been and still are in any sense, or to any extent under the Ban of Sin—uncleansed from Sin, and if unclesed then unforgiven. St. Paul writing to the Hebrews says “But ye are come to the *Spirits* of just Men made *perfect*.” (Hebrews xii. 22, 23.)

The Soul in Paradise by The Spirit may and doubtless does dwell in greater light, and a stronger holier Assurance than it possessed in the Body while on Earth ; and may thereby have continual Growth

in pure Holiness which will never cease to increase, and so be drawn nearer and nearer to God throughout Eternity : but that is a very different thing to the doctrine of Purgatory which involves the taint more or less of Pollution, and influence of Sin, in the separate Spiritual State of the Soul until the Day of Judgment. There is no ground whatever for a second probation either in Scripture or in reason.

The belief of a second probation is dangerous, producing Negligence in the time of life on Earth ; that which is the only one time of probation, and so leading to a false Dependence. Our Lord in the parable of the rich man and Lazarus says to the rich man after Death, "Son, remember that thou in thy *lifetime* receivedst thy good things, and likewise Lazarus evil things, but *now* he is comforted, and thou art tormented. And beside all this between us and you there is a great Gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us that would come from thence." (Luke xvi. 25, 26.) Now

*must* mean the intermediate State, for the rich man had *then* five Brethren living in his Father's House. If Purgatory, instead of the Blood of JESUS, is to purify and cleanse the Souls of Sinners to make them fit for Heaven, it destroys the Gulf, for Purgatory must needs apply to all Souls ; and so if Purgatory were to be the cleansing power from Sin, then Probation continues to the Judgment Day, and the good may fall away and the evil advance to Goodness. And then there is no meaning in Our Lord's Words "*in thy lifetime,*" or in the fixing of the Gulf.

Oh no ! this cannot be, the Blood of JESUS our God and Saviour is Almighty, and to the faithful, to those whose life is hid with CHRIST in God, imparts pardon and forgiveness absolute and entire, and they who enter Paradise enter cleansed from ALL Sin. "Then spake JESUS again unto them, saying, I am *the Light of the World*; he that followeth after me shall not walk in darkness, but shall have the light of Life." (John viii. 12.)

"Then JESUS said unto them, Yet a little while



is the Light with you, Walk while ye have the Light lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." (John xii. 35.)

"While ye have Light believe in the Light, that ye may be the Children of Light." (John xii. 36.)

"He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy let him be holy still:

"And, behold, I come quickly; and my reward is with me, to give every man according as his *work* shall be."

"I am Alpha and Omega, the beginning and the end, the first and the last.

"Blessed are they that *do* His Commandments." (Revelation xxii. 11 to 14.)

## 39.

*Is there Recognition among Souls in Paradise,  
one of another, between Death and the Great  
Day of Judgment?*

*Have they in their intermediate State Cogni-  
zance of those on Earth?*

*What is the Communion of Saints?*

*Are Prayers for the Dead right, and to what  
Extent?*

*Can they alter the State of the Souls whose  
Bodies are Dead?*

RECOGNITION of one Soul with another in Paradise has at least much probability if not certainty. When David's child by Bathsheba was dead, he said, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." (2nd Samuel

xii. 23.) St. Paul, speaking of Angels says, "Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of Salvation?" (Hebrews i. 14.) Angels are ministering Spirits to the Souls of Men, therefore must possess the power of discerning Spirits. Angels are known by name, we read of Gabriel—"And the Angel answering said to Zacharias, I am Gabriel, that stand in the presence of God." (Luke i. 19.) "And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a Man whose name was Joseph, of the House of David, and the Virgin's name was Mary," (Luke i. 26,) and also of Michael in Holy Scripture. Michael was known to Satan when he contended for the Body of Moses. "Yet Michael the Archangel, when contending with the devil he disputed about the Body of Moses durst not bring against him a railing accusation, but said 'The Lord rebuke thee.'" (Jude ver. 9.) The Holy Angels are blessed Instruments in God's Hand with one accord to fulfil His Will. Our

Lord speaking of little children says, "That in Heaven their Angels do always behold the face of my Father which is in Heaven." (Matthew xviii. 10.)

JESUS said, "I say unto you, there is Joy in the presence of the Angels of God over one Sinner that repenteth." (Luke xv. 10.)

We cannot doubt then their power to know each other, for as ministering Spirits to Man they have that power with Man, it cannot then be doubted they have the same Power with each other. Therefore, under God's Power there is a Mode and Means by which one Spirit knows another. If then it be true that Angel Spirits have recognition, does it not follow, with more than probability, that the Spirits of the Saints in Paradise may and do recognise by the same mysterious Power from God, the Souls of those who were once so dear to them on Earth, and the Souls of those who have been Champions for God's truth, the Holy Apostles, and all the holy men of old, the Martyrs and Saints of the Church of JESUS, the general Assembly and

Church of the first-born, and the Spirits of just Men made perfect?

I think then it may be concluded that there is Recognition in Paradise, with all its holy Results and Joy.

The human Soul of JESUS preaching to the saints in Paradise was doubtless known to the saints there.

In the parable of the rich man and Lazarus the Soul of Dives recognised the Soul of Lazarus, though one was in Paradise, the other not.

The subjects of these four remaining Heads under question 39 are so intimately connected that they can only be considered together. It is necessary to bear in mind that that only can be right and true which tends to the Glory of God, in JESUS, The CHRIST, Holy God incarnate. It is believed that there is no direct revelation in God's Word that the Souls in Paradise have cognizance of those on Earth, but there may be and but little doubt there is a connexion in the Communion of

Saints ; that Communion is held together by the *Bond of Holiness*, so that those who are *so* held together in Earth or Paradise are one Body, simply because they are all combined in one living Stream and centred in their one living Head, JESUS CHRIST ; and whether on Earth or in Paradise their life is a life of praise and thanksgiving and prayer to JESUS, the CHRIST in God ; hence they are bound together in one Communion and Fellowship. But this is a united spiritual ascending upwards, and not a backward Retrospect of the Affairs of Men on Earth.

The Saints in Paradise may have a loving remembrance of those they left on Earth, but probably that remembrance is *limited* to the Bands of Holiness which made them one in JESUS ; and to that Hope which hopes for all, and specially for those who were with us in our social Converse in the time of our probation. It may be admitted that the relations of the Soul in Paradise with the World, when separated from the Body, are not so clearly revealed as to give to us on Earth an exact

and definite conception of those relations, as regards Knowledge and Memory. The powers of the Mind and Heart it is believed cease with the Death of the Material Body. How far and to what extent the Soul may be endued with analogous perceptions we cannot tell;—but it is difficult to discern any Scripture warranty for the belief that Souls in Paradise know and are mixed up with the troubles, cares, anxieties, and sins of our daily earthly life; for that would seem of necessity to mar that holy peace and rest which is the promise of Paradise. In all that combines us together in one advancing holy Aspiration to God most High, and in one holy all-engrossing Desire for His Glory we are One. In the true and real Christian all the affections of the Hearts of Men, and their love for each other hold a place wholly subsidiary and swallowed up in Love to God: it is this probably, in a more perfect state, in Heaven and also in Paradise, which will annihilate all human ties in Oblivion, where Sin abounded; and Union will exist in

ALL the Members one with another of the Body of CHRIST, inasmuch as they are all living Members in the Body of Him who is their living Head JESUS the Incarnate God.

There are no doubt degrees of Holiness in those who enter Paradise, each perfect in their degree, *all* being forgiven and cleansed from ALL Sin ; we may therefore pray that all *who are* in that blessed State, and specially any near and dear to us who by the loving Grace of JESUS have found entrance there, may by the same Grace increase more and more in Holiness for the Kingdom of Heaven ; that God the Eternal Father, in JESUS the CHRIST, his Eternal Son, may draw them closer and closer to Himself in Holy Bliss, in the joyful Assurance of Hope, looking for Our Lord's second Advent in glorious Majesty with exceeding Joy. The Saints on Earth may pray *with* the Saints in Paradise that the Lord JESUS may shortly accomplish the number of His Elect, and join with them in the holy Aspiration, "Surely, I come quickly. Amen. Even so, come, Lord JESUS."



(Revelation xx. 22.) And we may pray in faith for ourselves and all so dear to us still on Earth, that we all with those dear ones whom JESUS in His Love *may* have received into Paradise, that we all in due time with all the Saints of JESUS may be one blessed Multitude, one Body in Him our living Head, JESUS the CHRIST, our Redeemer and Saviour, the King of Glory and the Lord of All.

And although no one can penetrate the Secrets of futurity so as to form a certain Judgment on any departed Soul, yet we may in well-grounded faith believe those dear ones to us are in Blessedness in JESUS, if we have confidence that while in this Life they strove with prayer for Grace to love and to obey Him ; and being grafted into Him, believed in his truth, and were one with him on Earth ; and especially we may have the fullest confidence that those dear Infants, who, though born in Sin, have been grafted into JESUS by baptism, and thereby cleansed from all original Sin, and have never since wilfully sinned, and who early die, are most surely saved. And let us ever remember that no man may think

Condemnation of another, for God alone sees and knows the inner Man, we see not as God sees; therefore, the Christian Hope in JESUS is Hope for all.

And it may be believed that the Saints in Paradise do, for the Glory of God, pray for the Saints in Christ's Church on Earth, and further, specially for those they loved on Earth, whose probation is not yet completed, to the end that they may be upheld by Grace, and delivered in the Hour of Temptation. But no prayer of Man can avail to mitigate any Suffering of the Soul that is saved and received into Paradise, for there is no Sin or Suffering there.

Therefore the Communion of Saints consists in that Bond of Holiness whereby every holy Soul, whether on Earth or in Paradise, has an innate perception that he is one with all other Souls who are in CHRIST JESUS; that his Hopes, his desires, his Aspirations, are, with theirs, all for one and the same end, the Glory of God in JESUS CHRIST; and as all, to each Soul, is by the Grace of JESUS,

their Communion is a holy Communion of the Soul one with another, and all in Him, their living Head, their Lord and their God, their Redeemer and Saviour.

It would appear that in the Communion of Saints *holy* Souls, whether in Paradise or on Earth, have Unison with each other to the Glory of JESUS ; but that Souls in Paradise are not cognizant of the affairs of Man on Earth, but have the power of recognition of each other.

That we on Earth may pray *with, not to,* the Saints in Paradise for our mutual advancement and Growth in Holiness ; but in nowise may we on Earth ever pray for their purification from Sin, or deliverance from Suffering there, for neither Sin nor Suffering are in Paradise.

Finally, those in Paradise may pray for Christ's Church on Earth, *but we all, both we and they, have only One Mediator, JESUS The CHRIST in God.*

## 40.

*Will not the Judgment of God passed on all Mankind at The Great Day be an Everlasting Judgment, unchangeable, as well for the Blessed in JESUS, as for those who have rejected Him?*

GOD is a God of Truth and all that He in His Mercy declares and reveals to Man is Truth, though all the World were to deny it: therefore to answer the above question we need only to search the Scriptures, God's own Word of Truth to determine it. We there find written the following explicit words:—

JESUS said, "And these shall go away into *everlasting* Punishment, but the righteous into Life *eternal*." Matthew xxv. 46.

"JESUS said unto them—And every one that hath forsaken Houses, or Brethren, or Sisters, or

Father, or Mother, or Wife, or Children, or Lands for my name's Sake, shall receive an hundredfold, and shall inherit *Everlasting* Life." Matthew xix. 28, 29.

"Labour not for the meat which perisheth, but for that meat which endureth unto *Everlasting* Life." John vi. 27.

"And many of them that sleep in the dust shall awake, some to *everlasting* Life, and some to shame and *everlasting* Contempt." Daniel xii. 2.

"For God so loved the World, that he gave his only begotten Son, that whosoever believeth in Him should not perish but have *Everlasting* Life." John iii. 16.

"JESUS said, But whosoever shall drink of the Water that I shall give him shall *never* thirst; but the Water that I shall give him shall be in him a well of Water springing up into *everlasting* Life." John iv. 14.

"Verily, Verily I say unto you, he that heareth my Word, and believeth on Him that sent me, hath *everlasting* Life, and shall *not* come into Con-

demnation, but is passed from death unto Life.”  
John v. 24.

“And this is the Will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have *Everlasting* Life; and I will raise him up at the last day.” John vi. 40.

“Verily, Verily, I say unto you, He that believeth on me hath *everlasting* Life.” John vi. 47.

“For I have not spoken of myself; but the Father which sent me, he gave me a Commandment, what I should say and what I should speak. And I know that his Commandment *is Life Everlasting*; whatsoever I speak therefore, even as the Father said unto me so I speak.” John xii. 49, 50.

“Then Paul and Barnabas waxed bold, and said, it was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of *everlasting* Life, Lo, we turn to the Gentiles.” Acts xiii. 46.

“But now being made free from Sin, and be-

come Servants to God, ye have your fruit unto Holiness, and the end *Everlasting Life*." Romans vi. 22.

"For he that soweth to the flesh shall of the flesh reap Corruption ; but he that soweth to the Spirit shall of the Spirit reap Life *everlasting*." Galatians vi. 8.

"Howbeit for this cause I obtained mercy, that in me first JESUS CHRIST might shew forth all long suffering, for a pattern to them which should hereafter believe on Him to Life *everlasting*." 1 Timothy i. 16.

"In flaming fire taking Vengeance on them that know not God, and that obey not the Gospel of our Lord JESUS CHRIST : who shall be punished with *everlasting* destruction from the presence of the Lord, and from the Glory of his Power." 2 Thessalonians, i. 8, 9.

"Now Our Lord JESUS CHRIST himself, and God, even our Father which hath loved us, and hath given us *everlasting* Consolation and good Hope through Grace, comfort your hearts, and

stablish you in every good Word and Work.”

2 Thessalonians ii. 16, 17.

“The Sun shall be no more thy light by day ; neither for brightness shall the Moon give light unto thee : but the Lord shall be unto thee an *everlasting Light*, and thy God thy Glory.” Isaiah lx. 19.

“ But the Mercy of the Lord is *from everlasting to everlasting* upon them that fear Him, and his Righteousness unto Children’s Children.” Psalms ciii. 17.

“ Wherefore he is able to save them to the uttermost that come unto God by Him, seeing he *ever* liveth to make intercession for them.” Hebrews vii. 25.

“ And the Smoke of their torment ascendeth up for *ever and ever* : and they have *no rest* day or night, who worship the Beast and his Image, and whosoever receiveth the Mark of his Name.” Revelation xiv. 11.

“ And her smoke rose up for *ever and ever*.” Revelation xix. 3.



“And the devil that deceived them was cast into the Lake of fire and brimstone, and shall be tormented *day and night for ever and ever.*” Revelation xx. 10.

“And there shall be no night there ; and they need no Candle, neither the light of the Sun ; for the Lord God giveth them light : and they shall reign for *ever and ever.*” Revelation xxii. 5.

“And the Angels which kept not their first Estate he hath reserved in *Everlasting* Chains under Darkness unto the Judgment of the Great Day.” Jude 6.

“I am the living Bread which came down from Heaven : if any man shall eat of this Bread he shall live *for ever* : and the Bread that I will give is my flesh that I will give for the Life of the World.” John vi. 51.

“Raging Waves of the Sea, foaming out their own Shame : Wandering Stars, to whom is reserved the blackness of Darkness *for Ever.*” Jude 13.

“These are wells without Water, Clouds that are carried with a Tempest ; to whom the mist

of Darkness is reserved *for Ever.*" 2nd Peter ii. 17.

"But this Man after he had offered one Sacrifice for Sin, for *ever* sat down on the right Hand of God; from henceforth expecting till his Enemies be made his footstool. For by one Offering he hath perfected for *Ever* them that are sanctified." Hebrews x. 12 to 14.

"Then we which are alive and remain shall be caught up together with them in the Clouds to meet the Lord in the Air: and so shall we *ever* be with the Lord. Wherefore comfort one another with these words." 1st Thessalonians iv. 17, 18.

"But he that shall blaspheme against the Holy Ghost hath *never* forgiveness, but is in danger of *eternal* Damnation: because they said, He hath an unclean Spirit." Mark iii. 29, 30.

"And if thy hand offend thee, cut it off; it is better for thee to enter into Life maimed, than having two hands to go into Hell, into the fire that *never* shall be quenched: where their worm *dieth not*, and the fire is *not* quenched.

“And if thy foot offend thee, cut it off; it is better for thee to enter halt into Life, than having two feet to be cast into Hell, into the fire that *never* shall be quenched; where their Worm *dieth not*, and their fire is *not* quenched.

“And if thine Eye offend thee, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two Eyes to be cast into Hell fire; where their worm *dieth not*, and the fire is *not* quenched.” Mark ix. 43 to 48.

“And being made perfect, he became the Author of *Eternal* Salvation unto all them that obey Him.” Hebrews v. 9.

“Therefore leaving the *principles* of the doctrine of CHRIST, let us go on unto perfection; not laying again the foundation of repentance from dead Works, and of faith toward God, of the doctrine of Baptisms, and of laying on of hands, and of resurrection of the dead, *and of Eternal Judgment*. And this will we do if God permit.” Hebrews vi. 1 to 3.

“Neither by the Blood of Goats and Calves, but

by His own Blood, He entered in once into the Holy Place, having obtained *Eternal Redemption* for us." Hebrews ix. 12.

"And for this cause he is the Mediator of the New Testament, that by means of Death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of *Eternal Inheritance*." Hebrews ix. 15.

"And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have *Everlasting Life*." St. John iii. 14, 15.

"But the God of all Grace, who hath called us unto his *Eternal Glory* by CHRIST JESUS, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be Glory and Dominion *for Ever and Ever*. Amen." 1st Peter v. 10, 11.

"Even as Sodom and Gomorrha and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are

set forth for an Example, suffering the Vengeance of *Eternal Fire.*" Jude 7.

"And he that reapeth receiveth Wages, and gathereth fruit unto *Life Eternal.*" John iv. 36.

"Search the Scriptures, for in them ye think ye have *Eternal Life*, and they are they which testify of me. And ye will not come unto me that ye may have Life." John v. 39, 40.

"Whoso eateth my flesh and drinketh my Blood, hath *Eternal Life*; and I will raise him up at the last day." John vi. 54.

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the Words of *Eternal Life.*" John vi. 68.

"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, neither shall any man pluck them out of my Hand." John x. 27, 28.

"He that loveth his life shall lose it; and he that hateth his life in this World shall keep it unto *life Eternal.*" John xii. 25.

“And when the Gentiles heard that they were glad, and glorified the word of the Lord, and as many as were ordained to *Eternal Life* believed.” Acts xiii. 48.

“These Words spake JESUS, and lifted up his eyes to Heaven, and said, Father, the Hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give *Eternal Life* to as many as thou hast given him. And this is *Life Eternal*, that they might know Thee, the only true God, and JESUS CHRIST whom thou hast sent.” John xvii. 1 to 3.

“Who will render to every man according to his Deeds: to them who by patient continuance in well doing seek for Glory and Honour, and Immortality, *Eternal Life*.” Romans ii. 6, 7.

“That as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto *Eternal Life* by JESUS CHRIST our Lord.” Romans v. 21.

“For the Wages of Sin is Death: but the Gift

of God is *Eternal Life* through JESUS CHRIST our Lord." Romans vi. 23.

"In hope of *Eternal Life*, which God, that cannot lie, *promised* before the world began." Titus i. 2.

"That being justified by his Grace we should be made heirs according to the hope of *Eternal Life*." Titus iii. 7.

"For the Life was manifested, and we have seen it, and bear Witness and shew unto you that *Eternal life*, which was with the Father, and was manifested unto us." 1st Epistle John i. 2.

"And this is the promise that he hath promised us, *even Eternal Life*." 1st Epistle John ii. 25.

"Whosoever hateth his Brother is a Murderer: and ye know that no Murderer hath *Eternal Life* abiding in him." 1st Epistle John iii. 15.

"And this is the Record, that God hath given to us *Eternal Life*, and this Life is in his Son." 1st Epistle John v. 11.

"These things have I written unto you that

believe on the name of the Son of God; that ye may know that ye have *Eternal Life*, and that ye may believe in the name of the Son of God."

1st Epistle John v. 13.

"And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in his Son JESUS CHRIST. This is the true God and *Eternal Life*." 1st Epistle John, v. 20.

"Keep yourselves in the Love of God, looking for the Mercy of our Lord JESUS CHRIST unto *Everlasting Life*." Jude 21.

The above numerous quotations from God's Holy Word all uniformly *in various ways* asserting the same truth, it is thought must be convincing to every one that when our Lord JESUS The CHRIST, at the Great Day of Judgment on all Mankind shall say to those on his right Hand "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World," and shall also say to those on His left Hand,



“Depart from me, ye cursed, into *everlasting fire, prepared for the devil and his angels*” (Matt. xxv. 36, 41), the meaning clearly is for *Ever and for Ever—Everlasting—without end—never ceasing to all Eternity.*”

Note.—See also Questions 6 and 7 in this Series which have a Bearing on the above question on “Everlasting Judgment.”

“Take heed therefore how ye hear: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken that which he seemeth to have.” Luke viii. 18.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be Glory in the Church by CHRIST JESUS, throughout all Ages, *World without End.* Amen.” Ephesians iii. 20, 21.

“AND HE SAID UNTO ME, THESE SAYINGS ARE FAITHFUL AND TRUE.’ Revelation xxii. 5, 6.

HAVING now endeavoured to consider in their true light the all-important Subjects of Probation—Paradise—Purgatory—The Communion of Saints—Recognition in a future State—Prayer for and with the Saints in light—and the awfully important and solemn Conclusion of The Everlasting Judgment; it may be good shortly to dwell on the overwhelming thought of the nature and Eternity of Punishment in Hell on the one hand; and the Exaltation to Eternal Bliss on the other.

It is most appalling to think of the dread Agonies of Hell; how can we estimate their fearful intensity? it is impossible. Only the bitterness of the experience of the doomed can hereafter realise this. The attempt to conceive some Ideas of such depth of Woe is all that can be done.

The first occurring thought is, Who are they that will be there? Men and Women in their once mortal Bodies, upon whom Condemnation was passed at the great Judgment Day; and now to exist in their risen Bodies for ever again united

to their immortal Souls, with all the sensibilities of pain and disease of every kind, for such is the consequence of Sin, which their human nature was subject to on Earth ; and with all the keen susceptibilities of mental Agony, in all its direst forms which confirmed Sin must ever produce.

And who are they that will be with them? their Tyrant Masters, the Devil and his host of wicked Angels, all Evil Spirits ; tormenting to their utmost power, and unceasingly, with every kind of torment to all the extremity of Woe, the whole Being, Souls and Bodies of all those whom they have dragged down to the same Perdition as themselves by their lying deceits and delusions, and Evil Power, while their Victims were living in the World.

The place of their Imprisonment and Suffering wherever it may be, will be that of Everlasting Burning, in fire unquenchable ; The place of punishment prepared for the Devil and his Wicked Angels. Their existence will be inexpressible misery, with Devils full of fury and rebellious Blas-

phemy for their own casting down to Eternal torment and Bondage; and venting all their hideous Malignity in torture and upbraiding upon those among Mankind whom they have deceived and lured to their irretrievable doom; and this for ever. Though fallen man may crave for Death, it will never come.

Wholly shut out from God—no Comfort—no alleviation—no hope—no rest—all Suffering and blank Despair and Gloom—Self-reproach and Remorse—they will be in Slavery to Satan for ever and ever—Revenge, Murder, Lust, Pride, Lying, Blasphemy, Deceit, Fornication, and every other evil passion having their full sway, if not in action, in desire: in Satan and his Victims their dominance will be the fruitful seed of endless Agony to themselves; and his Victims will become more and more blinded and hardened as Eternity rolls on, and eventually become as Devils incarnate. Such may be a faint Idea of Hell. Yet there may be degrees of Suffering and Sin even in Everlasting punishment.

These are Our Lord's Words :

“And that Servant which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with *many* Stripes. But he that knew not, and did commit things worthy of Stripes, shall be beaten with *few* stripes.” Luke xii. 47, 48.

“Then goeth he, and taketh to him seven other Spirits *more wicked* than himself; and they enter in and dwell there : and the last state of that man is worse than the first.” Luke xi. 26.

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However awful it may be to contemplate the Abyss of Woe into which the fallen from God are doomed to exist for ever; yet that is the State to which the *whole race of Man* became subject by the Sin of our first parents. No Created Being, not all the powers of Creation united could redeem Man from the Penalty of the Curse which Sin had brought down upon him. He had cast himself off

from God by his rebellious disobedience, and had become the Servant of Sin; and thus having yielded himself unto Satan, he was involved in Satan's Doom.

The justice of God is infinite as well as all His other Holy Attributes of Perfection, God cannot be inconsistent with Himself; and therefore it is plain, as all Creation is finite, finite cannot render Satisfaction to Infinity. Hence it is, that man's Redeemer *must* be God alone, for God alone can satisfy Infinity. The Truth which the glad tidings of the Gospel declares is this, that God in His boundless Love has, in Man's Nature, in JESUS THE CHRIST, sacrificed Himself unto Himself for Man's Sin, that Man might be not only redeemed from all the Curse and torment of Hell, but in his God and Saviour JESUS THE CHRIST be reconciled to God, and exalted to all the holy Bliss of Heaven. But to receive these inestimable benefits, he must not reject his Redeemer, but believe in Him, love Him, and serve Him faithfully with his whole Heart. "For this is good and acceptable in the

Sight of God our Saviour ; who will have all men to be saved, and to come to the Knowledge of the Truth." 1st Timothy ii. 4. Then is he delivered from the Eternal Agonies of Hell. Then is he the Inheritor of all the blessed Eternal Happiness and Glory of Heaven.

Some Consideration has been given to the unutterable Miseries of the Condemned ; it is more blessed to think of those most holy Eternal Joys which JESUS our God and our Redeemer has prepared for those who truly and faithfully come to him in redeeming Love. What saith the Word of God? "Eye hath not seen nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love Him." 1st Cor. ii. 9.

Now, although it is impossible for our widest conception to attain to that height which is so far above Man, yet it is permitted by God, His Grace and Holy Spirit helping us, through His Word of Truth, that we may enter into and realize in our Measure the Glorious Blessings of Heavenly Bliss.

JESUS said, "In my Father's House are many Mansions: if it were not so, I would have told you. I go to prepare a place for you; I will come again and receive you unto Myself; that where I am, there ye may be also." John xiv. 2, 3.

Therefore we know this, that we shall possess that highest Source of all Happiness, even to live in the Presence of JESUS the CHRIST, Holy God Incarnate, God most High, in Holiness for Ever—in this is comprised the Summit of all Bliss—to live in Holiness with JESUS.

Out of this blessed State springs forth the Joy of Praise, the Alleluias of Eternity; the Joy of Holiness in our glorified Bodies for Ever. Oh! how great the Joy of unceasing, untiring Praise to God, for all His loving Mercies to us whom he has redeemed from the Guilt and Power and Punishment of Sin unto Salvation in His Glorious Kingdom!

Then, there will be the Companionship and blessed Association with all the holy Angels of God, innumerable glorious Spirits: and also the



whole Multitude of Saints, the redeemed of God— Patriarchs, Prophets, Apostles, and Martyrs, and all the Holy Ones of all Mankind in their risen glorified Bodies that ever lived on Earth—all joining in one harmonious Strain of Glory to God in the Highest, with thanksgiving, everlastingly.

Then shall the blessed in JESUS dwell in Light, in loving Adoration and holy reverence ; ever increasing in the knowledge of God, in His Love, and Majesty and Glory ; ever growing in Grace and Holiness—no more Sin for ever—no Weariness—no Sorrow—no Doubting—no Fear—All Purity—All Holiness, Righteousness, and Peace in JESUS, God Most High ; with them whom JESUS has saved from those so dear to us on Earth. All in Heaven will be Unity, Happiness, and Love without Alloy. Every Christian Virtue and loving Affection ; every high and holy Aspiration, now so marred on Earth by Man's Sin, yet still so beautiful, will then be expanded and ever be expanding in all their loveliness and holy beauty ; all the highest powers of Mind, and lofty Intellect and enlarged Under-

standing; all the warmest Emotions of a pure Heart; all the loving Obedience of a holy Will; all that can give delight, and the Joy of Holy Admiration to the sublimest parts of Man's Being; all will have their fullest Scope as the Majesty, Wisdom and Goodness of God in all His Works are more and more unfolded in the fulness of their perfection to the Glory of God Most High.

Of the Glories of Heaven itself who can grasp them? If we think of all that is most beautiful on Earth, in all its most wonderful productions, its foliage, its fruit and flowers, its gold and precious stones, all that is bright and brilliant, all that is Serenity and Peace, all that gives pleasure to the Eye, and is delightful to the Ear; and try to multiply and magnify all these a thousand thousand fold, all will fall far, far short of the magnificent Splendour and Glory of that place where God most High makes His Presence known; where JESUS reigns, God, very God, on the Throne of God.

While we live on Earth God in his Goodness has surrounded us with wondrous marvels of His

Power and Wisdom, as well on Earth as in those celestial Spheres which tell of His Greatness. Doubtless in Heaven great and glorious will be the unfolding of Creation throughout the Universe, all in the same profound Wisdom and Almighty Power, in wondrous Beauty and Love: holy and blessed, most blessed will be the ever willing Obedience, with Capacities and Powers and light, now unthought of, of redeemed Man; equal to the Holy Angels, and with them fulfilling God's loving Will to all the Creation He has made—Holy Joy of every kind in God's own Almighty Loving way, never-ending Bliss and increase of Happiness and Grace and Holy Blessing ever flowing from God to Man in the fulfilling of His Will.

Above all will be that highest Blessing the Knowledge of God in His Holy Being, continually increasing more and more to all Eternity: of God! in all His Holy infinite Perfections and Attributes—His Majesty and Glory—His Wisdom and Goodness—His Power and Might—His Omnipotence, Omniscience, and Omnipresence—His

Justice and Mercy—His Truth, His Holiness, His Love—and especially in the deep Mystery and Power of His Love in JESUS CHRIST, Himself incarnate God, the once crucified Redeemer of the World ; now The King of Glory and the Lord of All—The CHRIST in God !

Then to think and know that He, JESUS the Born of God, The CHRIST in God—God Himself—Very God—hath so united Himself to Man that He is One with those who are redeemed from among Men, and they are One with Him—Man one with God his living Head, The CHRIST in God ! and He JESUS The CHRIST in God One with Man ! Yet God in CHRIST, and CHRIST in God is infinitely high above *All* creation, as God the Creator in His Glorious Majesty is high above the Creation He has made ;

and

CHRIST shall reign in Glory infinite, over all Creation, in all the fulness of The Holy Uncreated Eternal Godhead—God, Very God—for Ever and for Ever. Amen.

So Great is the Exaltation of Man in JESUS,  
The CHRIST in God.

SO GREAT IS THE BLESSEDNESS OF MAN IN HEAVEN.

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Well may the Word of God's Truth declare,  
"Eye hath not seen, nor Ear heard, neither  
have entered into the Heart of Man, the things  
which God has prepared for them that love Him."  
1st Cor. ii. 9.

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"O God, Who hast prepared for them that love  
Thee such good things as pass Man's Under-  
standing; Pour into our Hearts such Love toward  
Thee, that we, loving Thee above all things, may  
obtain Thy promises, which exceed all that we can  
desire; through JESUS CHRIST Our Lord. Amen."  
6th Collect after Trinity.

FINIS.

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