

THE BASAL DOCTRINES OF METHODISM.

Bishop H. C. Morrison.

The Christian system is God's investment to save humanity, and the price paid is the measure of man's ruin. It cost the heart's blood of God's only Son. This price only could measure the ruin of our race. God could do no more. This investment proves the truth of the first basal doctrine of Christianity.

The Total Depravity of the Human Heart.—This doctrine has been doubled because of the way in which it has been preached. We have heard it presented as total rottenness. "The sinner cannot think a good thought or do a good deed." We all know this is untrue. Many of the most ungodly men are kind-hearted and do kind deeds. Total helplessness is the better expression.

A splendid train may be running on schedule time, when a villain in advance of it slips a rail and the train is dashed to ruins and is made a motionless wreck. It can never right itself, but must have a like power with that which made it at first to re-make it and place it again on the track. And yet there is not a rotten wheel in it.

Thus did sin totally wreck our race, and brought it to helpless and hopeless ruin. And while in moral ruins we may think good thoughts and do kind deeds; yet it requires the same power of God that created us at first to recreate us and make us "new creatures" and bring us again into harmony with God.

The old serpent lies coiled under this basal doctrine. Here is where Pelagianism, with its teaching of infant purity, had its birth. If man is not totally depraved and has a portion of purity left within him, which may be developed into right life, then he does not need a Saviour, and the work of redemption is a supererogation.

The Necessity of Conversion—This doctrine follows as the consequence of total depravity. The master put this doctrine beyond question when He said with a double verification. Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God." One need not run into all manner of sin in order to be lost eternally. Dives did not do that, and yet "in hell he lifted up his eyes." All that is necessary to join Dives in hell is to remain in the state in which we are born, and fail to be "born again." "He that believeth not the Son shall not see life; but the wrath of God abideth on him." God's investment for us is too tremendous to be disregarded. "He that believeth not shall be damned."

Christ tasted death for every man, and thus prepared a possible salvation for every man. But every man must make that possible salvation real by his own royal will. If there are persons in a burning building with no way of escape and a ladder is placed reaching the upper window, that makes a possible escape for them, but each makes his escape real by descending that ladder, thus every soul may make real what Christ has made possible, by "Repentance toward God and faith in our Lord Jesus Christ."

The Consciousness of Pardon—The

atonement is God's investment for man that he might know when he is saved. This knowledge is positive and absolute. "Being justified by faith we have peace with God." "We know that we dwell in him and he in us, because he has given us of his Spirit." "We know that we have passed from death unto life." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God." "We know that we are of God." "The Spirit himself beareth witness with our spirit, that we are the children of God." God does not rest this vital consciousness on any uncertainty, but bears witness Himself to its truth. While one may not be able to tell the exact time he was "born of God," he will know the blessed fact. We cannot tell the exact moment when the sun rises, but we can tell when the sun is up. The man is unsaved who does not know that he is a saved man.

Salvation From All Sin.—The religion of Christ will take out everything that God did not put into our nature. The devil introduced sin and we, ourselves, introduced the vitiated tastes and habits that enslave us—the whiskey, opium, morphine, and tobacco habits—all these God will take out. He will not only pardon, but He will somuch that we may "Present our bodies a living sacrifice, holy, acceptable unto God, 'cleanse us from all unrighteousness;' in which is our reasonable service." Then may we "follow peace with all men, and holiness without which no man shall see the Lord."

Again, God will take out nothing that He put into our nature. He does not do and undo his work in that way. "He is without variableness or shadow of turning." "The same yesterday, today and forever." We once heard a good woman say, "The Lord has taken away my temper." The Lord has taken away her sins and given her control of her temper. When all foreign introductions are taken out, everything that God did not put into our nature; and the intellectual and moral natures put in absolute control of the physical; then may we "glorify God in our bodies and in our spirits which are his." This is what the Christian religion will do for the soul. It will make us perfect as men, even as "our Father in heaven is perfect."

Endless Retribution—This doctrine was preached and urged by the Master in the strongest and most unmistakable language. He knew men, and loved men, and suffered for men, as no other ever did. Yet it is He who opens to us a hell that is eternal; and to escape it He bids us give up sins that are as dear as a "right hand" or a "right eye." Hence we are compelled to accept this awful truth or give up our Christ as a false teacher.

The stock argument against this truth is "the goodness of God." They tell us "God is too good to damn a man for all eternity for what he did in a short life-time of sin." To this we reply, God never damns any man, and never will. Every man who is damned is self-damned, and that in spite of all that God could do to save him. He warns men of a hell and gave the blood from the heart of His only Son to save them from the horrors of that hell.

Suppose an attorney in a criminal case should say, "May not please the court, it is not right or just to commit my client to

prison for life, simply for what he did in less than one minute." It takes less than half a minute to pull a trigger, or toss a bomb, or sink a dirk into the heart of another. What would you think of such an attorney? You would say "He has an indisputable right to an arch-dukedom among fools." eYt that is the main argument used against the doctrine of endless retribution; that its duration is out of proportion to the time spent in sinning.

God has, at infinite cost, opened a heaven and uncovered a hell, and leaves every man to choose for himself his eternal doom. "He that believeth not shall be damned." The impenitent, in hell for all eternity, will not measure the infinite price which God has paid to save them from that awful doom.—Pentecostal Herald.

DONATIONS.

On Tuesday evening, June 6th, members of the church and congregation at Waterville met at the home of Brother Chester Culberson, where a social evening was spent and a purse of \$32 was made up for their pastor, H. C. Mullen. Besides the cash some groceries were donated, also fifteen bushels of oats. We were sorry not to be present on this occasion but a former engagement hindered, nevertheless we appreciated the gifts and the kindly spirit that prompted the giving just as well as though present. May God bless and reward the donors.

H. C. MULLEN.

TELLING THE GOOD NEWS.

A Chinese boy went to England and there became a Christian. Someone asked him if he intended to go back to China. He replied: "What! You think I get the good news and keep it all to myself! Should I not be doing wrong if I did not go and tell my brothers and sisters all I know about Jesus?"—Sel.

WILL IT PAY?

"Perhaps in Heaven to me some day
A trusting saint may come and say,
'All hail, beloved, but for thee
My soul to death had fallen prey.'
And oh, what rapture in the thought,
One soul to glory to have brought."

"The reputation you have been a lifetime in earning, you can throw away in a moment—unless it happens to be a bad reputation."

"To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves when we violate any moral obligation."

"There is a great difference between being afraid of God and having the fear of God."

The devil is busy these days, dancing, card playing. Theatres and picture houses, are swallowing up vital godliness and the churches are starting semi-theatres of their own. There must be much prayer and strong faith to stem the tide. O yes, let us all be praying bands.—W. B. Wiggins, B. A.