

Christian Life and Doctrine

Excerpts from articles by
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REMEMBER THY CREATOR

We are under obligation to God by reason of the relation we hold to Him. All that we have and all that we are, we owe to Him, for He created and endowed us, and made man in His own image. He is our Creator, Preserver and our Savior.

The heavens and the earth are silent witnesses to all men of His everlasting power and divinity, and that which may be known of Him is manifested in us, for He hath showed it unto us. One God, unseen, yet revealed; infinitely exalted, yet "not far from every one of us." We owe Him reverence and we should glorify Him as God.

The things we hold most dear—our intelligence, placing us above all things in this world; our free will, giving us the power

to choose our actions; the freedom of movement and the adaptation of the different parts of our bodies to each other and to the work we have to do, cause us to know that we are the work of His hands, fearfully and wonderfully made, that we might work for Him and with Him, and glorify Him in our bodies and in our spirits, which are God's. Capable of being renewed and brought into union with Him, we were made for Him, and that we might become partakers of His glory.

We owe Him gratitude for the provision He has made for our daily needs, sun and rain and fruitful seasons, house and home, family ties, and friendly associations; and above all, for providing for the wants of the soul. We can not fail to see the riches of His goodness, forbearance and long-suffering; and to know that His goodness leads us to repentance.

We are told that man fell from his first estate, and we are indeed conscious of the fact that by nature we are alienated from God and are not in harmony with His will. We do not love Him as we ought. We love

ourselves too much, and want to have our own way. We love the things of the world, the honor and praise of men and the friendship of the world. Yet, though we have sinned, God loves us. He sent His Son, "who gave Himself for us," "suffered for sin once, the just for the unjust, that He might bring us to God."

The more than mortal suffering of our Lord, the cost of redemption, reveals a love unsearchable and past finding out, but it also shows us the deadly nature of sin, and what it was to Him who bore its burden; and it shows the barrier sin causes between us and God which we are not able to remove. No depth of remorse or repentance, nor works of penance can take away our guilt; no good deed can atone for sin. To think, seriously, on Gethsemane and Calvary is to be convinced that we need a Savior. He gave Himself for us, even unto death; there is not anything that we should withhold from Him.

As we have the evidence of His love, we have also the manifestation, in our thoughts and feelings, of His judgments. We can

not deny God and His revelation, and we know that "God is not mocked." We can not deny our spiritual existence—that we are conscious, rational, self-determining beings who map out our course in life. Therefore "whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Jesus pled with the people. He pleads with us all. He wailed in pity for Jerusalem, "How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate."

We, who, by taking thought, can not add one cubit to our stature, who know not what will be on the morrow, who are powerless against death, who appear for a little season here and then vanish away—why should we oppose our own will to God's will, or despise His long-suffering and forbearance, and reject His offers of mercy?

"To him that knoweth to do good and doeth it not, to him it is sin." Knowledge

and opportunity create our responsibilities. These are increased by the light of the Gospel, and our privileges of reading and hearing it; it teaches clearly our duty. Our conscience binds us to that duty. We can not hide from our convictions. There is no escape from personal responsibility. We are accountable to God, and, not knowing what a day may bring forth, we face, every day of our lives, the certainty of death, and of the judgment to come.

Conscious of guilt, remembering our faults—the sins of our youth and our daily transgressions, troubled, weary and in fear, we need a Savior now that we may find rest for our souls. In the close of life, when we must leave our friends, and go alone into the valley of the shadow of death, we shall need Him. We shall need to be clothed with His righteousness in that day, when, as it is written, “Every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.”

It will be well with us if we heed the counsel: “Remember now thy Creator,” for

then it can be said, "I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is the accepted time; behold, now is the day of salvation."

THE WORK AND EVIDENCE OF GRACE

The central point in the teachings of Jesus is that the heart must be cleansed from sin and fitted for the abode of His Spirit through a work of grace, as He made all Christian virtue dependent on a right state of the heart.

When the Savior entered on His mission He "began to say, repent for the Kingdom of heaven is at hand." He came to establish His kingdom on earth, and the opportunity to enter it is now. It is not far off for it was then at hand, and after His ascension it was fully realized when His Spirit was poured out on His disciples at Pentecost. The command to repent was directed to the heart and conscience of each individual and must become a personal experience.

Fundamental then to this work of grace is repentance and faith—to “believe that God is, and that He is a rewarder of them that diligently seek Him.”

Our Lord made a change of heart imperative when he said, “Except a man be born again he cannot see the kingdom of God,” and, “Except ye be converted and become as a little child ye cannot enter into the kingdom of heaven.” We enter this kingdom without any righteousness of our own, without rites or ceremonies or outward observances, as of baptism and church service, or a literal and formal obedience of any of the commandments. It is not our work. “That which is born of the flesh is flesh and that which is born of the Spirit is spirit.” “The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth”—it is a work of the Spirit.

By no moral effort, by no process of moral development through favorable surroundings or education or culture can it be obtained. Man may become beautiful in his morality, kind and benevolent; it is

his privilege to cultivate his higher faculties and finer sensibilities, but withal they are only natural. "That which is born of the flesh is flesh," the natural remains natural, and "the natural man receiveth not the things of the Spirit of God, neither can he know them." 1 Cor. 2: 14.

The divine life comes from above. "I am the bread of life which came down from heaven to give life unto the world." It is the gift of the Spirit, "the new man renewed in knowledge after the image of Him that did create him," and endued with the graces and qualities in the beatitudes, and these become a part of the Christian's character, the fixed sentiments of his mind, and a basis of Christian conduct. Those who have had this experience are "not under the law but under grace," and in the new relation to God of sonship and heirship, and their service is not one of bondage and fear, but of love and devotion to Him. "We love him," the Apostle John says, "because he first loved us."

Love unites people. Perhaps nothing makes so marked an impression on us as

when we see love and unity among believers, the evidence, so unusual, of "hearts being knit together in love." Unity is not natural, nor is it attained by natural methods of association. It is a divine principle founded in the experience of each individual through a work of grace in the soul. The Spirit was given to the disciples before the Church was organized, and unity is the fruit of the Spirit. 1 Cor. 12: 13; Eph. 4: 4. The church visibly united alone fulfills the purpose of Christ's mission, and must ever be the witness on earth to its fulfillment.

Divisions are "carnal"; they who practice them "walk as men"—as the world in general—uninfluenced by the power of redemption. 1 Cor. 3: 3. But when a people realize and manifest in this world, the divine virtues of love and unity, the evidence is plain that God's grace influences and controls their lives, that the work of His Spirit is effectual in them, even as in the beginning, when it was said "the multitude of them that believed were of one heart and of one soul," and when Jew and Gentile were united in one church. Eph. 2: 14.

CHRISTIAN FRUITS THE RESULT OF FAITH

While Jesus spoke of the mystery of the new birth in the divine work within, He tells us that men are known by their fruits. Works justify faith and are the proof of it; therefore by our works we are judged. Without deeds of mercy, charity and love there is no new birth. Our actions reveal the nature of our life and spirit; they will not be contrary to the teachings of the gospel if the principles in those teachings rule us. If peace is within, war or strife or evil speaking will not be without; if love exists there will be union, fellowship, brotherhood, and the kingdom of heaven will be established in the world for all who receive it.

May we expect less than this? Do we underestimate our capability for self-sacrifice and devotion? For what other power than that already granted may we look? Here and now, among all who believe in Christ there must be "peace on earth and good will toward men."

The prayer of the Savior for His disciples and followers to be one must be realized; the commandments of Christ and His apostles must be kept. On all sincere persons rests the responsibility of accepting the whole truth revealed by the gospel, that they, by their life and example, may be a means of its furtherance, for the followers of Christ are witnesses to the power and efficacy of redeeming grace.

CHRISTIAN JOY

We believe that man was created to be happy, and that unhappiness came into the world when he lost spiritual fellowship with his Maker and brought upon himself fear and guilt and shame—a sense of remoteness from God. It is obvious that if happiness is to be regained that which was lost must be restored.

Love and peace—communion with God and with one another is the secret of happiness; and true happiness is the Christian's heritage, the Gospel promise: "These words

have I spoken unto you that My joy might remain in you and that your joy might be full."

As this joy is not of the earth, nothing earthly can destroy it. It rises above the happenings of this life, above men and things. Jesus said, "Blessed are ye when men shall revile you, and persecute you, and shall speak all manner of evil against you falsely for My sake. Rejoice and be exceeding glad: for great is your reward in heaven." Many have rejoiced in a martyr-death. James said, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Paul, speaking of his own experience, said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Joy is not always exultant or abounding but ever it is the inward happiness that comes from the holding of faith and a good conscience.

THE IMPORTANCE OF DOCTRINE

Since the importance of the Christian life is so constantly in our thoughts, and means so much to our peace and happiness and to the happiness of others, we may overlook the importance of Christian doctrines. Some have gone so far as to say, "It matters not what one believes, if one lives right."

A truly Christian life is the fruit of faith; and faith, simple though it be, requires some knowledge and understanding of its object, of God and His truth. For this reason a revelation was given to mankind. Matt. 13: 13; Rom. 1: 19, 20.

Again, our beliefs in great measure form our character and influence our conduct. In order to do right we must believe aright: the conscience needs the enlightenment of truth. Though men do not always act according to their better knowledge, it makes a great difference in this world whether they believe in moral principles, in the sacredness of human life, of government and law, of marriage and home and family, and of

all human relationships, or whether they do not. The appalling effects of false teaching prove to us the value of right doctrine.

Christian doctrines are based upon Christ's teachings. These teachings are not vague nor hidden. They appeal to the conscience and the understanding and fix in our minds a definite belief. He taught the doctrines of repentance, of the new birth, of Christian love and unity. Even the simplest of His sayings teach great truths. From the parable of the Pharisee and the publican who went into the temple to pray, we get a vivid impression of the truth that man is not justified by the works of the law, but through repentance and faith—a doctrine so fully developed by the Apostle Paul in his epistles to the Romans and the Galatians.

What would the Gospel mean to us if we should take from it the positive doctrines on which we can base our faith—if we should reject the divinity of Christ, the authority of His word, the judgment upon sin, the atonement, the resurrection of Christ, the gift of His Spirit, the hope of a

future life? It would have no power to quicken nor to comfort the soul; our religion would be cold and formal; our lives here, destitute of faith, could reach no higher level than we ourselves are capable of; and in death we would be without hope.

True doctrines embody the principles of truth which the Holy Scriptures teach. They are formal statements in such words as convey to the mind a clearer representation of truth. They are not assertions of human opinions. Divine truth is unchanging; to it nothing may be added. And they are not dead forms. They are the expression of living truths, of truths which are impressed on the minds of believers through experience, by revelation, and by commandment. John 16: 13, Gal. 1: 12. We need not be told that "God is," for we have realized it; we are witnesses of His goodness and of His power; we have experienced His judgments; we have felt the need of the atonement, of the forgiveness of sin, of a righteousness better than our own. The doctrines of love and peace and non-resistance, of humility and non-conformity to

the world, and all Christ's teachings are in harmony with the spirit of the Christian. So real is the correspondence between inward belief and formal Christian doctrines, that there is unity in doctrine as well as in spirit in the Church of Christ. 1 Cor. 1: 10.

Yet, even though these truths are revealed to us, they are not always clear to the mind nor fully understood. In a given case one may act right through conviction but yet be unable to define the reason or to state clearly the ground of the action. In our own minds we may not be able to formulate our beliefs although, as we read or hear them explained, we can immediately say, "that is how I feel, that is what I have believed." It is important that they be understood, for without an adequate conception of truth we could not obey the Apostle's injunction, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," the path of duty would not be so plain, and the mind would be more easily swayed by false doctrine. We need to take time from

a busy life, to live in a measure apart from a restless world, in order to read, reflect, meditate. Col. 3: 16.

The Church has always needed a plain statement of doctrines. When heresies arose in the Apostle's time, they were met with a full exposition of truth. When Jewish teachers sought to impose the rite of circumcision and other legal ordinances on the Gentile converts, Paul not only asserted that justification is by faith alone, but he gave the reasons why, and such proofs as to make the doctrine of justification by faith invincible. The importance of this teaching is apparent to all since we are prone to seek merit in works. The importance of right teaching is further seen in such doctrines as separation from unfaithful worship, church unity, and church discipline as defined in the Epistle to the Corinthians, because our nature is opposed to the cross they bring and we may be tempted to do as nearly the whole professing world have done, take up the doctrine that one has no responsibility for the sin of another and no duty to do—a doctrine at vari-

ance with the plainest commands of Scripture and destructive of love and confidence, the foundations of church unity.

In respect to doctrine Paul counselled his fellow laborers, Timothy and Titus: "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. "Hold fast the form of sound words which thou hast heard of me." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." "But speak thou the things which become sound doctrine."

Errors will continue; they may prevail; they will increase: "There shall arise false Christs and false prophets." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "The time will come when men will not endure sound doctrine." I Tim. 4: 1, II Peter 2: 1.

In our day of many delusive opinions and doctrines of men, amid the discord and confusion, our beliefs dare not be doubtful and uncertain. When religious teachers are substituting their own authority for

that of the Bible and denying its central truths; when the schools are teaching theories which instil doubts and confuse the minds of the young; when misleading books and papers are on every hand, and ideas are being advanced which set at naught the primeval ordinances of God; when sacred things are made to give way to material things, we need to nourish faith and to deepen our grasp of truth. We need to keep in mind the words of the Apostle, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle," lest we "be tossed to and fro, and carried about with every wind of doctrine."

Laying aside all prejudice and self-confidence, it should be our wish and our endeavor to continue in His word that we may be His disciples indeed; to so follow the light of truth, which is the gift of the New Covenant, that we might, through His grace, "Be filled with the knowledge of His will in all wisdom and spiritual understanding." "For with Thee is the fountain of life; in Thy light shall we see light."

HUMAN INFIRMITY

True followers of Christ do not feel that there is any righteousness in them. They feel that they are weak and imperfect and that they come far short of any righteousness. They are justified only by faith. But they do not, on this account, wish the high standard of Christ's and the Apostles' teachings lowered. They do not say, as do some persons, that these teachings are an ideal only, and that they are not practicable, for they perceive a spirit within themselves that is in accord with those teachings and which they wish to nourish and strengthen. They find in the New Testament and in it alone, that which satisfies their faith and answers their hopes, meets their feelings, longings, aims and strivings. Their attitude to the commandments is no longer one of opposition, but with the Apostle they "consent to the law, that it is good" and "delight in the law of God after the inward man." It is only in this spirit that they can receive the justification which is by faith.

Human infirmity, the sin in the flesh,

which came by birth and shall last till death, remains. Believers have the same moral weakness as others and the temptations which are common to man. Between the "law in their members," the impulses and tendencies of sin, and the law of the spirit to which their minds are conformed there is a continual warfare. They often fail in thought and word and deed. If they are faithful to God they do not sin premeditatively. If they fail to keep one of the commandments it is not because they have rejected it, or question its authority, or regard it lightly. Their disobedience is not wilful nor is it continuous for grace remains with them, and realizing their fault they will penitently and humbly confess it and make restitution, and by so doing they repudiate the act, maintain the truth and fulfill its requirements. Their sin is one of infirmity which the scriptures recognize: In the Lord's prayer we say daily, "forgive us our debts"; the Apostle John says, "If we confess our sins, He is faithful and just to forgive us"; the Apostle James states, "In many things we offend all."

These failings, of course, are not the deadly sins of the flesh condemned beforehand by scripture and prohibited in the second table of the law. They are offenses against the spirit of that law as the Sermon on the Mount makes clear concerning two of the commandments: "Thou shalt not kill" and "Thou shalt not commit adultery," forbidding in the one case anger and angry words, in the other the lascivious thought. They are sins of the temper and of the feelings; short-comings through want of charity and good-will, meekness and gentleness, sobriety, courtesy and respect to others especially in the family and towards those who are appointed to rule over us. They are failings in the use of lawful things which are to be used in moderation and temperance, not alone to our own but also to others benefit; denying and limiting ourselves in their use and avoiding the anxious cares, the restlessness and discontent so often associated with them; above all, in their use, to avoid placing a "stumbling block or an occasion to fall," or "anything whereby

thy brother stumbleth or is offended or is made weak."

Failings may result from forgetfulness, often from a lack of watchfulness and prayerfulness, from not walking fully after the spirit and not mortifying and keeping under "the old man which is corrupt according to the deceitful lusts."

In regard to these failings may we not draw a distinction between the false and the true professor of religion? The one sins through disobedience, he justifies himself, resents reproof and continues in his error; the other laments over it, takes it to heart, freely confesses and seeks with all his power to avoid it. Is not the manifestation of this humble spirit, and this unchangeable purpose and desire to do right, the readiness to accept reproof and correction, and the willingness to make every satisfaction one of the most distinctive fruits of the christian life? Even here light may shine through weakness.

We are endowed with like gifts and opportunities. In some persons the propensities to evil are stronger and the natural

powers of restraint weaker than in others. Some characters are strong and others weak, some even-tempered and some passionate. Our natural dispositions make us neither better nor worse. No one may claim merit for that which he has inherited, and in casting blame there is much to consider. We are responsible for our acts and not for the weaknesses of our nature if we strive to overcome the latter. We consider that in the christian fold we may expect weakness rather than strength, for "not many wise men after the flesh, not many mighty or noble are called."

These constitutional infirmities do not affect our relation to God, but they never shine in the world. There is a multitude of them; they affect us sensibly. Through them we are attracted by things from without; we may be tempted time and again, and at times influenced perceptibly. We are conscious of the besetment and strive to overcome it but sometimes continue under its influence for a season. We lament the besetting sin; many are the wounds, many and deep the regrets. We may never jus-

tify wrong-doing or wrong feeling, or excuse ourselves on the ground of our natural disposition and tendencies, for we know that the least of our sins needs the atonement.

For the buffetings of Satan from within and without, for the thoughts that distress and burden, that come unbidden and which we are not able always to control; for the infirmity we feel every day that keeps us from fulfilling perfectly our duties; for bodily, mental and moral disabilities may the words to Paul apply: "My grace is sufficient for thee for my strength is made perfect in weakness."

We have learned, and the scriptures teach, that all unrighteousness is sin; "that in our flesh there dwelleth no good thing," it is sinful, impure, unholy. On the ground of holiness, we must ever feel as the Apostle Paul felt, that the things we would, we do not and the things we would not, we do, if we can say with him, "it is no more I that do it but sin that dwelleth in me." Though we are sinful yet not loving sin or living in it or consenting to it, we are free from con-

demnation through the atonement, and sin is not imputed; and that which for us is a continual burden may be a means of grace to preserve us in humility and poorness of spirit, to make us forbearing and forgiving, and to enable us to "esteem others better than ourselves." "Where sin abounded grace did much more abound" and grace triumphs over sin.

DUTY

In this world duty is manifold, and often perplexing; we seek to understand its principles and the basis on which it rests. The moral law embodied in the ten commandments is the foundation of all morality. It is a moral standard which is unchanging, because it is a revelation of true righteousness, and the distinction it makes between right and wrong is eternal.

This law which is the basis of moral duty, and which is expressed by the ten commandments, is written on our hearts. Moses said to his people, "This commandment which I commanded thee this day, it is not hidden from thee, neither is it far off. But

it is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." By the light of conscience we perceive an essential difference between right and wrong, between good and evil; and we know that we ought to choose the good, and refuse the evil: "For thine ear shall hear a word behind thee, saying, this is the way, walk ye in it when ye turn to the right hand, and when ye turn to the left." Even the heathen who are without a written law, Paul says, "are a law unto themselves, and show the work of the law written in their hearts." It is one law for all men and binding on all. It defines certain duties, and enjoins them upon us; it makes them imperative, and pronounces judgment on evil.

This innate law reveals itself more fully as it is respected and obeyed. It reveals God as the Author of law, holy, just, and righteous, One Supreme God, and that our duty is to fear, reverence, and serve Him and only Him. It teaches our duty toward our parents, and to our fellow-men. It reveals to us a much deeper meaning in the commandments than the need for mere out-

ward obedience to the commands and that their importance lies not so much in the letter as in the underlying spirit.

If we study the eighth and ninth commandments we will see that they mean more than stealing and lying: if we fail to speak the truth honestly, unmoved by fear or favor or policy; if we make any false, damaging or slanderous statements about any person, or bear false tales that would sow discord, trouble and sorrow, our conscience tells us that we violate the spirit of the commandment, "Thou shalt not bear false witness." Again if we are unfair in our dealings and misrepresent an article we sell, or take advantage of another in buying; if we take what does not properly belong to us, or benefit by a mistake in an account or a will; if we do not pay our debts, and spend money which belongs to others; if we withhold more than is meet from our servants, or do not render a just day's work for a just day's pay, we are not free. No set of rules could be given that would cover all the details of human life and conduct, and no man can teach another.

Our duty, as it arises, must be revealed to us from within.

We have a criterion, however, in the Golden Rule in which we are directed always to put ourselves in another's place, to do as we would be done by. No rule of duty could be more simple or make a more direct appeal to the understanding and the conscience. In persons who, "by reason of use, have their sense exercised to discern both good and evil" these fundamental principles of justice and integrity become established and are plainly written in their minds like the letters on the two tables of stone hewn from Mt. Sinai.

The revelation of this law, then, makes clear our moral duties and guides us to right conduct. But it does more. As its spirituality is more clearly seen, it enters deeper into our experience and becomes a discerner of the thoughts and intents of the heart; it judges our motives. It condemns selfishness, and it requires love in our actions, for love is the essence of the law. It demands more than it can supply, since it is not "a quickening Spirit" and has no

power to impart life and renew the heart.

Love is the fruit of faith, and the mission of the law is not completed until it has prepared us for faith, as clearly shown in the Epistles to the Galatians and the Romans. It was always a perversion of the intent and purpose of the law for men to seek righteousness by works, for the promise of the Messiah preceded the giving of the law; and the law itself, by the sense of sin and guilt which it creates in the soul, proves that we need a righteousness better than our own.

With the coming of faith, however, moral duty has not ended. Because justification is by faith there is no excuse for the error into which men have fallen, that of looking on conduct as of little importance and of regarding it lightly. The mission of the Baptist was to call men to repentance, and he told them to bring forth fruits worthy thereof. In repentance we die not only to self-righteousness, but also to unrighteousness and sin. To be prepared for the Gospel we first must become righteous. Duty is not lessened, "every moral precept of the

law is incorporated in the Gospel," and while there is in its blessed promises, forgiveness of sin, there is no tolerance of wrong-doing.

But morality without love is cold, and may end in the pride of self-righteousness, and good works may be done to be seen of men. Love is the principle in duty which makes it acceptable to God. Law has failed to make men dutiful; knowledge and wisdom fail. Love, alone, is the power which impels us to do our duty. Therefore we must attain to love, and love must possess the heart.

The Spirit of love came into the world in the person of our Savior, and "He manifested it unto us" by His obedience and complete submission to the will of His Father, and by the sacrifice of Himself for us. He was yet much more to us than a pattern. "I am come," He said, "that ye might have life and that ye might have it more abundantly." He brought redemption and grace; and all who have felt the eternal judgment of God's law upon their sins, and have accepted the promise of par-

don and peace by faith, become renewed in the spirit of their minds; selfishness is replaced in their hearts by love, and they enter into the new covenant which is a covenant of grace. And now grace imposes on them a higher obligation than law and it creates a new motive for obedience, as the apostle John says: "We love Him because He first loved us."

Duty now is not done by the constraint of law, but of love, and its limits are not fixed by the considerations of right and justice. It pays what it owes, but it does much more, it fulfills the precepts given in the New Testament, viz.: if any man compel thee to go a mile, go with him twain; resist not him that is evil; if any man go to law with thee and take away thy coat, let him have the cloak also; love your enemies and pray for them that persecute you; condescend to men of low estate; he that is greatest among you shall be your servant; bear ye one another's burdens; be of one mind in the Lord. Here duty is presented as the fruit of the divine Spirit and divine love. It is a love patterned after the love

of the Savior, which leads to the denial of self for the good of others, for it is in this spirit only that His commandments can be kept as He said, "A new commandment I give unto you, that ye love one another; *as I have loved you*, that ye also love one another."

The sum of duty is love out of a pure heart, and of a good conscience and of faith unfeigned. The summary of the commandments is to love God supremely and thy neighbor as thyself.

Since, under the new covenant, it is said, "I will put my laws into their hearts, and in their minds will I write them," and "they shall be all taught of God," the knowledge of our duties and also their fulfilment, depends on faithfulness to God—to our convictions enlightened by His Spirit and word. If we do our duty to God we will do our duty also to our fellow-men.

