Answers to a few questions
(religious)

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Answer to few questions.

The other day while asking myself what could be presented to you with profit, I referred the subject to a good friend. I said to him what do you think will be best calculated to meet present wants, provided it could be properly handled? He took his pen and wrote down five questions.

1. Is the human soul immortal?

2. Why, for what, has man the need of a Saviour?

3. In what does the Christian life differ from the moral life usually lived by what we call good men? Virtues which are altogether peculiar to it, features of the Christian religion?

4. What is meant by repentance?

These indeed were startling questions and my soul shrank from them and sought to cover itself in the cool of the garden of its accustomed enjoyments. Will not man be induced to enter the
The Mortals of that garden

The Preachers and see for themselves? Oh, no.

My friend declares. The questions which I ask
are answered by doubting minds as the very
threshold of inquiry." Again cheered
and asked: is it possible for me to converse
any body? Arguments here appear like that
of the German Philosophers who sought to prove
that we did not exist at all. Is it not a
waste of breath to attempt to answer these
questions? Yet this clear shining light of
the Holy Spirit into a man's heart. This doubt will
clear up like the mist of the morning before
the rising sun.

After my friend had gone, my mind reverted
at once to a wonderful verse in the
Bible, namely: "But sanctify the Lord in
your hearts; and be ready to give an answer
to every man that asketh you a reason of
the hope that is in you, with meekness and
fear; having a good conscience; that, whereas
they speak evil of you as of evil-doers.
They may be ashamed that falsely accuse your good conversation in Christ. (2 Pet. 3:15)

This was the advice of the Apostle Peter to the strangers, widely scattered to whom he wrote.

It was good advice. It is good for us as for them. Judging by the context, I think Peter advised us to give the best answer we can when reasons for our faith are demanded, and then trust the consequences to Him who ever holds them under his all-seeing eye.

Then first let us try to sanctify the Lord in our hearts. O. Lord cleanse our hearts from all iniquity, and fill us with Thy Holy Spirit, that we may not be seeing through a glass darkly but with the clearness of vision that men who have where so replenished may approach the first great question: “Is the human soul immortal?”

To all who admit the teachings of the Bible to be the dictates of God’s Holy Spirit, the answer is simple: namely, the Bible teaches that the soul is immortal. In the Old Testament we continuou
The existence of the human soul is implied throughout its pages. One who walks with God and whom the Eternal God took to himself, continued to live, or his passage was no meaning, saved when such was permitted to respond to Saul's question, simply in rest. The beloved David for whose earthly life David mourned himself, fasted and prayed, went to the Lord who inhabits eternity, and there waited for a reunion with his repentant, crossed forgiven father. The beauty and glories of salvation radiate throughout the Psalms of David. It would lessen the meaning excessively to confine it to the present life. The Hebrews of to day would be robbed of their hopes, and their joy should the fullness of the God of their salvation be taken away, and their vision become as death's hour be limited to the punishable treatment of the soul which they follow, and comfortingly consecrate to the tomb. I admit that there are a few passages in our Hebrew Bibles which bear directly on the subject in question. The teaching was there, mainly by types and symbols. The types are, from the Seen to the unseen. Israel was a type of all believing children, living and dead. The blood of all
sacrifices was the type of the blood to be shed; Jerusalem was the type of Jerusalem above; and Baanah embodied the earthly expression of heavenly shores. These types and symbols easy enough of interpretation to a people whom God moved with them by night and by day in visible exhibitions of himself because very obvious to minds which had lost the touch of his presence either at the altar and throughout the voice and work of living prophets. Immortality was then chiefly perceived everywhere, when Christ came; his very object of whose coming was to bring great flashes of light to hear upon it.

light through the Gospel. Since nobody denies that the New Testament teaches throughout its extent from the beginning of Matthew to the close of Revelation the future existence of human souls, the mere statement of the fact is sufficient.

(2) How to those who do not admit the authority of the Bible, is there any word for them? It would be quite impossible to discuss all those transcendental statements which
Speculative philosophers have been
wtering for ages. Then are the materialists
who endeavor to classify matter from the
lowest to the highest. To the lightest and most refined.
So to them the soul is but matter refined beyond
the human perception. But they declare that
matter is itself imperishable. The more they
from the hard to the soft, to the liquid and gaseous,
by a slight condensation to the gaseous and air, and absorbs the
intangible and invisible, which must be found
in the eternal soul of the universe. That
whether the world be material or
spiritual—matter or spirit. It is living,
it is eternal, it is God!
So much for the materialists.
for the rest who contend
ninety nine per cent of mankind. Those
who admit the existence of a mind which is
not body, of soul which is not its instrument
of spirit which is not matter, let us suggest
a few things: 1. The wonderful fact that
the vast majority of mankind of every nation and
time always, according to history, follow
religion take the immortality of the soul for
Dear [Name],

I am writing to express my sincere congratulations on your recent achievement. Your dedication and hard work have truly paid off, and it is a testament to your talent and perseverance.

I have always admired your commitment to excellence and your passion for [field]. Your success is well-deserved, and I am confident that you will continue to achieve great things in the future.

Once again, congratulations on your [achievement]. May your success be a source of inspiration to all who know you.

Sincerely,

[Your Name]
granted. I can remember when the idea of God's existence and my own endless life flashed upon me seemingly for the first time. I was alone in the fields. The waving grass and grain, sparkling and moving in the sunlight and responding with light and shade to the motion of the fleecy clouds which were brushed by gentle breezes, somehow swept the thoughts of boundless goodness and power and eternity through my soul. A consciousness of responsive sympathy and existence beyond the things I saw filled my breast.

For a confirmation of such human impressions as these we can only appeal to consciousness. I am conscious of phenomena as laws, rules, sympathy, kindly feeling, indignation, anger, hatred, which do not appear to belong to me, which I do not feel in my hands or my head. After a while by the help of consciousness with reflection, I am clearly convinced that the soul which is given to the conscious self, which is the sum of the indissoluble phenomena, is quite a different thing from the body which enfolds.
it. Now if consciousness admits this statement as I believe it usually does, that there is a difference between the tenement and the tenant, as clearly marked as between a house and its occupant, still the continuance of the soul's existence does not necessarily follow.

However, the indestructibility of matter would naturally suggest the probability of the indestructibility of the Spirit, just as the soul. For the soul has higher functions—its thoughts can navigate the globe in an instant, its inventions are multiplied beyond number, its fears send the plummet to the bottom of friendless seas, and its hopes mount to the highest heavens. Its value is infinite when compared with the mansion splendid as it is, which it occupies. Therefore its duration should be longer. This is the argument of Lord Brougham:

that during a long life the body has actually grown and enriched little by little and renewed itself, so that today the soul, which has been for a moment lost its identity has quite a different mansion from that it occupied years ago. When, at death,
The change is sudden. There is no good reason to believe that the dissolution of the body will change the nature of the soul more than the previous gradual dissolution had done. No positive proof can be gathered from any quarter outside of revelation which has satisfied my mind fully with regard to the future condition of the human soul after death. Had this been done, the necessity of a revelation from God by his prophets, by his Son, and by the Apostles, would have not have been (??)

so clear as it is now. It is then to put the cart before the horse to endeavor to establish the immortality of the soul as a stepping stone to prove that God has made a revelation of his will to man in the Holy Bible. The revelation rests upon extrinsic and intrinsic evidence strong enough to meet the requirements of any unbiased mind: so that the immortality of the soul which is very probable by such outside suggestions as I have given becomes through Revelation a glorious
The Progress to New Jersey

Informed

We must find means to prevent the spread of

The current system of distribution does not allow

We must improve the system to ensure a fair and

Without further ado, let us proceed to the

Somehow, the progress remains a bit

A fundamental change must be performed to


and comforting fact to those who properly accept its teachings; and a terrible reality to those who admit it as truth and yet reject the revealed condition which are absolutely essential to the soul's immediate and continuous joy.

II. We proceed to the second important inquiry.

Why, for what has man the need of a Saviour?

To answer the question properly one must be sure that our terms are understood. The word Saviour is often loosely used. The object of Christ's coming as I understand it was to save men from their sins; in other words to remove the sins from men; to take away existing moral and spiritual taint and prevent the consequences of previous sins. The one who thus saves is a Saviour.

Understanding this to be so, the answer follows: man needs a Saviour because he is a sinner and what he needs to be saved from is sin and the consequences of sin.

After giving the usual definition of the word sin.
Webster adds: Sin comprehends not actions only but neglect of known duty. All evil thoughts, purposes, words and desires whatever is contrary to God's commands or law.

How can a man be at one with God?

By appealing to the consciousness of any soul we can easily establish the principle sought to be inculcated by the question: "How can two walk together unless they agree?"

Our very conception of God is purity. The pure in heart can see God. The pure in heart can see God. For me to be in this happy, companionable union with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God, so that my spirit shall love and enjoy nearness with God.

To bring me up to desires and purposes right.

This condition of fellowship, God is said to Himself to us in the likeness of man, that is in the person of Jesus Christ.

Should you by chance as some claim find a person without sin, that person needs no savior. But where sin, that person needs no savior. But where sin.

There is one spot there is need of cleansing! The purest people that I have ever known, godly men and godly women, whose faces shine with a inward light, always expressed the need of divine help to get right and to keep right. They said they needed all the help that God had sent to them.
III. Let us now address ourselves to the third question:

In what does the Christian life differ from the moral life usually lived by what we call good men?

If the good men are keepers of the commandments of God, there is probably very little difference between them and the followers of Christ.

The good man, a Hebrew for example, and I know many such, who endeavors to keep the divine law written in his Bible and on his heart, is as the Apostle Paul said, under the law. He is still looking for the Messiah, the Saviour, the express messenger from God. The Christian is also under the law, but he has help that his other has not. And if he has lived up to his privileges he must have made more progress in his divine life. The difference is like that between two men who were equally thirsty; one went to a sweet fresh spring of water and drank while the other from fear that the water was not genuine walked on and refused to drink.

If the good men are not truly mean and are in the practice of constant breaches of the divine law, the name "good men" is simply a misnomer. They are not really moral men but need to come to the fountain of cleansing and be purified. I think many so-called good men...
are self deceived and are not known as they actually are. If brought to the test of a perfect law or to the test of God's purity in all their thoughts, words, acts, and purposes, they would be forced to cry out like the prophet: "You be merciful to me a sinner!"

Do you ask me now to drop the concrete and answer the abstract question: What is the difference between a moral life and a Christian life? The Christian life implies the new birth. The moral life does not. The Christian life implies a life of prayer and a possession of a new force called the Holy Spirit in the heart. The moral life does not. As the Tree bears the fruit, so does the fruit. The Tree bears the fruit and not the fruit. The Tree bears the fruit and not the fruit. The Christian life always have as part of its prelude a pure morality. This I understand speaking abstractly to be the standard. The mark is in the right place, though many a markman misses his aim.

There is another essential difference: Morality is one in principle judged by a fixed code: the Christian life is a process in progression—first the blade, then the ear, then the full corn in the ear. Morality is the beautiful flowering mountain. Christian life embraces the beauty of the mountain and the fertility of the valley.
II. The foremost question is especially trying to a Christian; it is troublesome to his human nature, to his emotional propensities! It calls for the distinctive virtues of the Christian religion, virtues altogether peculiar to it... It is so natural to meet my method against another, my persuasion against another, my form of religion against another. Let us remember the stern old prophet who encountered the priests of Baal. After shewing the falseness of their claims and proving beyond a question that their gods were no gods, he cried out: "If the Lord be God follow thou of Baal here!" With the word Christian is and always has been in intrinsic meaning too narrow. The Christ, the God, the Messiah, the Emmanuel is God with men, God in men. The Christian faith that takes forever ground that this may be just in contrast with Buddhism, Mahometanism, Athiesm, and a thousand
other organizations into which men
have entered, in order to
satisfy the cravings of their hearts for
some sort of religious belief or demonstration.

But not so with the genuine Christian faith. For it is God's
God's religion, that is the true
religion. If it can be found, embraces in
itself every possible virtue; every
virtue of God. There is or can be in the
total essence. Every special manifestation
to man: in Moses, in Daniel, in Abraham, Isaac,
in Jacob, in Daniel, in Elijah and
Elisha, in John the Baptist, and, a thousand
times more fully and abundantly, in Christ.

Times more fully and abundantly, in Christ.

This does not alter his essential relationship to
men. For peace and hope and perpetual
joy to men. Man must lay aside every
hindering weight, every besetting fault, and
allow the full warmth of God's heart to
be the his needy spirit. God himself
with infinite loving kindness and compassion
comes to me in the Christ. He takes each
individual, as it were, by the hand and leads
him into the green pastures and beside
the still waters of loving contentment. He has
prepared for a refuge in the midst of every
storm or anxiety or passion. He extends
His yoke with the ev'ning draught to
every parent's life, and the manna, the
bread of eternal hopes to every hungry
heart.
This, which is the true view of Christ's religion,
does not exclude any virtue. It
rejoices in every appearance of light. Paul
rejoiced in every appearance of light. Paul
and was to such afflicted with the blindness
of a special superstition: "Whom ye ignorantly
worship, him declare I unto you!" -
The office of Christ's religion is not to put
out the quenchless lighting lights, but to add the
glorious light of his heavenly knowledge to
better methods. It does not change the nature
of virtue, that is, of moral goodness, but it
enlightens the possessor; it stimulates him
to practice, and helps his performance.
V. The last question. What is meant by repentance? It is easy to answer. Godly sorrow worketh repentance unto salvation. The sorrow of the world worketh death. So says the Bible.

Repentance in Christ's religion is more than simple sorrow for wrong doing. A boy is sorry in view of the rod. A criminal is sorry as he enters the prison. A human soul is sorry as the gnawings of a disturbed conscience and exceedingly distressed conscience and exceedingly depressed at his reputation which his corrupt report has spread abroad. But this sort of sorrow is not enough. This intensity is undoubtedly great enough. But crying and mourning, no more than bodily afflictions, can make replacements.

I detect three elements in a genuine repentance:

1. The natural sorrow in view of the consequences of commission of sin and omission of duty.
2. The recognition of our having known, and after the claims which have been long resisted, including the opening of the heart to the evidence of the Spirit.
And when His full and unqualified purpose of the soul to make all possible restoration and to avoid a repetition of His offenses.

With this understanding repentance becomes a stepping stone to the Christian life.

It is not a very difficult thing to do, to repent, because the Holy Spirit, Christ's legacy to every one who attempts to turn away from wrong doing and wrong thinking to right doing and right thinking, constantly presses for permission to intercede. It is essential.

The condition of the soul is its own punishment. The goodness of God's loving Spirit insensibly to His own conscience, that wonderfully Spirit-filled human conscience, are not easy to hear when the face is set rigidly to do evil. The fearful description of our Master, who does not willingly afflict, such as in whom was child and whose fire was not quenched; and all those, who was not made in contact with the Tree. Who has not come in contact with the Tree? Who has not grown in contact with the human soul is capable? It shelters the prison. It shelters the prison. The soul has no where to go. It murders companions; it curtes frown; women come to greet; it killer without law. And by the knife, fire, sword, and the force of
endeavors to put an end to itself. But if the soul itself is immortal - if to speak reverently it be a part of Eternal Spirit, furnished with independent will and motion powers, how can it permit the killing of the body, relieve itself? It cannot do it.

Oh, all good friends, consider what is the grandeur of your existence, you have a nobility that reaches beyond the Bourbons, the Bourbons, or the Stuart. It is only marred by weak thoughts and faults. You may be reinvested with all the glorious insignia to which you are entitled, you may have restored to you all the inheritance which you have deserved or neglected, if your will is not wasted, if you really desire these things. For the Bible says: 'Whoever will let him take of the water of life freely!'