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BY

DAVID B. UPDEGRAFF.

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And all its riches freely mine;
Here shines, undimmed, one blissful day,
For all my night has passed away."

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FROM

OLD CORN.



BY

DAVID B. UPDEGRAFF.

"Being dead, yet speaketh."

CINCINNATI, O.

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I am glad to be able to give the readers of the LIBRARY the following copious extracts from the rich granary of *OLD CORN*, and trust that this taste may create a hunger that will be satisfied with nothing less than the complete crib.

M. W. KNAPP.

PENTECOSTAL KERNELS.

ABRIDGED FROM

OLD CORN.

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CHAPTER II.

THE BLOOD OF CHRIST.

“Unto him that loved us and washed us from our sins in his own blood.” — REV. 1: 5.

THESE words are ever on the lips of the redeemed in heaven, and they are also sung by the true saints of God on earth. They are rich in comfort, commemorating as they do that love of Christ which is the burden of prophecy, the theme of apostles, and the song of the blood-washed in every age and every clime. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.”

“God commendeth his love toward us, in that while we were yet sinners, Christ died for us.” “Christ also loved the church, and gave himself for it.”

Thus love is the great moving cause of all that the triune God has done for us in the work of our redemption. Let us consider, briefly, what has been done for us, as set forth in the text.

FIRST, He has washed us from our sins.

The original rectitude of man as he came from the hand of his Creator was forfeited by sin. “By one

man sin entered into the world," and that man was the human head of the whole race. So that in his offspring the first Adam is forever repeating himself, and the poison of sin is in our very blood. "We are by nature the children of wrath," and "dead in trespasses and sins," for "all have sinned and come short of the glory of God." To such authoritative declarations of the Word of God, we may add the universal consciousness and confession of sin, as proclaimed by the universal sacrifices of the heathen, as well as in the ethics of their philosophers. Thus men know that they have sinned, and they know, too, that they are powerless to repair a damage that is so radical. From this dilemma, an escape is found only in the religion of Jesus Christ.

"He tasted death for every man." "He is a propitiation for the sins of the whole world." And the proclamation of infinite love has indeed become a message of good tidings. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." The incarnate God in Christ Jesus is abundantly able and willing to make this good to every one of us, and to "wash us from our sins." "Him that cometh unto me, I will in no wise cast out." "Come unto me." *Come*, COME, is the ever repeated call of our loving Lord. This wonderful offer of cleansing from the guilt, pollution and power of sin, accompanied with regenerating and sanctifying grace, is made simply and solely on the conditions of repentance and faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." To "believe with the heart unto righteousness" is to really trust in a

personal Savior, and is much more than an intellectual or an "historic" faith, though including both.

II. But let us particularly notice the emphasis that is laid upon the "blood" as the procuring cause, or at the fountain head of all redemptive possibilities. Not only are we "washed from our sins in his own blood," but all of the blessings of salvation are in an important sense attributed to the precious blood of Jesus Christ, by the inspired writers.

(1.) "We have *redemption* through his blood." "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." "Ye were not redeemed with corruptible things, etc., but with the precious blood of Christ, as of a lamb without blemish and without spot." "Feed the church of God, which he hath purchased with his own blood." The apostle seems determined that no man should be ignorant of the amazing price paid for his redemption. The blood of Jesus Christ was in very truth the blood of God manifest in the flesh. He who made the world, came to lay down His life, in order to buy our freedom from the bondage of sin, into which we have sold ourselves. But redemption is not to be confounded with salvation. All have been redeemed, and that without consulting our choice in the matter, but if we are saved there must be an individual choice, and acceptance of "eternal life" as "the gift of God," and on His own conditions.

(2.) "We were *reconciled* to God by the death of his son." In every human soul there is by nature much of enmity towards God, and holiness, and all

sacred things. "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." A striking proof of this truth is found in the person of him that denies it. To insist that we are all the "children of God," and always were, when God's Word expressly declares that we are by nature the "children of wrath," and of "the wicked one," is to prove our non-subjection to the law of God and His unchanging truth. To prate about the universal "Fatherhood of God," while "filled with all unrighteousness, fornication, wickedness, covetousness, envy, murder, debate, deceit, spiteful, proud," etc., etc., is a climax of silly contradictions, even if it were nothing more. But it is more. It is to teach men to believe a lie, and to lead them blindly on to perdition. We may become the "children of God by faith in Christ Jesus," and in no other way. True, He is the "Father of all flesh" as the Creator, but this is too wide a sense for spiritual life, as indeed it is for humanity only, as it takes in all animate creation. Therefore to "be in Christ" is to be "a new creature," or a new creation. Hence the words of Jesus, "ye must be born again." Hence the entreaty of the apostle, "we pray you in Christ's stead, be ye reconciled to God." Put away your enmity, give up your proud, selfish, unholy dispositions, cease your warfare with God, and He will at once grant you pardon, peace, a new nature, and "a new spirit will I put within you!" And all this through the grace of God and "the death of his son." Before even the great God could properly extend such wonderful clemency to condemned criminals, to hostile foes and ruined debtors, He must have a divine ground

upon which to act. The moral glory of His government, the justice, holiness and majesty of divine law must be maintained. It is only in the atonement of Jesus Christ that these claims are all met, and God can be vindicated as just, while exercising infinite grace, and the justifier of the most ungodly man that truly "believeth in Jesus."

(3.) "In whom we have through His blood, the forgiveness of sins." "Through this man is preached unto you the *forgiveness of sins*." "Without shedding of blood is no remission," and without "remission" the law must take its course, and its penalty must fall upon the evil doer. In God's way, "escape" is possible. In any other way, escape is impossible, and men ought to be brought face to face with the only alternative — eternal misery. The reasonableness and the necessity of expiation ought to be proclaimed with tongues of fire everywhere. God has plainly taught it from the beginning, and there is a something in human nature that teaches the same thing. Man craves an atonement. This is proclaimed by every tongue of flame leaping from myriads of altars drenched with the blood of consecrated victims. True, there is no real expiation in these sacrifices, but every gleaming knife unwittingly points to a throne, both of mercy and of judgment. It is an acknowledgment of the justice of the "unknown God," and an attempt to avert punishment. Under the law the sacrificial death of Jesus Christ was prefigured by the bloodshedding of the prescribed victims.

All this was by divine appointment. And without shedding of blood, was no remission. Every sinner had

forfeited his life by his transgression. But God was pleased to accept the life of his substitute, instead of his own, if he would repent of his sin and publicly confess it. Certainly his sacrifice had no intrinsic merit, but it did typify the real sacrifice, and whether or not the faith of the offerer embraced a coming Savior, as ours does a risen one, he received forgiveness on the ground of another's death. "The Lamb of God, that taketh away the sin of the world," was indeed already slain, "slain from before the foundation of the world," in the divine purpose, but when the historic consummation was reached then these typical sacrifices of bulls and of goats came to an end. The real victim was slain, and in a supremely solemn moment Jesus said, "This is my blood of the new testament (covenant), which is shed for many for the 'remission of sins.'" Faith now need no longer grope among the shadows, but boldly lay hold upon the substance, and we know that "the blood of Jesus Christ, cleanseth us from all sin." The life is in the blood, and it was the life that was laid down, and not by His life of obedience, that we are saved. "By His stripes we are healed." "He bare our sins in his own body on the tree."

There is a class of amateur Christians who talk flip-pantly about "Christ crucified within us," and seek an inward Christ, while denying Him *without*, and trampling under foot the precious blood of Jesus that was shed without the gates of Jerusalem. The result is, they find neither the true work of the Spirit nor cleansing by the blood. Under the guise of a hyper-spirituality they imagine that since the death of Christ, (as a martyr only) the Holy Spirit has come down to be the Savior of sin-

ners in His stead, without reference to the work of Jesus on the cross. And this is unblushingly put forth as a discovery of "the great central truth" of the Bible. But it is, in fact, to deny the clearest statements of Scripture, which plainly declare that the Holy Spirit came not to assume the place of Jesus as our Savior, but to glorify Christ. "He shall not speak of himself." "He shall receive of mine, and shall show it unto you." His first work for unsaved humanity is to "convince of sin" and point men to Jesus Christ as the only Savior. It is to make effective for the cleansing of man's spiritual nature the merits of "the precious blood of Christ."

The whole purport of Scripture testimony, indited by the Holy Ghost centuries before His incarnation, was concerning the Son of God and His sacrifice. And the gospel ministry, inspired by the Spirit, from the days of John the Baptist to the present hour, has always pointed men to "the Lamb of God, which taketh away the sin of the world." Every one of the apostles, whether they preached or wrote, proclaimed salvation through the "blood of Jesus Christ," and that it is the sole ground of the sinner's peace with God. The Holy Ghost indited and set His seal to such preaching then and ever since, but has never owned any other kind. It is safe to assert that preachers of the pernicious error under consideration, neither have any satisfactory assurance of the pardon of their own sins, nor succeed in bringing others to that assurance. While on the other hand, a wretched jailer may "rejoice with all his house in the same hour" that he believes on "the Lord Jesus." How blind indeed must be the man that cannot see this great central sun

of divine revelation concerning the "blood of Jesus Christ." It is the substratum of Christianity.

Some say His death is "the central truth" in regard to Jesus Himself, "just as the martyrdom of Stephen was the center of his service!" By no means! The death of Christ was not a mere incident in His journey. It is the great central fact of all time. It was for this that He came into the world. All types set it forth. All prophecies looked forward to it. All Christians look back to it. Heaven and earth bore witness to the awful grandeur of that hour, by the solemn portents of opening graves, and quaking earth, and rending rock. True that Jesus did suffer as a faithful witness to the holiness of God and the sinfulness of man, but more than that, "it pleased the Lord to bruise him," and to "make his soul an offering for sin." There is a moral theory of the death of Christ that impeaches the divine truth about it. It is that His death is merely a manifestation of His love and sympathy proven by suffering, and designed to attract and instruct us by example, and thus "win our souls" to love God and man! Nothing can be more delusive than such a pseudo-Christianity, as this theory about the doctrine of atonement, which in fact subverts that doctrine. Such sublime self-denial may be lauded to the skies as transcending all other "sacrifices" ever made, and yet it makes nothing more of it than a sacrifice made to man, in order to draw out reciprocal love and joy!

But Christ "hath given himself for us, an offering and a sacrifice to God," rather than to man. A real satisfaction to divine justice, of infinite merit, and vindicating as well as satisfying every demand of law by

bearing its penalty. With such a view, it is a sacrifice that never grows old. The fountain that was then opened for sin and uncleanness flows just as freshly and efficaciously as when first prepared. The sacrifice of Christ is perpetuated by His intercession. No longer a visible cross, with its agony and blood, but He ever lives to present the marks of His passion, and to carry forward in heaven the work begun on Calvary. The results are all the same as though all the scenes of the cross had been reënacted thousands of times. "By His own blood he entered in once into the holy place, having obtained eternal redemption for us."

(4.) Once more, and briefly, let us see that the blood of Jesus Christ is the only grounds of our *peace* with God. In addition to our proneness to search within our own hearts for some ground of peace, there is a class of errorists that constantly proclaim the work of the Spirit in us as this ground, instead of the work of Jesus Christ for us. It was indeed Jesus who "made peace through the blood of his cross." "We have peace with God through our Lord Jesus Christ." We "are made nigh by the blood of Christ, for he is our peace." Christ came "and preached peace," and "God sent, preaching peace by Jesus Christ," and not by the Holy Spirit.

Now certainly no right minded person will think for a moment that we are saying aught that could detract from the legitimate work of the Holy Spirit. God forbid. But we are persuaded of this, that to invert the divine order of God's truth is an effectual way of denying that truth. That both the work of Christ for us and that of the Spirit within us, are not

only to be maintained in their integrity, but in their Scriptural order. And when we see influential teachers directing men to an imaginary saving light or Spirit within them for "peace," instead of to Jesus Christ who "made peace through the blood of his cross," we must cry out against the delusion. "Peace" will never be found on that line. Men may resort to this or that in their efforts to find "peace with God," apart from the despised cross of Christ, but such efforts are of no more avail than was water to cleanse the red right hand of Lady Macbeth. She could wash and wash, and yet cry, "out," "out," and the spot was still there. Her deep consciousness was, that "All the perfumes of Arabia won't clean this little hand." But the blood of Him who gathered all the penalties of violated law into His innocent and holy bosom can "cleanse from all sin."

The blessed Holy Ghost having reached the conscience with His awakening call, and revealed the guilt and doom of a lost soul, directs His attention to Jesus, the sinner's friend and substitute, and the object of his faith and hope. The Holy Spirit is here to administer God's great provision for the salvation of every convicted, contrite and believing soul. He is the author of all conviction, right desire, repentance, faith and spiritual life. Without His blessed light and power we should continue blind and deaf and dead, both to the promises of God's Word, and the rich provisions of His grace in Christ Jesus our Lord, who said to His disciples, "Peace I leave with you; my peace I give unto you." Even unto us whom He has loved, "and washed from our sins in His own blood." Glory be to the Father, and to the Son and to the Holy Ghost!

CHAPTER III.

CLEANSING THROUGH THE BLOOD.

“If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”—1 JOHN 1: 7.

LET us read a few verses of the first chapter of the First Epistle of John: “God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 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 his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.”

I invite your special attention to the seventh verse as our present text: “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 his Son cleanseth us from all sin.” The inspired apostle is charged with a “message” from God. That settles its source. And it is for us! What condescension in Him “who only hath

immortality, dwelling in the light which no man can approach unto"! Not only so: "God is light" just as certainly as "God is love." Another apostle calls Him the "Father of lights," or the fountain of all light. Not only is He surrounded by a marvelous sphere of light, but His very being is declared to be Light, without any intermixture of darkness at all. His character and nature must determine the conditions of our fellowship with Him. To be in communion with Him we must be in the light; but this means deliverance from sin. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" He in whom there is no sin and no darkness cannot fellowship sin in His children, but they "are all children of light, and children of day: we are not of the night, nor of darkness." By our justification and regeneration we have been introduced into this walk in the light, and into a sphere of fellowship with God and with the brethren. And this is a wonderful thing, to be "born again." It is most blessed to be God's child, but to remain children when we ought to be men is to become dwarfs, and that is not a pleasant thought at all. I have known a few instances of children where there was little mental or physical development, and it is always sad. Alas! how frequent are such instances of spiritual dwarfage. And this is a far more serious and disastrous thing in God's family than it would be in ours; especially so, as we comprehend the rich provisions of His grace for the "perfecting of his saints," for our being made "free from sin" and bringing forth "fruit unto holiness."

Our text contains this gospel of cleansing from "all sin."

1. Let us notice the extent and meaning of the term "sin." The natural man can never agree with God concerning the true character of sin, nor redemption from it. Our apostle, in the lesson just read, confronts three classes of errorists with the truth of God about sin. The first class talk of communion with God, and boast great things of having an inner light and direct illumination by the Spirit, and yet walk in darkness; that is, they walk not "as he walked." Their external life is not according to the directions of Scripture, nor the example of Christ. They may even glory in "upholding a much higher standard than these"! John says plainly, they "lie, and do not the truth."

Then, again, there are those who deny that they are sinners — who say "they have not sinned." Man commonly says this in some sense; that is, he calls his sins shortcomings, infirmities, and such like, but refuses to believe that his wound is mortal, and thanks God he is better than some other man that he can think of. Thus he feels no need of the atonement of Jesus Christ. Now, these not only lie themselves, but "make God a liar," because He declares on every page of His word that "there is no difference: for all have sinned, and come short of the glory of God." Thus sin exists, and is upon us in the form of transgression. It is the very beginning of wisdom to know this, to admit our guilt, and then the convicting Spirit will speedily cause us to feel our misery and peril. This is a practical and personal question, and the first one to

get settled. Comparatively few men know anything about conscious pardon, because they will not admit their guilt and confess their sins, in any true sense. They are forever extenuating; they are "not so bad as you might think," or have tried to do the best they could. The natural advantages of birth, or training, or education, or position in society, or culture, they want placed to their credit in some way. The greatest difficulty of our day is to get men really convinced of sin. To feel that they are sinners and that there is an awful penalty attached to sin. There are not a few learned simpletons, in the church as well as out, who are explaining away the truth of God and wresting the Scriptures in a way to please the devil and destroy souls! But if we simply believe the word of God, we know that we are "condemned already," lost already, and that our only hope is in Jesus Christ, who loved us and died for us, and comes now by His word and Spirit to seek and save us. Whenever we face about we shall see Him, for He is still following the sinning prodigal. The Lord Jesus is an advocate who undertakes our case, not to get us out of the clutches of the law as innocent, not to secure our acquittal because of a flaw in the indictment, or to prove that we are not guilty, but He comes before the High Court of Heaven in behalf of clients who "confess their sins" and are willing to be estimated at their worst. Our confession of sin is not the procuring cause of our forgiveness and cleansing — not at all; but it is the needful test and sign of genuine repentance. Our blessed Christ has paid all of our debt, even to the last farthing, and God will keep His promise to forgive. "He is faithful;"

not only so, He is "just," and what has been paid by our surety will never be demanded of us as principals. Thus the atoning work of the Son of God avails as our trespass offering, and the blood of Jesus Christ cleanseth us from all committed sins.

II. But our text is far more comprehensive than this. We are to be cleansed from "all sin," or "sin" in its root, or origin, as a unit of evil principle, and as the source of sinful manifestations or unrighteous actions. This, without a doubt, is the special meaning of the term as used in the text. Saint John is here setting forth the sanctification of believers, rather than the justification of the ungodly. That sin in the form of depravity, or inbred pollution, still exists in the justified, is the clear doctrine of Scripture. It is not an act to be pardoned, nor can it be cancelled by a judicial decree. Yet there is provision in the vicarious work of Jesus Christ for cleansing from all pollution. But there is a third class of errorists spoken of by John, who "say they have no sin" or pollution remaining after their justification; that they were "thoroughly converted," and all that. They "say" that justification and sanctification are coetaneous. They deny the existence of "the body of sin" as a unit, or "the old man" with his many members in believers. "These deceive themselves, and the truth is not in them;" and that is what God says about it. It sometimes occurs that where there is great faithfulness in the early Christian walk, the flesh is not felt to "lust against the Spirit" for a time. But the old man bound, is not to be mistaken for the old man cast out;

the one is repression, the other is expulsion. Far oftener, however, the conflict begins very soon after conversion, and I will read a good description of it from a tract which I picked up to-day. The author says:—

“During this time I have passed through the usual experience of Christians: sometimes full of love to the Savior; it was then a joy to pray to Him and work for Him. At other times I have been cold, prayer has been a task, and work a slave’s bondage. Almost from the beginning of my Christian life, I have not doubted that I was the child of God, saved simply by faith in the Lord Jesus Christ. Suffering under the deepest affliction that can come upon a man, He upheld me; and subjected to fearful temptation, sometimes I have yielded, but whenever I called directly upon Him, He delivered me.

“At times I have had such a sense of God’s love to me as lifted me above temptations, and often made me long to go at once to the Savior and so get rid of sin; but such blessed times, of long or shorter duration, soon passed, lasting, in fact, no longer than the mere exaltation of feeling. At such times I worked intensely to accomplish as much as possible while the glow lasted. Thus, at times in bright sunshine, then in the dark; now running joyously, then staggering, falling, getting up again, and again stumbling, I struggled on. For some time I looked for nothing better in the world, for, with individual and rare exceptions, I found my experience to be that of Christians about me, in every branch of Christ’s Church. For the higher Christian life which I saw in a very few, I supposed that special faith, not attainable by me, was given.”

In this we get glimpses of the fellowship of a child with its Father, but we also see a longing for the work of a physician who can deliver from this body of death. I often think of the Siamese twins, who sought deliverance from one another, but were so united that the doctors said there was no help for them only in death. I think there are many soul doctors that have no more wisdom in spiritual things than that. How sad it is if we do not receive Jesus as a doctor able and willing to heal all our diseases! Alas, how well we know that sin is the mortal disease of the soul! Every system of morals and philosophy under the sun recognizes it and offers to treat it, but Jesus Christ offers to kill it.

III. And this brings us to consider more particularly God's method of effecting this cleansing. It is "the blood of Jesus Christ his Son that cleanseth us from all sin." The blood of atonement is the only source of all redemptive possibilities. And this Scripture includes both the procuring cause and the efficient agent employed, or the Holy Spirit. For the "blood" and the Spirit are coöperative and complementary in all the work of our redemption, from the beginning to the end. Atonement procures probation, and the Spirit convinces of sin. The blood atones for sins, and the Spirit regenerates. Christ was a "sin offering," or sacrifice for sin in its root or origin, in order that "sin in the flesh" might be destroyed, and that man might be cleansed from "all sin." Even the inbeing or totality of sin is to receive its death blow by the crucifying work of the Holy Spirit. And this is not, as many suppose, a process, but an act, as natural death is always an act. It

matters not how long one may hang upon the cross in torture, death itself is a quick deliverance. And every argument in favor of gradualism is but the plea made by the old man himself for an extension of his lease. "Growth in grace" will no more kill sin than growing corn will kill weeds. They need eradication. Neither can we destroy this "body of sin" one member at a time. For a season we may conquer pride, or temper, or jealousy, or selfishness, and try to hand them over to the Lord, but He won't kill our members one at a time, and the next thing is that the whole ground is to be gone over again. If you will excuse me, I would illustrate this by a very homely little story. And I think you will.

A friend of mine purchased of his neighbor a lot of little pigs and their mother, and they were to be put into the pen of the buyer. Shortly after, my friend went to his pen to look over his purchase. It occurred to him to put the pigs away from their mother. So he began to catch and put them over into the small pen adjoining, counting them as he did so. After putting over quite a number, his attention was arrested by the fact that several still remained. But he continued to catch and count, and count and catch, surprised and delighted at the size of his bargain. When he came to himself, however, he discovered the hole through which the half-dozen little exiles had, from time to time, found their way back to their mother. He had to tell it, for he thought it too good to keep to himself. But how many children of God are solemnly going over the same round of turning over some one hateful member or another to the Lord, when He bids us to "put off the

old man"! To hand him over, despite his cries, to the Holy Ghost, to be burned up as chaff or as dross.

IV. And while this is God's method of cleansing from inbred sin, His conditions are simply those of consecration and faith. And it is in vain that we attempt to exercise faith, until we are on believing ground; and that is, *ground that's not in sight*. It is to push out to sea in your small boat and then, at the command of Jesus, get out of that and walk upon "ground" that's nothing but water, and it may be a thousand fathoms deep! It is to really give up the world, its gifts and its honors, and even the approbation "one of another." If you'll do this, don't you see that self-life would soon die of starvation, even if there were no other mode. He feeds on applause and breathes flattery. The reason people cannot "believe" is because they will not quit trying to see. To clutch at a visible straw is enough to shut out faith. Faith's attitude is one of self-abasement and humility. I once came to a spring for a drink, but found no vessel but an old strainer hanging on a stake. I thought rather than soil my clothes I would try the strainer, and so I did. But the water was too smart for me, and I gave it up. When I went down on the ground, I got my drink. How men will twist and turn about rather than surrender to God and become nothing! Let me read again from this tract: "Tried by various tests which seemed to be put to me, I could not say that if God would make me holy I was ready to submit to anything He might do to accomplish it. The issue was plainly before me, and I could not say, 'I am ready.' Thus I shrank from being made

wholly God's, and chose a life of less consecration, and therefore of less usefulness. But I heartily thank God that this was not permitted. I bless Him that He did not leave me at peace. Temptations of every kind began to assail me. Vanity, pride, ambition, love of ease, and other sins obtained power over me, until fear of exposure, and consequent disgrace to the cause of Christ, made me desperate; and could I have believed in the doctrine of annihilation, I would gladly have chosen death. For more than a year sin held me fast, and full consecration seemed to me the only means of deliverance from its power, 'Then,' said I, 'I'll try for it.' From that moment I began to ask God to make me willing, not in any single and concentrated effort, but in the attitude of desire. I knew what it was I wanted; I knew it was attainable; Scripture sanctioned it and experience had proved it. I knew I could not obtain it for myself, but that what was impossible with me was possible with God, and in simple faith I asked Him to do the work."

"Nearly two years have passed since then, and the blessed sense of God's presence has never left me. With every liability to sin that I ever had, subject continually to temptation as before, He keeps me perfectly. Through the indwelling Spirit (ye are the temples of the Holy Ghost), I feel that what I was trying to do before by the help of God, as I thought, He now does for me. Christ is my sanctification. He has undertaken to 'sanctify my spirit, soul and body.' 'Faithful is he that calleth you, who also will do it.' The Bible is now a new book, deeply interesting at all times. I 'pray without ceasing, giving thanks always for all

things.' 'To me, to live is Christ,' and though to die would be certain bliss, I want Him, if it may be His will, to let me serve Him as long as possible. Each day's service is now a delight. Each morning I give myself into His keeping and ask His guidance for the day. No longer trusting at all to my own exertions, I ask Him to use all my faculties and powers to their utmost for His glory. The result is, that every duty, small and great, is more plainly seen, easier and better done; fewer mistakes are made; my heart does not condemn me. I have confidence towards God, and He keeps me in perfect peace. The secret is, perfect distrust (fear and trembling) of myself, perfect trust in Him to 'will and to do of his good pleasure.' His service is perfect freedom.

"There is no presumption in this. It is a child's confidence in his Father. Nothing to make one feel that he is better than another. Self must die before the Spirit can take possession of us. No doctrine of the perfection of the flesh. We must be driven to extremity before we can cast ourselves upon Christ to be kept by His power. Our strength is mere weakness. It is only as we abide in Jesus that we have power, for 'severed from me ye can do nothing.'"

This experience of a dear brother, so clearly and frankly told, is not peculiar to him, but has its counterpart in thousands of God's children. But says one, "He who is thus saved is too modest to tell it!" Is he? Dear soul! How such a remark as that reveals the total misapprehension of the speaker. If salvation were indeed an attainment, or acquired by our efforts, his thought would be legitimate. But I take you to a

store, or a factory, or a farm, and say, "This is all a gift from my father! I was a poor, wandering, rebellious, prodigal boy, but my father called me home, forgave me all, and gave me this inheritance!" If a son would be "too modest" to honor such a father as that, I would say he was too modest to be honest, not to speak of base ingratitude; and that if "his pound" were taken from him and given to another, it would be only just. I am sure that you will agree with me too. The fact is, the church discriminates against Christ's witnesses to-day as much as of old. Let a man come in here and tell you that the devil has him wholly in his power—that he is filled with hate and murder, and ready to kill us all at any moment his master, the devil, says so. We would all believe him, and every one would be filled with terror in a moment. But let an intelligent, reliable, good man say, "The blood of Jesus Christ his Son cleanseth me from all sin," and we fear he is "mistaken," or "fanatical," or a "hypocrite," or, at least, "immodest"!

You remember the blind man in the ninth of John, whose eyes Jesus opened. But the Jews were determined not to believe it, and so they resorted to every means to get him to tone down his testimony. They did frighten his parents into a lie about it, but the poor fellow stuck to the facts, and then "they reviled him" and "cast him out." But Jesus was out there too, and soon found him, so that he had the best of company after all. No doubt he could have stayed in, and the Pharisees would have thought him a fine fellow, if only he had said: "Well, I may be somewhat better, but not much!" Ah! that's humble and modest like. I believe

him. That's about as much as anybody can say that goes to that doctor!" For my part, beloved, I love to hear a witness say wonderful things about Jesus, and I'll hope it's all true. Miss Havergal said: "It was that word *cleanseth* which opened the door of a very glory of hope and joy to me. I had never seen the force of the tense before. A continual present, always present, tense."

Fellowship with God is to walk with Him, and to walk with God is to walk in the light, and to walk in the light is to be cleansed from all sin by the blood of Jesus Christ His Son. Now let us pray, and yield, and believe for God's gracious work, and all for Jesus' sake. Amen.

CHAPTER IV.

CONSECRATION.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” — ROM. 12 : 1.

THERE is an unlimited quantity of literature and talk about “Consecration,” but comparatively little of the thing itself. As a theme, it may seem rather hackneyed; but as an experience, it never loses its freshness. The Apostle Paul proceeds from the doctrinal portion of this epistle to press upon his “brethren” that “be in Rome” the most important practical lessons. Not his “brethren” because the children of Adam, or as the beggar who once approached Wellington understood it, and asked this great lord to pity and help his “poor brother,” but as his brethren in Christ, “beloved of God.” They are not sinners, but saints. He does not use authority to command, but in love and tenderness He entreats, “beseeches.” He appeals to their experience of God’s mercy as the grounds of His admonition. Through His grace in Christ Jesus they now belonged to a race of priests, but to become practically and actively such, they must voluntarily present

themselves as a whole "burnt offering" unto God — an acceptable sacrifice — an odor of sweet smell. "He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." This was the law regarding the consecration of the priests, or the sons of Aaron to the priestly office in the Lord's house.

The language of their "burnt offering" was this: A voluntary and an entire devotedness to God, to do His will whatever that might be. It was as the anti-type of this offering that Jesus said, "Lo, I come to do thy will, O God," from first to last, without the slightest departure in anything. In the unshaken purpose and divine ability to accomplish this, He went forward to the cross and said, "I lay down my life that I may take it again." He was unmoved by the mistaken sympathy of friends who said, "Pity thyself, Lord." He was equally deaf to the most diabolical opposition of earth and hell. In his life of righteousness and holiness, He was misunderstood as being mad, and accused of having a devil. He was abused, mocked, deserted, cast out, betrayed, buffeted, spit upon, condemned and crowned with thorns. All of this at the hands of men, churchmen, because He was the one faithful witness for God before men! Now to us "it is given not only to believe on him, but also to suffer for his sake." - And "who-soever forsaketh not all that he hath, cannot be my disciple." And yet, having "fellowship with his sufferings" for righteousness sake must ever be a purely "voluntary" matter. Not a martyr but could have saved himself by recanting.

But God has a right to us. He has bought us with

His blood. We are not our own. He "jealously desireth us," and the true Christian's longing is toward the "lover" of his soul.

I. Our text acquaints us with the nature of the "sacrifice" demanded. But let us first glance at some errors concerning this consecration, or what it is not.

(1.) It is not to be confounded with the submission of a sinner, which is a totally different thing. (*a.*) The sinner is impelled by *fear* to seek a refuge. The child of God is drawn by love and gratitude into closer communion and loyal service.

(*b.*) The former is a rebel, and is only met with a challenge to surrender unconditionally, or submit to God and accept His terms of salvation. He is never invited to "consecrate." Not once in the Book.

(*c.*) He is dead, and it is a "living sacrifice" that God asks for. He can accept nothing as an offering that is dead. Even the blind, the lame, or the "sick" were an abomination before the Lord. "Dead in trespasses and sins," he cannot make a will, for he is a bankrupt, and has nothing to bestow if he could. As such, he must first of all be a receiver and not a giver. And God's call to the sinner is to "receive" sight, to "receive" forgiveness of sins and life from the dead.

(2.) Consecration is constantly called "separation." And so it is, but it is much more than a separation from evil, for fear of exposure or of coming judgment. To "depart from the tents of these wicked men lest ye be consumed in their sins," is separation indeed, but not consecration!

(3.) Neither is it ecclesiastical exclusiveness, as the

separation of the Pharisee that says, "I am holier than thou." It is not uncommon for persons to imagine that religious sanctimoniousness is sanctification. Nothing could be wider of the mark. Never, until the heart is purified by faith, do we feel our utter helplessness, and really lose all our self-confidence. There is indeed a "sufficiency," but "our sufficiency is of God." Many suppose that an assurance of sin put away, ministers to a spirit of self-confidence and self-complacency. Nothing could be farther from the truth, and the mistake is founded on the delusion that holiness is an "attainment," or the result of our own efforts, instead of the work of the Holy Spirit and a bestowment. Instead of making little of sin, it is simply making much of the blood and the Spirit, that have cleansed us from it. This ministers to a spirit of true humility, of praise, gratitude and worship, and is the end of all Pharisaism and legalism in the human heart. And it may be truly said, that it is the only possible way to end it.

II. Let us now look at a "separation" that has a positive side as well as a negative. A separation unto Christ, as well as a renunciation of all evil. No more beautiful illustration of this can be found than that of Rebekah, who is indeed a marvelous type of the spiritual lessons of our text. When Abraham sent his servant to find a wife for his son, he made him swear that he would not take a daughter of the Canaanites, but one of his own "kindred." And such was Rebekah, his nephew Bethuel's daughter. She was told about Isaac, of the dignity of his person, and also of his exceeding riches, because unto him his father "hath given all that

he hath." She already enjoyed an earnest of his wealth in the "raiment," and the "jewels" now in her possession. It did not take her long to see that Isaac's bride would be the joint heir with him of all this glory and wealth of possessions. If the story were only true, and she should present herself to Isaac and be "acceptable," then he and all that he had would be hers. She believed the report, "and she said I will go." Her path was unknown to her, and so it was a way of faith, but she was under the conduct of one who knew the way to her intended bridegroom, and she would risk it all. To tend Laban's sheep any longer would be to despise the exalted privilege of becoming "the mother of thousands of millions." Her faith was tested by the importunities of nature for delay, "a few days, at the least ten," but he said, "hinder me not, send me away unto my master." She was detached in her affections from things that were "seen," just in proportion as she became attached to her unseen husband. She was separated from the former that she might be separated unto the latter. It is this separating power of faith that "purifies the heart." Rebekah's separation from home and kindred found its joyful recompense when she "saw Isaac," and "she became his wife and he loved her." There is a marvelous beauty in this narrative, as it illustrates the spirit and real meaning of true consecration.

The word "present" denotes the voluntariness of consecration when we are drawn by love and gratitude, in contrast with the enforced submission of the sinner when moved by fear. It also denotes a finished and comprehensive act that is done once for all, and as com-

plete and irrevocable as a marriage vow, which could only be brought into contempt by a repetition, unless indeed it had been broken.

Bishop Taylor says: "Never since I was thus 'crucified' and 'purged from dead works' have I made any vows pertaining to the inner life and looking to a future fulfillment. I have thus been enabled through extraordinary trials and vicissitudes to walk by faith for over twenty years."

III. The expression "present your bodies a living sacrifice," is one having obvious reference to the "burnt offering" of the Old Testament, as we have previously suggested. In this offering there is no question of sin-bearing whatever, but of devotedness unto God, even unto death. It symbolized the whole life, with all its powers and energies consumed in the service of God and for His glory. And the striking beauty and fitness in the Apostle's allusion to this special offering, is seen when we remember that Aaron's sons could not enter upon their priestly ministrations until they brought "the ram for the burnt offering" and "the ram of consecration," and they were solemnly offered before the Lord, "and the glory of the Lord appeared unto all the people." Just so the believer that would enter upon his priestly service in the house of God is entreated to present his body "a living sacrifice," a whole burnt offering to God, as his reasonable service. It is a common error to suppose that every believer is qualified to enter upon the functions of the priestly office at once, and in virtue of the fact that he is of the priestly house. If he would serve as a priest, he must be more than the son

of Aaron — he must be a consecrated son. His sacrifice is not the oblation of a beast, but of himself, and this word “sacrifice” stands for whatever is dedicated to God by His own appointment. The only “sacrifice” of atonement is Christ, but through Him our persons and performances are sacrifices of devotement and of praise to the honor of God.

IV. The phrase “your bodies,” may be used as equivalent to yourselves, but it is more in exact keeping with the figure employed, or with the type, to understand the Apostle as speaking more literally of the body with special design. It is wholly contrary to Scripture that the body is so frequently depreciated by men. It is to be sanctified wholly as the temple of the Holy Ghost and the organ of this present life in all relations. As it has been the servant of the soul when yielded to sin, so it is to be the servant of the soul in the service of God. It is the channel through which the purity of the Spirit is most in danger. The physical appetites, affections and desires are all lawful in themselves, but have been inoculated and perverted by sin. Our text does not indicate their annihilation, but their purification. Sanctification is to extend to that part of our being that is most exposed to the bondage of sin. In order to do this, the body is to be yielded to God in every member and for His service, just as fully as the moral nature or personal life, which is the principal offering, has been yielded to Him.

(1.) This sacrifice is to be a “living” one. This epithet may be considered in opposition to the sacrifices that were to be slain and speedily consumed upon the

altar. They lived no more ; but you may offer an acceptable sacrifice that lives right on. "Living" may also refer to the perpetual, continuous character of the sacrifice, as opposed to the transient nature of those under the law. A sacrifice that never loses its value or its power, as "living waters," "living bread," and a "living way." Or, again, and most fittingly, it means a "sacrifice" inspired and governed by the spiritual life of the soul. Christ "dwelling in the heart by faith," makes it possible for His life to be manifest in our mortal bodies. And we may thus live one continuous life, with its capabilities, labors, aims, hopes and destinies, all unconditionally in God's hands.

(2.) It is to be a "holy" sacrifice. Holy, because indwelt by the Holy Spirit. Holy, because offered according to the will of God, and because He has said that "every devoted thing is most holy unto the Lord." And lastly holy, because made so by Jesus Christ, the Christian's altar, who sanctifies the gift, and by whom we "offer up spiritual sacrifices acceptable unto God."

(3.) Yes ; it is "acceptable" or well pleasing unto God. Why should it not be? Honestly, entirely and voluntarily made, the divine requirements are fully met, and it is a "burnt sacrifice," an "odor of a sweet smell, acceptable and well-pleasing to God." He has so declared it, and we must believe it. But we may also have another witness besides the word of God. "And there came a fire out from the Lord and consumed upon the altar the burnt offering and the fat." Thus the priests as they went forward, believing in the word of God, doing "the thing which the Lord commanded," did find His promise fulfilled, that "the glory of the

Lord shall appear unto you." And "when all the people saw it, they shouted and fell on their faces." Then was faith turned to sight. Now if God thus testified His acceptance of a ram, offered under the law, by a miracle of fire, much more may His priests under the gospel know by the baptism with fire, that their offering is accepted at their hands, and in like measure see "the glory of the Lord." Now, all of this is a most "reasonable service." If "the Lord is for the body," the body surely ought to be "for the Lord." The "body" is made a partaker of gospel benefits, both here and hereafter in resurrection and glorification, and it is most reasonable that it should be perfectly joined with the Spirit in the service of God. But the phrase "reasonable service," is no less forcible when understood to mean spiritual service, or that which pertains to the mind, as antithetical to the thought of the external and ceremonial services of the sanctuary. But its reasonableness from any standpoint will be fully seen only when our compliance with God's demand is complete. Oh! that every one may do this to-day, if not already done. Have you not delayed too long already? Why not yield that last point? The early conversion of a sinner pleases God. So, also, does the early consecration of a believer!

V. Only a few words as to the practical outcome of this wonderful work of God in the soul. Perfect submission to His will quickly develops the principle of obedience, and He meets our surrendered will with His own transforming power, which develops life from within. We soon begin to "prove," that is, have prac-

tical proof and experimental knowledge of the "will of God" concerning us. The light of the Holy Spirit that illumines our hearts shines upon the written word, and what the mind apprehends, the conscience approves. We find that God's will is indeed "good." Good in itself; good for us; good for our fellowmen. That it is "acceptable," even to such as once rebelled against it, and complained about it, now it is most welcome. Nay, it is "perfect." It is prescribed by our Father, and contains all things needful for the man of God that he "may be perfect, thoroughly furnished unto every good work." The more we see of it, the more we hold and rejoice in these perfections of God's will or law. The more thankful we are that God has a will that specifically concerns us, and that our wills are lost in His. The more we understand the loving heart of our Lord Jesus, the more legibly does He write His law in our hearts and minds.

"I have no cares, O blessed will!
For all my cares are Thine,
I live in triumph, Lord! for Thou
Hast made Thy triumphs mine.

"I love to see Thee bring to naught
The plans of wily men;
When simple hearts outwit the wise,
Oh! Thou art loveliest then.

"Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong
If it be His sweet will!"

CHAPTER V.

THE BAPTISM WITH THE HOLY GHOST.

“He shall baptize you with the Holy Ghost and with fire.”—
MATT. 3: 11.

SUCH was the promise of John the Baptist to his disciples as they heard him proclaim the gospel of the “Lamb of God.” This same promise was renewed by the Lord Jesus himself when He spoke of the “abiding Comforter.” “Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14: 17). And again, just before His ascension, He did not forget to bring “the promise” nigh, and to tell His disciples that its fulfillment was at hand. “Ye shall be baptized with the Holy Ghost not many days hence” (Acts 1: 5). Not only so, he declared that this promise “which ye have heard of me” is indeed “the promise of the Father,” and Peter distinctly identifies this “promise of the Father” with the prophecy of Joel, eight hundred years before. “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh,” etc. (Acts 2: 17).

So that we think it placed beyond dispute that this prophecy of Joel, "the promise of the Father," the "baptism with the Holy Ghost and with fire," spoken of by John and authoritatively promised by our Lord, are all descriptive of, and point to, one and the same event. And that in Acts 2: 4, we have recorded the specific and accurate fulfillment of these predictions and promises, for the first time in all history. We are also assured that this same "promise is unto us, and to our children," while it is painfully evident that its "exceeding greatness" is far from being either rightly understood or appreciated by multitudes of the Lord's people.

It is our purpose, therefore, to seek to turn the attention of our readers with renewed interest to a promise of God, which has never been revoked, and is as available for every one of His children to-day as it was for those upon whom it was first bestowed. And we cannot doubt that if this conviction entered into the thoughts and prayers and ministry of the church of Jesus Christ as it should, the inefficiency and feebleness of modern piety would be succeeded by that "power from on high" which is only received "after that the Holy Ghost is come upon you." It is, therefore, a matter of the first importance to have true and scriptural views concerning this subject, and that our minds should be disabused of the many errors which constantly becloud it.

I. Our first point, therefore, is to call attention to the fact that the "promise" of the baptism with the Holy Ghost is made to believers, and believers only. That it is never made to "sinners," that it does not

stand connected with the new birth, and if received at all, is always received at some time subsequent to regeneration. It may indeed be very soon after conversion, but that we must stand in the relation of an adopted child of God, before it is possible to become a fit candidate for this "baptism," is, we think, demonstrably true.

(1.) Joel describes those upon whom the Spirit of God will be poured out in the last days as true Israelites, and Peter more fully declares them to be God's "servants and handmaidens." (See Acts 2: 18.) Malachi also says that it is the "sons of Levi" that "he shall purify."

(2.) The words of our text, as uttered by John, are addressed, and the "promise" is made to, his disciples, to men who had repented and confessed their sins, and who left John to follow Jesus the moment He called them to become fishers of men. These are the men whom Jesus sent forth with "authority over all devils and to cure diseases," "to preach the kingdom of God, and to heal the sick" (Luke 9: 1). Who were sent forth "as lambs among wolves," and to whom "even the devils were subject" through the name of Jesus. The men whom He bade to "rejoice because your names are written in heaven," and of whom He testified in His last prayer, "they are thine" — "they are not of this world, even as I am not of the world" (John 17).

Such testimony concerning the religious state and standing of the disciples might be multiplied indefinitely, but we think the evidence already adduced must be abundantly satisfactory to every intelligent and candid reader.

(3.) In every allusion to the "promise of the Father," made during the ministry of our Lord, He makes it clear beyond a question that "He spake of the Spirit which they that believe on him should receive" (John 7: 39). "I will not leave you comfortless. I will come to you." "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14). Here is the most specific statement by our Lord himself concerning the utter impossibility of the reception of the baptism with the Spirit by unregenerate worldlings. And the line between these and His disciples is again and again drawn sharp and clear, and He explains "how" He "will manifest Himself unto us, and not unto the world." And, finally, having preoccupied the minds of His disciples with the value, joy and power of the coming Comforter, Jesus bade them "tarry at Jerusalem" for the fulfillment of the "promise" which was repeated from His own lips as He stood in the midst of His "little flock" on Olivet, and only a moment or two before "he blessed them and was parted from them."

(4.) In the Acts of the Apostles we find the most complete and constant verification of the doctrine above set forth. It was the "hundred and twenty" disciples that "were of one accord" — that knew how to continue "in prayer and supplication," asking in the name of Jesus, their ascended Lord — that waited day after day

for the promised baptism, with an eager intensity that ought to shame the torpid listlessness of cynical doctrinaires who rather think these men "were not yet converted." It was upon these that the baptism with the Spirit came on the day of Pentecost. Not another inhabitant of Jerusalem was a recipient of this wondrous gift, but Peter proclaimed to the inquiring multitude the conditions upon which they, too, might claim the promise, *viz.*: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

In Acts 5: 32, we read that "God hath given [the Holy Ghost] to them that obey him." In Acts 8, we have an account of the conversion of many of the Samaritans, though the Holy Ghost "had fallen upon none of them" until after Peter and John had come down from Jerusalem and "prayed for them, that they might receive the Holy Ghost."

In Acts 10, the Roman Centurion, Cornelius, receives the same gracious "baptism," and "on the Gentiles also was poured out the gift of the Holy Ghost." But the precedent conditions of knowing "peace by Jesus Christ," and of a realized "acceptance" with God were all discovered by Peter, and are clearly testified to by him as already existing in the household of Cornelius when he first "opened his mouth."

In Acts 19, the case with the Ephesian "disciples" is precisely analogous. And Paul's question, "Did ye receive the Holy Ghost when ye believed?" brings out the emphatic negative. And in Eph. 1: 13, the Apostle states more fully and minutely the state of grace

enjoyed by these Ephesian elders, when they "were sealed with that Holy Spirit of promise."

We dwell thus at length upon our first point, with the hope of removing from candid minds the confusion and obscurity often thrown about this subject by a class of persons who constantly speak and write of "the baptism with the Holy Ghost," as synonymous with "the new birth," or that this baptism "marks our initiation into the kingdom of God." The serious import of this error can hardly be insisted upon too much, and the evils that flow out of it can scarcely be exaggerated. If it be true that those who have been "born again," and are indeed the children of God, have, therefore, been "baptized with the Holy Ghost and with fire," we are driven into a sad dilemma. It is this: Either that the great mass of church members have never been converted, and so must be utterly un-Christianized; or else that "the baptism with the Holy Ghost" is no longer attended with "power from on high," nor with a "tongue of fire" that burns its way through every barrier of sin and opposition into the hearts of men. That its effect is no longer to cause men to "magnify God" as the house of Cornelius did, but to magnify brains, culture, eloquence, money, creeds, churches, performances, litanies, lectures, society, socials, seances, steeples, robes, rituals, finery and foolery of all sorts. It is simply undeniable that in one form or another, such are the things that bewitch the church of our day. And so the moment it is established that men are "baptized with the Holy Ghost," when "born of the Spirit," (a very different work) we must abandon every hope of fruitfulness in the church, and regard the "rivers of water"

that were to flow out of those filled with the Spirit, as only figures of speech and fanciful illusions. For the Sadducean lukewarmness of Christians there is no hope of deliverance. For the strivings, groanings and wrestlings of the child of God with inbred sin, there is no remedy. The almost audible sobbing and sighing of Christians after the Pentecostal blessings are to be hushed by those whose theology will not permit the experiences of Pentecost to be repeated in our day. Such is the deadening influence of errors, having the mistaken sanction of good men whose notions of truth are allowed to overleap the revelations of John, the inspirations of Paul, and even the mind of Christ. Oh! that men would free themselves from the Popish bondage of un-apostolic tradition, so that untrammelled truth could have as free play and as much room for action as in that upper room at Pentecost.

II. The second point, to be briefly noticed, is that this "baptism with the Holy Ghost and with fire" implies the purification of the heart, or to be "sanctified wholly," according to Paul's prayer in 1 Thess. 5: 23.

Most certainly the two clauses, — "with the Holy Ghost," "and with fire," refer to one and the same thing, and the notion of Neander and some others that Christ will baptize some men with the "Holy Ghost," and some others with "fire," strikes us as altogether inadmissible. The one blessing is literally promised, and also figuratively explained. Just as Jesus had figuratively explained being born of the Spirit to Nicodemus, when He said, "Except a man be born of water and of the Spirit." So John unfolds to us a definite

conception of the work to be wrought in the "baptism with the Spirit," by using its appropriate symbol of fire. And whatever other ideas we may have concerning this baptism, and whatever may be its results otherwise, the first and most important is the subjective experience of purification. This is clearly set forth by the emblem used, in several important aspects.

(1.) In the Old Testament types, the fire that burned in the bush that Moses saw, but did not consume it, not only sets forth the presence and the holiness of God, but the holiness of the "ground" that was in immediate contact with him.

When "there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat," it was then that "the glory of the Lord appeared unto all the people."

The fire which shone in the Shekinah, in the Holy of Holies, symbolized the presence of the Lord.

When the "live coal" in the hands of the seraphim was laid upon the mouth of Isaiah, the prophet of the Lord, it was a purifying touch. "Thine iniquity is taken away, and thy sin is purged." Not transgressions or sins, in the plural, but sin as an entity, or a unit of evil. Then, quick as thought, his ear is opened to hear the voice of the Lord, and his heart to respond with glad willingness to the divine call — "Here am I, send me."

(2.) The searching and consuming character of that work of the Holy Spirit now under consideration, is most fittingly symbolized by fire. It goes where nothing else can go. Nothing that is combustible can escape, whether we see it or not. It is no respecter of

hidden treasures of hay, wood or stubble. So the Holy Spirit burns up "the chaff," the lust, the pride, the carnality, the self-life, the inbred sin, that remains in the believer after his justification. All of this "chaff" will He burn "with unquenchable fire." Nothing that is "for the fire" can escape the ordeal of this searching flame. And it is not merely to be scorched — it is to be "burned up," praise the Lord! "Yes," says one, "in so far as the soul is surrendered and sin is revealed, just so far is sin burned out." Not quite correct, we should say. When a house is on fire, we need not go from room to room pointing out what is combustible. The fire itself will infallibly make the discovery in the light of its own flame. So the Holy Spirit will search out and destroy all that is impure. And the Lord Jesus does not undertake to disinfect and purify this house of "man-soul" one room at a time, but will send the "baptism with the Holy Ghost and with fire," only when the entire establishment is surrendered and all the keys handed over. Then, He does purify the heart. And this is the unequivocal testimony of the Apostle Peter. Not only with reference to themselves on the day of Pentecost, but also as to the house of Cornelius. He declares that God gave them "the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8).

(3.) The "unquenchable" character of this "fire" beautifully sets forth the continuous and perpetual work of the "abiding Comforter." Like the fire from God that fell upon the altar, it is never to go out. And the entire sanctification wrought by the Holy

Ghost is to be graciously maintained, or made permanent, by His own personal and constant indwelling.

It is also clear that our symbol marks the communication of zeal, energy and earnestness to the soul, as no other element could do. Fire, too, is the very synonym of power, and, as often seen, resistless power, as it consumes and devours all before it. And when "cloven tongues like as of fire" sat upon the heads of the disciples, they told then, as they tell to-day, of the purity, permanence and power of the characters fashioned by an almighty and indwelling Christ.

That the work of entire sanctification is wrought when we are baptized with the Holy Ghost, and that the Spirit is the Sanctifier, is, without doubt, the teaching of Scripture. A very clear text is 2 Thess. 2:13: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." These Thessalonians were the children of God, and already sanctified, in the sense of "separation" and "devotement," but not in the sense of being "made holy." They knew the Spirit, but not in His special office as their Sanctifier. And to this full "salvation" the children of God are all "chosen" and called, but the work can only be accomplished by this Divine Agent. And He is to be received through faith in the word of God, or a "belief of the truth."

Some say they fully believe in "sanctification," but that it is "obtained at conversion." Yes, brother, but not entire sanctification. We have questioned a multitude, and not one in a thousand would ever claim that they received it then. And some who did so claim have afterwards retracted their error, and received the

real thing, the true blessing. While others have betrayed themselves as mistaken in other ways.

For instance, we know of one preacher, and an editor, too, whose opposition to "sanctification" as a second experience is so intense, and so blind, that he has finally taken the ground that "it should always go before pardon," and proves (to his own satisfaction) by Peter and by Hezekiah, that "the cleansing and purification of the Spirit, or Holy Ghost baptism, is before the sprinkling of the blood"! Such absurdities are the inevitable result of this error, and the whole theory is utterly unsupported by Scripture, and contradicted by the uniform facts of Christian experience. So that it is impossible that this heresy can ever become widespread. Far more subtle and dangerous is the error that sanctification is a gradual work, wrought by discipline, growth or suffering, and only "attained" at death. Or one possibly still more mischievous, that the "baptism with the Spirit" is merely an indument for service, and does not purify, and that we may receive "a thousand baptisms" and yet not be "sanctified wholly" at all. But this is to sadly confound things that are distinctly different. For the effusions of the Spirit, to which this language evidently alludes, are readily distinguishable from "the baptism with the Holy Spirit." Special "anointings" for service, by the Holy Spirit, were common to the disciples before Pentecost, as well as re-anointings and fillings with the Spirit for special service subsequent to Pentecost. And such special and sensible "strengthenings of the Spirit with might in the inner man," in order to qualify for a particular service, are common to all Christians.

both before and after the purifying "baptism with the Holy Ghost." But these are never designated in Scripture as "baptisms"; they are temporary in their purpose and character, and any number of such "visitations" may be enjoyed without ever effecting the work of sanctification, or the "purification of the heart." Whereas "the baptism with the Spirit" is preëminent in this respect, as is most forcibly set forth by Barclay when he defines it to be: "Where the Spirit of God hath purified the soul, and the fire of His judgments hath burned up the unrighteous nature."

Not that symbolic tongues of flame are still to be seen on the head as of old, but the lips are truly touched with living fire, and with "another tongue" words of truth and love and power are spoken, that reach and move the hearts of men. Praise the Lord!

CHAPTER VI.

IS PENTECOST REPEATED?

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.” — Acts 4: 31.

CONSIDERING the superficial attention generally given to the work of the Holy Spirit, and the many misconceptions and errors which prevail in these days concerning Him and His operations, we need scarcely be surprised to find that this record in the fourth of Acts, is frequently spoken of as a repetition of Pentecost, or a renewal to the apostles of the baptism with the Holy Ghost. But from this thought we must dissent. We could not agree that Acts 4: 31 was just a repetition of Acts 2, and that “these men prayed and got the power again,” for this implies that they had in some way lost it in the interim, which is utterly inadmissible, since their healing of the lame man, their powerful ministry in Acts 3: 12–26, their conflict with the rulers, and triumph over them (Acts 4: 13–21), had all come to pass as the direct result of the abiding fullness of the Holy Ghost. (See Acts 4: 8.) So that instead of losing any of their power, this history proves

a constant increase of it, and the fourth of Acts must have some other explanation.

They had indeed launched out into the deep, and the first storm of persecution had burst upon them. They were now realizing that it was "against the Lord and against his Christ," that "Herod and Pilate and the Gentiles and the rulers of the people of Israel were gathered together." It was to hinder the "counsel" of God, and the work of the Lord Jesus, that the powers of earth and hell were combined.

The apostles seem to have no concern for their own safety or success; but their solicitude is for the honor and glory of God. Hence they pray that the special grace of "boldness," or courage in "speaking the word," may be graciously afforded in proportion to "their threatenings," and that "signs and wonders may be done," or that miracles be wrought in confirmation of the word. Immediately in the earthquake did God declare His presence, and that His arm of power was already stretched forth in answer to prayer. They also "spake the word with boldness," as they were consciously "filled with the Holy Ghost," or possessed by Him to the exclusion of all doubt as to results, or question as to personal safety. Thus we see that all of the incidents peculiar to the fourth of Acts proclaim that "these men" were not at all seeking to "get the power again," which had in some way been lost, but that they were as they were, from the very fact that they had fully followed the Lord in the power of the indwelling Spirit, with which they were first filled on the day of Pentecost.

Now, in order to see most clearly that this was not "Pentecost repeated over again in the experience of

the apostles." let us glance at the work wrought at Pentecost. Hitherto the disciples had not been "sanctified wholly," had not been purified in "their hearts," although their names were "written in heaven," and they had left all to follow Jesus and preach His gospel. His last prayer for them was that they might be "sanctified through the truth." Now, since these disciples had been "sanctified" for years, in the sense of being "set apart" and consecrated to a sacred service, it is inevitable that Jesus prayed for their sanctification in that only other sense of the term, *viz.*, to be made holy or pure. Besides, it is only in this sense that the results could follow of "being one in us," and of beholding Christ's glory.

This subjective work of purification was promised and predicated of the "baptism with the Holy Ghost and with fire" (Matt. 3: 11, 12), and it was in obedience to the latest injunction of Jesus that the disciples tarried in that upper room until He did thus baptize them. So that when "they were all filled with the Holy Ghost" at Pentecost, as in Acts 2, there was first of all the "purifying of their hearts by faith," or the destruction of the body of sin, or the crucifixion of the old man; and this work was wrought by the Holy Ghost for the cleansing of His temple, and in order that He might take up His residence therein and "abide with you forever." This He did, and signalized His advent by the internal manifestation of filling them with His conscious indwelling, and the external and miraculous incidents of the occasion. Then came the objective work, and they all spake or prophesied as the Spirit gave utterance, or spoke through them.

Now this work of the Spirit at Pentecost is to be clearly distinguished from all *previous* effusions known to the disciples. (1.) By its negative and purifying work. (2.) By its fullness. "All were filled." (3.) By its permanence. (See John 14: 16. Also 1 John 2: 27.) It is the "anointing which abideth in you." (4.) By its "power" to be, to do and to suffer.

In like manner it is to be distinguished from any and every *subsequent* effusion, or so-called rebaptism, known to the apostles. (1.) By the subjective, personal purification of heart, which was realized at Pentecost, and in the nature of the case could not be repeated unless there was a new infusion of sinful pollution and unbelief, of which there is not the slightest evidence. (2.) By the epochal nature of the Pentecostal experience. It marked an era in their lives that in the nature of the case could never be repeated unless preceded by a disastrous backsliding. Having crossed the Jordan, the Israelites could press forward into the heart of the land, but they could never again see the waters of the Jordan "rise up upon a heap very far from the city Adam," unless perchance God's mercy should seek them out as deserters in the wilderness, and bring them back once more to the army of faith in Canaan. Nothing of this appears in apostolic history.

Doubtless what the apostles did receive upon this occasion was similar to what many good people mean when they pray for "a fresh baptism of the Holy Ghost," and when they speak of having received "many baptisms." But this language is as misleading and confusing as it is inaccurate. It not only evidences, but it also propagates inadequate and erroneous con-

ceptions of that crowning operation of the Holy Ghost, "the baptism" which purifieth the heart and fills the soul with righteousness.

Not but what there is a place and a necessity, and a provision, too, for these other "blessings," (perhaps more exactly termed "refreshings" or "girdings," or the like). They have a place in all Christian lives, and in all states of grace. Their necessity is created by the growing demands of work and opportunity upon us, and by the expansion of our own finite capacities which will ever result from faithfulness to the abiding fullness of the Holy Ghost. And their provision is assured in the promises which guarantee us all things pertaining to life and godliness, and by the recollection of many such uplifts which we all have received along this way of holiness. But we insist upon this: (1.) The reception of these blessings is not conclusive proof of any particular state of grace; for they are in some measure incident to any and every such state. (2.) The felt need of such blessings is no disproof of sanctification, or evidence of lapse, but is a normal demand of spiritual life itself. We will mention some reasons why these distinctions between the true Pentecostal baptism, and all other effusions of the Holy Spirit, are not clearly recognized.

(1.) Many do not believe that the apostles really did have their hearts purified at Pentecost. They do not believe that the "old man" ever gets anything but "black-eyes" till death. It is of course impossible that such persons can fully understand or appreciate the true Pentecostal baptism. And to minimize this, while unduly exalting the more ordinary and temporary

anointings and empowerings of the Spirit of God for His service, must inevitably produce much confusion of thought and obscure the truth.

(2.) There are those who constantly think and speak of the Spirit as an influence, or divine power communicated to us for our use in God's work, instead of as a real person who will come to stay, and will work through us, and use us if we will not grieve Him. To all such persons, the thought of the necessity of "frequent supplies," and "large measures of power," seem entirely to eclipse the true idea of the indwelling of Him who "fills with all the fullness of God."

That He sometimes hides His power, and allows us to feel how utterly weak and helpless we are to do anything without Him, and that the degrees and forms of power which He is pleased to put forth through us are of an infinite variety, ought not to disturb us, but greatly to encourage our faith. It ought not to be necessary, though it may be best to insist upon it, that what we have said is in no wise to be so construed as to undervalue the solemn obligation and privilege of "watching unto prayer," and crying unto "Him with groanings which cannot be uttered," as well as "lifting up the voice unto God," for "boldness," for "utterance," for "anointing with fresh oil," for the girding, enlightening, strengthening and sanctifying grace of the blessed and abiding Holy Spirit. Without this, we need not attempt to "walk in the light," or to engage in the work of Him who has said, "Without me, ye can do nothing." But do let us believe Jesus when He declares that when that other Comforter is given, it is "that he may abide with you forever."

And "he that abideth in me, and I in him, the same bringeth forth much fruit." These two are inseparable. Christ redeems us from all iniquity and purifies us, in order that we be *zealous of good works*. Two definite and distinct parts of this great salvation: Christ gave Himself for us, that we might give ourselves to Him; He died for us, that we might live for Him; that our lives may be perfectly given up into His hands. Lord, what wilt Thou have me to do? Not for my joy, or comfort, or delight, but for Thy glory.

The day of Pentecost had fully prepared the disciples for this kind of praying. In this first recorded prayer of the church (Acts 4: 24-30) their appeal to God is based upon what they then knew of the power and fullness of the Holy Ghost in their own souls. They were unmoved by threats, that first and last argument of persecutors, but they recognized the combined efforts of "kings" and "rulers," and heathen and Jews, to silence the voice of truth and the attested facts of Christ's death and resurrection. Their faith rests securely upon God's sovereignty and the certain accomplishment of His purposes, and His "counsel determined before to be done." But they do not pray for their own deliverance from sin, or danger, or persecution, or for comfort and quiet.

Neither do they ask for vengeance or destruction to come upon their persecutors, but for healing, and signs, and wonders. Only behold thou, and interpose when and as Thou wilt, but grant endurance to suffer, and boldness to face the peril and declare the word of God. To this fervent and united prayer of the whole church there speedily came the most palpable answer. The

place was shaken, the disciples were all filled with the Holy Ghost, and "spake the word of God with boldness." Praise His name!

CHAPTER IX.

“OUR OLD MAN.”

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” — ROM. 6 : 6.

IN the previous chapters of this epistle, the Apostle has given us the most complete and exhaustive treatise on the great doctrine of justification by faith. Both Jew and Gentile have been indicted at the bar of justice, “that every mouth may be stopped, and all the world may become guilty before God.” Then a full pardon is freely offered to “him which believeth in Jesus,” and the new “law of faith” is clearly shown to be the only way of “establishing the law” of righteousness, and in every new-born child of God, it is to supersede the law of works. And after establishing the believer in the great foundation work of justification, and its concomitant blessings, the fifth chapter closes with the wonderful promise, that “As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Which is to say, that just in the same way “as sin hath reigned,” without the restrictions or power of grace,

“even so,” grace should reign throughout our whole being, without the restrictions or power of sin! But if this be true, there must logically be the same utter absence of sin, in the latter case, as there was the absence of grace in the former case; and this brings us to the doctrine of the destruction of sin, or entire sanctification, as taught in this sixth chapter of Romans. There is a sanctification that is inseparable from justification, but to be “sanctified wholly” is quite distinct from it, and always subsequent to it, since one must be justified freely in order that he may be sanctified wholly.

Let us now consider the doctrine of our text in the following particulars: I. As to the person and character of the “old man.” II. As to the sentence passed upon him. III. The divine method of executing it. IV. The results which are to follow.

I. First, then, as to his personality. The phrase “Our old man,” is a personification of the fallen, sinful nature, which all have inherited from Adam, the federal head of the human race. He is spoken of, both here and in Eph. 4: 22, and in Col. 3: 9, as expressing the totality of the sinful infection of our nature, in consequence of the fall, and in opposition to the “new man” of the same passages, or the “new creation” of 2 Cor. 5: 17. The terms “body of sin,” “the flesh,” “the carnal mind,” and “sin that dwelleth in me,” are all synonyms, and are properly used interchangeably with the “old man.” In him we have sin personified, as a living organism with many members, or particular vices.

He is spoken of as a controlling power, prior to re-

generation, and engaged in the murderous lusts and works of his "father the devil."

He "is corrupt according to the deceitful lusts," having "the understanding darkened, being alienated from the life of God."

His spirit is "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." In fact, he is "enmity against God, and is not subject to the law of God, neither indeed can be."

He is therefore incorrigible, and utterly incapable of any real change in his nature. Jesus said, "that which is born of the flesh, is flesh," and truly the carnal mind is "after the flesh," and does "mind the things of the flesh" (Rom. 8: 5-8).

It is, however, well to bear in mind that "all flesh is not the same flesh." And while all is "of the earth, earthly" — tainted and polluted by sin, and under the curse, — yet there are the fairer forms of the flesh, as well as the grosser. Here is a corpse that is beautiful and lovely, and there is another that is hideous; but both are alike dead.

"Our old man," then, has abundant capacity for education, for refinement, and for a culture that can evolve the highest possibilities of human control over the passions, ambitions, self-love and uncleanness, which constitute the real essence of his actual existence, and so he may be gracious, kind and benevolent. But this is not two natures; it is only the upper and the lower sides of the one old nature, as seen in the story of Dr. Jekyll and Mr. Hyde.

But more wonderful than this, is the capability of

“our old man” to be religious. He can be “circumcised,” and “become a debtor to do the whole law,” even though he cannot be regenerated.

True, his righteousness is self-righteousness, but his morality is very taking and attractive to beholders, while it never offends the carnal mind. True, his works are “dead works,” from which the conscience must be purged by the blood of Christ, and yet as he hopes to be saved by them, he zealously perseveres in them. And he is quite as likely to be found in the cultured church legalist, as among the “pillar saints,” who were charmed into following after the holiness (?) of Simeon Stylites, as he stood day and night for thirty years on his little platform sixty feet in height. That’s the kind of holiness “our old man” believes in. Sad to say, it’s the kind that men generally believe in. It can “make a fair show in the flesh,” without divine aid, and the “offense of the cross” is not in it. It “makes clean the outside of the cup and of the platter,” but leaves the “within full of hypocrisy and all uncleanness.”

Now, if time, or grace, or works, or God Himself could ever really change or improve this “old man,” there would be no necessity for the creation of a new one. But “that which is born of the flesh, is flesh,” and will never be anything else; so that it is no “marvel” that Jesus said, even to such a man as Nicodemus, “Ye must be born again.” And this new birth is not the old man “changed,” but chained; not to have the old nature renovated, but to become a “partaker of the divine nature.” The “new man” is “created in righteousness and true holiness.” “He

is a new creation.” He is begotten of the Spirit and “born of God,” having “the image of him that created him.” He hates darkness and loves light, and desires to walk in the light and have fellowship with God. It is in his very nature to hate sin and unholiness, as much as the “carnal mind” hates him, and so “the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other.” The one “delights in the law of God,” while the other is hopelessly and forever lawless. It is thus easy to account for those conflicts, with which all true Christians are more or less familiar, causing the oft-repeated cry, “Who shall deliver me from the body of this death?” or, What is to become of this “old man”?

II. Let us now consider the answer to this question. Our text plainly says that “the body of sin” is to be “destroyed,” which means “killed,” “extirpated,” “brought to naught.” That such an end was ever decreed, or such a sentence upon “sin in the flesh” divinely imposed, has been cause for devout thanksgiving to God on behalf of millions besides Paul. And to every simple-hearted believer it will ever continue to be glad tidings of great joy.

But the efforts of theologians to substitute the traditions of men, for the plain, simple truth of God, seem to be endless. That this has been done largely to the hurt of true spirituality, and the wounding of Christ’s little ones, is painfully evident wherever we go. In order to escape these errors, let us glance at some of their fallacies. (1.) It is claimed that the Greek word *katargeo*, which occurs here in Rom. 6: 6, does not

mean "destroyed," or "extirpated," as we have seen. They say it means "to make of none effect," or, as in the new version, "be done away." Now we submit that if the "body of sin" is to be "made of none effect" or "done away," he is quite as thoroughly "brought to naught" as could be expressed by any other words. To be sure we may concede that a mere senseless thing, such as a gun, might be "of none effect" if merely let alone and unused, but not so with an entity, such as our "old man," who can never be "made of none effect," nor be "done away" until life is extinct. Nothing short of death can be said to "do away" with a person. But let us look at the common-sense use of this same Greek word in other passages. See 1 Cor. 6: 13: "Meats for the belly, and the belly for meats; but God shall destroy both it and them." It will not be disputed that "destroy" here means "destroy." Again, 1 Cor. 15: 26: "The last enemy that shall be destroyed is death." How destroyed? "Made of none effect" because no more people die? No; but because all men that have died are raised from the dead.

Again, 2 Thess. 2: 8: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The words "consume" and "destroy" fitly express the divine method of "making of none effect," "that wicked that shall be revealed," or the man of sin. Surely the efforts to weaken the force of *katargeo* are only pedantic and vain.

(2.) Again, "the body of sin" is continually confounded, with the physical organism called "the body," and this leads to the dangerous error, stoutly maintained by many, that "sin in the flesh" can "only be

eliminated by physical death." But to locate sin in man's natural body, is as unscriptural and erroneous as to locate holiness in mere animal life. Our text has not the slightest reference to the destruction of the physical body, but to "the body of sin," or "sin that dwelleth in me." Neither does any other text in the New Testament point to physical death, as connected with our deliverance either from sins or sin. The whole theory is unwarranted by Scripture, and an utter confusion of figurative and literal construction. Instead of being "destroyed," the "body" is to be "sanctified wholly," and "preserved blameless" (1 Thess. 5: 23). It is to be "presented a living sacrifice, holy, acceptable unto God" (Rom. 12: 1). Its members are to be "yielded as instruments of righteousness unto God," that "the life also of Jesus might be made manifest in our body," which "is the temple of the Holy Ghost." Even in its lawful and sanctified appetites and desires, it is to be "kept under," and controlled by a sanctified will, so that we may "glorify God in our bodies." And finally "the Lord Jesus Christ shall fashion anew the body of our humiliation like unto his glorious body."

In like manner the term "flesh" is used in Scripture in two ways — in both the figurative and the literal. It denotes the physical body in such passages as Acts 2: 31: "Neither his flesh did see corruption." Heb. 5: 7: "Who in the days of his flesh." Heb. 10: 20: "That is to say, his flesh," 1 Tim. 3: 16: "God was manifest in the flesh." But it is figurative also, and personifies sin in its root, or principle of evil, just as the phrase "old man" does. Look at Rom. 8: 8, as an example of this: "They that are in the flesh cannot

please God." Gal. 5 : 17, 24 : "The flesh lusteth against the Spirit." "They that are Christ's have crucified the flesh."

(3.) Once more : it is constantly taught that "destroyed," "dead," "cleanse," and all such terms as plainly mean to the common mind, an actual purification, have, after all, only a judicial meaning and significance. That the "body of sin may be destroyed" in God's sight, and we may know that it is so by faith (?), but by experience, and by the facts of consciousness, we are always to know that it is not so ! In our "standing," we are as holy as Christ, while our actual "state" is one of vileness and conscious unholiness, because "the flesh is yet in us." And we are told that the Christian is "chained to the 'old man,' as a living man is to a dead body." We quite agree that this is the figure used by Paul as he cries for deliverance, in Rom. 7. And suppose we fill up this outline picture with the facts of history from which the figure is drawn. A Roman prison is made hideous by the peculiar groans of captives who have been bound to a dead body, and compelled to carry it about until death comes to their deliverance. Of such diabolical cruelty one writes thus : —

"'Twas not enough the good, the guiltless bled,
 Still worse, he bound the living to the dead :
 These, limb to limb, and face to face he joined ;
 Oh ! monstrous crime of unexampled kind !
 Till choked with stench the lingering wretches lay
 And in the loathed embraces died away !"

It is no wonder that the Apostle speedily relieves the agonized feelings of his readers, by immediately proclaiming that Jesus Christ is a conqueror, girded with

power to snap the chains that bind His spiritual child to this hated corpse of "the flesh," and make him free at once from "the body of this death"! Keeping in mind the wretchedness of the spiritual condition that is portrayed by this revolting picture, is it not strange that good men can be found who insist on proclaiming "no deliverance till the death of the body"? To represent Jesus Christ as unable to deliver such an appealing soul, is to represent Him as no more than a man. To represent Him as able, though unwilling, is to imply such an absence of pity, love and compassion, as to make Him less than humanity. Away with a theory that compels such a dilemma of dishonor to our blessed Lord, who not only bore our sins, but "as an offering for sin condemned sin in the flesh"! Away with the countless absurdities, contradictions and injurious errors that are always involved in every attempt to "limit the Holy One of Israel"! Not long since we heard an eminent Christian publicly testify that the erroneous teachings of Mr. — were responsible for the past ten years of distressing conflict with the "old man," in his own experience. He had been constantly told there was no deliverance, and thought it was true, but now he knew for himself, and he knew better. Certainly, beloved, if the "new man" is to be "put on," the "old man" is to be put off. (Col. 3; Eph. 4.) If the one is judicial so is the other. If the one is a real, actualized experience, so may the other be, praise God!

III. A brief glance at the divine method of "destroying the body of sin," cannot fail to emphasize the

reality of its destruction. We are to know (or realize) "that our old man is crucified with him." He is to suffer a violent death. Crucifixion is not a long drawn out process, but an act that is violent, effective and ignominious; and to be "crucified with Him," must not be construed to mean that judicial transaction that is connected with justification. And yet, intelligent expositors and teachers and preachers are to be found, who see nothing more in our being "crucified with Christ" as believers, in the sixth of Romans, than they see in the fifth chapter, where "Christ died for us," as sinners. We are told, "Christ, our substitute, died, and what is true of our substitute is true of us, and God counts it just the same as though we had died." Now that will do, in case of penalties incurred, or on account of sins past, and strictly applied to "justification of life," and the soldier illustration is good enough. "A man is drafted, accepts a substitute who is killed in the war, and then he walks about claiming his exemption from war forever, in that he is dead, in the person of his substitute." It was thus that Christ died for the ungodly, and is "the justifier of him which believeth in Jesus." This is truly the substitutional, or vicarious aspect of the cross, in which Christ is, and must ever be alone. In this sense, no man ever was or will be "crucified with him." Never! He is alone as "the Lamb of God," and "it pleased the Lord to bruise him." But there is another aspect of our Lord's death in which His followers may have a part if they will. "To you it is given not only to believe on him, but also to suffer for his sake." We are thus invited to know "the fellowship of his sufferings, being made conformable unto his

death." He suffered as a martyr at the hands of man, because He "bore witness to the truth." We are offered the same privilege. "He suffered for us in the flesh," and we are to "arm ourselves with the same mind."

In this double view of the cross, we see the one is judicial, while the other is actual and experimental. Let us now recur to the illustration and carry it forward a little. The "substitute" was furnished by the king of the country, and at a great cost. The citizen is very grateful, of course, and swears undying allegiance and love to his sovereign, who is, however, engaged in relentless warfare with a powerful enemy. The king is himself in the field, at the head of his forces, and in the thick of the fight. He is urgently calling for volunteers to take their place at his side, and promises an immortal reward and a share in the kingdom to all who come. Many do come at this call, glad to lose their lives for the king's sake, knowing that if they suffer and die with him, they shall also reign with him. But there are many others who will not enlist. They say they will do what they can, but they do not propose to die. They say that the king once kindly furnished a "substitute," who is killed, and that ever since that they have been considered dead, and can never be taken as soldiers. And, besides that, the king has given them a command to "reckon themselves dead," and they must hold on to their lives in order to keep up this reckoning. Appeals are made like this: If your sovereign has graciously interposed through a substitute, and saved you from a felon's death, ought you not to be thankful to have a life to lay down at the

request of the king, and at the very side of him to whom you are indebted for everything? To be sure you will not be "taken," — this is not a draft, — it is only for "volunteers." But all such reasoning fails to move the man, who persists in revolving around the one chimera of imputed holiness, and of judicial "standing," to the exclusion of actual death to sin.

Most certainly Paul never forgets Him, who loved him and gave Himself for him, in the outward work of the cross, while he testifies to that inward crucifixion with Christ. (Gal. 2: 20.) And "they that are Christ's have crucified the flesh with the affections and lusts." Here again "the flesh" is to be "crucified." It is the same corporate and vital body of evil principle as the "old man," and manifesting in Gal. 5 its grossest form of evil. It is indeed the "corrupt tree," whose fruit is evil, and whose branches are "adultery, fornication, uncleanness," etc., etc. Let us not fail to notice, that while these branches are "manifest," or visible, "the flesh," which is the root of this evil tree, is deeply hidden down in the depths of the moral nature. Jesus said it was to be "hewn down and cast into the fire," and "now is the axe laid at the root of the tree." We once heard an eminent preacher take this for his text, but he immediately "laid the axe at the root of the tree" in rather a literal fashion, and left it there, while he climbed to at least the sixteenth branch, and engaged in the work of amputating that limb. This is the usual way. It is a more enticing and elevated (?) work to begin at the top, and somehow it is popular theology, too; but trees die very slowly when we try to kill them from the wrong end, and "our old man" rests securely

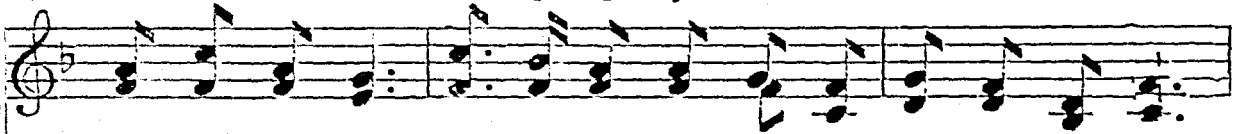
in his fastness, so long as gradualism and suppression take the place of "crucifixion" and eradication.

IV. But little can now be said of the results of this crucifixion of self. The first thoughts are negative, "Shall not serve sin." The bondage of sin in the outward life is broken when we are born again. But there is still a "law of sin in my members," which cannot be broken until the "body of sin is destroyed." Then are we released from that inward proneness to serve ourselves, in the ambitions, selfishness and uncleanness of the carnal mind. This is to be "free indeed," as distinguished from all spurious or partial freedom, "for he that is dead is freed from sin." Some say from its guilt, some from its power; but we must go deeper still, and find that what is potentially accomplished for us in the death of Christ, may be subjectively realized in our individual experience. "Freed from sin," is far more than the subjugation of an enfeebled tyrant. It is his expulsion from the house, and freedom from his hated presence. Leprosy is everywhere a type of sin, and Naaman was a leper, a fine man, and a great general; but he was a leper. He must have kept it under pretty well, and had victory over it, we should judge. But could he be "free" from it? Could he get entirely rid of the awful disease? That was the question. And God's prophet gave the prescription. "Go, wash in Jordan seven times." Now he had washed many a time in Abana and Pharpar in order to be externally clean, and he thought this prescription only meant the same old thing, so he was mad about it. But the Jordan meant death, and "seven

times" symbolized the completeness of it. So that in the type, when Naaman went into the Jordan, he went to die to his leprosy, and not to cleanse it. And when he was dead (according to the type), he was "free" from leprosy. The thing was gone, entirely gone. His blood was "free" from it, and his system was "free" from it, and his "flesh" was as fresh and roseate "as the flesh of a little child." One other point, — Naaman's going into death was not performed by a substitute. It was not a judicial affair. He went himself, and this part of it was just as experimental as the new life that came to his body. Now this story is simple enough for any one to understand, but it is no more simple and practical than the death to self and freedom from sin, of which it is a type, and which is proclaimed in our text. Then after death, comes the life "abundantly," of which Jesus speaks. Hidden life, resurrection life, life with Him, "life hid with Christ in God." A life to which the "crucifixion" and destruction spoken of in the text is indeed the blessed prelude. And in parting, let us covenant to "yield ourselves unto God, as those that are alive from the dead," having our "fruit unto holiness and the end everlasting life."



1. *Ten-der-ly, gra-cious-ly,* Je - sus now calls, Calls thee, O sin - ner, to
2. *Ear-nest-ly, lov-ing - ly,* Je - sus still calls; Sweeter than mu - sic the
3. *Ur-gent-ly, plead-ing - ly,* Je - sus still calls, Hast - en, O sin - ner, to
4. *Tear-ful-ly, warn-ing - ly,* Je - sus in - vites, Sick-ness and death soon will



hast - en to - day; Hast - en to Him and re - pent of thy sins,
 sound of His voice, Melt - ing the err - ing to pen - i - tent tears;
 yield while you may; Soon He will cease, and no long - er in - vite,
 come to us all; Those who re - ject His kind calls of love now,



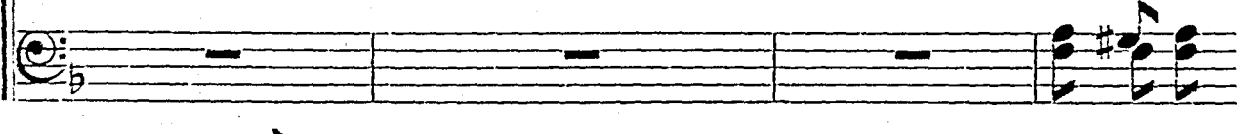
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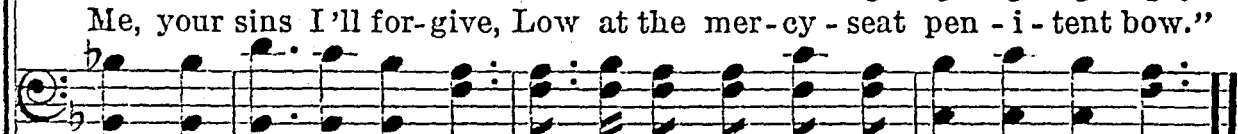
Trust - ing His blood now to wash them a - way. "Hast - en to Me," O
 An - gels in heav - en with rap - ture re - joice.
 Sin - ner, O sin - ner, re - ceive Him to - day.
 Vain - ly for mer - cy will fi - nal - ly call.



heed His sweet voice, Earnest - ly, lov - ing - ly, calling thee now; "Come unto



Me, your sins I'll for - give, Low at the mer - cy - seat pen - i - tent bow."



CHAPTER XII.

STEPS IN THE EXPERIENCE OF THE APOSTLES.

“For therein is the righteousness of God revealed from faith to faith.”—ROM. 1: 17.

THE apostles, with invariable unanimity throughout their writings and testimonies, present the subject of spiritual life, not only as progressive in its character, but as progressing by separate and distinct stages. These stages marked upon the human side by distinct acts of faith, and upon the divine side by the bestowal of distinctive benefits of the atonement; these resulting in distinctly marked Christian experiences as indicated by Paul’s references to “babes” and “perfect men,” and by John’s classification of “children,” “young men” and “fathers.”

None need an argument to establish this point, nor further citation of Scriptural texts to show that the apostles urged progress, nor that they taught progression in distinctive steps. But many seem unable to mark these steps in the experiences of the apostles themselves. At least, particularly with respect to the two great epochs in spiritual life so clearly and con-

stantly held before our attention, as the birth of the Spirit and the baptism with the Spirit.

Why this obscurity, we cannot tell, unless it be due either to the dullness of spiritual perception in those whose eyes have not yet received the second touch, or to the errors and misconceptions which prevail in our times in the general teaching upon spiritual topics. Certain it must be that the apostles had taken some steps in spiritual experience before the day of Pentecost. Certain again it must be that they took some other step on that memorable day which was different from any ever taken before, and which advanced them into a realm quite distinctive in itself.

Let us, then, examine "whereunto they had attained" *before* the day of Pentecost, and whereunto they were advanced *at* the day of Pentecost. Or, to adopt the familiar language of the inquiry: (1) "When were the apostles converted?" and (2) "Did the apostles ever receive the second blessing?"

(1.) It is necessary, first of all, to settle, if we can, upon the time when the apostles were "converted." A claim that they were "sanctified wholly" before Pentecost could not possibly be sustained, and is, perhaps, made by no one. But to deny that they were "converted" previous to that time involves the most palpable and serious contradictions, and is totally inadmissible. We think, then, that to draw the line between their partial and their entire sanctification, between the birth of the Spirit and their "baptism with the Spirit" at Pentecost, is to be true to the facts in their case as made plain in the Scriptures, and also to sound doctrine and the experience of God's people in all ages.

“But if the disciples were ‘converted’ before Pentecost, and really justified by faith, they must have heard the gospel and received it.” This they certainly had the opportunity of doing through John the Baptist. It is distinctly declared in Mark 1 that “the beginning of the gospel of Jesus Christ” was when “John did baptize in the wilderness, and preach the baptism of repentance unto the remission of sins.” That was exactly John’s commission — “to give knowledge of salvation unto his people by the remission of their sins.” And this is accompanied by the new birth, the birth of the Spirit, or regeneration, which “prepares the way of the Lord.” Or it is that state which is necessarily precedent to the “baptism with the Holy Ghost,” by the Lord Jesus.

Jesus cometh “after me,” said John, and His work is after John’s work. His baptism with the Spirit “after” John’s with water; the one having reference to repentance and remission of sins, the other to “purge” away sin or to sanctify. Justification by faith could not be more explicitly taught than it was by John to his disciples in such passages as John 3: 36, for example: “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.” Some of John’s disciples left him and “followed Jesus” the moment they first “heard Him speak,” and “abode with him that day.”

They then went to find their brethren, and brought them to Jesus, who welcomed them as His followers, and commissioned them to “go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received,

freely give." "Received" what? Manifestly the gospel of their salvation! "And whosoever shall not receive you, nor hear your words," etc., "it shall be more tolerable for the land of Sodom," etc., "than for that city." "Behold, I send you forth as sheep in the midst of wolves." Could they be Christ's "sheep" and yet "unconverted"? "And ye shall be brought before governors and kings for my sake." "The disciple is not above his master, nor the servant above his lord." "The very hairs of your head are all numbered." "He that receiveth you receiveth me." Is it conceivable that such a complete identification with the Lord Jesus could be affirmed of the unconverted Jew? That Jesus was thus sending forth men to preach the kingdom of God who were yet "sitting in darkness and in the shadow of death"?

Can any reasonable man continue to believe it possible that Jesus could be thus giving men "power and authority over devils," who were not themselves delivered? Were "lost sheep" sent to hunt lost sheep, the sick to heal the sick, the blind to lead the blind? Such a thought is preposterous, and contradicted by the most explicit testimony of our Lord Himself. "Rejoice," said He, "because your names are written in heaven." "Unto you it is given to know the mysteries of the kingdom of God." "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom." "Thou gavest them me," "they have kept thy word," "they have received," "have known," "have believed," "for they are thine," "and I am glorified in them." "I pray not for the world, but for them which thou hast given me." "And the world hath

hated them because they are not of the world, even as I am not of the world."

Now if language could possibly make a distinction between the "world [that] hath not known thee," and "these [that] have known thee," and that "thou hast loved as thou hast loved me," then surely these repeated utterances of the Lord Jesus have made that distinction unmistakably clear. Then on the human side, the consecration of these disciples to the work of the Lord Jesus is remarkably evinced, as they "left their nets" and "their father," and their "ship,"—in fact their all,—"*immediately*," at the call of Jesus, to "follow" Him, and become "fishers of men." They "rejected the traditions of the elders," and "went through the towns preaching the gospel, and healing everywhere." They went in faith, "taking nothing for their journey, neither staves nor scrip, neither bread, neither money," and "even the devils were subject unto them."

Surely the testimony of such fruits of loyalty to Jesus, ought to silence and rebuke every one that questions the regeneration of these men. But it is objected, "The disciples could not have been converted before Pentecost, because the Spirit was not yet given, because Jesus was not yet glorified!" This is to confound things that differ. Certainly "the Holy Ghost was not yet given," in His fullness as "the Comforter," as the "Spirit of truth," as the ascension "gift" of the Lord Jesus to such as already "obey him" (Acts 5: 32). True "the Holy Ghost was not yet given," as the "executive of the Godhead" and the successor of the Lord Jesus in becoming the head of the dispensation of the Spirit. It is only in such a sense that we can

understand these words, and that the peculiar effusion of the Spirit that was "the promise of the Father," is here expressly set forth as yet a matter of *promise!*

But it is equally clear and demonstrable that in a wider sense the Spirit was given, and had been in the world, and in the Old Testament church from the beginning. "He moved upon the face of the waters." He inspired the Old Testament prophets, and writers and saints. Many of them are said to have been filled with the Holy Ghost. John the Baptist was thus "filled," the Lord Jesus was thus "anointed," the disciples knew Him, and Jesus testified "He dwelleth with you," and "it is not ye that speak, but the Spirit of your Father which speaketh in you." Thus it was that through the word preached by John, and Jesus, and the disciples, the Spirit wrought conviction and repentance in the heart of many of their hearers, and such of them as confessed their sins, and "received" Jesus, were forgiven, and received a new nature and "power to become the sons of God."

"A new heart will I give you, and a new [or regenerate] spirit will I put within you," attests the presence and regenerating measure of the Spirit's working, long prior to Pentecost. All that is needed, then, is for us clearly to distinguish between the regenerating work of the Spirit, known before Pentecost, and His infilling and indwelling presence, in a sense unknown until then. These two are complementary parts in the work of salvation, but not identical. Neither are they simultaneous, but successive; the former invariably preceding the latter. The beginning of life must always be distinguished from the perfection and fullness of life.

In the former case, the Spirit works first *upon* men, then *in* them. In the latter case, He takes personal possession of their "inward parts," and works through them for the salvation of others. In view of the simplicity, beauty, and naturalness of this divine method, it is not a little surprising that there should be any dispute whatever about it among believers. And yet we must remember that the doctrines of the Holy Spirit, and even His work in regeneration and witnessing to the same, have been almost hidden, unknown, and dormant for ages, not only before but since the Reformation.

(2.) If we have now succeeded in establishing the fact of the "Apostles' conversion" before Pentecost, there is but little required to "find a second work or blessing coming on them" at that time.

Nearly three years before, they had been called, "ordained," and commissioned to preach the gospel by the Lord Jesus, and great success had attended their ministry; but they had not yet received their full equipment for the intensifying heat of the oncoming battle. They had "received the Holy Ghost," but not in His personal fullness. They had been justified freely, but not "sanctified wholly." They had been "born of the Spirit," but not "baptized" or "filled with the Spirit." For this they had the "promise of the Father," revived by their ascended Lord, and for their "sanctification" Jesus had devoutly prayed. In their probationary experience they had learned some lessons of great importance. There had been occasional developments of a spirit of selfishness, ambition, contention, jealousy and mistaken zeal. Some of them really thought they were

quite as ready to "go with Jesus both to prison and to death," as they ever would be.

But in this and some other things they needed to be "converted," or have a complete change of mind, for when the test came "they all forsook him and fled." To be sure they had no directions, and could not possibly tell what was the best thing to do, especially as Jesus had given the rabble orders to "let these go their way." But the outcropping of remaining self-life, or the "carnal mind," reached a climax in the denial of Peter. Intimidated, perplexed and angered by a malicious and insolent crew, he lied and swore, just as many another child of God has since done when under strong provocation. But not always do they repent so quickly as did Peter, and weep in heart-broken contrition as he met the pitying gaze of his grieved, yet loving and forgiving Lord. Such an experience was well calculated to emphasize the necessity of deliverance from every inward foe, and of tarrying at Jerusalem for the promised enduement of power from on high.

He was a most suitable man to "strengthen the brethren" in this purpose. No doubt he did it. They waited and they received. "Suddenly there came a sound from heaven." "And they were all filled with the Holy Ghost." "God purified their hearts." "With one mind and one mouth they glorified God." Henceforth the transformation in their lives was as marked and marvelous, as it had previously been at the time of their regeneration. Faith, courage and love were made "perfect," and now no man calls anything he possesses his own. "Pentecost" commemorated the giving of the law at Sinai, and it was the fitting time for the

Holy Ghost to write it in the hearts and minds of the disciples. It was fifty days after "Passover," which commemorated deliverance from death and judgment by the blood of the Lamb. And just as "Passover" and "Pentecost" are thus separated, so our personal "Passover" and "Pentecost" can never be one and the same thing, or come at the same time, but the one must succeed the other in the very nature of the case. The temple was first built, then the glory of the Lord filled it. So He first builds His spiritual temple in us, and then, if wholly consecrated to Him, His Holy Spirit comes in to purify and dwell there, to keep and to guide us, and to glorify Jesus.

(3.) Once more, we may briefly show that the same distinctions in Christian experience that have been cited in the case of the disciples are plainly recognized and dealt with in each of the Epistles and churches of the New Testament; that, as a practical fact, Christians are spoken to and of, who are distinctly recognized and described as such, and yet just as distinctly urged to become "sanctified wholly," or to be "filled with the Spirit." The "beloved of God at Rome" had a "faith that was spoken of throughout the world," and yet they are besought to "present their bodies a living sacrifice, holy and acceptable unto God." "The Church of God which is at Corinth, sanctified in Christ Jesus, called to be saints," recipients of "the grace of God," and "babes in Christ," are nevertheless admonished about their "contentions," their "carnality," their "walk according to man," and several accompanying evils. They are taught that the way of consecration and "perfect holiness" is to "cleanse themselves from all filthiness of the flesh

and spirit." The Galatians had been "called unto the grace of Christ," and "begun in the Spirit," but were foolishly endeavoring to be "made perfect by the flesh" instead of being "crucified with Christ" and "glorying only in the cross."

"The saints which are at Ephesus and the faithful in Christ Jesus" were to "put off the old man and put on the new man," to "put away all bitterness and evil speaking with all malice," and to "be filled with the Spirit."

"The saints in Christ Jesus which are at Philippi" are assured that "He which begun a good work in you will perfect it," "that ye may be blameless and harmless, the sons of God without blemish."

"The saints and faithful brethren in Christ which are at Colosse" are to "mortify [make dead], therefore, your members which are upon the earth; fornication," etc., "that ye may stand perfect and complete in all the will of God."

"The church of the Thessalonians," who had received the gospel "in power and in the Holy Ghost," needed to have their hearts "stablished unblamable in holiness," and to be "sanctified wholly," and for this Paul earnestly prayed.

The Hebrews, who were "partakers of the heavenly calling," were to "take heed, lest there be in any of you an evil heart of unbelief," and to "follow holiness, without which no man shall see the Lord."

And to the churches in Asia the Holy Ghost has spoken to precisely the same effect, holding forth to believers their "acceptance with God," through the gift and "grace of our Lord Jesus Christ" on the one hand,

and their still remaining inbred sin and failure on the other. He thus holds in wondrous wisdom the even balance of truth, with its encouragements and warnings, teaching us that all our need shall be supplied "according to his riches in glory by Christ Jesus," "and that we may indeed glorify God in our bodies and our spirits which are his." Holiness, then, — holiness needed, offered, enjoined and promised, — is to be obtained through the blood of Jesus Christ and the "baptism with the Holy Ghost." "He that hath an ear, let him hear what the Spirit saith unto the churches."

CHAPTER XXIV.

CHRIST'S COMING PREMILLENNIAL.

“But as the days of Noe were, so shall also the coming of the Son of man be.”—MATT. 24: 37.

WE shall assume that all are agreed that Christ will indeed “appear the second time without sin unto salvation unto them that look for him,” that “this same Jesus shall so come in like manner as ye have seen him go into heaven.”

Not only so: we are agreed that there is to come a time of universal blessedness on the earth. This period called the millennium is so clearly foretold and so certainly expected by all that are truly taught of God that it needs no discussion here. But what is the order of these two events? Which is to come first? Is the coming of the Lord *before* the millennium, *i.e.*, at the introduction of this period? Or are we to look for the millennium first, before our Lord's personal return? This is the question to which our attention is invited. As to the historic and credal attitude of the church in the past, we shall leave that for others to examine, and direct our investigation to the testimony of Scripture on the point in question.

For myself, there is not the slightest question that the return of the Lord Jesus for His saints will be before the thousand years of millennial reign, *and not afterwards.*

(1.) What did Christ teach His disciples and all future preachers to expect as the result of their ministry and mission? Were they to expect such a progress in the spread of vital Christianity that it would gradually obtain complete ascendancy in the world? Were the apostles taught that the churches they were founding would by their various agencies so diffuse the gospel, that at no distant day, or in any other day, the population of the earth would become a really Christian population? If our Lord did teach this, then it is not optimistic to believe it, and really expect the day when "the world's salvation by the present system of agencies" will be an accomplished fact, and reposing in the midst of millennial glories we may await the coming of our Lord. But if this hope of success has indeed been the heritage of the church in all the past, may we not ask for an explanation of the appalling fact, that though nearly nineteen centuries have passed since Jesus commissioned His disciples to "Go, preach the gospel to every creature," there are certainly less than 20,000,000 of experimental Christians in the world of to-day, which contains a population of at least 1,400,000,000, and which has an annual increase of about 14,000,000? Now it may be answered that the desired results have been hindered by the unfaithfulness of the church, and the power of "the god of this world to blind the minds" of men. That even "the truth of God has been changed into a lie," and that from the very be-

ginning "the mystery of iniquity" hath wrought in "the children of disobedience." To all of which we heartily give assent. But what of the future? Are these opposing elements expected to lose any of their subtlety or virulence, and have we reason to suppose that a more propitious era, in this respect, dawns upon us than that which broke upon the disciples on the day of Pentecost? Is "the preaching of the gospel, accompanied by the Holy Spirit," to be more effective in our hands than in theirs, and fully adequate to these anticipated achievements? Is there either any human probability or divine revelation that there is to be realized in our future any universal triumph of the gospel before the coming of the Lord? We think our readers must concur with us when we answer such questions with a decided negative. When we assert that the hindrances to the gospel in the past are not peculiar to the ages and the people of the past, but are as permanent and enduring as the æon, and as universal and invariable as fallen human nature itself. Not only so: "In the last days perilous times shall come." Perilous even to God's children, because of a subtle mixture of truth and error, because of the delusive power of "a form of godliness," and a sensual religion which is often only a cloak for infidelity and vice. And still worse, the Spirit speaketh expressly that in the latter times some shall "*depart from the faith*, giving heed to seducing spirits and doctrines of devils," etc. And this prevalence of corruption, even in the church itself, is most clearly taught by Christ, and is recognized or emphasized with warnings by all of the apostolic writers. This one fact is enough to exclude at once and forever

every Utopian expectation that the gospel will one day meet with universal acceptance by the world.

(2.) Let us glance at the parable of the tares (Matt. 13: 24). Here is "an enemy" successfully introducing false professors among true believers. They are rooted in the same inclosure, and assume the same privileges and name as Christians. But they are "tares," and were not planted by the Son of man but by "the devil" (v. 39). The servants at once think of a remedy: "Nay; let both grow together until the harvest," said "the householder." And the harvest, we are told in v. 39, "is the end of the world"; not of the inhabited earth, but of the age or dispensation when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." "Then" — after this interposition of a judgment that separates the tares from the wheat — "then shall the righteous shine forth as the sun in the kingdom of their Father." Is this pessimism or truth? The following parables of the "mustard seed" and the "leaven" enforce the same general truth, and teach the expansion of the church and the diffusion of heavenly principles, resisted and counter-worked by the devil, both in his visible and imperceptible or hidden operations. And these "mysteries of the kingdom of heaven," that Jesus gave the disciples to know (v. 11), harmonize perfectly with the warnings found all through the Scriptures. "Take heed," says Paul, "therefore to your own selves, and to all the flock . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men

arise, speaking perverse things, to draw away disciples after them." "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20: 28-31). Was Paul a pessimist? Has not the history of Christianity from that day to this corroborated the truth of these predictions? Had not this very church of Ephesus "left her first love" before the close of the apostolic age? And so of Smyrna, Pergamos, Thyatira and the others. And one of Paul's latest laments to Timothy is, "that all they which are in Asia be turned away from me." And will any one undertake to find any spot on earth where Christianity flourished in that day, where it may still be found in purity and power? Apostate Christianity and idolatrous superstition find their Mecca in Rome, Corinth and Philippi. And even the churches of the Reformation need to be again reformed and delivered from errors as gross as those against which they once fought. This is a painful picture, but it is a true, though far from being a full, one.

(3.) The outlines drawn by the pen of inspiration have been filled in with the dark record of sin, that has verified the truth of prophetic revelation without one contradiction. What then, — has the gospel of Christ proven a failure? If indeed its universal supremacy in the hearts and lives of all men the world over, accomplished "by the present system of agencies," is the object and determined purpose of God in its introduction, then we are compelled to admit that, up to the present hour, a mysteriously small part of that work has been accomplished. But for ourselves we decline the sad conclusions of such a position. We believe

that the gospel of the Son of God has always been successful, and has never been a failure; *successful*, because accomplishing in every age, in every land, and in every heart, the very *object* for which it was designed. Of course, always under the limitations revealed in God's word. Successful because His word shall not return unto Him void, "but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." What, then, does God please to accomplish by the gospel? .

First, that it shall be "the power of God unto salvation to *every one that believeth*." "He that *believeth* and is baptized shall be saved." An explicit and declared purpose, limited by a condition and made effectual by the Holy Spirit, in the soul of every individual sinner in every age and in every clime that complies with the conditions. And so, in every single instance, a victory has been scored for the gospel of Jesus Christ. "Hope of success," then, in this battle is not built upon our confidence in the purity, wisdom and ultimate triumph of that great corporate body known as the church, but upon the personal promise of our Lord to every one of His disciples: "Lo, I am with you alway," and His commission to "preach the gospel to every creature." This simplifies things wonderfully. It brings the battle down to three. The Lord and His disciple on one side and the "every creature" on the other. In such a conflict there is no such word as fail. If the gospel is believed and Christ is received, that is "success." And if rejected and we are only the "savor of death unto death," yet having done the will of God, we can still give thanks unto Him who "always

causeth us to triumph in Christ." Thus "we are able" because Christ is able," and willing "to work in us to will and to do of his own good pleasure." Not because we think this or that. Nor do we find the acceptance of certain "views" necessary in order to prevent missionary ardor from chilling in the breast of him who is really warmed and energized by the Holy Ghost; of him who really believes that he stands face to face with a perishing world, for whom he has a mission of mercy that must be delivered in haste, and accepted at once or rejected at its imminent peril; who has no business to administer opiates to rebels, concerning countless ages of social improvement and amelioration, political enlightenment and triumph and final Christianization, when God's word expressly forbids such ideas of universal and peaceful conquest. "But the *judgment* shall sit, and they shall take away his dominion to consume and destroy it to the end." Final, sudden, swift and sure destruction awaits the day when the "stone cut out without hands" shall smite and break to pieces the world kingdoms, represented by the feet of the great image seen by Daniel. "The beast shall be slain and his body destroyed and given to the burning flame." Such are the warnings of "him that was called Faithful and True, who in righteousness doth judge and make war."

But, *secondly*, God "pleases" that this gospel of the kingdom shall be preached in all the world, for a witness unto all nations. And "then shall the end come" (Matt. 24: 14). And this is being done this very hour; slowly the heavy doors, closed, bolted and barred by Satanic power, have swung open in answer to the

knock of the obedient disciples of the Lord Jesus, until every one may now be said to be opened to the sower of gospel seed. Let there be an enthusiastic and determined endeavor to obey the marching orders of our Lord in His last commission, and so hasten His coming again. But it is contended that this commission demands that every individual of these nations shall be disciplined. Why, then, does Jesus add to that commission the solemn warning, "He that *believeth not* shall be damned"? Such words preclude at once and forever the idea of any universal acceptance of the gospel. But even though they do, what is there in that or any other fact to "paralyze" any loyal soldier? "She hath done what she could," is an epitaph good enough for any follower of Jesus. And the unevangelized millions of earth might all hear the gospel in a single decade or less, if there were only enough consecrated men and women and money to carry it to them. And yet the cry that comes up for "help" from needy mission fields falls on dull ears in the church. Its members give an average of less than fifty cents each per year for foreign missions, and hardly a missionary periodical anywhere is self-supporting. This would not be so if the church cared about the heathen as much as they are interested in the politics, news, business and sensations of the day. We respectfully inquire if this "paralyzed" indifference is due to an earnest expectation of "the pre-millennial advent of Christ and His personal reign on the earth"? We think it is better for us occasionally thus to look at the obverse side of this picture, rather than magnify our present success and glory in it. Much as there is to rejoice over, there is yet more to humble us

and provoke the query once again, "When the Son of man cometh, shall he find faith on the earth?" But if all are to be saved, why does not the query run, "Shall He find any unbelief on the earth?" But the condition of the world at the Lord's coming has been unerringly predicted by Christ Himself as one "filled with violence," unbelief and sensual indulgence. Read this: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not till the flood came, and took them all away; so shall also the coming of the Son of man be." "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed*" (Luke 17). Thus these darkest periods of apostasy and retribution are chosen by our Savior Himself, not merely for points of analogy, but for their complete identity with the closing days of the dispensation "when the Son of man is revealed." Now if to some it may seem that God's scheme of redemption is a failure, compared with what they had conceived, let them remember that such failure lies at the door of human responsibility and free agency, and not at that of divine mercy and sovereignty, whose cry has ever been to men, "Why will ye die?"

CHAPTER XXV.

THE PAROUSIA.

“Abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his COMING.”—1 JOHN 2: 28.

THE effort to make people believe that the promised *parousia* [coming] of our Lord took place at the “destruction of Jerusalem” tends to mislead souls, blot out the Christian’s hope, and destroy the value of Scripture as a definite testimony to anything. With a little critical help from “Young’s Concordance” we shall try to establish the following four points:—

FIRST. That the promised *parousia* [coming] of our Lord did not take place “in,” “at,” or “after” the capture of Jerusalem by Titus, as is often asserted.

SECOND. That the spiritual coming promised in our Lord’s discourses recorded in John 13–16, did find fulfillment on the day of Pentecost, when “they were all filled with the Holy Ghost.”

THIRD. That this was *not* the *parousia*, and that *parousia* is always used to denote a personal and bodily “presence,” and never that which is only spiritual.

FOURTH. That His *parousia* is unquestionably presented as a future, and never as a past event.

(1.) In Matt. 24, amongst other questions, the disciples asked Jesus this one: "What shall be the sign of thy *parousia*?" To which our Lord gave a most explicit answer. He says it shall be like "the lightning coming out of the east and shining even unto the west." Here suddenness, omnipotence and fearful visibility are set forth. He says, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven," that "all the tribes of the earth shall mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "As the days of Noe were, so shall also the *parousia* of the Son of man be." And three times in the course of this minute description does He declare, "So shall the *parousia* of the Son of man be." Now, how many of these things took place "at the destruction of Jerusalem"? Was the sun blotted out? Did the stars fall? Did all the tribes mourn, when only two tribes were in the land? Did they see the Son of man in the clouds of heaven, or hear His angel's trumpet? Were the *elect* gathered from the four winds? Or, are all of these things to be spiritualized away?

(2.) When our Lord says in John 14: 13, "I will not leave you comfortless: I will come to you," He does not speak of His *parousia*, or bodily coming, but uses *erchomai*, "to come," and speaks simply of His presence and coming, without any qualification. The same is true of the twenty-third verse, "And we will come

unto him and make our abode with him.” Of the twenty-eighth verse, “I go away and come again unto you.” Of Chap. 15: 26, “When the Comforter is come, whom I will send.” Of 16: 8, “When he is come, he will reprove the world.” Of 21: 22, “If I will that he tarry till I come,” etc. Now it does no violence to Scripture language to construe these promises, as being fulfilled by His spiritual coming and presence in the church at Pentecost, and as still standing good for a personal Pentecost, to any man who loves Jesus and “will keep his words.”

(3.) But when the word *parousia* is used, it does not denote a coming that is spiritual only, but is always used to denote a bodily and personal “presence.” A few examples will suffice. “I am glad of the *parousia* of Stephanas” (1 Cor. 16: 17). “God comforted us by the *parousia* of Titus” (2 Cor. 7: 6). “By my *parousia* to you again” (Phil. 1: 26). “Not as in my *parousia* only” (Phil. 2: 12). We select these quotations because it is impossible that the *parousia* of Stephanas, or Titus, or Paul can be otherwise than a bodily and personal “presence,” and it therefore must have the same force and meaning, when used in reference to the Lord Jesus by the discriminating pen of inspiration.

(4.) Finally, how is it possible that either Pentecost or “the destruction of Jerusalem” could have been the *parousia*, when it is invariably presented in Scripture as a still future thing? “Christ the first fruits; afterward they that are Christ’s at his *parousia*” (1 Cor. 15: 23). “Are not even ye in the presence of our Lord Jesus Christ at his *parousia*?” (1 Thess. 2: 19).

“The *parousia* of our Lord Jesus Christ with all his saints” (1 Thess. 3: 13). “We which are alive and remain unto the *parousia* of the Lord” (1 Thess. 4: 13). “Your whole spirit and soul and body be preserved blameless unto the *parousia* of our Lord Jesus Christ” (1 Thess. 5: 23). “Whom the Lord shall [future] destroy with the *epiphaneia* [manifestation] of his *parousia*” (2 Thess. 2: 8). “There shall come in the last days scoffers, saying, Where is the promise of his *parousia*?” (2 Pet. 3: 4). “Abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his *parousia*” (1 John 2: 28). In the light of such Scriptures, how can any one, who really regards its plain letter, believe that our Lord’s coming has already occurred, or that *parousia* signifies only a spiritual presence? But some seek to avoid the force of John’s remarkable passages in Revelation which declare the *parousia* to be a “future event,” by assigning a date for the Apocalypse prior to the destruction of Jerusalem, or about A.D. 70. Granting this for a moment, we are still confronted with John’s testimony in his “first Epistle, A.D. 108.” Chap. 2: 28: “Abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his *parousia*.” But we are not to be deprived of John’s testimony in the Apocalypse to the same fact: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him” (Rev. 1: 7). “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” “Surely I come quickly. Amen. Even so, come, Lord

Jesus" (Rev. 22: 12. 20). These words certainly were never penned with any reference to the "destruction of Jerusalem," nor even before that event, but long after it.

Some writers seem to have been persuaded by "modern criticism," and the necessities of their cause, to depart from the traditional hypothesis that the true date of the Apocalypse is A.D. 96. In doing so they have transferred it to "about A.D. 70." Against this hypothesis, as it is sought to be made a matter of prime importance, we shall cite some undisputed authorities. Irenæus says, "The Apocalypse was beheld not long ago, but in the time of our own generation (our own day) toward the end of Domitian's reign. [A.D. 96.] (Vol. v, chap. xxx.) "Eusebius and Jerome give similar testimony." And Dean Alford shows that the so-called Fathers "declare with perfect unanimity that John was banished by Domitian to Patmos and there wrote the Apocalypse." He further says, "I have no hesitation in believing with the ancient Fathers and most competent witnesses, that the Apocalypse was written toward the close of Domitian's reign, *i.e.*, about the years 95 or 96 A.D." And such testimony can be confirmed by reasoning, which we think ought to be conclusive. For example, Hengstenberg shows in detail that the contents of the Apocalypse correspond to the time of Domitian, and the history of that time; and amply support his positions. Banishment was certainly a form of imperial violence never exercised by Nero. Secular history hardly exaggerates when it declares that "at the last he killed everybody that attracted his attention." With Domitian, however, it was different,

since he banished a number of philosophers and prominent men, including Epictetus. Banishment was thus employed by him, along with other common measures. And though he executed Christians, there are instances of their banishment, of which John certainly was one. And from his prison home in Patmos he wrote "in a book" the things which he saw, "and the things which are," "and the things which shall be after these," and sent it unto the churches. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Long years ago J. J. Gurney exposed this same "conventional misinterpretation of Scriptures," that we have been considering. But there never was a day when his solemn warning was more needful than the present. He exhorts that nothing be allowed to "divert us from a firm, believing expectation of that momentous day, when Christ shall come again in visible glory, with all His holy angels, to raise the dead, to make manifest the secrets of all hearts, to judge righteous judgment, to consign the wicked to their appointed punishment, and forever to consummate the glory and happiness of His own followers."

And to treat the Scriptures as an ordinary volume of good advice, and explain away all the force of Biblical authority, is to lull souls into a slumber, only to be broken by the startling summons of the appalling blast of the archangel's trumpet, and the voice of God. Even now, there peals forth the solemn cry, that waxes louder and louder, "Behold, the Bridegroom cometh; go ye out to meet him!"

CHAPTER XXXVI.

PERSONAL TESTIMONY.

“This poor man cried, and the Lord heard him, and saved him out of all his troubles.” — PSALMS 34: 6.

I HAVE yielded to the impression that I ought not to close this book without giving its readers as clear an insight as possible into my own heart's experience in the “Way of Holiness.” I have felt that to hesitate to do so would be inconsistent with the teachings of these chapters. It is of this blessed experience that this book has been born. Whatever I may have said, or done, or written to the glory of God or for the good of men, has, in fact, been the outgrowth of an experimental knowledge of the truth set forth in these pages. I have seen so much debate and questioning arise on account of vagueness in personal testimony that I have felt that I ought to be definite. May it all be for the glory of God, and for the comfort and blessing of every beloved brother and sister who accepts this invitation into the sacred sanctuary of my secret audience with the King.

What I say will be the utterance of a grateful heart, and I trust it shall be spoken in true humility. My parents and grandparents were all of the highest type of religious people. Two of my grandparents were

ministers, and one of them died in a foreign land, while on a religious mission. My father was an elder in the church, a man of devout and sterling piety, while my saintly mother was a preacher of the glorious gospel that she loved so much, and understood so well. They read and believed in President Finney, and he was their personal friend; but his Caleb-like spirit and *full gospel* was fully forty years in advance of our Israel; and, in consequence, "stoning with stones" (Num. 14:10) was a common occupation in those days, and not wholly a lost art in this.

Their greatest desire for their children was that they might glorify God in this life and enjoy Him forever. I cannot doubt that I was solemnly given to God from my birth. My infant lips were taught to pray, and when I said,

"Now I lay me down to sleep,
I pray the Lord my soul to keep,"

I really expected Him to do it. Precious is the memory of those days of childish innocence, and mother love, when home and heaven seemed almost interchangeable terms. My young heart was not a stranger to the gracious visitations of the Spirit of God, and was often melted under the power of His love. But as I grew up, I grew in sinfulness and in rebellion against God. Though mercifully preserved from many sins of a gross and disgraceful character, I was often in great distress of soul because of those I did commit. At such times I would earnestly repent in secret, and cry unto God for mercy. I deeply realized the wickedness of my heart, and the weakness of my efforts to withstand temptation. Many covenants were made with God, and often, though

not always, broken. The prayers, restraints, and instructions of faithful parents were not lost upon me. God had respect unto their covenant for their children. I see it now as I could not then. I want to praise the Lord for His answer to prayers for guidance, even in my rebellious boyhood, and for His manifest direction in the most important undertakings of my life.

After being settled in life I renewed my covenants with God, and sought to do right, because it was right. I was a member of the church, and grew jealous of the peculiarities of my denomination. I was "zealous toward God, according to the perfect manner of the law of the fathers." For ten years or more I proved that this law "*gendereth to bondage.*" I certainly did "fear the Lord," but it is a poor service that is rendered by one who is only a servant, when he ought to be a *son*. And I had not "received the adoption of a son." I know now that I was simply a legalist, "kept under the law, shut up unto the faith, which should afterwards be revealed." In this dispensation of the Father, with the "bondwoman" for their mother, multitudes of professors that are in doubt as to their position, might properly locate themselves. "There is a remembrance again made of sins every year," since "the law makes nothing perfect," not even the conscience. In a Methodist meeting, when more than thirty years of age, God met me in wondrous power. And I met the test of public confession of sins and need of the Savior. It was a hard struggle, for I was proud and stubborn, but my dear wife joined me at the penitents' form, and we mingled our tears and prayers together. I thank God to this day for the depth and pungency of old-fashioned

conviction. Rebellion against God was seen and felt to be the awful damning thing that it is. I was glad to submit to God, and agree to His terms — *any terms* in order to have peace with Him. But the witness of the Spirit did not come; and after all others had retired, I had it out with my Lord in the silent watches of the night, upon my library floor. And, as people sometimes say by way of emphasis, I was converted through and through. And I knew it! I was free as a bird. “Justified by faith,” I had peace with God. His Spirit witnessed with my spirit that I was born again.

I was at once a glad and willing witness to the power of Jesus to save. For a time I was faithful and obedient, and then came waywardness, neglect and disobedience. This brought severe chastening and suffering from the hand of the Lord, followed by restoration of soul. My consecration to His service was renewed from time to time. I longed to see God glorified in the salvation of souls and the liberation of the church. Several years had passed since I had found the liberty of the sons of God; and yet had seen few brought into the kingdom. To be sure, I was only a business man, and was utterly averse to the idea of being a minister, but greatly desired to serve both God and men in a quiet and unobtrusive way. The church began to lay some work upon me, but I shrank from it with a deep sense of unfitness. And then I felt within me a quenchless protest against the formalism and regularity of *death* all about me. Irregularity is the most dreaded foe of a legal, lifeless church. My nature instinctively shrank from the conflict; I *felt* it far more than I could *understand* it. But I determined to have

a meeting where the Lord should have right of way, and the practical work of soul-saving be done. Accordingly, my house was opened to all who would come to evening meetings, during our yearly meeting week in 1869. Our parlors were filled with earnest people, and without were those who were watching and waiting to see whereunto this would grow. The Scriptures were read, prayers offered, hymns were sung, testimonies were given and souls were blessed. But it was all unusual, and quite irregular in those days. We had live meetings, and living things are always irregular, while dead things *never* are. I began to learn what real loyalty to God was to cost, and that if really led by the Spirit of God, according to His word, reproaches and other like blessings that Jesus had promised, would become a *reality*.

In conducting a few of these meetings, I learned a great deal of myself. I was somewhat troubled by the people and the circumstances around me, but I discovered one "old man" who gave me more trouble than all the others, and he was *within* me. "His deeds" had been put off, and truly there was "no condemnation," but whenever I "would do good" he was present with me. His omnipresence was something wonderful to my opening eyes. And he was there, to "war against the law of my mind" with a resolute purpose to "bring me into captivity to the law of sin." If he succeeded, even partially, I was humbled and grieved, and if he did not succeed, I was in distress with fear lest he might. Some special incidents were greatly blessed to me. I began to see quite clearly that the "law was weak through the flesh." I hated

pride, ambition, evil tempers and vain thoughts, but I *had* them, and they were a part of me. They were not acts to be repented of and forgiven at all, but dispositions lying behind the acts and prompting thereto, natural to the old man and inseparable from his presence in my being.

I began to cry to God to "cast him out." As I did this, there came a great "hunger and thirst after righteousness," that I might be "filled with all the fullness of God." My new nature speedily developed wonderful aptitudes for "holiness." I longed for a "clean heart and a right spirit," and this yearning increased until one memorable evening, after the close of the series of meetings referred to, when a few of us met at my sister's for prayer and conference. Up to this time I had never heard a straight sermon on holiness, nor read a treatise upon it, nor seen any one who claimed the experience for themselves. It had never occurred to me that I had not received the Holy Ghost since I believed. Knowing as much of the work of the blessed Spirit upon my heart as I undoubtedly had, I supposed, as a matter of course, that I had been "baptised with the Holy Ghost and with fire." His creative work in regeneration, and His destructive work in sanctification, are distinctions of great importance, but not clearly seen by me at that time. And I might have answered much as the Ephesians answered Paul in Acts 19:2, had I been asked the same question. I had not even heard of such an experience. But there was present with us a brother who had heard that grand and dauntless herald of the cross, John S. Inskip, and his noble band of compeers at Round Lake. And he

earnestly told us of their wonderful meetings, and preaching of consecration and holiness. It was only a spark of God's fire that was needed to kindle into a flame the sacrifice that was placed upon His altar. As I went upon my knees, it was with the resolute purpose of "presenting my body a living sacrifice to God," and of proving His word that the "altar sanctifieth the gift." But I speedily found myself in the midst of a severe conflict. There passed quickly and clearly before me every obstacle to entire consecration, and "a life hid with Christ in God." How the "old man" plead for his life! The misapprehensions, suspicions, sneers and revilings of carnal professors were all pictured before me, and they were not exaggerations, either. Selfishness, pride and prejudice all rose in rebellion and did their utmost. But I could not, would not, draw back. Every "vile affection" was resolutely nailed to the cross. Denominational standing, family, business, reputation, friends, time, talent and earthly store, were quickly and irrevocably committed to the sovereign control and disposal of my Almighty Savior. It came to be easy to trust Him, and I had no sooner reckoned myself "dead indeed unto sin and alive unto God," than the "Holy Ghost fell" upon me, just as I suppose He did "at the beginning."

Instantly, I felt the melting and refining fire of God permeate my whole being. Conflict was a thing of the past. I had entered into "rest." I was nothing and nobody, and glad that it was settled that way. It was a luxury to get rid of ambitions. The glory of the Lord shone round about me, and, for a little season, I was "lost in wonder, love and praise." I was deeply

conscious of the presence of God within me, and of His sanctifying work. Nothing seemed so sweet as His will, His law written in the heart after the chaff had been burned out. It was no effort to realize that I loved the Lord with all my heart, and mind, and strength, and my neighbor as myself. My calmness and absolute repose in God was a wonder to me. But I cannot describe it all. It was a "weight of glory."

"O matchless bliss of perfect love,
It lifts me up to things above."

When I rose from my knees I was constrained to speak of what God had wrought, the best I knew how. The people looked so different! I had new eyes! I *felt* so different that I examined myself, to see if I was the same person. When the next day I rode out upon my farm, I felt that every acre belonged to God, and I was only a tenant at will. The hills and fields and flocks and trees were all more beautiful as they clapped their hands in praise. On the Sabbath following, I broke the silence of our meeting, by a testimony to the truth as I had found it in Jesus. I do not remember what I said, but am sure that I preached about "perfect love," for I was in the enjoyment of that blessing, though perfectly innocent of terminology, and I have been at it ever since.

I record this narrative of the way in which I have been led by the good hand of my God, with the hope and earnest prayer that He may make it a comfort and a blessing to those who may read it. It is both a duty and a privilege to "show forth the praises" of the Lord Jesus. It is of Him and His work that I speak, and not of myself, or "frames of mind." It was Jesus that

I found as a complete Savior. And it is Jesus that abides as my sanctification, wisdom and redemption. It is His blood that cleanses from all sin, and His Spirit alone that protects from the assaults of the devil. It is to the Holy Spirit that I look for the power that preserves from committing sin, and He is able to do it, and to "keep us from falling."

The special experience just related is now twenty-three years in the past, and might be a dead and forgotten thing, but that moment by moment the blood has cleansed, and the Spirit has indwelt in answer to a perpetuated faith and obedience to God. During all these years the mode of my life, which was inaugurated in that hour, when I received the "baptism with the Holy Ghost," has been totally different from that which preceded it. It began a new era in my Christian life. I have had abundant time and occasion to scrutinize the reality and nature of the work wrought then, and perpetuated ever since. I have often had such a sense of my own unworthiness and human imperfections as to be well nigh overwhelmed. But then I had settled it that Jesus was my worthiness, and as to *human* or legal perfection, David had seen the "end" of that long ago. In and of myself I am neither holier nor stronger than before.

"But this I do find
We two are so joined,
That He'll not be in glory
And leave me behind."

What I am, I am by the grace of God. What I do, I do "through Christ who strengtheneth me." And if God cannot "work in us to will and to do of his own

good pleasure," we cannot *retain* our experience. We *must* "work out our salvation." "The willing and obedient shall eat the fat of the land," and none others.

But entire sanctification, and the filling of the Spirit, means a quickened conscience, as tender as the apple of the eye. It means a keen sense of the revealed word of God. It means an obedience that does not stand to debate and reason, and wonder about results. It means the priestly service of a true Levite, who is bearing the ark of God some paces in advance of the rank and file of the slow marching church, that has much of its inheritance on the wilderness side of Jordan.

It is only when men are really "crucified with Christ" and "filled with the Holy Ghost" that they are fitted to act as the forerunners of the Lord Jesus. For all such must pass through their Gethsemanes alone, in a distant likeness to Christ. Too advanced for the multitude, they are even strange to the best of friends. Then there is the consciousness of unrequited toil, unacknowledged sacrifice and unappreciated service, that would be fearfully galling were it not for that sweet sense of *privilege*, which comes of "putting on Christ," and seeking "the reward that comes from God only." And self-devotion is the secret of all heroic life. Calling forth the very best there is in us, and always strengthened by a tonic of "bitter herbs." Oh! the blessedness of trusting God to keep all of our accounts, sure that He will see to it that we get our dues, without any jealous anxiety on our part.

All of this, and much more, is involved, if we continue to "walk in the light as He is in the light, and have fellowship with God."

And it is in this matter of obeying Him, of keeping His commandments, of "walking as he walked," that multitudes draw back and lapse into their old ways of thinking and acting. When "iniquity abounds the love of many shall wax cold," many "hearts are overcharged with surfeiting and cares of this life." And then the spirit of persecution is still rife in the church. The same generation carries it on, that "were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Paul's custom was to "reason and persuade" and "warn," though "all men forsook" him, which indeed they did. But he lived in the thirteenth of Corinthians, and "the Lord stood with him and strengthened him." The family of "Demas" (popular) is a very large one, and, true to the instincts of the old nature, "love this present world," and will always go back to it, rather than go forward with Christ, at the cost of being unpopular and suffering reproach. To "rejoice, inasmuch as ye are partakers of Christ's sufferings," is almost a lost art in our day. Oh! that we may believe that Jesus means what He says when He bids us "Rejoice and leap for joy, when men shall hate you and shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake."

Now the secret of victory is in trusting God and holding still in quietness and assurance; allowing Satan to stretch the last link in his chain without quivering. And if thus kept in the love of God, and in sweetness and patience, while "fighting the fight of faith," we shall "always triumph through Christ." Glory be to

Jesus! It takes a little time for Haman to build his gallows, and get things all fixed, but Mordecai has no concern about it, whether it takes a time longer or shorter, since the coming execution is not to be his, but Haman's. He simply did his duty without compromise.

“Oh for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!”

How the lives of the old saints who “quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, and waxed valiant in fight,” inspire us with loyalty and courage! How much more such lives of faith in the Son of God, and victory through Him, when lived all about us! There are *some* such. May God increase the number! I pray that these utterances may be used of Him to assist some into the land of victorious warfare, and encourage others already there to push the battle to the gate. I have written for such as these and not for the “wise,” or “the disputer of this world”; not for such as are “ever learning and never coming to a knowledge of the truth.” For these I pray, and for myself, that I may more and more be enabled to publish this great salvation, and continually to “rejoice in hope of the glory of God.” “Brethren, pray for us that the word of the Lord may have free course and be glorified, and that we may be delivered from unreasonable and wicked men.” Glory to His name!

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